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THE

HARMONY

OF

PROTESTANT CONFESSIONS:

EXHIBITING

THE FAITH OF THE CHURCHES OF CHRIST,

REFORMED AFTER THE PURE AND HOLY DOCTRINE
OF THE GOSPEL, THROUGHOUT EUROPE.

TRANSLATED FROM THE LATIN.

A NEW EDITION,

REVISED, AND CONSIDERABLY ENLARGED, BY THE

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RECTOR OF MILSTON, WILTS; AND MINISTER OF LONG-ACRE CHAPEL, LONDON.

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INTRODUCTION

TO THE

PRESENT EDITION.

IN producing a volume announced for publication upwards of three years ago, the Editor feels that some apology is due for the delay which has occurred in carrying the object, then proposed, into execution. He might perhaps have ventured to say somewhat of continually increasing engagements, both of a domestic and professional nature; and somewhat more of the amount of pains bestowed upon the undertaking, far beyond what he had originally contemplated as necessary. But he is content to rest his expectation of indulgence on the fact, that to himself the interval which has elapsed, long as it may seem, has been, almost without cessation, a season of bodily and mental suffering, the result of carefulness about too many things, and of labour protracted to, or rather beyond, the remotest limits of exhaustion. To these might still be added other circumstances of interruption, connected with the embarrassments of commerce during the past and present years; a state of business which has led to the suspension, if not eventually to the abandonment, of many a project, of literary interest and value.

Such as it is, through the mercy and kindness of God, the work now appears; certainly not completed without many anxieties, and possibly still marked by many imperfections: yet accompanied by some faint hopes and many fervent prayers, that, according to the measure of grace vouchsafed, it may be blessed to the establishment of the Church of God in the faith of the Lord Jesus Christ, at a most critical and solemn juncture of affairs.

Never, since the reign of Queen Elizabeth, were the principles of the Protestant Reformation brought more prominently into discussion, whether for disparagement or for defence, than at the present day. Assailed both from without and from within, a general desire of investigating more accurately the character of that memorable transaction has directed the attention of wise and pious men to the authentic records of a period, big with the most momentous consequences to the honor and prosperity of Christendom.

It were but reasonable to suppose, that, in the warfare that exists from generation to generation between those who are born after the flesh and those who are born after the Spirit, the elect of God should often be compelled to tread the old paths over again, and, on the same field, and with the same weapons, to fight anew the battles of their forefathers. Thus far, all is well; or, if not actually well, at least not worse than might and should have been anticipated. Those who, while in words they profess religion, yet hate the light of the gospel of grace, will naturally feel a sort of suspicious jealousy of a work of God like the Reformation, and cultivate a kindliness of feeling, very far beyond mere indifference,* for Papal formality and superstition. These are the

* The testimony of the Church of Scotland, in the Preface to the Confession of 1581, (now transferred from the Appendix to the body of the Harmony,) stands forth in beautiful contrast with the faint and feeble voice yet raised in many quarters against the pretensions of the Church of Rome. "To the which confession and form of religion we willingly agree in our consciences in all points, as unto God's undoubted truth and verity, grounded only upon his written word. And therefore we abhor and detest all contrary religion and doctrine, but chiefly all kind of Papistry, in general and particular heads, even as they are now damned and confuted by the word of God and church of Scotland. But especially we detest and refuse the usurped authority of that Roman antichrist upon the scriptures of God, upon the church, the civil magistrate, and conscience of men: all his tyrannous laws, made upon indifferent things, against our Christian liberty: his erroneous doctrine against the sufficiency of the written word, the perfection of the law, the office of Christ, and his blessed evangel: his corrupted doctrine concerning original sin, our natural inability and rebellion to God's law; our justification by faith only; our imperfect sanctification and obedience to the law; the nature, number, and use of the holy sacraments: his five bastard sacraments, with all his rites, ceremonies, and false

enemies of the cross of Christ, and can be known and recognised only as such.

But the Editor cannot withhold his deliberate and growing conviction, that, even with those who are distinctively termed *Evangelical* among the ministers and members of the Church of England, there is a disposition, but too extensively apparent, to retire from the high and holy ground assumed in the declarations of the Reformers; and, for want of clear and decisive views on the fundamental article of justification by faith without the works of the law, to fall into an indistinct-

doctrine added to the administration of the true sacraments, without the word of God: his cruel judgment against infants departing without the sacrament, his absolute necessity of baptism, his blasphemous opinion of transubstantiation or real presence of Christ's body in the elements, and the receiving of the same by the wicked, even in the bodies of men: his dispensations with solemn oaths, his perjuries, and degrees of marriage forbidden in the word: his cruelty against the innocent divorced: his devilish mass, his blasphemous priesthood, his profane sacrifice for the sins of the dead and the quick: his canonization of men; calling upon angels, or saints departed; worshipping of images, relics, and crosses; dedicating of churches, altars, days; vows to creatures: his purgatory, prayers for the dead, praying or speaking in a strange language; with his processions, and blasphemous litany, and multitude of advocates or mediators: his manifold orders, auricular confession: his dispersed and uncertain repentance, his general and doubtful faith, his satisfactions of men for their sins, his justification by works, *opus operatum*, works of supererogation, merits, pardons, peregrinations and stations: his holy water, baptizing of bells, conjuring of spirits, crossing, saning, anointing, conjuring, hallowing of God's good creatures, with the superstitious opinion joined therewith: his worldly monarchy, and wicked hierarchy: his three solemn vows, with all his shavelings of sundry sorts: his erroneous bloody decrees made at Trent, with all the subscribers and approvers of that cruel and bloody band conjured against the church of God. And finally, we detest all his vain allegories, rites, signs, and traditions brought into the Church, without or against the word of God, and the doctrine of this true Reformed Church: to the which we join ourselves willingly, in doctrine, faith, religion, discipline, and use of the holy sacraments, as lively members of the same in Christ our head; promising and swearing by the great name of the Lord our God, that we shall continue in the obedience of the doctrine and discipline of this Church, and shall defend the same according to our vocation and power, all the days of our lives, under the pains contained in the law, and danger both of body and soul in the day of God's fearful judgment."—
pp. 2, 3.

ness of statement upon other points, neither honourable to God, nor serviceable to the souls of men. If this be so, then is he well aware that it is neither solely nor mainly in the study of the acts and monuments of the giants of other days, that the foundations of the fabric they were blest in rearing, must be laid again: but rather in learning as they learned, living as they lived, and praying as they prayed; in a more practical and realising apprehension of the sacrifice and covenant of grace; in deeper thoughts of the spirituality of the kingdom of Christ; in an increase of constancy and confidence in pleading before God for the communications of His Spirit; in a more general diffusion of love, for Christ's sake, towards all who love Christ, without respect of persons; in a fuller withdrawal from the principles of the world, and the practices of the worldly-minded; and, above all, in a settled and sanctifying abhorrence of the wickedness of consenting, on any considerations of ease or expediency, to the slightest departure from what is once ascertained to be the will of God. Little can it avail us to hold the form of sound words, while destitute of the Spirit of truth; to have the candlestick left in its place, when the light of life and glory is gone out. It is only as we acknowledge, in the word of God, the rule of all faith and of all obedience; and as we labour, in the grace of God, to walk honestly, wisely, holily, as dear children; that we can recur with profit, or even without peril, to the systems devised, in the assemblies of the saints of old, for the exhibition of the mind of the Holy Ghost to the Churches.

Of the documentary publications, connected with the history of Ecclesiastical Reform in the sixteenth century, certainly one of the most important is that now presented to the reader: not only as bringing together, within a moderate compass, the deliberate decisions of almost every Church in Europe; but as proving, moreover, what the enemies of divine truth have ever pertinaciously denied, that, notwithstanding matters of difference on some points, (which may the Spirit of God speedily bring into reconciliation!) there is a substantial HARMONY existing throughout the whole body

of real and true believers,* on what are emphatically termed the grounds of Christian verity.

THE HARMONY OF CONFESSIONS was first published in Latin, at Geneva, in the year 1581, in 4to, under the following title:—*Harmonia Confessionum Fidei Orthodoxarum et Reformatarum Ecclesiarum, quæ, in præcipuis quibusque Europæ regnis, nationibus, et provinciis, sacram Evangelii doctrinam purè profitentur, &c. Additæ sunt ad calcem, &c. Quæ omnia, Ecclesiarum Gallicarum et Belgicarum nomine, subjiciuntur libero et prudenti reliquarum omnium judicio.*

Of the English translation† the first edition appeared at Cambridge, 1586, 12mo; the second and last in London, 1643, 4to; as follows:—*An Harmony of the Confessions of the Faith of the Christian and Reformed Churches, which purely profess the holy doctrine of the Gospel, in all the chief kingdoms, nations, and provinces of Europe, &c. There are added in the end very short Notes:‡ in*

* Bossuet's *Histoire des Variations des Eglises Protestantes*, Par. 1688, 2 vols. 4to. should be read with Basnage's *Histoire de la Religion des Eglises Reformées*, Rotterd. 1725, 2 vols. 4to. Indeed, an English translation of the latter is greatly needed, to counteract the circulation of the former, especially in Ireland. Those who imagine, meanwhile, that either unanimity or uniformity prevails among the subjects of the Pope, may consult Bp. Hall's *Peace of Rome*, Lond. 1609, 4to. repr. 1838, 8vo., and Edgar's *Variations of Popery*, Lond. 1838, 8vo.

† Augusti, having seen the title of the English Harmony cited by G. W. Alberti in his *Briefe betr. den Rel. Zustand in Grossbritannien*, observes, laughably enough: "I have nowhere seen it stated, and it remains a matter of doubt, whether (what I could hardly believe) this is a new collection, or an English translation of the *Harmonia* of 1581, or even the same book in Latin but with an English title. If it be an English translation, perhaps the same noble personage, whom the editor of the *Syntagma* praised as the translator of the Scottish Confession into Latin, may be supposed to have performed the task. How I wish (he adds) that some learned bibliographer would make us better acquainted with this book!"—*Dissertatio in Libros Symbolicos*, p. 607. Niemeyer (preceded by Lückius) has convinced his fellow-countrymen that the English Harmony, in both editions, is but a translation of the Latin.—*Præfatio in Collectionem Confessionum*, p. ix.

‡ These are afterwards designated,—“Very Brief Observations upon all the former Harmony: wherein the doubtful sayings of every Confession are made plain, the dark speeches opened, and, besides, such as in outward shew seem to be contrary one to the other, are with modesty reconciled;

*which both the obscure things are made plain, and those things which may in shew seem to be contrary to each other, are plainly and very modestly reconciled; and if any points do as yet hang in doubt, they are sincerely pointed at. All which things, in the names of the Churches of France and Belgia, are submitted to the free and discreet judgment of all other Churches. Newly translated out of Latin into English, &c. Allowed by public authority.** Each of the English editions has the Confession

and, to be brief, such things wherein there is yet any controversy (which indeed are very few) are favourably marked and noted, that they also may at length through God's assistance come to be agreed upon by a common consent of all the Churches." 1 Cor. xiv. 32; "The spirits of the prophets are subject to the prophets." Phil. iii. 15, 16; "Let us therefore, so many as be perfect, be thus minded: and if ye be otherwise minded, God shall reveal even the same unto you. Nevertheless, in that whereunto we are come, let us proceed by one rule, that we may mind one thing."

* It has been charged upon Archbishop Whitgift, as an act of religious persecution, that, so far from allowing, he actually prohibited the publication of the Harmony. The authority adduced is that of Strype: but a perusal of the passage entire would seem to indicate that he subsequently withdrew his opposition; and certainly proves that either way it was not on a principle of religious persecution that he acted. "It was shewed before," says the historian, "how the art of printing was set up, and began at Cambridge, by the advice and care of the heads and governors thereof. But there was a jealousy of the liberty of printing books there, the purposes whereof sometimes might tend to more harm than good; namely, such as might either disturb the government, or the peace of the church. And therefore, for the preventing of any such inconveniences, the lords of the council had lately ordered that no book should be printed in London, or in either of the Universities, but the copies to be first reviewed and allowed by the Archbishop of Canterbury or the Bishop of London. And of this the careful Archbishop gave the University of Cambridge information, and that on occasion of a book now printing there, called, *The Harmony of Confessions*, &c. translated out of Latin into English; which, for some reasons, was not allowed in London to be printed. This the Archbishop understanding was going in hand with these in Cambridge, sent his letter to the Vice-Chancellor and heads to cause the said book to be staid from printing, and that presently upon the receipt thereof, until they should receive further direction from him: and that, in regard of that late order of the council, he required them to take special care that nothing should be printed there, but what should be authorized accordingly. (This letter, as taken from the records of that University, may be read in the Appendix.) And yet, however it came to pass, the said book was printed and published this year in 8vo. at Cambridge, by Tho. Thomas, who was the University's

of the Church of Scotland, issued the same year with the Latin edition of the Harmony, annexed.

The history of the compilation of the HARMONY is thus related by Koecher: *— “The rulers and pastors of the Reformed Congregations, assembled at more than one of the Synods of France, but chiefly at the assembly of Frankfort in the year 1577, took counsel occasionally for the writing of one common Confession, composed from the several Confessions of all the Churches; with a view to bring their studies and endeavours to bear against the accusations, partly of their adversaries who were incessantly reproaching them with the multitude and variety of their Confessions, and partly of the Lutherans who were at that time meditating the Formulary of Concord. . . . But when (in apprehension of the danger which appeared in departing from the formularies of public doctrine received in each and every Church, and sealed with the blood of so many martyrs, and instituting a new one in their place, as well as for other and weighty reasons) the project failed of the result anticipated; the people of Zurich and Geneva suggested the compilation of a HARMONY

printer, (as my learned friend hath observed,) with this title, *An Harmony of the Confessions of the Reformed Churches, &c.* No doubt the printing of the book had the permission of the Archbishop, after some review or correction of it.”—*Annals of the Reformation*, Oxf. 1824, 8vo. vol. iii. pt. 1. pp. 650, 651. book ii. chap. 8. ann. 1586. That portion of the letter of the Archbishop, which refers directly to the Harmony, it may be right to extract:—“I understand that there is now in printing by the printer of that University a certain book, called, *Harmonia Confessionum Fidei*, in English, translated out of Latin; which book, for some special causes, was here rejected, and not allowed to be printed. These are therefore to require you, that presently upon receipt hereof you cause the said book to be stayed from printing any further; and that nothing be done more therein, until you shall receive further direction from me.” Dated from Croydon, the 8th of August, 1586.—*Annals*, vol. iii. pt. 2. p. 444. Appendix to book ii. No. 18.

* *Bibliotheca Theologiæ Symbolicæ et Catechetica; itemque Liturgica*. Guelph: 1751, 12mo. Whoever becomes the purchaser of this valuable little volume, should take care that he has, what is seldom found, the *second part*, printed at Jena, in 1769, and containing, among other things of note, a Catalogue of the Library of the author.

OF CONFESSIONS, by which all parties might be called back to agreement, and any appearance of variation that existed might be discussed and explained. The design was accordingly entrusted to Beza, Daneau, and Salnar, (otherwise named Salnard, or Salvart, minister of the Church of Castres;*) but was executed chiefly by the last of them." After a minute description of the volume, (which he truly designates *opus minime vulgare*,) the learned bibliographer concludes by observing:—"In this HARMONY OF CONFESSIONS, as being the clearest exposition and surest defence of their consent,† the teachers of the Reformed Churches are wont exceedingly to glory."—Art. clxxiii. pp. 319—323.

The account given by Clement,‡ enumerates some particulars unnoticed in the narrative of Koecher. "At the assembly of Frankfort, in 1577, they had already thought of proper means for bringing all the Reformed Churches of the Christian world into close combination; and had given commission to prepare a Confession of uniform faith, which should be taken and regarded as the general and common Confession of all the Protestants. The National Synod of the Reformed Churches of France, held at St. Foix, in 1578,

* "Those who proposed the compilation of this book," says Walch, "were the people of Zurich and Geneva: and no sooner was the preparation of it entrusted to Beza, Daneau, and Salnar, than the last of the three named was the first to bestow his utmost care in executing it."—*Bibliotheca Theologica Selecta*, Jenæ, 1757, 8vo. tom. i. p. 426.

† "This compilation," says Weismann, "published at Geneva, and consisting of Confessions formerly circulated through all the provinces of Christendom, by all the Churches distinguished as Lutheran and Reformed, presents a serviceable and necessary collection, and fetches a high price among Protestants. In short we wonder, if only for the sake of ecclesiastical history, and of the help ensuing to theological studies, that it is not everywhere reprinted, and brought under the notice and within the reach of teachers as well as scholars; particularly if augmented and adapted to the present time. And this is probably what would have been done long ago, were the disposition of the age we live in more favourable to this kind of writings."—*Introductio in Historiam Sacram*. Hal: Mag: 1745, 4to. vol. ii. p. 1267.

‡ *Bibliothèque Curieuse Historique et Critique*, Gott: et Lips: 1750-60, 9 vols. 4to. It is greatly to be regretted, that, through the decease of the author, this work, which is arranged alphabetically, proceeded no further than the middle of the letter H.

approved this expedient; and ordered that if the draft of this Confession was sent to them in time, it should be examined in the provincial Synods. They nominated four ministers, namely, Antoine Chandieu, Jean d'Estre, Pierre Merlin, and M. Gabert, with charge to assemble themselves, accompanied by the Viscount of Turin, in order that they might do what was agreed upon in this respect, pursuant to their instructions.

“The National Synod, held at Figeac, in 1579, resolved again to seek whatever means were necessary for restoring all believers of the particular Confessions of the Protestant nations to one single common Confession, which might afterwards be approved by all the said nations, according to the advice and resolutions of the Conference held for this purpose at Neustadt, in the month of September, 1570.

“M. Salnar, seeing that this General Confession did not appear, laboured in the mean time to reunite several particular Confessions in one single body, by extracting from each the passages which referred to the same subject, without altering or changing any thing; and thus formed a General Confession from portions of divers particular Confessions, ranged according to the Common-Place-Book.

“The National Synod of the Reformed Churches of France, held at Vitré, in 1583, gave their approbation to this excellent work of M. Salnar, minister to the Church of Castres, as being very necessary; judging also that they would be doing a great service, if they had it written in the vulgar tongue. This is the reason why the Province of Upper Languedoc was charged by this Synod to have it translated, and to affix to the said book a Letter of recommendation in the name of all the Provinces.

“The National Synod of Gergeau, held in 1601, sent back the French translation of THE HARMONY OF THE CONFESSIONS OF FAITH, made by the late M. Salvart, for the Synod of Upper Languedoc to see it, and to judge whether it would be expedient to publish it: on condition, nevertheless, that they should not publish it, without at the

same time having the notes of M. Goulart, on the said Harmony, translated, in order to print the whole together . . .

“The name of Salvart is given in this last article to the author of this Harmony, who is called Salnar in the fourteenth article of the Synod of Virtré: and we are there informed that M. Goulart is the author of the Notes on the said Harmony, which I reckon to be nothing more than the Brief Observations to be found at the end of the Latin edition.”—tom. vii. pp. 259, 260.

Among more recent authorities, that of Augusti claims precedence. “The literary history of this work,” he says, “seems hitherto obscure; and in no writer except Hospinian (*Concordia Discors*, Tigur: 1607, p. 92.) have I been able to discover a single trace of it. He gives the following statement. That, in the year 1579, the Ministers of the Church of Zurich, having received proposals from the assembly of Frankfort, held in 1577, under the sanction of Jo. Casimir, Count-Palatine, for a new Confession of Faith, answered in these words:—That it would be a safer plan, if they could apprise the whole world of their agreement in the doctrine of faith by some other means, without having recourse to a new Confession. . . That the Confessions already extant could be distributed under certain heads, without the alteration of a single word, and so reduced into a HARMONY; with nothing but a brief explanation added to each chapter, denoting the agreement that subsisted between all the Confessions, and removing any such shew of difference as sometimes arises merely from diversity of language. That this book, published in the name of all the Churches in concert, and approved by the suffrages of the Princes and Magistrates, would prove a most brilliant testimony to the agreement prevailing among so many and so famous Churches of nations unconnected with each other, and at the same time a firm and durable bond for its continuance . . . That they had understood that the Ministers of the Genevan Church had just the same opinion on the subject, and that Master Beza would not refuse them his assistance in the preparation of the HARMONY. Nor was it long after the inhabitants of

Zurich had proceeded thus far, when they of Geneva met their recommendations and desires, by publishing, in 1581, the *HARMONIA CONFSSIONUM* . . . The author has not acknowledged his name; but that he was no other than Theodore Beza,* the character and style of the work evince.”—*Dissertatio Historica et Litteraria in Libros Symbolicos*, pp. 606—609.

The remarks of Niemeyer are generally to the same effect. “At the time when the Lutheran divines, at the command of Augustus, Elector of Saxony, had just collected their symbolical books, and were beginning to publish their collection under the title of *Concordia*; there were also certain in the Reformed Church, men of the greatest influence, who must needs compose a *HARMONY OF CONFESSIONS OF FAITH*, in the name of the French and Belgian Churches. And this for two reasons: of which the one lay in the reproaches urged (and lately repeated with wrath and vehemence) by the Roman-Catholics, about the multitude and discordancy of these Confessions; the other in the hope (vain and deceitful as it proved, yet sincerely entertained by those who suggested the expedient) that they might succeed in reconciling the minds of dissentients, and uniting all the Churches, distracted and separated as they were, in one common bond . . . Nor need we doubt who were the authors of the *HARMONY*. For the circumstances stated by Hospinian, in his *Concordia Tigurina*, p. 92; by Koecher, in his *Bibliotheca Theologiæ Symbolicæ*, pp. 320, 321; and by D. Clement, in his *Bibliothèque Historique et Critique*, vol. vii. p. 257; Lückius has satisfactorily established in his *Annales Gottingenses*, p. 1, and (with the concurrence of Beckius also, in his German translation of the *Libri Symbolici*, Præf. p. xxi.) has conjectured, with all probability, that the origin of the *HAR-*

* Leigh, in his *Treatise of Religion and Learning*, Lond. 1656, fol. after remarking, “The Confessions of Faith, &c. are now of late very profitably published to the just conviction of all such as slander the Reformed Churches to be variably distracted and rent in sunder with infinite differences of faith;” adds, “Beza hath put out the *Harmony of Confessions* with Notes upon it.”—ch. xiii. p. 169.

mony was this. The assembly held at Frankfort, in the year 1577, under the auspices of Joh. Casimir, the Count-Palatine, entertained the thought of receiving a new Confession of Faith, if not from all, at least from many parts of the Evangelical Church. Such a project found acceptance chiefly with a number of French divines: for the Synods which met in France, in the years 1578 and 1579, fell into the sentiments of that assembly, and consulted diligently how a new Confession might be composed. But the churches of Zurich and Geneva, fearing lest a new Confession might but give occasion to new disturbances, instead of following their opinion, obtained a respite; and at length entered into a most seasonable arrangement with Salvart (or Salnar) for the construction of a HARMONY. The work was accordingly undertaken, in the year 1581, by the principal divines, (among whom Salvart, and Beza, and Daleau are mentioned,) in the name of the French and Belgian Churches; and was so accomplished as to issue from the press with public authority, accruing yet further to the French from the Synod of Vitré in 1583. Even the English were so far from disallowing the HARMONY,*

* Nowhere are the love and liberality of the Christian more beautifully displayed in the character of Archbishop Cranmer, than when he appears, amidst difficulties abroad and dissensions at home, the peacemaker of the European churches. "In the year 1548," says his biographer Strype, "Cranmer propounded a great and weighty business to Melancthon; and a matter that was likely to prove highly useful to all the churches of the evangelic profession. It was this: the Archbishop was now driving on a design for the better uniting of all the Protestant churches, viz. by having one common Confession and Harmony of faith and doctrine drawn up out of the pure word of God, which they might all own and agree in. He had observed what differences there arose among Protestants in the doctrine of the sacrament, and divine decrees, in the government of the church, and some other things. These disagreements had rendered the professors of the gospel contemptible to those of the Roman communion; which caused no small grief to the heart of this good man, nearly touched for the honour of Christ his Master, and His true church which suffered hereby: and, like a person of a truly public and large spirit, as his function was, seriously debated and deliberated with himself for the remedying this evil. This made him judge it very advisable to procure such a Confession. And in order to this, he thought it necessary for the chief and most learned divines of the several churches to meet together, and with all freedom and friendship to debate the points of controversy according to the rule of scripture:

that they ordered it to be rendered into their own tongue.”—*Præfatio in Collectionem Confessionum*, pp. v ; viii, ix.

Who may have been the translator of the HARMONY OF CONFESSIONS into English, is a question which the Editor regrets that, after all his enquiries, he is still unable to solve.* He proceeds therefore at once to state what has been subse-

and, after mature deliberation, by agreement of all parties, draw up a book of articles and heads of Christian faith and practice, which should serve for the standing doctrine of Protestants.

As for the place of this assembly, he thought England the fittest in respect of safety, as the affairs of Christendom then stood; and, communicating this his purpose to the king, that religious prince was very ready to grant his allowance and protection. And as Helvetia, France, and Germany were the chief countries abroad where the gospel was professed, so he sent his letters to the most eminent ministers of each; namely, to Bullinger, Calvin, and Melancthon: disclosing this his pious design to them, and requiring their counsel and furtherance.”—*Memorials of Archbishop Cranmer*. Oxf: 1812, 8vo. vol. i. bk. iii. ch. xxiv. pp. 584, 585.—“ But the troubles at home and abroad frustrated this excellent purpose, which for two years he had been labouring to bring to some good issue.”—ch. xxv. p. 588.

In later times J. A. Turretin published a volume of testimonials from a host of writers, English as well as continental, recommending the adoption of a HARMONY OF CONFESSIONS: the title is, *Nubes Testium pro Moderato et Pacifico de Rebus Theologicis Judicio, et Instituéndâ inter Protestantés Concordiâ*. Francof: 1720, 4to. It is a performance of great interest, and seldom met with. The latter portion consists of extracts from the various Colloquia, Concordiæ, and Consensus, in which the Protestant churches of Europe have united for the defence of their common faith.

* An instance may be here mentioned, however, of the way in which a mistake, once committed, quietly passes into the annals of history. In a bookseller's catalogue, issued in London two or three years ago, appeared a copy of the *Harmonia Confessionum*, with a note taken from a MS. inscription on the fly-leaf, “Theophilus Sincerus, i. e. M. George Jacob, recensuit Harm. Conf. 1581.” The annotation is transferred into Lowndes's *British Librarian*, (a really valuable work, part iv. col. 450.) as denoting the authorship of the volume. The fact is, that Theophilus Sincerus was the appellation assumed by a German divine of the middle of the 18th century, named George Jacob Schwindel; who published two bibliographical volumes, viz. *Bibliotheca Historico-Critica Librorum Opusculorumque Variorum et Rariorum*. Nurnb: 1736, 12mo. and *Notitia Historico-Critica Librorum Veterum Variorum*. Frankof: 1753, 4to. In the former of these (p. 327.) occurs a loose and inaccurate allusion to the HARMONIA: and the achievement thus commemorated by his own pen, was probably neither more nor less than that he had read (and possibly corrected as he read) the volume so distinguished.

quently accomplished towards supplying a general and collective view of the Confessions of the Protestant Churches.

First in order stands, *Corpus et Syntagma Confessionum Fidei, quæ, in diversis Regnis et Nationibus, Ecclesiarum nomine fuerunt authenticè editæ, in celeberrimis Conventibus exhibitæ, publicâque Auctoritate comprobata*. Aurel: Allobr: 1612, 4to. The contents are these:—1. Confessiones Fidei editæ ex Symbolo Apostolico, in Concilio Œcumenico: (1.) Nicœno; (2.) Constantinopolitano Primo; (3.) Ephesino; (4.) Chalcedonensi. 2. Confessiones Fidei publicâ auctoritate comprobatae Ecclesiarum, quæ doctrinam Evangelicam sunt complexæ: (1.) Helvetica; (2.) Gallica; (3.) Anglicana; (4.) Scoticana; (5.) Belgica; (6.) Polonica; (7.) Argentinensis, sive Quatuor Civitatum Imperii; (8.) Augustana; (9.) Saxonica, seu Misnica; (10.) Wirtembergensis; (11.) Illustrissimi Electoris Palatini; (12.) Bohemica; (13.) Consensus Ecclesiarum Majoris et Minoris Poloniæ, Lithuanæ, &c. 3. Catholicus Consensus Veterum qui Patres vocantur, Græci, Latini, Africani, in omnibus Fidei Articulis, ex ipsorum expressis sententiis copiosè depromptus.” The editor, as appears from the dedication to the Catholicus Consensus compared with the beginning of the Preface, was Gaspar Laurentius; and the volume is highly creditable to his judgment and industry.

Next came a new edition of the same work, but with considerable alterations: *Corpus et Syntagma, &c.* Genev: 1654, 4to. In this edition the Confession of Helvetia is printed from the edition of Zurich, 1651; and the Confession of Belgia, as it was revised, corrected, and approved by the Synod of Dort, in 1619. At the end are also given (1.) the Confession of Basle; (2.) the Judgment of the Synod of Dort; (3.) the Confession of Cyril, Patriarch of Constantinople; and (4.) the General Confession of Reformed Churches in Polonia, Lithuania, and the provinces annexed, according to the assembly of Thorn. This is a volume of much rarer occurrence than the preceding.* In each of them is in-

* Kempius says (*Bibliotheca Anglorum Theologica*, Regiomont: 1677, 4to. p. 271.) that each of the English Confessions (viz. Jewell's Apology, and the Thirty-nine Articles) may be seen in the *Harmonia Confessionum*: He evidently confounds the *Harmonia* with the *Corpus et Syntagma*. Au-

serted a *Confessionum Harmonia, sive Concordantia, per Articulos digesta*.

After an interval of a century and a half, appeared (at the suggestion of Bishop Cleaver) *Sylloge Confessionum sub tempus Reformandæ Ecclesiæ editarum*. Oxon: è Typogr. Clarend. 1804. 8vo. Contents:—(1.) *Professio Fidei Tridentina*; (2.) *Confessio Helvetica*; (3.) *Augustana*; (4.) *Saxonica*; (5.) *Belgica*; (6.) *Catechismus Heidelbergensis*; (7.) *Canones Synodi Dordrechtanæ*. A second edition, published (under the revision of Bishop Lloyd) in 1827, contains the Augsburg Confession in both shapes: the former, as presented to the Emperor Charles V. at the assembly of Augsburg, in 1530; and the latter, as altered by Melancthon, and laid before the diet of Worms, in 1540.

A more complete collection than any of those which have been already mentioned, came into circulation on the con-

thony Collins repeatedly assigns the title of *Harmony of Confessions* to the *Corpus* of 1612, in his anonymous volume, *An Historical and Critical Essay on the Thirty-nine Articles of the Church of England*. Lond. 1724. 8vo. pp. 22, 23. Engel (*Bibliotheca Selectissima*, Bern: 1743, 8vo. pt. i. pp. 72, 73.) and Fabricius (*Hist. Biblioth. Fabricianæ*, Wolfenb: 1717-24, 4to. pt. iii. p. 377.) seem each of them to speak of the *Harmonia* of 1581 as one of several editions, apparently reckoning the *Corpus* of 1612 and 1654 as the others. Salig, in his *Historie der Augspurgischen Confession*, Halle, 1730, 4to. tom. i. p. 384, note d, has not only confounded the *Corpus* with the *Harmonia*, but introduced an imaginary edition of the date of 1592: and Buddæus, in his *Isagoge Historico-Theologica*, Lips: 1730, 4to. p. 450, makes the same mistake. Both these Clement has very properly corrected; adding of a third, whose name has already figured, not as the author, but the object, of confusion in a former note: "Theophilus Sincerus goes beyond preceding writers in his *Neue Sammlung von Raren Büchern*, Frankfurt, 1733, 8vo. p. 326; and, being in possession of the *Harmonia Confessionum*, has added to it that which he had read in divers authors touching the *Syntagma Confessionum*: which has produced a chaos that one can only clear by comparing it with the descriptions of these two collections." *Bibliothèque Curieuse*, p. 261. Walch had formerly confounded them together, (see *Bibliotheca*, p. 426.) but discovered his error, not in time to avoid publishing it, but in time to set himself right before his readers. The error is nevertheless repeated by Clarisse, (*opus repetitum*, he calls the *Harmonia, sed magnoperè mutatum*) in his *Encyclopædia Theologica*, Lugd: Bat: 1832, 8vo. p. 438. And even Augusti mistakes the two but for successive editions of the same work, till corrected by Niemeyer: see Augusti *Dissertatio*, pp. 606; 611: and Niemeyer *Prefatio*, pp. vi, vii.

tinent the same year with the second edition of the *Sylloge* issued from the Clarendon Press. The title is,—*Corpus Librorum Symbolicorum, qui in Ecclesiâ Reformatorum Auctoritatem Publicam obtinuerunt. Novam Collectionem instituit, Dissertationem Historican et Litterariam subjunxit, et Indices Rerum Verborumque adjecit, Jo. Christ. Guil. Augusti.* Elberfeld: 1827, 8vo. The contents are:—Pars Prima. (1.) Tres Confessiones Helvicæ; 1, Confessio et Expositio Brevis et Simplex Sinceræ Religionis Christianæ. 2, Ecclesiarum per Helvetiam Confessio Fidei Summaria et Generalis. 3, Basiliensis, vel Mylhusiana, Confessio Fidei. (2.) Gallicarum Ecclesiarum Confessio Fidei. (3.) Ecclesiæ Anglicanæ Articuli triginta et novem. (4.) Confessio Scotica. (5.) Confessio Belgica. (6.) Canones Dordraceni. (7.) Confessio Hungarica, in Synodo Czengerinâ exhibita et declarata. (8.) Confessiones Polonicæ; 1, Consensus Sandomiriensis. 2, Thoruniensis Synodi Generalis Canones.—Pars Secunda. (9.) Confessio Bohemica. (10.) Confessio Tetrapolitana. (11.) Confessio Marchica, sc. Joannis Sigismundi Elect. Brandenb. (12.) Colloquium Lipsiacum. (13.) Declaratio Thoruniensis. (14.) Formula Consensûs Helvetica. (15.) Catechismus Genevensis. (16.) Catechesis Heidelbergensis. Copies are now easily attainable in this country, and at a moderate price.

But by far the most satisfactory collection has appeared, likewise from a continental press, since the present edition of the Harmony was commenced. The title is short,—*Collectio Confessionum in Ecclesiis Reformatis Publicatarum. Edidit Dr. H. A. Niemeyer.* Lips: 1840, 8vo. A Preface, mostly bibliographical, extends to near one hundred pages. The contents it will be the more necessary to enumerate at length, as, by some strange omission, there is neither table nor index.—Pars Prima: Confessiones ac Declarationes Fidei, quibus Consensus Ecclesiarum Reformatarum constitutus mutatusque probatur. (1.) Articuli, sive Conclusiones, lxxvii. H. Zwinglii. Germ. et Lat. (2.) Theses Bernenses, Germ. et Lat. (3.) Zwinglii Fidei Ratio. (4.) Zwinglii Fidei Expositio. (5.) Basiliensis Prior Confessio. Germ. et Lat. (6.) Helvetica Prior, sive Basiliensis Posterior, Confessio. Germ. et Lat. (7.) Cate-

chismus Genevensis. (8.) Consensus Tigurinus. (9.) Consensus Genevensis. (10.) Confessio Fidei Gallicana. Fr. et Lat. (11.) Confessio Scoticana Prior. (12.) Confessio Scoticana Posterior. (13.) Confessio Belgica. (14.) Catechesis Palatina, sive Heidelbergensis. Germ. et Lat. (15.) Confessio Helvetica Posterior.—Pars Secunda: Confessiones ac Declarationes Fidei, quæ sunt secundi ordinis. (16.) Confessio Czengerina. (17.) Consensus Poloniæ. (18.) Articuli xlii. Edvardi VI. (19.) Articuli xxxix. Anglicani. (20.) Repetitio Anhaltina. (21.) Confessio Sigismundi, Electoris Brandenburgici. (22.) Colloquium Lipsiense. (23.) Declaratio Thoruniensis. (24.) Canones Dordraceni. (25.) Formula Consensus Helvetica. (26.) Confessio Tetrapolitana. (27.) Confessio Bohemica Prior. (28.) Confessio Bohemia Posterior. This very valuable publication is scarcely yet known in England.

To these may be added, though of humbler pretensions, *The Scriptural Unity of Protestant Churches exhibited in their published Confessions.* (Edited by the Rev. D. Stuart, D.D.) Dublin, 1835, 12mo. Containing, (1.) Articles of the Irish Church. (2.) Articles of the Church of England. (3.) The Confession of Faith of the Church of Scotland. (4.) Declaration of Faith of the Congregational or Independent Dissenters. And also, *The Unity of Protestantism, being Articles of Religion from the Creeds of the Reformed Churches.* By the Rev. John Cumming, M.A. Lond: 1837, 8vo. This is a brief Harmony, containing extracts from (1.) The 'Thirty-nine Articles of England. (2.) The Latter Helvetic; (3.) The Wirtemberg; (4.) The Basle; (5.) The Bohemian; (6.) The Augsburg; (7.) The Belgic; (8.) The Scotch; and (9.) The Westminster, Confessions, arranged under heads; first appeared in the *Protestant Journal* for March and April, 1837.

It is remarkable that meanwhile so few of the Reformed Churches have collected their own Confessions of Faith together.* The Church of Scotland, indeed, has long had such

* The Church of England has no one volume, or set of volumes, comprising all her Confessions; though she has several compilations of do-

a compilation;* the Lutheran Church in Germany has more than one complete edition of her Formularies;† the Protestant Church in France has something, though not precisely of the

cuments more or less complete. First, there was *A Collection of Articles, Injunctions, Canons, Orders, Ordinances, and Constitutions Ecclesiastical, with other Public Records of the Church of England*. By Anthony Sparrow, (afterwards Bishop of Exeter and of Norwich.) Lond. 1661, 4to. Thrice reprinted. A new and more complete edition of this work is needed; but the impression should be taken from the third edition of 1675, and not from the fourth of 1684. The *last* is commonly called the *best*; but it is in fact a bare reprint of the preceding, and less correct; though, in point of accuracy, neither of them has much to boast. Then came, *The State of the Church and Clergy of England in their Councils, Synods, Convocations, Conventions, and other Public Assemblies; historically deduced from the Conversion of the Saxons to the present time*. By William Wake, (Archbishop of Canterbury.) Lond. 1703, folio: an uncommon volume, less known and valued than it deserves. Soon after followed, *Concilia Magnæ Britanniae et Hiberniae, à Synodo Verolam. 446, ad Lond. 1717; accedunt Constitutiones, et alia ad Hist. Eccles. Angl. spectantia*. Curâ Davidis Wilkins. Lond. 1737, 4 vols. folio. This great work includes the whole of Sir H. Spelman's *Concilia, Decreta, Leges, Constitutiones, in re Ecclesiasticâ orbis Britannici*. Lond. 1639-64, 2 vols. folio. It is a complete rather than a correct performance; but excessively rare, and extravagantly dear. Lastly, and very lately, have appeared, *Documentary Annals of the Reformed Church of England, being a Collection of Injunctions, Declarations, Orders, Articles of Enquiry, &c. from the year 1546 to the year 1716, with Notes Historical and Explanatory*; by Edward Cardwell, D.D. Principal of St. Alban's Hall, Oxford. Univ. Press, 1839, 2 vols. 8vo. This is by far the most ample and convenient record that exists of the documents of the Church of England for the time specified. It can be scarcely necessary to mention Ellis's *Clergyman's Assistant, being a collection of Statutes, Ordinances, and Forms, with notes and references relating to the Rights, Duties, and Liabilities of the Clergy*. New edition, enlarged. Oxford, Clar. Press, 1828, 8vo. It includes the Articles, Constitutions, and Canons; but falls not otherwise within the object at present under notice.

* *A Collection of Confessions of Faith, Catechisms, Directories, Books of Discipline, &c. of Public Authority in the Church of Scotland; together with the Acts of Assembly, &c.* by William Dunlop, Edinb: 1719-22, 2 vols. 8vo. a scarce work, but partially reprinted, with variations and additions, from time to time. Also, *The Confessions of Faith, and the Books of Discipline of the Church of Scotland, of date anterior to the Westminster Confession; with Historical Preface and Remarks*: by the Rev. E. Irving, M. A. Lond. 1831, 12mo.

† *Libri Symbolici Ecclesiae Evangelicæ Lutheranae; accuratius editi, et Animadversionibus ac Disputationibus illustrati*: à M. Weber. Viteb:

kind;* and the Church of Denmark has recently put forth a similar volume:† but beyond these the Editor knows not where to look for a collective exhibition of the doctrine and discipline of any single Church of Protestantism in Europe.‡ In the Church of England, at all events, might not the deficiency be soon and easily supplied?§

A collection of all the orthodox Confessions of Faith, from the dawn of the Reformation to the present day,|| whether written in or translated into English, is an object hitherto of desire rather than of hope.¶ Meanwhile the HARMONY continues to maintain its character as a manual the most con-

1809, 8vo.—*Libri Symbolici Ecclesiæ Evangelicæ*: recensuit J. A. H. Tittman. Lips: 1817, 8vo. Ed. 2da. 1827.—*Libri Symbolici Ecclesiæ Lutheranæ*: recensuit H. A. G. Meyer. Gott: 1830, 8vo.—*Libri Symbolici, sive Concordia, Ecclesiæ Evangelicæ*: recensuit C. A. Hase. 1837, 12mo.

* *Confessions de Foi des Eglises Reformées de France et de Suisse; Suivies des 39 Articles de l'Eglise Anglicane, et d'un Fragment de la Confession d'Augsbourg.* Montpel: 1825, 8vo.

† *Libri Ecclesiæ Danicæ Symbolici.* Edidit J. C. Lindberg. Hauniæ, 1830, 8vo.

‡ Previously to the assembly of the Synod of Dort, a tract (now of rare occurrence) was circulated among the parties summoned, from the pen of Festus Hommius, containing a sort of abstract of the doctrines of the Dutch Church, and entitled, *Specimen Controversiarum Belgicarum; seu Confessio Ecclesiarum Reformatarum in Belgio: addita est, Harmonia Synodorum Belgicarum.* Lugd: Bat: 1618, 4to.

§ "Jewell's Apology," says Dr. Grier, "(a title, by the way, which should never have been given to his incomparable illustration and defence of the articles of the Christian faith,) was designed by the Convocation to be published in one book together with Nowell's Catechism, (which had at this period been presented to them,) and certain Articles touching the principal grounds of the Christian religion, such as had been drawn up before the death of King Edward VI. This design, however, of harmonizing the doctrine of the Church of England was abandoned."—*Epitome of General Councils.* Dublin, 1828, 8vo. Appendix, pp. 331, 332.

|| With some slight omissions, not affecting doctrine, the Articles of the Church of England were adopted by the Protestant Episcopal Church of North America, in the year 1801.

¶ The Rev. Thomas Scott, in the third appendix to his *Answer to Bishop Tomline on Calvinism*, Lond: 1812, 2 vols. 8vo. has translated nearly thirty pages of extracts from the *Corpus et Syntagma* of 1612. "A good translation of the whole," he says in a note, "would give our countrymen in general a most important opportunity of judging *what* preachers and writers have deviated from the grand doctrines of the Reformation in all the Churches

venient for general reference : and having long since become excessively scarce, (the English version, more especially, unattainable, but after patient search and at an exorbitant price,*) the Editor proposed to prepare a new edition, distinguished by advantages not belonging to those already in existence.

The Latin edition comprises eleven Confessions: to both the English editions (as already stated) is subjoined, in Appendix, the Edinburgh Confession of 1581. This Confession it was determined, in the edition now published, to introduce into the body of the work; and to add, by way of Appendix, 1. The Thirty-nine Articles of the Church of England, according to the last revision of 1571; 2. The Westminster Confession, of 1647, adopted by the Church of Scotland; 3. The Articles, drawn up by Archbishop Usher, and agreed upon by the Convocation of the Church of Ireland, in 1615; and 4. The Judgment of the Synod of Dort, promulgated, both in Latin and in English, in 1619.

To correct typographical errors; to verify references to Scripture; to reduce the headings into a system of uniformity; occasionally to arrange the divisions of paragraphs more conveniently; to bring the Brief Observations from the close of the volume, and place them as notes at the foot of the pages to which they respectively refer; and, it might be, now and then to add a brief and humble annotation of his own; this was all the Editor at first meditated attempting for the improvement of the body of the work. But he had not proceeded many pages through the very first sheet, before he discovered that, if he would do justice to the HARMONIA CONFSSIONUM, he must go much further. The translation had been evidently made both ignorantly and carelessly; so carelessly indeed and so ignorantly, as to be often unintelligible, and quite as often expressive of a sense very different from, and

throughout Europe; and *who* have constantly adhered to them."—vol. ii. p. ult.

* The *Harmony of the Reformed Churches in the Article of the Trinity* is printed, to the extent of eighty pages, in *The Doctrine of the Blessed Trinity stated and defended by some London Ministers*. Lond: 1719, 8vo. The tract is connected with the Lectures delivered at Salters' Hall.

even opposite to, the design of the passage translated. For the purpose of saving himself trouble, he had better undertaken a new translation altogether : but this was neither what he had promised, nor what he still considered, on the whole, the most satisfactory method for adoption. Having begun, therefore, by collating the two editions of the English together, so far as to ascertain that the latter was simply a repetition of the former, errors of the press included ; he next proceeded to collate the English with the Latin, altering none but actual departures from the original, and endeavouring, in all such alterations, to preserve the style and manner of the original. Nor was it always that a difficulty could be removed even thus : sometimes it became necessary to have recourse to the Confessions, either as preserved in subsequent collections, or as existing separately in their primitive shapes ; and two or three instances occurred, where, after all, there still remained a doubt to be noticed in a note below. Besides the Tables of Contents, which have been carefully revised throughout, an Alphabetical Index is now for the first time added, the production of the Rev. Thomas Timpson, author of several publications on the history and doctrines of Christianity.*

A word of warning to the Reader, and that shall be all. If he expects, in an examination of the HARMONY OF CONFESSIONS, to find such an identity even of sentiment, much

* On the subject of Confessions in general, a good deal of information will be found in Butler's *Historical and Literary Account of the Formularies, Confessions of Faith, or Symbolic Books, of the Roman-Catholic, Greek, and principal Protestant Churches*. London, 1816, 8vo. Also, in Marheineke's *Institutiones Symbolicæ, Doctrinarum Summam et Discrimina Exhibentes*. Berol : 1830, 12mo. To which, for general remarks, may be added, Dunlop's *Account of the Ends and Uses of Creeds and Confessions of Faith*. Lond : 1724, 8vo. Graham's *Review of Ecclesiastical Establishments in Europe*. Lond : 1796, 8vo. Rose's *Letter to the Bishop of London, in Reply to Pusey's Causes of Rationalism in Germany*. Lond : 1829, 8vo. And Hoefling's *de Symbolorum Naturâ, Necessitate, Auctoritate, atque Usu*. Erlang : 1835, 8vo. Dr. Mason's *Plea for Catholic Communion in the Church of God*, New York, 1816, 8vo, a volume of deep and lively interest, published the same year in London, with corrections, has been followed by Schmucker's *Fraternal Appeal to the American Churches, together with a Plan for Catholic Union on Apostolic Principles*. Gettysb : (Penns :) 1837, 8vo. This last the Editor can only name, not having yet succeeded in procuring a copy from America.

more of expression, pervading the variety of topics discussed in the following pages, as might be arranged to advantage, like a Harmony of Scripture, in parallel columns, he will certainly experience a disappointment. The Churches here represented are all Protestant, but not equally Protestant; all conformed, but not all to the same extent, or with the same precision, to the ordinances of Holy Scripture. Doubtless this is a circumstance to be regretted, and yet not altogether void of use to the honest and serious enquirer. He will observe how far it is possible for the children and churches of God to differ in matters of secondary moment, and yet to walk together in mutual charity and forbearance; nay more, in fellowship with God the Father, and with Jesus Christ his Son, through the Spirit. He will feel, that, as there is a line of demarcation, plain and palpable, between those who serve, and those who serve not, God, so there is but one line: and that while consent in every other point can do nothing, actually nothing, towards effecting a community of men, where the love of Christ is not; so that, where the love of Christ is, diversity in all things else can accomplish next to nothing towards separating the community of saints from one another. In this light he will view the discrepancies that appear in smaller things, with scarcely less interest than the concord exhibited in greater things, as he casts his eye from page to page over the HARMONY OF PROTESTANT CONFESSIONS.

And here the Editor concludes a task, certainly not the longest, but, he believes he may say, the most tedious and troublesome on which he has ever been engaged: and, with the present, he concludes, at least for a time, his engagements with the pen and in the press. For seventeen years he has toiled hard at an occupation, from which but few have derived a compensation either in health or wealth: it is something, to have laboured (if it may be so) not altogether without usefulness to others.

Passionately addicted to the pursuits of literature, the writer (may he crave indulgence for the first time he has ever alluded to himself in public?) had ventured into print before he came of age. The next eight years he devoted mostly

to antiquarian and topographical researches. From that time, being called of God in Christ Jesus to the love of better things, he has directed his endeavours, almost exclusively, to the promulgation of the knowledge of Jesus Christ, and Him crucified, among men. On the whole, he has written more perhaps (as may be seen, in part, by the list of publications attached to the present volume) than almost any of his contemporaries within the same term of years. And what he has written, he has written on his own judgment, and at his own responsibility. He has never found, and he has never sought, a patron. In the journals of literary criticism, he has met with less encouragement than many who have laboured less honestly and less assiduously. The Evangelical Reviews and Magazines, especially, (to say nothing of adversaries and opponents,) have treated his productions generally with avoidance and neglect. There was a time (it is now long past) when a word of kindness from those who were possessed of influence among professors of the faith of the Gospel, might have mitigated the weight of many a sorrow, and arrested the violence of many a persecution, in the experience of a babe in grace. But the Lord had ordained otherwise: he chose to take his own adopted by the hand, and to lead him by a way that he knew not. So owned, and so led, he has proved, in cases out of number, the faithfulness of Him that promiseth, who also will do it. Even in his publications, whether written or edited, he has had more than a common share of success. Of the former, he is not aware of one,* and, of the latter, of not more than one,† that has failed of drawing attention, and remunerating the time and money spent on it;

* Of his written works, if he might be allowed to mention one rather than another, he would express his thankfulness to Almighty God for the success attending his little volume, entitled *Congregational Reform*. Within seven years after its appearance, he had the happiness not only of knowing the effect it had taken upon minds far more capable of grappling with ecclesiastical difficulties than his own, but of seeing several of the most unlikely of its suggestions carried fully and happily into execution.

† Of his edited works he will also take the liberty of alluding but to one; the one on which he bestowed more pains than on any other, (and he has always striven for accuracy of matter, if not for variety of illustration,)

while most of them have passed, without art or effort, beyond a first edition.

But the reward of labour is rest. And the Editor has had of late but too unequivocal demonstrations of the necessity of retirement for awhile from the alternations of excitement and fatigue, inherent in theological, as well as other studies. He trusts the effort he now makes may be owned and honoured, far beyond its merits, by the Spirit of God, and may find acceptance with the disciples and followers of the Lamb. He prays God to bless the reader, whoever he may be; and begs, in return, an interest in the intercessions of his brethren before the throne of grace.

39, *Smith Street, Chelsea.*

November 6th, 1841.

yet the only one which seemed to fall unnoticed to the ground: the *Memoirs and Remains of Bishop Lowth*. A relation of the family of the deceased, after appearing (to the Editor at least) to sanction the design in private, attacked the volume rather unceremoniously, when published, in the Gentleman's Magazine, as containing Sermons printed from MSS. improperly attributed to that learned writer. To these remarks, extending to considerable length, the Editor (such was, and probably is, in some departments, the state of periodical literature!) was not permitted to reply through the same channel of communication. He therefore takes the present opportunity of saying, with respect to the MSS. in question, that, weighing outward evidences which are favourable, against inward evidences which are unfavourable, to their authenticity, he believes that they both were, and were not, the productions of the Bishop: that they were composed by him, but not for publication; delivered by him from the pulpit, but committed to writing, probably without his sanction, by some of his numerous hearers and admirers. And on this account the Editor now begs to signify his regret, that he included them among the Remains of Bishop Lowth.

A PREFACE,

IN THE NAME OF THE CHURCHES OF FRANCE AND BELGIA, WHICH
PROFESS A REFORMATION ACCORDING TO THE GOSPEL.

AMBROSE in a certain place saith notably, 'There ought to be no strife, but conference, among the servants of Christ.' For, seeing the dulness of man's understanding, especially in heavenly matters, is such, that we cannot oftentimes perceive matters otherwise very plain, it can by no means be denied, but that by mutual conference, and friendly and brotherly debating of the matter, we come to very great light. And that especially seemeth profitable and needful, that some should be set on edge by others: that those things which the Lord hath particularly bestowed upon the several members of the church, may redound to the common benefit of the whole body; and that, all sinister affection set apart, Christ, who is the Father's wisdom, and the only Master and Teacher of the Church, may be heard; and, as he is the Prince of Peace, may so, by his Spirit, join together our minds, that, if it be possible, we may all think one and the same thing in the Lord. But to strive, to brawl, and fiercely and frowardly to contend as fencers do, is so far from becoming men that are taught of God, as that it is not seemly for modest or civil persons. And if so be that in all, yea even in the very least affairs of man's life, that rule of modesty is to be kept, what, I pray you, is to be done, when we are in hand with God and God's matters? Surely, holy things are holily and devoutly to be handled, in the fear of God, and love of our neighbour: who, if he go out of the way, is by the spirit of meekness to be called back again; but if he take the right way, he is more and more to be instructed therein, to the end it may appear, that we are not driven by any motion of man, but that in all things our minds are ruled and governed by God.

Yet, alas! such is the spot and stain of our times, that the rage of writing any thing, and so of railing, hath seized upon the wits and minds, not of mean men only, but even of those whom it most of all behoved to do the clean contrary. The rabble of Jesuits, and such other like fellows, (whose very reward is the wages of bondage and evil-speaking,) how shamelessly and outrageously they are carried against us and the truth; and with what bitterness they cast out against us such things as they have been taught in the school of shamelessness; it may be sufficiently perceived of any man. For they, when they feel themselves pressed with most strong reasons, and overcome with express places of scripture, they run to cavils and slanders,

as to the only refuge of their errors. They say we have revolted from the Catholic Church, that we might follow the divers imaginations of men: they cry aloud that we are heretics, schismatics, and sectaries, and they oftentimes in mockage call us Confessionists: and moreover they lay in our dish, that we neither agree with ourselves, nor with others who detest the Bishop of Rome; but that there are as many religions among us, as there are Confessions of Faith. And that they may seem to procure credit to themselves, and to give a check to the German Churches especially, they bring forth both certain other writings, and especially that Form of Agreement of late published in Germany, in which there are certain things to be seen far differing from those ancient Confessions of Faith, which the Churches of the Gospel have even since the beginning given out. But let them so think, that the fault of heresy is not to be laid upon those, whose faith altogether relieth on most sure grounds of scripture: that they are no schismatics, who entirely cleave to God's Church, such as the prophets and apostles do describe it unto us: nor to be accounted sectaries, who embrace the truth of God, which is one, and always like itself. And what do they mean, I pray you, by the name of Confessionists, so often repeated? For if every man be commanded to make confession of his faith so often as God's glory and the edifying of the Church shall require; what a wonderful or strange thing ought it to seem, if cities, if provinces, if whole kingdoms have made profession of their faith, when they were falsely charged by the popish sort, that they had gone from the doctrine of the true believing Church? But they will say, there ought to be one Confession of Faith, and no more: as though, forsooth, a Confession of Faith were to be valued rather by the words than by the thing itself. What, therefore, will they say to our ancestors, who, when they had the Apostles' Creed, yet, for all that, set out the Nicene, Chalcedonian, and many more such like Creeds? Those Creeds, say you, were general. Yea, surely; but so general, that a great part of the world in those older times followed the frantic heresies of the Arians, whom our godly forefathers, by setting forth those Creeds, desired to bring home into the Church again. 'The truth,' saith Hilary, 'was by the advice and opinions of bishops many ways sought, and a reason of that which was meant was rendered by several Confessions of Faith set down in writing:' and, a little after: 'It ought to seem no marvel, right well beloved brethren, that men's faiths began to be declared so thick; the outrage of heretics layeth this necessity upon us.' Thus much said Hilary. What, that Athanasius, Augustine, and many other ancients, set forth their Creeds also, that the purity of christian faith might more and more shine forth? Therefore if kingdoms, cities, and whole provinces have separately made confession of their faith, this was the cause thereof; for that hitherto the state of the times hath not suffered that a General Council of all those who profess the Reformed Religion might be holden. Which should it once come to pass, (and the Lord grant that the Churches may at length enjoy so great a benefit!) then there may be one only Confession of Faith extant, conceived in the same words, if the state of the Churches shall seem to require it. Let them, therefore, leave off in mockage to term us Confessionists; unless perhaps they look for this answer at our hands, that

it is a far more excellent thing to bear a name of confessing the faith, than of denying the truth. For even as more small streams may flow from one spring, so more Confessions of Faith may issue from one and the same truth of faith.

Now, to speak somewhat also of those, who, while they will seem to embrace the truth of the gospel, and renounce Popish errors, shew themselves more unjust toward us than was meet they should, we are compelled to find want of Christian charity in them. This one thing indeed was remaining, that, after so many dangers, losses, banishments, downfalls, woes without number, griefs and torments, we should also be evil entreated by those, of whom some comfort was rather to be looked for. But that ancient enemy of the Church (by whose subtleties this evil is also wrought for us) is far deceived, while he hopeth that we may by his crafts be overwhelmed. But bearing ourselves bold on that love, which the merciful God, through Jesus Christ our Lord, beareth unto us, (and who hath planted a love and fear of Him in our minds,) we leap for joy in these very things and boast; with the apostle, that it will never be (the same grace of God always preventing us) that tribulation, anguish, hunger, nakedness, the sword, false accusation, or evil-speaking shall withdraw us from the truth once known and undertaken. For we know that saying of Chrysostom to be true, 'It is not evil to suffer, but to do, evil.' Neither are we any wit disgraced hereby, but they whom I know not what distemperature whetteth against us, having deserved nothing. And to repay them like for like, quitting railing with railing, far be it from us, whom God vouchsafeth this honour, that, being fashioned like to the image of his Son, we might through good report and evil report walk on, upholden with the stay of a good conscience. Yea, we have resolved with ourselves not only to abide the open wrongs of our enemies, but even the disdain of our brethren, although never so unjust.

And what we furthermore think of the doctrine of our Lord Jesus Christ, the Confession of our Faith, set forth many years ago, hath made it known to the whole world: and we have God, and angels, together with men, witnesses of that sincere endeavour, by which we laboured, and do as yet, to the uttermost of our power, labour, to set up again and maintain the pure worship of God among us out of God's word.

But even as we shewed ourselves to be ready at all times to render a reason of the hope that is in us; so we thought it a matter worth the pains, to make all men privy to that bond which on our part is very strait with the holy and truly catholic Church of God, and with every saint and sound member thereof: that, so far as we can, we might deliver, partly ourselves, partly the Churches joined with us, from those most grievous crimes, which by some men's speeches and books are laid to our charge. And when we bethought ourselves by what means it might best be done, this especially for the present time seemed a meet way unto us, which would give offence to no man, and might satisfy all that would yield unto reason; namely, to publish this HARMONY OF CONFESSIONS, whereby it

might sufficiently be understood, how falsely we are charged, as though we, that have rejected Popish errors, agreed not at all among ourselves. For, to begin with those stout maintainers of the Romish tyranny, who will yet seem to be defenders of the truth: this conference of Confessions will pluck every vizard from their faces, whenas it shall plainly appear, that all the opinions in these Confessions of Faith were in other sundry words so laid down, that yet the same truth always abideth, and there is none at all, or very little, difference in the things themselves. And how narrow must they need perceive the bounds of that their Catholic Church to be, when it shall be openly known, that so many kingdoms, provinces, cities, peoples, and nations, professing the truth of the Gospel, do with common consent renounce the abuses and errors of the Romish Church! As for those whom (without any desert) it pleaseth to count us among the Arians and Turks, they shall see also how far, through the benefit of God, we be from such heinous and wicked errors. They also, who accuse us of sedition, shall perceive how reverently we think of the dignity of kings, and the Magistrate's authority. And to conclude; they that, not being content with those public Confessions of the Churches of Germany, may, by laying against us that form of new agreement, seem worthily more and more desirous to sever themselves from us, and who have already very pithily been refuted by most learned writings, they also shall, if true agreement be earnestly sought, be satisfied with this HARMONY. For (that we may freely speak as it is indeed) the long rank of names sealed and written in that book is such, that it seemeth rather to stand idly in the field, than to fight manfully.

And if it had pleased us to follow this policy, we might have set down the names not of seven or eight thousand mean men (most famous Princes and some other excepted), of whom it may worthily be doubted, whether there ever were any such, or what they were; but also the names of far more Churches. And this our diligence had been far more commendable, being bestowed, forsooth, not in wringing and begging from village to village some hundreds of names, but in laying out the opinions of most gracious Kings, most renowned Princes, of noble nations and peoples, of most mighty commonwealths and cities: of which a great part hath not been used to dispute in corners, or to trifle, but hath known these many years how even unto blood to suffer many and grievous things for the sake of God's truth. But we know that the truth hath not its warrant from men, nor by men: it is simple, it will be simply published and taught. Therefore we are purposed for this time not to deal by any long disputation with any man, but barely to open the meaning of the Reformed Churches, to knit all the Churches of Christ together with one bond of brotherly love, to keep peace with all men, and, so far as it ought to be done, to judge well of all men: yea, and to entreat those, who think somewhat too hardly of us, that, if we disagree from the Confession of no Church that doth truly believe, they would themselves also begin to be of the same mind with us, and quietly and soberly confer with their brethren, of what things they shall think good, rather than themselves also slander and give the adversaries

occasion to rail upon the Gospel. But if they will not do it, let this public and everlasting monument bear witness to all that come after, that we and all of our side are and shall be free not only from the grievous reproaches with which we are undeservedly laden, but also without blame of all the hurlyburly and dissensions that have been hitherto, and that are peradventure like (which God forbid!) to be more grievous, unless help be speedily given on both sides.

And seeing in this Harmony we speak not only with our own, but also with the mouth of all those nations, whose Confessions we have brought into one form of one and the same doctrine; we hope it will come to pass that not so much the several names of the French, Belgian, and other Confessions shall hereafter be heard, as that one only universal, simple, plain, and absolute Confession of all the Churches (speaking as it were with one and the same tongue of Canaan) shall be seen: and that they who were thought to be far wide (as hath hitherto not altogether without desert by reason of over many men's private writings been thought of us and the brethren of the Confession of Augsburg) that these (if so be that men keep within the bounds of the Confessions, and all cavilling and sophistry be laid aside, and as well faithful as favourable exposition be admitted) shall be thought very nearly to agree in all things. And this was the cause why we desired to put the Confession of Augsburg, together also with those of Saxony and Wirtemberg, in this Harmony; that it might be the more easily known, both that we agree with them in all particular points of faith, and that there are very few matters hanging in controversy between us. For concerning that doubt about the Lord's Supper, in the thing and of the thing itself there is no strife: we differ in certain adjuncts and circumstances of the thing. In the thing itself, I say, we agree: although, as the gifts of God are divers, so some do more plainly, some do not so plainly, and perhaps not so fitly, utter that which they think. For we all acknowledge that the holy signs have not a bare signification; but that by the ordinance of God they assure our consciences that the things themselves are as truly and certainly given of God to all that come, as the signs themselves are given by God's minister. But this question remaineth: whether, as the sign, so also the present thing itself, be given to the body; or rather the present sign be given to the body, but the present thing given only to the mind and faith: again, whether, as both be given to all, so both be received of all; of some unto life, and of other some unto death. In like sort, we all believe the true communication of the true body and the true blood of our Lord Jesus Christ: the controversy standeth in the manner of communicating. But who may therefore of right think, that the holy unity of the Churches is to be plucked asunder? That they of our side were always desirous of peace and agreement, the history of the conference at Marburg, and such things as were afterward done in the year 1536, do sufficiently witness.

Moreover, so often as there appeared any hope of agreement, it is clear that there was no other cause but the importunity of some certain men,

why, new and sudden brawls being raised, the matter could not come to, or long continue in, that agreement which was hoped for. For that we may let pass very many other things, although in the beginning it was openly known among all, that there was no controversy between us (no, not so much as the very Papists excepted) in the opinion about worshipping the mystery of the holy Trinity; lo, about the latter end, that unhappy monster of ubiquity came forth, which, if it be admitted, will quite overthrow the true doctrine of Christ's person, and his natures. Hence then come the distractions of Churches, hence come so deadly quarrellings. But seeing this whole matter hath been often handled by many learned men, it is no time for us to deal any further therein. For it is sufficient for us to shew, in few words, that our men (so far as was possible) always provided for the peace of the Church.

Neither truly hath any man cause (after the example of certain moderators, such as not long since have been) why he should persuade himself that we would here of this hotch-potch of opinions make a certain medley, as it were, of contrary qualities. But we leave all things whole, that every one may so know his own words, being compared with the sayings of others, that he shall find nothing forged, nothing taken away, nothing added, or wrested. And, to conclude; the form and drift of this whole work, if it be more narrowly viewed, shall not unworthily be judged a sound body of Christian doctrine, framed and allowed by the writings, and as it were by the common-council, of the godly Churches well nigh of all Europe. For here all the chief points of our religion, being discussed and approved, are, by the public authority of all the chief nations in Christendom, with one consent published and knit together. Yet we must confess (as we afore touched) that through the manifold and busy brawlings of private persons, and glosses (as men commonly speak), the question had been brought far from the grounds thereof to things clean besides the purpose, and impertinent. For first there began to be dealing only about the supper: then it came to Christ's ascension and sitting in heaven: and, within a while after, to the personal union of both his natures. And what stay will there be in the end? For many (by all men's leave be it spoken) seem to be delighted with this continual striving, that howsoever, and at whatsoever cost, they might not be unknown. But it cometh the disciples of Christ to seek peace, and to despise glory. For, as Bernard saith, 'They that despise peace, and seek after glory, they lose both peace and glory.' Away therefore with those speeches, *I am of Paul, I am of Cephas*; and let that one saying be heard, *I am Christ's, I am the Church's*.

There is something that may be misliked; yet there are very many, things that may well be liked. The same ground work of faith abideth; let therefore the same love continue: and let us not think much to take them for brethren, whom God vouchsafeth to take for sons; neither let us despise those, for whom Christ despised himself. That thing is assuredly true, and very much liked of us, that nothing in holy doctrine is to be

thought of small importance: but rather that even in the least points thereof a certain faith and full assurance is required, flat contrary to the wavering of the academics. Yet cannot we approve of too much peevishness, through which some do straightway upon very small occasion call their brethren heretics, schismatics, ungodly, Mahometans. Let these speeches be thrown out against atheists, epicures, libertines, Arians, Anabaptists, and such like mischievous persons, which desire to have the Lord's field utterly destroyed: but let us every day grow in faith and love; and let us teach the flocks committed to our charge, to fear God, to hate vices and follow after virtues, to deny the world and themselves: obeying the commandment of our Lord and Teacher, Jesus Christ; who biddeth us not to brawl, but to love each other; whose example in governing the Church if we will follow, we shall raise those that are afflicted, lift up those that are fallen, comfort the feeble, waken the drowsy, and not negligently denounce God's wrath against sins; we shall draw out the sword of the same word (which is no blunt one) against hypocrites, wolves, dogs, swine, goats; and, to conclude, against all wicked ones, which in our Churches mingle themselves with the true sheep, and which cause the word of God to be evil spoken of. This were a far better thing, surely, than that which some do, busying the sharpness of their wit in making of certain trifles, that forsooth the knowledge of such subtleties may shake out of our minds all conscience. It was justly said that the strength of the Gospel was weakened through the thorny subtleties of school-questions: and we, through our wayward disputations, what else do we, than cause that the authority thereof be not strengthened, but rather weakened, and even stagger among the wicked? We read it excellently written in Livy, a very grave writer, 'that not only grudges, but also wars, have an end; and that oftentimes deadly foes become faithful confederates, yea, and sometimes citizens: and that by the same speeches of the people of Rome, very bitter or cruel enmities have been made up between men of great account.' And that which these few words wrought with the heathen, shall not piety toward God obtain at the hands of Christians, of divines, and of pastors of Churches? Yea, if the travail of reading and diligently examining and conferring of this book shall not be irksome, if upright and sincere judgment, if not prejudicate opinions but the love of one truth shall bear sway in all men's hearts, it will shortly obtain it. That old contention about the celebrating of Easter, very hotly tossed to and fro, for two hundred years, or thereabout, between the Greeks and the Latins, was long since by us thought worthy of laughter: but we must take good heed, lest, in a matter not altogether unlike, we seem to be wiser then both, if so be that we desire to have the Church whole, and not to leave it rent unto posterity, and would have ourselves be counted not foolish among men, and not stubborn in the sight of God. There hath scarce been any age, which hath in such sort seen all Churches following altogether one thing in all points, so as there hath not always been some difference, either in doctrine, or in ceremonies, or in manners: and yet were not Christian Churches through the world therefore cut asunder, unless peradventure then, when the Bishop of Rome brake off all agreement, and tyrannically

enjoined to other Churches, not what ought to be done, but what himself would have observe. But the Apostles did not so. Barnabas indeed departed from Paul, and Paul withstood Peter, and surely for no trifle: and yet the one became not more enemy or stranger to the other, but the self-same Spirit, which had coupled them from the beginning, never suffered them to be disjoined from themselves. It is the fashion of Romanists to command, to enforce, to press, to throw out cursings, and thunder excommunications upon the heads of those that whisper never so little against them: but let us, according to the doctrine of the Holy Ghost, suffer, and gently admonish each other: that is, keeping the groundwork of faith, let us build love upon it, and let us jointly repair the walls of Sion lying in their very ruins.

It remaineth, that through the same Lord Christ we beseech our reverend brethren in the Lord, whose Confessions published we set forth, that they take this our pains in good part; and suffer us to lean, as it were to a certain stay, on the common consent of the Reformed Churches, against the accusations and reproaches of the common adversaries of the truth. But it had been to be wished, that we might at once have set out all the Confessions of all the Reformed Churches: but because we had them not all, therefore we set out them only that were come to our hands; to which the rest also, so far as we suppose, may easily be drawn. And we also could have wished, that the matter might have been communicated to all the Reformed Churches. But whenas the state of our Churches seemed to press forward, and not to abide any longer delay, the right well beloved brethren will pardon us, with whom, by reason of the time, we could not impart both the Harmony itself, and the Observations, as also the intent of this whole edition. Whereas moreover we have put more than one Confession of one and the same nation, as of Augsburg and Saxony, as also the Former and Latter of Helvetia, that was not done without cause; for besides that one expoundeth another, we thought it good also hereby to rid them from all suspicion of inconstancy and wavering in opinion, which the adversaries are wont to catch at, by such repetitions of Confessions.

Yet why we would not add some Confessions of the brethren of Bohemia, often repeated, we will shew cause hereafter: and we hope that our reason will easily be liked of them. But we have set down everywhere two, yea and in some places three, editions of Augsburg, for this respect, lest in this diversity we might seem to have picked out that which rather favoured our side, and to have utterly disliked the other. Wherein notwithstanding we have not everywhere followed the order of times in which every of them came to light; but the copy which we had in our hands, printed at Wirtemberg, 1572, with a double edition. And we have therefore thought it meet to pass over the Apologies adjoined to the Confessions (as of Augsburg, Bohemia, Sueveland, and England,) as well that the work might not grow to be exceeding big, as also that we might not seem rather to increase disputations and controversies, than to make an Harmony of doctrine.

And as for our Observations, our mind was to meet the cavils of

sophisters, who we know well enough will take hold on the least matters, that they may thereby set us on work. Wherefore, lest they should charge us with having set out a Discord rather than a Concord of Confessions, we have added in the end very short Observations; in which we lay open those things which might seem somewhat obscurely spoken, and, giving them an interpretation, do favourably and freely expound those things, which either have, or seem to have, any shew of repugnancy. And we beseech the brethren to bear with us therein, as the most distressed, and desirous of the peace and agreement of the Churches, among those who in these last times have embraced the truth of the Gospel. For God forbid, that we should desire to be counted censurers of others, who are ready rather to be taught of our brethren, and to be strengthened in this race of truth, which is begun! We would therefore have them so to think, that these Observations are laid before them, that they may judge of them, and may, if they shall think it anywhere needful, better and more fitly declare their own opinion, and in the mean while accept of our pains.

Ye, therefore, most gracious Kings, Dukes, Earls, Marquesses, most famous Barons, and noble Lords, ye Cities and Commonwealths, ye most wise Pastors, Doctors, and, to be short, all Christian people, professing the truth of the Gospel, be present in soul and body, and suffer not the poison of discord to spread any farther: but kill this hurtful serpent, and receive with a Christian mind, as is meet, and as is offered unto you, this most sure token and earnest of the everlasting friendship of the French and Belgian Churches with you, offered to you in the face of the whole world; that we, being by a friendly league coupled together in Christ, may vanquish all antichrists, and may sing that hymn to the Lord our God, "Behold, how good and joyful a thing it is, brethren, to dwell together in unity!" Psa. cxxxiii. 1.

I. A CATALOGUE OF THE CONFESSIONS WHERE- OF THIS HARMONY IS FRAMED,

ACCORDING TO THE ORDER OF THE TIMES WHEREIN EACH AND
EVERY OF THEM WERE WRITTEN AND PUBLISHED.

I. THE CONFESSION OF AUGSBURG was first presented in the German tongue at the city of Augsburg, in the year 1530, to the Emperor Charles the Fifth, by certain most renowned Princes of Germany, and by other States of the sacred empire, whom they call Protestants. Secondly, the self-same year, it was set forth and published in Latin, at Wirtemberg, somewhat corrected in certain articles, with a Preface, and the subscription of the authors' names.

II. THE CONFESSION OF THE FOUR CITIES was presented, both in the German and also in the Latin tongue, to the same most sacred Emperor Charles the Fifth, in the same assembly held at Augsburg, in the same year, by the ambassadors of the cities of Strasburg, Constance, Meiningen, and Linden. Both which we have in certain Articles compared together, that our readers might have the one made more ample by the other. And we have therefore in the titles called it THE CONFESSION OF SUEVELAND, for that those four cities, by whom it was presented, are commonly counted neighbours to Sueveland.

III. THE CONFESSION OF BASLE was first written in the German tongue, about the year 1532, by the ministers of the Church of Basle, and by common subscription allowed of the pastors of Strasburg. Then again in the year 1561, it was both recognised and received by the same ministers of Basle. Afterward also it was published in the German tongue, with a Preface, by the magistrates of Milan in their own name, as though it had been that Church's own Confession. And at last it was turned into Latin. Which, as more ancient then the rest of the Confessions of Helvetia, we have thought good should be set down here also, and do sometimes call it likewise THE CONFESSION OF MULHAUSEN.

IV. THE FORMER CONFESSION OF HELVETIA was written at Basle about the year 1536, in the behalf of all the Churches of Helvetia, and sent and presented to the assembly of divines at Wirtemberg by Master Bucer and Master Capito. In the year following, viz. 1537, it was again propounded, together with the Declaration thereof, to the assembly of Smalcald by Bucer himself, and allowed of that whole assembly, namely, of all the divines and degrees of Protestants; as Luther his own Letters to the Helvetians do testify. The Declaration in Latin was itself also conferred in very many places with the more ample copy written in the German tongue.

V. THE CONFESSION OF SAXONY was written in Latin in the year 1551, in the behalf of the Saxon Churches, by Master Philip Melancthon, that it

might be presented to the Council of Trent: to which not only the Saxon and Meissen Churches, but also very many other, did subscribe, as if to the Confession of Ausburg repeated.

VI. THE CONFESSION OF WIRTEMBERG was presented of the most renowned Prince and Lord, Christopher Duke of Wirtemberg and Tecca, Earl of Montbelliard, through his ambassadors, to the assembly of the Council of Trent, the 24th day of the month of January, in the year 1552.

VII. THE CONFESSION OF FRANCE was first presented in French, in the year 1559, to Francis the Second, King of France, at Amboise, in the behalf of all the godly of that kingdom; again, in the year 1561, at Poissy, to Charles the Ninth; and at length in Latin also published by the pastors of the French Churches, with a Preface to all other evangelical pastors, in the year 1566.

VIII. THE CONFESSION OF ENGLAND was inserted in the general Apology written in the year 1562 (by John Jewell, Bishop of Sarum), in the behalf of the English Churches.

IX. THE LATTER CONFESSION OF HELVETIA was written by the pastors of Zurich, in the year 1566, and approved and subscribed, not only of the Tigurines themselves, and their confederates of Berne, Schaffhausen, Sangallia, Rhetia, Mulhausen, and Bienne; but by the Churches of Geneva, of Savoy, of Poland, and likewise of Hungary, and of Scotland.

X. THE CONFESSION OF BELGIA was published in French, in the name of all the Churches of Belgia, in the year 1566; and, in the year 1579, in the public Synod of Belgium, was repeated, confirmed, and turned into the Belgian tongue.

XI. THE CONFESSION OF BOHEMIA, being the last, composed of four former, which were far more ancient, (which for the largeness thereof we thought good not to be inserted into this Harmony,) being recited in the same order of chapters and arguments, and somewhat more plainly expressed, and in the year 1573 published in divers places, was also approved by common testimony of the University of Wirtemberg; even as Masters Luther and Melancthon had approved the former, published in the year 1532, being altogether the same in doctrine with this, as Luther his Preface witnesseth. And we have called it elsewhere the Confession of the Waldenses, following the common title assigned unto these Churches: which we would have to be spoken without any prejudice to those brethren.

XII. THE CONFESSION OF SCOTLAND was first exhibited to, and allowed by, the three estates in Parliament, at Edinburgh, in the year 1560; again ratified at the same place, and on the same authority, in 1567; and finally subscribed by the King's Majesty, and his household, at Holyrood House, the 28th day of January, 1581.

II. PROPER CATALOGUES OF EACH AND EVERY CONFESSION IN THIS HARMONY,

AFTER THE ORDER WHEREIN THEY WERE FIRST WRITTEN.*

I. *The Articles of the Confession of Augsburg.*

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| 1. Of God, and the Persons of the Divinity. | 10. Of the Lord's Supper. |
| 2. Of Original Sin. | 11. Of Repentance. |
| 3. Of the Incarnation of the Son of God. | 12. Of Confession. |
| 4. Of Justification. | 13. Of the Use of Sacraments. |
| 5. Of the Preaching of Repentance, and General Remission. | 14. Of Ecclesiastical Order, or Degrees. |
| 6. Of the Righteousness of Good Works. | 15. Of Ecclesiastical Rites. |
| 7. Of the Church. | 16. Of Civil Ordinances. |
| 8. Of the Sacraments which are administered by evil men. | 17. Of the Last Judgment. |
| 9. Of Baptism. | 18. Of Free-will. |
| | 19. Of the Cause of Sin. |
| | 20. Of Good Works. |
| | 21. Of Invocation. |

Articles concerning Abuses which have been changed in External Rites.

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| 1. Of the Mass. | of such like Popish Traditions. |
| 2. Of either Kind in the Sacrament. | 5. Of the Marriage of Priests. |
| 3. Of Confession. | 6. Of the Vows of Monks. |
| 4. Of the Difference of Meats, and | 7. Of Ecclesiastical Power. |

II. *The Chapters of the Confession of Sueveland.†*

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| 1. Of the Matter of Sermons. * | 6. Of the Duties of a Christian man. |
| 2. Of the Holy Trinity, and the Mystery of Christ Incarnate. | 7. Of Prayers and Fasts. |
| 3. Of Justification and Faith. | 8. Of Precepts for Fasting. |
| 4. Of Good Works proceeding of Faith by Love. | 9. Of the Choice of Meats. |
| 5. To whom Good Works are to be ascribed, and how necessary they be. | 10. That no Merit is to be sought in Prayers and Fasts. |
| | 11. That God alone is to be invoked through Christ. |
| | 12. Of Monkery. |

* For better convenience, this Second Table is now placed here, rather than hereafter; and arranged, like the First, in strictly chronological order.—EDITOR.

† The Contents of this Confession are omitted in the Latin, and in both editions of the English, Harmony.—EDITOR.

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| 13. Of the Duty, Dignity, and Power
of Ministers in the Church. | 19. Of the Mass. |
| 14. Of Human Traditions. | 20. Of Confession. |
| 15. Of the Church. | 21. Of the Singings and Prayings of
Ecclesiastics. |
| 16. Of Sacraments. | 22. Of Statues and Images. |
| 17. Of Baptism. | 23. Of Magistrates. |
| 18. Of the Eucharist. | |

III. *The Articles of the Confession of Basle.*

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| 1. Of God. | 7. Of the Magistrate. |
| 2. Of Man. | 8. Of Faith and Works. |
| 3. Of the care of God toward us. | 9. Of the Last Day. |
| 4. Of Christ, being true God and
true Man. | 10. Of things commanded, and not
commanded. |
| 5. Of the Church. | 11. Against the error of the Ana-
baptists. |
| 6. Of the Supper of our Lord. | |

IV. *The Articles of the Former Confession of Helvetia.*

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| 1. Scripture. | 14. The Church. |
| 2. Interpretation. | 15. Of the Minister of the Word. |
| 3. Fathers. | 16. Ecclesiastical Power. |
| 4. Human Traditions. | 17. The Choosing of Ministers. |
| 5. The drift of the Scripture. | 18. The Head and Shepherd of the
Church. |
| 6. God. | 19. The Duties of Ministers. |
| 7. Man, and his Strength. | 20. Of the force and efficacy of the
Sacraments. |
| 8. Original Sin. | 21. Baptism. |
| 9. Free-will. | 22. The Eucharist. |
| 10. The eternal Counsel touching
the restoring of Man. | 23. Holy Assemblies. |
| 11. Jesus Christ, and the benefits
we reap by him. | 24. Of Heretics and Schismatics. |
| 12. The drift of the Doctrine of the
Gospel. | 25. Of things indifferent. |
| 13. Faith, and the force of Faith. | 26. Of the Magistrate. |
| | 27. Of holy Wedlock. |

V. *The Chapters of the Confession of Saxony.*

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| 1. Of Doctrine. | 8. How new Obedience doth please
God. |
| 2. Of Original Sin. | 9. Of Rewards. |
| 3. Of the Remission of Sins, and of
Justification. | 10. Of the Difference of Sins. |
| 4. Of Free-will. | 11. Of the Church. |
| 5. Of new Obedience. | 12. Of the Sacraments. |
| 6. What Works are to be done. | 13. Of Baptism. |
| 7. How Good Works may be done. | 14. Of the Lord's Supper. |

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| <p>15. Of the use of the whole Sacrament.</p> <p>16. Of Repentance.</p> <p>17. Of Satisfaction.</p> <p>18. Of Wedlock.</p> <p>19. Of Confirmation and Anointing.</p> | <p>20. Of Ecclesiastical Traditions or Rites.</p> <p>21. Of Monastical life.</p> <p>22. Of the invoking of godly Men departed out of this life.</p> <p>23. Of the Political Magistrate.</p> |
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VI. The Chapters of the Confession of Wirttemberg.

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| <p>1. Of God, and Three Persons in One Godhead.</p> <p>2. Of the Son of God.</p> <p>3. Of the Holy Ghost.</p> <p>4. Of Sin.</p> <p>5. Of Justification.</p> <p>6. Of the Law.</p> <p>7. Of Good Works.</p> <p>8. Of the Gospel of Jesus Christ.</p> <p>9. Of the Sacraments.</p> <p>10. Of Baptism.</p> <p>11. Of Confirmation.</p> <p>12. Of Repentance.</p> <p>13. Of Contrition.</p> <p>14. Of Confession.</p> <p>15. Of Satisfaction.</p> <p>16. Of Prayer.</p> <p>17. Of Fasting.</p> <p>18. * Of Alms.</p> <p>19. Of the Eucharist; that is, the Sacrament of Thanksgiving.</p> | <p>20. * Of the Mass.</p> <p>21. Of Holy Orders.</p> <p>22. Of Marriage.</p> <p>23. * Of Extreme Unction.</p> <p>24. Of the Invocation of Saints.</p> <p>25. Of the Commemoration of the Dead.</p> <p>26. Of Purgatory.</p> <p>27. * Of Monastical Vows.</p> <p>28. Of Canonical Hours.</p> <p>29. Of Fasting.</p> <p>30. Of the Consecrating of water, salt, wine, and of other such like things.</p> <p>31. Of the Holy Scripture.</p> <p>32. * Of the Pope.</p> <p>33. Of the Church.</p> <p>34. Of Councils.</p> <p>35. Of the Teachers of the Church.</p> <p>36. Of Ecclesiastical Ceremonies.</p> |
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VII. The Articles of the Confession of France.

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| <p>1. Of God, and His One only Essence.</p> <p>2. Of the Knowledge of God.</p> <p>3. Of the Canonical Books of Holy Scripture.</p> <p>4. Of distinguishing the Canonical Books from the Apocryphal.</p> <p>5. Of the Authority of the Word of God.</p> <p>6. Of the Trinity of Persons in the One only Essence of God.</p> <p>7. Of the Creation of the World.</p> <p>8. Of the eternal Providence of God.</p> <p>9. Of the Fall of man, and his Free-will.</p> | <p>10. Of Original Sin.</p> <p>11. Of the propagation of Original Sin, and of the effects thereof.</p> <p>12. Of the free Election of God.</p> <p>13. Of the restoring of Man from his Fall, through Christ.</p> <p>14. Of the Two Natures in Christ.</p> <p>15. Of the Hypostatical Union of His Two Natures.</p> <p>16. Of the Death and Resurrection of Christ, and of the Fruit thereof.</p> <p>17. Of the Merit and Fruit of the Sacrifice of Christ.</p> |
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| <p>18. Of the Remission of Sins, and of true Justification.</p> <p>19. Of the Intercession, or Mediation of Christ.</p> <p>20, 21, 22. Of justifying Faith, and of the gift and effects thereof.</p> <p>23. Of the abolishing of Ceremonies, and of the true use of the Moral Law.</p> <p>24. Of the Intercession of Saints, of Purgatory, and other superstitious Traditions of the Papists.</p> <p>25. Of the Ministry of the Gospel.</p> <p>26, 27, 28. Of the Unity of the Church, and of the true Notes thereof.</p> | <p>29. Of Ecclesiastical functions.</p> <p>30. Of the Power and Authority of Ministers.</p> <p>31. Of their lawful Calling and Election.</p> <p>32. Of Ecclesiastical Discipline.</p> <p>33. Of Excommunication, and other Censures.</p> <p>34. Of the Sacraments in general.</p> <p>35. Of Baptism.</p> <p>36. Of the holy Supper of the Lord.</p> <p>37, 38. Of the efficacy and true communication of the thing signified by the signs.</p> <p>39, 40. Of the Magistrate, and Politic Laws.</p> |
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VIII. *The Articles of the Confession of England.*

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| <p>1. Of One God in Three Persons.</p> <p>2. Of Jesus Christ being the true Son of God, and of the Incarnation, and other Works of Redemption; and of his two Natures being undivided and unconfounded.</p> <p>3. Of his Last Coming.</p> <p>4. Of the Holy Ghost, and His works in us.</p> <p>5. Of the Catholic Church, and the One only King, Head, and Husband thereof.</p> <p>6. Of the divers Degrees of the Church.</p> <p>7. Of the Primacy of the Antichrist of Rome.</p> <p>8. Of the lawful Calling and Election of Ministers.</p> <p>9. Of their Power, and the use of the Keys.</p> | <p>10. Of Marriage and Single Life.</p> <p>11. Of the Canonical Scriptures.</p> <p>12. Of the Sacraments, and the number thereof.</p> <p>13. Of Baptism.</p> <p>14. Of the holy Eucharist.</p> <p>15. Of the Sale of Masses.</p> <p>16. Of Purgatory.</p> <p>17. Of Ecclesiastical Ceremonies and Rites.</p> <p>18. Of Prayer in a vulgar tongue.</p> <p>19. Of the only Mediator and Intercessor, Christ.</p> <p>20. Of the Corruption of Man through sin, and of his Justification through Christ.</p> <p>21. Of the one only Sacrifice of Christ, whereby we are perfectly reconciled to God.</p> <p>22. Of Good Works.</p> <p>23. The Last Resurrection of this flesh.</p> |
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IX. *The Chapters of the Latter Confession of Helvetia.*

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| <p>1. Of the Holy Scripture, being the true word of God.</p> <p>2. Of Interpreting the Holy Scriptures; and of Fathers, Councils, and Traditions.</p> <p>3. Of God, his Unity and Trinity.</p> | <p>4. Of idols or images of God, of Christ, and of the Saints.</p> <p>5. Of the Adoration, Worship, and Invocation of God, through the only Mediator Jesus Christ.</p> <p>6. Of the Providence of God.</p> |
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| <p>7. Of the Creation of all things, of Angels, the Devil, and Man.</p> <p>8. Of the Fall of man, Sin, and the Cause of Sin.</p> <p>9. Of Free-will, and so of man's power and ability.</p> <p>10. Of the Predestination of God, and the Election of the saints.</p> <p>11. Of Jesus Christ being true God and Man, and the only Saviour of the world.</p> <p>12. Of the Law of God.</p> <p>13. Of the Gospel of Jesus Christ; of the promises; also, of the spirit and the letter.</p> <p>14. Of Repentance, and the Conversion of man.</p> <p>15. Of the true Justification of the faithful.</p> <p>16. Of Faith, and Good Works; and of their reward, and the merit of man.</p> <p>17. Of the catholic and holy Church of God, and of the only Head of the Church.</p> | <p>18. Of the Ministers of the Church, and of their institution and duties.</p> <p>19. Of the Sacraments of the Church of Christ.</p> <p>20. Of holy Baptism.</p> <p>21. Of the holy Supper of the Lord.</p> <p>22. Of holy and Ecclesiastical Assemblies.</p> <p>23. Of the Prayers of the Church, of Singing, and of Canonical hours.</p> <p>24. Of Holy-days, Fasts, and the Choice of Meats.</p> <p>25. Of comforting, or visiting the sick.</p> <p>26. Of the Burial of the faithful, and the care that is to be had for the dead; and of Purgatory, and the appearing of spirits.</p> <p>27. Of Rites, Ceremonies, and things indifferent.</p> <p>28. Of the Goods of the Church.</p> <p>29. Of Single Life, Wedlock, and the ordering of a Family.</p> <p>30. Of the Magistrate.</p> |
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X. The Articles of the Confession of Belgia.

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| <p>1. Of the Essence or Nature of God.</p> <p>2. Of the double Knowledge of Him.</p> <p>3. Of the beginning and author of the word of God.</p> <p>4. Of the Canonical books of the Old and New Testament.</p> <p>5. Of their Authority.</p> <p>6. Of the Apocryphal books.</p> <p>7. Of the Perfection of the Canonical Scripture above the doctrines of all men.</p> <p>8. Of the Three Persons in the One only Essence of God.</p> <p>9. Of the Testimonies of either Testament, whereby both the Trinity of the Persons, and also their properties, may be proved.</p> <p>10. Of the Divine nature and gene-</p> | <p>ration of Jesus Christ, the Son of God.</p> <p>11. Of the Divine nature of the Holy Ghost.</p> <p>Of the Creation of the world, and of Angels, and of the distinguishing of them.</p> <p>13. Of the Providence and just Government of God, both general and special.</p> <p>14. Of the Creation, Fall, and Corruption of man, and of his servile will.</p> <p>15. Of Original Sin.</p> <p>16. Of free Election, and just Reprobation.</p> <p>17. Of the repairing of man through Christ.</p> <p>18. Of the first coming of Christ, and</p> |
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| <p>his true Incarnation of the seed of David.</p> <p>19. Of his two Natures hypostatically united in one only Person.</p> <p>20. Of the cause or end of his Death and Resurrection.</p> <p>21. Of his only Priesthood, and expiatory Sacrifice.</p> <p>22. Of Faith being the only instrument of our Justification.</p> <p>23. Of true Justification through Christ.</p> <p>24. Of Regeneration and good Works.</p> <p>25. Of the abrogating of the Law and shadows.</p> <p>26. Of the only Mediator and Intercessor Christ, against the Intercession of Saints.</p> | <p>27. Of the Catholic Church.</p> <p>28. Of the Unity and Communion thereof.</p> <p>29. Of true Notes of the true Church.</p> <p>30. Of Ecclesiastical government and functions.</p> <p>31. Of the election of Ministers, Elders, and Deacons, and of their authority.</p> <p>32. Of Ecclesiastical traditions.</p> <p>33. Of the Sacraments, and their number.</p> <p>34. Of Baptism.</p> <p>35. Of the Supper of the Lord.</p> <p>36. Of Magistrates, and their office and power.</p> <p>37. Of the Last Judgment.</p> |
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XI. *The Chapters of the Confession of Bohemia.*

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| <p>1. Of Holy Scripture, and of Ecclesiastical writers.</p> <p>2. Of Christian Catechising.</p> <p>3. Of the Unity of the Divine Essence, and of the Three Persons.</p> <p>4. Of the Knowledge of one's self: also, of Sin, the causes and fruits hereof, and of the Promises of God.</p> <p>5. Of Repentance.</p> <p>6. Of Christ the Lord, and of Justification through faith in Him.</p> <p>7. Of Good Works, which be holy actions.</p> <p>8. Of the holy Catholic Church, the order and discipline hereof, and moreover of Antichrist.</p> | <p>9. Of the Ministers of the Church.</p> <p>10. Of the word of God.</p> <p>11. Of the Sacraments in general.</p> <p>12. Of holy Baptism.</p> <p>13. Of the Supper of the Lord.</p> <p>14. Of the Keys of Christ.</p> <p>15. Of things accessory; that is, of Ecclesiastical rites or ceremonies.</p> <p>16. Of the political or civil Magistrate.</p> <p>17. Of Saints, and their worship.</p> <p>18. Of Fasting.</p> <p>19. Of Single Life and Wedlock, or the order of married folk.</p> <p>20. Of the Time of Grace.</p> |
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XII. *The Articles of the Confession of Scotland.*

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| <p>1. Of God.</p> <p>2. Of the Creation of Man.</p> <p>3. Of Original Sin.</p> <p>4. Of the revelation of the Promises.</p> <p>5. Of the continuance, increase, and preservation of His church.</p> | <p>6. Of the Incarnation of Christ Jesus.</p> <p>7. Why it behoved the Mediator to be very God and very Man.</p> <p>8. Of Election.</p> <p>9. Of Christ's Death, Passion, Burial, &c.</p> <p>10. Of the Resurrection.</p> |
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| <ul style="list-style-type: none"> 11. Of the Ascension. 12. Of faith in the Holy Ghost. 13. Of the cause of Good Works. 14. What works are reputed good before God. 15. Of the perfection of the Law, and the imperfection of Man. 16. Of the Church. 17. Of the Immortality of the Soul. 18. Of the Notes by which the true Church is discerned from the false, and who shall be Judge of the Doctrine. | <ul style="list-style-type: none"> 19. Of the Authority of the Scriptures. 20. Of General Councils, of their Power, Authority, and Cause of their Convention. 21. Of the Sacraments. 22. Of the right Administration of the Sacraments. 23. To whom Sacraments appertain. 24. Of the Civil Magistrate. 25. Of the Gifts freely given to the Church. |
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APPENDIX.

I. *The Articles of the Church of England.*

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| <ul style="list-style-type: none"> 1. Of Faith in the Holy Trinity. 2. Of the Word, or Son of God, which was made very Man. 3. Of the going down of Christ into Hell. 4. Of the Resurrection of Christ. 5. Of the Holy Ghost. 6. Of the Sufficiency of the Holy Scriptures for Salvation. 7. Of the Old Testament. 8. Of the Three Creeds. 9. Of Original, or Birth Sin. 10. Of Free-will. 11. Of the Justification of Man. 12. Of Good Works. 13. Of Works before Justification. 14. Of Works of Supererogation. 15. Of Christ alone without Sin. 16. Of Sin after Baptism. 17. Of Predestination and Election. 18. Of obtaining eternal Salvation only by the Name of Christ. 19. Of the Church. 20. Of the Authority of the Church. 21. Of the Authority of General Councils. 22. Of Purgatory. | <ul style="list-style-type: none"> 23. Of Ministering in the Congregation. 24. Of Speaking in the Congregation in such a Tongue as the People understandeth. 25. Of the Sacraments. 26. Of the Unworthiness of the Ministers, which hinders not the Effect of the Sacraments. 27. Of Baptism. 28. Of the Lord's Supper. 29. Of the Wicked, which do not eat the Body of Christ in the Use of the Lord's Supper. 30. Of both Kinds. 31. Of the One Oblation of Christ finished upon the Cross. 32. Of the Marriage of Priests. 33. Of Excommunicate Persons, how they are to be avoided. 34. Of the Traditions of the Church. 35. Of Homilies. 36. Of Consecration of Bishops and Ministers. 37. Of the Civil Magistrates. 38. Of Christian Men's Goods, which are not Common. 39. Of a Christian Man's Oath. |
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II. *The Articles of the Church of Ireland.*

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| <ol style="list-style-type: none"> 1. Of the Holy Scripture, and the Three Creeds. 2. Of Faith in the Holy Trinity. 3. Of God's eternal Decree, and Predestination. 4. Of the Creation and Government of all things. 5. Of the Fall of Man, Original Sin, and the State of Man before Justification. 6. Of Christ, the Mediator of the Second Covenant. 7. Of the Communicating of the Grace of Christ. 8. Of Justification and Faith. 9. Of Sanctification and Good Works. 10. Of the Service of God. 11. Of the Civil Magistrate. | <ol style="list-style-type: none"> 12. Of our Duty towards our Neighbours. 13. Of the Church, and outward Ministry of the Gospel. 14. Of the Authority of the Church, General Councils, and Bishop of Rome. 15. Of the State of the Old and New Testament. 16. Of the Sacraments of the New Testament. 17. Of Baptism. 18. Of the Lord's Supper. 19. Of the State of the Souls of Men after they be departed out of this Life: together with the General Resurrection, and the Last Judgment. |
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III. *The Chapters of the Synod of Dort.*

The Preface.

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| <ol style="list-style-type: none"> 1. Of God's Predestination.
The Rejection of Errors. 2. Of Christ's Death, and the Redemption of Men by it.
The Rejection of Errors. | <ol style="list-style-type: none"> 3, 4. Of Man's Corruption, and Conversion to God.
The Rejection of Errors. 5. Of the Perseverance of the Saints.
The Rejection of Errors.
The Conclusion.
The Approbation. |
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IV. *The Chapters of the Assembly at Westminster.*

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| <ol style="list-style-type: none"> 1. Of the Holy Scripture. 2. Of God, and of the Holy Trinity. 3. Of God's eternal Decree. 4. Of Creation. 5. Of Providence. 6. Of the Fall of Man, of Sin, and of the Punishment thereof. 7. Of God's Covenant with Man. 8. Of Christ the Mediator. 9. Of Free-will. | <ol style="list-style-type: none"> 10. Of Effectual Calling. 11. Of Justification. 12. Of Adoption. 13. Of Sanctification. 14. Of Saving Faith. 15. Of Repentance unto Life. 16. Of Good Works. 17. Of the Perseverance of the Saints. 18. Of Assurance of Grace and Salvation. |
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| <p>19. Of the Law of God.</p> <p>20. Of Christian Liberty, and Liberty of Conscience.</p> <p>21. Of Religious Worship, and the Sabbath Day.</p> <p>22. Of Lawful Oaths and Vows.</p> <p>23. Of the Civil Magistrate.</p> <p>24. Of Marriage and Divorce.</p> <p>25. Of the Church.</p> <p>26. Of the Communion of Saints.</p> | <p>27. Of the Sacraments.</p> <p>28. Of Baptism.</p> <p>29. Of the Lord's Supper.</p> <p>30. Of Church Censures.</p> <p>31. Of Synods and Councils.</p> <p>32. Of the State of Men after Death, and of the Resurrection of the Dead.</p> <p>33. Of the Last Judgment.</p> |
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POSTSCRIPT TO THE INTRODUCTION.

Just as the very last sheet of the present edition is about to pass through the press, the Editor has seen it stated, on the authority of that strange and rare tract of Martin Mar-Prelate, entitled, *Oh Read over Doctor John Bridges, for it is a Worthy Work*, 1588, 4to, that the *Harmony of Confessions* was translated into English by the Printer, Thomas Thomas, of Cambridge. The passage, he is bound to add, contains several inaccuracies; perhaps this, among others.

AN ADMONITION TO THE GODLY AND GENTLE READER,

TOUCHING THE ORDER AND COURSE OF THIS WHOLE HARMONY.

This whole Harmony of Confessions, gentle Reader, is parted into nineteen Sections, which we have taken, sometimes out of more, sometimes out of fewer Confessions in number, as each seemed, every one in his own place, to handle one and the same matter, or chief point of doctrine.*

But in rehearsing the context of every Confession, because we were to have regard to the order of things and doctrines, rather than either to the time or worthiness of the Churches and authors that wrote them, or other such like circumstance: therefore it seemed good, without any envy or prejudice of other Confessions, either more ancient or more famous, to give the first place to the Latter Confession of Helvetia; both because the order thereof seemed more fit, and the whole handling of doctrine more full and convenient, and also because that Confession was publicly approved and subscribed unto by very many Churches of divers nations. Further, upon this do the rest fitly follow, to wit, the Former Confession of Helvetia, and then all other, (without any other choice, indifferently, save that we had rather join together the Confessions of Germany, then sever them each from other,) according to the argument of every Section. Yet we were enforced to put that Confession of the Four Cities, as received somewhat late, in the last place. Which order, notwithstanding, if it shall not seem fit and convenient to any, it may easily be altered in the second edition; as other Confessions also, if any such besides these shall be wanting, may in their due place be adjoined.

To conclude, that the godly reader may want nothing, and that no man may suspect any thing to be taken from, or added to, any of these Confessions, we have here set down the Articles, or chief points, in the order wherein they were first written. Which things we desire every man favourably to interpret, and to enjoy this our labour, rather seeking peace and agreement, than maliciously hunting after occasions of dissensions.

* A paragraph here follows in the original, descriptive of an Analytical Summary of true and false doctrines prefixed to each Section, but omitted, as very intricate and of no value, in the former and present editions of the translation.—EDITOR.

III. THE CONTENTS OF THE FOLLOWING HARMONY,

ACCORDING TO THE SECTIONS, AND THE CONFESSIONS WHEREOF
EACH AND EVERY SECTION DOTH CONSIST.

THE FIRST SECTION.

*Of Holy Scripture being the true word of God; and of the
interpretation thereof.*

This Section consisteth of eleven Confessions: to wit,—

Of the Former and Latter of Helvetia.		Of Scotland.
Of Basle, or Mulhausen.		Of Belgia.
Of Bohemia, or the Waldenses.		Of Saxony.
Of France.		Of Wirtemberg.
Of England.		And of Sueveland.

THE SECOND SECTION.

Of God, in Essence One, in Persons Three; and of His true Worship.

This Section consisteth of twelve Confessions: to wit,—

Of the Former and Latter of Helvetia.		Of Belgia.
Of Basle.		Of Augsburg.
Of Bohemia.		Of Saxony.
Of France.		Of Wirtemberg.
Of England.		And of Sueveland.
Of Scotland.		

THE THIRD SECTION.

Of the eternal Providence of God, and the Creation of the world.

This Section consisteth properly of five Confessions only: to wit,—

Of the Latter of Helvetia.		Of Scotland.
Of Basle.		And of Belgia.
Of France.		

Which alone have express titles on these chief points of doctrine.

But these four, to wit,—

Of the Former of Helvetia,		Of Augsburg,
Of England,		And of Wirtemberg,

Do only by the way make mention, both of the Providence of God, and also of the Creation of the world, in the Article of *God*, as is to be seen in the Second Section.

The others, to wit, of Bohemia, of Saxony, and of Sueveland, have altogether omitted this part of doctrine.

THE FOURTH SECTION.

Of the Fall of Man, of Sin, and of Free-will.

This Section consisteth of eleven Confessions: to wit,—

Of the Former and Latter of Helvetia.		Of Scotland.
Of Basle.		Of Belgia.
Of Bohemia.		Of Augsburg.
Of France.		Of Saxony.
Of England.		And of Wirtemberg.

THE FIFTH SECTION.

Of Eternal Predestination.

This Section consisteth of five Confessions only: to wit,—

Of the Latter of Helvetia.		Of Scotland.
Of Basle.		And of Belgia.
Of France.		

THE SIXTH SECTION.

Of the Restitution or Deliverance of man from his Fall, by Jesus Christ alone: also, of His Person, Names, Office; and of the works of Redemption.

This Section consisteth of twelve Confessions: to wit,—

Of the Former and Latter of Helvetia.		Of Belgia.
Of Basle.		Of Augsburg.
Of Bohemia.		Of Saxony.
Of France.		Of Wirtemberg.
Of England.		And of Sueveland.
Of Scotland.		

THE SEVENTH SECTION.

Of the Law and the Gospel.

This Section consisteth of eight Confessions: to wit,—

Of the Former and Latter of Helvetia.		Of Belgia.
Of Bohemia.		Of Saxony.
Of France.		And of Wirtemberg.
Of Scotland.		

THE EIGHTH SECTION.

Of Repentance, and the Conversion of man.

This Section consisteth of seven Confessions only: to wit,—

Of the Latter of Helvetia.		Of Saxony.
Of Bohemia.		Of Wirtemberg.
Of Scotland.		And of Sueveland.
Of Augsburg.		

THE NINTH SECTION.

Of Justification by Faith; and of Good Works, and their Rewards.

This Section consisteth of twelve Confessions: to wit,—

Of the Former and Latter of Helvetia.		Of Belgia.
Of Basle.		Of Augsburg.
Of Bohemia.		Of Saxony.
Of France.		Of Wirtemberg.
Of England.		And of Sueveland.
Of Scotland.		

THE TENTH SECTION.

Of the Holy Catholic Church.

This Section consisteth of twelve Confessions: to wit,—

Of the Former and Latter of Helvetia.		Of Belgia.
Of Basle.		Of Augsburg.
Of Bohemia.		Of Saxony.
Of France.		Of Wirtemberg.
Of England.		And of Sueveland.
Of Scotland.		

THE ELEVENTH SECTION.

Of the Ministers of the Church, and of their Calling and Office.

This Section consisteth of nine Confessions: to wit,—

Of the Former and Latter of Helvetia.		Of Belgia.
Of Bohemia.		Of Augsburg.
Of France.		Of Wirtemberg.
Of England.		And of Sueveland.

THE TWELFTH SECTION.

Of true and false Sacraments in general.

This Section consisteth of twelve Confessions: to wit,—

Of the Former of Helvetia, and the Declaration thereof.		Of Scotland.
Of the Latter of Helvetia.		Of Belgia.
Of Basle.		Of Augsburg.
Of Bohemia.		Of Saxony.
Of France.		Of Wirtemberg.
Of England.		And of Sueveland.

THE THIRTEENTH SECTION.

Of the Sacrament of Holy Baptism.

This Section consisteth of ten Confessions: to wit,—

Of the Former of Helvetia, and the Declaration thereof.		Of Belgia.
Of the Latter of Helvetia.		Of Augsburg.
Of Bohemia.		Of Saxony.
Of France.		Of Wirtemberg.
Of England.		And of Sueveland.

THE FOURTEENTH SECTION.

Of the Holy Supper of the Lord.

This Section consisteth of twelve Confessions: to wit,—

Of the Former of Helvetia, and the Declaration thereof.		Of Scotland.
Of the Latter of Helvetia.		Of Belgia.
Of Basle.		Of Augsburg.
Of Bohemia.		Of Saxony.
Of France.		Of Wirtemberg.
Of England.		And of Sueveland.

THE FIFTEENTH SECTION.

Of Ecclesiastical Meetings.

This Section consisteth of eight Confessions: to wit,—

Of the Former and Latter of Helvetia.		Of Saxony.
Of Bohemia.		Of Wirtemberg.
Of France.		And of Sueveland.
Of England.		

THE SIXTEENTH SECTION.

Of Holy-days, of Fasts, and the Choice of Meats; and of the Visitation of the Sick, and the care that is to be had for the Dead.

This Section consisteth of nine Confessions: to wit,—

Of the Latter of Helvetia.		Of Augsburg.
Of Basle.		Of Saxony.
Of Bohemia.		Of Wirtemberg.
Of France.		And of Sueveland.
Of England.		

THE SEVENTEENTH SECTION.

Of Ceremonies and Rites indifferent, in general.

This Section consisteth of eleven Confessions: to wit,—

Of the Former and Latter of Helvetia.		Of Belgia.
Of Basle.		Of Augsburg.
Of Bohemia.		Of Saxony.
Of France.		Of Wirtemberg.
Of England.		And of Sueveland.

THE EIGHTEENTH SECTION.

Of Wedlock, Single Life, and Monastical Vows.

This Section consisteth of eight Confessions: to wit,—

Of the Former and Latter of Helvetia.		Of England.
Of Bohemia.		Of Augsburg.
Of France.		And of Sueveland.

THE NINETEENTH SECTION.

Of the Civil Magistrate.

This Section consisteth of eleven Confessions : to wit,—

Of the Former and Latter of Helvetia.	Of Belgia.
Of Basle.	Of Augsburg.
Of Bohemia.	Of Saxony.
Of France.	Of Wirtemberg.
Of Scotland.	And of Sueveland.

THE
HARMONY
OF
PROTESTANT CONFESSIONS.

THE FIRST SECTION.

OF THE HOLY SCRIPTURE.

I.—FROM THE LATTER CONFESSION OF HELVETIA.

Chapter 1. Of the Holy Scripture being the true Word of God.

WE believe and confess the Canonical Scriptures of the holy prophets and apostles of both Testaments to be the very true Word of God, and to have sufficient authority of themselves, not of men. For God himself spake to the fathers, prophets, apostles, and speaketh yet unto us by the Holy Scriptures. And in this Holy Scripture, the universal Church of Christ hath all things fully expounded, whatsoever belong both to a saving faith, and also to the framing of a life acceptable to God: in which respect it is expressly commanded of God, that nothing be either put to, or taken from, the same. We judge therefore, that from these Scriptures is to be taken true wisdom and godliness, the reformation and government of churches; as also instruction in all duties of piety: and to be short, the confirmation of opinions, and the confutation of errors, with all exhortations; according to that of the Apostle, "All Scripture inspired of God is profitable for doctrine, for reproof, &c." 2 Tim. iii. 16, 17. Again, "These things I write unto thee," saith the Apostle to Timothy, "that thou mayest know how it behoveth thee to be conversant in the house of God, &c." 1 Tim. iii. 14, 15. Again, the self-same Apostle to the Thessalonians; "When," saith he, "ye received the word or us, ye received not the word of men, but, as it was indeed, the Word of God, &c." 1 Thess. ii. 13. For the Lord himself hath

said in the Gospel, "It is not ye that speak, but the Spirit of my Father speaketh in you:" Matt. x. 20. therefore "he that heareth you, heareth me; and he that despiseth you, despiseth me." Luke x. 16. Wherefore, when this Word of God is now preached in the church by preachers lawfully called, we believe that the very Word of God is preached, and received of the faithful; and that neither any other Word of God is to be feigned, nor to be expected from heaven: and that now the Word itself which is preached, is to be regarded, not the minister that preacheth; who although he be evil and a sinner, nevertheless the Word of God abideth true and good. Neither do we think, that therefore the outward preaching is to be thought as fruitless, because the instruction in true religion dependeth on the inward illumination of the Spirit; or because it is written, "No man shall teach his neighbour; for all men shall know me:" Jer. xxxi. 34. and, "He that watereth, or he that planteth, is nothing, but God who giveth the increase." I Cor. iii. 7. For albeit, "No man can come to Christ, unless he be drawn by the Heavenly Father," John vi. 34. and be inwardly lightened by the Holy Ghost; yet we know undoubtedly, that it is the will of God, that his word should be preached even outwardly. God could indeed, by his Holy Spirit, or by the ministry of an angel, without the ministry of St. Peter, have taught Cornelius in the Acts; but nevertheless, he referreth him to Peter: of whom the angel speaking saith, "He shall tell thee what thou must do." Acts x. 6. For he that illuminateth inwardly by giving men the Holy Ghost, the self-same, by way of commandment, said unto his disciples, "Go ye into the whole world, and preach the Gospel to every creature." Mark xvi. 15. And so Paul preached the word outwardly to Lydia, a purple-seller among the Philippians: but the Lord inwardly opened the woman's heart. Acts xvi. 14. And the same Paul, upon an elegant gradation, fitly placed in the tenth chapter to the Romans, at last inferreth, "Therefore, faith is by hearing, and hearing by the Word of God." Rom. x. 14—17. We know, in the mean time, that God can illuminate whom and when he will, even without the external ministry; which is a thing appertaining to his power: but we speak of the usual way of instructing men, delivered unto us of God, both by commandment and examples.

We therefore detest all the heresies of Artemon, the Manichees, the Valentinians, of Cerdon, and the Marcionites, who denied that the Scriptures proceeded from the Holy Ghost; or else

received not, or polished and corrupted, some of them. And yet we do not deny that certain books of the Old Testament were of the ancient authors called Apocryphal; and of others, Ecclesiastical; to wit, such as they would have to be read in the churches, but not alledged to avouch or confirm the authority of faith by them. As also, Augustine in his *De Civitate. Dei*, book xviii. chap. 38., maketh mention, that 'in the books of the Kings, the names and books of certain prophets are reckoned:' but he addeth, that 'they are not in the Canon;' and that 'those books which we have, suffice unto godliness.'

Chapter 2. Of Interpreting the Holy Scriptures; and of Fathers, Councils, and Traditions.

The Apostle Peter hath said, that "The holy Scriptures are not of any private interpretation:" 2 Pet. i. 20. therefore we do not allow all expositions. Whereupon, we do not acknowledge that which they call the meaning of the Church of Rome for the true and natural interpretation of the Scriptures; which forsooth the defenders of the Romish Church do strive to force all men simply to receive: but we acknowledge that interpretation of Scriptures for authentical and proper, which, being taken from the Scriptures themselves, (that is, from the phrase of that tongue in which they were written, they being also weighed according to the circumstances, and expounded according to the proportion of places, either of like or of unlike, also of more and plainer,) accordeth with the rule of faith and charity, and maketh notably for God's glory and man's salvation. Wherefore we do not contemn the holy treatises of the Fathers, agreeing with the Scriptures; from whom, notwithstanding, we do modestly dissent, as they are deprehended to set down things merely strange, or altogether contrary to the same. Neither do we think that we do them any wrong in this matter; seeing that they all, with one consent, will not have their writings matched with the Canonical Scriptures; but bid us allow of them so far forth, as they either agree with them, or disagree, and bid us take those things that agree, and leave those that disagree. And according to this order we do account of the Decrees or Canons of Councils. Wherefore we suffer not ourselves, in controversies about religion, or matters of faith, to be pressed with the bare testimonies of Fathers, or Decrees of Councils; much less with received customs, or with the multitude of men being of one judgment, or with

prescription of long time. Therefore, in controversies of religion, or matters of faith, we cannot admit any other judge than God himself, pronouncing by the holy Scriptures, what is true, what is false, what is to be followed, or what to be avoided. So we do not rest but in the judgments of spiritual men, drawn from the Word of God. Certainly Jeremiah and other prophets did vehemently condemn the assemblies of Priests, gathered against the law of God: and diligently forewarned us, that we should not hear the Fathers, or tread in their path, who, walking in their own inventions, swerved from the law of God. Ezek. xx. 18. We do likewise reject human Traditions; which, although they be set out with goodly titles, as though they were divine and apostolical, delivered to the church by the lively voice of the apostles, and, as it were, by the hands of apostolical men, by means of Bishops succeeding in their rooms, yet, being compared with the Scriptures, disagree with them; and by that their disagreement bewray themselves in no wise to be apostolical. For as the apostles did not disagree among themselves in doctrine, so the apostles' scholars did not set forth things contrary to the apostles. Nay, it were blasphemous to avouch, that the apostles, by lively voice, delivered things contrary to their writings. Paul affirmeth expressly, that he "taught the same things in all churches." 1 Cor. iv. 17. And again, "We," saith he, "write no other things unto you, than which ye read, or also acknowledge." 2 Cor. i. 13. Also, in another place, he witnesseth, that he and his disciples, to wit apostolical men, "walked in the same way, and jointly by the same Spirit did all things." 2 Cor. xii. 18. The Jews also, in time past, had their traditions of Elders; but these traditions were severely confuted by the Lord, shewing that the keeping of them hindereth God's law, and that "God is in vain worshipped of such." Matt. xv. 9.

II.—FROM THE FORMER CONFESSION OF HELVETIA.

Art. 1. Scripture. The Canonical Scripture, being the Word of God, and delivered by the Holy Ghost, and published to the world by the prophets and apostles, being of all others the most perfect and ancient philosophy, doth alone perfectly contain all piety and good ordering of life.

Art. 2. Interpretation. The Interpretation hereof is to be taken only from herself, that herself may be the interpreter of herself, the rule of charity and faith being her guide.

Art. 3. Fathers. Which kind of interpretation so far forth as the holy Fathers have followed, we do not only receive them as interpreters of the Scripture, but reverence them as the beloved instruments of God.

Art. 4. Human Tradition. But as for the Traditions of men, although never so glorious and received, how many soever of them do withdraw or hinder us, as of things unprofitable and hurtful, so we answer with that saying of the Lord, "They worship me in vain, teaching the doctrine of men." Mark vii. 7.

Art. 5. The Drift of Scripture. The Drift of the canonical Scripture is this: that God wisheth well to mankind; and by Christ the Lord his Son, hath declared this good-will; which is received by faith alone; and faith must be effectual through love, that it may be shewed forth by an innocent life.

III.—FROM THE CONFESSION OF BASLE.

Article 10. Of things commanded and not commanded.

We confess, that as no man can command those things which Christ hath not commanded, so likewise no man can forbid those things which he hath not forbidden. (And in the margin: For it is written, "hear him." Mark ix. 7.) Also section the third, in the same place: And much less can any man license those things which God hath forbidden, &c. (And in the margin: "God said, I am Jehovah your God;" Levit. xviii. 2. and by Moses, "For Jehovah, your God, is God of gods, a great God and terrible." Deut. x. 17. Who therefore among his creatures can grant those things which he hath forbidden?) In like sort, Section four: And again, no man can forbid those things which God hath granted, &c. (The other things which are contained in this article, because they belong to other sections, they are inserted, every one in their places.)

IV.—FROM THE CONFESSION OF BOHEMIA, OR THE WALDENSES.

Chapter 1. Of the Holy Scriptures.

First of all, the ministers of our churches teach with one consent, concerning the Holy Scripture of the New and Old Testament, (which is commonly called the Bible, and is lawfully received and allowed of the Fathers which are of best and soundest judgment,) that it is true, certain, and worthy to be believed; whereunto no other human writings whatsoever, or of what sort soever they be, may be compared, but that, as man's

writings, they must give place to the holy Scripture. First, because it is inspired and taught of the Holy Ghost, and uttered by the mouths of holy men; written by them, and confirmed by heavenly and divine testimonies; which Spirit also himself openeth and discloseth the meaning, how it ought to be understood, and the truth of this Scripture in the church, in what manner seemeth him best; especially by raising up and giving faithful ministers, who are his chosen instruments. Of which Spirit David speaketh, when he saith, "The Spirit of the Lord spake by me, and his word was in my tongue:" 2 Sam. xxiii. 2. and Peter, "For prophecy came not in old time by will of man, but holy men of God spake as they were moved by the Holy Ghost:" 2 Pet. i. 21. and Paul, "The whole Scripture, given by inspiration of God, is profitable, &c." 2 Tim. iii. 16. Rom. xv. 4. Besides, the Lord himself saith, "Search the Scriptures:" John v. 39. and again, "Ye are deceived, not knowing the Scriptures, neither do ye understand the power of God." Matt. xxii. 29. And, "He opened the minds of his disciples, that they might understand the Scriptures." Luke xxiv. 45.

Secondly, because it is a true and sure testimony, and a clear proof of God's favorable good-will, which he hath revealed concerning himself; without which revelation of Scripture, there is no wholesome knowledge, nor faith, nor access to God. Heb. xi. 1, &c. For in this, such things as are necessary to doctrine, to discipline, and government of the holy Church, for all and singular persons in the ordinary ministry of salvation, (whence also springeth true faith,) in this, I say, are all such things fully, absolutely, and so far forth as is requisite, as in a most excellent and most exquisite work of the Holy Ghost, comprehended and included: than which no angel from heaven can bring any thing more certain; and if he should bring any other thing, he ought not to be believed. Gal. i. 8.

And this persuasion and belief concerning holy Scripture, namely, that it is taught and inspired of God, is the beginning and ground of our Christian profession; which taketh beginning from the word outwardly preached, as from an ordinary mean, ordained of God for this purpose. Wherefore every one ought very highly to esteem of the divine writings of the holy Prophets and Apostles; resolutely to believe them, and religiously to yield unto them in all things; diligently to read them, to gather wholesome doctrine out of them; and according to them, ought

every man to frame and order himself, but especially they, who after an holy manner are set over the Church of God. For which causes, in our churches and meetings, this holy Scripture is rehearsed to the hearers in the common and mother tongue, which all understand; and especially, according to the ancient custom* of the church, those portions of the Gospels in Scripture, which are wont to be read on solemn holy-days out of the Evangelists' and Apostles' writings, and are usually called Gospels and Epistles: out of which, profitable and wholesome doctrines, and exhortations, and sermons, are made to the people, as at all times occasion and need requireth. We likewise teach, that the writings of holy Doctors, especially of those that are ancient, are also to be esteemed for true and profitable; whereof there may be some use to instruct the people; yet only in those things wherein they agree with the holy Scripture, or are not contrary thereunto, and so far forth as they give testimony to the excellency thereof, to the information and example of the apostolic church, and swerve not from the consent, judgment, and decrees of the ancient church, wherein she hath continued unspotted in the truth: after which sort they themselves also have charged men to judge and think of their writings, and have given warning that heed should be taken, lest that, they being but men, too much should be ascribed to them. Of which thing St. Augustine speaketh in this manner, 'Be not thou a servant to my writings, as it were to the Canonical Scriptures. But in the Canonical Scriptures, such things as thou didst not believe, when thou hast there found them, immediately believe: but in my writings, that which thou knowest not for a certain truth, unless thou perceive it to be certain, hold it not resolutely.' *Proœm. in librum 3, de Sanctâ Trinitate*. And elsewhere he saith, 'Give not as great credit to mine or Ambrose his words, as to the Canonical Scriptures.' This is the right rule to discern writings by; which so greatly liked the Papists, that they have cited it in their Decretal. *Distinct. 9. Cap. Noli meis verbis, &c.*

V.—FROM THE CONFESSION OF FRANCE.

Art. 2. This one God hath revealed himself to be such an one

* This ancient custom we do thus far allow: that liberty be left to every church to use, or not to use, those Postils, as they call them; yet so as we advise them to beware, lest the culling out of some parts of the Scripture bring in a neglect of the other parts.

unto men : first, in the creation, preservation, and governing of his works ; secondly, far more plainly, in his Word ; which Word, in the beginning, he revealed to the fathers by certain visions and oracles, and then caused it to be written in these books which we call holy Scripture.

Art. 3. All this holy Scripture is contained in the Canonical books of the Old and New Testament. The catalogue whereof is this : The five books of Moses, namely, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy ; Joshua, Judges, Ruth ; two books of Samuel ; two books of the Kings ; two books of Chronicles, or Paralipomenon ; one book of Ezra, Nehemiah, Esther, Job ; the Psalms, Solomon's Proverbs, Ecclesiastes ; the Song of Songs ; Isaiah, Jeremiah, with the Lamentations, Ezekiel, Daniel ; the twelve small Prophets, namely, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zachariah, Malachi ; the holy Gospel of Jesus Christ, according to Matthew, Mark, Luke, and John ; the Acts of the Apostles ; Paul's Epistles, namely, one to the Romans, two to the Corinthians, one to the Galatians, one to the Ephesians, one to the Philippians, one to the Colossians, two to the Thessalonians, two to Timothy, one to Titus, one to Philemon ; the Epistle to the Hebrews ; the Epistle of James, two Epistles of Peter, three Epistles of John, one Epistle of Jude ; John's Revelation.

Art. 4. We acknowledge these books to be canonical ; that is, we account them as the rule and square of our faith ; and that, not only by the common consent of the Church, but also much more for the testimony and inward persuasion of the Holy Ghost, by whose inspiration we are taught to discern them from other ecclesiastical books ; which howsoever they may be profitable, yet are they not such that any one article of faith may be builded upon them.

Art. 5. We believe that the word, contained in these books, came from one God ; of whom alone, and not of men, the authority thereof dependeth. And seeing this is the sum of all truth, containing whatsoever is required for the worship of God and our salvation, we hold it not lawful for men, no, not for the angels themselves, to add or detract any thing to or from that word, or to alter any whit at all in the same. And hereupon it followeth, that it is not lawful to oppose either antiquity, custom, multitude, man's wisdom and judgment, or edicts, or any decrees, or councils, or visions, or miracles, unto this holy Scripture ; but -

rather that all things ought to be examined and tried by the rule and square thereof. Wherefore we do for this cause also allow those three Creeds, namely, the Apostles', the Nicene, and Athanasius' Creed, because they be agreeable to the written Word of God.

VI.—FROM THE CONFESSION OF ENGLAND.

Article 9. Of the Canonical Scriptures.

We receive and embrace all the canonical Scriptures, both of the Old and New Testament; giving thanks to our God, who hath raised up unto us that light, which we might ever have before our eyes; lest either by the subtilty of man, or by the snares of the devil, we should be carried away to errors and lies. Also we profess that these be the heavenly voices, whereby God hath opened unto us his will; and that only in them man's heart can have settled rest; that in them be abundantly and fully comprehended all things, whatsoever be needful for our help, as Origen, Augustine, Chrysostom, and Cyril, have taught; that they be the very might and strength to attain to salvation; that they be the foundations of the prophets and apostles whereupon is built the Church of God; that they be the very sure and infallible rule, whereby may be tried whether the church do swerve or err, and whereunto all ecclesiastical doctrine ought to be called to account; and that against these Scriptures neither law, nor ordinance, nor any custom ought to be heard; no, though Paul himself, or an angel from heaven, should come and teach the contrary. Gal. i. 8.

VII.—FROM THE CONFESSION OF SCOTLAND.

Article 19. Of the Authority of the Scriptures.

As we believe and confess the Scriptures of God sufficient to instruct and make the man of God perfect; 2 Tim. iii. 16, 17. so do we affirm and avow the authority of the same to be of God, and neither to depend on men nor angels. We affirm, therefore, that such as allege the Scripture to have no other authority but that which it hath received from the Church, are blasphemous against God, and injurious to the true church; which always heareth and obeyeth the voice of her own Spouse and Pastor, John x. 27. but taketh not upon her to be mistress over the same.

Article 20. Of General Councils.

As we do not rashly condemn that which godly men, assembled together in General Council lawfully gathered, have proponed unto us; so without just examination we do not receive whatsoever is obtruded unto men under the name of a General Council: for plain it is, as they were men, so have some of them manifestly erred, and that in matters of great weight and importance. So far then as the Council proveth the determination and commandment that it giveth by the plain word of God, so soon do we reverence and embrace the same. But if men, under the name of a Council, pretend to forge unto us new articles of our faith, or to make constitutions repugnant to the word of God, then utterly we must refuse the same, as the doctrine of devils, which draweth our souls from the voice of our only God, to follow the doctrine and constitutions of men. 1 Tim. iv. 1—6. The cause, then, why that General Councils came together, was neither to make any perpetual law which God before had not made, neither yet to forge new articles of our belief, neither to give the word of God authority; much less to make that to be his word, or yet the true interpretation of the same, which was not before his holy will expressed in his word. But the cause of Councils (we mean, of such as merit the name of Councils) was partly for confutation of heresies, for giving public confession of their faith to the posterity following; which both they did, by the authority of God's written word, and not by any opinion of prerogative, that they could not err, by reason of their general assembly. And this we judge to have been the chief cause of General Councils. The other was, for good policy and order to be constitute and observed in the church; wherein (as in the house of God) it becometh "all things to be done decently, and in order." 1 Cor. xiv. 40. Not that we think that one policy and one order in ceremonies can be appointed for all ages, times, and places; for as ceremonies, such as men have devised, are but temporal, so may and ought they to be changed, when they rather suffer superstition, than edify the Church using the same.

VIII.—FROM THE CONFESSION OF BELGIA.

Art. 2, towards the end. He hath revealed himself much more plainly in his Holy Word, so far forth as it is expedient for his own glory, and the salvation of his in this life.

Art. 3. We confess that this Word of God was not brought or delivered by any will of man; but that holy men of God, inspired by God's Holy Spirit, spake it, as St. Peter witnesseth. 2 Pet. i. 21. But afterward God himself, for that exceeding tender carefulness which he hath of his, and of their salvation, gave in commission to his servants, the apostles and prophets, that they should put those oracles in writing; and he himself also wrote the two Tables of the Law with his own finger; which is the cause why we call such writings sacred and divine Scripture.

Art. 4. And we comprehend the holy Scriptures in those two books of the Old and New Testament, which are called the canonical books; about which there was never any ado. And of them this is the number, and also the order, received of the Church of God. The five books of Moses; the book of Joshua, of the Judges, of Ruth; two books of Samuel, two of the Kings, two of the Chronicles, which are called Paralipomena; the first of Ezra; Nehemiah, Esther, Job; also David's Psalms, three books of Solomon, namely, the Proverbs, Ecclesiastes, and the Song of Songs; the four great Prophets, Isaiah, Jeremiah, Ezekiel, and Daniel; and furthermore, also, the twelve small Prophets. Moreover, the canonical books of the New Testament are, the four Evangelists, namely, St. Matthew, Mark, Luke, and John; the Acts of the Apostles; the fourteen Epistles of St. Paul, and seven of the other Apostles; the Revelation of St. John the Apostle.

Art. 5. These books alone do we receive as sacred and canonical, whereupon our faith may rest, be confirmed and established. Therefore without any doubt we believe also those things which are contained in them; and that not so much because the church receiveth and alloweth them for canonical, as for that the Holy Ghost beareth witness to our consciences that they came from God; and most of all for that they also testify and justify by themselves this their own sacred authority and sanctity, seeing that even the blind may clearly behold, and, as it were, feel the fulfilling and accomplishment of all things which were foretold in these writings.

Art. 6. We furthermore make a difference between the holy books, and those which they call apocryphal; for so much as the apocryphal may be read in the church, and it is lawful also so far to gather instructions out of them, as they agree with the canonical books; but their authority and certainty is not such as that any doctrine touching faith or Christian religion may safely be

built upon their testimony ; so far off is it, that they can disannul or impair the authority of the other.

Art. 7. We believe also that this holy Scripture doth most perfectly contain all the will of God, and that in it all things are abundantly taught, whatsoever is necessary to be believed of man to attain salvation. Therefore, seeing the whole manner of worshipping God, which God requireth at the hands of the faithful, is there most exquisitely and at large set down, it is lawful for no man, although he have the authority of an apostle, no, not for any angel sent from heaven, (as St. Paul speaks, Gal. i. 8.) to teach otherwise than we have long since been taught in the holy Scriptures. For seeing it is forbidden that any one should add or detract any thing to or from the word of God, thereby it is evident enough that this holy doctrine is perfect and absolute in all points and parcels thereof : and therefore no other writings of men, although never so holy, no custom, no multitude, no antiquity, nor prescription of times, nor personal succession, nor any councils ; and, to conclude, no decrees or ordinances of men, are to be matched or compared with these divine Scriptures, and this bare truth of God ; for so much as God's truth excelleth all things. For all men of their own nature are liars, and lighter than vanity itself ; therefore we do utterly refuse whatsoever things agree not with this most certain rule, as we have been taught by the Apostles, when they say, " Try the spirits whether they be of God ;" 1 John iv. 1. and, " If any come unto you, and bring not this doctrine, receive him not to your house, &c." 2 John 10.

IX.—FROM THE CONFESSION OF SAXONY.

Article 1. . Of Doctrine.

Seeing it is most undoubtedly true, that God, out of mankind, doth gather together unto himself a church unto eternal life for and by his Son, through preaching of that doctrine which is written in the books of the Prophets and Apostles ; we plainly avouch before God, and the whole Church in heaven and in earth, that we do with a true faith embrace all the writings of the Prophets and Apostles, and that in that very natural meaning which is set down in the Creeds of the Apostles, of Nice, and of Athanasius. And these self-same Creeds, and the natural meaning of them, we have always constantly embraced without corruption, and will, by God's help, always embrace. And in this faith do we call upon the true God, who, sending his Son, and giving clear

testimonies, hath revealed himself in his church; joining our prayer with all saints in heaven* and in earth. And our declarations upon the Creeds are abroad, containing the whole body and ground of doctrine, which show that this our protestation is most true. We do also very resolutely condemn all brain-sick fantasies, which are against the Creeds; as are the monstrous opinions of heathen men, of the Jews, of the Mahometans, of Marcion, the Manichees, of Samosatenus, Servetus, Arius, and those that deny the person of the Holy Ghost; and other opinions condemned by the true judgment of the church.

X.—FROM THE CONFESSION OF WIRTEMBERG.

Chapter 30. Of the Holy Scripture.

The holy Scriptures we call those canonical books of the Old and New Testament, of whose authority there was never doubt made† in the church. This Scripture we believe and confess to be the oracle of the Holy Ghost, so confirmed by heavenly testimonies, that, “If an angel from heaven preach any other thing, let him be accursed.” Gal. i. 8. Wherefore we detest all doctrine, worship, and religion, contrary to this Scripture. But whereas some men think, that all doctrine necessary to be known of us to true and everlasting salvation is not contained in this Scripture, and that the right of expounding this Scripture lieth so in the

* We learn, in many places of the holy Scripture, that the angels, according to the nature of their ministry, which they are sent to perform, do further the salvation of the godly; and it is evident by that saying, “Love doth not fall away,” 1 Cor. xiii. 8. and, by chapter vi. verse 10, of the Apocalypse, that the spirits of the saints, taken up unto Christ, do, with their holy desires, in some sort help forward the grace and goodness of God, touching the full deliverance of the church. And thus we acknowledge, that as well this and other places of the same Confession, as also that place in chap. xxiii. of the Confession of Wirtemberg, which followeth after, in the Second Section, (*Of the Invocation of Saints*), are to be interpreted. And we acknowledge no other intercession or entreating, either of the blessed angels, or of the spirits of holy men that are now departed from us.

† What books these be, may be seen out of the French and Belgian Confessions, where they are all reckoned up one by one. And though in the catalogue of the books of the New Testament there are some to be found, of which there hath been some doubt made sometimes by the ancient doctors of the Church, yet at length by the common consent of the whole Catholic Church even they also were received and acknowledged for canonical. And therefore there is no cause why they should now be refused for the scruples that some make about them.

power of chief bishops, that what they, according to their own will, give out, is to be embraced for the meaning of the Holy Ghost; it is more easily said than proved. "The whole Scripture is given by inspiration of God, and is profitable to teach, to improve, to correct, and to instruct in righteousness; that the man of God may be perfect, being thoroughly prepared to every good work." 2 Tim. iii. 16, 17. And, "I have called you friends; for all things that I have heard of my Father, have I made known to you." John xv. 15. And those things which the Apostles received of Christ, those have they by their preaching published in the whole world, and by their writings delivered them to posterity. It is a plain case, therefore, that all things which are needful to be known to salvation, are contained in the Prophets' and Apostles' writings. 'He hath revealed his own word in due season by preaching, which is all committed to me. This is the preaching. For the Gospel containeth things, both things present, and things to come; as honour, piety, and faith; yea, and all things he hath jointly comprised in this one word, preaching.' *Chrysostomus ad Titum. Hom. 1.* Again, 'Without authority of the Scriptures, babbling hath no credit.' *Hieronymus ad Titum. Cap. 1.* 'For seeing the Lord Jesus did many things, all are not written; as the same holy Evangelist himself witnesseth, that the Lord Christ both said and did many things which are not written. But those things were selected to be written, which seemed to suffice for the salvation of those that believe.' *Augustinus super Joannem. Tract. 40. Cap. 11.* For whereas they say that the right of expounding the Scripture lieth in the power of chief bishops, it is evident that the gift of expounding the Scripture is not of man's wisdom, but of the Holy Ghost. "To every man," saith Paul, "is given the manifestation of the Spirit to profit withal: for to one is given by the Spirit the word of wisdom, &c." 1 Cor. xii. 7, 8. But the Holy Ghost is altogether at liberty, and is not tied to a certain sort of men, but giveth gifts to men according to his own good pleasure. "O, that all the people had power to prophesy, and that the Lord would put his Spirit upon them!" Num. xi. 29. "Deborah, a woman, the wife of Lapidoth," is raised up to be a prophetess. Judges iv. 4. Again, "I am no prophet, nor prophet's son; but I am a herdman, and a gatherer of wild figs:" Amos vii. 14. and yet Amos received the Holy Ghost, and was made a prophet. "All these things worketh one and the same Spirit, distributing to every man as

he will." 1 Cor. xii. 11. Many examples also do witness that chief bishops have been often and very foully deceived: wherefore the gift of expounding the Scripture is not so tied to the Popes, that whosoever shall be Pope must needs rightly expound the Scripture; but the true meaning of the Scripture is to be sought in the Scripture itself, and among those that, being raised by the Spirit of God, expound Scripture by Scripture.

Chapter 34. Of Councils.

We confess that Councils ought to have their judgments in the church concerning the holy doctrine of religion, and that the authority of lawful Councils is great; but the authority of God's Word must needs be the greatest. For although the church have a sure promise of Christ's continual presence, and be governed by the Holy Ghost, yet not every assembly of men may be taken for the true church: and albeit never so many seem oftentimes to come together in the name of Christ, yet few are chosen, and all have not faith. And as it is wont to fall out in civil meetings, so doth it also in meetings of the church; that for the most part the greater side overcometh the better. Hitherto may be added, that the Holy Ghost doth not make men in this life not subject to sin, but leaveth in them many and sundry infirmities. Examples also witness, that not only the Popes, but also Councils, have been deceived. Wherefore, seeing that the doctrine of the Apostles and Prophets is confirmed of God, the sentence of no one man, nor of any assembly of men, is to be received simply without trial, for the oracle of the Holy Ghost: but it is to be laid to the rule of the Prophets' and Apostles' doctrine, that that which agreeth therewith, may be acknowledged; and that which is contrary thereunto, may be confuted. "If we, or an angel from heaven, preach unto you a Gospel beside that, which we have preached unto you, let him be accursed." Gal. i. 8. And, "Believe ye not every spirit, but try the spirits, whether they be of God." 1 John iv. 1. Again, "Try all things, and keep that which is good." 1 Thess. v. 21. Augustine, against Maximius, a Bishop of the Arians, in his 3rd book, chapter 14, saith, 'But now am I neither to cite the Council of Nice, nor you the Council of Arimine, as it were to prejudice the matter; neither am I bound by the authority of the one, nor you by the authority of the other: with authorities of Scripture, which are witnesses not proper to any one, but common to us both, let matter with matter, cause with cause, reason with reason, &c.'

And Panormitan, in the Chapter, *Significasti extr. de electio.*: ‘In things concerning faith, even the verdict of one private man were to be preferred before the Pope’s, if he were led with better warrants of the Old and New Testament than the Pope.’ And Gerson, in the first part about *Trial of Doctrines*: ‘The first truth should stand; that if there be a plain private man, sufficiently instructed in holy Scripture, more credit were to be given in a case of doctrine to his assertion, than to the Pope’s definitive sentence. For it is plain, that the Gospel is more to be believed than the Pope. If then a man, so learned, teach any truth to be contained in the Gospel, where the Pope were either ignorant, or willingly deceived, it is clear whose judgment were to be preferred.’ And a little after: ‘Such a learned man ought, in that case, while a general Council were holden at which he himself were present, to set himself against it, if he should perceive the greater part, of malice or ignorance, to incline to that which is contrary to the Gospel.’

Chapter 34. Of Ecclesiastical Writers.

“Rise up before an hoary head,” saith the Scripture, “and reverence the person of an old man.” Levit. xix. 32. We do therefore reverence the grey hairs of our ancestors, who, ever since the Gospel began to be revealed and published, have in the world taken upon them the travail of furthering the church, not only by preaching, but also by public writings; that their posterity might, from the apostles, even unto this time, have manifest and certain testimonies of the holy doctrine. And we so embrace their writings, as both the holy Scripture alloweth us to use man’s authority, and as themselves would have their writings acknowledged. You, my friends, say, that “In the ancient is wisdom, and in the length of days is understanding:” but I say unto you, that “With him,” to wit, with the Lord our God, “is wisdom and strength; he hath counsel and understanding.” Job xii. 12, 13. And, “Let the prophets speak, two or three, and let the rest judge.” 1 Cor. xiv. 29. And, “Try all things, and keep that which is good.” 1 Thess. v. 21. ‘It is not lawful for us to bring in any thing of our own head; no, not so much as to take that which any man hath brought in of his own head. We have the Apostles of the Lord for authors, who chose nothing of their own heads which they might bring in: but the discipline which they received of Christ, they faithfully delivered to all nations.’ *Tertulliani Libellus de Præscriptionibus Hæreticorum*. And Augustine saith, ‘Neither ought we to esteem

of the writings of any men, although they be Catholic and commendable persons, as of the canonical Scriptures; as though it were not lawful (yielding them that reverence which is due unto such men) to disallow and refuse something in their writings, if perchance we find that they have thought otherwise than the truth is understood either of others, or of ourselves, through the gift of God. Such am I in other men's writings, as I would have them construers of mine.' *Epistola ad Fortunatum. Distinct. 8.* Again, 'Be thou not tied to my writings, as it were to the canonical Scriptures; but in the canonical Scriptures, that which thou didst not believe, when thou hast found it, believe it incontinently; but in mine, that which thou thoughtest to be undoubtedly true, unless thou perceive it to be true indeed, hold it not resolutely.' *De Trinitate. Proæm. in Lib. 3.* And again, 'I neither can nor ought to deny, that, as in those who have gone before, so also in so many slender works of mine, there are many things, which may with upright judgment and no rashness be blamed.' *Ad Vincentium. Lib. 2.* And again, 'I have learned to give this reverence to those writers alone, which are now called canonical.' And afterwards "But I so read others, that, be they never so holy, or never so learned, I do not therefore think it true, because they have so thought, but because they could persuade me by other authors, or by canonical, or at least by probable reasons, which disagree not from the truth.' *In Epistolâ ad Hieronymum.* And in another place, 'Who knoweth not that holy Scripture, &c.' And, 'Do not, brother, against so many divine, &c.' *De Unico Baptismo, in Epistolâ ad Vincentium.* For these places are known even out of the Pope's own decrees.

XI. — FROM THE CONFESSION OF SUEVELAND.

Article 1. Section 1. Whence Sermons are to be taken.

First, a controversy being raised amongst the learned about certain articles of Christian doctrine, when as the people with us were dangerously divided by reason of contrary preachings, we charged our preachers, that they should henceforth broach nothing to the people in any Sermon, which either is not taught in the Scriptures of God, or hath not sure ground thereout; as it was openly decreed in the Assembly holden at Nuremberg, in the twenty-second year, after the smaller account; which, moreover, is also the opinion of all the holy fathers. For seeing St. Paul writeth, that "The Scripture given by inspiration of God is profitable to teach, to improve, to correct, and to instruct, that the man of God may be absolute,

being made perfect to every good work ;” 2 Tim. iii. 16, 17. we could not determine any otherwise, but that it was meet, that we also, being in danger of schism, should fly to that holy Scripture, to which in times past not only the holy fathers, bishops, and princes, but also the children of God everywhere, in such extremity, have always resorted. For St. Luke witnesseth, not without singular commendation of the Thessalonians, that they compared the Gospel they had heard of the Apostle with the Scripture, and tried it.* Paul also warneth his scholar Timothy, that he exercise himself very diligently in the Scriptures ; 2 Tim. iii. 14. and this holy Scripture was had in so high reputation of all holy bishops and doctors, that neither any bishop desired to have his ordinances obeyed, nor any doctor his writings believed, except he had thereout approved them. And, surely, seeing St. Paul doth plainly testify, that “ by the holy Scripture the man of God is made absolute and perfect to every good work ;” 2 Tim. iii. 16, 17. no part of Christian truth and sound doctrine can be wanting to him, who, with all his might, laboureth to follow and embrace the Scripture of God.

THE SECOND SECTION.

OF GOD, IN ESSENCE ONE, IN PERSONS THREE ; AND OF
THE TRUE WORSHIP OF GOD.

I. — FROM THE LATTER CONFESSION OF HELVETIA.

Chapter 3. Of God ; the Unity and the Trinity.

We believe and teach, that God is one in essence or nature, subsisting by himself, all-sufficient in himself, invisible, without a body, infinite, eternal, the Creator of all things both visible and invisible, the chiefest good, living, quickening and preserving all things, Almighty, and exceeding wise, gentle or merciful, just and true. And we detest the multitude of gods, because it is expressly written, “ The Lord thy God is one God.” Deut. vi. 4. “ I am the Lord

* This is evidently a mistake. The writer of the Acts of the Apostles would commend the *Bereans* in preference to the *Thessalonians*, as “ receiving the word with all readiness of mind, and searching the Scriptures daily, whether these things were so.” Acts xvii. 10, 11. The mistake exists in the original Confession. — EDITOR.

thy God, thou shalt have no strange gods before my face." Exod. xx. 2, 3. "I am the Lord, and there is none other; beside me there is on god. Am not I the Lord, and there is none other beside me alone? a just God, and a Saviour, there is none beside me." Isa. xlv. 21. "I the Lord, Jehovah, the merciful God, gracious, and long-suffering, and abundant in goodness and truth, &c." Exod. xxxiv. 6.

We nevertheless believe and teach, that the same infinite, one, and indivisible God, is in persons inseparably and without confusion distinguished into the Father, the Son, and the Holy Ghost: so, as the Father hath begotten the Son from everlasting; the Son is begotten by an unspeakable manner; and the Holy Ghost proceedeth from them both, and that from everlasting, and is to be worshipped with them both. So that there be not three Gods, but three persons, consubstantial, co-eternal, and co-equal; distinct, as touching their persons; and, in order, one going before another, yet without any inequality. For, as touching their nature or essence, they are so* joined together, that they are but one God; and the divine essence is common to the Father, the Son, and the Holy Ghost. For the Scripture hath delivered unto us a manifest distinction of persons: the angel, among other things, saying thus to the blessed Virgin, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, and that holy thing which shall be born, shall be called the Son of God." Luke i. 35. Also, in the baptism of Christ, a voice was heard from heaven, saying, "This is my beloved Son." Mat. iii. 17. The Holy Ghost also appeared "in the likeness of a dove." John i. 32. And when the Lord himself commanded to baptize, he commanded to baptize "in the name of the Father, and of the Son, and of the Holy Ghost." Mat. xxviii. 19. In like sort elsewhere in the Gospel he said, "The Father will send the Holy Ghost in my name." John xiv. 26. Again he saith, "When the Comforter shall come, whom I will send unto you from the Father, the Spirit of Truth, who proceedeth from the the Father, he shall bear witness of me, &c." John xv. 26. To be short, we receive the Apostles' Creed, because it delivereth unto us the true faith.

* Lest any man should slander us, as though we did make the persons all existing together, but not all of the same essence, or else did make a God of divers natures joined together in one, you must understand this joining together, so as that all the persons (though distinct one from the other in properties) be yet but one and the same whole Godhead; or so, that all and every of the persons have the whole and absolute Godhead.

We therefore condemn the Jews, and the Mahometans, and all those that blaspheme those Trinity, which is sacred, and only to be adored. We also condemn all heresies and heretics, which teach that the Son and the Holy Ghost are God only in name; also, that there is in the Trinity something created, and that serveth and ministereth unto another; finally, that there is in it something unequal, greater or less, corporal or corporally fashioned, in manners or in will divers, either confounded or sole by itself: as if the Son and Holy Ghost were the affections and proprieties of one God the Father; as the Monarchists, the Novatians, Praxeas, the Patripassianë, Sabellius, Samosatenus, Astius, Macedonius, Arius, and such like have thought.

Chapter 4. Of Idols; or, Images of God, of Christ, and of Saints.

And because God is an invisible Spirit, and an incomprehensible Essence, he cannot therefore by any art or image be expressed. For which cause we fear not, with the Scripture, to term the images of God mere lies. We do therefore reject not only the idols of the Gentiles, but also the images of Christians.* For although Christ took upon him man's nature, yet he did not therefore take it, that he might set forth a pattern for carvers and painters. He denied that he came "to destroy the law and the prophets:" Mat. v. 17. but images are forbidden in the law and the prophets. He denied that his bodily presence would any whit profit the church. Deut. iv. 15. Isa. xlv. 9. He promiseth that "He would by his Spirit be present with us for ever:" John xvi. 7. 2 Cor. v. 5. who would then believe that the shadow or picture of his body doth any whit benefit the godly? And seeing that he abideth in us by his Spirit, "We are therefore the temples of God:" 1 Cor. iii. 16. but "what agreement hath the temple of God with images?" 2 Cor. vi. 16. And seeing that the blessed spirits, and saints in heaven, while they lived here, abhorred all worship done unto themselves, Acts iii. 12. and xiv. 15. Rev. xix. 10. and xxii. 9. and spake against images; who can think it likely, that thesaints in heaven, and the angels, are delighted with their own images, whereunto men do bow their knees, uncover their heads, and give such other like honour?

But that men might be instructed in religion, and put in mind of heavenly things, and of their own salvation, the Lord commanded

* By Christians, understand such as call themselves Christians indeed, but yet do retain the use of images for the service of religion, against the express commandment of God.

to "preach the Gospel;" Mark xvi. 15. not to paint, and instruct the laity by pictures: he also instituted sacraments, but he no where appointed images. Furthermore, in every place, which way soever we turn our eyes, we may see the lively and true creatures of God, which if they be marked, as is meet, they do much more effectually move the beholder than all the images, or vain, unmoveable, rotten, and dead pictures, of all men whatsoever; of which the Prophet spake truly, "They have eyes, and see not, &c." Psal. cxv. 5. Therefore we approve the judgment of Lactantius, an ancient writer, who saith, 'Undoubtedly there is no religion, wheresoever there is a picture.' And we affirm that the blessed Bishop Epiphanius did well, who, finding on the church-doors a vail, that had painted on it the picture as it might be of Christ, or of some saint or other, he cut and took it away; for that, contrary to the authority of the Scriptures, he had seen the picture of a man to hang in the Church of Christ: and therefore he charged that from thenceforth no such vails, which were contrary to our religion, should be hanged up in the Church of Christ, but that rather such scruple should be taken away, which was unworthy the Church of Christ, and all faithful people. Moreover we approve this sentence of St. Augustine, 'Let not the worship of men's works be a religion unto us. For the workmen themselves that make such things are better; whom yet we ought not to worship.' *De Verâ Religione. Cap. 55.*

Chapter 5. Of the adoring, worshipping, and invoking of God, through the only Mediator, Jesus Christ.

We teach men to adore and worship the true God alone. This honour we impart to none, according to the commandment of the Lord, "Thou shalt adore the Lord thy God, and him alone shalt thou worship," or, "him only shalt thou serve." Matt. iv. 10. Surely all the prophets inveighed earnestly against the people of Israel, whensoever they did adore and worship strange gods, and not the one only true God. But we teach that "God is to be adored and worshipped," as himself hath taught us to worship him, to wit, "in spirit and truth;" John iv. 24. not with any superstition, but with sincerity, according to his word, lest at any time he also say unto us, "Who hath required these things at your hands?" Isa. i. 12. For Paul also saith, "God is not worshipped with men's hands, as though he needed any thing, &c." Acts xvii. 25. We, in all dangers and casualties of life, call on him alone, and that by the mediation of the only Mediator, and our Intercessor,

Jesus Christ. For it is expressly commanded us, "Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me." Psal. l. 15. Moreover, the Lord hath made a most large promise, saying, "Whatsoever ye shall ask of my Father, he shall give it you." John xvi. 23. And again, "Come unto me, all ye that labour and are heavy laden, and I will refresh you." Matt. xi. 28. And seeing it is written, "How shall they call upon him, in whom they have not believed?" Rom. x. 14. and we do believe in God alone; therefore we call upon him only, and that through Christ. For, "There is one God," saith the Apostle, "and one Mediator between God and men, Christ Jesus." 1 Tim. ii. 5. Again, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous, &c." 1 John ii. 1. Therefore we do neither adore, worship, nor pray unto the saints in heaven, or to other gods; neither do we acknowledge them for our intercessors or mediators, before the Father in heaven. For God and the Mediator Christ do suffice us, neither do we impart unto others the honour due to God alone and to his Son: because he hath plainly said, "I will not give my glory to another;" Isa. xlii. 8. and because Peter hath said, "There is no other name given unto men, whereby they must be saved, but the name of Christ." Acts iv. 12. In which, doubtless, they that rest by faith, do not seek any thing without Christ.

Yet for all that, we do neither despise the saints, nor think basely of them. For we acknowledge them to be the lively members of Christ, the friends of God, who have gloriously overcome the flesh and the world. We therefore love them as brethren, and honour them also; yet not with any worship, but with an honourable opinion of them, and, to conclude, with just praises of them. We also do imitate them. For we desire with most earnest affections and prayers, to be followers of their faith and virtues; to be partakers also with them of everlasting salvation; to dwell together with them everlastingly with God, and to rejoice with them in Christ. And in this point, we approve that saying of St. Augustine, in his book *De Verá Religione*; 'Let not the worship of men departed be any religion unto us. For if they have lived holily, they are not so to be esteemed, as that they seek such honours; but they will have us to worship him, by whose illumination they rejoice that we are fellow-servants, as touching the reward. They are therefore to be honoured for imitation, not to be worshipped for religion's sake, &c.' And we much less believe that the relics of saints are to be adored or worshipped. Those ancient holy men seemed sufficiently

to have honoured their dead, if they had honestly committed their bodies to the earth, after that the soul was gone up into heaven : and they thought that the most noble relics of their ancestors were their virtues, doctrine, and faith ; which as they commended with the praise of the dead, so they did endeavour to express the same so long as they lived upon earth. Those ancient men did not swear but by the name of the only Jehovah, as it is commanded by the law of God. Therefore, as we are forbidden to “swear by the name of strange gods,” Exod. xxiii. 13. Josh. xxiii. 7. so we do not swear by saints, although we be requested thereunto. We therefore in all these things do reject that doctrine, which giveth too much unto the saints in heaven.

II.—FROM THE FORMER CONFESSION OF HELVETIA.

Art. 6. We thus think of God : that he is one in substance, three in persons, and almighty : who, as he hath by the Word, that is, his Son, made all things of nothing ; so by his Spirit and providence, he doth justly, truly, and most wisely govern, preserve, and cherish, all things.

Art. 11, towards the end. Who, as he is the only Mediator, Intercessor, and sacrifice, also our High Priest, Lord, and King ; so we acknowledge, and with the whole heart believe, that he alone is our atonement, redemption, satisfaction, expiation, wisdom, protection, and deliverance ; simply rejecting herein all means of life and salvation,* besides this Christ alone.

III.—FROM THE CONFESSION OF BASLE.

Art. 1. Sect. 1. We believe in God the Father, in God the Son, in God the Holy Ghost, the holy divine trinity : three Persons, and one Eternal, Almighty God, in essence and substance, and not three Gods. (And in the marginal note is added : This is proved by many places of the whole Scripture of the Old and New Testament.)

Art. 10, Sect. 3. near the beginning. Therefore we mislike the wor-

* Understand it thus : that here are excluded and condemned all those means that used to be matched with or made inferior unto Christ, by such as be superstitious ; and not instrumental means, ordained by the word of God, whose help God doth so use, that the whole force of the outward ministry is to be ascribed to God alone, as is plainly set down afterward in the 12th Section, in the declaration of this self-same Confession, where it entreateth of the Ministry and Sacrifices.

ship and invocation of dead men, the worshipping of saints, and setting up of images, with such like things. (And in the same place, in the marginal note upon the word, Saints : Nevertheless, we confess that they serve in God's presence, and that they reign with Christ everlastingly, because they acknowledged Christ, and both in deed and word confessed him to be their Saviour, redemption, and righteousness, without any addition of man's merit. For this cause do we praise and commend them, as those who have obtained grace at God's hand, and are now made heirs of the everlasting kingdom : yet do we ascribe all this to the glory of God and of Christ.)

Art. 11. Sect. 1. We plainly protest that we condemn and renounce all strange and erroneous doctrines, which the spirits of errors bring forth, &c. And Section 2 of the same Article. We condemn that doctrine which saith, that we may in no case swear, although God's glory and the love of our neighbour require it. (And in the marginal note upon the word, Swear : It is lawful to use an oath in due time. For God hath commanded this in the Old Testament, and Christ hath not forbidden it in the New : yea, Christ and the Apostles did swear.)

IV.—FROM THE CONFESSION OF BOHEMIA, OR THE WALDENSES.

Chapter 3. Of the Unity of the Divine Essence, and of the Three Persons.

Out of this fountain of Holy Scripture, and Christian instruction, according to the true and sound understanding and meaning of the Holy Ghost, our men teach by faith to acknowledge, and with the mouth to confess, that the Holy Trinity, to wit, God the Father, the Son, and the Holy Ghost, are three distinct persons : but in essence, one only true, alone, eternal, almighty, and incomprehensible God, of one equal indivisible Divine essence ; “ of whom, through whom, and in whom are all things ; ” Rom. xi. 36. who loveth and rewardeth righteousness and virtue, but hateth and punisheth all iniquity and sin. According to this faith, men are taught to acknowledge the wonderful works of God, and those properties which are peculiar to each person of the Holy Trinity, and of the Divine Unity, and to acknowledge the sovereign and infinite power, wisdom, and goodness of the one only God : out of which also ariseth and proceedeth the saving knowledge, as well of the essence, as of the will of God. One kind of works or properties of the three persons of the Godhead (by which they are discerned one from the other) are the inward, eternal, and hypostatical properties,

which always remain immutable, and are only apprehended by the eyes of faith; and are these:—

That the Father, as the fountain and well-spring of the Godhead, from all eternity begetteth the Son, equal to himself; and that himself remaineth not begotten; neither yet is he the person of the Son, seeing he is a person begetting, not begotten. The Son is begotten of the eternal Father, from all eternity, true God of God: and in that he is a person, he is not the Father, but the Son begotten of the essence or nature of the Father, and con-substantial with him: which Son, in the fulness of time, which he had before appointed for this purpose, himself alone, in that he is the Son, took unto him our nature, of the blessed Virgin Mary, and united it into one person with the Godhead; whereof we shall speak afterward. But the Holy Ghost proceedeth from the Father and the Son; and so he is neither the Father nor the Son, but a person distinct from them, eternal, and the substantial love of the Father and of the Son, surpassing all admiration. These three persons are one true God, as is aforesaid.

The other kind of works in these persons, and in the unity of the Godhead, issueth as it were into open sight out of the Divine essence and the persons thereof; in which being distinct, they have manifested themselves. And these are three. The first is the wonderful work of Creation, which the Creeds do attribute to the Father. The second is the work of Redemption, which is proper to Christ. The third is the work of Sanctification, which is ascribed to the Holy Ghost; for which cause, he, in the Apostles' Creed, is peculiarly called Holy. And yet all these are the proper works of one true God, and that of him alone, and none other: to wit, the Father, the Son, and the Holy Ghost.

This true and absolute faith, and difficult knowledge of God, as well concerning his nature as his will, is comprehended and contained in the aforesaid Catholic and Apostolical Creed, and in the Decree of the Nicene Council agreeing therewith, and in many other sound decrees, and also in Athanasius's Confession: all which we judge and profess to be true. But it hath everlasting and sure grounds on which it relieth, and most weighty reasons by which it is out of the Holy Scripture convinced to be true. As by that manifestation wherein the whole Trinity shewed itself, when Christ the Lord was baptized in Jordan. Matt. iii. 16, 17. By the commandment of Christ, that in the name of the persons of the same Holy Trinity, all people must be baptized and instructed in the faith. Matt. xxviii. 19. Also, by Christ's

words, when he saith, "The Holy Ghost, the Comforter, whom the Father will send in my name, shall teach you all these things:" John xiv. 26. and before these words he saith, "I will pray the Father, and he will give you another Comforter, who shall be with you for ever, even the Spirit of truth." Verses 16, 17.

Besides, we teach, that this only true God, one in essence and in divine nature, and three in persons, is above all to be honoured with high worship,* as chief Lord and King, who ruleth and reigneth always and for ever; and especially after this sort, that we look unto him above all, and put all our confidence in him alone; and offering unto him all subjection, obedience, fear, faith, love, and generally the service of the whole inward and outward divine worship, do indeed sacrifice and perform it, under pain of losing everlasting salvation: as it is written, "Thou shalt worship the Lord thy God, and him only shalt thou serve:" Deut. vi. 13. and again, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind," Matt. xxii. 37. and, to be short, "with all thy might;" Mark xii. 30. as well of the inward as outward powers: to whom be glory from this time forth for evermore. Amen.

Chapter 17. Of Holy Men, and their Worship.

As touching holy men, it is taught, first, that no man from the beginning of the world unto this time either was, or now is, or can be henceforth unto the end, sanctified by his works or holy actions: according to the saying of Moses, the faithful servant of the Lord, when he cried out unto the Lord, "O Lord, in thy sight no man is innocent;" Exod. xxxiv. 9. that is, perfectly holy. And in the book of Job, it is written, "What is man, that he should be undefiled, and he that is born of a woman, that he should appear just?" (to wit, before God.) "Behold, among his saints, none is immutable, and the heavens are not clean in his sight: how much more abominable and unprofitable man, who drinketh in iniquity as water!" Job

* To wit, with religious worship, and such as properly respecteth the conscience, which is all wholly due to God alone, as it is in plain terms afterwards set down; lest any man should think, that that false and impious distinction of *Latria*, *Dulia*, and *Hyperdulia* (if so be that it be referred to religious worship) should here be confirmed. For otherwise, as for civil honour, which is due to the higher powers, and to some other for honesty and order's sake, we are so far from rejecting it, that we teach, that, seeing it is commanded of God, it cannot be neglected of us, without some wound of conscience.

xv. 14—16. And the holy Scripture plainly witnesseth throughout all the books thereof, that all men, even from their birth, are, by nature, sinners, Ephes. ii. 1. and that there neither is, nor hath been any one, who, of himself, and by himself, was righteous and holy; Psal. xiv. 3. but “all have gone aside from God, and are become unprofitable,” Rom. iii. 12. and of no account at all. And whereas some are made holy and acceptable unto God, that is purchased unto them without any worthiness or merit of theirs, by Him who alone is holy. God himself, of the mere grace and unspeakable riches of his goodness, hath ordained and brought them to that estate, that they be chosen and called, redeemed by Christ, cleansed and consecrated by his blood, anointed of the Holy Ghost, made righteous and holy by faith in Christ, and adorned with commendable virtues and good deeds or works, which besee a Christian profession: of whom, many having finished their life and course in such works, have now received and do enjoy by grace eternal felicity in heaven, where God crowneth those that be his. Some of them also God hath endued with a certain peculiar grace of his, and with divine gifts, unto the ministry, and to the public and common good of the Church; such as were the patriarchs, prophets, and other holy fathers; also, apostles, evangelists, bishops, and many doctors and pastors; and also other famous men, and of rare excellency, and very well furnished with the Spirit, whose memory, monuments of their labours, and the good things which they did, are extant, and continue even until this day, in the holy Scriptures and in the Church.

But especially, it is both believed, and by open confession made known, as touching the holy Virgin Mary, that she was a daughter of the blood royal, of the house and family of David, that dear servant and friend of God; and that she was chosen and blessed of God the Father, consecrated by the Holy Ghost, visited and sanctified above others of her sex; Luke i. 28. and also replenished with wonderful grace and power of God to this end, that she might become the true mother of our Lord Jesus Christ, the Son of God; of whom he vouchsafed to take our nature; and that she was, at all times, before her birth, in the same, and after it, a true, chaste, and pure virgin; and that by her best-beloved Son, the Son also of the living God, through the price of his death, and the effusion of his most holy blood, she was dearly redeemed and sanctified, as also made one of the dear partakers of Christ by the Holy Ghost through

faith;* being adorned with excellent gifts, noble virtues, and fruits of good works, renowned as happy before all others, and made most assuredly a joint-heir of everlasting life.

And a little after. Furthermore, it is taught in the church, that no man ought so to reverence holy men, as we are to worship God, much less their images; † or to reverence them with that worship and affection of mind which only are due to God alone; and, to be short, by no means to honour them with divine worship, or to give it unto them. For God saith by the prophet Isaiah, “I am the Lord thy God, this is my name; I will not give mine honour to another, nor my glory to images.” Isa. xlii. 8. and xlvi. 11.

Again, a little after. But even as that thing is gainsaid, that the honour due to God should be given to saints; so it is by no means to be suffered, that the honour of the Lamb, Christ our Lord, and things belonging to him, and due to him alone, and appertaining to the proper and true priesthood of his nature, should be transferred to them: that is, lest of them, and those torments which they suffered, we should make redeemers or merits in this life, or else advocates, intercessors, and mediators in heaven, or that we should invoke them; and not them only, but not so much as the holy angels, seeing they are not God. For there is one only Redeemer, 1 Tim. ii. 5. who, being once delivered to death, sacrificed himself both in his body and in his blood: Heb. ix. 11, 12. there is also one only Advocate, the most merciful Lord of us all. 1 John. ii. 1.

And they are not only to be reputed and taken for saints, who are gone before us, and are fallen asleep in the Lord, and dwell now in joys; but also they, who (as there have always been some upon earth) so do likewise live now on the earth: such are all true and godly Christians, in what place or country soever, here or there, and among what people soever they lead their life; who, being baptized in the name of the Lord, have been sanctified, and, being indued with true faith in the Son of God, and set on fire, are

* Understand this, of that peculiar grace and mercy which was bestowed upon Mary alone, whereby she was made the mother of God that bare him, and was also endued with an excellent faith: and not as though any duties of the only Mediator, Christ, either of redemption or intercession, were to be attributed to her, as afterwards in plain words is expressly declared.

† The meaning of this is, that we are bound to honour, in the Lord, both the saints that are alive, and also the memory of them that are dead. But to their images we are not to give any show of worship, whether religious or civil; forasmuch as that cannot be attempted without abominable superstition.

inflamed with a mutual affection of divine charity and love; who also, acknowledging the justification of Christ, do use both it, and absolution from their sins, and the communion of the Sacrament of the body and blood of Christ, and diligently apply themselves to all holy exercises of piety beseeming a Christian profession. As also the apostles call such believers in Christ (which as yet, like strangers, are conversant here on earth according to the state of mortal men) saints. As for example. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." 1 Pet. ii. 9. Again, "All the saints greet you." 2 Cor. xiii. 13. In like manner, "Salute all those that have the oversight of you, and all the saints;" Heb. xiii. 24. that is, all faithful Christians.

For this cause it is taught that we ought, with entire love and favour of the heart, to embrace all Christians before all other people, and, when need is, from the same affection of love to afford unto them our service, and to help them; further, that we ought to maintain the society of holy friendship with those that love and follow the truth of Christ; with all good affection to conceive well of them; Rom. xii. 10. to have them in honour for Christ's sake; to give unto them due reverence from the affection of Christian love; 1 Cor. xii. 25, 26. and to study, in procuring all good, by our duty and service to pleasure them; Gal. vi. 10. and finally to desire their prayers for us. 1 Thess. v. 25. And that Christians going astray, and entangled with sins, are lovingly and gently to be brought to amendment; that compassion is to be had on them; that they are with a quiet mind in love, so as becometh, to be borne withal; that prayer is to be made unto God for them, that he would bring them again into the way of salvation, to the end that the holy Gospel may be spread farther abroad, and Christ's glory may be made known and enlarged among all men.

V.—FROM THE CONFESSION OF FRANCE.

Art. 1. We believe and acknowledge one only God, who is one only and simple essence, spiritual, eternal, invisible, immutable, infinite, incomprehensible, unspeakable, almighty, most wise, good, just, and merciful.

Art. 6. The holy Scripture teacheth us, that in that one and simple Divine essence, there be three persons subsisting, the Father, the Son, and the Holy Ghost. The Father, to wit, the first cause in order, and the beginning of all things; the Son, his wisdom, and everlasting Word; the Holy Ghost, his virtue, power, and efficacy:

the Son begotten of the Father from everlasting; the Holy Ghost from everlasting proceeding from the Father and the Son: which three persons are not confounded, but distinct; and yet not divided, but co-essential, co-eternal, and co-equal. And, to conclude; in this mystery, we allow of that which those four ancient Councils have decreed; and we detest all sects condemned by those holy ancient Doctors, Athanasius, Hilary, Cyril, Ambrose, and such as are condemned by others agreeably to God's word.

Hitherto also belongeth, Art. 2. This one God hath revealed himself unto men to be such an one, first by the creation, preservation, and government of his works, then much more clearly in his word, &c. (Seek the rest in the Third Section.)

Art. 19. We believe, that we by this one means obtain liberty of praying to God with a sure confidence, and that it will come to pass, that he will shew himself a Father unto us. For we have no entrance to the Father, but by this Mediator.

Art. 24. We believe, because Jesus Christ is the only Advocate given unto us, who also commandeth us to come boldly unto the Father in his name, that it is not lawful for us to make our prayers in any other form, but in that which God hath set us down in his word; and that whatsoever men have forged of the intercession of saints departed, is nothing but the deceits and sleights of Satan, that he might withdraw men from the right manner of praying. We also reject all other means, whatsoever men have devised, to exempt themselves from the wrath of God. So much as is given unto them, so much is derogated from the sacrifice and death of Christ.

VI.—FROM THE CONFESSION OF ENGLAND.

Art. 1. We believe, that there is one certain nature and Divine power, which we call God: and that the same is divided into three equal persons, into the Father, into the Son, and into the Holy Ghost; and that they all be of one power, of one majesty, of one eternity, of one godhead, and of one substance. And although these three persons be so divided, that neither the Father is the Son, nor the Son is the Holy Ghost or the Father; yet nevertheless we believe that there is but one very God, and that the same one God hath created heaven, and earth, and all things contained under heaven.

Art. 2. We believe, that Jesus Christ, the only Son of the eternal Father, &c. (The rest of this Article you shall find in the Section,

whereunto those things do properly pertain, which are contained in this Second Article, of the Person and Office of Christ.)

Art. 3. We believe that the Holy Ghost, who is the third person in the Trinity, is very God; not made, not created, not begotten, but proceeding both from the Father and the Son, by a certain mean unknown unto man, and unspeakable; and that it is his very property to mollify and soften the hardness of man's heart, when he is once received into the hearts of men, either by the wholesome preaching of the Gospel, or by any other way; that he doth give them light, and guide them unto the knowledge of God, to all way of truth, to newness of life, and to everlasting hope of salvation.

To the same effect also, Art. 4. Neither have we any other Mediator and Intercessor, by whom we may have access to God the Father, than Jesus Christ, in whose only name all things are obtained at his Father's hand. But it is a shameful part, and full of infidelity, that we see everywhere used in the churches of our adversaries, not only in that they will have innumerable sorts of Mediators, and that utterly without the authority of God's word; (so that, as Jeremiah saith, "the saints be now as many in number, or rather above the number of the cities;" Jer. ii. 28. and poor men cannot tell, to which saint it were best to turn them first: and though there be so many, as they cannot be told, yet every of them hath his peculiar duty and office assigned unto him by these folks, what to give, and what to bring to pass;) but besides this also, in that they do not only wickedly, but also shamefully, call upon the blessed Virgin, Christ's mother, to have her remember that she is the mother, and to command her Son, and to use a mother's authority over him.

VII.—FROM THE CONFESSION OF SCOTLAND.

Article 1. Of God.

We confess and acknowledge one only God, to whom only we must cleave, whom only we must serve, whom only we must worship, and in whom only we must put our trust: Deut. iv. 35. and vi. 4. Isaiah xlv. 5, 6. who is eternal, infinite, unmeasurable, incomprehensible, omnipotent, invisible, one in substance, and yet distinct in three persons, the Father, the Son, and the Holy Ghost. Mat. xxviii. 19. By whom we confess and believe all things in heaven and earth, as well visible as invisible, to have been created, Gen. i. 1. to be retained in their being, and to be ruled and guided

by his inscrutable Providence to such end, as his eternal wisdom, goodness, and justice, hath appointed them, to the manifestation of his glory. Prov. xvi. 4.

VIII.—FROM THE CONFESSION OF BELGIA.

Art. 1. We believe in heart, and confess with the mouth, that there is one only and simple spiritual essence, which we call God, eternal, incomprehensible, invisible, immutable, infinite, who is wholly wise, and a most plentiful well-spring of all good things.

Art. 2. We know God by two means. First, by the creation, and preservation, and government of the whole world. For it is unto our eyes as a most excellent book, wherein all creatures, from the least to the greatest, as it were certain characters and letters, are written, by which the invisible things of God may be seen and known unto us, namely, his everlasting power and Godhead, as Paul the Apostle speaketh; Rom. i. 20. which knowledge sufficeth to convince all men, and make them without excuse. But much more clearly and plainly he afterwards revealed himself unto us in his holy and heavenly word, so far forth as is expedient for his own glory, and the salvation of his in this life.

Art. 8. According to this truth and word of God, we believe in one only God, (who is one essence, truly distinguished into three persons from everlasting, by means of incommunicable properties,) to wit, in the Father, in the Son, and in the Holy Ghost. For the Father is the cause, fountain, and beginning of all things visible and invisible; the Son is the word, wisdom, and image of the Father; the Holy Ghost is the might and power which proceedeth from the Father and the Son. Yet so, that this distinction doth not make God as it were divided into three parts; seeing the Scripture teacheth, that the Father, and the Son, and the Holy Ghost, have a distinct person or subsistence in their properties, yet so, that these three persons be one only God. Therefore it is certain, that neither the Father is the Son, nor the Son the Father, nor the Holy Ghost either the Father or the Son. Nevertheless, these persons thus distinguished, are neither divided, nor confounded, nor mingled. For neither the Father, nor the Holy Ghost, have taken unto them man's nature, but the Son alone. The Father was never without his Son, nor without his Holy Ghost, because every one, in one and the same essence, is of the same eternity. For none of these is either first or last, because all three are one, both in truth and power, and also in goodness and mercy.

Art. 9. And all these things we know, as well by the testimonies of holy Scripture, as by the effects; and chiefly those which we feel in our own selves. And the testimonies of holy Scripture, which teach us to believe this holy Trinity, are very common in the Old Testament; which are not so much to be reckoned up, as with sound judgment to be selected; such as are these. In the first of Genesis, God saith, "Let us make man according to our image and likeness, &c." Gen. i. 26. And straight after, "Therefore God made man according to his own image and likeness, male (I say) and female created he them." Verse 27. Again, "Behold the man is become as one of us." Chap. iii. 22. For by that which is said, "Let us make man after our own likeness," it appeareth, that there is more than one person in the Godhead: but when it is said, "God created, &c." the unity of the Godhead is signified. But although it be not here expressly set down how many persons there are, yet that which was obscurely delivered in the Old Testament, in the New is made clearer unto us than the noon-day. For when our Lord Jesus Christ was baptized in Jordan, the voice of the Father was heard, saying, "This is my beloved Son;" and the Son himself was seen in the waters, and the Holy Ghost appeared "in the likeness of a dove." Mat. iii. 17, 18. Therefore we are also commanded, in the common baptism of all the faithful, to use this form, "Baptise ye all nations in the name of the Father, and the Son, and the Holy Ghost." Mat. xxviii. 19. Lo also, in Luke, the angel Gabriel speaketh to Mary, the mother of our Lord: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore that holy thing which shall be born of thee, shall be called the Son of God." Luke i. 35. In like manner, "The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with you." 2 Cor. xiii. 14. Again, "There are three that bear witness in heaven, the Father, the Word, and the Holy Ghost; which three are one." 1 John v. 7. By all which places we are fully taught, that in one only God there are three persons; and although this doctrine pass all the reach of man's wit, yet we now stedfastly believe it out of the word of God, looking when we shall enjoy the full knowledge thereof in heaven.

The offices, also, and effects of these three persons, which every of them sheweth towards us, are to be marked. For the Father, by reason of his power, is called our Creator; the Son, our Saviour and Redeemer, because he hath redeemed us by his blood; the Holy Ghost is called our Sanctifier, because he dwelleth in our hearts. And the true

church hath always, even from the Apostles' age until these times, kept this holy doctrine of the blessed Trinity, and maintained it against Jews, Mahometans, and other false Christians, and heretics, such as were Marcion, Manes, Praxeas, Sabellius, Samosatenus, and the like, all which were worthily condemned by the fathers of most sound judgment. Therefore we do here willingly admit those three creeds : namely, that of the Apostles, of Nice, and of Athanasius ; and whatsoever things they, according to the meaning of those creeds, have set down concerning this point of doctrine.

Art. 10. We believe that Jesus Christ, in respect of his Divine nature, is the only Son of God, begotten from everlasting, not made or created, (for then he should be a creature,) but of the same essence with the Father, and co-eternal with him ; who also is " the true image of the Father's substance, and the brightness of his glory," Heb. i. 3. in all things equal unto him. But he is the Son of God, not only since the time he took upon him our nature, but from everlasting ; as these testimonies being laid together teach us. Moses saith, that " God created the world : " Gen. i. 1. but St. John saith, that " All things were made by the Word," John i. 3. whom he calleth God. So the Apostle to the Hebrews avoucheth, that " God made all things by his Son Jesus Christ." Heb. i. 2. It followeth therefore, that he who is called both God, and the Word, and the Son, and Jesus Christ, had his being even then, when all things were made by him. Therefore, Micah the Prophet saith, " His going out hath been from the beginning, from the days of eternity." Micah. v. 2. Again, " He is without beginning of days, and without end of life." Heb. vii. 3. He is therefore that true God, eternal, almighty, whom we pray unto, worship, and serve.

Art. 11. We believe also and confess, that the Holy Ghost proceedeth from the Father and the Son from everlasting, and that therefore he was neither made, nor created, nor begotten, but only proceeding from them both ; who is in order the third person of the Trinity, of the same essence, glory, and majesty with the Father and the Son : and therefore he also is true and everlasting God, as the holy Scriptures teach us.

Art. 26. We also believe that we have no access to God, but by that one only Mediator and Advocate, Jesus Christ the righteous ; who was therefore made man, (uniting the human to the Divine nature,) that there might be an entrance made for us miserable men to the majesty of God, which had otherwise been shut up against us for ever. Yet the majesty and power of this Mediator (whom the

Father hath set between himself and us) ought in no case so much to fray us, that we should therefore think another is to be sought at our own pleasure. For there is none either among the heavenly or earthly creatures, who doth more entirely love us than Christ himself; who, when he was in the shape of God, humbled himself by taking upon him the shape of a servant, and for our sakes became like unto his brethren in all points. And if we were to seek another Mediator, who would vouchsafe us some good-will; whom, I pray you, could we find, that would love us more earnestly than he, who willingly laid his life down for us, when as yet we were his enemies? If moreover we were to seek another, that excelleth both in sovereign authority and also power; who ever obtained so great power as he himself, who sitteth at the right hand of God the Father, and to whom all power is given in heaven and in earth? To conclude, who was more likely to be heard of God, than that only-begotten and dearly-beloved Son of God? Therefore, nothing but distrust brought in this custom, whereby we rather dishonour the saints (whom we think to honour) in doing these things, which they in their life-time were ever so far from doing, that they rather constantly and according to their duty abhorred them, as their own writings bear witness. Neither is our own unworthiness here to be alledged for excuse of so great ungodliness. For we at no hand offer up our prayers, trusting to our own worthiness, but resting upon the only worthiness and excellency of the Lord Jesus Christ, whose righteousness is ours by faith. Whereupon the Apostle for good cause, to exempt us from this vain fear, (or rather distrust,) saith, that Christ was "in all things made like unto his brethren, that he might be a merciful and faithful high Priest in those things that were to be done with God for the cleansing of the people's sins. For inasmuch as he being tempted hath suffered, he is also able to help those that are tempted." Heb. ii. 17, 18. And that he might encourage us to come the more boldly to this high Priest, the same Apostle addeth; "Having therefore a great high Priest, who hath entered the heavens, even Jesus the Son of God, let us hold fast this profession. For we have not an high Priest that cannot be touched with the feeling of our infirmities; but he was in all things tempted in like sort, yet without sin. Let us therefore with boldness approach unto the throne of grace, that we may obtain mercy and find grace to help in time of need." Heb. iv. 14—16. The same Apostle saith, that "We have liberty to enter into the holy place through the blood of Jesus: let us therefore draw near with a con-

stant persuasion of faith, &c." Heb. x. 19; 22. And again, "Christ hath an everlasting priesthood. Wherefore he is able also to save them, that come unto God by him, seeing he ever liveth to make intercession for them." Heb. vii. 24, 25. What need many words? when as Christ himself saith, "I am the way, the truth, and the life: no man cometh to the Father but by me." John xiv. 6. Why should we seek unto ourselves any other advocate? Especially seeing it hath pleased God himself to give us his own Son for our Advocate, there is no cause why, forsaking him, we should seek another, lest by continual seeking we never find any other. For God undoubtedly knew, when he gave him unto us, that we were miserable sinners. Whereupon it is, that, according to Christ's own commandment, we only call upon the heavenly Father, by the self-same Jesus Christ our only Mediator, even as he himself also hath taught us in the Lord's Prayer. For we are sure that we shall obtain all those things, which we ask of the Father in his name.

IX.—FROM THE CONFESSION OF AUGSBURG.

Art. 1. The Churches with common consent among us do teach, that the decree of the Nicene Council, concerning the unity of the Divine essence, and of the three persons, is true, and without doubt to be believed: to wit, that there is one Divine essence, which is called and is God, eternal, without body, indivisible, of infinite power, wisdom, goodness, the Creator and Preserver of all things, visible and invisible; and that there be three persons of the same essence and power, which also are co-eternal, the Father, the Son, and the Holy Ghost. And they use the name of Person in that signification, in which the ecclesiastical writers have used it in this cause to signify, not a part or quality in another, but that which properly subsisteth.

They condemn all heresies sprung up against this article, as the Manichees, who set down two beginnings, good and evil; in the same manner the Valentinians, Arians, Eunomians, Mahometans, and all such like. They condemn also the Samosatenes, old and new; who, when they earnestly defend that there is but one Person, do craftily and wickedly dally after the manner of Rhetoricians, about the Word and the Holy Ghost, that they are not distinct persons, but that the Word signifieth a vocal word, and the Spirit a motion created in things.

Article 21.

*We have found this Twenty-first Article set forth three divers ways.
The First Edition, of the year 1559, readeth thus.*

Invocation is an honour, which is to be given only to God Almighty; that is, to the eternal Father, and to his Son our Saviour Jesus Christ, and to the Holy Ghost. And God hath proposed his Son Jesus Christ for a Mediator and High Priest that maketh intercession for us. He testifieth, that for him alone our prayers are heard and accepted, according to that saying, "Whatsoever ye ask the Father in my name, he shall give it to you." John xvi. 23. Again, "There is one Mediator between God and men." 1 Tim. ii. 5. Therefore let them that call upon God offer up their prayers by the Son of God, as in the end of prayers it is accustomed to be said in the Church, "Through Jesus Christ, &c.)* These things are needful to be taught concerning Invocation, as our men have elsewhere more at large written of Invocation. But contrariwise the custom of invoking saints that are departed out of this life, is to be reprov'd and quite thrown out of the Church: because this custom transferreth the glory, due to God alone, unto men; it ascribeth unto the dead an omnipotency, in that saints should see the motions of men's hearts; yea, it ascribeth unto the dead the office of Christ the Mediator, and without all doubt obscureth the glory of Christ. Therefore we condemn the whole custom of invoking saints departed, and think it is to be avoided. Notwithstanding it profiteth to recite the true histories of holy men, because their examples do profitably instruct, if they be rightly propounded. When we hear that David's fall was forgiven him, faith is confirmed in us also. The constancy of the ancient Martyrs doth now likewise strengthen the minds of the godly. For this use it is profitable to recite their histories: but yet there had need be discretion in applying their examples.

The Second Edition is thus.

Concerning the worship of saints they teach, that it is profitable to propose the memory of saints, that by their examples we may strengthen our faith, and that we may follow their faith and good

* These words do not excuse the Popish prayers unto saints, which they conclude with this form of words; for that he speaketh here of godly prayers unto God, and not of idolatrous and superstitious prayers to saints.

works, so far as every man's calling requireth : as the Emperor may follow David's example in making war to beat back the Turks ; for either of them is a king. We ought also to give God thanks, that he hath propounded so many and glorious examples of his mercy in the saints of his Church, and that he hath adorned his Church with most excellent gifts and virtues of holy men. The saints themselves also are to be commended, who have holily used those gifts which they employed to the beautifying of the church ; but the Scripture teacheth not to invoke saints, or to ask help of saints, but layeth only Christ before us for a Mediator, Propitiator, High Priest, and Intercessor. Concerning him we have commandments and promises, that we invoke him ; and should be resolved that our prayers are heard, when we fly to this high Priest and Intercessor ; as himself saith, " Whatsoever ye shall ask the Father in my name, he will give it you, &c." John xv. 16. and, " Whatsoever ye shall ask in my name, that I will do." John xiv. 13. These testimonies bid us fly unto Christ ; they command us to believe that Christ is the Intercessor and peace-maker ; they bid us trust assuredly that we are heard of the Father for Christ's sake. But as touching the saints, there are neither commandments, nor promises, nor examples for this purpose in the Scriptures. And Christ's office and honour is obscured, when men fly to saints, and take them for mediators, and invoke them, and frame unto themselves an opinion that the saints are more gracious, and so transfer the confidence due to Christ unto saints. But Paul saith, " There is one Mediator between God and man." 1 Tim. ii. 5. Therefore Christ especially requireth this worship, that we should believe that he is to be sought unto, that he is the Intercessor, for whose sake we are sure to be heard, &c.

In the Third Edition, these things are thus found.

Touching the worship of saints, they teach, that the memory of saints may be set before us, that we may follow their faith and good works according to our calling ; as the Emperor may follow David's example in making war to drive away the Turks from his country : for either of them is a king. But the Scripture teacheth not to invoke saints, or to ask help of saints, because it propoundeth unto us one Christ the Mediator, Propitiator, High Priest, and Intercessor. This Christ is to be invocated, and he hath promised that he will hear our prayers, and liketh this worship especially, to wit, that he be invocated in all afflictions. " If any man sin, we have an advocate with God, &c." 1 John ii. 1.

X.—FROM THE CONFESSION OF SAXONY.

Article 22. Of Invocating godly men that are departed out of this life.

In the 42nd Chapter of Isaiah, 8th verse, it is written, "I am the Lord, this is my name, I will not give my glory to another." Invocation is a glory most properly belonging to God; as the Lord saith, "Thou shalt worship the Lord thy God, and him only shalt thou serve." Matt. iv. 10. And it is an immoveable and eternal decree of the First Commandment, "Thou shalt have no strange gods." Exod. xx. 3. It is necessary therefore, that the doctrine touching Invocation should be most purely upholden in the Church; for the corrupting of which, the devil, even since the beginning of mankind, hath and will, divers ways, scatter seeds. Wherefore we ought to be the more watchful, and with greater care to retain the manner of invocation or adoration set down in God's word, according to that saying, "Whatsoever ye shall ask the Father in my name, he will do it." John xvi. 23. In these words there is an order established, which we ought most constantly to maintain; not to mingle therewith other means contrary to God's word, or which are warranted by no example approved in the Scriptures. There is no greater virtue, no comfort more effectual, than true invocation. They therefore must needs be reprov'd, who either neglect true invocation or corrupt it. And there be divers corruptions. Many do not discern their own invocation from that which is heathenish, neither indeed consider what it is which they speak unto. Of these the Lord saith, "Ye worship ye know not what." He will have the Church to consider whereto it speaketh, saying, "We worship that we know." John iv. 22. Many consider not whether or wherefore they shall be heard. They recite prayers, and yet they doubt; although it be written, "Let him ask in faith without wavering." James i. 6. Of these matters we will speak elsewhere. In this place we reprove this heathenish corruption, whereby the custom of those that call upon men departed out of this life is defended, and help or intercession is sought for at their hands. Such invocation swerveth from God, and giveth unto creatures virtue, help, or intercession. For they that speak somewhat modestly, speak of intercession alone; but human superstition goeth on farther, and giveth virtue to them; as many public songs declare, 'O Mary, mother of grace, defend thou us from the enemy, and receive us in the hour of death.'

These short verses have we heard a monk of their divinity say before one that lay a dying, and often repeating them, whereas he made no mention of Christ: and many such examples might be rehearsed.

There are yet also other brain-sick opinions. Some are thought to be more gracious with such or such images: these frantic imaginations, seeing they are at the first sight like heathenish conceits, do undoubtedly both greatly provoke the wrath of God, and are to be reproved by the teachers, and sharply to be punished by godly magistrates. Which reproof containeth these three manifest reasons. To ascribe unto creatures omnipotency, is impiety. Invocation of a creature, which is departed from the society of this life, ascribeth unto it omnipotency; because it is a confession, that it beholdeth all men's hearts, and discerneth the true sighs thereof from feigned and hypocritical. These are only to be given to the Eternal Father, to his Son our Lord Jesus Christ, and to the Holy Ghost. Invocation, therefore, is not to be made to men that are departed out of this life. It is to be lamented, that these evils are not perceived: but look to thyself, and weigh what thou dost: in this invocation thou forsakest God, and dost not consider what thou dost invoke; and thou knowest, that those patrons which thou seekest, as Anne and George, see not the motion of thy heart, who if they knew themselves to be invocated, they would even tremble, and would not have this honour, due to God, given to any creatures. But what kind of invocation is there of the deaf? Albeit we know what answer the adversaries make, (for they have coined cavils to delude the truth,) yet God's testimonies are wanting to their answer, and prayer which is without faith (that is, when thou canst not be resolved whether God allow and admit such kind of praying) is in vain.

We remember, that Luther often said, that 'in the Old Testament it is a clear testimony of Messiah his Godhead, which affirmeth that he is to be invocated, and by this property is the Messiah there distinguished from other prophets:' he complained that that most weighty testimony was obscured and weakened by transferring prayer to other men. And for this only cause he said, that the custom of praying to other was to be so disliked.

The second reason is, invocation is vain without faith, and no worship is to be brought into the Church without God's commandment: but there is no one sentence to be seen, which sheweth that this prayer made to men, which they maintain, pleaseth God.

and is effectual : the prayer therefore is vain. For what kind of praying is it, in this sort to come unto Anne or George? 'I pray unto thee, but I doubt whether thy intercession do me good; I doubt whether thou hearest me, or helpest me.' If men understood these hid sins, they would curse such kind of prayers, as they are indeed to be cursed, and are heathenish. Afterward, of such faults, what outrages ensue? flocking and praying to particular images, craving certain benefits of every one: of Anne, riches are begged, as of Juno; of George, conquests, as of Mars; of Sebastian and Paul, freedom from the plague; of Anthony, safeguard for swine: although the adversaries say they like not these things, yet they keep them still for gain's sake, as plainly appeareth.

Now let us add the third reason. It is expressly written, "There is one Mediator between God and men, the man Christ Jesus:" 1 Tim. ii. 5. on him ought we, in all prayer, to cast our eyes, and to know the doctrine of the Gospel concerning him, that no man can come unto God but by confidence in the Mediator, who together maketh request for us; as himself saith, "No man cometh to the Father, but by the Son." John xiv. 6. And he biddeth us fly unto himself, saying, "Come unto me, all ye that labour and are heavy laden, and I will refresh you:" Matt. xi. 28. and he himself teacheth the manner of invocation, when he saith, "Whatsoever ye shall ask the Father in my name, he will give it you." John xvi. 23. He nameth the Father, that thou mayest distinguish thy invocation from heathenish, and consider what thou speakest unto; that thou mayest consider him to be the true God, who, by sending his Son, hath revealed himself; that thy mind may not wander, as the heathenish woman in the tragedy speaketh, 'I pray unto thee, O God, whatsoever thou art, &c;' but that thou mayest know him to be the true God, who, by the sending, crucifying, and raising up again of his Son, hath revealed himself, and mayest know him to be such an one as he hath revealed himself. Secondly, that thou mayest know, that he doth so for a certainty receive and hear us making our prayers, when we fly to his Son the Mediator, crucified and raised up again for us; and desire that, for his sake, we may be received, heard, helped, and saved; neither is any man received or heard of God by any other means. Neither is the praying uncertain; but he biddeth those that pray on this sort to be resolved through a strong faith, that this worship pleaseth God, and that they who pray on this manner are assuredly received and heard: therefore he saith, "Whatsoever ye shall ask in my name;" that is, acknowledging,

and naming or calling upon, me as the Redeemer, High Priest, and Intercessor: this High Priest alone goeth into the holiest place, that is, into the secret council of the Deity, and seeth the mind of the Eternal Father, and maketh request for us, and, searching our hearts, presenteth our sorrows, sighs, and prayers unto him.

It is plain, that this doctrine of the Mediator was obscured and corrupted, when men went to the Mother Virgin, as more merciful, and others sought other mediators. And it is plain, that there is no example to be seen in the prophets or apostles, where prayer is made unto men; 'Hear me, Abraham;' or, "Hear me, O God, for Abraham's sake:" but prayer is made unto God, who hath revealed himself, to wit, to the Eternal Father, to the Son our Lord Jesus Christ, and to the Holy Ghost, that he would receive, hear, and save us for the Son's sake. It is also expressly made to the Son, as in 2 Thess. ii. 16, 17. "Our Lord Jesus Christ himself, and God our Father, who hath loved us, strengthen you, &c." And Jacob nameth God, and the Son the Mediator, when he saith, "God, before whom my fathers walked, and the Angel that delivered me out of all troubles, (that is, the promised Saviour,) bless these children." Gen. xlviii. 15, 16. Therefore we use these forms of invocation: 'I call upon thee, O Almighty God, Eternal Father of our Lord Jesus Christ, Maker of heaven and earth, together with thy Son our Lord Jesus Christ, and thy Holy Spirit, O wise, true, good, righteous, most free, chaste, and merciful God, have mercy upon me, and for Jesus Christ's sake, thy Son, crucified for us, and raised up again, hear and sanctify me with thy Holy Spirit. I call upon thee, O Jesus Christ, the Son of God, crucified for us, and raised up again; have mercy on me, pray for me unto the Everlasting Father, and sanctify me with thy Holy Spirit.' In these forms we know what we pray unto. And seeing there are testimonies of God's word to be seen, which shew that this praying pleaseth God, and is heard, such praying may be made in faith. These things are not to be found in that invocation which is made unto men. Some gather testimonies out of Augustine and others, to show that the saints in heaven have care of human affairs. This may more plainly be showed by Moses and Elias talking with Christ. And there is no doubt but that such as are in happiness pray for the church.* But yet it followeth not thereupon that they are to be prayed unto.

* See the first observation upon this Confession above, in the First Section, *Of Doctrine.*

And albeit we teach that men are not to be prayed unto, yet we propound the histories of those that are in the blessed state unto the people. Because it is necessary that the history of the Church be by some means known unto all, by what testimonies the church is called together and founded, and how it is preserved, and what kind of doctrine hath been published by the fathers, prophets, apostles, and martyrs. In these histories we command all to give thanks unto God, for that he hath revealed himself, that he hath gathered together his Church by his Son, that he hath delivered this doctrine unto us, and hath sent teachers, and hath shewed in them the witnessses of himself. We command all to consider of this doctrine, and to strengthen their faith by those testimonies which God hath shewed in them : that they likewise consider the examples of judgment and punishments, that the fear of God may be stirred up in them : we command them to follow their faith, patience, and other virtues ; that they learn that in God is no respect of persons, and desire to have themselves also received, heard, governed, saved, and helped, as God received David, Manasseh, Magdalene, the thief on the cross. We also teach how these examples are to be followed of every man in his vocation : because error in imitation, and preposterous zeal, is oftentimes the cause of great evils. We also commend the diligence of the saints themselves, who took heed of wasting God's gifts in vain.* And, to conclude, they that are not fools may gather great store of doctrine out of these histories ; which doctrine is profitable to be published to the people, so that superstition be set aside.

XI.—FROM THE CONFESSION OF WIRTEMBERG.

Chapter 1. Of God, and of Three Persons in one Godhead.

We believe and confess that there is one only God, true, eternal, and infinite, Almighty, maker of all things visible and invisible ; and that in this one and eternal Godhead there are three properties or persons of themselves subsisting, the Father, the Son, and the Holy Ghost : as the propheticall and apostolicall Scriptures teach, and the Creeds of the Apostles, of Nice, and of Athanasius declare.

Chapter 2. Of the Son of God.

We believe and confess that the Son of God, our Lord Jesus Christ, was begotten of his Father from everlasting, true and ever-

* Concerning wasting and losing of the Spirit, and of the gifts of the same, see the first observation upon this Confession, in the Fourth Section following, *On the Difference of Sin.*

lasting God, consubstantial with his Father, &c. (See the rest in the Sixth Section.)

Chapter 3. Of the Holy Ghost.

We believe and confess that the Holy Ghost proceedeth from God the Father, from everlasting; that he is true and eternal God, of the same essence, and majesty, and glory with the Father, and the Son; as the holy fathers, by authority of the holy Scripture, well declared in the Council of Constantinople against Macedonius.

Chapter 23. Of the Invocation of Saints.

There is no doubt but the memory of those saints, who, when they were in this bodily life, furthered the church either by doctrine, or by writings, or by miracles, or by examples, and have either witnessed the truth of the Gospel by martyrdom, or by a quiet kind of death fallen on sleep in Christ, ought to be sacred with all the godly: and they are to be commended to the church, that by their doctrine and examples we may be strengthened in true faith, and inflamed to follow true godliness.

We confess also, that the saints in heaven do, after their certain manner, pray for us before God, as the angels also are careful for us;* and all the creatures do, after a certain heavenly manner, groan for our salvation, and travail together with us, as Paul speaketh. But as the worship or invocation of creatures is not to be instituted upon their groanings, so upon the prayer of saints in heaven we may not allow the invocation of saints. For, touching the invocating of them, there is no commandment nor example in the holy Scriptures. For seeing all hope of our salvation is to be put, not in the saints, but in our Lord God alone, through his Son, our Lord Jesus Christ; it is clear, that not the saints, but God alone is to be prayed unto. "How shall they call on him," saith Paul, "in whom they believe not?" Rom. x. 14. But we must not believe in the saints: how then shall we pray unto them? And seeing it must needs be, that he who is prayed unto be a searcher of the heart, the saints ought not to be prayed unto, because they are no searchers of the heart. Epiphanius saith, 'Mary's body was holy indeed, but yet not God; she was indeed a virgin, and honourable, but she was not propounded for adoration; but herself worshipped him, who, as concerning his flesh, was born of her.' *Contra Collyridianos*. Augustine saith, 'Let not the worship of dead men be any religion unto us;

* See Note to the Saxon Confession, in the First Section, *Of Doctrine*.

because if they have lived holily, they are not so to be accounted of, as that they should seek such honour; but rather they will have him to be worshipped of us, by whom themselves being illuminated rejoice, that we should be fellow-servants of their reward. They are therefore to be honoured for imitation, not to be worshipped for religion's sake.' *De Verá Religione. Cap. ult.* And again, in the same place, 'We honour them with love, not with service. Neither do we erect temples unto them, for they will not have themselves so to be honoured of us; because they know that we ourselves, being good, are the temples of the high God.' And elsewhere, 'Neither do we consecrate temples, priesthoods, holy rites, ceremonies, and sacrifices unto the same martyrs; seeing not they, but their God, is our God, &c. We neither ordain priests for our martyrs, nor offer sacrifices.' *De Civitate Dei. Lib. 8. Cap. 27.* So Ambrose upon the Romans, Chap. 1. 'They are wont to use a miserable excuse, saying, that by these, men may have access unto God, as to a king by earls. Go to: is any man so mad, I pray you, that, being forgetful of his own salvation, he will challenge, as fit for an earl, the royalty of a king?' And straight after, 'These men think them not guilty, that give the honour of God's name to a creature, and, leaving the Lord, worship their fellow-servants.'

But we, say they, worship not the saints, but only desire to be holpen before God by their prayers. But so to desire, as the service of Litanies sheweth, and is commonly used, is nothing else but to call upon and worship saints: for such desiring requireth, that he who is desired be everywhere present, and hear the petition. But this majesty agreeth to God alone; and if it be given to the creature, the creature is worshipped.

Some men feign that the saints see in God's word what things God promiseth, and what things seem profitable for us: which thing although it be not impossible to the majesty of God, yet Isaiah plainly avoucheth, that "Abraham knoweth us not, and Israel is ignorant of us:" Isa. lxiii. 16. where the ordinary gloss citeth Augustine, saying that 'The dead, even saints, know not what the living do, &c.'

For that the ancient writers oftentimes in their prayers turn themselves to saints, they either simply, without exact judgment, followed the error of the common people, or used such manner of speaking, not as Divine honour, but as a figure of grammar, which they call *Prosopopæia*. Whereby godly and learned men do not mean that they worship and pray to saints, but do set out the unspeakable

groaning of the saints, and of all creatures, for our salvation ; and signify that the godly prayers, which saints through the Holy Ghost poured out in this world before God, do as yet ring in God's ears : as also the blood of Abel after his death still cried before God ; and in the Revelation, the souls of the saints that were killed cry, that their blood may be revenged : not that they now, resting in the Lord, are desirous of revenge, after the manner of men ; but because the Lord, even after their death, is mindful of the prayers which, while they yet lived on earth, they poured out for their own and the whole Church's deliverance.

Epiphanius himself, against Aërius, doth also somewhat stick in the common error ; yet he teacheth plainly, that the saints are mentioned in the church, not that they should be prayed unto, but rather that they should not be prayed unto, nor matched in honour with Christ. ' We,' saith he, ' make mention of the righteous Fathers, Patriarchs, Prophets, Apostles, Evangelists, Martyrs, Confessors, Bishops, Anchorites, and the whole company, that we may single out the Lord Jesus Christ from that company of men, by the honour which we give unto him, and that we may give him such worship as by which we may signify that we think that the Lord is not to be made equal with any among men, although every of them were a thousand times, and above, more righteous than they are.'

XII.—FROM THE CONFESSION OF SUEVELAND.

Article 1. Section 2.

Since sermons began with us to be taken out of the holy Scriptures of God, and those deadly contentions ceased, so many as were led with any desire of true godliness, have obtained a far more certain knowledge of Christ's doctrine, and far more fervently expressed it in the conversation of their life. And even as they declined from those things, which had perversely crept into the doctrine of Christ, so they were more and more confirmed in those things which are altogether agreeable thereunto. Of which sort are the articles which the Christian church hath hitherto steadfastly believed touching the holy Trinity : to wit, that God the Father, the Son, and the Holy Ghost are one essence and three persons, and admit no other division or difference, than the distinction of persons.

Article 11. Of the invoking and worshipping of Saints.

Moreover, that abuse also was reproved and confuted, by which some think they can so, by fastings and prayers, win and bind unto

themselves both the blessed Virgin Mary that bare God, and other saints, that they hope, by their intercession and merits, they may be delivered from all adversities, as well of soul as of body, and be enriched with all kind of good things. For our preachers have taught, by the commandment of Christ the Saviour, that that heavenly Father alone is by the same Christ in the Holy Spirit to be prayed unto, as he who hath promised that he will never deny us any of those things which we by a true faith ask him through his Son. And seeing the Scripture itself setteth before us "one only Mediator between God and men, to wit, the man Jesus Christ," 1 Tim. ii. 5. who both loveth us more entirely, and can by authority do more with the Father, than any other; they rightly think, that this only Intercessor and Advocate ought to suffice us. Yet they do therewithal teach, that the most holy mother of God and Virgin Mary, and other beloved saints, are with great diligence to be honoured: but that that thing cannot otherwise be done, than if we study to be conversant in those things to which they especially gave themselves, (namely, to innocency and sanctification,) and of which they set before us so worthy examples. For sith they, with their whole heart and soul, and with all their strength, do love God, we can in nothing please them better, than if we also with them love God from the heart, and strive by all means possible to make ourselves conformable to him. So far off are they from ascribing their own salvation to their merits: how therefore should they presume to help any other with their merits? Nay rather every one of them, while they lived here, said with Paul, "The life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me. For I despise not the grace of God." Gal. ii. 20, 21. Seeing therefore they themselves attribute whatsoever they either be or have to the goodness of God, and to the redemption of the Lord Jesus Christ, we can please them no way better than if we also wholly rest in the same things alone: which very thing St. Augustine also teacheth toward the end of his Book, *De Verâ Religione*.

Article 22. Of Images.

As touching images, our preachers reproved this especially out of the holy Scriptures, that adoring and invoking of them is so openly granted to the simple people against the express commandment of God. Secondly, that so great cost is bestowed for their worship and ornament; by which rather the hungry, thirsty, naked, fatherless,

sick, and those that are in bonds for Christ, ought to have been relieved. Lastly, because the most part are so persuaded, that with such worship and cost bestowed upon images, (both which things God abhorreth,) they deserve much at God's hands, and that they obtain special help by this means. Contrariwise, the same men do teach, that the ancient writers (so long as Christian faith remained somewhat pure) understood the Scriptures, which forbid worshipping and praying to images, in this sense, that they thought it an abominable thing to admit any images, either graven or painted, in the church; although they were not otherwise ignorant, what our liberty is, as in all external things, so likewise in images. For they nothing doubted but that it was flat contrary both to the commandments of Scripture, and also to our holy religion. Which may especially be proved even by those things which blessed Epiphanius, in times past Bishop of Salaminium, in Cyprus, writeth of himself, in an epistle to John, Bishop of Jerusalem; which also St. Jerome turned out of Greek into Latin, because he thought it both Christian, and profitable to be read; and these are Epiphanius' own words:—

‘When we went together to the holy place which is called Bethel, that there I might make a collection with thee after the custom of the church; and when I was come to the village which is called Anablatha, and passing by saw there a lamp burning, and had asked what place it was, and had learned that it was a church, and was gone in to pray; I found there a vail, hanging at the entry of the same church, stained and painted, and having the image as it might be of Christ, or some saint; (for I do not well remember whose picture it was.) When therefore I had seen this in Christ's church, contrary to the commandment of the Scripture, that there hung a man's picture, I cut it: and moreover I counselled the keepers of that place, that they should wind and bury some poor body in it.’ And a little after, when he had brought an excuse for his delay in sending another vail that he had promised, he addeth, ‘And now I have sent that I could find; and I pray thee bid the elders of the same place take the vail, that we have sent, of the bearer, and bid that henceforth such vails as be contrary to our religion be not hanged up in the church of Christ.’

Lo, this godly bishop writeth, that it is against the holy Scriptures, and Christian religion, to have even Christ's own picture in the Church; and that in so plain words, that it may appear to them,

that as well the Bishop of Jerusalem himself, and Jerome, as all other men of that age, thought the same; and that that faith and custom of detesting images hath been always of old in the Church of Christ, and brought in by the Apostles themselves.

Whereas some say further, that 'images be profitable for the instruction of the lay people;' it appeareth, first of all, that almost all images were set up for pomp and superstition, rather than for any other use. Secondly, neither is that reason very sound. For although the Lord would instruct and bring to the knowledge of his goodness the Jews (far more dull than becometh Christians to be) by divers outward ceremonies and pedagogies, yet he was so far from thinking that the use of images was fit and convenient for that purpose, that he did even by name forbid it unto them. For whosoever is not instructed and stirred up to the worship of God by the word of God, and by so excellent works of his, (which he layeth before us both in heaven and earth, and which are continually before our eyes, and at hand, and which, to conclude, we so plentifully enjoy,) surely the form of God's creatures, altered by man's cunning, and so shapen that stones, trees, metals, and other like matter, do no longer retain their own shape, such as they received it of God, but carry the countenance either of men, or of beasts, or of other things, will do him no good. Yea, it is certain, that by the workmanship of such images men are more withdrawn from the view of God's works to their own works, or to men's inventions; so that they do not every where think alike of God, but keep in religious cogitations until such time as they light upon some image. But surely, if a man mark it well, the heaven and the earth, and whatsoever is contained in them, are excellent and worthy images of God.

The heathens also used a pretence of instruction and teaching, to maintain their idols: but the holy fathers rested not in such excuses. Of which matter Lactantius teacheth at large in his Second Book of Institutions. Neither could the heathens better abide to be upbraided for that they worshipped stones and stocks, than can the men of our age; as they which oftentimes confidently affirmed, that they took the images to be nothing else but images, and that they sought nothing else, but to be instructed and admonished by them.

And these things doth Athanasius control in these words: 'Go to, let them tell me how God is known by images; that is, whether it be for the matter whereof they consist, or for the form imprinted in that matter. If the matter serve the turn, what need is there, I pray you, of the form? For God himself shineth forth even in the

matter, before that any thing be framed thereof by man's hands; for all things shew forth God's glory. But if the form itself, which is fitted to the matter, giveth occasion to know God, what need such images? might not God be known far more excellently by the things themselves, whereof images be made? Surely the glory of God might much more visibly be seen by the living creatures themselves, either reasonable, or unreasonable, set before our eyes, than by dead images which cannot move.' And if any man shall say, 'These things might well be brought against images, by which men think they may come to the knowledge of God, but we are to think otherwise of the images of our Lord Jesus Christ, and other saints:' let him in like sort think that God did many external works in Israel, of which he commandeth them to be mindful for ever; and that he raised up unto them not a few famous and holy men, whose faith he would never have them to forget: yet he never established the memorial of them by such images, that he might give no occasion of backsliding or apostacy, which is wont to follow the worshipping of images. Wherefore in the purer primitive church it was abomination to have even the image of Christ, as hath been before shewed. To be short, our preachers confess that images of themselves are indifferent, so that no worship or adoration be done unto them. But it is not enough for a Christian man to have a thing free, but he ought always to have a diligent respect hereunto, whether the same be profitable for edification; 1 Cor. x. 32. for nothing is to be suffered or assayed in the church, which hath not in it some certain use of edifying. Seeing then it plainly appeareth what grievous offences images in times past brought forth, and do as yet bring forth; and seeing it cannot be shewed, what profit can be hoped for thereof, (unless peradventure we will be counted quicker-sighted than God himself, and the ancient Christians that were truly godly, who were so far from taking any profit thereby, that they even abhorred images in churches,) all images and idols are worthily to be abhorred in the church. Neither can the workmanship of the cherubim upon the ark of the covenant, or other ornaments of the temple, which the patrons of images are wont to object unto us, hinder this truth among Christians. For God had expressly commanded the cherubim to be made, but he would not have them seen of the people. And all the other things were ordained rather for the beauty of the temple, than to learn any knowledge of God thereby; although from them (as from all the rest of God's works) they which were spiritual might take occasion to meditate upon the goodness of God. But

it is requisite also to call this to mind, that we are much more bound to worship God in spirit and in truth than they of old time were; for that we are more plentifully enriched with Christ's Spirit, if we truly believe in him.

THE THIRD SECTION.

OF THE ETERNAL PROVIDENCE OF GOD, AND THE CREATION OF THE WORLD.

I.—FROM THE LATTER CONFESSION OF HELVETIA.

Chapter 6. Of the Providence of God.

We believe that all things, both in heaven and in earth, and in all creatures, are sustained and governed by the providence of this wise, eternal, and omnipotent God. For David witnesseth and saith, "The Lord is high above all nations, and his glory above the heavens. Who is as our God, who dwelleth on high, and yet humbleth himself to behold the things that are in heaven and earth?" Psal. cxiii. 4—6. Again, he saith, "Thou hast foreseen all my ways; for there is not a word in my tongue, which thou knowest not wholly, O Lord, &c." Psal. cxxxix. 3, 4. Paul also witnesseth and saith, "By him we live, move, and have our being." Acts xvii. 28. And, "Of him, and through him, and from him are all things." Rom. xi. 36. Therefore Augustine both truly, and according to the Scripture, said in his book *De Agone Christi*, *Cap. 8.* 'The Lord said, "Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without the will of your Father." By speaking thus he would give us to understand, that whatsoever men count most vile, that also is governed by the almighty power of God. For the truth which said, that all the hairs of our heads are numbered, saith also that the birds of the air are fed by him, and the lilies of the field are clothed by him.'

We therefore condemn the Epicureans who deny the providence of God, and all those who blasphemously affirm, that God is occupied about the poles of heaven, and that he neither seeth or regardeth us nor our affairs. The princely prophet David also condemned these men, when as he said, "O Lord, How long, how long shall the wicked triumph? They say the Lord doth not see, neither doth the

God of Jacob regard it. Understand, ye unwise among the people ; and ye fools, when will ye be wise ? He that hath planted the ear, shall he not hear ? and he that hath formed the eye, how should he not see ?” Psal. xciv. 3 ; 7—9. Notwithstanding we do not contemn the means whereby the providence of God worketh, as though they were unprofitable ; but we teach, that we must apply ourselves unto them, so far as they are commended to us in the word of God. Wherefore we mislike the rash speeches of such as say, that if by the providence of God all things are governed, then all our studies and endeavours are unprofitable. It shall be sufficient, if we leave or permit all things to be governed by the providence of God, and we shall not need hereafter to behave or act with carefulness in any matter. For though Paul did confess that he did sail by the providence of God, who had said to him, “ Thou must testify of me also at Rome ;” Acts xxiii. 11. who moreover promised and said, “ There shall not so much as one soul perish, neither shall an hair fall from your heads ;” Acts xxvii. 22 ; 34, yet, the mariners devising how they might find a way to escape, the same Paul saith to the Centurion and to the soldiers, “ Unless these remain in the ship, ye cannot be safe.” Acts xxvii. 31. For God, who hath appointed every thing his end, he also hath ordained the beginning and the means by which we must attain unto the end. The heathens ascribe things to blind fortune and uncertain chance ; but St. James would not have us say, “ To-day or to-morrow we will go into such a city, and there buy and sell ;” but he addeth, “ For that which ye should say, If the Lord will, and if we live, we will do this or that.” James iv. 13 ; 15. And Augustine saith, ‘ All those things which seem to vain men to be done unadvisedly in the world, they do but accomplish his word, because they are not done but by his commandment.’ And, in his Exposition on the 148th Psalm, ‘ It seemed to be done by chance, that Saul, seeking his father’s asses, should light on the prophet Samuel ; but the Lord had before said to the prophet, To-morrow I will send unto thee a man of the tribe of Benjamin, &c.’

Chapter 7. Of the Creation of all things ; of Angels, the Devil, and Man.

This good and almighty God created all things, both visible and invisible, by his eternal Word, and preserveth the same also by his eternal Spirit : as David witnesseth, saying, “ By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth.” Psal. xxxiii. 6. And, as the Scripture saith, “ All

things that the Lord created were very good," Gen. i. 31. and made for the use and profit of man. Now, we say, that all those things do proceed from one beginning : and therefore we detest the Manichees and Marcionites, who did wickedly imagine two substances and natures, the one of good, the other of evil ; and also two beginnings, and two gods, one contrary to the other, a good and an evil.

Amongst all the creatures, the angels and men are most excellent. Touching angels, the holy Scripture saith, " Who maketh his angels spirits, and his ministers a flame of fire." Psal. civ. 4. Also, " Are they not ministering spirits sent forth to minister for their sakes, which shall be the heirs of salvation?" Heb. i. 14. And the Lord Jesus himself testifieth of the devil, saying, " He hath been a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own : for he is a liar, and the father thereof." John viii. 44. We teach therefore that some angels persisted in obedience, and were appointed unto the faithful service of God and men ; and that other some fell of their own accord, and ran headlong into destruction, and so became enemies to all good, and to all the faithful, &c.

Now, touching man, the Spirit saith, that in the beginning he was " created good according to the image and likeness of God ;" Gen. i. 27. that God placed him in Paradise, and made all things subject unto him ; which David doth most nobly set forth in the 8th. Psalm. Moreover God gave unto him a wife, and blessed them. We say also, that man doth consist of two, and those divers substances in one person ; of a soul immortal, (as that which, being separated from his body, doth neither sleep nor die,) and a body mortal, which notwithstanding at the last judgment shall be raised again from the dead, that from henceforth the whole man may continue for ever, in life or in death. We condemn all those which mock at, or by subtle disputations call into doubt, the immortality of the soul, or say that the soul sleepeth, or that it is a part of God. To be short, we condemn all opinions of all men whatsoever, which think otherwise of the creation of angels, devils, and men, than is delivered unto us by the Scriptures in the apostolic Church of Christ.

II.—FROM THE CONFESSION OF BASLE.

Article 1. Section 2. Of Creation and Providence.

We also believe, that God made all things by his everlasting Word, that is, by his only-begotten Son ; John. 3. and that he

upholdeth and worketh all things by his Spirit, that is, by his own power : and therefore that God, as he hath created, so he foreseeeth and governeth all things.

Article 3. Of the Care of God towards Man.

And albeit man by the same fall became subject to damnation, and so was made an enemy to God, yet that God never laid aside the care of mankind. The Patriarchs, the promises before and after the flood, likewise the law of God, given by Moses and the holy prophets, do witness this thing.

III.—FROM THE CONFESSION OF FRANCE.

Art. 2. This one only God hath revealed himself unto men ; first, both in the creation, and also in the preservation and government of his works, &c. (See the rest in the First Section,—Of the Scripture ; and in the Second Section,—Of God.)

Art. 7. We believe that God, the Three Persons working together, by his virtue, wisdom, and incomprehensible goodness hath made all things ; that is, not only heaven and earth, and all things therein contained, but also the invisible spirits, of which some fell headlong into destruction, and some continued in obedience. Therefore we say that those, as they are through their own malice corrupted, are perpetual enemies to all good, and therefore to the whole church ; but that these, preserved by the mere grace of God, are ministers for his glory, and for the salvation of the elect.

Art. 8. We believe that God hath not only made all things, but also ruleth and governeth them, as he who according to his will disposeth and ordereth whatsoever happeneth in the world. Yet we deny that he is the author of evil, or that any blame of things done amiss can be laid upon him, seeing his will is the sovereign and most certain rule of all righteousness ; but he hath wonderful rather than explicable means, by which he so useth all the devils and sinful men as instruments, that whatsoever they do evil, that he, as he hath justly ordained, so he also turneth it to good. Therefore while we confess that nothing at all is to be done, but by the means of his Providence and appointment, we do in all humility adore his secrets that are hid from us, neither do we search into those things which be without the reach of our capacity. Nay rather we apply to our own use that which the Scripture teacheth for our quietness and contentation sake, to wit, that God, to whom all things are subject, with a fatherly care watcheth for us,

so that not so much as a hair of our head falleth to the ground without his will; and that he hath Satan and all our adversaries so fast bound, that unless leave be given them, they cannot do us even the least harm.

IV.—FROM THE CONFESSION OF SCOTLAND.

Article 2. Of the Creation of Man.

We confess and acknowledge this our God to have created man, to wit, our first father Adam, to his own image and similitude; Gen. i. 27. to whom he gave wisdom, lordship, justice, free-will, and clear knowledge of himself; so that in the whole nature of man there could be noted no imperfection. From which honour and perfection, man and woman did both fall; the woman being deceived by the serpent, and man obeying the voice of the woman; Gen. iii. 6. both conspiring against the sovereign majesty of God, who in express words had before threatened death, if they presumed to eat of the forbidden tree. Gen. ii. 17.

V.—FROM THE CONFESSION OF BELGIA.

Art. 2. We know God by two manner of ways; first by the making, preserving, and governing of this whole world. For that to our eyes is a most excellent book, in which all creatures, from the least to the greatest, are graven, as it were, in characters, and certain letters, by which the invisible things of God may be seen and known of us; namely, his everlasting power and Godhead, as Paul the apostle speaketh; Rom. i. 20. which knowledge sufficeth to convince and make all men without excuse, &c. (Look for the rest in the First Section,—Of the Scripture; and in the Second Section,—Of God.)

Art. 12. We believe that the Father by his word, that is, by the Son, made heaven, earth, and all other creatures of nothing, when he saw it fit and convenient, and gave to every one his being, form, and divers offices, that they might serve their Creator; and that he doth now cherish, uphold, and govern them all, according to his everlasting Providence and infinite power; and that to this end, that they might serve man, and man might serve his God. He also made the angels all good by nature, that they might be his ministers, and might also attend upon the elect: of which notwithstanding some fell from that excellent nature in which God had created them, into everlasting destruction; but some by the singular grace of God, abode in that first state of theirs.

Now, those devils and wicked spirits are so corrupted and defiled, that they be sworn enemies to good and all goodness ; which, as thieves out of a watch-tower, lie in wait for the church and all the members thereof, that by their jugglings and deceits they may destroy and lay waste all things. Therefore, being through their own malice adjudged to everlasting condemnation, they look every day for the dreadful punishments of their mischiefs. We, therefore, in this place reject the error of the Sadducees, who denied that there were any spirits or angels ; as also the error of the Manichees, who hold that the devils have their beginning of themselves, and are of their own nature evil, and not corrupted by wilful disobedience.

Art. 13. We believe that this most gracious and mighty God, after he had made all things, left them not to be ruled after the will of chance or fortune, but himself doth so continually rule and govern them, according to the prescript rule of his holy will, that nothing can happen in this world without his decree and ordinance. And yet God cannot be said to be either the author, or guilty of the evils that happen in this world ; for both his infinite and incomprehensible power and goodness stretcheth so far, that even then he decreeth and executeth his works and deeds justly and holily, when both the devil and the wicked do unjustly. And whatsoever things he doth, passing the reach of man's capacity, we will not curiously and above our capacity inquire into them ; nay, rather we humbly and reverently adore the secret, yet just judgments of God. For it sufficeth us (as being Christ's disciples) to learn only those things, which he himself teacheth in his word ; neither do we think it lawful to pass these bounds. And this doctrine affordeth us exceeding great comfort. For by it we know that nothing befalleth us by chance, but all by the will of our heavenly Father, who watcheth over us with a fatherly care indeed, having all things in subjection to himself, so that not a hair of our head (which are every one numbered) can be plucked away, nor the least sparrow light on the ground, without the will of our Father. In these things, therefore, do we wholly rest, acknowledging that God holdeth the devils and all our enemies so bridled, as it were with snaffles, that, without his will and good-leave, they are not able to hurt any of us. And in this place we reject the detestable opinion of the Epicureans, who feigned God to be idle, to do nothing, and to commit all things to chance.

THE FOURTH SECTION.

OF MAN'S FALL, SIN, AND FREE-WILL.

I.—FROM THE LATTER CONFESSION OF HELVETIA.

Chapter 8. Of Man's Fall, Sin, and the Cause of Sin.

Man was from the beginning created of God after the image of God, in righteousness and true holiness, good and upright; but by the instigation of the serpent and his own fault, falling from goodness and uprightness, he became subject to sin, death, and divers calamities; and such an one as he became by his fall, such are all his offspring, even subject to sin, death, and sundry calamities. And we take sin to be that natural corruption of man, derived or spread from those our first parents unto us all, through which we, being drowned in evil concupiscence, and clean turned away from God, but prone to all evil, full of all wickedness, distrust, contempt, and hatred of God, can do no good of ourselves, no not so much as think any. Matt. xii. 34, 35. And, what is more, even as we do grow in years, so by wicked thoughts, words, and deeds, committed against the law of God, we bring forth corrupt fruits, worthy of an evil tree: in which respect, we, through our own desert, being subject to the wrath of God, are in danger of just punishment; so that we had all been cast away from God, had not Christ, the Deliverer, brought us back again.

By death, therefore, we understand not only bodily death, which is once to be suffered of us all for sins, but also everlasting punishments due to our corruption and to our sins. For the Apostle saith, "We were dead in trespasses and sins, and were by nature the children of wrath, as well as others; but God which is rich in mercy, even when we were dead by sins, quickened us together in Christ. Eph. ii. 1—5. Again, "As by one man sin entered into the world, and by sin, death, and so death went over all men, forasmuch as all men have sinned, &c." Rom. v. 12.

We therefore acknowledge that original sin is in all men; we acknowledge that all other sins, which spring hereout, are both called, and are indeed sins, by what name soever they be termed, whether mortal or venial, or also that which is called sin against the Holy Ghost, which is never forgiven. We also confess that sins are not equal, John v. 16, 17. although they spring from the same fountain of corruption and unbelief, but that some are more

grievous than others ; Mark iii. 28, 29. even as the Lord hath said, "It shall be easier for Sodom," than for the city that despiseth the word of the Gospel. Matt. x. 15. We therefore condemn all those that have taught things contrary to these ; but especially Pelagius, and all the Pelagians, together with the Jovinianists, who, with the Stoics, count all sins equal. We in this matter agree fully with St. Augustine, who produced and maintained his sayings out of the holy Scriptures. Moreover we condemn Florinus and Blastus, (against whom also Irenæus wrote,) and all those that make God the author of sin ; seeing it is expressly written, "Thou art not a God that loveth wickedness ; thou hatest all them that work iniquity, and wilt destroy all that speak lies." Psal. v. 4—6. And again, "When the devil speaketh a lie, he speaketh of his own ; because he is a liar, and the father of lying." John viii. 44. Yea, there is even in ourselves sin and corruption enough, so that there is no need that God should infuse into us either a new or greater measure of wickedness. Therefore, when God is said in the Scripture, to harden, Exodus vii. 13. to blind, John xii. 40. and to deliver us up into a reprobate sense ; Rom. i. 28. it is to be understood, that God doth it by just judgment, as a just judge and revenger. To conclude, as often as God in the Scripture is said and seemeth to do some evil ; it is not thereby meant, that man doth not commit evil, but that God doth suffer it to be done, and doth not hinder it ; and that by his just judgment, who could hinder it, if he would : or because he maketh good use of the evil of men, as he did in the sins of Joseph's brethren ; or because himself ruleth sins, that they break not out and rage more violently than is meet. St. Augustine, in his Enchiridion saith, 'After a wonderful and unspeakable manner, that is not done beside his will, which is done contrary to his will ; because it could not be done, if he should not suffer it to be done ; and yet he doth not suffer it to be done unwillingly, but willingly ; neither would he, being God, suffer any evil to be done, unless, being also Almighty, he could make good of evil.' Thus far Augustine. Other questions, as, whether God would have Adam fall, or whether he forced him to fall, or why he did not hinder his fall, and such like, we account amongst curious questions, (unless perchance the frowardness of heretics, or of men otherwise importunate, do compel us to open these points also out of the word of God, as the godly doctors of the church have oftentimes done ;) knowing that the Lord did forbid that man should eat of the forbidden fruit, and punished

his transgression; and also that the things done are not evil in respect of the Providence, will, and power of God, but in respect of Satan, and our will resisting the will of God.

Chapter 9. Of Free-will, and so of Man's Power and Ability.

We teach in this matter, which at all times hath been the cause of many conflicts in the church, that there is a triple condition or estate of man to be considered. First, what man was before his fall; to wit, upright and free, who might both continue in goodness, and decline to evil; but he declined to evil, and hath wrapped both himself and all mankind in sin and death, as hath been shewed before. Secondly, we are to consider, what man was after his fall. His understanding indeed was not taken from him, neither was he deprived of will, and altogether changed into a stone or stock. Nevertheless, these things are so altered in man, that they are not able to do that now, which they could do before his fall. For his understanding is darkened, and his will, which before was free, is now become a servile will; for it serveth sin, not nilling, but willing; for it is called a will, and not a nill. Therefore as touching evil or sin, man doth evil, not compelled either by God or the devil, but of his own accord; and in this respect he hath a most free-will: but whereas we see, that oftentimes the most evil deeds and counsels of man are hindered by God, that they cannot attain to their end, this doth not take from man liberty in evil, but God by his power doth prevent that, which man otherwise purposed freely: as Joseph's brethren did freely purpose to slay Joseph; but they were not able to do it, because it seemed otherwise good to God in his secret counsel. But as touching goodness and virtues, man's understanding doth not of itself judge aright of heavenly things. For the evangelical and apostolical Scripture requireth regeneration of every one of us that will be saved. Wherefore our first birth by Adam doth nothing profit us to salvation. Paul saith, "The natural man perceiveth not the things which are of the Spirit, &c." 1 Cor. ii. 14. The same Paul elsewhere denieth, that we are "fit of ourselves, to think any good." 2 Cor. iii. 5. Now it is evident, that the mind, or understanding, is the guide of the will; and seeing the guide is blind, it is easy to be seen how far the will can reach. Therefore man, not as yet regenerate, hath no free-will to good, no strength to perform that which is good. The Lord saith in the Gospel, "Verily, verily, I say unto you, that every one that committeth sin,

is the servant of sin." John viii. 34. And Paul the apostle saith, "The wisdom of the flesh is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. viii. 7. Furthermore, there is some understanding of earthly things remaining in man after his fall. For God hath of mercy left him wit, though much differing from that which was in him before his fall; God commandeth us to garnish our wit, and therewithal he giveth gifts and also the increase thereof. And it is a clear case, that we can profit very little in all arts without the blessing of God. The Scripture doubtless, referreth all arts to God: yea, and the Ethnicks also did ascribe the beginnings of arts to the gods, as to the authors thereof.

Lastly, we are to consider, whether the regenerate have free-will, and how far forth they have it. In regeneration the understanding is illuminated by the Holy Ghost, that it may understand both the mysteries and will of God. And the will itself is not only changed by the Spirit, but is also endued with faculties, that, of its own accord, it may both will and do good. Rom. viii. 4. Unless we grant this, we shall deny Christian liberty, and bring in the bondage of the law. Besides, the Prophet bringeth in God speaking thus: "I will put my laws in their minds, and write them in their hearts." Jer. xxxi. 33.; Ezek. xxxvi. 27. The Lord also saith in the Gospel, "If the Son make you free, then are you free indeed." John viii. 36. Paul also to the Philippians: "Unto you it is given, for Christ, not only to believe in him, but also to suffer for his sake." Phil. i. 29. And again, "I am persuaded that he that began this good work in you, will perform it until the day of the Lord Jesus." verse 6. Also, "It is God that worketh in you the will and the deed." Phil. ii. 13.

Where, nevertheless, we teach, that there are two things to be observed: first, That the regenerate, in the choice and working of that which is good, do not only work passively, but actively. For they are moved of God, that themselves may do that which they do. And Augustine doth truly allege that saying, that 'God is said to be our helper: but no man can be helped, but he that doth somewhat.' The Manichees did bereave man of all action, and made him like a stone and a block. Secondly, That in the regenerate there remaineth infirmity. For, seeing that sin dwelleth in us, and that the flesh in the regenerate striveth against the Spirit, even to our lives' end, they do not readily perform in every point that which they had purposed. These things are confirmed by the Apostle,

Rom. vii. 13—25. ; Gal. v. 17. Therefore our free-will is weak, by reason of the relics of the old Adam remaining in us so long as we live, and of the human corruption which so nearly cleaveth to us. In the mean while, because that the strength of the flesh, and relics of the old man, are not of such great force that they can wholly quench the work of the Spirit, therefore the faithful are called free; yet so, that they do acknowledge their infirmity, and glory no whit at all of their free-will. For that which St. Augustine doth repeat so often out of the Apostle, ought always to be kept in mind by the faithful: "What hast thou, that thou hast not received? and if thou hast received it, why dost thou boast, as though thou hadst not received it?" 1 Cor. iv. 7. Hitherto may be added, that that cometh not straightway to pass, which we have purposed: for the events of things are in the hand of God. For which cause, Paul besought the Lord that he would prosper his journey. Rom. i. 10. Wherefore, in this respect also, free-will is very weak. But in outward things, no man denieth but that both the regenerate and unregenerate have their free-will. For man hath this constitution common with other creatures, (to whom he is not inferior,) to will some things and to nill other things. So he may speak, or keep silence; go out of his house, or abide within. Although herein also God's power is evermore to be marked, which brought to pass that Balaam could not go so far as he would; Num. xxiv. 13. and that Zacharias, coming out of the Temple, could not speak as he would have done. Luke i. 22.

In this matter we condemn the Manichees, who deny that the beginning of evil unto man, being good, came from his free-will. We condemn also the Pelagians, who affirm, that an evil man hath free-will sufficiently to perform a good precept. Both these are confuted by the Scripture, which saith to the former, "God made man upright;" Eccles. vii. 29. and to the latter, "If the Son make you free, then are you free indeed." John viii. 36.

II.—FROM THE FORMER CONFESSION OF HELVETIA.

Art. 8. Man and his Strength. Man being the most perfect image of God in earth, and having the chiefdom of all visible creatures, Gen. i. 27; 29. consisting of soul and body; whereof this is mortal, that immortal; after he was made holy of the Lord, he, by his own fault, falling into sin, drew whole mankind with him into the same fall, and made him subject to the same calamity.

Art. 8. Original Sin. And this infection, which men term

Original, hath so invaded the whole stock, that the child of wrath and the enemy of God can by none other, than by the Divine help of Christ, be cured. For if there be any portion of good fruit remaining here, it being weakened daily by our sins declineth to the worse. For the force of evil doth get the upper hand; neither doth it suffer reason to bear the sway, nor the most divine faculty of the mind to have the pre-eminence.

Art. 9. Free-Will. Whereupon we do so attribute free-will to man, as that, knowing and having a will to do good and evil, we find notwithstanding by experience, that of our own accord we may do evil, but we can neither embrace nor follow any good thing, except, being illuminated by the grace of Christ, we be stirred up and effectually moved thereunto. For, "God is he which worketh in us, both to will, and to bring to pass, according to his good will." Phil. ii. 13. And, "Salvation is of the Lord, destruction of ourselves." Hos. xiii. 9.

III.—FROM THE CONFESSION OF BASLE.

Art. 2. Of Man. We confess, that in the beginning man was made of God, in righteousness and true holiness, after the true image of God: Gen. i. 27. and v. 1, 2. but he fell into sin of his own accord: Gen. iii. 6. by the which fall, whole mankind is made corrupt, Gen. vi. 1—7.; Rom. iii. 9—18. and v. 12.; Eph. ii. 1--3. and subject unto damnation. Psalm cxliii. 2. Hence it is that our nature is defiled, and become so prone unto sin, that, except it be renewed by the Holy Ghost, man of himself can neither do nor will any good. John iii. 3.

IV.—FROM THE CONFESSION OF BOHEMIA, OR THE WALDENSES.

Chapter 4. Of the Knowledge of a Man's self; also, of Sin, the Causes and Fruits thereof; and of the Promises of God.

Fourthly, touching the knowledge of himself, man is taught, and that after two sorts. First, The knowledge of his estate, yet being in his innocency, or void of all fault; that is, of his nature being perfect, from whence he fell. Gen. i. 27. Secondly, The knowledge of his sin and mortality, into which he fell. Gen. iii. 7. The estate and condition of his innocency and righteousness consisteth in these points: That the Lord in the beginning made man after his own image and likeness, and adorned him with the gifts of his grace or bounty; that he ingrafted in him righteousness and his Spirit, a soul and body, together with all the faculties and powers thereof, and so made him

holy, just, wise, immortal, and a most pleasant temple for his heavenly Spirit, in the mind, will, memory, and judgment; and bestowed upon him the clear light of understanding, integrity, and a very ordinate or lawful love towards God and all his creatures: also, a full and absolute obedience, or ability to obey God; the true fear of God, and a sincere heart and nature, that man might be his own possession, and his proper and peculiar workmanship, created unto the praise of his glorious grace. Ephes. i. 6. Man, being placed in this estate, had left unto him free-will; so that, if he would, he was able to fulfil that commandment which God gave him; and thereby to retain righteousness both for himself and for all his posterity after him; and every way to enjoy a spirit, soul, body, and an estate most blessed; and further, also to make a way unto a far more excellent glory, by considering that fire and water, life and death, were set before him: which, if he would not consider, nor do his endeavour therein, by choosing of evil he might lose all those good gifts.

The second part of the knowledge of a man's self (namely, before justification) standeth in this: That a man acknowledge aright the state of this fall, sin, and mortality. For that free liberty of choice, which God permitted to the will of man, he abused, and kept not the law of his justice, but swerved therefrom, and therein transgressed the commandment of God, insomuch as he obeyed the devil and those lying speeches of his, and gave credit unto them, and performed to the devil such faith and obedience as was due to God alone: whereby he stripped and bereaved himself and his posterity of the state of perfection and goodness of nature; and the grace of God, and those good gifts of justice, and the image of God, which in his creation were ingrafted in him, he partly lost them, and partly corrupted and defiled them, as if with horrible poison one should corrupt pure wine; and by this means he cast headlong both himself and all his offspring, into sin, death, and all kinds of miseries in this life, and into punishments eternal after this life.

Wherefore, the spring and principal author of all evil, is that cruel and detestable devil, the tempter, liar, and man-slayer: and next, the free-will of man, which, notwithstanding, being converted to evil, through lust and naughty desires, and by perverse concupiscence, chooseth that which is evil.

Hereby, sins, according to these degrees and after this order, may be considered and judged of. The first, and weightiest, and

most grievous sin of all, was, without doubt, that sin of Adam, which the Apostle calleth disobedience; for the which, death reigneth over all, even over those also, which have not sinned with like transgression as did Adam. Rom. v. 14. A second kind is original sin, naturally engendered in us, and hereditary; wherein we are all conceived and born into this world. "Behold," saith David, "I was born in iniquity, and in sin hath my mother conceived me." Psal. li. 5. And Paul, "We are by nature the children of wrath." Eph. ii. 3. Let the force of this hereditary destruction be acknowledged and judged of by our guilt and fault, by our proneness and declination, by our evil nature, and by the punishment which is laid upon it. The third kind of sins are those which are called actual, which are the fruits of original sin, and do burst out within, without, privily, and openly, by the powers of man, that is, by all that ever man is able to do, and by his members transgressing all those things which God commandeth and forbiddeth; and also running into blindness and errors worthy to be punished with all kind of damnation. This doctrine of the true knowledge of sin is of our men diligently handled and urged: and to this end were the first and second Tables of the Law delivered to Moses of God, that men especially might know themselves, that they are conceived and born in sin; and that forthwith, even from their birth, and by nature, they are sinners, full of lusts and evil inclinations.

For hereof it cometh, that straight, even from the beginning of our age, and so forth in the whole course of our life, being strained and overcome with many sins, men do in heart, thoughts, and evil deeds, break and transgress the commandments of God; as it is written, "The Lord looked down from heaven to behold the children of men, to see if there were any that would understand, and seek God: all are gone out of the way, they have become altogether unprofitable, there is none that doth good, no, not one." Psal. xiv. 2, 3. And again, "When the Lord saw that the wickedness of man was great in the earth, and all the cogitations of his heart were only evil continually." Gen. vi. 5. And again, "The Lord said, The imagination of man's heart is evil, even from his youth." Gen. viii. 21. And St. Paul saith, "We were by nature the children of wrath, as well as others." Eph. ii. 3.

Herewithal, this is also taught; that by reason of that corruption and depravation common to all mankind, and for the sins, transgressions, and injustice, which ensued thereof, all men ought to acknowledge, according to the holy Scripture, their own just con-

demnation, and the horrible and severe vengeance of God, and consequently the most deserved punishment of death and eternal torments in hell: whereof Paul teacheth us, when he saith, "The wages of sin is death:" Rom. vi. 23. and our Lord Christ, "They which have done evil, shall go into the resurrection of condemnation;" John v. 29. that is, into pains eternal, "where shall be wailing and gnashing of teeth." Matt. xxiv. 51.*

They teach also, that we must acknowledge our weakness, and that great misery which is ingendered in us, as also those difficulties from which no man can ever deliver or rid himself by any means, or justify himself (that is, procure or get righteousness to himself) by any kind of works, deeds, or exercises, seem they never so glorious. For that will of man which before was free, is now so corrupted, troubled, and weakened, that now from henceforth of itself, and without the grace of God, it cannot chuse, judge, or wish fully; nay, it hath no desire, nor inclination, much less any ability, to chuse that good wherewith God is pleased. For albeit it fell willingly and of its own accord, yet, by itself, and by its own strength, it could not rise again or recover that fall; † neither to this day, without the merciful help of God, is it able to do any thing at all. Rom. vii. 19—23.

And, a little after. Neither can he which is man only, and hath nothing above the reach of this our nature, help another in this point. For since that original sin, proceeding by inheritance, possesseth the whole nature, and doth furiously rage therein; and seeing that all men are sinners, and do want the grace and justice of God; Rom. iii. 9. therefore saith God, by the mouth of the prophet Isaiah, "Put me in remembrance, let us be judged together;

* The terms of imbecility and difficulty, which this Confession useth in many places, must be referred either to the regenerate, in whom the Spirit, struggling with the flesh, cannot, without a wonderful conflict, get the upper hand; or else unto that strife between reason and the affection, whereof the Philosophers speak, in which not the Spirit with the flesh, (for the Spirit is, through grace, in the regenerate only,) but the relics of judgment and conscience, (that is, of the image of God,) which for the most part are faulty, do strive with the will wholly corrupted; according to the saying of the Poet, 'I see the better, and like it well, but follow the worse,' &c. Which thing is largely and plainly set forth in the Latter Confession of Helvetia.

† This is thus to be taken, not as though the first grace doth find us only weak and feeble before regeneration, whereas we are rather stark dead in our sins; and therefore we must be quickened by the first grace; and after we be once quickened by the first, be helped by the second following, and confirmed and strengthened by the same continuing with us to the end of our race.

count thou if thou have any thing, that thou mayest be justified: thy first father hath sinned, and thy interpreters" (that is, they which teach thee justice) "have transgressed against me." Isa. xliii. 26, 27. And a little before, speaking of works in the service of God after the invention of man, he saith, "Thou hast not offered unto me the ram of the burnt offerings, neither hast thou honoured me with thy sacrifices: I have not caused thee to serve with an offering, nor wearied thee with incense." verse 23. And unto the Hebrews it is written: "Sacrifice, and offering, and burnt-offerings, and sin-offerings, thou wouldst not have; neither didst thou approve those things which were offered according to the law." Heb. x. 8.

This also must we know, that the Lord God, for sin, doth permit and bring all kinds of afflictions, miseries, and vexations of mind, in this life, upon all men; such as are heat, cold, hunger, thirst, care, and anguish; sore labours, calamity, adversity, doleful times; sword, fire, diseases, griefs; and, at the last, also that intolerable and bitter death, whereby nature is overthrown: as it is written, "Thou shalt die the death;" Gen. ii. 17. again, "Cursed is the earth for thy sake, in sorrow shalt thou eat of it all the days of thy life; thorns, also, and thistles shall it bring forth to thee." Gen. iii. 17, 18. And yet it is taught, that men must and ought to bear all these punishments patiently, seeing that they owe them unto God, and have deserved even a more cruel punishment. Yet they must not be so persuaded, as though they deserved any thing by suffering, or should receive from God any grace or reward in recompense for the merit of these punishments; seeing that Paul, speaking of a much more worthy cross and sufferings, which true believers take upon them for Christ's sake, saith, that "They be not comparable to the glory which shall be shewed unto us." Rom. viii. 18. And these punishments are laid upon us, and are patiently to be borne, that we may acknowledge the greatness of our sin, and how grievous a thing it is; and therewithal, our own weakness, needs, and misery; and that by experience we may know how wicked, foul, and bitter a thing it is, even above all that we are able to conceive, for a man to forsake the Lord his God, as saith the Prophet: Jer. ii. 19. and moreover, that they which be plunged in these miseries, and oppressed with these burthens, may again be stirred up to repentance, and to seek for favour and help from God, which is a Father full of mercy and compassion. Psal. lxxxvi. 15. Howbeit, this is also expressly added, that the labours and torments which holy men do suffer for the name of Christ, (that is, in the cause of eternal

salvation, for the holy truth of Christ,) are an acceptable and pleasant sacrifice to God, and have great and large promises, especially in the life to come. Mark viii. 35. The which thing also did even so fall out with Christ our head; of whom the Epistle to the Hebrews speaketh thus, that "For the joy that was set before him, he endured the cross;" Heb. xii. 2. who also by himself consecrated and hallowed the cross to them, even to this end, that those sufferings which we endure for Christ's name-sake, might be pleasant and acceptable unto God.

V.—FROM THE CONFESSIO OF FRANCE.

Art. 9. We believe that man, being created pure and upright, and conformable to the image of God, through his own fault fell from that grace which he had received; and thereby did so estrange himself from God, the fountain of all righteousness, and of all good things, that his nature is become altogether defiled; and being blind in spirit, and corrupt in heart, hath utterly lost all that integrity. For although he can somewhat discern between good and evil, yet we affirm, that whatsoever light he hath, it straightways becometh darkness, when the question is of seeking God: so that by his understanding and reason he can never come to God. Also, although he be endued with will, whereby he is moved to this or that, yet insomuch as that is altogether captivated under sin, it hath no liberty at all to desire good, but such as it hath received by grace, and of the gift of God.

Art. 10. We believe that all the offspring of Adam is infected with this contagion, which we call original sin; that is, a stain spreading itself by propagation, and not by imitation only, as the Pelagians thought; all whose errors we do detest. Neither do we think it necessary to search how this sin may be derived from one unto another. For it is sufficient that those things which God gave unto Adam, were not given to him alone, but also to all his posterity: and therefore we, in his person, being deprived of all those good gifts, are fallen into all this misery and curse.

Art. 11. We believe that this stain is indeed sin; because that it maketh all and every man (not so much as those little ones excepted, which, as yet, lie hid in their mothers' womb) guilty of eternal death before God. We also affirm, that this stain, even after baptism, is, in nature, sin, as concerning the fault: howbeit, they which are the children of God, shall not therefore be condemned; because that God, of his gracious goodness and mercy, doth not impute it to them. Moreover we say, that this

frowardness of nature doth always bring forth some fruits of malice and rebellion, in such sort, that even they which are most holy, although they resist it, yet are they defiled with many infirmities and offences, so long as they live in this world.

VI.—FROM THE CONFESSION OF ENGLAND.

Art. 18. We say also, that every person is born in sin, and leadeth his life in sin: that nobody is able truly to say his heart is clean: Prov. xx. 9. that the most righteous person is but an unprofitable servant: Luke xvii. 10. that the law of God is perfect, and requireth of us perfect and full obedience: that we are able by no means to fulfil that law in this worldly life: that there is no mortal creature which can be justified by his own deserts in God's sight.

VII.—FROM THE CONFESSION OF SCOTLAND.

Article 3. Of Original Sin.

By which transgression, commonly called original sin, was the image of God utterly defaced in man; and he, and his posterity of nature, became enemies to God, slaves to Satan, and servants to sin. Eph. ii. 1—3. Inasmuch that death everlasting hath had, and shall have, power and dominion over all, Rom. v. 14; 21. that have not been, are not, or shall not be regenerate from above: which regeneration is wrought by the power of the Holy Ghost, John iii. 5. working in the hearts of the elect of God an assured faith in the promise of God, revealed to us in his word; by which faith we apprehend Christ Jesus, with the graces and benefits promised in him. Rom. v. 1.

VIII.—FROM THE CONFESSION OF BELGIA.

Art. 14. We believe that God, of the slime of the earth, created man after his image; Gen i. 27. that is to say, good, just, and holy; Eph. iv. 24. who had power, by his own free-will, to frame and conform his will unto the will of God. But when he was advanced to honour, he knew not, neither did he well understand, his excellent state, but wittingly and willingly did make himself subject to sin, and so, consequently, unto eternal death and malediction; whilst that giving ear to the words and subtilties of the devil, he did transgress that commandment of life, which he had received of the Lord; Gen. iii. 17. and so did withdraw and alienate himself from God, (his true life,) his nature being altogether

defiled and corrupted by sin : Rom. v. 12. whereby it came to pass, that he made himself subject both to corporal and to spiritual death. Wherefore, being made wicked and perverse, and also corrupt in all his ways and endeavours, he lost those excellent gifts wherewith the Lord had adorned him ; so that there were but a few little sparks and small tracks of those graces left in him : Acts xiv. 16. the which, notwithstanding, are sufficient to leave men without excuse : because that, what light soever we have, is turned into palpable darkness ; Rom. i. 19—21. even as the Scripture itself teacheth, saying, “ The light shined in darkness, and the darkness comprehended it not : ” John i. 5. for there John doth manifestly call men darkness. Therefore, whatsoever* things are taught, as touching man's free-will, we do worthily reject them ; seeing that man is the servant of sin, “ neither can he do any thing of himself, but as it is given him from heaven.” John iii. 27. For who is so bold as to brag that he is able to perform whatsoever he listeth, when as Christ himself saith, “ No man can come unto me, except my Father, which hath sent me, do draw him ? ” John vi. 44. Who dare boast of his will, which heareth, that “ All the affections of the flesh are enemies against God ? ” Rom. viii. 7. Who will vaunt of his understanding, which knoweth, that “ The natural man cannot perceive the things of the Spirit of God ? ” 1 Cor. ii. 14. To conclude, who is he that dare bring forth any one cogitation of his own, which understandeth this, that we are “ not able of ourselves to think any thing,” but that “ if we are sufficient, it is altogether of God ? ” 2 Cor. iii. 5. Therefore, that saying of the Apostle must needs remain firm and steadfast, “ It is God which worketh in us both to will, and to do, even of his good pleasure.” Phil. ii. 13. For no man's mind, no man's will, is able to rest in the will of God, wherein Christ himself hath wrought nothing before. The which also he doth teach us, saying, “ Without me ye can do nothing.” John xv. 5.

Art. 15. We believe, that through the disobedience of Adam, the sin that is called Original, hath been spread and poured into all mankind. Now, original sin is a corruption of the whole nature, and an hereditary evil ; wherewith even the very infants in their mothers' wombs are polluted : Psal. li. 5. the which also, as a most noisome root, doth branch out most abundantly all kind of sin in man ; Gen. vi. 5. John iii. 6. Rom. v. 12. and is so filthy and abo-

* This general word, Whatsoever, we take to appertain to those things only, which either the Pelagians, or Papists, or any other have taught, touching this point, contrary to the authority of the Scripture.

minable in the sight of God, that it alone is sufficient to the condemnation of all mankind. Eph. ii. 1—3. Neither are we to believe, that this sin is, by baptism, utterly extinguished, or plucked up by the roots; seeing that out of it, as out of a corrupt fountain, continual floods and rivers of iniquity do daily spring and flow. Howbeit, to the children of God, it doth not tend, neither is it imputed, to condemnation; but of the mere favour and mercy of God, it is remitted unto them; not to this end, that they, trusting unto this remission, should be rocked asleep in security, but that it may stir up often sighs in the faithful, by the sense and feeling of this corruption, and that they should somewhat the more earnestly desire, to be delivered from this body of death. Rom. vii. 24. Therefore we do condemn the error of the Pelagians, which affirm, that this original sin is nothing else but a certain kind of imitation.

IX.—FROM THE CONFESSION OF AUGSBURG.

Art. 2. Also they teach, that after the fall of Adam, all men, descended one from another after a natural manner, have original sin, even when they are born. We mean by original sin, that which the holy fathers, and all of sound judgment and learning in the Church, do so call; namely, that guilt, whereby all that come into the world, are, through Adam's fall, subject to God's wrath and eternal death; and that very corruption of man's nature derived from Adam. And this corruption of man's nature comprehendeth both the defect of original justice, integrity, or obedience, and also concupiscence. This defect is horrible blindness, and disobedience; that is to wit, to want that light and knowledge of God, which should have been in our nature being perfect, and to want that uprightness, that is, that perpetual obedience, that true, pure, and chief love of God, and those other gifts of perfect nature. Wherefore, those defects and this concupiscence, are things damnable, and, of their own nature, worthy of death. And this original blot is sin indeed; condemning and bringing eternal death, even now also, upon them which are not born again by baptism and the Holy Ghost.

They condemn the Pelagians, who deny original sin; and think that those defects, or this concupiscence, are things indifferent, or punishments only, and not of their own nature damnable; and dream that man may satisfy the law of God, and may, for that peculiar obedience, be pronounced just before God.

These things are thus found in another Edition.

Also they teach, that after Adam's fall, all men, begotten after the common course of nature, are born with sin; that is, without the fear of God, without trust in him, and with concupiscence: and that this disease, or original blot, is sin indeed, condemning and bringing eternal death, even now, upon all that are not born again by baptism and the Holy Ghost.

They condemn the Pelagians and others, who deny this original blot to be sin indeed; and, that they may extenuate the glory of the merit and benefits of Christ, do reason that a man may, by the strength of his own reason, be justified before God.

Art. 18. Concerning free-will, they do teach, that man's will hath some freedom to perform a civil justice,* and to make choice of things that are within the reach of reason; but it hath no power to perform a spiritual justice without the Holy Spirit; because Paul saith, "The natural man perceiveth not the things which are of the Spirit of God;" 1 Cor. ii. 14. and Christ saith, "Without me ye can do nothing." John xv. 5. Now this spiritual justice is wrought in us, when we are helped † of the Holy Ghost. And we receive the Holy Ghost, when we assent unto the word of God, that we may be comforted through faith in all terrors of conscience; as Paul teacheth, when he saith, "That ye may receive the promise of the Spirit

* That which in this Confession is said, touching the liberty of man's nature to perform a civil justice, and cited out of the 3rd book of *Hypognosticon*, (which is fathered upon Augustine,) we are also taught out of another place of the same Father; namely, in his book *De Gratiâ ad Valentinum*, Cap. 20; whose words are these: 'The holy Scripture, if it be well looked into, doth shew, that not only the good wills of men, (which God maketh good of evil, and having made them good, doth guide them unto good actions and to eternal life,) but also those which are for the preservation of the creature in this life, are so in God's power, that he maketh them bend, when he will, and whither he will, either to bestow benefits upon some, or to inflict punishments upon others, according as he doth appoint in his most secret, and yet, without doubt, most just judgment.'

† Understand this not of any natural faculty, which unto any good thing, indeed, is none at all; but of the will regenerated, which is very weak, except it be aided by another grace, even unto the end. And so also must it be understood, which is said a little after, that 'The law of God cannot be fulfilled by man's nature;' to wit, though it be changed and renewed; according as we have declared in the former Observations upon the Confession of Bohemia, which we advise you to look over.

through faith." Gal iii. 14. These things, almost in as many words, saith St. Augustine: 'We confess, that there is in all men a free-will, which hath indeed the judgment of reason; not that it is thereby apt, without God, either to begin or to perform anything in matters pertaining to God, but only in works belonging to this present life, whether they be good or evil. By good works, I mean those which arise out of the goodness of nature; as to be willing to labour in the field, to desire meat or drink, to desire to have a friend, to desire apparel, to desire to build an house, to marry a wife, to nourish cattle, to learn the art of divers good things, to desire any good thing pertaining to this present life; all which are not without God's government, yea, they are, and had their beginning, from God and by God. In evil things, I account such as these; to desire to worship an image; to desire manslaughter, &c.' *Hypognosticon. Lib. 3.* This sentence of Augustine doth notably teach what is to be attributed to free-will, and doth put a plain difference between civil discipline, or the exercises of human reason, and spiritual motions, true fear, patience, constancy, faith, invocation in most sharp temptations, in the midst of Satan's subtle assaults, in the terrors of sin. In these, surely, we have great need to be guided and helped of the Holy Spirit, according to that saying of Paul, "The Spirit helpeth our infirmity." Rom. viii. 26.

We condemn the Pelagians, and all such as they are, who teach that by the only powers of nature, without the Holy Spirit, we may love God above all, and fulfil the law of God, as touching the substance of our actions. We do freely and necessarily dislike these dreams; for they do obscure the benefits of Christ. For therefore is Christ the Mediator set forth, and mercy promised in the Gospel, because that the law cannot be satisfied by man's nature; as Paul witnesseth, when he saith, "The wisdom of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. viii. 7. For albeit that man's nature by itself* can after some sort perform external works, (for it can contain the hands from theft and murder,) yet can it not

* By itself, that is, by its own proper and inward motion; yet so, as the working and goodness of God, who upholdeth the society of men, is not excluded; which doth not indeed renew the man, but preserveth that reason which is left in him (though it be corrupt) against the unbridled affections, and disperseth the darkness of the mind lest it overspread the light that remaineth, and represseth the disorder of the affections lest they burst forth into act.

make those inward motions, as true fear, true faith, patience, and chastity, unless the Holy Ghost do govern and help our hearts. And yet in this place also do we teach, that it is also the commandment of God, that the carnal motions should be restrained by the industry of reason, and by civil discipline, as Paul saith, "The law is our schoolmaster to bring us to Christ." Gal. iii. 24. Also, "The law is given to the unjust." 1 Tim. i. 9.

These things are thus found in another Edition.

As touching free-will, they teach, that man's will hath some liberty to work a civil justice, and to choose such things as reason can reach unto: but that it hath no power to work the righteousness of God, or a spiritual justice, without the Spirit of God; because that "The natural man perceiveth not the things that are of the Spirit of God." 1 Cor. ii. 14. But this power is wrought in the heart, when men do receive the Spirit of God through the word. These things are in as many words affirmed by St. Augustine. *Hypognosticon. Lib. 3.* (as before.)

They condemn the Pelagians, and others, who teach, that by the power of nature only, without the Spirit of God, we are able to love God above all; also to perform the commandments of God, as touching the substance of our actions. For although that nature be able in some sort to do the external works, (for it is able to withhold the hands from theft and murder,) yet it cannot work the inward motions, as the fear of God, trust in God, chastity, patience.

Art. 19. Touching the cause of sin, they teach, that albeit God doth create and preserve nature, yet the cause of sin is the will of the wicked; to wit, of the devil, and of ungodly men; which turneth itself from God unto other things, against the commandments of God. "When he speaketh a lie, he speaketh of his own." John viii. 44.

This is found thus in another Edition.

Touching the cause of sin, they teach, that albeit God doth create and preserve our nature, yet the cause of sin is the will of the wicked; to wit, of the devil, and ungodly men; which will, being destitute of God's help, turneth itself from God, as Christ saith, "When he speaketh a lie, he speaketh of his own." John viii. 44.

X.—FROM THE CONFESSION OF SAXONY.

Article 1. Towards the end.

And seeing the controversies, which are sprung up, do chiefly pertain unto two articles of the Creed, namely, to the article, "I believe the remission of sins," and "I believe the Catholic Church," we will shew the fountains of these controversies, which being well weighed, men may easily understand, that our expositions are the very voice of the Gospel, and that our adversaries have sowed corruptions in the church. And first of the article, *I believe the remission of sins* :—

Here many and great corruptions are devised of our adversaries. "I believe." Nay, say they, I doubt. Also, Then I will believe, when I shall have merits enough. Also, they do not say, I believe certainly that remission is given freely for the Son of God, not for any merits of ours, or any worthiness of ours. Also, they do not rightly shew what sin is, and feign that man is able to satisfy the law of God, and that, by the fulfilling of the law, he becometh just before God in this life. Therefore, first, as touching sin, and the cause thereof, we do faithfully retain the doctrine of the true church of God. Seeing that God in essence is one, the eternal Father, the co-eternal Son, being the image of the Father, and the co-eternal Holy Ghost, proceeding from the Father and the Son, of infinite wisdom, power, and goodness, true, just, bountiful, chaste, most free, as he describeth himself in his law; and seeing he hath therefore made the angels and men, that, being from all eternity, he might impart unto them his light, wisdom, and goodness, and that they should be the temples of God, wherein God might dwell, that God might be all in all, as Paul speaketh : 1 Cor. xii. 6, 7. he therefore created them at the beginning good and just, that is, agreeing with the mind and will of God, and pleasing him. He also gave them a clear knowledge of God and of his will, that they might understand that they were made of God, that they might be obedient, as it is written in the 5th Psalm : "Thou art not a God that loveth wickedness." verse 4. But the devils and men abused the liberty of their will, swerved from God, and by this disobedience were made subject to the wrath of God, and lost that uprightness wherein they were created.

Therefore free-will, in the devil and in men, was the cause of that fall; not the will of God, who neither willeth sin, nor alloweth it, nor furthereth it; as it is written, "When the devil speaketh a lie,

he speaketh of his own ; and he is the father of lying :” John viii. 44. and, “ He that committeth sin, is of the devil ; because the devil sinneth from the beginning.” 1 John iii. 8. Now sin is that, whatsoever is contrary to the justice of God, (which is an order in the mind of God, which he did afterward manifest by his own voice in the Law and in the Gospel,) whether it be original disobedience, or actual ; for the which the person is both guilty, and condemned with everlasting punishment, except he obtain remission in this life, for the Son the Mediator’s sake. We do also condemn the madness of Marcion, the Manichees, and such like, which are repugnant in this whole question to the true consent of the church of God.

Article 2. Of Original Sin.

As touching original sin, we do plainly affirm, that we do retain the consent of the true Church of God, delivered to us from the first fathers, prophets, apostles, and the apostles’ scholars, even unto Augustine, and after his time ; and we do expressly condemn Pelagius, and all those who have scattered in the Church like doting follies to those of the Pelagians. And we say, that all men since the fall of our first parents, which are born by the coupling together of male and female, do together with their birth bring with them original sin ; as Paul saith, “ By one man sin entered into the world, and death by sin :” Rom. v. 12. and, “ We were by nature the children of wrath, as well as others.” Ephes. ii. 3. Neither do we dislike that usual definition, if it be well understood, *Original Sin is a want of Original Justice, which ought to be in us* ; because that original justice was not only an acceptance of mankind before God, but, in the very nature of man, a light in the mind, whereby he might assuredly believe the word God ; and a conversion of the will unto God, and an obedience of the heart agreeing with the judgment of the law of God, which was grafted in the mind ; and, as we said before, man was the temple of God. That original justice doth comprehend all these things, it may be understood by this saying, “ Man was created after the image and likeness of God ;” Gen. i. 27. which Paul doth thus interpret, “ Put ye on the new man, which after God is created in righteousness and true holiness :” Eph. iv. 24. where undoubtedly by true holiness, he understandeth all those virtues, which shine in our nature, and are given by God, not acquired by art, or gotten by instruction, (as now those shadows of virtues, such as they are in men, be acquired ;) because that then

God dwelling in man did govern him. And when we consider what original justice doth signify, then the privation opposite thereunto is less obscure. Therefore original sin is, both for the fall of our first parents, and for the corruption which followeth that fall, even in our birth to be subject to the wrath of God, and to be worthy of eternal damnation, except we obtain remission for the Mediator's sake. And this corruption is, to want now the light or the presence of God, which should have shined in us; and it is an estranging of our will from God, and the stubbornness of the heart resisting the law of the mind, as Paul speaketh; Rom. vii. 23. and, that man is not the temple of God, but a miserable mass, without God, and without justice. These wants, and this whole corruption, we say to be sin; not only a punishment of sin, and a thing indifferent; as many of the Sententiaries do say, that these evils are only a punishment, and a thing indifferent, but not sin. And they do extenuate this original evil, and then they feign that men may satisfy the law of God, and by their own fulfilling of the law become just. The Church must avoid ambiguities. Therefore we do expressly name these evils, corruption; which is often named of the ancient writers, evil concupiscence. But we distinguish those desires which were created in our nature, from that confusion of order which happened after our fall; as it is said, "The heart of man is wicked:" Jer. xvii. 9. and Paul saith, "The wisdom of the flesh is enmity against God." Rom. viii. 7. This evil concupiscence we say to be sin; and we affirm, that this whole doctrine of sin, as it is propounded and taught in our churches, is the perpetual consent of the true church of God.

Article 4. Of Free-will.

Now let us make manifest also the doctrine of free-will. Men, truly instructed in the Church, have always distinguished between discipline, and the newness of the Spirit, which is the beginning of life eternal; and they have taught, that in man there is such freedom of will to govern the outward motions of the members, that thereby even the unregenerate may after a sort perform that discipline, which is an external obedience according to the law. But man by his natural strength is not able to free himself from sin and eternal death; but this freedom and conversion of man unto God, and this spiritual newness wrought by the Son of God, quickening us by his Holy Spirit; as it is said, "If any man hath not the Spirit of Christ, the same is not his." Rom. viii. 9.

And the will, having received the Holy Ghost, is not idle. And we give God thanks for this unspeakable benefit, that for the Son his sake, and through him, he giveth us the Holy Ghost, and doth govern us by his Spirit. And we condemn the Pelagians, and the Manichees, as we have at large declared in another place.

Article 10. Of the Difference of Sins.

Seeing it is said, that sins remain in the regenerate, it is necessary to have a difference of sins delivered unto us. For out of that saying, "He goeth and taketh unto him seven other spirits worse than himself, and they enter in, and dwell there, &c." Luke xi. 26. and of suchlike sayings, it is manifest that some, who are regenerate, do grieve and shake off the Holy Ghost,* and are again rejected of God, and made subject to the wrath of God and eternal punishments. And in Ezekiel xviii. it is written, "When the righteous man shall turn from his righteousness, and commit iniquity, he shall die therein;" verse 26. and "When the wicked man shall turn from his wickedness, and do judgment and justice, he shall live therein." verse 27.

Therefore it is necessary that those sins, which remain in holy men in this mortal life, and yet do not shake off the Holy Ghost, be distinguished from other sins, for the which man is again made subject to the wrath of God, and to eternal punishments. So Paul distinguisheth between sin that reigneth, Rom. v. 21. and sin that reigneth not: Rom. vi. 12; 14. and he saith, "If ye live after the flesh, ye shall die; but if ye mortify the deeds of the body by the Spirit, ye shall live." Rom. viii. 13. And in the First Epistle to Timothy, i. 18, 19. he giveth a rule: "Fight a good fight, keeping faith and a good conscience." Therefore, when a man

* That which is both here and elsewhere in this Confession, and now and then in the Confession of Augsburg, repeated, touching the shaking off and losing the Holy Spirit, we take it thus: that it is chiefly meant of the gifts which are bestowed, even upon those also which pertain nothing to the Church; as in Socrates, Aristides, Cicero, and some others, there shined certain sparks of excellent virtues: secondly, of those gifts also, which are bestowed upon those that are so in the Church, that yet they are not of the Church, nor truly regenerated by the Spirit of adoption, as may be seen in the examples of Saul, Judas, and such others. For as concerning the Spirit of sanctification, which is only in those that are truly regenerated, it is never taken wholly from them; but only the force and working thereof for a time interrupted, whilst lusts do bear sway in the heart; even as drunkenness doth not take away the mind itself, but only the use of the mind for a time.

doth not keep the faith, but either wittingly, or by some error, looseth some part of the foundation, that is, some article of faith, or alloweth idols, (as many do, which are deceived with false opinions, or do not uphold themselves by the comfort of faith, but are overcome by doubting or by despair, or against their conscience do break any commandment of God,) he doth shake off the Holy Ghost, and is made again subject to the wrath of God, and to everlasting punishment. Of these men saith Paul, "If ye live according to the flesh, ye shall die:" Rom. viii. 13. and, "Neither fornicators, nor adulterers, nor idolaters, &c. shall inherit the kingdom of God:" 1 Cor. vi. 9, 10. and the oath in Ezekiel xxxiii, doth clearly say, "As I live, saith the Lord, I do not desire the death of a sinner, but rather that he be converted, and live." verse 11. In this oath, two parts are joined together, conversion and life. God doth desire, and that with an oath, the conversion of man; therefore, they do not please him, which retain a purpose to sin. Now in this number, we comprise both sins of purposed omission, that is, purposed negligence in a duty; which is contrary to that saying, "This is required, that we be faithful;" 1 Cor. iv. 2. and also purposed ignorance, such as is Pharisaical, and is to be seen in an infinite multitude, which endeavoureth not to search out the true doctrine of the Church, and ignorantly retaineth idols, or doth also further the rage which is used in the defence of idols. Thus much of those falls, whereby the Holy Ghost is shaken off. There be also other sins in the regenerate, who keep faith and a good conscience, which do not corrupt the foundation, neither are sins against the conscience,* but are the relics of original sin; as darkness, doubting, carnal securities, wandering flames of vicious affections, and omissions or ignorances not purposed. Some extenuate these evils, and name them deformities beside the law of God. But this blindness is greatly to be reprov'd; and we must consider both the greatness of the evil in this whole pollution, which is contrary to the law and will of God, and also the greatness of the mercy and benefit of the Son of God, who covereth these great and lamentable wounds in this miserable nature. And Paul

* We take the meaning to be this: That the elect are said to sin not against their whole conscience, or so as sin reigneth in them; but that, albeit they often yield and fall down, yet they rush not into sin with a full purpose and deliberation; and that as yet the Spirit (though for a time it yieldeth to the flesh) doth wrestle and strive in them, till at length, by power from above, it getteth the upper hand again.

commandeth us to "resist those evils by the Spirit:" Eph. vi. 10. that is, Atticus and Scipio do bridle their corrupt affections by reason, but Joseph and Paul do bridle them by the Spirit, that is, by the motions of the Holy Ghost, by true grief, true faith, fear of God, and invocation. Paul, feeling in himself doubts, and other wandering motions, is sorrowful, and by faith persuaded that this pollution is covered by the Mediator, and by the fear of God doth stay himself, that he give no place to anger, or to other wandering motions; and therewithal he doth invoke God, and desire his help, saying, "O Lord, create in me a new heart." Psal. li. 10. When we do after this sort withstand that corruption, which as yet remaineth in the regenerate, these evils are covered, and it is called sin that doth not reign, or venial sin, and the Holy Ghost is not shaken off.

It is evident, that this doctrine concerning the difference of sins, is true, plain, and necessary for the Church. And yet, many know, what manner of intricate disputations are to be found in the books of our adversaries, touching the same, &c. Having thus briefly declared the sum of the doctrine of justification, we should now also declare and confute the arguments, which are objected against this judgment of ours; but because divers men do object divers things; we have only recited our Confession, and offer ourselves to larger declarations in every member of the confession.

XI.—FROM THE CONFESSION OF WIRTEMBERG.

Chapter 4. Of Sin.

We believe and confess that, in the beginning, man was created of God, just, wise, endued with free-will, adorned with the Holy Ghost, and happy; but that afterward, for his disobedience, he was deprived of the Holy Ghost, and made the bondman of Satan, and subject both to corporal and eternal damnation: and that evil did not stay in one only Adam, but was derived into all the posterity. And whereas some affirm, that so much integrity of mind was left to man after his fall, that by his natural strength and good works he is able to convert and prepare himself to faith and the invoking of God, it is flatly contrary to the apostolic doctrine, and the true consent of the Catholic Church. "By one man's trespass evil was derived into all men to condemnation." Rom. v. 18. "When ye were dead in trespasses and sins, wherein in times past ye walked, according to the course of this world, and after the prince, &c." Eph. ii. 1, 2. And a little after, "We were by nature the children of wrath, as

well as others." Verse 3. He saith, "dead in sins," and, "the children of wrath," that is, strangers from the grace of God. But as a man, being corporally dead, is not able by his own strength to repair or convert himself to receive corporal life; so he who is spiritually dead is not able by his own power to convert himself to receive spiritual life. Augustine saith, 'The Lord, that he might answer Pelagius to come, doth not say, Without me ye can hardly do any thing; but he saith, Without me ye can do nothing. And that he might also answer these men that were to come, in the very same sentence of the Gospel, he doth not say, Without me ye cannot perfect, but, Without me ye cannot do, any thing. For if he had said, Ye cannot perfect; then these men might say, We have need of the help of God, not to begin to do good, for we have that of ourselves, but to perfect it.' And a little after, 'The preparation of the heart is in man, but the answer of the tongue is of the Lord. Men, not well understanding this, are deceived, thinking that it appertaineth to man to prepare the heart; that is, to begin any good thing without the help of the grace of God. But far be it from the children of promise so to understand it, as, when they heard the Lord saying, Without me ye can do nothing, they should as it were reprove him, and say, Behold, without thee we are able to prepare our hearts; or, when they hear Paul the apostle saying, Not that we are fit to think anything, as of ourselves, they should also reprove him, and say, Behold, we are fit of ourselves, to prepare our hearts, and so consequently to think some good thing.' *Opera. Tom. vii. cont. Duas Epist. Pelag. ad Bonifacium. Lib. 2. Cap. 8.* And again, 'Let no man deceive himself; it is of his own, that he is Satan; it is of God, that he is happy. For what is that, of his own, but of his sin? take away sin, which is thy own, and righteousness, saith he, is of me. For what hast thou, that thou hast not received?' *Tom. ix. In Ioannem. Tract. 49.* Ambrose saith, 'Although it be in man to will that which is evil, yet he hath not power to will that which is good, except it be given him.' *De Invocatione Gentium. Lib. 1. Cap. 9.* Bernard saith, 'If human nature, when it was perfect, could not stand; how much less is it able of itself to rise up again, being now corrupt?' *Homilia 1, de Annuntiat. Beatæ Mariæ.*

THE FIFTH SECTION.

OF ETERNAL PREDESTINATION.

I. — FROM THE LATTER CONFESSION OF HELVETIA.

Chapter 10. Of the Predestination of God, and the Election of the Saints.

God hath from the beginning freely, and of his mere grace, without any respect of men, predestinated or elected the saints, whom he will save in Christ, according to the saying of the Apostle, "And he hath chosen us in him before the foundation of the world:" Eph. i. 4. and again, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given unto us, through Jesus Christ, before the world was, but is now made manifest by the appearance of our Saviour Jesus Christ." 2 Tim. i. 9, 10. Therefore, though not for any merit of ours, yet not without a means, but in Christ, and for Christ, did God choose us; and they who are now engrafted into Christ by faith, the same also were elected. But such as are without Christ were rejected, according to that saying of the Apostle, "Prove yourselves, whether ye be in the faith. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" 2 Cor. xiii. 5. To conclude, the saints are chosen in Christ by God unto a sure end, which end the Apostle declareth, when he saith, "He hath chosen us in him, that we should be holy and without blame before him through love; who hath predestinated us to be adopted through Jesus Christ unto himself, for the praise of his glorious grace." Eph. i. 4—6. And although God knoweth who are his, and now and then mention is made of the small number of the elect, yet we must hope well of all, and not rashly judge any man to be a reprobate: for Paul saith to the Philippians, "I thank my God for you all," (now he speaketh of the whole Church of the Philippians,) "that ye are come into the fellowship of the Gospel; and I am persuaded, that he that hath begun this work in you, will perform it, as it becometh me to judge of you all." Phil. i. 3—7. And when the Lord was demanded, whether there were few that should be saved? he doth not answer and tell them, that few or more should be saved, or damned; but rather he exhorteth every man to "strive to enter in at the strait gate:" Luke xiii. 24. as if he should say, "It is not for you rashly to inquire of these matters, but rather to endeavour that you

may enter into heaven by the strait way. Wherefore we do not allow of the wicked speeches of some, who say, Few are chosen, and seeing I know not whether I am in the number of those few, I will not defraud my nature of her desires. Others there are which say, If I be predestinated and chosen of God, nothing can hinder me from salvation, which is already certainly appointed for me, whatsoever I do at any time ; but if I be in the number of the reprobate, no faith or repentance will help me, seeing the decree of God cannot be changed : therefore all teachings and admonitions are to no purpose. Now, against these men the saying of the Apostle maketh much, “ The servants of God must be apt to teach, instructing them that are contrary-minded, proving if God at any time will give them repentance, that they may come to amendment out of the snare of the devil, which are taken of him at his pleasure.” 2 Tim. ii. 24—26. Beside, Augustine also teacheth, that ‘ Both the grace of free election and predestination, and also wholesome admonitions and doctrines, are to be preached.’ *Lib. de Bono Perseverantiæ. Cap. 14.*

We therefore condemn those who seek elsewhere than in Christ, whether they be chosen from all eternity, and what God hath decreed of them before all beginning. For men must hear the Gospel preached, and believe it. If thou believe, and be in Christ, thou mayest undoubtedly reckon of it, that thou art elected. For the Father hath revealed unto us in Christ his eternal sentence of predestination, as we even now shewed out of the Apostle, in 2 Tim. i. 9, 10. This is therefore above all to be taught and well weighed, what great love of the Father towards us in Christ is revealed. We must hear what the Lord doth daily preach unto us in his Gospel ; how he calleth, and saith, “ Come unto me all ye that labour, and are burdened, and I will refresh you.” Mat. xi. 28. And, “ So God loved the world, that he gave his only-begotten Son for it, that all which believe in him should not perish, but have life everlasting.” John iii. 16. Also, “ It is not the will of the Father, that any of these little ones should perish.” Mat. xviii. 14. Let Christ therefore be our looking-glass, in whom we may behold our predestination. We shall have a most evident and sure testimony that we are written in the book of life, if we communicate with Christ ; and he be ours, and we his, by a true faith. Let this comfort us in the temptation touching predestination, than which there is none more dangerous : that the promises of God are general to the faithful ; in that he saith, “ Ask, and ye shall receive ; every one that asketh,

receiveth:" Luke xi. 9, 10. and to conclude, in that we pray, with all the Church of God, " Our Father which art in heaven:" Mat. vi. 9. and for that in baptism we are ingrafted into the body of Christ, and are fed in his Church, oftentimes, with his flesh and blood, unto everlasting life. Thereby being strengthened, we are commanded to " work out our salvation with fear and trembling," according to that precept of Paul, in Phil. ii. 12.

II.—FROM THE CONFESSION OF BASLE.

Art. 1. Sect. 3. Hereupon we confess, that God, before he had created the world, had chosen all those to whom he would freely give the inheritance of eternal blessedness. Rom. viii. 29, 30. Eph. i. 4—6.

III.—FROM THE CONFESSION OF FRANCE.

Art. 12. We believe that out of this universal corruption and damnation, wherein by nature all men are drowned, God did deliver and preserve some, whom, by his eternal and immutable counsel, of his own goodness and mercy, without any respect of their works, he did choose in Christ Jesus; and others he left in that corruption and damnation, in whom he might as well make manifest his justice, by condemning them justly in their time, as also declare the riches of his mercy in the others. For some are not better than others, till such time as the Lord doth make a difference, according to that immutable counsel which he had decreed in Christ Jesus before the creation of the world: neither was any man able by his own strength to make an entrance for himself to that good, seeing that of our nature we cannot have so much as one right motion, affection, or thought, till God do freely prevent us, and fashion us to uprightness.

IV.—FROM THE CONFESSION OF SCOTLAND.

Article 8. Of Election.

For that same eternal God and Father, who of mere grace elected us in Christ Jesus his Son, before the foundation of the world was laid, Eph. i. 11, 12. appointed him to be our head, our brother, our Pastor, and great Bishop of our souls. Heb. ii. 11, 12. But because that the enmity betwixt the justice of God and our sins was such, that no flesh by itself could, or might, have attained unto God: it behoved that the Son of God should descend unto us, and take himself a body of our body, flesh of our flesh, and bone of our bones, and so become the perfect Mediator betwixt God and man; 1 Tim.

ii. 5. giving power to so many as believe in him, to be the sons of God; John i. 12. as himself doth witness, "I pass up to my Father, and unto your God." John xx. 17. By which most holy fraternity, whatsoever we have lost in Adam, is restored to us again. And for this cause are we not afraid to call God our Father, not so much because he hath created us, (which we have common with the reprobate,) as for that he hath given to us his only Son to be our brother, and given unto us grace to acknowledge and embrace him for our Mediator, as before is said. It behoved further the Messiah and Redeemer to be very God, and very man; because he was to bear the punishment due for our transgressions, and to present himself in the presence of his Father's judgment, as in our person, to suffer for our transgression and disobedience, Isa. liii. 8. by death to overcome him that was author of death. Heb. ii. 14. But because the only Godhead could not suffer death, neither yet could the only manhood overcome the same, he joined both together in one person, that the imbecility of the one should suffer, and be subject to death, (which we had deserved,) and the infinite and invincible power of the other, to wit, of the Godhead, should triumph and purchase to us life, liberty, and perpetual victory. And so we confess, and most undoubtedly believe.

V.—FROM THE CONFESSION OF BELGIA.

Art. 16. We believe that God (after that the whole offspring of Adam was cast headlong into perdition and destruction, through the default of the first man) hath declared and shewed himself to be such an one, as he is indeed; namely, both merciful and just: merciful, by delivering and saving those from condemnation and from death, whom, in his eternal counsel, of his own free goodness, he hath chosen in Jesus Christ our Lord, without any regard at all of their works; but just, in leaving others in that their fall and perdition, whereinto they had thrown themselves headlong.

VI.—THE CONFESSION OF AUGSBURG.

(The Augsburg Confession doth so mention Predestination in the 20th Article, the title whereof is, *De Fide*, Of Faith, that it affirmeth it to be a needless thing to dispute of Predestination in the doctrine of Justification by Faith. Which in what sort it may be said, we have declared in our Observation on the Ninth Section, where those words of the Confession are rehearsed.)

VII.—THE CONFESSION OF SAXONY.

(Also, the Saxon Confession doth in the same sense, by the way, make mention of Predestination and Election, about the end of the 3rd Article, where it treateth of Faith; which part we have therefore placed in the Ninth Section.)

 THE SIXTH SECTION.

OF THE RECOVERING OR DELIVERING OF MAN FROM THE FALL, BY JESUS CHRIST ALONE; OF THE PERSON, NATURES, AND OFFICE OF CHRIST; AND OF THE WORKS OF REDEMPTION.

I.—FROM THE LATTER CONFESSION OF HELVETIA.

Chapter 11. Of Jesus Christ, being true God and Man, and the only Saviour of the World.

Moreover, we believe and teach, that the Son of God, our Lord Jesus Christ, was from all eternity predestinated and fore-ordained of the Father to be the Saviour of the world. And we believe that he was begotten, not only then, when he took flesh of the Virgin Mary, nor yet a little before the foundations of the world were laid; but before all eternity; and that of the Father, after an unspeakable manner. For Isaiah saith, (liii. 8.) "Who can tell his generation?" And Micah saith, (v. 2.) "Whose egress hath been from everlasting." And John saith, (i. 1.) "In the beginning was the Word, and the Word was with God, and God was the Word, &c." Therefore the Son is co-equal and consubstantial with the Father, as touching his divinity: true God, not by name only, or by adoption, or by special favour, but in substance and nature. Phil. ii. 6. Even as the Apostle saith elsewhere, "This is the true God, and life everlasting." 1 John v. 20. Paul also saith, "He hath made his Son the heir of all things, by whom also he made the world: the same is the brightness of his glory, and the engraved form of his person, bearing up all things by his mighty word." Heb. i. 2, 3. Likewise in the Gospel the Lord himself saith, "Father, glorify thou me with thyself, with the glory which I had with thee before the world was." John xvii. 5. Also elsewhere it is written in the Gospel, "The Jews

sought how to kill Jesus, because he said that God was his Father, making himself equal with God." John v. 18. We therefore do abhor the blasphemous doctrine of Arius, and all the Arians, uttered against the Son of God; and especially the blasphemies of Michael Servetus the Spaniard, and of his complices, which Satan by them hath as it were drawn out of hell, and most boldly and impiously spread abroad throughout the world against the Son of God.

We teach also and believe, that the eternal Son of the eternal God was made the Son of man, of the seed of Abraham and David; Mat. i. 1—25. not by the mean of any man, as Ebion affirmed; but that he was most purely conceived by the Holy Ghost, and was born of Mary, who was always a virgin, even as the history of the Gospel doth declare. And Paul saith, "He took in no sort the angels, but the seed of Abraham." Heb. ii. 16. And John the Apostle saith, "He that believeth not that Jesus Christ is come in the flesh, is not of God." 1 John iv. 3. The flesh of Christ, therefore, was neither flesh in shew only, nor yet flesh brought from heaven, as Valentinus and Marcion dreamed. Moreover, our Lord Jesus Christ had not a soul without sense and reason, as Apollinaris thought; nor flesh without a soul, as Eunomius did teach: but a soul with its reason, and flesh with its senses; by which senses he felt true griefs in the time of his passion, even as he himself witnessed when he said, "My soul is heavy even to death:" Mat. xxvi. 38. and, "My soul is troubled, &c." John xii. 27.

We acknowledge, therefore, that there be in one and the same Jesus Christ our Lord, two natures, the divine and the human nature; and we say that these two are so conjoined or united, that they are not swallowed up, confounded, or mingled together, but rather united or joined together in one person, the proprieties of each nature being safe and remaining still: so that we do worship one Christ our Lord, and not two; I say, one, true, God and man; as touching his divine nature, of the same substance with the Father, and as touching his human nature, of the same substance with us, and "like unto us in all things, sin only excepted." Heb. iv. 15. As therefore we detest the heresy of Nestorius, which maketh two Christs of one, and dissolveth the union of the person; so do we curse the madness of Eutiches, and of the Monothelites, or Monophysites, who overthrow the propriety of the human nature. Therefore we do not teach that the divine nature in Christ did suffer, or that Christ according to his human nature is yet in the world, and so in every place. For we do neither think nor teach, that the

body of Christ ceased to be a true body after his glorifying, or that it was deified, and so deified that it put off its properties, as touching body and soul, and became altogether a divine nature, and began to be one substance alone : and, therefore, we do not allow or receive the unwitty subtleties, and the intricate, obscure, and inconstant disputations of Schuenkfeldt, and such other vain janglers about this matter ; neither are we Schuenkfeldians. Moreover, we believe, that our Lord Jesus Christ did truly suffer and die for us in the flesh, as Peter saith ; 1 Pet. iv. 1. We abhor the most horrible madness of the Jacobites, and all the Turks, which abandon the passion of our Lord. Yet we deny not but that “ the Lord of glory (according to the saying of Paul,) was crucified for us.” 1 Cor. ii. 8. For we do reverently and religiously receive and use the communication of expressions drawn from Scripture, and used of all antiquity in expounding and reconciling places of Scripture, which at the first sight seem to disagree one from another.

We believe and teach that the same Lord Jesus Christ, in that true flesh in which he was crucified and died, rose again from the dead ; and that he did not rise up another flesh instead of that which was buried, nor took a spirit instead of flesh, but retained a true body : therefore whilst that his disciples thought that they did see the spirit of their Lord Christ, he shewed them his hands and feet, which were marked with the prints of the nails and wounds, saying, “ Behold my hands and my feet, for I am he indeed : handle me and see ; for a spirit hath not flesh and bones, as ye see me have.” Luke xxiv. 39.

We believe that our Lord Jesus Christ, in the same his flesh, did ascend above all the visible heavens into the very highest heaven, that is to say, the seat of God and of the blessed spirits, unto the right hand of God the Father. Which, although it do signify an equal participation of glory and majesty, yet it is also taken for a certain place ; of which the Lord, speaking in the Gospel, saith, that “ He will go and prepare a place for his.” John xiv. 2. Also the apostle Peter saith, “ The heavens must contain Christ, until the time of restoring of all things.” Acts iii. 21. And out of heaven the same Christ will return unto judgment, even then, when wickedness shall chiefly reign in the world, and when Antichrist, having corrupted true religion, shall fill all things with superstition and impiety, and shall most cruelly destroy the church with fire and bloodshed. Now Christ shall return to redeem his, and to abolish Antichrist by his coming, and to judge the quick and the dead. Acts xvii. 31. For the dead

shall arise, and "those which shall be found alive in that day" (which is unknown unto all creatures) "shall be changed in the twinkling of an eye." 1 Cor. xv. 51, 52. And all the faithful shall be taken up to meet Christ in the air; 1 Thess. iv. 17. that thenceforth they may enter with him into heaven, there to live for ever: 2 Tim. ii. 11. but the unbelievers, or ungodly, shall descend with the devils into hell, there to burn for ever, and never to be delivered out of torments. Mat. xxv. 41. We therefore condemn all those which deny the true resurrection of the flesh, and those which think amiss of the glorified bodies; as did Joannes Hieresolymitanus, against whom Jerome wrote. We also condemn those which have thought that both the devils and all the wicked shall at the length be saved, and have an end of their torments: for the Lord himself hath absolutely set it down, that, "Their fire is never quenched, and their worm never dieth." Mark ix. 44. Moreover we condemn the Jewish dreams, that before the day of judgment there shall be a golden world in the earth; and that the godly shall possess the kingdoms of the world, their wicked enemies being trodden under foot: for the Evangelical truth, Matthew xxiv. and xxv., and Luke xxi., and the Apostolic doctrine in the Second Epistle to the Thessalonians, ii., and in the Second Epistle to Timothy, iii. and iv., are found to teach far otherwise.

Furthermore, by his passion or death, and by all those things which he did and suffered for our sakes from the time of his coming in the flesh, our Lord reconciled his heavenly Father unto all the faithful; Rom. v. 10. purged their sin; Heb. i. 3. spoiled death, broke in sunder condemnation and hell, and by his resurrection from the dead, brought again and restored life and immortality. 2 Tim. i. 10. For he is our righteousness, life, and resurrection; John vi. 44. and, to be short, he is the fulness and perfection, the salvation and most abundant sufficiency, of all the faithful. For the Apostle saith, "So it pleaseth the Father that all fulness should dwell in him:" Col. i. 19. and, "In him ye are complete." Col. ii. 10.

For we teach and believe that this Jesus Christ our Lord is the only and eternal Saviour of mankind, yea, and of the whole world;* in whom are saved by faith all that ever were saved before the law, under the law, and in the time of the Gospel, and so many as shall

* This which is said distinctly of saving the whole world, we take to be meant of the restoring of the world at the last; wherein, notwithstanding, men must not hearken to vain speculations, which are beside the word of God.

yet be saved to the end of the world. For the Lord himself in the Gospel saith, " He that entereth not in by the door into the sheep-fold, but climbeth up another way, he is a thief and a robber : " John x. 1. " I am the door of the sheep." verse 7. And also in another place of the same Gospel he saith, " Abraham saw my day, and rejoiced." John viii. 56. And the apostle Peter saith, " Neither is there salvation in any other, but in Christ ; for among men there is given no other name under heaven whereby they might be saved." Acts iv. 12. We believe, therefore, that through the grace of our Lord Christ we shall be saved, even as our fathers were. For Paul saith, that " All our fathers did eat the same spiritual meat, and drink the same spiritual drink ; for they drank of the spiritual rock that followed them, and that rock was Christ." 1 Cor. x. 3, 4. And therefore we read that John said, that " Christ was that Lamb which was slain from the beginning of the world : " Rev. xiii. 8. and that John Baptist witnesseth, that " Christ is that Lamb of God that taketh away the sins of the world." John i. 29. Wherefore we do plainly and openly profess and preach, that Jesus Christ is the only Redeemer and Saviour of the world, the King and High Priest, the true and looked for Messiah, that holy and blessed one (I say) whom all the shadows of the law, and the prophesies of the prophets, did prefigure and promise ; and that God did supply and send him unto us, so that now we are not to look for any other. And now there remaineth nothing, but that we all should give all glory to him, believe in him, and rest in him only, contemning and rejecting all other aids of our life. For they are fallen from the grace of God, and make Christ of no value unto themselves, who-soever they be that seek salvation in any other things besides Christ alone. Gal. v. 4.

And, to speak many things in few words, with a sincere heart we believe, and with liberty of speech we freely profess, whatsoever things are defined out of the holy Scriptures, and comprehended in the Creeds, and in the Decrees of those four first and most excellent Councils, holden at Nice, Constantinople, Ephesus, and Chalcedon, together with blessed Athanasius' Creed, and all other Creeds like to these, touching the mystery of the incarnation of our Lord Jesus Christ ; and we condemn all things contrary to the same. And thus do we retain the Christian, sound, and Catholic faith, whole and inviolable, knowing that nothing is contained in the fore-said Creeds, which is not agreeable to the word of God, and maketh wholly for the sincere declaration of the faith.

II.—FROM THE FORMER CONFESSION OF HELVETIA.

Art. 10. The eternal Counsel of the restoring of Man.

And though man by this fault was adjudged to damnation, and had incurred most just wrath, yet God the Father never ceased to have a care over him; the which is manifested by the first promises, by the whole law, (which as it is holy, and good, teaching us the will of God, righteousness, and truth, so doth it work anger, and stir up, not extinguish, sins in us, not through its own fault, but by ours,) and by Christ, ordained and exhibited for this purpose.

Art. 11. Of Jesus Christ, and those benefits which we reap by Him.

This Christ, the true Son of God, being true God and true man, was made our brother, when, according to the time appointed, he had taken upon him whole man, (that is, consisting of soul and body,) and in one indivisible person united two natures, (yet were not these natures confounded,) that he might restore us, being dead, to life, and make us fellow-heirs with himself. He, taking flesh of the most pure Virgin Mary, the Holy Ghost working together, flesh (I say) sacred by the union of the Godhead, and like unto ours in all things, sin only excepted, (because it behoved our sacrifice to be unspotted,) gave the same flesh to death, for the purgation of all sin.

The same Christ, as he is to us the full and perfect hope and trust of our immortality, so he placed his flesh, being raised up from death into heaven, at the right hand of his Almighty Father. This Conqueror, having triumphed over death, sin, and all the infernal devils, sitting as our Captain, Head, and chief High Priest, doth defend and plead our cause continually, till he do reform us to that image after which we were created, and bring us to the fruition of life everlasting. And we look for him to come in the end of the world, a true and upright Judge, and to give sentence upon all flesh, (being first raised up to that judgment,) and to advance the godly above the sky, and to condemn the wicked, both in soul and body, to eternal destruction.

Who, as he is the only Mediator, Intercessor, sacrifice, and also our High Priest, Lord, and King; so we do acknowledge, and with the whole heart believe, that he alone is our atonement, redemption, sanctification, expiation, wisdom, protection, and deliverance: simply herein rejecting all means of our life and salvation, beside this

Christ alone.* (The latter part of this Article, we placed also in the Second Section, which entreateth of the Only Mediator.)

III.—FROM THE CONFESSION OF BASLE.

Art. 4. Of Christ being true God and true Man.

We believe and confess constantly, that Christ in the time hereunto appointed, according to the promise of God, was given to us of the Father; and that so the Eternal Word of God was made flesh; that is, that this Son of God, being united to our nature in one person, was made our brother, that we, through him, might be made partakers of the inheritance of God.

We believe, that this Jesus Christ was conceived of the Holy Ghost; Matt. i. 20. born of the pure and undefiled Virgin Mary; Luke ii. 7. that he suffered under Pontius Pilate, was crucified, and died for our sins; and that so, by the one oblation of himself, he did satisfy God our heavenly Father for us, and reconcile us to him; and thus by his death did triumph, and overcome the world, death, and hell. Moreover, that according to the flesh he was buried, descended into hell, and the third day rose again from the dead. These things being sufficiently approved, that he in his soul and body ascended into heaven, and sitteth there at the right hand, that is, in the glory of God the Father Almighty; and from thence shall come to judge the quick and the dead. Moreover, that he sent to his disciples, according to his promise, the Holy Ghost, in whom we believe, even as we do believe in the Father, and in the Son.

Art. 9. Of the Last Day.

We believe, that the last Judgment shall be, wherein our flesh shall rise again, and every man, according as he hath done in this life, shall receive of Christ the Judge: to wit, eternal life, if he hath shewed forth the fruits of faith, which are the works of righteousness, out of a true faith, and unfeigned love; and eternal fire, if he hath committed good or evil, without faith and love. Rom. ii. 5—11. 2. Cor. v. 10. John v. 29.

IV.—FROM THE CONFESSION OF BOHEMIA, OR THE WALDENSES

Chapter 4. Towards the middle. Neither hath any man, of all things whatsoever, any thing at all whereby he may deliver, set free, or redeem himself from his sins and condemnation, without Christ;

* See the First Observation upon this Confession, in the Second Section, where these very same words are set down.

John xv. 5. by whom alone, they which truly believe, are freed from sin, from the tyranny and prison of the devil, from the wrath of God, and from death and everlasting torments. And a little after, towards the end of the said Chapter 4: Together with this point, and after it, considering that both the matter itself, and order of teaching so requireth; the ministers of the Church teach us, after our fall, to acknowledge the promise of God, the true word of grace, and the holy Gospel, brought to us from the Privy Council of the Holy Trinity, concerning our Lord Christ, and our whole salvation purchased by him.

Of these promises, there be three principal, wherein all the rest are contained. The first was made in Paradise, in these words: "I will put enmity between thee and the woman, and between thy seed and her seed. He shall break thine head, and thou shalt bruise his heel." Gen. iii. 15. The second was made to Abraham; Gen. xii. 2, 3. which afterwards Jacob, Gen. xlix. 10. and Moses, Deut. xviii. 15. did renew. The third to David, Psalm lxxxix. 20. which the prophets recited and expounded. In these promises are described and depicted, those most excellent and principal works of Christ our Lord, which are the very ground-work whereon our salvation standeth, by which he is our Mediator and Saviour: namely, his conception in the womb of the Virgin Mary, and his birth of her also, for he was made the seed of the woman; also his afflictions, his rising again from death, his sitting at the right hand of God, where he hath obtained the dignity of a Priest and King: of which thing, the whole life of David was a certain type; for which cause, the Lord calleth himself another David, and a Shepherd. Ezek. xxxiv. 23. And this was the Gospel of those holy men, before the law was given, and since.

And Chapter 6, a little from the beginning. For this is very certain, that after the fall of Adam, no man was able to set himself at liberty out of the bondage of sin, death, and condemnation, or come to be truly reconciled unto God, but only by that one Mediator between God and man, Christ Jesus, (through a lively faith in him;) who alone, by his death and blood-shedding, takes from us the image of sin and death, and puts upon us, by faith, the image of righteousness and life. "For he was made unto us of God, wisdom, righteousness, sanctification, and redemption." 1 Cor. i. 30.

But first men are taught, that these things are to be believed concerning Christ; namely, that he is eternal, and of the nature of

his Heavenly Father; the only-begotten Son, begotten from everlasting, and so, together with the Father, and the Holy Ghost, one, true, and indivisible God, the eternal, not created Word, the brightness and the image, or engraven form, of the person of his Father, by whom all things, as well those things which may be seen, as those which cannot be seen, and those things which are in heaven, and those which are in the earth, were made and created. John. i. 1—3. Heb. i. 1—4. Col. i. 15—18.

Moreover, that he is also a true and natural man, our brother in very deed; who hath a soul and a body, that is, true and perfect human nature, which, by the power of the Holy Ghost, he took, without any sin, of Mary, a pure Virgin; according as St. John saith, “The Word was made flesh.” John i. 14.

And thus of these two natures, their properties not being changed nor confounded, yet, by a wonderful communication thereof, there is made one indivisible person, one Christ, Immanuel, our King and Priest, our Redeemer, our Mediator, and perfect Reconciler, full of grace and truth; so that “Of his fulness we all do take grace for grace: for the law was given by Moses, but grace and truth was ordained and exhibited by Jesus Christ,” John i. 16, 17. being God and man in one person.

This grace and truth are our men taught to acknowledge, and by faith to behold, in all those saving and wonderful works or affections of Christ, which, according to the meaning of the holy Scripture, are by a steadfast faith to be believed and professed; such as are his coming down from heaven, his conception, birth, torments, death, burial, resurrection, ascension unto heaven, sitting at the right hand of God, and his coming again from thence to judge both the quick and the dead. In these principal affections, as in a chest wherein treasure is kept, are all those wholesome fruits of our true justification laid up, and are taken out from thence for the elect, and those which do believe, that in spirit and conscience they may be partakers thereof through faith; which all hereafter, at the day of our joyful resurrection, shall be fully and perfectly bestowed upon us.

And towards the end of this Chapter 6, these words are added:— In this Chapter also particularly, and for necessary causes, to shun and avoid many pernicious and antichristian deceits, it is taught concerning Christ his presence;* namely, that our Lord Christ,

* Concerning the presence of Christ in his Church, ever since his Ascension, and so to continue until his Second Coming; we teach this in plain and evident

according to his bodily conversation, is not amongst us any longer in this world, neither will be unto the end of the world, in such sort and manner as he was here conversant amongst us in his mortality, and wherein he was betrayed and crucified; nor yet in the form of his glorified body, which he assumed at his resurrection, and in which he appeared to his disciples, and, the fortieth day after his resurrection, departing from them, ascended manifestly into heaven. Acts i. 9. For after this manner of his presence and company, he is in the high place, and with his Father in heaven, where all tongues profess him to be the Lord. And every faithful one of Christ must believe that he is there, and worship him there, according to the Scriptures: as also that part of the Catholic Christian faith doth expressly witness, which is this, "He ascended into heaven, he sitteth at the right hand of God the Father Almighty;" also that other article, "From thence shall he come" (that is from an higher place, out of heaven, with his angels) "to judge both the quick and the dead." So doth Paul also say, "The Lord himself shall descend from heaven with a shout, and with the voice of an Archangel, and with the trump of God." 1 Thes. iv. 16. And St. Peter saith, "Whom heaven must contain, until the time that all things be restored." Acts iii. 21. And the Evangelist Mark, "But when the Lord had spoken with them, he was taken up again into heaven, and sitteth at the right hand of God:" Mark xvi. 19. and the angels which were there present, when he was taken up into heaven, said, "This Jesus, which is taken up from you into heaven, shall so come again, as ye have seen him go into heaven." Acts i. 11.

Furthermore, this also do our men teach; that the self-same Christ, very God and very man, is also with us here in this world, but after a diverse manner from that kind of presence which we

words, (and we do not think that the brethren are of any other mind in this point :) namely, that the person of Christ may not be divided, but that both the substance of the natures, and their essential properties, ought evermore of necessity to be kept and retained. And therefore, that Christ, according to his Deity, is truly and essentially with us in the earth, as he is also in heaven, not only as filling a place, (in which manner he is everywhere,) but also by his peculiar saving virtue, in respect whereof he is said not only to be, but also to dwell, in the saints alone, and in none else. But according to the human nature, being above the heavens, he is neither visibly nor invisibly now in the earth, but only by his effectual working and most mighty power, when as the Godhead, by means of the communication of his humanity with us spiritually by faith, worketh that in the believers, which he worketh to their salvation.

named before; that is, after a certain spiritual manner, not object to our eyes, but such an one as is hid from us, which the flesh doth not perceive, and which yet is very necessary for us to our salvation, that we may be partakers of him; whereby he offereth and communicateth himself unto us, that he may dwell in us, and we in him. And this truly he doth by the Holy Ghost, whom in his own place (that is, instead of his own presence, whereby he was bodily amongst us) he promised that he would send unto his Church, and that he would still abide with it by the same Spirit in virtue, grace, and his wholesome truth, at all times, even until the end of the world; Matt. xxviii. 20. when he said thus: "It is good for you that I go hence; for except I go hence, the Comforter will not come unto you: but if I go away, I will send him unto you." John xvi. 7. And again, "I will pray the Father, and he shall give you another Comforter," (that is, another kind of Comforter than I am,) "that he may abide in you for ever, even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you. I will not leave you comfortless, but I will come to you;" namely, by the self-same Spirit of truth. John xiv. 16—18.

Now then, even as our Lord Christ, by his latter kind of presence, being not visible, but spiritual, is present in the ministers of the Church, in the word, and in the sacraments; even so also, by the self-same ministers, word, and sacraments, he is present with his Church: and by these means do the elect receive him through inward faith in their heart; and do therefore join themselves together with him, that he may dwell in them, and they in him, after such a sort, as is not apparent, but hidden from the world, even by that faith spiritually; that is to say, in their souls and hearts, by the Spirit of truth: of whom our Lord saith, "He abideth with you, and shall be in you;" and, "I will come again unto you." John xiv. 17, 18.

This judgment and declaration of our faith is not new, or now first devised, but very ancient. For that this was commonly taught and meant in the Church of old, it is plain and evident by the writings of the ancient Fathers of the Church, and by that decree, wherein it is thus written; (and they are the words of St. Augustine :) 'Our Lord is above until the end of the world, but the truth of the Lord is here also: for the body of the Lord, wherein he rose again, must of necessity be in one place, but his truth is dispersed every where.' *Tractatus 30 in Joannem. Cap. 1. Distinct. 6.*

V.—FROM THE CONFESSION OF FRANCE.

Art. 13. We believe, that whatsoever is requisite to our salvation, is offered and communicated unto us now at length, in that one Jesus Christ, as in him who, being given to save us, is also “made unto us wisdom, righteousness, sanctification, and redemption,” 1 Cor. i. 30. insomuch that whosoever doth swerve from him, doth renounce the mercy of the Father, that is, our only refuge.

Art. 14. We believe, that Jesus Christ, being the wisdom and eternal Son of the Father, took upon him our nature; so that he is one person, God and man: man, I say, that might suffer both in soul and also in body, and “made like unto us in all things, sin only excepted;” Heb. iv. 15. for that his flesh was indeed the seed of Abraham and David, howbeit, by the secret and incomprehensible power of the Holy Ghost, it was conceived in due time in the womb of that blessed Virgin. And therefore we detest, as contrary to that truth, all those heresies wherewith the churches were troubled in times past: and specially, we detest those devilish imaginations of Servetus, who gave to our Lord Jesus Christ an imaginary Deity, whom he said to be the idea and pattern of all things, and the counterfeit or figurative Son of God; to conclude, he framed him a body compacted of three elements uncreated, and therefore he did mingle and overthrow both his natures.

Art. 15. We believe, that in one and the same person, which is Jesus Christ, those two natures are truly and inseparably so conjoined, that they be also united; either of those natures, nevertheless, retaining its distinct propriety: so that, even as in this divine conjunction, the nature of the Word, retaining its proprieties, remained uncreate, infinite, and filling all places; so also, the human nature remained, and shall remain for ever, finite, having its natural form, dimension, and also propriety; as from the which, the resurrection and glorification, or taking up to the right hand of the Father, hath not taken away the truth of the human nature. Therefore, we do so consider Christ in his Deity, that we do not spoil him of his humanity.

Art. 16. We believe, that God did declare his infinite love and goodness towards us in this, that he hath sent his Son, who should die, and rise again, and fulfil all righteousness, that he might purchase eternal life for us.

Art. 17. We believe, that by that only sacrifice, which Jesus

Christ offered on the cross, we are reconciled to God, that we may be taken for just before him; because we cannot be acceptable to him, nor enjoy the fruit of our adoption, but so far forth as he doth forgive us our sins. Therefore we affirm, that Jesus Christ is our entire and perfect washing; in whose death we obtain full satisfaction; whereby we are delivered from all those sins, whereof we are guilty, and from the which we could not be acquitted by any other remedy.

VI.—FROM THE CONFESSION OF ENGLAND.

Art. 2. We believe, that Jesus Christ, the only Son of the eternal Father, (as long before it was determined, before all beginnings,) when the fulness of time was come, did take of that blessed and pure Virgin, both flesh, and all the nature of man; that he might declare to the world the secret and hid will of his Father; (which will had been laid up from before all ages and generations;) and that he might finish in his human body the mystery of our redemption, and might fasten our sins to the cross, and also that hand-writing which was made against us.

We believe, that for our sakes he died, and was buried; descended into hell; the third day, by the power of his Godhead, returned to life, and rose again; and that the fourth day after his resurrection, whilst his disciples beheld and looked upon him, he ascended into heaven to fulfil all things, and did place in majesty and glory the self-same body, wherewith he was born, wherein he lived on earth, wherein he was jested at, wherein he had suffered most painful torments, and a cruel kind of death, wherein he rose again, and wherein he ascended to the right hand of the Father, above all rule, above all power, all force, all dominion, and above every name that is named, not only in this world, but also in the world to come: and that there he now sitteth, and shall sit till all things be fully perfected. And although the majesty and Godhead of Christ be everywhere abundantly dispersed, yet we believe that his body, as St. Augustine saith, 'must needs be still in one place:' and that Christ hath given majesty unto his own body, but yet hath not taken away from it the nature of a body: and that we must not so affirm Christ to be God, that we deny him to be man: and, as the martyr Vigilius saith, that 'Christ hath left us, touching his human nature, but hath not left us, touching his Divine nature:' and that the same Christ. though he be absent from us, con-

cerning his manhood, yet is ever present with us, concerning his Godhead.

From that place also we believe that Christ shall come again to execute that general judgment, as well of them whom he shall find alive in the body as of them that shall be ready dead.

Art. 18. And therefore, that our only succour and refuge is to fly to the mercy of our Father by Jesus Christ, and assuredly to persuade our minds, that he is the obtainer of forgiveness for our sins; and that, by his blood, all our spots of sin be washed clean: that he hath pacified, and set at one, all things by the blood of his cross: that he, by the same one only sacrifice, which he once offered upon the cross, hath brought to effect, and fulfilled all things: and that for that cause he said, when he gave up the Ghost, It is finished; as though he would signify, that the price and ransom was now fully paid for the sin of mankind.

Art. 19. If there be any, that think this sacrifice not sufficient, let them go, in God's name, and seek a better. We verily, because we know this to be the only sacrifice, are well content with it alone, and look for none other: and, forasmuch as it was to be offered but once, we command it not to be renewed again; and, because it was full, and perfect in all points and parts, we do not ordain, in place thereof, any continual succession of offerings.

Art. 21. To conclude, we believe that this our selfsame flesh, wherein we live, although it die, and come to dust, yet, at the last, shall return again unto life, by the means of Christ's Spirit, which dwelleth in us: and that then, verily, whatsoever we suffer here in the meanwhile for his sake, Christ will wipe away all tears and heaviness from our eyes; and that we through him shall enjoy everlasting life, and shall for ever be with him in glory: so be it.

VII.—FROM THE CONFESSION OF SCOTLAND.

Article 4. Of the Revelation of the Promise.

For this we constantly believe, that God, after the fearful and horrible defection of man from his obedience, did seek Adam again, call upon him, rebuke his sin, convict him of the same, and, in the end, made unto him a most joyful promise; to wit, that the seed of the woman should break down the serpent's head, Gen. iii. 9, 15. that is, he should destroy the works of the devil: which promise, as it was repeated, and made more clear from time to time, Gen. xii. 3. and xv. 5, 6. Isa. vii. 14. so was it embraced with joy, and

most constantly received of all the faithful from Adam to Noah, from Noah to Abraham, from Abraham to David, and so forth to the incarnation of Christ Jesus; all (we mean the faithful fathers under the law) did see the joyful day of Christ Jesus, and did rejoice. John viii. 56.

Article 6. Of the Incarnation of Christ Jesus.

When the fulness of time came, Gal. iv. 4. God sent his Son, his eternal wisdom, the substance of his own glory, into this world, who took the nature of manhood, of the substance of a woman, to wit, of a virgin, and that by operation of the Holy Ghost: Luke i. 31—33. and so was born, the just seed of David, the Angel of the great council of God, the very Messiah promised; whom we acknowledge and confess Emmanuel, very God and very Man, two perfect natures united and joined in one person.

By which our confession, we condemn the damnable and pestilent heresies of Arius, Marcion, Eutiches, Nestorius, and such others, as either did deny the eternity of his Godhead, or the verity of his human nature, or confounded them, or yet divided them.

Article 7. Why it behoved the Mediator to be very God and very Man.

We acknowledge and confess, that this most wondrous conjunction betwixt the Godhead and the manhood in Christ Jesus, did proceed from the eternal and immutable decree of God, whence also our salvation springeth and dependeth.

Article 9. Of Christ's Death, Passion, and Burial.

That our Lord Jesus offered himself a voluntary sacrifice unto his Father for us, Heb. x. 12. that he suffered contradiction of sinners, Heb. xii. 3. that he was wounded and plagued for our transgressions, Isa. liii. 5. that he, being the clean innocent Lamb of God, was condemned in the presence of an earthly judge, that we should be absolved before the tribunal-seat of our God; that he suffered not only the cruel death of the cross, (which was accursed by the sentence of God, Deut. xxi. 23.; Gal. iii. 13.) but also that he suffered for a season the wrath of his Father, which sinners had deserved. But yet we avow that he remained the only well-beloved and blessed Son of the Father, even in the midst of his anguish and torment, which he suffered in body and soul, to make the full satisfaction for the sins of the people. After the which we confess and avow, that

there remaineth no other sacrifice for sin ; Heb. x. 26. which if any affirm, we nothing doubt to avow, that they are blasphemous against Christ's death, and the everlasting purgation and satisfaction purchased to us by the same.

Article 10. Of his Resurrection.

We undoubtedly believe that, insomuch as it was impossible that the dolours of death should retain in bondage the Author of life, Acts iii. 24; Rom. vi. 9. that our Lord Jesus, crucified, dead, and buried, who descended into hell, did rise again for our justification, Rom. iv. 25. and, destroying of him who was the author of death, brought life again to us that were subject to death, and to the bondage of the same. Heb. ii. 14, 15. We know that his resurrection was confirmed by the testimony of his very enemies, Mat. xxviii. 4. by the resurrection of the dead, whose sepulchres did open, and they did arise, and appeared to many, within the city of Jerusalem. Mat. xxvii. 52, 53. It was also confirmed by the testimony of his angels, Mat. xxviii. 5, 6. and by the senses and judgments of his apostles and others, who had conversation, and did eat and drink with him after his resurrection. John xx. 27., and xxi. 7 ; 13.

Article 11. Of his Ascension.

We nothing doubt but the self-same body, which was born of the virgin, was crucified, dead, and buried ; that it did rise again, and ascend into the heavens, Acts i. 9, for the accomplishment of all things ; where, in our names, and for our comfort, he hath received all power in heaven and earth ; Matth. xxviii. 18, where he sitteth at the right hand of the Father, crowned in his kingdom, Advocate, and only Mediator for us. 1 John ii. 1 ; 1 Tim. ii. 5. Which glory, honour, and prerogative he alone amongst the brethren shall possess, till that all his enemies be made his footstool. Psal. cx. 1. As that we undoubtedly believe there shall be a final judgment, to the execution whereof we certainly believe that the same our Lord Jesus shall visibly return, even as he was seen to ascend. Acts i. 11. And then we firmly believe, that the time of refreshing and restitution of all things shall come : Acts iii. 19. insomuch that those that from the beginning have suffered violence, injury, and wrong, for righteousness' sake, shall inherit that blessed immortality, promised from the beginning : but contrariwise, the stubborn, inobedient, cruel oppressors, filthy persons, idolaters, and all sorts of unfaithful, Rev. xxi. 27. shall be cast into the dungeon of utter darkness, where

their worm shall not die, neither yet the fire shall be extinguished. Isaiah lxvi. 24. The remembrance of which day, and of the judgment to be executed in the same, is not only to us a bridle, whereby our carnal lusts are refrained, Isaiah i. 4. but also such inestimable comfort, that neither may the threatening of worldly princes, neither yet the fear of temporal death and present danger, move us to renounce and forsake the blessed society which we the members have with our head and only Mediator Christ Jesus. Whom we confess and avow to be the Messiah promised, the only head of his Church, Col. i. 18. our just Law-giver, our only High Priest, Advocate, and Mediator. Heb. ix. 11 ; 15. and x. 21. In which honours and office if man or angel presume to intrude themselves, we utterly detest and abhor them, as blasphemous to our Sovereign and Supreme Governor, Christ Jesus.

VIII.—FROM THE CONFESSION OF BELGIA.

Art. 17. We believe that our most mighty and gracious God (when he saw that man had thus thrown himself into the damnation both of spiritual and corporal death, and was made altogether miserable and accursed) by his wonderful wisdom and goodness was induced both to seek him, when through fear he had fled from his presence, and also most lovingly to comfort him, giving unto him the promise of his own Son to be born of a woman, which should break the head of the Serpent, and restore him to felicity and happiness.

Art. 18. Moreover, we confess, that God did then at length fulfil his promise, made unto the Fathers, by the mouth of his holy Prophets, when, in his appointed time, he sent his only and eternal Son into the world ; who took upon him the form of a servant, being made like unto men, and did truly take unto him the nature of man, with all infirmities belonging thereunto, (sin only excepted,) when he was conceived in the womb of the blessed Virgin Mary, by the power of the Holy Ghost, without any means of man. The³ which nature of man he put on him, not only in respect of the body, but also in respect of the soul ; for he had also a true soul, to the intent he might be true and perfect man. For seeing that as well the soul, as the body of man, was subject to condemnation, it was necessary that Christ should take upon him as well the soul, as the body, that he might save them both together. Therefore, contrary to the heresies of the Anabaptists, (which deny that Christ did take upon him the flesh of man,) we confess that Christ

was partaker of flesh and blood, as the rest his brethren were ; that he came from the loins of David, according to the flesh ; I say, that he was made of the seed of David, according to the same flesh ; and that he was the fruit of a Virgin's womb, born of a woman, the branch of David, a flower of the root of Jesse, coming of the tribe of Judah, and of the Jews themselves, according to the flesh ; and to conclude, the true seed of Abraham and David, the which seed of Abraham he took upon him, being made in all things like unto his brethren, sin only excepted, as hath been said before ; so that he is indeed our true Emmanuel, that is, God with us.

Art. 19. We believe also, that the person of the Son was, by this conception, inseparably united and coupled with the human nature ; yet so, that there be not two Sons of God, nor two persons, but two natures joined together in one person :* both which natures do still retain their own properties. So that, as the Divine nature hath remained always uncreated, without beginning of days or term of life, filling both heaven and earth ; so the human nature hath not lost his properties, but hath remained still a creature, having both beginning of days and a finite nature. For whatsoever doth agree unto a true body, that it still retaineth : and although Christ, by his resurrection, hath bestowed immortality upon it, yet notwithstanding, he hath neither taken away the truth of the human nature, nor altered it. For both our salvation, and also our resurrection, dependeth upon the truth of Christ's body. Yet these two natures are so united and coupled in one person, that they could not, no not in his death, be separated one from the other. Wherefore that which in his death he commended unto his Father, was indeed a human spirit, departing out of his body ; but in the the mean season, the Divine nature did always remain joined to the human, even then when he lay in the grave ; so that his Deity was no less in him at that time, than when as yet he was an infant, although for a small season it did not shew forth itself. Wherefore, we confess that he is true God, and true man ; true God, that by his power he might overcome death ; and true man, that in the infirmity of his flesh he might die for us.

Art. 20. We believe, that God, which is both perfectly merciful, and perfectly just, did send his Son to take upon him that nature, which through disobedience had offended, that, in the selfsame nature, he might satisfy for sin, and, by his bitter death and passion,

* That is, united hypostatically or personally.

pay the punishment that was due unto sin. God, therefore, hath declared and manifested his justice in his own Son, laden with our iniquities; but hath most mercifully poured forth and declared his gracious goodness unto us, guilty wretches, and worthy of condemnation; whilst in his incomprehensible love towards us, he hath delivered up his Son unto death for our sins, and raised him up again from death, for our justification, that by him we might obtain immortality and life everlasting.

Art. 21. We believe, that Jesus Christ is that High Priest, appointed to that office eternally, by the oath of his Father, according to the order of Melchisedec, which offered himself in our name before his Father, with a full satisfaction, for the pacifying of his wrath, laying himself upon the altar of the cross, and hath shed his blood for the cleansing of our sins, as the Prophets had foretold. For it is written, that "The chastisement of our peace was laid upon the Son of God, and by his wounds we are healed;" Isaiah liii. 5. also that "He was carried as a sheep unto the slaughter;" verse 7. reputed amongst sinners and unjust; verse 12. and condemned of Pontius Pilate, as a malefactor, though before he had pronounced him guiltless. Therefore, he payed that which he had not taken: and, being just, suffered in soul and body for the unjust, in such sort, that, feeling the horror of those punishments that were due unto our sins, "He did sweat water and blood;" Luke xxii. 44. and at length cried out, "My God, my God, why hast thou forsaken me?" Matt. xxvii. 46. All which he suffered for the remission of our sins. Wherefore, we do not without just cause profess, with Paul, that "We know nothing but Jesus Christ, and him crucified;" 1 Cor. ii. 2. and that "We do account all things as dung, in respect of the excellency of the knowledge of Christ Jesus our Lord:" Phil. iii. 8. finding, in his wounds and stripes, all manner of comfort that can be desired. Wherefore, there is no need, that either we should wish for any other means, or devise any of our own brains, whereby we might be reconciled unto God, besides this "One oblation once offered, by the which all the faithful, which are sanctified, are consecrated, or perfected for ever." Heb. x. 14. And this is the cause, why he was called of the Angel, Jesus, that is to say, a Saviour, "Because he shall save his people from their sins." Matt. i. 21.

Art. 37. Last of all, we do believe out of the word of God, that our Lord Jesus Christ (when the time appointed by God, but unto all creatures unknown, shall come, and the number of the elect shall

be accomplished) shall come again from heaven, and that after a corporal and visible manner, as heretofore he hath ascended, being adorned with great glory and majesty, that he may appear as Judge of the quick and the dead, the whole world being kindled with fire and flame, and purified by it. Then, all creatures, and as well men, as women, and children, as many as have been from the beginning, and shall be to the end of the world, shall appear before this high Judge, being summoned thither by the voice of Archangels, and the trumpet of God. For all that have been dead shall then rise out of the earth, the soul and spirit of every one being joined and coupled together again to the same bodies, wherein before they lived. They moreover, which shall be alive at the last day, shall not die the same death that other men have done; but in a moment, and in the twinkling of an eye, they shall be changed from corruption to an incorruptible nature. Then the books shall be opened, namely, the books of every man's conscience: and the dead shall be judged according to those things which they have done in this world, either good or evil. Moreover, then shall men render an account of every idle word which they have spoken, although the world do now make but a sport and jest at them. Finally, all the hypocrisy of men, and the deepest secrets of their hearts, shall be made manifest unto all; so that worthily, the mere remembrance of this Judgment shall be terrible and fearful to the wicked and reprobate. But of the godly and elect it is greatly to be wished for, and is unto them of exceeding comfort. For then shall their redemption be fully perfected, and they shall reap most sweet fruit and commodity of all those labours and sorrows, which they have suffered in this world. Then, I say, their innocence shall be openly acknowledged of all: and they likewise shall see that horrible punishment which the Lord will execute upon those, that have most tyrannically afflicted them in this world with divers kinds of torments and crosses. Furthermore, the wicked, being convinced by the peculiar testimony of their own conscience, shall indeed be made immortal; but with this condition, that they shall burn for ever in that eternal fire, which is prepared for the devil. On the contrary side, the elect and faithful shall be crowned with the crown of glory and honour, whose names the Son of God shall confess before his Father and the Angels. And "then shall all tears be wiped from their eyes;" Rev. xxi. 4. then their cause, which now is condemned of heresy and impiety by the Magistrates and Judges of this world, shall be acknowledged to be the cause of the Son of God: and the Lord shall of his free mercy

reward them with so great glory, as no man's mind is able to conceive. Therefore, we do with great longing expect that great day of the Lord, wherein we shall most fully enjoy all those things which God hath promised unto us, and through Jesus Christ our Lord be put into full possession of them for evermore.

IX.—FROM THE CONFESSION OF AUGSBURG.

Article 3.

Also, they teach that the Word, that is, the Son of God, took unto him man's nature, in the womb of the blessed Virgin Mary, so that the two natures, the Divine and the human, inseparably joined together in the unity of one person, are one Christ, true God and true man: who was born of the Virgin Mary, did truly suffer, was crucified, dead, and buried, that he might reconcile his Father unto us, and might be a sacrifice, not only for the original sin, but also for all actual sins, of men. The same also descended into hell, and did truly rise again the third day. Afterward he ascended into heaven, that he might sit at the right hand of the Father, and reign for ever, and have dominion over all creatures, sanctify those that believe in him, by sending the Holy Spirit into their hearts, and give everlasting life to such as he had sanctified. The same Christ shall openly come again, to judge them that are found alive, and the dead raised up again, according to the Creed of the Apostles.

In the end of this Article, (after these words, By sending the Holy Spirit into their hearts,) these words are found in some Editions:—

By sending his Spirit into their hearts, which may rule, comfort, and quicken them, and defend them against the devil, and the power of sin. The same Christ shall openly come again, to judge the quick and the dead, &c. according to the Creed of the Apostles.

Article 17.

Also they teach, that, in the end of the world, Christ shall appear to judgment, and shall raise up all the dead, and shall give unto men (to wit, to the godly and elect) eternal life, and everlasting joys; but the ungodly and the devils shall he condemn unto endless torments.

Also we condemn the Origenists, who imagined, that the devil and the damned creatures should one day have an end of their pains.

After the first period of this Article, this is thus found elsewhere :—

They condemn the Anabaptists, that are of opinion, that the damned men and the devils shall have an end of their torments. They condemn others also, which spread abroad Jewish opinions, that, before the resurrection of the dead, the godly shall get the sovereignty in the world, and the wicked be brought under in every place.

X.—FROM THE CONFESSION OF SAXONY.

Hitherto pertaineth a part of the Third Article.

The Son of God, our Lord Jesus Christ, who is the Image of the Eternal Father, is appointed our Mediator, Reconciler, Redeemer, Justifier, and Saviour. By the obedience and merit of him alone, the wrath of God is pacified, as it is said, “Whom he set forth to be a reconciliation through faith in his blood:” Rom. iii. 25. and, “It is impossible, that the blood of bulls should take away sins;” Heb. x. 4. “But he, offering one sacrifice for sins, for ever sitteth at the right hand of God, &c.” verse 12. And although we do not see as yet,* in this our infirmity, the causes of this wonderful counsel, why mankind was to be redeemed after this sort, (but we shall learn them hereafter in all eternity,) yet these principles are now to be learned.

In this sacrifice, there are to be seen, justice in the wrath of God against sin, infinite mercy towards us, and love in his Son towards mankind. The severity of his justice was so great, that there could be no reconciliation, before the punishment was accomplished. His mercy was so great, that his Son was given for us. There was so great love in the Son towards us, that he derived unto himself this true and exceeding great anger. O Son of God, kindle in our hearts, by thy Holy Spirit, a consideration of these great and secret things, that, by the knowledge of this true wrath, we may be sore afraid, and that again, by true comfort, we may be lifted up, that we may praise thee for ever.

XI.—FROM THE CONFESSION OF WIRTEMBERG.

Chapter 2. Of the Son of God.

We believe and confess, that the Son of God, our Lord Jesus Christ, begotten of his Eternal Father, is true and Eternal God,

* To wit, plainly and perfectly.

consubstantial with his Father ; and that, in the fulness of time, he was made man, to purge our sins, and to procure* the eternal salvation of mankind : that Christ Jesus, being very God, and very man, is one person only, and not two ; and that in this one person, there be two natures, not one only, as, by testimonies of the Holy Scripture, the holy fathers have declared, in the Councils held at Nice, Ephesus, and Chalcedon. Therefore, we detest every heresy, which is repugnant to this doctrine of the Son of God.

XII.—FROM THE CONFESSION OF SUEVELAND.

Article 2. Section 2.

Also, we believe that our Saviour Jesus Christ, being true God, was also made true man, his natures not being confounded, but so united in one and the same person, that they shall never hereafter be dissolved. Neither do we differ any thing in those points, which the Church, being taught out of the holy Gospels, doth believe, concerning our Saviour Jesus Christ, conceived of the Holy Ghost, born of the Virgin Mary, and who, at the length, after he had discharged the office of preaching the Gospel, died on the cross, and was buried, and descended into hell, and the third day was called back from the dead unto life eternal : the which life when he had by divers arguments proved unto witnesses, hereunto appointed, he was carried up into heaven, to the right hand of his Father, from whence we look that he should come to judge the quick and the dead. In the mean time, let us acknowledge, that he is nevertheless present with his Church ; that he doth renew and sanctify it, and, as his only beloved spouse, beautify it with all sorts of ornaments of virtues. And in these things, we do nothing vary from the fathers, nor from the common consent of Christians. We think it sufficient, after this sort to testify our faith.

THE SEVENTH SECTION.

OF THE LAW AND THE GOSPEL.

I.—FROM THE LATTER CONFESSION OF HELVETIA.

Chapter 12. Of the Law of God.

We teach, that the will of God is set down unto us in the Law of God ; to wit, what he would have us to do, or not to do, what i

* That is, to bring to pass.

good and just, or what is evil and unjust. We therefore confess that "The law is good and holy;" Rom. vii. 12. and that this law is, by the finger of God, either "written in the hearts of men," Rom. ii. 15, and so is called the law of nature, or engraven in the two tables of stone, and more largely expounded in the books of Moses. Exod. xx. 1—17. Deut. v. 22. For plainness' sake, we divide it unto the moral law, which is contained in the commandments, or the two tables expounded in the books of Moses; into the ceremonial, which doth appoint ceremonies and the worship of God; and into the judicial law, which is occupied about political and domestical affairs.

We believe, that the whole will of God,* and all necessary precepts, for every part of this life, are fully delivered in this law. For otherwise, the Lord would not have forbidden, that "any thing should be either added to or taken away from this law;" Deut. iv. 2. and xii. 52. neither would he have commanded us to go straight forward in this, and "not to decline out of the way, either to the right hand or to the left." Josh. i. 7.

We teach, that this law was not given to men, that we should be justified by keeping it; but that, by the knowledge thereof, we might rather acknowledge our infirmity, sin, and condemnation; and so, despairing of our own strength, might turn unto Christ by faith. For the Apostle saith plainly, "The law worketh wrath;" Rom. iv. 15. and "By the law cometh the knowledge of sin;" Rom. iii. 20. and, "If there had been a law given, which could have justified and given us life, surely righteousness should have been by the law: but the scripture (to wit, of the law) hath concluded all under sin, that the promise by the faith of Jesus Christ should be given to them which believe:" Gal. iii. 21, 22. "Therefore, the law was our school-master to bring us to Christ, that we might be justified by faith." verse 24. For neither could there ever, neither at this day can any flesh† satisfy the law of God, and fulfil it, by reason of the weakness in our flesh, which remaineth and sticketh fast in us, even to our last breath. For the Apostle saith again, "That which the law could not perform, inasmuch as it was weak through the flesh, that did God perform, sending his own Son in similitude of flesh subject to sin." Rom. viii. 3. Therefore, Christ is the perfecting of the law, and our fulfilling of it; who as he took away the curse of the law,

* Understand, as concerning those things which men are bound to perform to God, and also to their neighbours.

† That is, any man, although he be regenerate.

when he was made a curse for us, Gal. iii. 13. so doth he communicate unto us by faith his fulfilling thereof, and his righteousness and obedience are imputed unto us.

The law of God,* therefore, is thus far abrogated; that is, it doth not henceforth condemn us, neither work wrath in us. "For we are under grace, and not under the law." Rom. vi. 14. Moreover, Christ did fulfil all the figures of the law. Wherefore, the shadow ceased, when the body came; so that, in Christ, we have now all truth and fulness. Yet we do not therefore disdain or reject the law. We remember the words of the Lord, saying, "I came not to destroy the Law and the Prophets, but to fulfil them." Matt. v. 17. We know that in the law † are described unto us the kinds of virtues and vices. We know that the scripture of the law, ‡ if it be expounded by the Gospel, is very profitable to the Church, and that therefore the reading of it is not to be banished out of the Church. For although the countenance of Moses was covered with a vail, yet the Apostle affirmeth, that "The vail is taken away and abolished by Christ." 2 Cor. iii. 14. We condemn all things which the old or new heretics have taught against the law of God.

Chapter 13. Of the Gospel of Jesus Christ: also of Promises; of the Spirit and of the Letter.

The Gospel indeed is opposed to the Law: for the law worketh wrath, and doth denounce a curse; but the Gospel doth preach grace and blessing. John also saith, "The law was given by Moses, but grace and truth came by Jesus Christ." John i. 17. Yet notwithstanding, it is most certain, that they which were before the law, and under the law, were not altogether destitute of the Gospel. For they had notable Evangelical promises, such as these are: "The seed of the woman shall bruise the serpent's head." Gen. iii. 15. "In thy seed shall all the nations of the earth be blessed." Gen. xxii. 18. "The sceptre shall not be taken from Judah, until Shiloh come." Gen. xlix. 10. "The Lord shall raise up a Prophet from among his own brethren, &c." Deut. xviii. 15; Acts iii. 22. and vii. 37.

And we do acknowledge that the fathers had two kind of promises revealed unto them, even as we have. For some of them were of present and transitory things: such as were the promises of the land of Canaan, and of victories; and such as are now-a-days, concerning our daily bread. Other some there were then, and also are now, of

* To wit, the moral law, comprehended in the Ten Commandments.

† To wit, in the moral law. ‡ To wit, the ceremonial law.

heavenly and everlasting things ; as of God's favour, remission of sins, and life everlasting, through faith in Jesus Christ. Now, the fathers had not only outward or earthly, but spiritual and heavenly promises, in Christ. For the Apostle Peter saith, that "The Prophets, which prophesied of the grace that should come to us, have searched and inquired of this salvation." 1 Peter i. 10. Whereupon the Apostle Paul also saith, that "The Gospel of God was promised before by the Prophets of God in the Holy Scripture." Col. i. 5. Hereby then it appeareth evidently, that the fathers were not altogether destitute of all the Gospel.

And although, after this manner, our fathers had the Gospel in the writings of the Prophets, by which they attained salvation in Christ through faith ; yet the Gospel is properly called, "glad and happy tidings : " wherein, first by John Baptist, then by Christ the Lord himself, and afterwards by the Apostles and their successors, is preached to us in the world, that God hath now performed that which he promised from the beginning of the world, and hath sent, yea and given unto us, his only Son, and, in him, reconciliation with the Father, remission of sins, all fulness, and everlasting life. The history, therefore, set down by the four Evangelists, declaring how these things were done or fulfilled in Christ, and what he taught and did, and that they which believe in him have all fulness ; this, I say, is truly called the Gospel. The preaching, also, and Scripture of the Apostles, in which they expound unto us, how the Son was given us of the Father, and, in him, all things pertaining to life and salvation, is truly called the doctrine of the Gospel ; so as, even at this day, it looseth not that worthy name, if it be sincere.

The same preaching of the Gospel is by the Apostle termed the Spirit, and "the ministry of the Spirit : " 2 Cor. iii. 8. because it lives, and works through faith in the ears, yea in the hearts, of the faithful, through the illumination of the Holy Spirit. For the letter, which is opposed unto the Spirit, doth indeed signify every outward thing, but more especially the doctrine of the law, which, without the Spirit, and faith, worketh wrath, and stirreth up sin in the minds of them that do not truly believe. For which cause, it is called by the Apostle, "the ministry of death." 2 Cor. iii. 7. For hitherto pertaineth that saying of the Apostle, "The letter killeth, but the Spirit giveth life." verse 6. The false Apostles preached the Gospel, corrupted by mingling of the law therewith ; as though Christ could not save without the law. Such also were the

Ebionites said to be, which came of Ebion the heretic; and the Nazarites, which beforetime were called Mineans. All which we do condemn, sincerely preaching the word, and teaching that believers are justified through the Spirit only, and not through the law. But of this matter there shall follow a more large discourse, under the title of Justification.

And although the doctrine of the Gospel, compared with the Pharisees' doctrine of the law, might seem (when it was first preached by Christ) to be a new doctrine; (the which thing also Jeremiah prophesied of the New Testament;) yet indeed it not only was, and as yet is, (though the Papists call it new, in regard of Popish doctrine, which hath of long time been received,) an ancient doctrine, but also the most ancient in the world. For God from all eternity fore-ordained to save the world by Christ; and this his predestination and eternal counsel hath he opened to the world by the Gospel. 2 Tim. i. 9, 10. Whereby it appeareth, that the Evangelical doctrine and religion was the most ancient of all that ever were, are, or ever shall be; wherefore we say, that all they err foully, and speak things unworthy the eternal counsel of God, who term the Evangelical doctrine and religion a new start-up faith, scarce thirty years old: to whom that saying of Isaiah doth very well agree; "Woe unto them that speak good of evil, and evil of good, which put darkness for light, and light for darkness, that put bitter for sweet, and sweet for sour." Chap. v. verse 20.

II.—FROM THE FORMER CONFESSION OF HELVETIA.

Art. 12. Therefore, in the whole Evangelical doctrine, this ought first and chiefly to be urged, that we are saved by the only mercy and grace of God, and by Christ his merits; whereof that men may know how much they stand in need, their sins must be very clearly laid open unto them by the law, and by Christ his death.

III.—FROM THE CONFESSION OF BOHEMIA.

Chapter 10. Of the Word of God, or the Holy Gospel.

And seeing that the administration of the New Testament, and also the Word and Sacraments, are lawfully committed to the Ministers of the Church; 1 Cor. iv. 1. 2 Cor. iii. 6. and their lips ought to preserve knowledge, that the law might be sought at their mouth; Mal. ii. 7. therefore, in this chapter it is further taught, what the word of God, and the Holy Gospel is. Now, the preaching

of the word of God and of the Gospel, is the true ministry of grace, instituted and commanded of Christ our Lord; wherein the full and perfect will of God, touching eternal reconciliation, necessary to salvation, and made manifest in the Holy Scripture, is declared and preached unto all people. This doctrine did Christ give in charge unto his disciples, in the words of this sentence, "Go ye into all the world, and preach the Gospel to every creature." Mark xvi. 15. This doctrine doth Peter profess before Cornelius, when he saith, "He commanded us to preach unto the people, and to testify that this is he, that is ordained of God to be the judge of the quick and the dead. To him also give all the Prophets witness, that, through his name, all that believe in him shall receive remission of sins." Acts x. 42, 43.

This ministry is more honourable, greater, and more necessary to salvation, than are the sacraments; the which is proved by that sentence of the most excellent Apostle Saint Paul; "For Christ sent me not to baptize," (that is, not chiefly to do this,) "but to preach the Gospel." 1 Cor. i. 17. For only through the pure Gospel, and the preaching thereof, is faith sowed inwardly in the heart by the Holy Ghost; and from thence, also, must we conceive and seek the true meaning of God and Christ, touching all things necessary to salvation, and also touching the sacraments themselves. Amongst those, who, by reason of their age, are able to use their understanding, it is of necessity, that the preaching of the Gospel go before the receiving of the sacraments. Whereof we may see an evident proof in those three thousand, which were converted by Peter; Acts ii. 41. also in Cornelius; Acts x. 47. and in the Chamberlain we may see, that, according to the example of Philip, the question is thus to be made, "Dost thou believe with all thy heart?" Acts viii. 37. then, it may be, that thou who hast true faith grafted in thy heart, mayest receive profit by the participation of the sacraments. For without the hearing of the word of God, which is the saving power of God, Rom. i. 16. no man shall wittingly attain unto faith and salvation; according to that saying of Paul, "Therefore, faith cometh by hearing, and hearing by the word of God;" Rom. x. 17. and again, "How shall they believe in him, of whom they have not heard? verse 14. Therefore, herein our preachers endeavour themselves most earnestly, that, in our ecclesiastical meetings, they may propound unto the people the sincere word of God, without all mixture or inventions of men. For which cause also they do, by an ancient custom, recite in the mother and

vulgar tongue, which may be understood of all, not only those chapters which are appointed to be read out of the Gospel at certain times, but also all other parts of Holy Scripture; and do exhort the people, with an earnest desire, to hear the word of God, and to frequent those ecclesiastical meetings: that by the diligent teaching of the Gospel, and by often repeating it in their sermons, they may first teach the people repentance and faith, and then the use and administration of the sacraments, and, by this means, prepare them to the right receiving of the sacraments; and afterwards also, both whilst the sacraments be administered, and after they be administered, they do conveniently instruct them in those things which the Lord commanded, and chiefly in those things which do appertain to the leading of an honest life, and such an one as beseemeth a Christian profession: as Christ saith, "Teach them to keep all things which I have commanded you." Matt. xxviii. 20.

In this place, also, is taught very diligently, and as the matter requireth, touching the difference which is to be observed betwixt the word, or doctrine, and work of the law, and betwixt the word and force of the holy Gospel. The word or ministry of the law, and of the Old Testament, is the word of death, of fear, and of the letter; also the word of wrath, and the word of malediction: but the word of the New Testament, that is, of the holy Gospel, is the ministry of faith, and the spirit of clearness, or glory, through our Lord Jesus Christ; the word of grace, of the new covenant; the word of comfort, and the messenger of peace. Of them both, the Apostle writeth thus, "The letter killeth, but the Spirit quickeneth." 2 Cor. iii. 6. And Christ saith, "The words which I speak, are Spirit and life." John vi. 63. (Also, there is mention made of the use of the Moral Law, in the 4th Chapter of this Confession, the Section beginning with these words, "This doctrine of the true knowledge of sin," &c. as is to be seen before in the Fourth Section, whereunto all that Chapter appertaineth.)

IV.—FROM THE CONFESSION OF FRANCE.

Art. 23. We believe, that all the figures of the law are taken away by the coming of Christ; howbeit we are assured that the truth and substance of them doth abide in him, in whom they are all fulfilled. Yet we must use the doctrine of the law, and the Prophets, both to frame our life aright, and also that we may so much the more be confirmed in the promises of the Gospel.

V.—FROM THE CONFESSION OF SCOTLAND.

Article 15. Of the Perfection of the Law, and the Imperfection of Man.

The law of God we confess and acknowledge most just, most equal, most holy, and most perfect; Rom. vii. 12; Psal. xix. 7—11; commanding those things, which, being wrought in perfection, were able to give light, and able to bring man to eternal felicity. Deut. v. 29. But our nature is so corrupt, so weak, and so imperfect, that we are never able to fulfil the works of the law in perfection. Yea, “if we say we have no sin,” even after we are regenerated, “we deceive ourselves, and the verity of God is not in us.” 1 John i. 8. And therefore it behoveth us to apprehend Christ Jesus, with his justice and satisfaction; who is the end and accomplishment of the law; Rom. x. 3, 4. by whom we are set at this liberty, that the curse and malediction of God fall not upon us, Gal. iii. 13. albeit we fulfil not the same in all points. Deut. xxvii. 26. For God the Father, beholding us in the body of his Son Christ Jesus, Ephes. i. 4. accepteth our imperfect obedience, as it were perfect, and covereth our works, which are defiled with many spots, with the justice of his Son. Rom. iv. 5. We do not mean, that we are so set at liberty, that we owe no obedience to the law; (for that before we have plainly confessed;) but this we affirm, that no man in earth (Christ Jesus only excepted) hath given, giveth, or shall give in work that obedience to the law which the law requireth: but when we have done all things, we must fall down, and unfeignedly confess that we are unprofitable servants. Luke xvii. 10. And therefore, whosoever boast themselves of the merits of their own works, or put their trust in the works of supererogation, boast themselves of that which is naught, and put their trust in damnable idolatry.

VI.—FROM THE CONFESSION OF BELGIA.

Art. 25. We believe, that all the ceremonies, figures, and shadows of the law, have ceased at the coming of Christ, so that now even the use of them ought to be taken away and abolished among Christians. Yet in the mean time, the truth and substance of them doth remain to us in Christ, in whom they are all fulfilled. And therefore, we do still use the testimonies of the law and the Prophets, to confirm ourselves in the doctrine of the the Gospel, and to conform our whole life honestly unto God's glory, according to his will.

VII.—THE CONFESSION OF AUGSBURG

(Doth by the way mention the Doctrine of the Gospel, and of the End thereof, in the 4th and 5th Articles, which we have placed in the Ninth Section, wherein Justification, and Remission of Sins by Faith in Christ, is handled.)

VIII.—FROM THE CONFESSION OF SAXONY.

Art. 3. And that the benefits of this Mediator might be known unto mankind, and applied unto us, there was a promise given straight in the beginning, after the fall of our first parents, and afterwards oftentimes repeated, and by voice of the Prophets declared; but most clearly was it recited by the very Son, and afterwards by the Apostles: and there was a ministry instituted to teach, and to spread abroad that promise: also there was a Church made, and the very same voice often renewed touching the Son of God our atonement. By this ministry, the Son of God always was, is, and shall be effectual in believers; as it is said, "The Gospel is the power of God unto salvation to every one that believeth." Rom. i. 16. And he doth renew this ministry, when he saith, "As my Father sent me, so do I send you also:" John xx. 21. "Go, and preach repentance and remission of sins in my name." Luke xxiv. 47. He wills that sin should be reprov'd in all mankind; as he saith, "The Spirit shall reprove the world of sin, because they believe not in me;" John xvi. 8. and, "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." Rom. i. 18. God will have his wrath to be acknowledged against all sin, and chiefly against the contempt of the Son; as he saith in the 2nd Psalm, last verse, "Kiss the Son, lest he be angry, and so ye perish from the way, &c." He will have us truly to be put in great fear, by the knowledge of our darkness, of our horrible-wickedness, and our stubbornness. And truly God himself doth amaze our hearts with the sense of his anger; as Hezekiah saith, "Like a lion he brake all my bones." Isaiah xxxviii. 13. And to this judgment he doth not only use the voice of the ministry of the Law and of the Gospel; but also all calamities be as it were the voice of the law, admonishing us of the wrath of God, and calling us to repentance. Now, when the mind is terrified by this voice that reproveth sins, then let him hear the peculiar promises of the Gospel, touching the Son of God; and let him be assured that his sins are freely remitted for the Son of God his sake, our Lord

Jesus Christ; who is our atonement, and that of mercy, not for any contrition or love of ours.

IX.—FROM THE CONFESSION OF WIRTEMBERG.

Chapter 6. Of the Law.

We acknowledge, that the law of God (whereof the Ten Commandments are an abridgment) doth command the best, the most just, and most perfect works; and that man is not only bound to obey the moral precepts of the law, but also, if he should do the works of the Ten Commandments in such perfection and integrity as the law requireth, that he should indeed be counted just before God for his works, and should obtain eternal salvation by his merits. But whereas some men do think, that man can come to that state in this life, as to be able by his works not only to fulfil the Ten Commandments, but also to do more and greater works than are commanded in the law, (which they call works of supererogation,) it is contrary to the doctrine of the Prophets and Apostles, and it is repugnant to the judgment of the true Catholic Church. For the law was not given to this end, to signify that man might perfectly fulfil the commandments thereof in this life; but to shew to man his imperfection, and to testify of the unrighteousness of man, and of the wrath of God against all men, and to stir them up to seek remission of their sins, righteousness, and salvation, by faith in the only Son of God, our Lord Jesus Christ. "By the law cometh the knowledge of sin;" Rom. iii. 20. and, "The law is spiritual, but I am carnal, sold under sin;" Rom. vii. 14. and, "The wisdom of the flesh is enmity against God: for it is not subject to the law of God, neither indeed can be;" Rom. viii. 7. and, "Cursed is every man, that continueth not in all things which are written in the book of the law, to do them." Gal. iii. 10. Augustine saith, "This first commandment of justice, wherein we are commanded to love the Lord with all our heart, with all our soul, and with all our mind, whereupon followeth that other commandment, of loving our neighbour, we shall fulfil in that life, where we shall see him face to face. But therefore it is even now also commanded unto us, that we might be admonished, what it behoveth us to require by faith, whither to send our hope beforehand, and, by forgetting those things which are behind, what things afore we should stretch ourselves unto. And hereby, so far as I can judge, he hath profited much in this life, in that righteousness which is to be perfected, who by profiting doth know, how far he is from the perfection of righte-

ousness.' *De Spiritu et Literâ. Cap. 36.* And again, 'Charity is a virtue, whereby that is loved which is to be beloved. This is in some greater, in others lesser, and in some none at all. But the most absolute love, which now cannot be increased, so long as a man liveth here, is not to be found in any man. For so long as it may be increased, that which is less than it ought to be, cometh of our corruption: by reason of which corruption, there is not a just man in the earth, that doth good, and sinneth not; by reason of which corruption, no flesh living shall be justified in the sight of God; for which corruption's sake, if we say that we have no sin, we deceive ourselves, and the truth is not in us; for which also, though we profit never so much, yet it is necessary for us to say, Forgive us our debts, although all our words, deeds, and thoughts are already forgiven us in baptism.' *Ad Hieronymum. Epist. 29.* And again, 'All the commandments of God are counted as done, when as whatsoever is not done, is notwithstanding pardoned.' *Retractationes. Cap. 19.* And Jerome saith, 'This is only perfection unto men, if they know that they are imperfect. This is the true wisdom of man, to know that he is imperfect; and (that I may so speak) the perfection of all just men in the flesh is imperfect.'

Chapter 8. Of the Gospel of Christ.

Although many precepts of the law of God be contained in the writings of the Evangelists and Apostles, and Christ himself doth teach, that we must not render evil for evil, nor look upon a woman wantonly, and such like: yet we must not think that the Gospel of Christ is a new law; whereby, as the fathers in times past were saved under the Old Testament by the old law, so men now under the New Testament should be saved by a new law. For except a man take the name of the law generally for doctrine, as the Prophets now and then do use the name of the law, certainly the Gospel of Christ is not properly a law, as Paul doth commonly use the name of the law; but it is a good and joyful message, touching the Son of God, our Lord Jesus Christ, that he only is the purger of our sins, the appeaser of the wrath of God, and our Redeemer and Saviour.

Neither are the commandments of the law, which are contained in the Apostles' writings, any new law; but they are an interpretation of the old law, according to the judgment of the Holy Ghost; which also were to be seen before, and that not obscurely, in the writings of the Prophets. But they are repeated in the preaching

of the Gospel of Christ, that, the severity of the law of God, and the corruption of our nature being declared, we may be stirred up to seek and embrace Christ revealed in his Gospel, and that we may know after what rule we are to frame our life through faith in Christ. Wherefore, if we will speak properly of the law of God, and the Gospel of Christ; as of Christ we are not to make a new law-giver, seeing that he neither hath made a new law, nor instituted a new politic kingdom in this earth; so must we not make a new law of the Gospel, which by more hard and severe commandments doth bring eternal salvation to the doers thereof. But we think it to be most certain, that the natural or moral law of the Old and New Testament, is one and the same; and that neither the men which lived under the Old Testament, nor those which live under the New Testament, do obtain eternal salvation for the merit of the works of the law, but only for the merit of our Lord Jesus Christ, through faith. Christ out of Isaiah doth recite his office, for the which he was sent into the earth; "The Spirit of the Lord," saith he, "is upon me, because he hath anointed me; he hath sent me to preach the Gospel to the poor, &c." Luke iv. 18, 19. Here Christ teacheth that his proper office is, not to make a new law, which should terrify and kill miserable sinners, but to preach the Gospel, which might comfort and quicken sinners. "When the fulness of time was come, God sent his Son, made of a woman, made under the law, that he might redeem them which were under the law, and that we by adoption might receive the right of sons." Gal. iv. 4, 5. and in Acts xv. 10, 11. it is said; "Why tempt ye God, to lay a yoke on the disciples' necks, which neither our fathers, nor we, were able to bear? But we believe through the grace of our Lord Jesus Christ to be saved, even as they, &c." And Augustine saith, 'That people which received the Old Testament, was held under certain shadows and figures of things, before the coming of the Lord, according to the wonderful and most orderly division of times. Yet therein was so great preaching and foretelling of the New Testament, that in the Evangelical and Apostolic discipline (though it be noble and divine) "no commandments or promises can be found, which are wanting even in those old books.' *Contra Adimantum, Manichæi Discipulum. Cap. 3.*

THE EIGHTH SECTION.

OF REPENTANCE, AND THE CONVERSION OF MAN.

I.—FROM THE LATTER CONFESSION OF HELVETIA.

Chapter 14. Of Repentance, and the Conversion of Man.

The Gospel hath the doctrine of repentance joined with it : for so said the Lord in the Gospel, "In my name must repentance and remission of sins be preached among all nations." Luke xxiv. 47. By repentance we understand the change of the mind in a sinful man, stirred up by the preaching of the Gospel through the Holy Spirit, and received by a true faith ; by which a sinful man doth afterwards acknowledge his natural corruption, and all his sins, seeing them convinced by the word of God, and is heartily grieved for them, and doth not only bewail and freely confess them before God with shame, but also doth loathe and abhor them with indignation, thinking seriously of present amendment, and of a continual care of innocency and virtue, wherein to exercise himself holily all the rest of his life. And surely this is true repentance, namely, an unfeigned turning unto God and to all goodness, and a serious return from the devil and from all evil. Now we do expressly say, that this repentance is the mere gift of God, and not the work of our own strength. For the Apostle doth will the faithful minister diligently to "instruct those which withstand the truth, if so be at any time the Lord may give them repentance, that they may acknowledge the truth." 2 Tim. ii. 25. Also, the sinful woman in the Gospel, which washed Christ's feet with her tears ; and Peter, which bitterly wept and bewailed his denial of his Master ; do manifestly shew, what mind the penitent man should have, to wit, very earnestly lamenting his sins committed. Moreover, the Prodigal son, and the Publican in the Gospel, that is compared with the Pharisee, do set forth unto us a most fit pattern of confessing our sins to God. The Prodigal son said, "Father, I have sinned against heaven, and against thee : I am not worthy to be called thy son ; make me as one of thy hired servants." Luke xv. 18, 19. The Publican also, not daring to lift up his eyes to heaven, but knocking his breast, cried, "God, be merciful unto me a sinner." Luke xviii. 13. And we doubt not but the Lord received them to mercy. For John the Apostle saith, "If we confess our sins, he is faithful and just to forgive us our sins, and to purge us from all iniquity. If we

say we have not sinned, we make him a liar, and his word is not in us." 1 John i. 9, 10.

We believe, that this sincere confession which is made to God alone, either privately between God and the sinner, or openly in the Church, where that general confession of sins is rehearsed, is sufficient; and that it is not necessary for the obtaining of remission of sins, that any man should confess his sins unto the priest, whispering them into his ears, that, the priest laying his hands on his head, he might receive absolution; because that we find no commandment nor example thereof in the Holy Scripture. David protesteth and saith, "I made my fault known to thee, and my unrighteousness did I not hide from thee. I said, I will confess my wickedness to the Lord against myself, and thou hast forgiven the heinousness of my sin." Psal. xxxii. 5. Yea, and the Lord, teaching us to pray, and also to confess our sins, said, "So shall ye pray; Our Father, which art in heaven, forgive us our debts, even as we forgive our debtors." Matt. vi. 9; 12. It is requisite, therefore, that we should confess our sins unto God, and be reconciled with our neighbour, if we have offended him. And the Apostle James, speaking generally of confession, saith, "Confess each of you your sins one to another." James v. 16. If so be that any man, being overwhelmed with the burthen of his sins, and troublesome temptations, will privately ask counsel, instruction, or comfort, either of a minister of the Church, or of any other brother that is learned in the law of God, we do not mislike it. Like as also we do fully allow that general and public confession, which is wont to be rehearsed in the Church, and in holy meetings, (whereof we spake before,) being, as it is, agreeable with the Scripture.

As concerning the keys of the kingdom of heaven,* which the Lord committed to his Apostles, they prate many strange things: and of these keys they make swords, spears, sceptres, and crowns, and full power over mighty kingdoms, yea, and over men's souls and bodies. But we, judging uprightly according to the word of God, do say that all ministers, truly called, have and exercise the keys, or the use of them, when as they preach the Gospel; that is to say, when they do teach, exhort, reprove, and keep in order the people committed to their charge. For so do they open the kingdom of God to the obedient, and shut it against the disobedient. These keys did the Lord promise to the Apostles, in Matthew xvi. 19;

* All these things, which are spoken of the Keys, do properly pertain to the Tenth Section.

and delivered them in John xx. 23. Mark xvi. 15, 16. Luke xxiv. 47. when as he sent forth his disciples, and commanded them to preach the Gospel in all the world, and to remit sins. The Apostle, in the Epistle to the Corinthians, saith, that the Lord "gave to his ministers the ministry of reconciliation." 2 Cor. v. 18. And what this was, he straightway maketh plain, and saith, "The word or doctrine of reconciliation." verse 19. And yet more plainly expounding his words, he addeth, that the ministers of Christ, do as it were "go an embassage in Christ's name, as if God himself should by his ministers exhort the people to be reconciled to God;" verse 20; to wit, by faithful obedience. They use the keys, therefore, when as they persuade to faith and repentance. Thus do they reconcile men to God; thus they forgive sins; thus they open the kingdom of heaven, and bring in the believers; much differing herein from those, of whom the Lord spake in the Gospel, "Woe unto you lawyers, for ye have taken away the key of knowledge: ye have not entered in yourselves, and those that would have entered, ye forbade." Luke xi. 52. Rightly, therefore, and effectually do ministers absolve, when as they preach the Gospel of Christ, and thereby remission of sins; which is promised to every one that believeth, even as every one is baptized; and do testify of it, that it doth particularly appertain to all. Neither do we imagine that this absolution is made any whit more effectual, for that which is mumbled into some priest's ear, or upon some man's head particularly; yet we judge that men must be taught diligently to seek remission of sins in the blood of Christ, and that every one is to be put in mind, that forgiveness of sins doth belong unto him. But how diligent and careful every penitent man ought to be in the endeavour of a new life, and in slaying the old man, and raising up the new man, the examples in the Gospel do teach us. For the Lord saith to him, whom he had healed of the palsy, "Behold thou art made whole, sin no more, lest a worse thing come unto thee." John v. 14. Likewise to the adulterous woman, which was delivered, he said, "Go thy way, and sin no more." John viii. 11. By which words he did not mean that any man could be free from sin, while he lived in this flesh; but he doth commend unto us diligence and an earnest care, that we (I say) should endeavour by all means, and beg of God by prayer, that we may not fall again into sins, out of which we are risen after a manner, and that we may not be overcome of the flesh, the world, or the devil. Zaccheus the Publican, being received into favour by the Lord, crieth out in

the Gospel, "Behold, Lord, the half of my goods I give to the poor; and if I have taken from any man any thing by forged cavillation, I restore him four-fold." Luke xix. 8. After the same manner, we preach that restitution and mercy, yea, and giving of alms, are necessary for them which do truly repent. And generally out of the Apostle's words we exhort men, saying, "Let not sin reign in your mortal body, that ye should obey it through the lusts thereof. Neither give ye your members, as weapons of unrighteousness, to sin; but give yourselves unto God, as they that are alive from the dead; and give your members, as weapons of righteousness, unto God." Rom. vi. 12, 13.

Wherefore, we condemn all the ungodly speeches of certain, which abuse the preaching of the Gospel, and say, To return unto God is very easy, for Christ hath purged all our sins: Forgiveness of sins is easily obtained: what therefore will it hurt to sin? and, We need not take any great care for repentance, &c. Notwithstanding, we always teach, that an entrance unto God is open for all sinners, and that this God doth forgive all the sins of the faithful, only that one sin excepted, which is committed against the Holy Ghost. Mark iii. 28, 29. And therefore, we condemn the old and new Novatians and Catharists; and especially we condemn the Pope's gainful doctrine of Penance; and against his simony, and simoniacal Indulgences, we use that sentence of Simon Peter, "Thy money perish with thee, because thou thoughtest that the gift of God might be bought with money. Thou hast no part or fellowship in this matter, for thy heart is not upright before God." Acts viii. 20, 21. We also disallow those who think that themselves by their own satisfactions can make recompence for their sins committed. For we teach that Christ alone, by his death and passion, is the satisfaction, propitiation, and purging of all sins. Isa. liii. 4. Nevertheless, we cease not to urge, as was before said, the mortification of the flesh; and yet we add further, that it must not be proudly thrust upon God, for a satisfaction for our sins; 1 Cor. viii. 8. but must humbly, as it becometh the sons of God, be performed, as a new obedience, to shew thankful minds for the deliverance and full satisfaction obtained by the death and satisfaction of the Son of God.

II.—FROM THE CONFESSION OF BOHEMIA.

Chapter 5. Of Repentance.

Now that we know what sin is, in the next place we are taught

concerning holy repentance; which doctrine doth bring great comfort to all sinners, and generally is very profitable and necessary to salvation, for all men; as well for Christians which begin to learn, as for those which have profited; yea, even for sinners that have fallen, but who, by the grace of God, being converted, do repent. Of this repentance, John Baptist did preach, and after him Christ, in these words, "Repent, for the kingdom of God is at hand." Matt. iii. 2. and iv. 17. Afterwards also, the Apostles preached thereof throughout the whole world; for so it is written, "And thus it behoved, that repentance and remission of sins should be preached in his name among all nations." Luke xxiv. 47. Now this repentance doth wholly arise out of a true knowledge of sin, and of the wrath of God; and to promote this knowledge, the full and faithful efforts of the ministry must be employed, by preaching to lay open both the doctrine of repentance or the law, touching that righteousness which is due unto God, and the sentence of God pronounced against sin; and also the doctrine of faith in Christ Jesus, and of that holy satisfaction which he hath made for us by suffering most grievous torments. This repentance and saving conversion doth our merciful God, by his peculiar gift, offer and bestow; and he writeth the same in the hearts of the faithful, even as he saith, "I will give you a new heart, and I will put my Spirit in the midst of you, &c. I will cause you to walk in my ways:" Ezek. xxxvi. 26, 27. again, "That you may repent of your sins, and of your idolatry:" Ezek. xviii. 30. and again, "When I was converted, I did repent." Jerem. xxxi. 19.

This saving repentance, which doth differ very much from the repentance of Esau and Judas, taketh its true and right beginning from this gift of God, who bestoweth it, and from the sermons of the word of God, whereby sin is reprov'd: and it hath this in order first, that it is a fear and terror of the inmost heart before God; and that, by repenting and sorrowing, it doth tremble at his just and severe judgment and revengement; whereupon ariseth a heavy, trembling, and unquiet conscience, a troubled mind, a heart so sorrowful, careful, and bruised, that a man can have no comfort with himself and of himself, but his soul is full of all grief, sadness, anguish, and terror; whereby he is much troubled, because of the fear of that burning wrath, which he seeth in the severe countenance of God. We have an example in David, when he saith, "There is nothing sound in my flesh, because of thine anger; neither is there rest in my bones, because of my sins. I am

become miserable, and crooked very sore: I go mourning all the day." Psal. xxxviii. 3; 6. Such a terror and true sense of sin doth work in the faithful an inward change of the mind and soul, and a constant detesting of sin, and of the causes and occasions thereof. Hereunto it is straightway added, by diligent teaching of the troubled, terrified, and repentant, that such men ought, in a sincere affection of the heart, with repentance, and an humble submission of the mind, by their confession and invocation to turn unto God, and by faith in Jesus Christ our Lord to conceive sure and undoubted trust in his mercy, to hold fast the apprehended promise, and to rely wholly thereon; and seeing they have no righteousness of themselves, earnestly and faithfully to desire of Divine grace, that God would have mercy on them, and vouchsafe of his grace to forgive them their sins, for the Son and his precious merit's sake, who was made an atonement or reconciliation for sin, 1 John ii. 2. yea, also a curse, Gal. iii. 13. that he might make or consecrate us as holy unto God. For to such men (that they may be stirred up to the greater confidence) that sure and precious promise is propounded, and by preaching ought to be propounded, whereby the Lord doth say, "Call upon me in the day of trouble, and I will deliver thee:" Psalm l. 15. and this they ought to do, as often as they have need, and as long as they live. Hereof the judgment of St. Augustine is extant, 'No man can well meditate of repentance, except he be persuaded of the mercy of God toward him;' or, as he also saith, 'except he hope for indulgence.' *De Penit. Lib. 1. Cap. 1.*

Now all men which do truly repent them of their sins, and in regard thereof are sorrowful, and mislike themselves, ought to "cease from the committing of evil, and learn to do that which is good:" for so writeth Isaiah in that place, Chap. i. 16, 17. wherein he exhorteth to repentance. And John Baptist, in the like sort admonishing the people, saith, "See that ye bring forth, or do, the fruits worthy of repentance;" Luke iii. 8. which doth chiefly consist "in mortification, or putting off the old man, and in putting on the new man, which after God is created in righteousness, &c." Col. iii. 8; 10. Ephes. iv. 22; 24. as the Apostolic doctrine doth signify. Moreover, the penitent* are taught to come to the

* Understand those penitents, whose sins are examined in the ecclesiastical judgment; who are enjoined to give a testimony of their repentance, till the sentence of absolution be pronounced: yet so, that every Church may keep her liberty, both in this kind of examination, and also in the testimony of repentance, and the administration of private absolution.

physicians of their souls, and before them to confess their sins to God: yet no man is commanded or urged to tell and reckon up his sins: but this thing is therefore used, that by this means every one may declare their grief wherewith they be troubled, and how much they mislike themselves for their sins, and may specially seek, and know that they obtain of their God, counsel and doctrine, how they may hereafter avoid them, and get instruction and comfort for their troubled consciences, and absolution by the power of the keys, and remission of sins by the ministry of the Gospel instituted of Christ. And when these things are performed to them of the ministers, they ought to receive them at their hands with confidence, as a thing appointed of God to profit and to do service unto them for their saving health, and without doubting to enjoy the remission of their sins, according to the word of the Lord, "Whose sins ye remit, they are remitted." John xx. 23. And they, relying upon this undoubted faith, ought to be certain and of a resolute mind, that through the ministry of those keys, concerning the power of Christ, and his word, all their sins be forgiven them. And therefore they which by this means and order obtain a quiet and joyful conscience, ought to shew themselves thankful for this heavenly bountifulness in Christ; neither must they receive it in vain, or return again to their sins; according to that faithful exhortation of Christ, wherein he commandeth us to take heed: "Behold thou art made whole; sin no more, lest a worse thing happen unto thee:" John v. 14. and, "See that thou sin no more." John viii. 11.

Now the foundation, whereon the whole virtue and efficacy of this saving repentance doth stay itself, is the merit of the torments of death, and of the resurrection of our Lord and Saviour; whereof he himself saith, "These things it behoved Christ to suffer, and to rise again the third day, and that repentance and remission of sins should be preached in his name to all people;" Luke xxiv. 46, 47. and again, "Repent, and believe the Gospel." Mark i. 15.

Also they teach, that they, whose sin is public, and therefore a public offence, ought to give an external testimony of their repentance,* when God doth give them the spirit of repentance; and that for this cause, that it may be an argument and testimony, whereby it may be proved or made evident, that sinners which have fallen, and do repent, do truly turn themselves again; also that it may be a token of their reconciliation with the Church, Luke xvii.

* See the Note that doth immediately go before this.

14. and their neighbour, Mark v. 19. and an example unto others, which they may fear and reverence. 1 Tim. v. 20.

Last of all, the whole matter is shut up with this or such-like clause of admonition, "That every one shall be condemned, whosoever he be, which in this life doth not repent in the name of our Lord Jesus Christ, according to that sentence pronounced by Christ, "Except ye repent, ye shall all in like sort perish," as they did, who were slain with the fall of the tower of Siloam. Luke xiii. 4, 5.

Chapter 20. Of the Time of Grace.

Furthermore, among all other things they teach concerning the time of grace, and the fatherly visitation, that men may learn to consider, that all that time of age they lead in this life, is given them of God to be a time of grace, in the which they may seek their Lord and God, his grace and mercy, and that they may be loved of him, and by this means obtain here their salvation in Christ. Whereof the Apostle also made mention in his sermon, which he preached at Athens, saying, "God hath assigned unto men the times which were ordained before, and the bounds of their habitations, that they should seek the Lord, if so be they might have groped after him, and found him." Acts xvii. 26, 27. And by the Prophet Isaiah the Lord saith, "In an acceptable time have I heard thee, and in the day of salvation have I helped thee." Isa. xlix. 8. "Behold now," saith St. Paul, "is the acceptable time, now is the day of salvation." 2 Cor. vi. 2. Therefore, at all times the people be admonished, that whilst they live on the earth, and are in good health, and have in their hands, and do presently enjoy, the time of grace offered by God, they should truly repent, and begin the amendment of their life, and be reconciled unto God; that they would stir up their conscience by faith in Christ, and quiet it by the ministry of the Gospel in the Church, and herein confirm themselves, that God is merciful unto them, and remitteth all their sins for Christ his sake. Therefore, when they are confirmed in this grace, which is offered them to establish and confirm their calling, and do faithfully exercise themselves in good works, then at the length they are also in an assured hope to look for a comfortable end; and they must certainly persuade themselves, that their souls shall assuredly be carried by the Angels into heaven, and eternal rest, as was the soul of that godly Lazarus; Luke xvi. 22. that they may be there, where their Lord and Redeemer Jesus Christ is; John. xii. 26. and xiv. 36. and xvii. 24. and that afterward, in the day of resurrection, the soul

shall be joined again with the body, to take full possession of that joy and eternal glory, which cannot be expressed in words. For "they shall not come into condemnation," John. v. 24. but by making a way through it, they shall pass with great joy from death into life.

The epistle to the Hebrews, to stir us up to use such exhortations, saith, "Exhort yourselves among yourselves;" Heb. x. 25. "Exhort ye one another daily, so long as it is said, To-day: let no man among you be hardened by the deceit of sin:" Heb. iii. 13. "For we enter into the rest, which have believed;" Heb. iv. 3. that is, which have obeyed the voice of God, while we had time given us. On the other side, we must also hold this most assuredly, that if any man, being polluted with sins, and filthy deeds, manifestly contrary to virtue, do in dying depart out of this world without true repentance and faith, his soul shall certainly go into hell, as did the soul of that rich man who wanted faith; in the bottomless pit whereof there is no drop of grace; and that in the day of judgment, that most terrible voice of the Son of God, sounding in his ears, shall be heard, wherein he shall say, "Depart from me, ye cursed, into everlasting fire, which is prepared for the devil and his angels." Matt. xxv. 41. "For they which have done evil, shall come forth to the resurrection of judgment." John v. 29.

Therefore in teaching, they do continually urge this, that no man defer repentance and turning unto God, till he come to be old, or till he lieth sick in his bed; and in the mean time boldly practise his wantonness in sins, and in the desires of the flesh and the world: because it is written, "Do not say, The abundant mercy of the Lord will purge my sins: for mercy and wrath do hasten with him, and his indignation shall lie upon the sinners. Make no tarrying to turn unto the Lord, and put not off from day to day. For suddenly shall the wrath of the Lord break forth, and in thy security thou shalt be destroyed, and thou shalt perish in time of vengeance." Eccles. v. 6, 7.

But that especially is a most dangerous thing, if any man, after he hath received the gift of the grace of God, (and that in the testimony of a good conscience,) doth of set purpose and wantonly sin, and contemn, and make no account of all those exhortations and allurements, proceeding out of a loving heart; and that to this end, that he may in time think on that which is for his health, and repent; and moreover doth persist in a bold and blind persuasion of the mercy of God, and, trusting thereto, doth sin, and doth confidently abuse it, and goeth forward in that sort without repentance, even

unto the last pinch, and then beginneth, being forced thereunto by the terrors of death and the fear of infernal punishments, so late to convert himself, and to call for the mercy of the Lord, as when the severe and intolerable anger of the Lord waxeth hot, and punishments rush and break forth, as doth the great violence of floods which cannot be resisted. Prov. i. 24—31. Isaiah xxx. 12—14. Therefore, of such a man (which thing we speak with sorrow) it is hard to believe that he can truly repent; and therefore it is to be doubted, lest that be fulfilled in him, which the Lord doth threaten by the Prophet Micah, that instead of grace he shall feel the wrath of God, and that it will come to pass, that the wrath of God shall slay him. For in a fearful speech doth he say thus, “Then shall they cry unto the Lord, but he will not hear them, but he will hide his face from them at that time, because they have continually lived wickedly.” Mic. iii. 4. Yea, the Lord himself saith, “Although they cry in mine ears with a loud voice, yet will I not hear them;” Ezek. viii. 18. “seeing they would not hear my voice;” Jer. xiii. 11. “when as all the day long I spread out my hands unto them,” Isaiah lxxv. 2. and gave them large time and space for grace. For the which cause, the Holy Ghost crieth out, and saith, “To-day if ye will hear his voice, harden not your hearts, as in the grieving in the day of that temptation in the wilderness.” Psal xc. 7, 8.

Therefore, according to all these things, our men do diligently, and out of the grounds of the Scripture, exhort that every man do in time use and follow this faithful counsel and necessary doctrine; that so he may turn away the fear of this most heavy danger, yea, that he do not betray the health of his own soul. For undoubtedly this horrible danger is greatly to be feared, lest whosoever he be that doth rashly or stubbornly contemn or neglect this time of grace, so lovingly granted of the Lord, he do receive, and that worthily, that reward of eternal punishment, which is due thereunto: even as St. Ambrose also, amongst many other things which he handleth diversely to this purpose, doth thus write, and in these words: ‘If any man at the very point of death shall repent, and be absolved, (for this could not be denied unto him,) and so departing out of this life dieth, I dare not say that he departeth hence in good case: I do not affirm it, neither dare I affirm or promise it to any man, because I would deceive no man, seeing I have no certainty of him. Do I therefore say that he shall be damned? Neither do I say that he shall be delivered. For what other thing I should say, I know not. Let him be commended to God. Wilt thou then, O brother, be

freed from doubting? repent whilst thou art in health. If thou wilt repent when thou canst not sin, thy sins have left thee, and not thou thy sins.' *De Pœnitentiâ. (qui Augustini esse putatur.) Lib. 3.*

Yet that no man may despair, they teach this also, that if any man in the last hour of his life shew signs of true repentance, which thing doth fall out very seldom, (for that is certainly true which is written in the Epistle to the Hebrews, "And this will we also do, so that God give us leave to do it;" Heb. vi. 3.) that such an one is not to be deprived of instruction comfort, absolution, or remission of sins. For the time of grace doth last, so long as this life doth last: wherefore, so long as we live here, it is meet that we should think of that Prophetical and Apostolical sentence, "To day, seeing ye have heard his voice, harden not your hearts." Heb. iii. 7; 15. Now herein do our men labour, and endeavour themselves most earnestly, that all men may obey this loving commandment and counsel, and that they speedily repent, before the sun be darkened after a strange manner, and the hills be overwhelmed with darkness; and that, laying sin aside, they would turn themselves to God, by flying unto him in true confidence, and with a constant invocation from the bottom of the heart; and that they do their faithful endeavour, that they not be repelled from the glory of eternal life, but that they may live with Christ and his Church in this life for a time, and in the other life for ever. Amen.

III.--FROM THE CONFESSION OF SCOTLAND.

Article 12. Of Faith in the Holy Ghost.

This faith, and the assurance of the same, proceedeth not from flesh and blood; that is to say, from no natural powers within us; but is the inspiration of the Holy Ghost; Matt. xvi. 17; John xiv. 26; xv. 26; and xvi. 13; whom we confess God, equal with the Father and with the Son; Acts v. 3, 4. who sanctifieth us, and bringeth us into all verity by his own operation; without whom we should remain for ever enemies to God, and ignorant of his Son Christ Jesus. For of nature we are so dead, so blind, and so perverse, that neither can we feel when we are pricked, see the light when it shineth, nor assent to the will of God when it is revealed, unless the Spirit of the Lord quicken that which is dead, remove the darkness from our minds, and bow our stubborn hearts to the obedience of his blessed will. And so, as we confess that God the Father created us, when we were not; Psalm c. 3. as his Son our Lord Jesus redeemed us, when we were enemies to him; Rom. v. 10.

so also do we confess, that the Holy Ghost doth sanctify and regenerate us, without all respect of any merit proceeding from us, be it before, or be it after our regeneration. Rom. v. 8. To speak this one thing yet in more plain words: as we willingly spoil ourselves of all honour and glory of our own creation and redemption, so do we also of our regeneration and sanctification; for of ourselves we are not sufficient to think one good thought; 2 Cor. iii. 5; but he who hath begun the work in us, is only he that continueth in us the same, Phil. i. 6. to the praise and glory of his undeserved grace. Eph. i. 6.

IV.—FROM THE CONFESSION OF AUGSBURG.

Article 11.

Touching repentance, they teach, that such as have fallen after baptism may find remission,* at what time they return again: and that the Church † is bound to give absolution unto such as return by repentance. Now repentance, or the conversion of the ungodly, standeth properly of these two parts. The one is contrition; that is, a terror stricken into the conscience through the acknowledgment of sin, wherein we do both perceive God's displeasure, and are grieved that we have sinned; and do abhor and eschew sin, according as Joel preacheth, "Rend your hearts, and not your garments, and turn unto the Lord your God, &c." Chap. ii. 13. The other part is faith; which is begotten in us by the Gospel, or by absolution, and doth believe that the sins are undoubtedly forgiven for Christ's sake, and doth comfort the conscience, freeing it from fears. Of which faith speaketh St. Paul, when he saith, "Being justified by faith, we have peace with God." Rom. v. 1. Afterward there must follow the good fruits of repentance, that is, obedience unto God; according to that saying, "We are debtors, not to the flesh, to live after the flesh: for if ye live after the flesh, ye shall die: but if by the Spirit ye mortify the works of the flesh, ye shall live." Rom. viii. 12, 13.

* Yea, and it may indeed be given to those which do truly repent.

† That is, the presbytery, or the college which doth represent the Church, as Matthew xviii. 17. Therefore, this cannot be fitly understood either of all kind of sinners, or else of private absolution; but only of those which were first bound by the presbytery. For certainly the whole assembly of the Church cannot be said to absolve the penitent, (which thing is part of the holy ministry, as shall hereafter be made evident in the Eleventh Section;) but to gather together to itself those who make satisfaction, so much as in it lieth: to wit, by its own consent and approbation.

They condemn the Novatians, which would not absolve them, which, having fallen after baptism, returned to repentance. They condemn also those that teach not that remission of sins cometh freely by faith for Christ's sake; but labour to prove that remission of sins cometh by the worthiness of contrition, of charity, or of some other works; and would have mens' consciences in time of repentance to doubt whether they may obtain remission, and do say plainly, that this doubting is no sin. Likewise they condemn those which teach that canonical satisfactions are necessary to redeem eternal pains, or the pains of purgatory: though we are of that mind, that the calamities of this life may be assuaged by good works,* as Isaiah teacheth, (chap. lviii. 7—14.) "Break thy bread unto the hungry, and the Lord shall give thee rest continually." Besides they condemn the Anabaptists,† who deny that they that are once justified can again lose the Spirit of God. Also they condemn those that stiffly hold, that some may attain to such a perfection in this life, as that they cannot sin any more.

This Eleventh Article we find, in some Editions, placed in the Twelfth place; and after the first period we find these words:—

Now repentance consisteth properly of these two parts. One is contrition, or terrors stricken into the conscience through the sight of sin: the other is faith, which is conceived by the Gospel, or by absolution, and doth believe that for Christ's sake the sins be forgiven,

* Yet not for as though any good works did deserve this mitigation, but it is of the mere mercy and grace of God.

† We also do condemn the Anabaptists, although we do deny that they which are once justified do altogether lose the Holy Ghost; but yet not so, as they do deny it. For they confound the Holy Ghost, not only with the spirit of the flesh, but also with those satanical furies, wherewith they be tossed. Again, neither do they know, neither will they know, what faith is, and who are indeed justified. But we do teach, that the Holy Ghost is to be discerned by the word of God (that is, by the Prophetical and Apostolical writings) from the spirit of darkness, although he do transform himself into an angel of light. And we distinguish the gifts of the Holy Ghost, which are without repentance, (to wit, the Spirit of adoption, and an assured persuasion, which is proper to the elect, and to those that are justified,) from the temporal gifts; of which sort is that counterfeit or resemblance of faith, to wit, a temporary faith. Neither do we deny, that the motions, even of those gifts which are without repentance, are discontinued, and sometimes almost extinguished; yet so, that the very true root, being once planted in those that be truly justified, doth persevere in them without repentance even to the end. Of which matter we have likewise spoken above, in the Fourth Section, the first observation upon the Confession of Saxony.

and comforteth the conscience, and freeth it from terrors. Then there must follow good works, which are fruits of repentance.

They condemn the Anabaptists, who deny that men once justified can lose the Spirit of God, and do stiffly hold that some men may attain to such a perfection in this life, that they can sin no more. In like case the Novatians are condemned, which would not absolve such as had fallen after baptism, though they returned to repentance. They also that teach that remission of sins is obtained for our own love or good works, and such as teach that canonical satisfactions are necessary to redeem everlasting or purgatory pains, are wholly disliked of us.

Article 12.

Concerning confession of sins, they teach that private absolution is to be retained still in the Churches, though it be a needless thing in confession to make a rehearsal of the sins. For it is an impossible thing to reckon up all a man's offences; according as the Psalmist saith, "Who doth understand his faults?" &c. Psalm xix. 12.

This Twelfth Article we find in the place of the Eleventh, in some Editions; it is word for word the same, but that the last words are thus set down:—

Though a reckoning up of all sins be not necessary. For it is impossible; as the Psalmist saith, &c. Psalm xix. 12.

Article 3. Of Abuses.—Of Confession.

The Divines and Canonists have cast a great mist of darkness chiefly upon this point of Christian doctrine touching repentance: as not only their books do testify, but also the consciences of all the godly; which do confess that the intricate and endless disputations of the Divines, and the infinite traditions about the matter of repentance, were even a fearful raking of their consciences. For they do nowhere teach any certainty, how remission of sins is obtained. And as for faith, there is no word amongst them. Yea, they bid men to be always in doubt of remission of sins. Afterward, they torment mens' consciences, with a harsh reckoning up of their faults, and with satisfactions. For what a snare unto a man's conscience was the tradition, which requireth them to reckon up all their sins!

As for satisfactions, they did obscure and darken the benefit of Christ; because that even the learned among them did imagine that

eternal death was recompensed by them. But the unlearned were persuaded that forgiveness of the fault was purchased by such deeds. What, that their services for the most part were not commanded of God? as babbling of prayers, invocation of saints, pilgrimages, and such like stuff? Thus was the pure doctrine of repentance overwhelmed with an huge heap of unprofitable and evil opinions. And it is manifest that the godly, in many ages past, have greatly wished that this doctrine had been more purely taught.

Furthermore, it is especially needful that the doctrine of repentance should be taught in the Church most purely and sincerely. Therefore our divines have laboured to clear this point as much as might be. And surely they have so opened and cleared it, that the soundest, even amongst our adversaries, do confess, that in this matter they have well deserved of the church. For we do simply and plainly, without any sophistry, lay forth that which the Gospel teacheth touching repentance; that men may perceive how they must return unto Christ; by what means remission of sin is obtained; what worship and what works do please God.

First, we teach that contrition is requisite; that is, the true terrors and sorrows of the mind, which feeleth the wrath of God, is grieved for sin committed, and ceaseth to do evil. And though these sorrows be requisite, yet must we know that remission of sins is not granted for the worthiness of contrition, or of these sorrows: but we must join faith with them, that is, a trust and confidence of mercy promised for Christ's sake; and we must hold that our sins are freely forgiven for Christ's sake.

When we once are comforted in these terrors by faith, we do undoubtedly obtain remission of sins, as we have said before, And this faith our minds do conceive by the Gospel; also by absolution, which preacheth and applyeth the Gospel unto distressed consciences. And for this cause do our divines teach that private absolution is to be retained in the Church;* and they set out the dignity of it, and the power of the keys, with true and very large commendations: namely, because the power of the keys doth dispense the Gospel, not only to all in general, but also to every one in particular; as Christ saith, "Thou hast won thy brother;" Matt. xviii.

* How far, and upon what condition, private absolution is to be retained in the church, we have declared a little before in the first observation upon the Confession of Bohemia. But here it is indeed a wonder, to have that applied to the use of the keys, which Christ spake of private admonition between private persons; to wit, "Thou hast gained thy brother." Matt. xviii. 15.

15. and because we must believe the voice of the Gospel, which is dispensed unto us in absolution by the ministry of the Church, no otherwise than a voice sounding from heaven.

This whole benefit of absolution, and of this ministry, hath heretofore been wholly obscured with the false opinions of such as taught that absolution was naught worth without sufficient contrition; and did afterwards will men to misdoubt of absolution, because no man knew whether his contrition were sufficient or not. What else was this, but quite to take away from all consciences the comfort of the Gospel; and to remove out of the church, and clean to abolish, the ministry of the Gospel, or the power of the keys? Who doth not see that these pernicious errors are worthily reprov'd?

Now, seeing, that confession yieldeth a place where to bestow absolution in private; and this custom doth uphold the understanding of the power of the keys and remission of sins among the people: besides, seeing that this conference availeth much for admonishing and instructing of men: therefore we do duly retain confession in our churches; yet so as that we teach, that reckoning up of the faults is not necessary by God's Law, and that men's consciences are not to be clogged with it. For there is no commandment in all the Apostles' writings, sounding that way. Again, this rehearsing of all one's sins is a thing impossible; according to that in the Psalm, (Ps. xix. 12.) "Who can understand his faults?" and Jeremiah saith, (chap. xvii. 9.) "The heart of man is corrupt and unsearchable." But if no sins could be forgiven, but such as are reckoned up, mens' consciences could never be at rest; because they neither see, nor call to mind, the greatest number of them. Whereby it may easily be gathered, that the ministry of absolution and remission of sins doth not depend upon the condition of numbering them all up.

The ancient writers also do testify that this counting of sins by tale is a thing needless. Chrysostom, in the Epistle to the Hebrews, saith, 'Let us reckon of it, that we have sins; and let not the tongue alone utter it, but the conscience within us also. And let us not barely say we are sinners; but let us reckon up our sins particularly. I do not bid thee to betray thyself openly, nor to accuse thyself to other; but to follow the saying of the Prophet, Lay open thy ways before the Lord; confess thy sins before God; utter thy sins with prayer before the true Judge; not remembering them with the tongue, but with the conscience; and then indeed mayest thou hope to find mercy.' That sermon of Chrysostom teacheth not only what is to be thought of reckoning up of sins, but

doth also very wisely join contrition and faith together, as they are joined by us. First, he will have us acknowledge our sins unfeignedly, and abhor them from our hearts. In the next place, he teacheth to add thereunto prayer and faith, which may assure us that we are forgiven. Elsewhere he saith, 'Acknowledge thy sins, that thou mayest do them away. If thou art ashamed to shew thy sins to any man, then utter them every day in thy heart. I say not, go confess thy sins to thy fellow-servant, that may upbraid thee with them; but, confess them unto God that is able to cure them.' The Gloss upon the Decrees, touching Penance, (Distinct. 5.) granteth that confession was ordained of the church, and is not commanded in the Scriptures of the Old and New Testament. Of the same judgment are many of the Doctors. Wherefore our judgment, touching the doctrine of confession, is neither new nor without reason.

Lastly, there is most need of all that the godly should be admonished touching satisfactions. For there was more hurt and danger in them, than in numbering up of sins; inasmuch as they darkened the benefit of Christ: because that the unlearned thought they did obtain remission of the guilt of sin for their own works' sake; and besides, men's consciences were much distressed, if aught were omitted that was enjoined for satisfaction. Again, ceremonies and pilgrimages, and such like fruitless works, were thought meet for satisfaction, rather than things commanded of God. And forsooth their teachers themselves dreamed that eternal death was fully redeemed by them. Therefore we thought it needful that godly minds should be set free from such errors; and we teach that their canonical satisfactions, which they call works not due, &c. are neither available for the remission, either of the fault or everlasting punishment, nor yet necessary. It was a custom long since in the church, that, in public penance, such as had fallen, and did return to the Church again, should not be received without some punishment laid upon them for example's sake; from which custom these satisfactions did spring. But the Fathers' mind was, by such examples to fray the people from sins. They did not account that ceremony to be a just recompense for the fault, or for eternal death, or for purgatory. These things were afterwards coined by ignorant and unlearned men. But those ancient customs were in time worn out of use, and laid aside.* As for us, we do not burthen mens'

* Be it, that those painful punishments and satisfactions, which cannot, especially at these times, be brought into use again, but that they will do more

consciences with satisfactions : but this we teach, that the fruits of repentance are necessary ; and that obedience, the fear of God, faith, love, chastity, and the whole renewing of the Spirit, ought to increase in us.

We give men warning of this also ; that sins are oftentimes punished, even by temporal punishments, in this life :* as David, Manasseh, and many others were punished. And we teach that these punishments may be mitigated by good works, and the whole practice of repentance ; as Paul declareth, “If we would judge ourselves, we should not be judged of the Lord :” 1 Cor. xi. 31. and repentance deserved (that is, obtained) that God should alter his purpose, touching the destruction of Nineveh.

Thus whereas before the disputations were intricate and endless, and full of gross opinions ; now that doctrine, being purged, is delivered to the people, so as it may be understood, and avail much unto godliness. We do still hold and set forth the true parts of repentance, contrition, faith, absolution, remission of sins, amendment of the whole life, mitigation of present punishments. And we are in good hope that the godly will not only not reprehend any thing in this place, but also will give them thanks which have purged this point of Christian doctrine, which is requisite and profitable in all churches to be expounded most plainly, and set out most clearly. Christ saith, that “The angels in heaven do rejoyce, whensoever they

hurt than good, be worn out of use ; yet, notwithstanding, this doth nothing hinder, but that every church, as it knoweth what is expedient, may appoint a certain kind of censure, or ecclesiastical discipline, which it may use, where need so requireth, that the church may be satisfied ; as is noted before in the first observation upon the Confession of Bohemia ; and hereafter in the Tenth Section, the third observation upon the same Confession of Bohemia.

* How temporal punishments may be said, sometimes to be deferred, and sometimes to be mitigated, by good works, we have declared a little before ; to wit, in the third observation upon this Confession. Moreover, the word *merit*, both in the words which follow, (repentance *deserved* that God should alter his purpose, touching the destruction of Nineveh,) and also in other places, wheresoever either this or other Confessions do use it, it is without doubt thus to be taken, for that which we say, to *obtain*, and to *get*, as it is oftentimes used among the ancient Latin divines. And whereas God here is said to have changed his mind, we do not doubt but that our brethren do understand it as spoken after the manner of men ; as when he is said to repent him of something ; or else it is to be referred to the outward preaching of Jonah. For, as concerning God himself, it was only a threatening, and not a sentence decreed.

see a sinner repent." Luke xv. 7. And therefore the churches, and the angels themselves, do rejoice at the pure doctrine of repentance thus set down.

V.—FROM THE CONFESSION OF SAXONY.

Article 3; two last Clauses. Of the Remission of Sins, &c.

It is most certain that the preaching of repentance doth pertain to all men, and accuse all men. So also the promise is general, and offereth remission of sins to all, according to those general speeches: "Come unto me, all ye that labour, and are heavy laden, and I will refresh you;" Matt xi. 28. also, "That every one which believeth in him, should not perish;" John iii. 16. "Every one that believeth in him, shall not be confounded;" Rom. x. 11. again, "He that is Lord over all, is rich unto all that call on him;" verse 12. "The Lord hath shut up all under disobedience, that he might have mercy on all." Rom. xi. 32. Let every one comprise himself in this general promise, and not give himself to distrust; but let them strive, that they may assent to the word of God, and obey the Holy Ghost, and desire that they may be helped; as it is said, "How much more will he give the Holy Ghost to them that ask him!" Luke xi. 13.

Article 16. Of Repentance.

By the mercy of God this part of doctrine specially is declared in our churches with great perspicuity; whereas the Sententiaries have wrapped it in most intricate labryinths. First, we do openly condemn the Catharists and the Novatians, who feigned that neither the elect could fall into sins against their conscience; neither that they who had fallen after their amendment, were to be received again; and our confutations of these furies are extant. Neither do we go about to make brawlings about the word repentance: if any man like it better, let him use the word conversion; which word the prophets also have often used. Moreover, we do willingly retain the word contrition: and we say that the first part of repentance, or conversion, is contrition; which is truly to tremble through the knowledge of the wrath of God against sins, and to be sorry that we have offended God. And we say, that there must needs be some such great fear and griefs in those that are converted; and that they do not repent, which remain secure and without grief: as it is said, "Ye sorrowed to repentance;" 2 Cor. vii. 9. and, "Ye shall mislike yourselves in your own sight," Ezek. xx. 43. and

acknowledge yourselves to be worthy of punishment and destruction. And these true griefs are a feeling of the wrath of God, as is declared more at large in another place. But here we reprove our adversaries, who feign that contrition doth deserve remission of sins, and that contrition must needs be sufficient. In either error there be great mists: for remission is given freely for the Mediator's sake; and what contrition can be sufficient? Yea, rather, the more the sorrow increaseth without assurance of mercy, so much the more mens' hearts do fly from God. And no creature is able to sustain the greatness of this sorrow; whereof Isaiah speaketh, chap. xxxviii. ver. 13. "He brake all my bones like a lion." But those idle dreams of writers do declare, that they lead a careless life, and that they are unskilful in the Gospel. Now these true sorrows do arise, when the sin of the contempt of the Son of God (as is declared in the Gospel) is reproved; "The Spirit shall reprove the world of sin, because they believe not in me:" John xvi. 8, 9. and by the voice of the Moral Law other sins are reproved; as Paul saith, "By the law came the knowledge of sin." Rom. iii. 20.

As touching private confession, to be made unto the pastors, we affirm, that the ceremony of private absolution is to be retained in the church;* and we do constantly retain it for many weighty causes: yet, withal, we do teach, that men must neither command nor require the recital of offences in that private talk; because that recital of offences is neither commanded of God, nor a thing possible, and it maketh godly minds to doubt, and it maketh faith faint.

And this we do much more reprehend; that in the doctrine of repentance or conversion, our adversaries do nowhere make mention of justifying faith, (whereof we have spoken before;) by which alone remission of sins is truly received; the heart is lifted up, even when it hath a feeling of the wrath of God; and we are freed from the sorrows of hell: as it is written, "Being justified by faith, we have peace." Rom. v. 1. Without this faith, sorrows are no better than the repentance of Saul, Judas, Orestes, and such like as are mentioned in tragedies. Neither do our adversaries teach the Gospel, but the law and human traditions; either omitting this faith, or else fighting against it. But seeing that in a true conversion there must be these changes, a mortification and a quickening; (as it is said,

* How far we think that this private confession and absolution is to be retained in the church, we have declared a little before; to wit, in the first observation upon the Confession of Bohemia.

Rom. vi. 4—11. and in divers other places ;*) for doctrine's sake we do divide conversion or repentance into three parts ; into contrition, faith, and new obedience : these things doth true conversion comprehend, as the voice of God and the true experience of the church do declare. Yet do we not make contention either about the manner of speaking, or about the number of the parts ; but we wish that all men may see those things which are necessary. And it is most necessary for the church, that there should be a true, plain, and most clear doctrine, touching the whole of conversion ; which also is very often repeated in those sermons which are set down in the Scriptures ; and that with great perspicuity, and without any intricate labyrinths. As the Baptist and Christ say, "Repent, and believe the Gospel:" Matt. iii. 2. and iv. 17. again, "Behold the Lamb of God, that taketh away the sins of the world." John i. 29. And Paul saith, "All men are deprived of the glory of God:" Rom. iii. 23. here he speaketh of contrition ; afterward of remission : "But we are justified freely by his grace, through the redemption that is in Christ Jesus, by faith." verse 24. Therefore it is necessary, that in the doctrine of conversion, or repentance, there should mention be made of faith. Neither is it sufficient that our adversaries say, that they also do speak of faith, and that faith doth go before repentance. For they speak of the knowledge of doctrine, I believe the forgiveness of sins ; to wit, that they be forgiven to others ; even as the devils do know the creed. But the Gospel doth require this true faith, which is an assurance of the mercy of God, promised for the Son of God's sake, and resting in the Son of God : which saith, I believe that remission of sins is given unto me also, and that freely ; not for my contrition, not for any of my merits, but for the Son of God, who, by the infinite goodness and wisdom of the Godhead, is appointed a Mediator and Redeemer : I know that the

* This is most truly said, but in a diverse sense. For neither is contrition, or a sense of sin, which is a fruit of sin common to all, signified by the name of mortification, (insomuch as it is a gift of the Holy Ghost, proper to the elect ;) but an abolishing of the old man, or of the flesh, or of that natural corruption ; which, taking its beginning of that contrition or sorrow, which is according to God, (whereof that place, Psal. li. 17., and Isaiah lvi. 2. is understood,) is by little and little perfected in the elect, and is the beginning of true conversion. Whereunto, on the other side, quickening is answerable ; that is, a certain restoring, as it were, from death unto life, of the mind, which was before in a manner dead in that corruption : and being persuaded of the free remission of sins in Christ, by faith, it beginneth to hate sin, wherewith it was delighted ; to love God, whom it hated ; and, to conclude, to will well, and to do uprightly.

commandment of God is immutable; so that every one may determine, in these griefs, that he is assuredly received into favour for Christ's sake. This is the proper voice of the Gospel: this decree is brought by the Son out of the bosom of the Eternal Father, and is sealed up by his blood and resurrection. Not to assent to this will and decree, is to contemn the Son of God: and concerning this sin the Baptist saith, "He that believeth not the Son, the wrath of God abideth on him." John iii. 36. But he that believeth that his sins be forgiven for his Mediator's sake, he doth now certainly receive remission of his sins for Christ's sake; which is effectual in him, and quickeneth and sanctifieth him by his Holy Spirit: and being now reconciled, he is undoubtedly accounted just, for the Mediator's sake, and is heir of eternal life. Either to omit, or to corrupt, or to dislike this necessary comfort, touching conversion, is as much as manifestly to extinguish the Gospel. As touching this faith, absolution ought both to admonish us, and also to confirm it: as David was confirmed, when he heard this absolution; "The Lord hath taken away thy sins." 2 Sam. xii. 13. So know thou that the voice of the Gospel doth declare remission unto thee also; the which remission is propounded to thee by name in absolution. Do not thou feign that the Gospel doth nothing at all pertain to thee: but know that it was therefore published, that, by this means, men embracing the Gospel might be saved; and that it is the eternal and immutable commandment of God, that thou shouldst believe it. He that doth not by this faith embrace the Gospel, but is still doubting, he doth in vain hear the absolution: when as by this comfort the hearts are quickened, and are now made the dwelling-places of God. Then is it necessary that they should now begin a new obedience, as is said before. But to return to wicked deeds,* is to shake off God, and again to lose that righteousness and life: as John saith, "He that doth righteousness, is righteous; he that committeth sin, is of the devil." 1 John iii. 7, 8. But we have before rehearsed the sum of the doctrine of new obedience.

Article 17. Of Satisfaction.

Now, what a confusion there is in their doctrine of satisfactions, which they term works not due, enjoined by the church, it were long to rehearse; and few before these times have understood it: but we doubt not, but that this whole part also is truly and clearly expounded in our churches. It was a custom

* See those things which are noted in the first observation, of the Fourth Section, upon this Confession.

among our first fathers, that they which defiled themselves with murder, idols, or filthy lusts, should be barred their company, and chiefly from their sacrifices. This custom both the synagogue retained, and other nations also, which were not altogether savage, in Asia and in Greece. In the mean time, they which were defiled, wandered up and down, being branded with the marks of their guiltiness; as Orestes, Adrastus, and many others. This custom, in the beginning, did the church also keep. Those that were defiled, it severed from the mutual society: afterward it did not suddenly receive those again that did repent, that it might be known that they did unfeignedly ask pardon, and for examples it might profit others; but for certain days absolution was deferred, that they might be seen to ask pardon publicly. So was that incestuous Corinthian debarred, and afterwards received again, not without deliberation. 1 Cor. v. 13; 2 Cor. ii. 6—8. This whole custom was appointed for example's sake, and is political; * nothing at all pertaining to the remission of sins. But afterward, through superstition, it so increased, that fasts, and forbearing the company of man or wife, were enjoined for many years. When these burthens had increased too much, the bishops did release them again; and this release of such rites was called Indulgence.

The monks, not considering the history of these things, feigned that eternal punishment might be recompensed by the punishments of purgatory, or other punishments of this life: and they added, that satisfactions were enjoined of the church, that those punishments might be mitigated; and that satisfactions must be works not due by the law of God. We reject these monkish fables, which even they themselves do not understand; and we retain most sure rules: to wit, that eternal punishments are remitted, together with the fault, for the Son's sake, not for any of our satisfactions, according to that which is written in Hosea; "O death, I will be thy death: O hell, I will be thy destruction;" chap. xiii. 14. also,

* We do think that this custom of public satisfaction before the Church is in such sort political, that, notwithstanding, it may be referred to the Ecclesiastical order, and may altogether be distinguished from those punishments which are merely civil, and from those which are to be inflicted by the civil magistrate. For although such a public kind of acknowledging and detesting of sins, being made in the Church, is in no case to be thought to be of any value before God for the ransom of our sins, (much less that it should be a sacrament;) yet we do not doubt, but that this abasing is both acceptable to God, and commodious for the edifying of the Church, and that in such places wherein it may be fruitfully used.

“Being justified by faith, we have peace.” Rom. v. 1. Secondly, we say that the works not due, whereof these men speak, are not any worship of God, or satisfactions; but that they do pertain to this saying, “They do in vain worship me with the commandments of men.” Matt. xv. 9. And certainly the power of the keys hath no commandment to enjoin such punishments.* Also we fear that this applying of indulgences, by which the Pope doth apply the merits of saints unto others, is but counterfeit; and that the indulgences, in times past, were nothing else but a releasing of the canons, which did nothing appertain to those satisfactions, whereof the monks do speak.

Now, it is another thing to speak of satisfaction which is due; as of the restoring of theft, of that which hath been gotten by usury, of another man’s wife, or his good name. This restitution is a work that is due, pertaining to new obedience; as Paul saith, “Let him that hath stolen, steal no more.” Ephes. iv. 28. He that withholdeth another man’s wife, hath neither contrition, faith, nor new obedience. Neither are the commandments of God, touching due satisfaction, which we say ought to be made, to be mingled with those trifling songs of Popish satisfactions. Also this we confess; that in this life many horrible punishments are spread over the church, over empires, and over families, for certain sins of many men; yea, even of the elect: as the sedition, that was raised up against David, did not lightly afflict that whole civil regiment, and many holy families. Therefore we distinguish betwixt eternal punishment, and the punishment of this life: and we say, that eternal punishment is remitted only for the Son of God’s sake, when we are justified and quickened by faith.

And albeit that even temporal punishments are chiefly mitigated for the Son of God his sake,† who is the harbour for the church;

* But it hath a commandment lawfully to bind and to loose, and to try, by diligent search, which is true repentance. Concerning which thing, see what we have spoken a little before, in the second observation upon the Confession of Augsburg, and is hereafter taught more at large in the Eleventh Section, where we do expressly intreat of the Power of the Keys.

† Where the question is of the Church of God, we say, that all blessings, without any exception, are bestowed upon it, and the members thereof, not chiefly, but only, for the Son of God his sake. And these words, “Even for the very conversion’s sake,” &c. ought, as they seem, to be thus taken, by adding to them this interpretation: viz., “They are not without their effect;” but that must be of mere grace, and in respect of Christ alone, in whom God doth vouchsafe even to reward both the saints themselves, and also good works, having no regard to the blemishes of their works: as we have said before in the third and seventh observations upon the Confession of Augsburg.

(because this weak nature cannot sustain the greatness of the wrath of God ; as Daniel prayeth, " For the Lord's sake hear thou us, and have an eye unto our help ;" &c. chap. ix. 17, 18.) yet we teach this also ; that even for the very conversion's sake, our punishments are mitigated : because that in the saints the legal promises, being added to their works, are not without their effect, but have their rewards. Such a promise is this : " Give, and it shall be given unto you : " Matt. vii. 7. and when Paul saith, " If we would judge ourselves, we should not be judged," 1 Cor. xi. 31. he speaketh of whole repentance, not of those most vain shadows which they reason to prevail, although a man fall again into mortal sin. And in this matter they have devised new juggling tricks. They confess that these satisfactions are not recompences ; but they say that we must admit such satisfactions as chastisements ; as Paul doth punish the Corinthian. 1 Cor. v. 11. That chastisement was excommunication : and we confess that they which are guilty of manifest heinous deeds, are by a lawful judgment and order to be excommunicated. Neither is just excommunication a light thing. Yet, notwithstanding, the power of the church doth not punish by corporal force, as by prison, or by hunger ; but it doth only pronounce this sentence ; * the prison, and common punishments, do pertain to civil governors. But such is the frowardness of certain men, that although they see themselves convinced by the evidence of truth, yet they seek to dally by sophistry ; lest, if they should give place, they should be thought to have betrayed their fellows. God, which seeth the heart, knoweth, that with a simple endeavour we have sought out the truth.

VI.—FROM THE CONFESSION OF WIRTEMBERG.

Chapter 12. Of Repentance..

Seeing that we must always acknowledge our sins, and believe that they be forgiven for Christ's sake, we think it also meet that men should always repent in this life. But divers men expound repentance diversely : commonly they make three parts of repentance ; contrition, confession, and satisfaction. We will severally and briefly run over these parts, that we may declare what we think to be indeed catholic and apostolical, in this doctrine of repentance.

* To wit, according to the Ecclesiastical judgments and censures, whereof we made mention before ; and not by any civil authority, as Officials (as they be termed in Papacy) used to do.

Chapter 13. Of Contrition.

We call contrition a feeling of the wrath of God, or a sorrow and great fear of mind, raised by the knowledge of the greatness of our sins, and the weightiness of the wrath of God. And we think that such a contrition, as the law of God doth use to stir up in man, is necessarily required in true repentance: but to teach that it doth deserve remission of sins, or that it is a purging of our sins before God, we think is contrary to the apostolic doctrine. God truly doth not despise a contrite and an humble heart, as the Psalmist saith: (Ps. li. 17.) but therefore he doth not despise it, because the Son of God, our Lord Jesus Christ, took upon him a contrite and humble heart; by whose only contrition and humiliation our sins are purged before God, and his wrath is pacified. Now we are made partakers of this pacification, when, with a contrite and humble heart, we believe that Jesus Christ alone is our reconciler with the Heavenly Father. "He was wounded for our transgressions, he was broken for our iniquities: the chastisement of our peace was upon him; and by his stripes we are healed." Isa. liii. 5. "He is the propitiation for our sins." 1 John ii. 2. "To him give all the prophets witness, that, through his name, all that believe in him shall have remission of their sins." Acts x. 43. Also the examples of Cain, Esau, Saul, Judas Iscariot, and such like, do witness, that contrition is not a merit of remission of sins. For these men, although they had so great contrition, that it seemed to them a thing more tolerable to dispatch their life, either by strangling, or with swords, rather than to suffer those horrible griefs; yet could they not obtain remission of their sins. The Gloss saith, 'If we look narrowly to the matter, remission of sins is to be attributed to the grace of God, not to contrition.' *De Penitentiâ: Dist. 1. Cap. 1.* Wherefore we confess, that to show forth true repentance, contrition is necessary; yet not to this end, that it should be any merit or purging of our sins before God; but that man, acknowledging the greatness of his sins, should be stirred up to seek remission of sins and salvation, in the only free clemency and mercy of God, and that only for Jesus Christ our Lord's sake, by faith.

Chapter 14. Of Confession.

They call confession a reckoning up of sins, before a priest. Therefore, such confession as hath hitherto been used, as it was not

commanded of God; so it is manifest, that the ancient Church did not exact it with such severity, as if it had been necessary to obtain eternal salvation. And it is not to be doubted, but that we ought to acknowledge ourselves before God to be sinners, and to confess our sins to God; but even the ancient Ecclesiastical writers do grant, that it is free for any one to reckon up his sins before man, or not; unless in some matter man be offended, and the truth by lawful and Divine calling is to be declared. Chrysostom saith, 'I will thee not to bewray thyself openly, nor to accuse thyself before others: but I counsel thee to obey the Prophet, saying, Open thy way unto the Lord.' *In Cap. xii. ad Hebræos. Hom. 31.* And again, 'If thou art ashamed to shew thy sins to any man, then utter them every day in thine heart: I say not, go, confess thy sins to thy fellow-servant, that may upbraid thee with them; but confess them unto God, that is able to cure them.' *In Psal. Miserere.* Now, although these words of Chrysostom use to be expounded of those sins, which were before confessed to a priest; yet is this exposition a manifest wresting of the meaning of Chrysostom. And Ecclesiastical history doth evidently witness, that this custom of confessing unto a priest was abrogated in the church of Constantinople. Augustine saith, 'What have I to do with men, that they should hear my confession, as if they were able to heal all my griefs? They are very curious to know another man's life, and very slow in amending of their own.' *Confessiones, Lib. 10. Cap. 3.* Ambrose saith, 'Peter sorrowed and wept, because he erred as man; I do not find what he said; I know that he wept; I read of his tears; I do not read of his satisfaction.' *Super. Luc. de Pæniten. Dist. 1. Cap. Petrus.*

And although we think that it is not necessary to salvation, to reckon up sins before a priest, and that it is not any merit of remission of sins; yet we endeavour, that a general confession of sins, so far as may be, and is lawful, may be retained in our churches.* And that for two causes: one is, that by this private

* Seeing that these things pertain not to the doctrine of faith, but unto the use of Ecclesiastical discipline, (of the liberty whereof in particular churches we have oftentimes spoken elsewhere;) we do not think it good, that this law should be brought into our Churches; being made and received in other places, beside the word of God, and the custom of the ancient pure Church; which did never require private confession of every one of those which did profess the Christian religion, but only of them, of whose sins knowledge was taken in the assembly.

conference the ignorant may be admonished and instructed in necessary matters: the other, that by this occasion the Gospel of Christ, touching remission of sins, may be heard privately, (the which Gospel is the true key of the kingdom of heaven, and absolution from sin,) and that, by the hearing of the Gospel, or absolution, faith may be either conceived, or confirmed. For, that we may truly repent, we think that there is nothing more sure and certain, than that of necessity we should have faith; to this end, that, as the Gospel of Christ doth declare it, so we may assuredly believe that our sins are freely pardoned and forgiven for our Lord Jesus Christ his sake.

We are not ignorant, that, if we look unto our works, we are not only to doubt, but also to despair of our salvation; because that our works, seem they never so good, cannot stand upright before the severe tribunal-seat of God. Neither are we ignorant, that some doubt of the mercy and favour of God doth always cleave to our flesh, so long as we live in the body. But seeing that God doth promise unto us his free mercy for Christ his Son's sake, and doth require of us that we do obediently believe the Gospel of his Son; he therewith also doth require, that we mortify the doubting of the flesh, and have a most assured affiance in his mercy, that we do not accuse his promise to be so full of deceit, as we are of doubting. And that we may conceive sure confidence therein, he hath placed our salvation, not in the merits of our righteousness, which is imperfect, but only in the merits of his Son, our Lord Jesus Christ: whose righteousness, as it is most perfect, so it is most firm and constant in the judgment of God. "Repent, and believe the Gospel." Mark i. 15. He commandeth us to believe the Gospel, which declareth unto us the certain favour of God towards us, for Christ his sake: therefore, he will not have us to doubt of his favour towards us, but to conceive sure confidence thereof. "This is the work of God, that ye believe in him, whom the Father hath sent." John vi. 29. If God require of us, that we believe in his Son, certainly he would not have us to doubt, but to put our sure confidence in him. "If any of you want wisdom, let him ask of him which giveth it, namely of God, who giveth, I say, to all men without exception, and upbraideth not, and it shall be given him: but let him ask with confidence, nothing doubting." James i. 5, 6. Hilary saith, 'The kingdom of heaven, which the Prophets foreshewed, John preached, and our Lord professed to consist in himself, he will have us to hope for, without any doubting of a wavering will. Otherwise.

justification through faith is none at all, if faith itself be doubtful.' *In Matth. Cap. v.* And Augustine saith, 'He that doth despair of the pardon of his sins, doth deny that God is merciful; he that doth distrust of the mercy of God, doth great injury unto God, and, as much as in him lieth, denieth that God hath love, truth, and power; in which things all our hope doth consist.' *Manuale. Cap. 23.* Sixtus saith, 'He which is doubtful in faith, is an infidel.' *Sixti Pontificis Epist. 1. in Conciliorum Tom. i.* Wherefore, we think that they, who counsel us to doubt of the favour of God towards us, do not only dissent from the true judgment of the Catholic church, but also provide very ill for the salvation of the church.

Chapter 15. Of Satisfaction.

As touching satisfaction, we believe and confess, that the alone passion and death of the only-begotten Son of God, our Lord Jesus Christ, is a satisfaction for our sins; and that this satisfaction of Christ is offered and applied to us by the ministry of the Gospel, and is received of us by faith. We also confess, that after the satisfaction of Christ is applied, and by faith received, we ought necessarily to do those good works which God hath commanded; not that by them we might purge our sins before God, but that we might bring forth good fruits of repentance, and testify our thankfulness. For, as touching prayer, fasting, giving of alms, and such like works, we think that they are diligently to be performed; yet that they have a far other use, than that they should, by their merits, either satisfy God for our sins, or apply unto us the merit of Christ.

VII.—FROM THE CONFESSION OF SUEVELAND.

Chapter 20. Of Confession.

Seeing that true confession of sins, and such as hath its beginning from godliness, can be performed of no man, whom his repentance and true sorrow of mind doth not force thereunto, it cannot be wrested out by any precept. Wherefore, neither Christ himself, nor the Apostles would command it. For this cause, therefore, our preachers do exhort men to confess their sins, and therewithal they shew what fruit ariseth hereof; that a man should secretly seek for comfort, counsel, doctrine, and instruction, at the hands of a man that is a Christian, and wise: yet by commandment they urge no man, but do rather affirm, that such commandments do hinder godliness. For that constitution of confessing sins unto

a priest, hath driven infinite souls into desperation; and is subject to so many corruptions, that it ought long since to have been abrogated, and without doubt had been abrogated, if the governors of churches, in late times, had burned with so great a zeal to remove away stumbling-blocks, as, in times past, Nestorius, the bishop of Constantinople, did burn; who did utterly abolish secret confession in his church, because that a certain noblewoman, going often to church, under pretence of doing the works of repentance, was deprehended to have lain with a deacon. Infinite such undoubted sins were committed everywhere. Moreover, the Pontifical laws do require, that the hearer and judge of confession should be so holy, learned, wise, merciful, that a man can hardly find out, especially among those that are commonly appointed to hear confessions, to whom he might confess himself. And now the schoolmen do think, that it is better to confess sins to a layman, than to that priest, by whom we may not look to be edified in godliness. This is the sum: That confession bringeth more hurt than profit, which sound repentance and true sorrow of the mind for sins committed doth not wring out. Therefore, seeing this is the gift of God alone, that we repent of our sins, and be truly sorrowful for that we have sinned, nothing, that may turn to salvation can be done in this matter by commandments, as hath hitherto been made too manifest even by experience.

THE NINTH SECTION.

OF JUSTIFICATION BY FAITH; AND OF GOOD WORKS, AND THEIR REWARDS.

I.—FROM THE LATTER CONFESSION OF HELVETIA.

Chapter 15. Of the true Justification of the Faithful.

To justify, in the Apostle's disputation touching justification, doth signify to remit sins, to absolve from the fault and the punishment thereof, to receive into favour, to pronounce a man just. For the Apostle saith to the Romans, "God is he that justifieth; who is he that can condemn?" Rom. viii. 33, 34. where to justify, and to condemn, are opposed. And in the Acts of the Apostles, the Apostle saith, "Through Christ is preached unto you

forgiveness of sins ; and from all things, (from which ye could not be justified by the law of Moses,) by him, every one that believeth is justified." Acts xiii. 38, 39. For in the law also, and in the prophets we read, that "If a controversy were risen amongst any, and they came to judgment, the judge should judge them ; that is, justify the righteous, and make wicked, or condemn, the wicked." Deut. xxv. 1. And in Isaiah, v. 23. "Woe to them which justify the wicked for rewards." Now it is most certain, that we are all by nature sinners, and before the judgment-seat of God convicted of ungodliness, and guilty of death. But we are justified, that is, acquitted from sin and death, by God the Judge, through the grace of Christ alone, and not by any respect or merit of ours. For what is more plain, than that which Paul saith ? "All have sinned, and are destitute of the glory of God, and are justified freely by his grace, through the redemption which is in Christ Jesus." Rom. iii. 23, 24. For Christ took upon himself and bare the sins of the world, and did satisfy the justice of God. God, therefore, is merciful unto our sins, for Christ alone, that suffered and rose again, and doth not impute them unto us. But he imputeth the justice of Christ unto us for our own : so that now we are not only cleansed from sin, and purged, and holy, but also endued with the righteousness of Christ ; yea, and acquitted from sin, death, and condemnation : 2 Cor. v. 19—21. finally, we are righteous, and heirs of eternal life. To speak properly, then ; it is God alone that justifieth us, and that only for Christ, by not imputing unto us our sins, but imputing Christ's righteousness unto us. Rom. iv. 23—25.

But because we do receive this justification, not by any works, but by faith in the mercy of God, and in Christ ; therefore, we teach and believe, with the Apostle, that sinful man is justified only by faith in Christ, not by the law, or by any works. For the Apostle saith, "We conclude that man is justified by faith, without the works of the law." Rom. iii. 28. "If Abraham was justified by works, he hath whereof to boast ; but not with God : for what saith the Scripture ? Abraham believed God, and it was imputed to him for righteousness ; but to him that worketh not, but believeth in him that justifieth the ungodly, his faith is counted for righteousness." Rom. iv. 2, 3 ; 5. Gen. xv. 6. And again ; "Ye are saved by grace, through faith : and that not of yourselves, it is the gift of God ; not by works, lest any might have cause to boast, &c." Eph. ii. 8, 9. Therefore, because faith doth apprehend Christ our righteousness, and doth attribute all to the praise of God in Christ : in this

respect justification is attributed to faith, chiefly because of Christ whom it receiveth, and not because it is a work of ours; for it is the gift of God. Now, that we do receive Christ by faith, the Lord sheweth at large, John vi. 27; 33; 35; 48—58. where he putteth eating for believing, and believing for eating. For as by eating we receive meat, so by believing we are made partakers of Christ. Therefore, we do not part the benefit of justification, giving part to the grace of God, or to Christ, and part to ourselves, our charity, works, or merit; but we do attribute it wholly to the praise of God in Christ, and that through faith. Moreover, our charity and our works cannot please God, if they be done of such as are not just: wherefore, we must first be just, before we can love or do any just works. We are made just (as we have said) through faith in Christ, by the mere grace of God; who doth not impute unto us our sins, but imputeth unto us the righteousness of Christ; yea, and our faith in Christ he imputeth for righteousness unto us. Moreover, the Apostle doth plainly derive love from faith, saying, “The end of the commandment is love, proceeding from a pure heart, a good conscience, and faith unfeigned.” 1 Tim. i. 5. Wherefore, in this matter we speak not of a feigned, vain, or dead faith, but of a lively and quickening faith; which, for Christ (who is life, and giveth life) whom it apprehendeth, both is indeed, and is so called, a lively faith, and doth prove itself to be lively, by lively works. And therefore, James doth speak nothing contrary to this our doctrine; for he speaketh of a vain and dead faith, which certain bragged of, but had not Christ living within them by faith. And James also saith, that works do justify; Chap. ii. 14—26. yet he is not contrary to Paul, (for then he were to be rejected;) but he sheweth that Abraham did declare his lively and justifying faith by works. And so do all the godly, who yet trust in Christ alone, not to their own works. For the Apostle said again, “I live, howbeit not I, but Christ liveth in me. But the life which now I live in the flesh, I live through the faith of the Son of God, who loved me, and gave himself for me. I do not despise the grace of God; for if righteousness be by the law, then Christ died in vain.” Gal. ii. 20, 21.

Chapter 16. Of Faith and Good Works: of their Reward, and of Man's Merit.

Christian faith is not an opinion, or human persuasion; but a sure trust, and an evident and stedfast assent of the mind; to be brief, a most sure comprehension of the truth of God, set forth in

the Scriptures, and in the Apostles' Creed;* yea, and of God himself, the chief blessedness; and especially of God's promise, and of Christ, who is the consummation of all the promises. And this faith is the mere gift of God, because God alone of his power doth give it to his elect, according to measure; and that when, to whom, and how much he will; and that by his Holy Spirit, through the means of preaching the Gospel, and of faithful prayer. This faith hath also her increases; which unless they were likewise given of God, the Apostles would never have said, "Lord, increase our faith." Luke xvii. 5.

Now, all these things which we have said hitherto of faith, the Apostles taught them before us, even as we set them down. For Paul saith, "Faith is the ground," or sure subsistence, "of things hoped for, and the evidence," or clear and certain comprehension, "of things which are not seen." Heb. xi. 1. And again he saith, that "All the promises of God in Christ are Yea, and in Christ are Amen." 2 Cor. i. 20. And the same Apostle saith to the Philippians, that "it was given them to believe in Christ." Phil. i. 29. And also, "God doth distribute unto every man a measure of faith." Rom. xii. 3. And again, "All men have not faith." 2 Thess. iii. 2. and, "All do not obey the Gospel." 2 Thess. i. 8. Besides, Luke witnesseth and saith, "As many as were ordained to life, believed." Acts xiii. 48. And therefore Paul also calleth faith, "the faith of God's elect." Tit. i. 1. And again, "Faith cometh by hearing, and hearing by the word of God." Rom. x. 17. And in other places he oftentimes willeth men to pray for faith. And the same also calleth faith, "powerful, and that sheweth itself by love." Gal. v. 6. This faith doth pacify the conscience, and doth open to us a free access unto God; that with confidence we may come unto him, and may obtain at his hands whatsoever is profitable and necessary. The same faith doth keep us in our duty which we owe to God and to our neighbour, and doth fortify our patience in adversity: it doth frame and make a true confession, and (in a word) it doth bring forth good fruit of all sorts; and good works (which are good indeed) do proceed from a lively faith, by the Holy Ghost, and are done of the faithful according to the will or rule of God's word. For Peter the Apostle saith, "Therefore, giving all diligence thereunto, join more-

* Clearly, on the supposition, that the Creed which commonly passes under the name of the Apostles, should be received within the Canon of Divine inspiration.—EDITOR.

over virtue with your faith, and with virtue knowledge, and with knowledge temperance," &c. 2 Pet. i. 5, 6.

It was said before, that the law of God, which is the will of God, did prescribe unto us the pattern of good works. And the Apostle saith, "This is the will of God, even your sanctification; that ye abstain from all uncleanness, and that no man oppress or deceive his brother in any matter." 1 Thess. iv. 3; 6. But as for such works and worships of God as are taken up upon our own liking, which St. Paul calleth "will-worship," Col. ii. 23. they are not allowed nor liked of God. Of such the Lord saith in the Gospel, "They worship me in vain, teaching for doctrine the precepts of men." Matt. xv. 9. We, therefore, disallow all such manner of works, and we approve and urge men unto such as are according to the will and commandment of God. Yea, and these same works, that are agreeable to God's will, must be done, not to the end to merit eternal life by them; for "life everlasting," as the Apostle saith, "is the gift of God:" Rom. vi. 23. nor for ostentation's sake, which the Lord doth reject; Matt. vi. 1; 5; 16. nor for lucre, which also he misliketh; Matt. xxiii. 23. but to the glory of God, to commend and set forth our calling, and to yield thankfulness unto God, and also for the profit of our neighbours. For the Lord saith again in the Gospel, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. v. 16. Likewise the Apostle Paul saith, "Walk worthy of your calling." Eph. iv. 1. Also, "Whatsoever ye do," saith he, "either in word, or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father by him." Col. iii. 17. "Let no man seek his own, but every man his brother's." Phil. ii. 4. And, "Let ours also learn to shew forth good works for necessary uses, that they be not unprofitable." Tit. iii. 14. Notwithstanding, therefore, that we teach, with the Apostle, that a man is justified by faith in Christ, and not by any good works; Rom. iii. 28. yet we do not lightly esteem or condemn good works: because we know that a man is not created or regenerated through faith, that he should be idle, but rather that without ceasing he should do those things which are good and profitable. For in the Gospel the Lord saith, "A good tree bringeth forth good fruit:" Matt. xii. 33. and again, "Whosoever abideth in me, bringeth forth much fruit." John xv. 5. And lastly, the Apostle saith, "We are the workmanship of God, created in Christ Jesus to good works, which God hath prepared, that we should walk in them." Eph. ii. 10. And again, "Who gave himself

for us, that he might deliver us from all iniquity, and purge us to be a peculiar people to himself, zealous of good works." Tit. ii. 14. We therefore condemn all those, which do contemn good works, and do babble that they are needless, and not to be regarded. Nevertheless, as was said before, we do not think that we are saved by good works, or that they are so necessary to salvation, that no man was ever saved without them. For we are saved by grace, and by the benefit of Christ alone. Works do necessarily proceed from faith: but salvation is improperly attributed to them, which is most properly ascribed to grace. That sentence of the Apostle is very notable: "If by grace, then not of works; for then grace were no more grace: but if of works, then is it not of grace; for then works were no more works." Rom. xi. 6.

Now the works which we do, are accepted and allowed of God through faith; because they which do them please God by faith in Christ, and also the works themselves are done by the grace of God through his Holy Spirit. For St. Peter saith, that "Of every nation, he that feareth God, and worketh righteousness, is accepted with him." Act. x. 35. And Paul also, "We cease not to pray for you, that ye may walk worthy of the Lord, and in all things please him, being fruitful in every good work." Col. i. 9, 10. Here, therefore, we diligently teach, not false and philosophical, but true virtues, true good works, and the true duties of a Christian man. And this we do, with all the diligence and earnestness that we can inculcate and beat into men's minds; sharply reproveth the slothfulness and hypocrisy of all those, who with their mouths praise and profess the Gospel, and yet with their shameful life do dishonour the same; setting before their eyes, in this case, God's horrible threatenings, large promises, and bountiful rewards, and that by exhorting, comforting, and rebuking. For we teach, that God doth bestow great rewards on them that do good, according to that saying of the Prophet, "Refrain thy voice from weeping, because thy work shall have a reward." Jer. xxxi. 16. In the Gospel also the Lord said, "Rejoice, and be glad, because your reward is great in the heavens." Matt. v. 12. And, "He that shall give to one of these little ones a cup of cold water, verily I say unto you, he shall not lose his reward." Matt. x. 42. Yet we do not attribute this reward, which God giveth, to the merit of the man that receiveth it, but to the goodness, or liberality, and truth of God, which promiseth and giveth it: who although he owe nothing unto any, yet he hath promised to give a reward to those that faithfully worship him,

notwithstanding that he do also give them grace to worship him. Besides, there are many things unworthy the majesty of God, and many imperfect things are found in the works even of the saints; and yet because God doth receive into favour, and embrace those who work them for Christ's sake, therefore he performeth unto them the promised reward. For otherwise, our righteousnesses are compared to a menstruous cloth: Isa. lxiv. 6. yea, and the Lord in the Gospel saith, "When ye have done all things that are commanded you, say, We are unprofitable servants; that which we ought to do, we have done." Luke xvii. 10. So that though we teach that God doth give a reward to our good deeds, yet withal we teach, with Augustine, that 'God doth crown in us, not our deserts, but his own gifts.' And therefore, whatsoever reward we receive, we say that it is a grace, and rather a grace than a reward: because those good things which we do, we do them rather by God, than by ourselves; and because Paul saith, "What hast thou, that thou hast not received? but if thou hast received it, why dost thou boast, as though thou hadst not received it?" I Cor. iv. 7. Which thing also the blessed Martyr Cyprian doth gather out of this place, that 'we must not boast of anything, seeing nothing is our own.' We, therefore, condemn those who defend the merits of men, that they may make frustrate the grace of God.

II.—FROM THE FORMER CONFESSION OF HELVETIA.

Article 13. Of Faith, and the Power of Faith.

Now we attain unto these so divine benefits, and the true sanctification of the Spirit of God, by faith, (which is the mere gift of God,) not by any either our strength, or merits. Which faith, being a sure and undoubted substance, and laying hold on things to be hoped for from the good will of God, doth send out of itself charity, and then very excellent fruits of all virtues. Yet do we not attribute any thing to these works, although they be the works of godly men; but that salvation which we have obtained, we do wholly attribute to the very grace of God. And this is indeed the only true worship of God; to wit, a faith most fruitful of good works, and yet not putting any confidence in works.

III.—FROM THE CONFESSION OF BASLE.

Art. 8. We confess the remission of sins through faith in Christ crucified. And though this faith doth without intermission exercise and shew forth itself in works of charity, and by this means is tried;

yet we do not attribute righteousness and satisfaction for our sins unto works, which are fruits of faith, but only to a true confidence and faith in the blood of the Lamb of God shed for us. For we do unfeignedly profess, that all things are given us freely in Christ, who is our righteousness, holiness, redemption, way, truth, wisdom, and life. Therefore the faithful do work, not to satisfy for their sins, but only that they may in some sort shew themselves thankful unto God our Lord for the great benefits bestowed upon us in Christ. (And in the margin, upon the word, Thankful:—Thankfulness consisteth in requiting of benefits received. But we can requite nothing to God, because he wanteth nothing. Therefore we have an eye to those things which he requireth of us: and those are, faith, and works of charity: he requireth faith toward himself, charity toward our neighbour.)

IV.—FROM THE CONFESSION OF BOHEMIA.

Chapter 6. Of Christ our Lord, and of Justification by Faith.

The sixth point of Christian doctrine in our churches is, of sound and lively faith in Jesus Christ our Lord, and of true justification by this faith. *And, a little after:* Our men are taught to acknowledge this grace and truth, and by faith to behold them in all the saving and wonderful works which Christ brought to effect, and which, according to the meaning of the Holy Scripture, are in a stedfast faith to be believed and professed: such are these,—the coming of Christ from heaven; his conception, nativity, torments, death, burial, resurrection, ascending into heaven; his sitting at the right hand of God; and his coming again from thence to judge the quick and the dead. In these principal effects, as in a chest wherein treasure is kept, are all those saving fruits of true justification laid up; and from thence they are taken for the elect and faithful, that in spirit and conscience, by faith, they may be made partakers thereof: all which shall hereafter be perfectly and fully given unto them, in the day of joyful resurrection. (These things are also found in the Sixth Section, so far forth as they describe the Works of Christ, and the Fruits thereof.)

Upon this foundation, of this justifying faith, and of true and perfect justification thereby, according to evident and clear testimonies in the Scriptures, we are further taught; first, that no man by his own strength, or by the power of his own will, or of flesh and blood, can attain unto or have this saving or justifying faith, except God of his grace, by the Holy Ghost, and by the ministry of the

Gospel preached, do plant it in the heart of whom he list, and when he list: John i. 13. so that that heart may receive all things, which are offered for salvation, and made known touching the same, by the public preaching of the word, Rom. x. 17. 2 Thess. iii. 1. and by the sacraments instituted of Christ. Hereof holy John Baptist saith, "Man can take nothing to himself, except it be given him from above." John iii. 27. Also, our Lord Christ himself saith, "No man cometh to me, except the Father, which sent me, draw him:" John vi. 44. and, a little after, "Except it be given him of my Father;" John iii. 65. that is, from above, through the Holy Ghost. And to Peter, Christ said, "Flesh and blood hath not revealed this unto thee." Mat. xvi. 17.

Now, this faith properly is an assent of a willing heart to the whole truth delivered in the Gospel; whereby man is lightened in his mind and soul, that for his only Saviour he may rightly acknowledge and receive his God and Lord Jesus Christ; and upon him, as on a true rock, he may build his whole salvation; may love, follow, and enjoy him, and repose all his hope and confidence in him: and by this valiant confidence he may lift up himself, and trust that, for him and his only merit, God is become to him favourable, gentle, bountiful; and also that in him and for him he assuredly hath, and shall have for ever, eternal life, according to his true promise which he confirmed with an oath, saying, "Verily I say unto you, he that believeth in me hath eternal life." John vi. 47. And, "This is the will of him that sent me, that he which seeth the Son, and believeth in him, shall have eternal life; and I will raise him up in the last day." John vi. 40. Also, "This is life eternal, that they know thee the true God, and whom thou hast sent, Jesus Christ." John xvii. 3. And Isaiah saith, "By his knowledge shall my righteous servant justify many." Isaiah liii. 11. This faith alone, and this inward confidence of the heart in Jesus Christ our Lord, doth justify, or make a man just before God, without any works which he may add, or any merit of his. Of which St. Paul saith, "But to him that worketh not at all, but believeth in him that justifieth the wicked man, his faith is imputed for righteousness." Rom. iv. 5. And before he said, "But now is the righteousness of God made manifest without the law, having witness of the law and of the prophets; to wit, the righteousness of God, by the faith of Jesus Christ, unto all and upon all that believe." Rom. iii. 21, 22. And, in another place, "He that believeth in him, is made righteous." Acts xiii. 39. And this righteousness, or justification, is the remission of sins, the

taking away of eternal punishment, which the severe justice of God doth require, and to be clothed with Christ's righteousness, or with imputation thereof: also it is a reconciliation with God, a receiving into favour, whereby we are made acceptable in the Beloved, and fellow-heirs of eternal life. For the confirming of which things, and by reason of our new birth or regeneration, there is an earnest added, to wit, the Holy Ghost; Ephes. i. 13, 14. who is given and bestowed freely, out of infinite grace, for Christ his death, his blood-shedding, and his resurrection.

All these things hath Paul described very excellently in his Epistle to the Romans, ch. iv. 7, where he bringeth in David speaking in this wise; "Blessed are they whose iniquity is forgiven:" Psa. xxxii. 1. whereof he speaketh in that whole chapter. And to the Galatians he saith, "God sent forth his Son, that we might receive the adoption. Now, because ye are sons, God hath sent forth the Spirit of his Son, crying in your hearts, Abba, Father." Gal. iv. 4—6; Rom. viii. 15. For, whomsoever God doth justify, to them he doth give the Holy Ghost, and by him he doth first regenerate them, as he promiseth by the Prophet, saying, "I will give them a new heart, and I will put my Spirit in the midst of them;" Ezek. xi. 19. and xxxvi. 26. that as before sin had reigned in them to death, so also then grace might reign by righteousness unto eternal life through Jesus Christ. Rom. v. 21. And this is the communion or participation of the grace of God the Father, of the merit of Jesus Christ our Lord, and of the sanctification of the Holy Ghost: this is the law of faith, the law of the Spirit and life, written by the Holy Ghost.

But the lively and never-dying spring of this justification, is our Lord Jesus Christ alone, by those his saving works, (that is, which give salvation;) from whom all holy men, from the beginning of the world, as well before the law was published, and under the law and the discipline thereof, as also after the law, have and do draw, have and do receive salvation, or remission of their sins, by faith in the most comfortable promise of the Gospel: and do apply and appropriate it, as peculiar to themselves, only for the sole death of Christ and his blood-shedding, to the full and perfect abolishing of their sins, and the cleansing from them all. Whereof we have many testimonies in the Scripture. Holy Peter, before the whole Council at Jerusalem, doth prove by sound arguments, "that salvation is not to be found in any other, than in Christ Jesus alone; and that, under this large cope of heaven, there is no other name given unto men,

whereby we may be saved." Acts iv. 12. And in another place he appealeth to the consenting voices and testimonies of all the Prophets, who spake with one mind, by one Spirit, and as it were by one mouth : and thus he said, " As touching this Jesus, all the Prophets bear witness, that, through his name, all that believe in him shall receive remission of sins." Acts x. 43. And to the Hebrews it is written, " He hath by himself purged our sins." Heb. i. 3. And again, " We have redemption through his blood, even the remission of sins." Eph. i. 7. And St. John saith, " We have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation, or atonement, for our sins ; and not for ours only, but also for the sins of the whole world." 1 John ii. 1, 2. And again to the Hebrews, " We are sanctified by the offering of the body of Jesus Christ once made : " Heb. x. 10. and a little after he addeth, " With one only offering hath he consecrated for ever them that are sanctified ; " verse 14. namely of God, by the Spirit of God. Therefore all sinners, and such as are penitent, ought to fly incontinently through their whole life to our Lord Jesus Christ alone, for remission of their sins, and every saving grace ; according to that in the Epistle to the Hebrews, " Seeing that we have a great High Priest, even Jesus the Son of God, which is entered into heaven, let us hold fast this profession," which is concerning Christ our Lord : and straightway he addeth, " Let us therefore go boldly unto the throne of grace, that we may receive mercy, and find grace to help in time of need." Heb. iii. 14 ; 16. Also Christ himself, crying out, saith, " He that thirsteth, let him come to me, and drink." John vii. 37. And in another place, " He that cometh unto me, shall not hunger ; and he that believeth in me, shall never thirst." John vi. 35.

Now, they that attain to this justification by Christ our Lord, are taught to take unto themselves true and assured comfort, out of this grace and bounty of God, to enjoy a good and quiet conscience before God, to be certain of their own salvation, and to have it confirmed to them by this means ; that, seeing they are here the sons of God, they shall also after death in the resurrection be made heirs." Rom. viii. 17. Gal. iv. 7. In the mean time they ought both to desire to be brought to this, that they may receive the fruit of perfect salvation, and also cheerfully to look for it, with that confidence, according to the promise of the Lord, that such shall not come into judgment, but that, by making a way, they have already passed from death into life. John v. 24. Of all points of doctrine we account this the chiefest and weightiest, as that wherein the sum of the

Gospel doth consist, whereon Christianity is founded, and wherein the precious and most noble treasure of eternal salvation, and the only and lively comfort proceeding from God, is comprehended. Therefore herein our preachers do labour especially, that they may well instruct the hearts of men in this point of doctrine, and so sow it, that it may take deep root.

Chapter 7. Of Good Works and a Christian Life.

In the seventh place we teach, that they, who are made righteous and acceptable to God, by faith alone in Christ Jesus, and that by the grace of God without any merits, ought, in the whole course of their life that followeth, both altogether jointly, and every one particularly, according as the order, condition, age, and place of every one doth require, to perform and exercise those good works and holy actions which are commanded of God, even as the Lord commandeth, when he saith, "Teach them to observe all things, which I have commanded you." Matt. xxviii. 20. Now these good works, or holy actions, are not certain affections devised of flesh and blood, (for such the Lord forbiddeth;) but they are expressly shewed and propounded unto us by the Spirit of God; to do the which, God doth bind us; and the rule and chief square whereof God himself is in his word. For so he saith by the Prophet, "Walk not in the commandments of your fathers, and keep not their judgments, and defile not yourselves with their idols: I am Jehovah your God; walk ye in my commandments, and keep my judgments, and do them." Ezek. xx. 18, 19. Likewise Christ saith, "Teach them those things, which I have commanded you." Matt. xxviii. 20. Therefore the Ten Commandments, and love, which by faith worketh righteousness, on the right hand and on the left hand, as well toward God as toward our neighbour, is a certain sum, a most straight square, and a most artificial shaping or description of all good works. Now, an example of this square is the most holy life of Christ, whereof he himself saith, "Learn of me, because I am meek and humble in heart." Matt. xi. 29. And what other thing would he teach, by uttering those eight sentences of happiness, Matt. v. 3—10. than to shew what manner of life the true children of God ought to lead, and what be the works which God hath commanded?

Therefore, according to these things, they teach with all care and diligence, touching the difference which is to be known and kept betwixt those works which are devised and taught of men, and those which are commanded of God. Those works which are commanded

of God, ought not to be intermitted for human traditions. For Christ doth grievously reprehend this in them that do otherwise, and in the Pharisees, saying, "Why do ye transgress the commandments of God for your traditions?" Matt. xv. 3. And again, "In vain do they worship me, seeing they do only teach the commandments of men." Mark vii. 7. But such works as are taught of men,* what shew soever they have even of goodness, are in no case to be so highly esteemed, as those which are commanded of God. Isa. xxix. 13, 14. Yea, to say somewhat more; if they be not of faith, but contrary to faith, they are of no value at all, but are an abomination and filthiness before the face of God. Isa. i. 11. and lxiv. 6. Now, all good works are divided, First, generally, into those which pertain to all true Christians, according to the unity of faith and Catholic salvation: Secondly, particularly, into those which are proper to the order, age, and place of every man; as the Holy Ghost doth severally teach elders, masters, the common sort, parents, children, the married, the unmarried, and every one, what be their proper bonds and works. Moreover, on this point, men are diligently taught to know how, and wherein, good works do please God. Truly, they please God no otherwise, than in the only name of our Lord Jesus Christ; in whose name they ought to be done, to the glory of God, according to the doctrine of Paul the Apostle, who speaketh thus, "Whatsoever ye do in words and in deeds, do all in the name of our Lord Jesus." Col. iii. 23. 1 Cor. x. 31. And the Lord himself saith, "Without me ye can do nothing;" John xv. 5. that is, nothing that may please God, and be for your salvation. Now, to do good works in the name of Christ, is to do them in a lively faith in him, whereby we are justified; and in love, which is poured forth into our hearts by the Holy Ghost, in such sort that God loveth us, and we again love him and our neighbour. For the Holy Ghost doth sanctify, move, and kindle the hearts of them which are justified, to do these holy actions; as the Lord saith, "He shall be in you:" John xiv. 17. and the Apostle, "The anointing of God teacheth you." 1 John ii. 27. These two, faith and love, are the fountain and square of all virtues and good works; according to the testimony of the Apostle, "The end of the commandment is love, out of a pure heart, and a good conscience, and faith not feigned." 1 Tim. i. 5. And again, "Without faith it is not possible to please

* Understand this of those works which yet are not will-worship, and devices of man's brain: for such are wholly to be rejected; as is also said of such, a little after, that are not of faith, but contrary to faith.

God:" Heb. xi. 6. also, "without love nothing doth profit a man." 1 Cor. xiii. 3.

In the next place they teach, why, and to what purpose or end, such good works as pertain to Christian godliness ought to be done; to wit, not in this respect, that men by these works should obtain justification, or salvation, and remission of sins. For Christ saith, "When ye have done all those things which were commanded you, say, We are unprofitable servants." Luke xvii. 10. Also Paul saith, "Not for the works of righteousness which we have done, but through his mercy hath he saved us." Tit. iii. 5. Wherewith all those words of David agree, when he prayeth, "Lord, enter not into judgment with thy servant, because that in thy sight shall no flesh living be justified." Psal. cxliii. 2. But Christians are to exercise themselves in good works, for these causes following: First, that by this mean they may prove and declare their faith, and by these works be known to be true Christians, that is, the lively members and followers of Christ, whereof our Lord saith, "Every tree is known by his own fruits." Luke vi. 44. Indeed good works are assured arguments, and signs, and testimonies, and exercises of a lively faith, even of that faith which lieth hid in the heart, and, to be short, of the true fruit thereof, and such as is acceptable to God. Paul saith, "Christ liveth in me: for in that I now live in the flesh, I live by faith in the Son of God." Gal. ii. 20. And truly it cannot be otherwise, but that, as sin doth bring forth death, so faith, and justification which ariseth thereout, doth bring forth life, inwardly in the spirit, and outwardly in the works of charity.

Secondly, Christians must therefore do good works, that they may confirm and build up their election and vocation in themselves, and preserve it by taking heed that they fall not into mortal sins:* even as St. Peter teacheth, among other things writing thus; "Wherefore, brethren, endeavour rather to make your vocation and election sure;" or to confirm it. 2 Pet. i. 10. And how this may be done, he doth briefly declare a little before: "Therefore, giving all diligence thereunto, join with your faith, virtue; and with virtue, knowledge; and with knowledge, temperance; and with temperance, patience; and with patience, godliness; and with godliness, brotherly kindness; and with brotherly kindness, love. For if these things be among you, and abound in you, they will make you that

* See the second observation upon the Confession of Saxony in the Fourth Section.

ye shall be neither idle nor unfruitful in the knowledge of our Lord Jesus Christ." 2 Pet. i. 5—8. In which place St. Peter doth evidently shew, that we must endeavour to exercise ourselves in good works, First, for this cause, lest that the grace of faith and of a good conscience, which we have, be either lost or defiled; but that it may rather be preserved. For the Holy Ghost doth fly from idolators, and departeth from profane men; Wisd. i. 5. and the evil and impure spirit doth return into an empty and idle house. Matt. xii. 44; Luke xi. 25. Also, whosoever doth either lose or defile a good conscience, what commendable thing, or what work can he do that is precious and acceptable to God? how shall he give himself to prayer? Secondly, for this cause; that we may profit and increase more and more in this grace, and that we may gain unto the Lord, by occupying those talents which are committed to our trust. Whereof St. Paul saith, "Now we all, beholding, as in a mirror, the glory of the Lord with open face, are changed into the same image from glory to glory: 2 Cor. iii. 10. that is, we behold Christ, who is the Image and Glory of the Father; and hereunto we endeavour, that we may be conformed to the likeness of this image by the Holy Ghost, which doth kindle us thereto, till this image doth get her perfection by a blessed resurrection.

Thirdly, we must do and exercise ourselves in good works, as well for the promises of this life, as also for the reward of eternal life, (whereof mention is made very often and at large in the Holy Scripture;) and that by faith in Christ we may have a more abundant entrance to the attaining of those rewards, and to the eternal kingdom of heaven; as St. Peter testifieth, saying, "If ye do these things, ye shall never fall: for by this means an entering shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Pet. i. 10, 11. But chiefly we must do the works of mercy, whereby we benefit our neighbour, whereby we provide and do for him, and whereof he standeth in need: such as these be;—to give alms, to visit the sick, to have a care of them, or to be at hand to do them service, to teach the simple, by counsel and labour to help others, to pardon offences, and such like: which all have the promises of the bountifulness of God, and of rewards; to do the which Christ our Lord doth exhort in these words, "Be ye merciful, as your Father is merciful: give, and it shall be given to you; forgive, and ye shall be forgiven." Luke vi. 36—38. And, in another place, "Sell your goods, and

give alms : get you bags which wax not old, a treasure that cannot fail in heaven, where no thief cometh, and where the moth corrupteth nothing." Luke xii. 33. Also, " When thou makest a feast, call the poor, the maimed, the lame, the blind, and thou shalt be blessed ; because they cannot recompense thee ; for thou shalt be recompensed at the resurrection of the just." Luke xiv. 13, 14. Also, " I was an hungered, I thirsted, I was a stranger, naked, sick, and in prison, and in all things ye helped me by your service. Verily I say unto you, Inasmuch as you did these things to one of the least of my brethren, ye did them to me. Come hither, ye blessed of my Father, inherit the kingdom prepared for you before the beginning of the world." Matt. xxv. 34—40. By these it is plain and manifest, that those works which proceed of faith, do please God, and are rewarded with abundant grace ; to wit, with the recompense of all kind of good things and blessings, both in this life, and in the life to come.

Lastly, this doctrine is shut up with this or such like exhortation : that no man can perfectly do these works of Christian godliness, or fully perform the commandments of God ; and that no man can be found, who doth not fail in any part thereof, and who is clean without sin : as it is written, " There is not a man so just on the earth, who doth uprightly, and sinneth not : " Eccles. vii. 20. and that therefore every one ought to seek and to enjoy his perfection in Christ Jesus ; in his grace, precious sacrifice, and merit, by that faith and justification of his, which consisteth in the remission of sins ; if he will not have any thing in himself that may deserve damnation. For Christ alone is our perfection, and fulfilling of the law, our life and righteousness ; and whosoever receive him by faith, and do wholly trust in him, these men have all their sins washed away in the blood of Christ, so that afterward they need not to fear condemnation. For thus Paul writeth, " Therefore now there is no condemnation to them which are in Christ Jesus, which do not walk according to the flesh, but according to the Spirit." Rom. viii. 1. For to these men " Christ, is made of God wisdom, righteousness, sanctification, and redemption." 1 Cor. i. 30.

V.—FROM THE CONFESSION OF FRANCE.

Art. 13. We believe that our whole righteousness doth consist in the remission of our sins, which is also, as David doth testify, our only felicity. Therefore we do utterly reject all other means, whereby men do think that they may be justified before God ; and,

casting away all opinion of virtues and merits, we do altogether rest in the only obedience of Jesus Christ, which is imputed to us, both that all our sins may be covered, and also that we may obtain grace before God. To conclude, we believe that we cannot find where to rest ourselves, if we decline never so little from this foundation; but rather that we shall be always unquiet, because we are not at peace with God, till we be certainly persuaded that we are loved in Jesus Christ; because that in ourselves we are worthy of all hatred.

Art. 20. We believe that by faith alone we are made partakers of this righteousness; as it is written, He suffered, to purchase salvation for us, "that whosoever believeth in him should not perish." John iii. 16. And this is therefore done, because the promises of life, offered to us in him, are then applied to our use, and made effectual to us, when we do embrace them; nothing doubting but that we shall enjoy those things, whereof the Lord by his own mouth hath assured us. Therefore that righteousness, which we obtain by faith, doth depend upon free promises, whereby the Lord doth declare and testify that we are beloved of him.

Art. 21. We believe, that by the secret grace of the Holy Ghost we are indued with the light of faith; which is the free gift of God, and is proper to them alone, to whom it hath pleased God to give it: so that the faithful have not whereof to boast in themselves, seeing that rather they are more than double debtors, because they are preferred before others. And further we believe, that faith is given to the elect, not that they might once only be brought into the right way, but rather that they may go forward therein unto the end; because that, as the beginning is of God, so is also the accomplishment.

Art. 22. We believe that we, who by nature are the servants of sin, are regenerated unto a new life by means of this same faith. And by this faith we receive grace to live holily, while we do embrace that Evangelical promise, that the Lord will give unto us the Holy Ghost. Therefore it is so far that faith should extinguish the desire to live well and holily, that it doth rather increase and kindle it in us: whereupon good works do necessarily follow. Nevertheless, although God, that he may fully save us, do regenerate us, and frame us to a holy life; yet we confess, that the good works which we do, by the direction of his Spirit, are not so regarded of God, as that we should be justified thereby, or deserve to be counted the children of God: because we should waver with a perpetual doubting and trembling, unless we should rely upon that only satisfaction,

whereby Christ Jesus hath discharged us of the punishment or forfeit for our offence.

VI.—FROM THE CONFESSION OF ENGLAND.

Art. 20. Besides, though we say we have no shelter at all in our own works and deeds, but appoint all the means of our salvation to be in Christ alone; yet say we not, that for this cause men ought to live loosely and dissolutely: nor that it is enough for a Christian, to be baptized only, and to believe; as though there were nothing else required at his hand. For true faith is lively, and can in no wise be idle. Thus therefore teach we the people; that God hath called us, not to follow riot, and wantonness, but, as St. Paul saith, “unto good works, to walk in them:” Ephes. ii. 10. that we are delivered from the power of darkness, Col. i. 13. to the end that we should serve the living God: Heb. ix. 14. to cut away all the remnants of sin, and to work out our salvation in fear and trembling; Phil. ii. 12. that it may appear that the Spirit of sanctification is in our bodies, and that Christ himself dwelleth in our hearts.

VII.—FROM THE CONFESSION OF SCOTLAND.

Article 13. Of the Cause of Good Works.

So that the cause of good works we confess to be, not our free will, but the Spirit of our Lord Jesus; who, dwelling in our hearts by true faith, bringeth forth such good works, as God hath prepared for us to walk in. Ephes. ii. 10. For this we most boldly affirm, that it is blasphemy to say, that Christ abideth in the hearts of such, in whom there is no Spirit of sanctification. And therefore we fear not to affirm, that murderers, oppressors, cruel persecutors, adulterers, whoremongers, filthy persons, idolaters, drunkards, thieves, and all workers of iniquity, have neither true faith, neither any portion of the Spirit of the Lord Jesus, so long as obstinately they continue in their wickedness. For how soon soever the Spirit of the Lord Jesus (which God’s elect children receive by true faith) taketh possession in the heart of any man, so soon doth he regenerate and renew the same man; so that he beginneth to hate that which before he loved, and beginneth to love that which before he hated. And from thence cometh that continual battle which is betwixt the flesh and the Spirit in God’s children: Gal. v. 17. so that the flesh and natural man, according to their own corruption, lusteth for things pleasing and delectable unto itself; grudgeth in adversity, is lifted up in prosperity, and at every moment is prone and ready to offend

the majesty of God. But the Spirit of God, which giveth witnessing to our spirit that we are the sons of God, Rom. viii. 16. maketh us to resist filthy pleasures, and to groan in God's presence for deliverance from this bondage of corruption; Ver. 22. and finally, so triumpheth over sin, that it reigneth not in our mortal bodies. Rom. vi. 12. This battle have not carnal men, being destitute of God's Spirit; but do follow and obey sin with greediness, and without repentance, even as the devil and their corrupt lusts do provoke them. But the sons of God, as before is said, do fight against sin, do sob and mourn, when they perceive themselves tempted to iniquity; and if they fall, they rise again with unfeigned repentance: and these things they do, not by their own power, but by the power of the Lord Jesus, without whom they were able to do nothing. John xv. 5.

Article 14. What Works are reputed Good before God.

We confess and acknowledge, that God hath given to man his holy law, in which not only are forbidden all such works as displease and offend his Godly Majesty, but also are commanded all such as please him, and as he hath promised to reward. Exod. xx. 1—17. Deut. v. 1—21. And these works be of two sorts. The one are done to the honour of God, the other to the profit of our neighbours. And both have the revealed will of God for their assurance. To have one God, to worship and honour him, to call upon him in all our troubles, to reverence his holy name, to hear his word, to believe the same, to communicate with his holy Sacraments, are the works of the First Table. To honour father, mother, princes, rulers, and superior powers; to love them, to support them, yea, to obey their charges, (not repugning the commandments of God;) to save the lives of innocents, to repress tyranny, to defend the oppressed, to keep our bodies clean and holy, to live in soberness and temperance, to deal justly with all men, both in word and deed; Ezek. xxii. 13. 1 Thess. iv. 6. and finally, to repress all appetite of our neighbour's hurt, are the good works of the Second Table; which are most pleasing and acceptable to God, as those works that are commanded by himself. Ephes. vi. 1—7. The contrary whereof is sin most odious, which always displeaseth him and provoketh him to anger: Ezek. xxii. 1—12. Jer. xxii. 3—5. Isai. l. 1. as, not to call upon him alone, when we have need; not to hear his word with reverence; to contemn and despise it; to have, or to worship idols; to maintain and defend idolatry; lightly to esteem the reverend name

of God ; to profane, abuse, or contemn the Sacraments of Christ Jesus ; to disobey or resist any that God hath placed in authority, Rom. xiii. 2. (whilst they pass not over the bounds of their office ;) to murder, or to consent thereto ; to bear hatred, or to suffer innocent blood to be shed, if we may withstand it ; and finally, the transgression of any other commandment in the First or Second Table, we confess or affirm to be sin ; by the which God's anger and displeasure is kindled against the proud and unthankful world. So that good works we affirm to be those only, that are done in faith, and at God's commandment ; who in his law hath expressed what the things be that please him. And evil works we affirm not only those that expressly are done against God's commandment ; but those also that, in matters of religion, and in worshipping of God, have no other assurance but the invention and opinion of man : which God from the beginning hath ever rejected, as by the Prophet Isaiah we are taught ; chap. xxix. 13, 14. and by our Master Christ Jesus, in these words, " In vain do they worship me, teaching for doctrines the precepts of men." Matt. xv. 9.

VIII.—FROM THE CONFESSION OF BELGIA.

Art. 22. We believe that the Holy Ghost, dwelling in our hearts, doth bestow upon us true faith, that we may attain unto the knowledge of this so great a mystery. The which faith doth embrace Jesus Christ with all his merits, doth challenge him unto itself as proper and peculiar, and doth seek for nothing besides him. For it is necessary that either all those things which are required unto our salvation be not in Christ, or, if all be in him, that then he which by faith possesseth Jesus Christ, hath also perfect salvation. Therefore it is an horrible blasphemy against God, to affirm that Christ is not sufficient, but that we have need of other means besides him. For thereupon it should follow, that Christ is only in part our Saviour. Wherefore we do justly say, with St. Paul, that we are justified by faith alone, Rom. v. 1. or by faith, without the works of the law. Gal. ii. 16. Yet to speak properly, we do not mean, that faith, by itself, or of itself, doth justify us ; which is but only as an instrument, whereby we apprehend Christ, which is our justice. Christ therefore himself is our righteousness, which imputeth all his merits unto us : faith is but the instrument, whereby we are coupled unto him by a participation and communion of all his benefits, and whereby we are kept in that fellowship. So that all those our

effects are even more than enough unto us for our absolution from all our sins.

Art. 23. We believe that all our felicity doth consist in the remission of our sins, which we have by Jesus Christ, and that in it alone all our righteousness before God is contained; as St. Paul teacheth, out of the Prophet David, who declareth the happiness of those men "to whom God imputeth righteousness without works." Rom. iv. 6. Psa. xxxii. 1, 2. And the same Apostle saith, that "We are justified by the redemption made in Christ Jesus." Rom. iii. 24. We, therefore, leaning upon this, as a sure foundation, do yield all glory unto God, having a most base and humble opinion of ourselves, knowing full well who and what manner of creatures we be indeed. Therefore we do not presume of ourselves, or of any of our own merits: but, being upholden by the only obedience of Christ crucified, we do rest altogether in it; and, to the intent it may become ours, we believe in him. This righteousness alone is all-sufficient, both to cover all our iniquities, and also to make us safe and secure against all temptations. For it doth drive from our consciences all fear, all horror and dread, to the end we might be brought to approach God, and not to imitate the example of our first father, who, for fear, flying from the presence of God, went about to hide and cover himself with fig-leaves. And truly if we, trusting unto ourselves never so little, or to any other creature, should present ourselves before the majesty of God, it is certain we should by and by be overwhelmed with it. Therefore every one of us must rather cry out with David, and say, "Lord, enter not into judgment with thy servant, for in thy sight shall no man living be justified." Psa. cxliii. 2.

Art. 24. We believe that this true faith, being bestowed upon every one of us by the hearing of the word of God, and the operation of the Holy Spirit, doth regenerate us, and make us, as it were, new men; raising us up unto newness of life, and setting us free from the bondage of sin. Wherefore this justifying faith is so far from withdrawing men from a right and holy kind of living, or from making them more faint in godliness; that, on the contrary side, no man without it can perform any good thing to this end, that God may have the glory; but men do all things, either in regard of themselves, or else for fear of just condemnation. Therefore it cannot be, that this holy faith should be idle in a man. Neither do we speak of a vain and dead faith, but only of that which in the Scripture is said to "work by love," Gal. v. 6. and which moveth a man

to exercise himself in those works, which God himself hath commanded in his word. But these works, which do come from the sincere root of faith, are therefore good and acceptable unto God, because they be sanctified by his grace; but are nothing available to justify us. For we are justified by faith in Christ, yea, even before such time as we could bring forth any good work; for our works before faith can no more be good, than the fruit of a good tree, before that the tree itself be good. Therefore we do good works, yet not to merit any thing by them. For what is it possible for us to merit? Nay rather we, by reason of the good works which we do, (if we do any,) are more bound unto God, than God unto us: for "God is he, which worketh in us both the will and the deed, of his own free mercy." Phil. ii. 13. Whereupon it is our duties always to have a regard unto that which is written, "When ye have done all that is commanded you, say, We are unprofitable servants, for we have done that which we ought to do." Luke xvii. 10. Furthermore, we do not hereupon deny, that God doth recompense good works in those that be his; but we affirm that this recompense cometh of his mere grace, because he crowneth his own gifts in us. Yea, although we do good works, yet we do not put any hope of salvation in them. For we are not able to bring forth any works, which are not polluted with the corruption of our flesh, and, for that cause, worthy of punishment. If it were granted, that we were able to bring forth any such work, yet the bare remembrance of our sins were sufficient to remove that work out of the sight of God. Therefore we should always stand in doubt, staggering, as it were, this way, and that way, and our miserable consciences would be in continual torment; unless they should rely upon the only merit of our Saviour Christ his death and passion, and rest in it alone.

IX.—FROM THE CONFESSION OF AUGSBURG.

Art. 4. That we might obtain these benefits of Christ, namely, remission of sins, justification, and life everlasting, Christ hath given his Gospel: wherein these benefits are laid forth unto us, as it is written in the last of Luke, "That repentance should be preached, and remission of sins, in his name, among all nations." Luke xxiv. 47. For whereas all men, born after a natural manner, have sin in them, and cannot truly satisfy the law of God; the Gospel bewrayeth our sin,* and sheweth us Christ the Mediator, and so instructeth

* These words seem thus to be understood; that the Gospel should bewray all kind of sin: yet not properly and by itself; for the proper difference be-

us touching remission of sins. When as the Gospel doth convict us of sin, our hearts, thereby terrified, must firmly hold, that there is presented unto us freely, for Christ's sake, that remission of sins, and justification through faith, by the which we must believe and confess, that these things are given us for Christ's sake, who was made an oblation, and hath appeased the Father's wrath for us. Notwithstanding therefore that the Gospel do require repentance, yet, to the end that the remission of our sins may be certain and undoubted, it teacheth us, that this remission is granted us freely; that is, that it doth not depend upon the condition of our own worthiness, nor is given for any works that went before, nor for the worthiness of such as follow after. For then should remission be uncertain, if we should think that then only we obtain remission of sins, when we had deserved it by our former works, or when our repentance were well worthy of it. For in true terrors the conscience findeth no work which it may oppose against God's wrath; but Christ is given and set forth unto us to appease the wrath of God. This honour must not be transferred from Christ unto our own works; therefore St. Paul saith, "Ye are saved freely." Rom. iii. 24. Again, "Therefore by faith, freely, that the promise might be sure;" Rom. iv. 16. that is, thus shall remission be certain, when we know that it dependeth not upon the condition of our worthiness, but is given us for Christ his sake. This is a sure and necessary comfort to all godly minds, that are terrified with the conscience of their sins. And thus do the holy Fathers teach; and there is a notable sentence in St. Ambrose, worthy the remembering, in these words: 'This God hath appointed, that he which believeth in Christ should be saved, without any work, by faith alone, receiving the remission of sins.' Now, this word FAITH doth not only signify a knowledge of the history of Christ, but also to believe and assent unto this promise, which is proper unto the Gospel, wherein remission of sins, justification, and life everlasting are promised unto us for Christ's sake. For this promise also doth pertain to the history of Christ; even as, in the Creed, unto the history is added this article, 'I believe the remission of sins:' and unto this one the other articles, touching the history of Christ, are to be referred. For the benefit is the end of the history: therefore

tween the Law and the Gospel, is to be held fast: to wit, that the Gospel doth properly reprove the sin of infidelity, and, by an accident, all other sins also; but the Law doth properly reprove all sins, whatsoever are committed against it.

did Christ suffer, and rise again, that for Him remission of sins and everlasting life might be given unto us.

These things are found thus in another Edition:—

Also they teach, that men cannot be justified before God by their own power, merits, or works, but are justified for Christ's sake, through faith, when they believe that they are received unto favour, and their sins forgiven through Christ, who by his death hath satisfied for our sins. This faith doth God impute for righteousness unto them before himself, Rom. iii. 26. and iv. 5.

Art. 5. For this cause Christ hath appointed the ministry of teaching the Gospel, which preacheth repentance and remission of sins: and the preaching of either of these is general, and layeth open the sins of all men, and promiseth remission of them unto all that believe; to the end that remission might not be doubted of, but that all distressed minds might know that they ought to believe, that remission of sins is undoubtedly granted unto them for Christ, and not for their own merits or worthiness. All these do certainly obtain remission of sins. And when as we do in this sort comfort ourselves by the promise of the Gospel, and do raise up ourselves by faith, therewithal is the Holy Spirit given unto us. For the Holy Spirit is given, and is effectual, by the word of God, and by the Sacraments. When as we do hear or meditate of the Gospel, or do receive the Sacraments, and comfort ourselves by faith, therewithal the Spirit of God is effectual; according to that of St. Paul, "That the promise by the faith of Jesus Christ might be given to them that believe." Gal. iii. 22. And to the Corinthians, "The Gospel is "the ministry of the Spirit." 2 Cor. iii. 8. And to the Romans, "Faith cometh by hearing." Rom. x. 17. When as, then, we do comfort ourselves by faith, and are freed from the terrors of sin by the Holy Spirit, our hearts do conceive the other virtues, acknowledge truly the mercy of God, and conceive the true love and the true fear of God, trust, hope of God's help, prayer, and such like fruits of the Spirit.

Such, therefore, as teach nothing concerning this faith, whereby we receive remission of sins, but will have men's consciences stand in doubt, whether they obtain remission or no, and do add further, that this doubting is no sin, are justly condemned. And these also do teach, that men may obtain remission of sins for their own worthiness: but they do not teach to believe, that remission of sins is given

freely for Christ's sake. Here also are condemned those fantastical spirits, which dream that the Holy Ghost is given, or is effectual, without the word of God. Which maketh them contemn the ministry of the Gospel and Sacraments, and seek illumination without the word of God, and besides the Gospel. And by this means they draw away men's minds from the word of God unto their own opinions; which is a thing very pernicious and hurtful. Such were in old time the Manichees, and Enthusiasts. And such are the Anabaptists now-a-days. These and such like phrensies we do most constantly condemn. For they abolish the true use of God's word, and do falsely imagine that the Holy Spirit may be received without the word; and, sticking too much to their own fancies, they invent wicked opinions, and are the cause of infinite breaches.

These things are found thus in another Edition:—

For the obtaining of this faith, the ministry of teaching the Gospel, and conferring the Sacraments, was ordained. For by the word and Sacraments, as by certain instruments, the Holy Ghost is given; who worketh faith, where and when it pleaseth God, in those that hear the Gospel: faith, I say, to believe, that God, not for our own merits, but for Christ, doth justify such as believe; that they are received into favour for Christ's sake.

They condemn the Anabaptists and others, who are of opinion, that the Holy Ghost is given unto men without the outward word, through their preparations and works.

Art. 6. Also they teach, that, when we are reconciled by faith, the righteousness of good works, which God hath commanded, must follow of necessity: even as Christ hath also enjoined, "If thou wilt enter into life, keep the commandments." Matt. xix. 17. But forsomuch as the infirmity of man's nature is so great, that no man can satisfy the law; it is needful that men should be taught, not only that they must obey the law, but also how their obedience pleaseth God; lest that their consciences sink down into despair, when they see that they do not satisfy the law.

This obedience therefore pleaseth God, not because it satisfieth the law, but because the person that performeth it, is reconciled by Christ, through faith, and believeth that the relics of sin (which remaineth in him) be pardoned. Wherefore we must always hold, that we do obtain remission of sins, and that a man is pronounced just, freely, for Christ, through faith: and afterward that this

obedience towards the law doth also please God, and is accounted a kind of justice, and deserveth rewards.* For the conscience cannot oppose its own cleanness or works unto the judgment of God; as the Psalmist witnesseth: "Enter not into judgment with thy servant, for no man shall be justified in thy sight." Psalm cxliii. 2. And John saith, "If we say that we have no sin, we deceive ourselves: if we confess our sins, he is faithful and just to forgive us our sins." 1 John i. 8, 9. And Christ saith, "When ye have done all that ye can, say ye, We are unprofitable servants." Luke xvii. 10. After that the person is reconciled and become just by faith, that is, acceptable to God, his obedience pleaseth God, and is accounted for a kind of justice; as John saith, "Every one that abideth in him, sinneth not:" 1 John iii. 6. and St. Paul, "Our rejoicing is this, the witness of our conscience." 2 Cor. i. 12.

This obedience must strive against evil desires, and daily by spiritual exercises become more pure; always watching, and careful to do nothing against conscience, according to that saying, "The sum of the law is love, out of a pure heart, and a good conscience, and faith unfeigned." 1 Tim. i. 5. But they which obey their wicked lusts, and do against their own consciences, living in mortal sin, † do neither retain the righteousness of faith, nor the righteousness of good works; ‡ according to the saying of St. Paul, "They which do such things shall not enjoy the kingdom of God." Gal. v. 21.

These things are thus set down in another Edition:—

Also they teach, that this faith must bring forth good fruits; and that it is behoveful to do the good works commanded of God, because God requireth them, and not upon any hope to merit justification by them. For remission of sins, and justification, is apprehended by faith; as Christ himself witnesseth, "When ye have done all these things, say, We are unprofitable servants." Luke xvii.

* Touching the word of meriting or deserving, which this Confession useth oft in this Section: see before, in the Eighth Section, the seventh observation upon this same Confession; and see the first observation upon the Confession of Wirtemberg in this Section; and again after, in the Sixteenth Section, the first observation on this Confession.

† See before, in the Fourth Section, the second observation upon the Confession of Saxony.

‡ See before, in the Fourth Section, the first observation upon the Confession of Saxony.

10. The same also do the ancient writers of the Church teach; for Ambrose saith: ‘This is ordained of God, that he that believeth in Christ shall be saved, without work, by faith alone, freely, receiving remission of sins.’

Hitherto also appertaineth the 20th Article.

That which our adversaries do accuse us of, that we neglect the doctrine of good works, is a manifest slander. For the books of our Divines are extant, wherein they do godly and profitably teach, touching good works, what works in every calling do please God. And whereas in most Churches there hath been of a long time no mention of the most special works, namely, of the exercises of faith, and of the praise of such works as pertain to civil government, but for the most part they spent all their sermons in setting forth the praises of human traditions, and in commending holy-days, fastings, the state of monks, fraternities, pilgrimages, the worship of saints, rosaries, and other unprofitable services; now, by the goodness of God, the Church is reclaimed unto the true and profitable worship, which God doth require and approve. The Prophets do bewail this calamity of the Church in very vehement sermons; that, the true worship of God being forgotten, men’s ceremonies, and a wicked confidence in ceremonies, should have place the chief in the Church. From this error they revoke the Church unto the true service of God, and unto good works indeed. What can be more forcibly spoken, than that sermon in the 50th Psalm; “The God of Gods, the Lord hath spoken, and called the earth,” &c. Ver. 1. Here God doth preach unto all mankind, condemning their vain trust in ceremonies; and propoundeth another worship, giving them to understand, that he is highly displeased with them, that in the Church do so preach ceremonies, that they overturn the true worship of God. Many such like sermons are to be found in the Prophets, as Isaiah chap. lviii., Zechariah chap. vii., and Micah chap. vi.; and Hosea crieth, “I will have mercy, and not sacrifice: and the knowledge of God, rather than burnt offerings.” chap. vi. 6. And it is not unknown, that many godly and learned men have heretofore greatly wished, that the doctrine, touching the comfort of consciences, and the difference of works, had been more sound.

For both these parts of doctrine ought always to be in the Church: namely, the Gospel of faith, for to instruct and comfort men’s consciences; and also the doctrine that declareth which are good works indeed, and which is the true worship of God. As for our ad-

versaries, seeing that they do corrupt the doctrine of faith, they cannot afford any sound comfort to the consciences : for they will have men to stand in doubt of the remission of their sins, and yet afterwards they bid men seek remission by their own works. They devise monkeries, and other such works, and then they abolish the true worship of God : for prayer and other spiritual exercises are laid aside, when men's minds are not established in a sure trust in Christ. Moreover, their works of the Second Table cannot please God, except faith go with them. For this obedience, which is but begun, and is imperfect, doth please God for Christ's sake alone. Thirdly, they debase the works commanded of God, and prefer man's traditions far before them. These they set out with most goodly titles, calling them the perfection of the Gospel : but in the mean time, they speak so coldly of the duty of a man's calling, of magistracy, of marriage, &c. that many grave men have doubted, whether these states of life did please God or no. Therefore our Preachers have with great care and study fet forth these both kinds of doctrine ; teaching the Gospel concerning faith, and adjoining therewith a pure and holy doctrine of works.

Of Faith.

First, touching Faith and Justification, they teach thus. Christ hath fitly set down the sum of the Gospel, when as, in the last of Luke, he willeth, "That repentance and remission of sins should be preached in his name." Luke xxiv. 47. For the Gospel reproveth and convinceth sins, and requireth repentance, and withal offereth remission of sins for Christ's sake, freely, not for our own worthiness. And like as the preaching of repentance is general, even so the promise of grace is general,* and willeth all men to believe, and to receive the benefit of Christ ; as Christ himself saith, "Come unto me, all ye that are laden." Matt. xi. 28. And St. Paul saith, "He is rich towards all," &c. Romans x. 12. Albeit therefore that contrition in repentance be necessary, yet we must know that remission of sins is given unto us, and that we are made just of unjust, that is, reconciled or accepted, and the sons of God, freely, for Christ, and not for the worthiness of our contrition, or of any other

* General ; that is, offered to all sorts of men indefinitely, as well to one as to another, without difference of country, sex, place, time, or age. But we cannot conceive how repentance, and the promise of grace, can be said to be preached universally to every nation ; much less, to all men particularly ; forasmuch as experience doth plainly prove that to be untrue.

works, which either go before or follow after. But this same benefit must be received by faith, whereby we must believe that remission of sins and justification is given us for Christ's sake. This knowledge and judgment bringeth sure consolation unto troubled minds; and how necessary it is for the Church, consciences that have had experience can easily judge. There is in it no absurdity, no difficulty, no crafty deceit. Here needeth no disputations of predestination, or such like:* for the promise is general, and detracteth nothing from good works; yea, rather, it doth stir up men unto faith and unto truly good works. For remission of sins is removed from our works, and attributed unto mercy, that it might be an undoubted benefit; not that we should be idle, but, much more, that we should know how greatly our obedience doth please God, even in this our so great infirmity. Now, for any man to despise or mislike this doctrine, whereby both the honour of Christ is extolled, and most sweet and sure comfort offered unto godly minds; and which containeth the true knowledge of God's mercy, and bringeth forth the true worship of God and eternal life; it is more than Pharisaiical blindness. Beforetime, when as this doctrine was not set forth, many fearful consciences essayed to ease themselves by works; some fled to a monastical life, others did choose out other works, whereby to merit remission of sins, and justification. But there is no sure comfort without this doctrine of the Gospel; which willeth men to believe, that remission of sins and justification are freely given unto us for Christ's sake: and this whole doctrine is appointed for the true conflict of a terrified conscience.

But we will add some testimonies. Paul saith: "We are justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth, to be a reconciliation through faith in his blood." Rom. iii. 24, 25. "But to him that worketh not, but believeth in him that justifieth the ungodly, his faith is counted for righteousness." Rom. iv. 5. "By grace ye are saved, through faith, not of yourselves." Ephes. ii. 8. In these and such

* Even as we do abhor curious disputations, that is, such as pass the bounds of God's word, touching Predestination, (of which sort we take these words to be meant,) as most dangerous matters for grievous falls; so we affirm, that whatsoever the Holy Ghost doth teach touching this point in the Holy Scriptures, is warily and wisely to be propounded and believed in the Church, as well as other parts of Christian religion. Which thing the doctors of the church, both old and new, did; and, among the rest, Master Luther himself, in his book, *De Servo Arbitrio*, and elsewhere,

like sentences, Paul doth plainly teach, that remission of sins and justification are given us freely, and not for the worthiness of our works. And in the 4th ch. to the Romans, he disputeth at large, why this consolation is needful for us : for if the promise did depend upon the worthiness of our works, it should be uncertain. Wherefore, to the end that we may have sure and firm comfort against the fears of sin and death, and that our faith may stand fast, it is needful that it lean only upon the mercy of God, and not upon our worthiness. For which cause Paul saith, "Therefore it is by faith, according to grace, that the promise might be sure," Rom. iv. 16. For our works cannot be set against the judgment of God ; according to that saying, "If thou markest our iniquities, who shall endure it?" Psalm cxxx. 3. And therefore Christ is given for a Mediator to us, and this honour is not to be transferred unto our works.

When therefore we do say, that "we are justified by faith," Rom. v. 1. we do not mean, that we are just for the worthiness of that virtue : but this is our meaning ; that we do obtain remission of sins, and imputation of righteousness, by mercy shewed us for Christ's sake. But now this mercy cannot be received, but by faith. And FAITH doth not here signify only a knowledge of the history, but it signifieth a belief of the promise of mercy which is granted us through our Mediator Christ Jesus. And seeing that faith is in this sort understood of a confidence, or trust of mercy, St. Paul and St. James do not disagree. For where James saith, "The devils believe, and tremble," James ii. 19. he speaketh of an historical faith. Now this faith doth not justify. For the wicked and the devils are cunning in the history. But Paul when he saith, "Faith is reckoned for righteousness," Rom. iv. 5. he speaketh of a trust and confidence of mercy, promised for Christ's sake : and his meaning is, that men are pronounced righteous, that is, reconciled, through mercy promised for Christ's sake, whom we must receive by faith. Now the novelty of this figurative speech of St. Paul, "We are justified by faith," Rom. v. 1. will not offend holy minds, if they understand that it is spoken properly of mercy ; and that herein mercy is adorned with true and due praises. For what can be more acceptable to an afflicted and fearful conscience in great griefs, than to hear that this is the commandment of God, and the voice of the Bridegroom Christ Jesus, that they should undoubtedly believe, that remission of sins, or reconciliation, is given unto them, not for their own worthiness, but freely, through mercy, for Christ's sake, that the benefit might be certain ? Now Justification, in these

sayings of St. Paul, doth signify remission of sins, or reconciliation, or imputation of righteousness; that is, an accepting of the person. And herein we do not bring in a new-found opinion into the Church of God. For the Scripture doth set down at large this doctrine touching faith; and St. Paul doth especially handle this point in some of his Epistles: the holy Fathers do also teach the same. For so saith Ambrose in his book *De Vocatione Gentium*: ‘If so be that justification, which is by grace, were due unto former merits, so that it should not be a gift of the giver, but a reward of the worker, the redemption by the blood of Christ would grow to be of small account, and the prerogative of man’s works would not yield unto the mercies of God.’ And of this matter there be many disputations in St. Augustine; and these are his words: ‘Forsomuch as by the law God sheweth to man his infirmity, that, flying unto his mercy by faith, he might be saved; (for it is said, that he carrieth both the law and mercy in his mouth: the law, to convict the proud; and mercy, to justify those that are humbled :) therefore, the righteousness of God, through faith in Christ, is revealed upon all that believe.’ And the Milevitan Synod* writeth: ‘Is not this sufficiently declared, that the law worketh this; that sin should be known, and so, against the victory of sin, men should fly to the mercy of God, which is set forth in his promises; that the promises of God (that is, the grace of God) might be sought unto for deliverance, and man might begin to have a righteousness, howbeit not his own, but God’s?’

Of Good Works.

When as we do teach in our churches the most necessary doctrine and comfort of faith, we join therewith the doctrine of good works; to wit, that obedience unto the law of God is requisite in them that be reconciled. For the Gospel preacheth newness of life, according to that saying, “I will put my laws in their hearts.” Jer. xxxi. 33. This new life therefore must be an obedience towards God. The Gospel also preacheth repentance; and faith cannot be, but only in them that do repent: because that faith doth comfort the hearts in contrition and in the fears of sin; as Paul saith, “Being justified by faith, we have peace.” Rom. v. 1. And of

* At Milevia, in Africa, there were two Councils held, soon after the commencement of the 5th century: the former in A. D. 402, to hear the statements of Cresconius; the latter, in A. D. 416, to examine the doctrines of Pelagius and Celestius.—EDITOR.

repentance he saith, "Our old man is crucified, that the body of sin might be abolished, that we might no more serve sin." Rom. vi. 6. And Isaiah saith, "Where will the Lord dwell? In a contrite and humble spirit," &c. Isa. lvii. 15.

Secondly, among good works, the chiefest, and that which is the highest worship of God, is faith; which doth bring forth many other virtues, which could never be in men, except their hearts had first received faith. "How shall they call on him, in whom they do not believe?" Rom. x. 14. So long as men's minds are in doubt, whether God hearth them or not, so long as ever they think that God hath rejected them, they do never truly call upon God. But when as once we do acknowledge his mercy through faith, then we fly unto God; we love him, call upon him, hope in him, look for his help, obey him in afflictions; because we do now know ourselves to be the sons of God, and that this our sacrifice (that is, our afflictions) doth please God. These services doth faith bring forth. Very well therefore said Ambrose, 'Faith is the mother of a good will, and of just dealing.' Our adversaries would seem very honourably to set out the doctrine of good works: and yet concerning these spiritual works, to wit, faith, and the exercises of faith in prayer, and in all matters, counsels, and dangers of this life, they speak never a word. And indeed none can ever speak well of these exercises, if their consciences be left in doubt, and if they know not that God requireth faith as a special worship of his. And when as that huge shew of outward works is cast as a mist before men's eyes, the minds, especially such as be not well instructed, are led away from beholding these inward exercises. Now, it is very requisite that men should be taught and instructed concerning these inward works and fruits of the Spirit. For these be they that make a difference between the godly and the hypocrites. As for external worship, external ceremonies, and other outward works, the very hypocrites can perform them. But these services and duties belong only to the true Church; true repentance, fear, faith, prayer, &c. These kinds of worship are especially required and commended in the Scripture; "Offer unto God the sacrifice of praise:" and, "Call on me in the day of trouble," &c. Psalm l. 14, 15.

Thirdly, by this faith, which doth comfort the heart in repentance, we do receive the Spirit of God, who is given us to be our Governor and Helper; that we should resist sin and the devil, and more and more acknowledge our own weakness; and that the knowledge and

fear of God, and faith may increase in us. Wherefore our obedience to God, and a new life, ought to increase in us; as St. Paul saith, "We must be renewed to the knowledge of God;" Col. iii. 10. that the new law may be wrought in us, and his image, who hath created us, may be renewed, &c.

Fourthly, we teach also, how this obedience, which is but begun only, and not perfected, doth please God. For in this so great infirmity, and uncleanness of nature, the saints do not satisfy the law of God. The faithful therefore have need of comfort, that they may know how their slender and imperfect obedience doth please God. It doth not please him, as satisfying his law; but because the persons themselves are reconciled and made righteous through Christ, and do believe that their weakness is forgiven them; as Paul teacheth, "There is now no condemnation to them which are in Christ," &c. Rom. viii. 1. Albeit, then, that this new obedience is far from the perfection of the law, yet it is righteousness, and is worthy of a reward, even because that the persons are reconciled. And thus we must judge of those works, which are indeed highly to be commended; namely, that they be necessary;* that they be the service of God, and spiritual sacrifices, and do deserve a reward. Nevertheless, this consolation is first to be held touching the person, which is very necessary in the conflict of the conscience; to wit, that we have remission of sins freely, by faith, and that the person is just, that is, reconciled, and an heir of eternal life, through Christ: and then our obedience doth please God, according to that saying, "Now ye are not under the law, but under grace." Rom. vi. 14. For our works may not be set against the wrath and judgment of God: but the terrors of sin and death must be overcome by faith and trust in the Mediator Christ; as it is written, "O death, I will be thy death." Hos. xiii. 14. And Christ saith, "This is the will of the Father which sent me, that every one which seeth the Son, and believeth in him, should have life everlasting." John vi. 40. And St. Paul, "Being justified by faith, we have peace with God." Rom. v. 1. And the Church always prayed, "Forgive us our trespasses." Luke xi. 4. And thus do the Fathers teach, concerning the weakness of the saints, and concerning faith.

* We take them to be necessary, because they do necessarily follow the true faith, whereby we are justified; not that they concur unto the working of our justification in Christ, as either principal or secondary causes: for that faith itself, as it is an inherent quality, doth not justify, but only inasmuch as it doth apprehend and lay hold on Christ our righteousness.

Augustine, in his *Exposition of the 30th Psalm*, saith, ‘Deliver me in thy righteousness. For there is a righteousness of God, which is made ours, when it is given unto us. But therefore it is called the righteousness of God, lest man should think that he had a righteousness of himself. For, as the Apostle Paul saith, With him that believeth in him that justifieth the wicked, Rom. iv. 5. (that is, that of a wicked maketh a righteous man,) if God should deal as it were by the rule propounded in the law, the sinner must needs be condemned. If God should deal by this rule, whom should he deliver? for he findeth all men to be sinners. So saith Paul, All have sinned, and stand in need of the glory of God. Rom. iii. 23. What is this, to stand in need of God’s glory? That he should deliver thee, and not thou thyself. For thou canst not deliver thyself. Thou hast need of a Saviour. Why dost thou vaunt thyself? what maketh thee to presume of the law and of righteousness? Seest thou not that which doth fight within thee? Dost thou not hear one that striveth, and confesseth his weakness, and desireth aid in the battle? “O miserable man that I am!” &c. Rom. vii. 24.

Now it may easily be perceived, how needful this doctrine is for the Church; that men may know that they do not satisfy the law of God, and yet may have true comfort, knowing how their imperfect obedience doth please God. This doctrine hath been horribly darkened and suppressed heretofore by certain fond persuasions; wherein unlearned men have imagined, against the authority of the Scripture, that they can fulfil the law of God, and that they are just through the fulfilling of the law; &c. and that monks are perfect, and do perform more notable and worthy works than the law doth require. In the mean while there is not a word, how the Mediator Christ is to be apprehended by faith: but they willed man to doubt, or else to trust in his own works.

But as touching this obedience, we do teach, that they which commit mortal sins* are not just; because God requireth this obedience, that we should resist sinful lusts. They, then, which strive not against them, but obey them, contrary to the commandment of God, and do things against their consciences, they are unrighteous, and do neither retain the Holy Spirit, nor faith, that is, confidence and trust of God’s mercy. For confidence, which seeketh remission of sins, cannot so much as be in such, as are delighted with their sins, and remain without repentance.

Fifthly, this point is needful also to be taught, by what means

* See, above, the third observation upon this Confession.

men may do good works. We shewed a little before how our works do please God. In this place we add how they may be done. Albeit that men by their own strength be able to do outward honest deeds in some sort,* and must also perform this civil obedience; yet, so long as men are void of faith, they are in the power of the Devil, who driveth them to shameful sins, occupieth their minds with wicked and blasphemous opinions; for that is the kingdom and tyranny of the Devil. Moreover, nature by itself is weak, and cannot, without God's help, strengthen itself to the performance of any spiritual works.† And for that cause are men taught, that, in the Gospel, the Holy Spirit is promised, who shall aid and govern the minds of them, who do repent and believe the Gospel. Wherefore, in so great infirmity of nature, in the midst of these assaults of Satan, and in all dangers, faith must be exercised in calling upon God, even throughout our whole life; that we may continue always in the faith, and in our obedience towards God. Therefore Zechariah saith, "I will pour forth the Spirit of grace, and of prayer, upon the house of David, and upon the inhabitants of Jerusalem." Zech. xii. 10. He calleth him the Spirit of grace; because the Holy Spirit doth confirm and comfort troubled minds, and beareth record that God is pleased with us. He calleth him the Spirit of prayer; to the end we should daily exercise our faith in prayer, that by these exercises our faith might be confirmed, and a new life grow up and increase in us.

There is no doubt but true virtues are the gifts of God: such as are, faith; clearness of judgment in discerning of points of religion; courage of mind, such as is requisite in them which teach and profess the Gospel; true care and pains in governing of Churches; true humility, not to hunt after preferment, not to be puffed up with popular praise, nor cast down with their disliking and ill-will; true charity, &c. These princely virtues Paul calleth God's gifts; "Having diverse gifts, according to the grace that is given us." Rom. xii. 6. And of these he saith to the Corinthians, "These things

* Look to the Fourth Section, the third observation upon this Confession.

† Without Christ, and without regeneration, the nature of man can do nothing but sin. For God by his grace doth create the ability of thinking, willing, and doing well; not helping the old man in that he wanteth, but by little and little abolishing it: according to that saying, "When we were dead in sins, &c." Ephes. ii. 5. But touching the weakness of our nature, see that which was said, in the first observation upon the Confession of Bohemia, in Section the Fourth.

worketh one and the same Spirit, distributing to every one," &c. 1 Cor. xii. 11.

Unto these gifts we must join our exercise, which may both preserve the same, and deserve an increase of them; according to the saying, "To him that hath, shall be given." Matt. xxv. 29. And it is notably said of Augustine, 'Love deserveth an increase of love;' to wit, when it is put in use. For good works have rewards, as in this life, so also after this life, in life everlasting. Now, because that the Church in this life is subject to the cross, and to the death of the body, therefore many rewards are deferred until the life to come: which though it be undoubtedly bestowed through mercy, for Christ's sake, on those which are justified by the faith of Christ, yet there is also a rewarding of good works; according to that saying, "Your reward is great in heaven." Matt. v. 12.

By this it is evident, that the doctrine of good works is, through the goodness of God, purely and truly taught in our Churches. How full of obscurity and confusion the doctrine of good works was in former times, all godly minds know full well. There was none, that put men in mind of the difference between man's traditions and the law of God; none that taught, how good works did please God, in this so great infirmity of ours. To be brief, there was not one word of faith, which is most needful unto remission of sins. But now that these matters be opened and unfolded, godly consciences lay hold of comfort, and of certain hope of salvation, and do understand which is the true worship and service of God, and know how it pleaseth God, and how it doth merit at his hands.

This Article is thus set down in another Edition:—

Our Divines are falsely accused of forbidding good works. For their writings extant upon the Ten Commandments, and others of the like argument, do bear witness, that they have to good purpose taught concerning every kind of life, and its duties; what trades of life, and what works in every calling, do please God. Of which things, preachers in former times taught little or nothing: only they did urge certain childish and needless works; as, keeping of holy-days, set fasts, fraternities, pilgrimages, worshipping of saints, rosaries, monkery, and such trash. Whereof our adversaries having had warning, they do now forget them, and do not preach so concerning these unprofitable works, as they were wont to do. Besides, they begin now to make mention of faith, which they were wont to pass over in silence. But yet they cease not to obscure and darken

this doctrine of faith, while they leave the conscience in doubt, and would have men to merit remission of sins by their works, and teach not that we do by faith alone undoubtedly receive remission of sins for Christ's sake.

When as therefore the doctrine of faith, which should be especially above others taught in the Church, hath been so long unknown, (as all men must needs grant,) that there was not a word of the righteousness of faith in all their sermons, and that the doctrine of works only was usual in the Churches, for this cause our Divines did thus admonish the Churches.

First, that our works cannot reconcile God unto us, or deserve remission of sins, grace, and justification, at his hands. But this we must obtain by faith, while we believe that we are received into favour for Christ's sake; who alone is appointed the Mediator and Intercessor; by whom the Father is reconciled to us. He therefore that trusteth by his works to merit grace, doth despise the merit and grace of Christ, and seeketh by his own power, without Christ, to come unto the Father: whereas Christ hath said expressly of himself, "I am the way, the truth, and the life." John xiv. 6.

This doctrine of Faith is handled by Paul almost in every Epistle. "Ye are saved freely by faith, and that not of yourselves, it is the gift of God; not of works," &c. Ephes. ii. 8, 9. And lest any here should cavil, that we bring in a new-found interpretation, this whole cause is underpropped with testimonies of the Fathers. Augustine doth in many volumes defend grace, and the righteousness of faith, against the merit of works. The like doth Ambrose teach in his book, *De Vocatione Gentium*, and elsewhere: for thus he saith in the forenamed place; 'The redemption made by the blood of Christ would be of small account, and the prerogative of man's works would not give place to the mercy of God, if the justification which is by grace were due to merits going before; so as it should not be the liberality of the giver, but the wages or hire of the labourer.'

This doctrine though it be contemned of the unskilful sort, yet the godly and fearful conscience doth find by experience that it bringeth very great comfort: because that men's consciences cannot be quieted by any works, but by faith alone, when as they believe assuredly, that God is appeased towards them for Christ's sake; as Paul teacheth, "Being justified by faith, we have peace with God." Rom. v. 1. This doctrine doth wholly belong to the conflict of a troubled conscience; and cannot be well understood, but where the

conscience hath felt a conflict. Wherefore, all such as have had no experience thereof, and all that are profane men, which dream that Christian righteousness is naught else but a civil and philosophical justice, are evil judges of this matter. In former ages, men's consciences were vexed with the doctrine of works; they never heard any comfort out of the Gospel. Whereupon conscience drove some into Monasteries, hoping there to merit favour by a monastical life. Others found out other works, whereby to merit favour, and to satisfy for sin. There was very great need therefore to teach this doctrine of faith in Christ, and after so long time to renew it; to the end that fearful consciences might not want comfort, but might know that grace, and forgiveness of sins, and justification, were apprehended and received by faith in Christ.

Another thing, which we teach men, is, that in this place the name of FAITH doth not only signify a knowledge of the history, which may be in the wicked, and in the Devil, but that it signifieth a faith which believeth, not only the history, but also the effect of the history; to wit, the article of remission of sins; namely, that by Christ we have grace, righteousness, and remission of sins. Now, he that knoweth that the Father is merciful to him through Christ, this man knoweth God truly: he knoweth that God hath a care of him; he loveth God, and calleth upon him; in a word, he is not without God in the world, as the Gentiles are. As for the devils, and the wicked, they can never believe this article of the remission of sins: and therefore they hate God as their enemy; they call not upon him, they look for no good thing at his hands. After this manner doth Augustine admonish his reader touching the name of Faith, and teacheth, that 'this word Faith is taken in Scriptures, not for such a knowledge as is in the wicked, but for a trust and confidence, which doth comfort and cheer up disquieted minds.'

Moreover, our divines do teach, that it is requisite to do good works; not that we may hope to deserve grace by them, but because it is the will of God that we should do them. And because that the Holy Spirit is received by faith, our hearts are presently renewed, and do put on new affections, so that they are able to bring forth good works. For so saith Ambrose, 'Faith is the breeder of a good will, and of good actions.' For man's powers, without the Holy Spirit, are full of wicked affections, and are weaker than that they can do any good deed before God. Besides, they are in the Devil's power, who driveth men forward into divers sins, into profane opi-

nions, and into very heinous crimes : as was to be seen in the philosophers, who, assaying to live an honest life, could not attain unto it, but defiled themselves with open and gross faults. Such is the weakness of man, when he is without faith and the Holy Spirit, and hath no other guide but the natural powers of man. Hereby every man may see that this doctrine is not to be accused, as forbidding good works ; but rather is much to be commended, because it sheweth after what sort we must do good works. For without faith, the nature of man can by no means perform the works of the First and Second Table. Without faith, it cannot call upon God, hope in God, bear the cross ; but seeketh help from man, and trusteth in man's help. So it cometh to pass, that all lusts and desires, and all human devices and counsels do bear sway, so long as faith and trust in God is absent. Wherefore Christ saith, " Without me ye can do nothing." John xv. 5. and the Church singeth, ' Without thy power there is naught in man, and there is nothing but that which is hurtful.'

X.—FROM THE CONFESSION OF SAXONY.

Article 3. Of the Remission of Sins, and of Justification.

We said before, that these controversies do pertain to the interpreting of two Articles of the Creed, ' I believe the remission of sins,' and, ' I believe the holy Catholic Church.' Neither do we speak of unnecessary or light things. It is most necessary, that in the Church the doctrine touching sin should be propounded ; and that men should know what sin is ; and that there should be an evident difference between political judgments, and the judgment of God. But seeing our adversaries do not teach aright what sin is, they confirm in men an evil security, and many false opinions. Again, what can be more miserable, then either to obscure, or to be ignorant of this great benefit ; namely, the remission of sins, and deliverance from eternal death ? Seeing that there is no difference betwixt the Church and other men, when as the light is extinguished concerning free remission of sins for the Son's sake ; and concerning faith whereby remission must be received : neither is there any other comfort drawing us back from eternal death ; neither can there be any true invocation without this comfort : and God himself hath so often commanded, that his Son should be heard, and the Gospel kept, which is a wonderful decree brought forth out of the secret counsel of the Godhead, when it had been hid from all

creatures : therefore it is most necessary, that the true doctrine, touching the remission of sins, should be kept undefiled.

But in all ages, even from our first fathers' time, the devils have scattered subtle delusions against the true doctrine concerning the Son of God ; and especially in this Article : whom notwithstanding God hath oftentimes refuted, good teachers being again raised up, that the Church might not utterly perish. Adam, Seth, Noah, Shem, Abraham, Isaac, Jacob, and others after them, did shew the true difference betwixt the Church of God and other men ; and taught that to the Church was given the promise, touching the Mediator the Son of God, and touching remission of sins ; and that this remission is to be received freely, for the Mediator's sake. And they urged invocation to this God, which had manifested himself by giving a promise concerning the Mediator ; and they had external rites given them of God, which were signs of the promise, and the sinews of the public congregation. These rites did a great part of the multitude imitate, omitting the doctrine of the promises and faith : and when they had devised this persuasion, that men, by observing these rites, might deserve remission of sins, they heaped up many ceremonies ; and, by little and little, boldness went so far, (as commonly it cometh to pass,) that divers men devised divers gods. So the heathen departed from the true Church of God, and from the knowledge of the true God, and the promise of the Redeemer.

The same thing also happened after Moses his time. Ceremonies had been appointed for this cause, that they should be admonitions of the Mediator : but the multitude, forgetful of the promise of the Mediator, of the doctrine of faith, of free remission for the Mediator's sake, feigned that sins were forgiven for those rites and sacrifices ; and by this superstition they heaped up sacrifices, and forgot the Mediator, and were without true comfort, and without true invocation. The same thing happened also after the Apostles' time. The light of the Gospel being lost, wherein is propounded free remission for the Mediator's sake, and that to be received by faith, they sought remission by Monastical exercises, by single life, by divers observations, by the offering in the mass, by the intercession of dead men ; and many monstrous superstitions were devised, as the histories of the whole Church, which succeeded the Apostles, do declare.

Against these errors the infinite mercy of God hath oftentimes restored the voice of the Gospel : and as, among the people of

Israel, he did often raise up Prophets, which should purge the doctrine diligently ; so in the Church, after the Apostles' time, when the writings of Origen and Pelagius, and the superstition of the people, had corrupted the purity of the Gospel, yet notwithstanding, as in darkness, the light of the Gospel was again kindled by Augustine ; and him followed Prosper, Maximus, and others, who reprov'd the false opinions touching this Article. Afterward, when the Monks were sprung up, and that opinion, which feigneth men to merit by their works, was afresh spread abroad ; yet there were some of a better judgment, although they added stubble to the foundation : as Hugo, Bernard, Gilbert, William of Paris, Tauler, Ambrose, Wesel, and others in other places. And now, by the voice of Luther, the doctrine of the Gospel is more cleared, and more evidently restored, and the Lamb shewed unto us ; as the Baptist saith, " Behold the Lamb of God, that taketh away the sins of the world." John i. 29. " He that believeth the Son, hath eternal life : he that believeth not, the wrath of God abideth on him." John iii. 36. The same voice of the Gospel our Churches do publish, and that without corruption : and we do expressly discern that discipline, or righteousness, which a man not regenerate may perform, from the righteousness of faith, and that newness whereof the Gospel doth preach.

We say that all men are to be restrained by discipline ; that is, by that righteousness, which even the unregenerate ought, and after a sort may, perform : which is an obedience in external actions, according to all the commandments of God appertaining to all men. Because that God left this liberty in man after his fall,* that the outward members might, after a sort, obey the reason and the will, in stirring up or omitting outward motions : as, Achilles may draw his sword, or put it up into the sheath ; Scipio may restrain his members, so that he meddle not with another man's wife ; as in their place these things are truly and copiously declared. Now, it is most certain, that this discipline is commanded of God, and that the breaking thereof is punished with present and eternal punishments, even in those which are not converted unto God ; according to those sayings, " The law was made for the unjust." 1 Tim. i. 9. Also, " He that taketh the sword, shall perish with the sword." Matt. xxvi. 52. Also, " Fornicators and adulterers the Lord will judge." Heb. xiii. 4. Also, " Woe unto thee which spoilest, because

* Here also look to the Fourth Section, the first observation upon the Confession of Bohemia, and the third upon the Confession of Augsburg.

thou shalt be spoiled." Isa. xxxiii. 1. But although all men ought to govern their manners by this discipline, and God doth severely command that all kingdoms should defend this discipline, and he by horrible punishments doth declare his wrath against this outward contumacy: yet this external discipline, even where it is most honest, is not a fulfilling of the law, neither doth it deserve remission of sins, neither is it that righteousness whereby we are accepted before God, nor that light shining in the nature of men, as righteousness shined in us in our creation, or as new righteousness shall shine in us in life eternal. But all this discipline is an external government, such as it is; like unto the leaf of the fig-tree, where-with our first parents, after their fall, did cover their nakedness: neither doth it any more take away sin, and the corruption of nature, and death, than those fig-leaves did. Hence it is, that Paul doth so often cry out, that sin is not taken away by the law: "By the works of the law no flesh shall be justified in his sight." Rom. iii. 20. And, "When it was impossible to the law to justify," &c. Rom. viii. 3. And, "If righteousness doth come by the law, then Christ died in vain." Gal. ii. 21. And, "Not by works of righteousness, which we have done, but according to his mercy he hath saved us." Titus iii. 5. And it is a reproach unto the Son of God, to imagine that any our works are merits, or the price of remission of sins, and that they are propitiations for sin. Therefore we do openly condemn those Pharisaical and Pelagian dotting dreams, which feign that that discipline is a fulfilling of the law of God: also that it doth deserve remission either of congruity, or of condignity; or that it is a righteousness, whereby men are made acceptable to God.

And, after a few pages, in the Same Article:—

When the mind is raised up by this faith, it is certain that remission of sins, reconciliation, and imputing of righteousness is given for the merit of Christ alone; and that Christ is effectual in us, and doth by his Holy Spirit quicken those that believe, and deliver us from eternal death, and withal make us heirs of eternal life. So saith Paul, "We conclude that man is justified by faith, without the works of the law." Rom. iii. 28. Also, "We are justified freely by his grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a reconciliation through faith in his blood." Rom. iii. 24, 25. And, "To him give all the Prophets witness, that all that believe in him shall receive remission of sins." Acts x. 43.

Now the words are manifest. FAITH doth not only signify the knowledge of the history, (for that is also in the devils, of whom it is said, "The devils do believe, and tremble; James ii. 19.) but it doth signify, to embrace all the Articles of Faith, and, among these, this Article, *I do believe the remission of sins*; neither do I believe that it is only given to others, but to me also. This faith is also a confidence, resting in the Mediator; according to that, "Being justified by faith, we have peace." Rom. v. 1. So that Paul speaketh of faith, which, consenting to all the Articles of the Creed, doth behold and embrace the promise: for he joineth together faith and the promise; "Therefore is it by faith, that the promise might be surc." Rom. iv. 16.

In expounding the word JUSTIFIED, it is usually said, to be justified, doth signify, of unrighteous to be made righteous; which, being rightly understood, doth agree also to our purpose. Of unrighteous to be made righteous; that is, acquitted from guilt, for the Son of God his sake; that is, laying hold by faith upon Christ himself, "who is our righteousness:" (as Jeremiah and St. Paul do say, Jer. xxiii. 6. and xxxiii. 16. and 1 Cor. i. 30.) because that by his merit we have remission, and God doth impute his righteousness to us, and for him doth account us just, and, by giving his Holy Spirit, doth quicken and regenerate us, as it is said, "This life is in his Son: he that hath the Son, hath eternal life; he that hath not the Son of God, hath not life." 1 John v. 11, 12. And, "That he may be just, and a justifier," &c. Rom. iii. 26. And although newness is withal begun, which shall be perfect in life eternal, whereunto we are redeemed; yet neither for the new qualities, nor for any works, is any man in this life made just, that is, acceptable to God, and heir of eternal life, but only for the Mediator's sake, who suffered, rose again, reigneth, and prayeth for us, overshadowing and quickening us. For although virtues are here begun, yet be they still imperfect, and the relics of sin do stick in us. Therefore we must hold this comfort, that the person is accepted for the Son of God his sake, his righteousness being imputed to us; as it is said, "Abraham believed God, and it was imputed to him for righteousness." Rom. iv. 3. Also, "Blessed are they, whose iniquities be forgiven, and whose sins be covered." ver. 7. Therefore this saying must be understood correlatively, "We are justified by faith;" Rom. v. 1. that is, we are justified by confidence in the Son of God, not for our quality, but because he is the Reconciler, in whom the heart doth rest in confidence of the promised mercy for His sake. Which confidence

he doth raise up in us by his Holy Spirit, as St. Paul saith; "Ye have received the Spirit of the adoption of sons, by whom we cry, Abba, Father." Rom. viii. 15.

Here also we must speak of the exclusive particle. St. Paul doth often repeat the word **FREELY**; by which it is most certain, that the condition of our merits is excluded. Therefore it is said in our Churches, "We are justified by Faith alone; which we so understand, and declare: **FREELY**, for the only Mediator's sake, not for our contrition, or other our merits, we have our sins forgiven us, and are reconciled to God. For, although contrition and many other virtues are, together with faith, or this confidence, kindled in us; yet these virtues are not the cause or the merit of the remission of sins, neither doth the person please God in regard of them: according to that saying, "No man living shall be justified in thy sight." Psalm cxliii. 2. But the person hath remission, and doth certainly please God, by reason of the Mediator, who must be apprehended by faith; as it is said, "By whom we have boldness, and entrance with confidence, by faith in him." Ephes. iii. 12. This whole doctrine is made more manifest in the true conversion and daily invocation of the godly. When we are in great fear, by the knowledge of the wrath of God, this one comfort is firm and sure, to fly to the Son of God, who saith, "Come unto me, all ye that labour and are laden, and I will refresh you." Matt. xi. 28. Also, "As I live, I will not the death of a sinner, but rather that he return and live." Ezek. xxxiii. 11. Also, "Grace aboundeth more than sin." Rom. v. 20. In these griefs, if a man be taught to doubt of the remission of sins, sorrow will have the upper hand, and then follow most grievous murmurings against God, and desperation, and eternal death: but if a man be taught, that doubting is to be overcome by faith, then shall he understand, that by the word **FAITH** is not only signified the knowledge of the story; he shall know that confidence doth rely upon the only Mediator; and he shall perceive what is meant by these words, **FREELY**, for the Mediator's sake, remission is received, by faith alone, and so the person is made acceptable.

This wrestling hath at all times instructed some. For though Origen, and many other writers and sententiaries, have brought forth an impure kind of doctrine, yet in Augustine and certain others we read divers sentences which shew, that they also received comfort out of these true fountains. Who although they do sometimes speak improperly, or things unlike, because they were somewhat negligent in speaking; yet we may easily gather what was their perpetual

judgment, if we will judge aright. Augustine, *Upon Psalm xxxi*, saith : ‘ Who be happy ? not they in whom God shall not find sins, for those he findeth in all men. For all men have sinned, and are destitute of the glory of God. Therefore if sins he found in all men, it is evident that none are happy, but those whose sins be forgiven. This therefore the Apostle did thus commend : Abraham believed God, and it was imputed to him for righteousness.’ Here certainly Augustine by *faith* doth understand *confidence*, which receiveth remission of sins : and that which is said in Genesis, and in St. Paul, he doth altogether understand it, as we expound it. And in his book, *De Spiritu et Literá*, he saith, ‘ By the law we fear God, and by faith we fly to his mercy.’ Bernard, in his *Sermon of the Annunciation*, saith : ‘ First of all, it is necessary to believe, that thou canst not have remission of sins, but by the mercy of God. But add thereunto, that thou also believe this, that through him thy sins be forgiven thee. This is the witness which the Holy Ghost doth give in our heart, saying, Thy sins be forgiven thee. For so doth the Apostle judge, that a man is justified freely by faith.’ In this sentence, the judgment of our Churches is plainly and properly alleged, and like testimonies are to be found in this author. Basil also, in his *Sermon of Humility*, doth most properly set forth our judgment, in these words : ‘ He that rejoiceth, let him rejoice in the Lord ; saying, that Christ is made unto us of God, wisdom, and righteousness, and sanctification, and redemption ; as it is written, He that rejoiceth, let him rejoice in the Lord. For this is perfect and sound rejoicing in God, when as a man is not puffed up by reason of his own righteousness, but doth acknowledge that he doth stand in need of true righteousness, and that he is justified by faith alone in Christ.’

Seeing, therefore, that by this which hath been spoken it is manifest, what the word FAITH doth signify in this proposition, ‘ We are justified by Faith ;’ hereupon we may understand, that the Monks and others do dangerously err, which do command those that are turned to God, to doubt whether they do please God. This common error of doubting is evidently refuted by these words, “ Being justified by faith, we have peace with God :” Rom. v. 1. also, “ Therefore is righteousness of faith, that the promise might be sure.” Rom. iv. 16. For so long as men’s hearts are tormented with doubting, they fly from God ; they do not rest in God, nor call upon him : and the promise becometh unto them but a vain sound, because they give not consent unto it. Finally, it is the eternal and immutable command-

ment of God, that we should believe in the Son of God, according to this saying, "The Spirit shall convince the world of sin, because they believe not in me." John xvi. 9. Also, "He that believeth not God, maketh him a liar." 1 John v. 10.

Now, it is a foolish cavil, when they say, that we must doubt in respect of our unworthiness, and not in respect of mercy. For therefore was the promise given, therefore was the Son of God appointed our Mediator, because we are unworthy: and that, for His sake, having suffered, being raised up again, and now making intercession for us, and dwelling in us, and clothing us with his righteousness, the Father might undoubtedly be merciful to this miserable lump of ours, being unworthy, and full of filthiness: according to that saying, "There is now no condemnation to them which walk in Christ Jesus." Rom. viii. 1. Also it is absurd which they say, that we must doubt by reason of our unworthiness. For we are not to doubt, whether our unworthiness do displease God; but with true sighs let us confess that we are unworthy, and let us lay to the promise, whereunto God hath commanded us to assent. Neither is that saying fitly applied to this doubting, "Man knoweth not whether he be worthy of love, or of hatred." Eccles. ix. 1. It is madness to imagine that Solomon should have any such meaning, that neither the just nor the unjust ought to determine with themselves, whether they please or displease God; seeing it is most certain that they, which persevere in wicked deeds against their conscience, do displease God. But Solomon doth withdraw us from external shews to the word of God: as though he should say; Do not determine with thyself, that, by reason of thy prosperity, thou art in favour with God, or, by reason of thy adversity, thou art out of favour with him. Alexander doth not therefore please God, because he is a conqueror, and enjoyeth a large empire. Let not Job in his calamity, nor David in his exile, think that they be forsaken of God, because they be miserable; let them not judge according to these events or outward shews, but by the word of God. And then, even in the midst of our misery, we shall receive this comfort, "As I live, I will not the death of a sinner," &c. Ezek. xxxiii. 11. "God so loved the world, that he gave his only-begotten Son, that every one that believeth in him should not perish," &c. John iii. 16. To conclude; this error of doubting is altogether heathenish, and doth abolish the Gospel, and taketh away true comfort in conversion from them that feel the wrath of God. Men are rather to be taught, that this is

undoubtedly the voice of the Gospel, that we should believe the Son of God, and be assured that grace doth abound much more than sin. And therefore let us withstand doubting, by wrestling get the upper hand, and by faith overcome it; that we may have access to God, invoke him, and give him thanks. These chief points of worship are fearfully hindered, when men's minds are shaken with the waves of doubting, as experience teacheth.

Hereof it is evident, why it is necessary that the Decree of the Tridentine Council, which confirmeth the error of doubting, should be reprov'd. Also, by all that which hath been said, it may be understood, that we do justly find fault with that figure of speech, whereby some interpret Paul's words after this sort; We are justified by Faith, that is, by formed love, as they speak. For they understand the word FAITH only of knowledge, and think that this is the meaning; We are justified by Faith, that is, we are prepared to righteousness; that is, to other virtues, to wit, obedience and fulfilling of the Law. So this is it only which they say; Man is righteous for his own virtues: then they will him to doubt, whether he be furnished with those habits, whereof they speak. Now, we have declared before, that by FAITH is signified a confidence, resting in the Son of God the Reconciler, for whom we are received, and do please God, not for our virtues, or fulfilling the Law. And seeing that in this same comfort, the confidence, whereby we do rest in the Son of God, is indeed a motion, kindled by the Holy Ghost, whereby the heart is quickened, and freed from eternal death; this conversion is called regeneration: "Except a man be born again, of water and of the Spirit," &c. John iii. 5. And now man is made indeed the dwelling-place of God, who is effectual in him: as it is said, "If any man love me, he will keep my word, and my Father will love him, and we will come unto him, and will dwell with him." John xiv. 23. The Eternal Father, and the Son, by the Holy Ghost, do quicken our hearts. By faith they are raised up in this comfort, as Paul saith, "That ye might receive the promise of the Spirit through faith." Gal. iii. 14. Therefore we do speak of an idle faith: and the unskilful are deceived, while they think that remission of sins doth happen to such as are idle, without a certain motion of the mind, without wrestling, and without a feeling of comfort in true griefs, at that age which now is able to understand the voice of doctrine, according to that saying, "Faith cometh by hearing, and hearing by the word of God." Rom. x. 17. And because that in repentance we

propound comfort unto the conscience, we do not here add questions of Predestination or of Election; * but we lead all readers to the word of God, and exhort them to learn the will of God out of his word, as the eternal Father by express voice commanded, "HEAR HIM." Mark ix. 7. Let them not look for other revelations.

Hitherto also pertaineth the Fifth Article :—Of New Obedience.

The whole benefit of the Son of God is to be considered. For He will so take away sin and death, and deliver us from the kingdom of the Devil, that, sin being altogether abolished, and death vanquished, he may restore unto us eternal life; wherein God may communicate unto us his wisdom, righteousness, and joy, and wherein God may be all in all. This great benefit he doth begin in this miserable lump of ours, in this life, as it is written, "If so be we shall be found clothed, and not naked." 2 Cor. v. 3. Also, "They that shall continue to the end, shall be saved." Matt. x. 22. Therefore when we receive remission of sins, and are reconciled, and sealed by the Holy Ghost, it is a horrible madness to waste these good gifts; as these wasters are described in the Parable of the house that was made clean: and in the Second Epistle of Peter it is said, "If they, after they have escaped from the filthiness of the world, are yet tangled again therein, and overcome, the latter end is worse with them than the beginning." 2 Pet. ii. 20. Now these good gifts are wasted or poured out, if a man do not hold the foundation, that is, the Articles of Faith; and either willingly, or being deceived, embraceth wicked opinions or idols: also, if a man do fall grievously against his conscience. These rules are oftentimes repeated; as, "They which do such things shall not inherit the kingdom of God." Gal. v. 21. Therefore it is necessary to have a care to avoid such falls. If this manifest necessity (the great punishment, to wit, the loss of eternal life, being set before their eyes) do not move some to do good works, they shew themselves to be of the number of those, of whom it is said, "He that committeth sin, is of the Devil:" 1 John iii. 8. also, "If any man have not the Spirit of Christ, he is not his." Rom. viii. 9. And there be many causes of this necessity. First, a debt, that is an immutable order, that the creatures should obey God. Therefore Paul saith, "Ye are debtors." Rom. viii. 12. Also, lest the Holy Ghost and faith be shaken off, let there be a care to avoid present punishments: because it is most certain, that

* Look to the sixth observation upon the Confession of Augsbург.

many falls, even of the elect, are fearfully punished in this life ; as the Church speaketh in Micah, " I will bear the wrath of the Lord, because I have sinned against him." Micah vii. 9. And the histories of all times do contain fearful examples of punishments ; as David, Solomon, Manasses, Josias, Nebuchadnezzar, and innumerable others, were grievously punished. Wherein this is most to be lamented, that in the very punishments many new sins are heaped up : as in the sedition raised against David, and in the rending of the kingdom for the sin of Solomon. And touching the necessity of doing good works, the Lord saith, " Except your righteousness exceed the righteousness of the Scribes and of the Pharisees, ye shall not enter into the kingdom of heaven." Matt. v. 20. The necessity, which is manifold, being thus considered, these questions ensue thereupon :—What works are to be done : how they may be done : in what sort they do please God : what rewards they have : what is the difference of sins : what sins do shake off the Holy Ghost,* and what not.

Article 6. What Works are to be done.

It is the will of God, that faith and works be governed by his word. Therefore we must keep the rule, touching good works, both internal and external, contained in the commandments of God ; which do pertain to us, as it is said, " Walk ye in my commandments." Ezek. xx. 19. And these internal and external works do then become the worship of God, when they be done in faith, and are referred to this end, that God by this obedience may be glorified. Now we have shewed before, that even the unregenerate may perform this external obedience or discipline ; as Cicero liveth honestly, and for his pains in government deserveth well of all mankind : but his mind is full of doubts, touching the providence of God ; neither doth he know nor speak unto the true God in invocation, neither doth he know the promises ; and he always doubteth whether he be heard, especially when he is in misery ; and then is he angry with God, and thinketh that he is unjustly punished, seeing he was an honest citizen, and profitable for the common-wealth. Such darkness in the mind is great sin, such as reason, not being illuminated by God, is not able to judge of.

Therefore inward obedience, true knowledge of God, fear of God, sorrows in repentance, trust to obtain mercy promised for the Son

* Look at the first observation upon this Confession, in the Fourth Section.

of God, invocation, hope, love, joy in God, and other virtues must be begun also in the regenerate; and they must be referred to a proper end, to wit, that God may be obeyed. These kinds of true worship cannot be given unto God without the light of the Gospel, and without faith: which our adversaries, who will seem to be jolly preachers of good works, do neither understand, nor require; seeing they omit the doctrine of faith, which is a confidence to obtain mercy, resting in the Son of God; which is an especial work, and the chief worship of God. Of works not commanded of God, we shall speak hereafter; and we must hold fast that rule, "In vain do they worship me with the commandments of men." Matt. xv. 9. But in the Church it falleth out oftentimes, that ceremonies devised by men are more carefully kept than the commandments of God; yea, the authority of Pharisical and unjust traditions is preferred before the commandment of God: as, in many ages, for the unjust and wicked commandment of single life, the commandment of God concerning true chastity was horribly violated. Therefore we must consider of the difference of the law; whereof we will speak again hereafter.

Article 7. How Good Works may be done.

Great is the infirmity of man, and the Devil is a most cruel enemy, who, for the hatred he beareth to God, rageth against mankind, and doth endeavour all that he can, especially to destroy the Church; as it is written of Peter, "Watch, because your adversary the Devil goeth about like a roaring lion, seeking whom he may devour." 1 Pet. v. 8. Therefore, although men by their natural strength may, after a sort, perform the external discipline,* yet are they often overcome by this common infirmity: and the Devil also doth oftentimes force men, not altogether savage, to commit horrible acts; as he deceived Eve, and compelled the brethren of Joseph, David, and others innumerable. Therefore what diligence, or what advisement, can be sufficient for this most subtile enemy? Here let us lay hold upon that most sweet comfort, "The Son of God appeared to destroy the works of the Devil." 1 John iii. 8. The Son of God is the keeper of his Church, as he saith, "No man shall take my sheep out of my hands." John x. 28. He doth protect us, and also by his Holy Spirit doth confirm our minds in

* See here again the first observation upon the Confession of Bohemia in the Fourth Section, and also the ninth observation upon the Confession of Augsburg in this same Section.

true opinions: and as he doth begin eternal life, so doth he kindle in our hearts good motions, faith, love of God, true invocation, hope, chastity, and other virtues. We are not Pelagians, but we do humbly give thanks to the Eternal God, the Father of our Lord Jesus Christ, and to his Son Jesus Christ, and to the Holy Ghost, both for the whole benefit of salvation restored again to mankind, and especially for this benefit also, that the Son of God doth dwell in the Church, and doth defend it with his right hand against the fury of devils and men, and doth drive away the devils from us, and doth uphold us in this so great infirmity of ours, and by his word doth kindle in our minds the knowledge of God, and doth confirm and govern our minds by his Holy Spirit. We do certainly know that these benefits are indeed given unto us, as it is said most comfortably in Zechariah, "I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and prayers." Zech. xii. 10. He nameth the Spirit of grace, because that, in this comfort, the Son of God, sealing us by his Holy Spirit, doth testify that we are in favour, and that we are delivered from the pains of hell. Secondly, he nameth the Spirit of prayers, because that, when we have acknowledged the remission of sins, we do not now fly from God, we do not murmur against God; but we approach unto him with true faith and hope, we do ask and look for help at his hands, we love him, and submit ourselves to him: and thus is the beginning of obedience wrought. After that manner saith the Lord, "I will pray the Father, and he will give you another Comforter, even the Spirit of truth." John xiv. 16, 17. The Holy Ghost doth kindle the light of truth in our minds, and new motions in our hearts, agreeable to the law of God. Let us acknowledge this so great a gift, and let us endeavour to keep it thankfully, and desire daily to be helped in so great dangers of this life. The will is not idle, when a man hath received the Holy Ghost.

Article 8. How New Obedience doth please God.

The Pharisee in Luke xviii. 10—12. doth admire and please himself, being bewitched with this persuasion, that he doth satisfy the law, and for this discipline, such as it is, doth please God. Many such there be among men; who think themselves secure, if they perform never so little, though it be but a shadow, of discipline. But the divine word doth oftentimes accuse the arrogance of these men: even as the Lord saith, "Except ye repent, ye

shall all in like sort perish;" Luke xiii. 3; 5. and, "If we say we have no sin, we are liars." 1 John i. 8. Therefore their imagination is vain, which think that obedience doth please God for its own worthiness, and that it is a *Merit of Condignity*, as they speak, and such a righteousness before God, as is a merit of eternal life. And yet afterward they do add, that we must always doubt whether our obedience do please God, because it is evident, that in every one there is much pollution, many sins of ignorance and omission, and many not small blemishes. Here it is necessary that men's consciences should be instructed aright in either of these points, both concerning our infirmity, and also concerning our comfort. It is necessary that the regenerate should have the righteousness of a good conscience, and obedience begun as hath been said: yet nevertheless, in this life there is still remaining in our nature, in our soul, and in our heart, very much pollution, which they do the more see, and bewail, which have received more light than others, as the Prophets and Apostles; according to that complaint of Paul, "I see another law in my members, which striveth against the law of my mind, and maketh me captive to the law of sin." Rom. vii. 23. There is as yet in every one a great mist, manifold ignorance, and many sorrowful doubts, errors in counsels, raised by distrust, by false opinions, and by a vain hope; many vicious flames of lusts, much neglect of duty, murmurings and indignations against God in his punishments. To conclude, it is insensibleness and madness, not to be willing to confess, that the fear and love of God is much more cold in us, than it ought to be.

These confessions are repeated in the sermons of the Prophets and Apostles. "Enter not into judgment with thy servant, for in thy sight shall no man living be justified." Psalm cxliii. 2. And, "If we say, that we have no sin, we deceive ourselves, and the truth is not in us." 1 John i. 8. This confession is necessary, and man's arrogance to be reprov'd. Also the error of our adversaries, who feign that men in this mortal life may satisfy the law of God; and of those who say, that the evil of concupiscence, which is bred with us, is not sin, nor an evil repugnant to the Law or will of God; is to be reprehended. These errors doth Paul manifestly confute; Rom. vii. and viii.

Then must comfort also be joined thereunto. First, let the regenerate person assure himself, that he is reconciled to God by faith alone, that is, by confidence in the Mediator; and that his person is certainly accounted righteous, for the Son of God, the

Mediator, and that freely, for His merit. Secondly, let us confess, with true grief, that there remain as yet in the regenerate man many sins, and much pollution, worthy of the wrath of God. Thirdly, let him nevertheless know, that obedience, and the righteousness of a good conscience, must be begun in this life; and that this obedience, although it be very far from that perfection which the law requireth, is nevertheless, in the regenerate, acceptable to God, for the Mediator's sake; who maketh request for us, and by his merit doth cover our great and unspeakable miseries. Thus for His sake, both the person is received, and also our works do please God, that in either of them our faith may shine. Therefore Peter saith, "Offer up spiritual sacrifices, acceptable to God through Jesus Christ." 1 Pet. ii. 5. This comfort is set forth in Rom. viii. 1; "Now there is no condemnation to them, which do walk in Christ Jesus." And in Rom. vi. 14; "Ye are not under the law, but under grace." In that place this question is asked, whether our obedience do please God, seeing it doth not satisfy the law? Paul answereth, that it doth please God, because we are not under the law, that is, condemned by the law, but we are under grace, reconciled, or received into favour. "Who shall condemn? Christ hath died for us, and is risen again, and sitteth at the right hand of God, and maketh request for us." Rom. viii. 34. That is, holy men do please God, for the Son his sake; who also offered his obedience for us, and maketh request for us. We must oppose these sayings to doubting, lest faith and invocation be extinguished: for doubting doth weaken our invocation.

Seeing therefore that we know, both that new obedience is necessary, and that help is certainly given us; and that this obedience doth please God, although it be imperfect and needy; let us acknowledge the infinite mercy of God, and give thanks for it, and have the greater care to govern all our actions, because we know both that we are helped, and that this obedience is acceptable to God for the Son's sake. And let this necessity be always in our eyes, that if the benefits of God, to wit, Justification and Regeneration, be shaken off, we lose eternal life; according to that saying, "We shall be clothed, if so be that we be not found naked:" 2 Cor. v. 3. and, "If any have not the Spirit of Christ, he is not his." Rom. viii. 9. And always in Justification let there be also a beginning of newness of life. The thief, hanging on the cross, hath good works, and those both internal and external: it grieveth him that he had sinned, and he confesseth that he is justly

punished: then by faith he doth acknowledge the Saviour, and desireth salvation of him: and therefore he heareth express absolution, and the preaching of eternal life, and the promise; and resteth in this voice of the Messias, and submitteth himself to God, and doth not bear the punishment impatiently, but is eased by acknowledging the Messias, and by the hope of eternal life, and giveth thanks to God: moreover, to give an evident token of his confession, he findeth fault with the other which cursed Christ. These things are done by him, because this very Messias, being partner with him in his punishment, by a word doth teach his mind; and by the same comfort THE WORD is effectual in him, and through Him the Eternal Father doth pour the Holy Ghost into the heart of this hearer, that he may kindle in him joy, love, invocation, hope of eternal life, and other virtues.

Article 9. Of Rewards.

Paul saith, "Eternal life is the gift of God, through Jesus Christ our Lord:" Rom. vi. 23. and they that are reconciled, or justified, are "heirs annexed with the Son of God;" Rom. viii. 17. and that for his sake, not for their own merits. Faith, (receiving remission of sins and justification,) and the hope of eternal life, do rely upon the Son of God the Mediator; as it is said, "This is the will of the Father, that every one that believeth in Him, should have eternal life." John vi. 40. And, "Being justified by faith, we have peace with God, through our Lord Jesus Christ: by whom we have access through faith unto this grace wherein we stand, and rejoice under the hope of eternal life." Rom. v. 1, 2. He joineth faith and hope together, and affirmeth that either of them doth rely upon the Mediator. And it is manifest, that hope ought not to rely on our works, because it is said, "No man living shall be justified in thy sight." Psal. cxliii. 2. But as they which repent are accounted just by faith, for the only Son of God his sake, and for him, and through him are quickened; so for him, and not for our merits, is eternal life given unto us: as the thief on the cross heareth this promise, "To-day thou shalt be with me in Paradise." Luke xxiii. 43.

Neither must we dream, that the Son of God did merit, or give unto us, a preparation only to eternal life; but let that most comfortable saying of Hosea be always in our sight, "O death, I will be thy death; O hell, I will be thy destruction." Hos. xiii. 14. For by the Son of God, and through him, we are delivered from eternal

death, and translated into eternal life, as he saith, "I give unto them eternal life:" John x. 28. and, "He that hath the Son, hath life." 1 John v. 12. And let hope be sure and firm; as Peter saith, "Hope perfectly;" 1 Pet. i. 13. that is, look for eternal life, not with doubtful opinion, but in an assured hope, to wit, for the Mediator's sake. And Augustine saith well, in his *Book of Meditations*: 'The certainty of our whole confidence consisteth in the blood of Christ.' Let us hold both these points assuredly, that he which repenteth, doth freely by faith receive remission of sins, and justification for the Son of God his sake, and that he is an heir of eternal life; as Paul saith, "As many as are led by the Spirit of God, they are the sons of God: and if they be children, they are also the heirs of God." Rom. viii. 14; 17. Yet notwithstanding, this also is true, that they which do shake off the Holy Ghost,* falling from faith, or sinning grievously against their conscience, and do not return unto God by repentance, are not heirs; as it is said, "They which do such things, shall not inherit the kingdom of God." Gal. v. 21. And, "Fight the good fight, having faith and a good conscience, which some have put away, and as concerning faith have made shipwreck." 1 Tim. i. 18, 19. And, "I was hungry, and ye gave me not to eat:" and, "these shall go into everlasting punishment, but the righteous shall go into life eternal." Matt. xxv. 42; 46. Now, although life eternal is given to the regenerate for the Son of God, yet withal it is also a reward of good works; as it is said, "Your reward is plentiful in heaven:" Luke vi. 23. as a patrimony is the reward of the labours of a son, although it be given to the son for another cause.

Moreover, God hath added unto good works certain promises of his; and therefore for the good works also of holy men God doth give spiritual and corporal gifts even in this life, and that diversely, as it seemeth good to his unspeakable wisdom. "Godliness hath the promises of the life present, and of that which is to come." 1 Tim. iv. 8. "They shall receive an hundred fold in this life, (but with tribulation;) and, after this life, eternal life." Mark x. 30. "Who-soever shall give unto one of these little ones to drink a cup of cold water only in the name of a disciple, he shall not lose his reward." Matt. x. 42. "Give, and it shall be given to you." Luke vi. 38. "Honour thy father and thy mother, that thou mayest live long upon earth." Exod. xx. 12. "Bread shall be given him, and his

* Here look again to the first observation upon this Confession, in the Fourth Section.

waters shall be sure: they shall see the King in his glory:" Isa. xxxiii. 16, 17. that is, for obedience and good works God doth give quiet Common-weals, an honest and meek government, &c. "Break thy bread to the hungry, and thou shalt be as a garden that is watered," &c. Isa. lviii. 7; 11. The example of the widow at Sarepta is well known: and the Psalmist saith, "Substance and riches are in his house." Psalm cxii. 3. For seeing that God, in this mortal and miserable life, doth gather his Church, and will have it to be an honest congregation, he giveth thereunto many places of entertainment; he giveth nests to godly poor families, for the bringing up of their children, and for the spreading abroad of doctrine: to conclude, he will preserve the society of mankind, their households, and Common-weals, and that to this end, that a Church may be gathered. Therefore he giveth sometime a government less troublesome, peace, a fruitful land, and other good things, for the prayers of holy men, for their diligence, and for common necessity's sake: as, for Joseph, Naaman, and Daniel, those kingdoms, wherein they lived, flourished the more; and the banished in Babylon are commanded to pray for the peace and wholesome government of that place, where they are entertained. Jer. xxix. 7. So also oftentimes punishments are heaped up for the sins of the Church; as is to be seen in the punishment of the tribe of Benjamin, of David, and others. Now, God will have us to understand that these benefits are necessary for the body, and to know that they be given of God: in asking of them he will have our faith to be exercised, as we shall declare more at large in a fit place. At this time we have therefore added these few things, that in this Confession there might be also a testimony in our Churches, that this true and necessary doctrine, touching good works, is faithfully laid open.

XI.—FROM THE CONFESSION OF WIRTEMBERG.

Chapter 5. Of Justification.

We believe and confess, that, to do and practice such righteousness as is acceptable to God, these virtues be necessary; faith hope, and love: and that man cannot of himself conceive these virtues, but doth receive them of the favour and grace of God: and that "faith doth work by love." Gal. v. 6. But we think that their judgment doth far disagree from the Apostolic and Catholic doctrine, who teach that man is made acceptable to God, and accounted just before God, for those virtues; and that when we come to stand

before God in judgment, we must trust to the merits of these virtues. For man is made acceptable to God, and counted just before him, for the only Son of God our Lord Jesus Christ, through faith: and when we appear before the judgment-seat of God, we must not trust to the merit of any of those virtues which we have, but only to the merit of our Lord Jesus Christ, whose merit is ours by faith. And because that before the tribunal-seat of God, where the question is of true and eternal righteousness and salvation, there is no place at all for the merits of men, but only for the mercy of God, and the merits of our Lord Jesus Christ alone, who is received of us by faith; therefore we think that the ancient Fathers, our elders, said truly, that we are justified before God by faith alone. "All have sinned, and are deprived of the glory of God, and are justified freely by his grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a reconciliation through faith in his blood." Rom. iii. 23—25. "The Scripture hath concluded all under sin, that the promise by the faith of Jesus Christ should be given to them that believe." Gal. iii. 22. And, "We through the Spirit wait for the hope of righteousness by faith. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love." Gal. v. 5, 6. Hilary saith, 'It offended the Scribes, that man should forgive sin, (for they beheld nothing but man in Jesus Christ;) and that he should forgive that, which the law could not release. For faith alone doth justify.' *In Matth. Cap. ix.* Ambrose saith, 'They are justified freely, because that, working nothing, nor requiring any thing, by faith alone they are justified, by the gift of God.' *In Epist. ad Rom. Cap. iii.* And again, 'They are evidently blessed, whose iniquities are forgiven, without any labour or work, and whose sins are covered, no help of repentance being required of them, but only this, that they believe.' *Ad Rom. Cap. iv.* Many places might be alleged as well out of the writings of the Prophets and Apostles, as out of the holy Fathers, whereby it is proved, that not only in the beginning, through the free mercy of God, these virtues, to wit, faith, hope, and love, are given unto us; but also afterward, throughout our whole life: and that in our extreme necessity, we are not able to stand before the severe tribunal-seat of God, but in the confidence of the only free favour of God, shewed unto us in Christ the Son of God. For this is that which both Paul teacheth, and the Ecclesiastical writers do interpret, That we are justified before God by faith alone.

Chapter 7. Of Good Works.

We say that good works, commanded of God, are necessarily to be done: and that, through the free mercy of God, they do deserve* certain their own, either corporal, or spiritual, rewards. But we must not think, that, in the judgment of God, (where the question is concerning the purging of our sins, the appeasing of the wrath of God, and the merit of eternal salvation,) we should trust to those good works which we do. For all the good works which we do are imperfect, neither can they sustain the severity of the judgment of God; but all our confidence is to be placed in the only mercy of God, for his Son our Lord Jesus Christ his sake. "Enter not into judgment with thy servant, for no flesh living shall be justified in thy sight." Psalm cxliii. 2. "The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary one to the other; so that ye cannot do those things that ye would." Gal. v. 17. "I know that in me, that is, in my flesh, there dwelleth no good." Rom. vii. 18. "We do not present our supplications before thee, for our own righteousness, but for thy great mercies." Dan. ix. 18. Augustine saith, 'Woe to the life of man, be it never so commendable, if thou examine it, setting mercy aside.' *Confess. Lib. 9. Cap. 13.* And again: 'All my hope is in the death of my Lord. His death is my merit, my refuge, salvation, life, and my resurrection. The mercy of the Lord is my merit; I am not without merit, so long as the Lord of mercies is not wanting. And if the mercies of the Lord be many, I abound in merits.' *In Manual. Cap. 22.* Gregory saith, 'Therefore our righteous Advocate shall defend us in the day of judgment, because we know and accuse ourselves to be unjust. Therefore let us not trust to our tears, nor to our actions, but to the alleging of our Advocate.' *Super Ezech. Lib. 1. Hom. 7. in fine.* Bernard saith, 'Our rejoicing is this, the testimony of our conscience; not such a testimony as that proud Pharisee had, his thoughts being seduced, and seducing him, giving witness of himself, and his witness was not true. But then is the witness

* That is, obtain, and that (as it is well added afterward) by the free mercy and goodness of God. Touching which point see the seventh observation upon the Confession of Augsburg in the Eight Section, and the second observation upon the same Confession in this Section. Also touching the Necessity of Good Works, see the seventh observation upon the same Confession in this self-same Section.

true, when the Spirit beareth witness with our spirit. Now I believe that this testimony consisteth in three things: For first of all it is necessary to believe, that thou canst not have remission of sins, but through the favour of God: Secondly, that thou canst have no good work at all, except He also give it to thee: Lastly, that thou canst not deserve eternal life by any works, except that also be given thee freely.' *In Serm. 1. de Annunciat. Beatæ Mariæ.*

XII.—FROM THE CONFESSION OF SUEVELAND.

Chapter 3. Of Justification, and of Faith.

Our preachers do somewhat differ from the late received opinions about those things which the people were commonly taught; concerning the mean whereby we are made partakers of the redemption wrought by Christ, and touching the duties of a Christian man. Those points which we have followed, we will endeavour to lay open most plainly to your sacred Majesty; and also to declare very faithfully those places of Scripture, by which we were forced hereunto. First, therefore, seeing that we were taught of late years, that works were necessarily required to justification, our preachers have taught, that this whole justification is to be ascribed to the good pleasure of God, and to the merit of Christ, and to be received by faith alone. To this they were moved especially by these places of Scripture. "As many as received him, to them he gave power to become the sons of God, even to them that believe in his name; which are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John i. 12, 13. "Verily, verily, I say unto you, Except a man be born again anew, he cannot see the kingdom of God." John iii. 3. "No man knoweth the Son, but the Father; neither knoweth any man the Father, but the Son, and he to whom the Son will reveal him." Matt. xi. 27. "Blessed art thou, Simon, the son of Jonas; for flesh and blood hath not revealed this unto thee, but my Father which is in heaven." Matt. xvi. 17. "No man can come to me, except my Father draw him." John vi. 44. "By grace are ye saved, through faith, and that not of yourselves: it is the gift of God: not of works, lest any man should boast himself. For we are his workmanship, created in Christ Jesus unto good works, which God hath ordained, that we should walk in them." Eph. ii. 8—10. For seeing it is our righteousness and eternal life, to know God, and our Saviour Jesus Christ; and that is so far from being the work of flesh and blood, that it is necessary to be born again anew; neither can we come to

the Son, except the Father draw us, neither know the Father, except the Son reveal him unto us; (and Paul doth write so expressly, "Not of yourselves, not of works;" Eph. ii. 8, 9.) it is evident enough, that our works can help nothing at all, that of unjust, such as we are born, we may become righteous: because that, as we are by nature the children of wrath, and therefore unjust, so we are not able to do any thing that is just, or acceptable to God. But the beginning of all our righteousness and salvation must proceed from the mercy of the Lord; who, of his only favour, and the contemplation of the death of his Son, did first offer the doctrine of truth, and his Gospel, sending those that should preach it: and secondly, seeing that "the natural man cannot," as Paul saith, "perceive the things that are of God," 1 Cor. ii. 14. he causeth also the beam of his light to arise in the darkness of our heart, that now we may believe the Gospel preached, being persuaded of the truth thereof by the Holy Spirit from above, and then forthwith, trusting to the testimony of this Spirit, in the confidence of children to call upon God, and to say, "Abba, Father;" Rom. viii. 15. obtaining thereby true salvation, according to that saying, "Whosoever shall call upon the name of the Lord, shall be saved." Joel. ii. 32. Rom. x. 13.

Chapter 4. Of Good Works, proceeding out of Faith, through Love.

These things we will not have men so to understand, as though we placed salvation and righteousness in the slothful thoughts of men, or in faith destitute of love, (which they call faith without form;) seeing that we are sure, that no man can be justified or saved, except he do chiefly love, and most earnestly imitate, God. "For those which he knew before, he also predestinated to be made like to the image of his Son;" Rom. viii. 29. to wit, as in the glory of a blessed life, so in the cultivation of innocence and perfect righteousness: for "we are his workmanship created unto good works." Eph. ii. 10.* But no man can love God above all things, and worthily imitate him, but he which doth indeed know him, and doth assuredly look for all good things from him. Therefore we cannot otherwise be justified, that is, become righteous as well as safe, (for righteousness is even our salvation,) than by being endued chiefly

* The latter portion of this sentence, as it stands above, may be mentioned as one of various instances of omission occurring in both the old editions of the Translation, and now supplied in conformity with the original Latin of the Harmony.—EDITOR.

with faith in him : by which faith we, believing the Gospel, and therefore being persuaded that God hath taken us for his adopted children, and that he will for ever shew himself a loving Father unto us, let us wholly depend upon his pleasure. This faith St. Augustine doth call, in his book *De Fide et Operibus*, EVANGELICAL ; to wit, that which is effectual through love. By this faith we are born again, and the image of God is repaired in us. By this faith, whereas we are born corrupt, (our thoughts, even from our childhood, being altogether bent unto evil,) we become good and upright. For hereupon, we, being fully satisfied with one God, (the spring of all good things, that is never dry, but runneth always most plentifully,) do forthwith shew ourselves, as it were, God's, towards others, that is, toward the true sons of God ; endeavouring by love to profit them, so much as in us lieth. For, " He that loveth his brother, abideth in the light, 1 John ii. 10. and " is born of God," iv. 7. and is wholly given to the new, and, at the same time, to the old commandment, touching mutual love. And this love is the fulfilling of the whole law, as Paul saith, " The whole law is fulfilled in one word, namely this, Thou shalt love thy neighbour as thyself." Gal. v. 14. For whatsoever the law teacheth, hitherto it tendeth, and this one thing it requireth, that at length we may be reformed to the perfect image of God, being good in all things, and ready and willing to do men good ; the which we cannot do, except we be adorned with all kinds of virtues. For who can purpose and do all things (as the duty of a Christian doth require, 1 Cor. x. 31—33.) to the true edifying of the Church, and the sound profit of all men, (that is, according to the law of God, and to the glory of God,) except he both think, speak, and do every thing in order, and well, and therefore be very familiarly acquainted with the whole company of virtues ?

Chapter 5. To whom Good Works are to be ascribed, and how Necessary they be.

But seeing that they which are the children of God, are rather led by the Spirit of God, Rom. viii. 14. than do work anything themselves ; and that " of him, and through him, and for him, are all things ;" Rom. xi. 36. therefore whatsoever things we do well and holily, are to be ascribed to none other, than to this one only Spirit, the Giver of all virtues. Howsoever it be, he doth not compel us, but doth lead us being willing ; " working in us both to will, and to do." Phil. ii. 13. Whereupon St. Augustine writeth very well, ' That God doth reward his works in us.' And yet we are so far from

rejecting good works, that we do utterly deny that any man can fully be saved, except he be thus far brought by the Spirit of Christ, that he find no want at all in him, touching those good works whereunto God hath created him. For there be divers members of the same body: therefore every one of us hath not the same office. 1 Cor. xii. 12. It is so necessary that the law should be fulfilled, that "Heaven and earth shall sooner pass away, than any one iota, or the least point thereof, shall be remitted." Matt. xxiv. 35. Yet, because God alone is good, hath created all things of nothing, and doth by his Spirit make us altogether new, and doth wholly lead us, (for in Christ nothing availeth but a new creature,) none of all these things can be ascribed to man's strength; and we must confess, that all things are the mere gifts of God, who, of his own accord, and not for any merit of ours, doth favour and love us. By these things it may sufficiently be known, what we believe justification to be, by whom that it is wrought for us, and by what means received of us: also by what places of Scripture we are induced so to believe. For although of many we have alleged a few, yet, by these few, any one that is but meanly conversant in the Scriptures, may fully perceive, that they which read those Scriptures shall find everywhere such kind of sentences, as do attribute unto us nothing but sin and destruction, (as Hosea saith,) and all our righteousness and salvation to the Lord. Hos. xiii. 9.

Chapter 6. Of the Duties of a Christian Man.

Now it cannot be doubted of, what be the duties of a Christian man, and to what actions he ought chiefly to give himself: namely, to all those, whereby every one, for his part, may profit his neighbours; first, in things pertaining to life eternal, that they also may begin to know, worship, and fear God; and then in things pertaining to this life, that they may want nothing which is necessary to the sustenance of the body. For as the whole law of God, which is a most absolute commandment of all righteousness, is briefly contained in this one word, "Thou shalt love thy neighbour as thyself;" Rom. xiii. 9. so, in the performance of this love, it is necessary that all righteousness should be comprised and perfected. Whereupon it followeth, that nothing at all is to be reckoned among the duties of a Christian man, which is not of force and effect to profit our neighbour; and that every work so much the more belongeth to the duty of a Christian man, by how much his neighbour may the more be profited thereby. Therefore, next after Ecclesiastical

functions, among the chief duties of a Christian man, we place the government of the common-weal, obedience to Magistrates, (for these be referred to the common profit;) the care which is taken for our wife, children, family, and the honour which is due to parents, (because that without these the life of man cannot consist;) and lastly, the profession of good arts and of all honest discipline; (because that, except these be had in estimation, we shall be destitute of the greatest good things, which are proper to mankind.) Yet in these, and all other duties pertaining to man's life, no man must rashly take any thing to himself, but with a right conscience consider whereunto God doth call him. To conclude, let every man account that his duty, and therein so much the more excellent a duty, the more he shall profit other men thereby.

THE TENTH SECTION.

OF THE HOLY CATHOLIC CHURCH.

I.—FROM THE LATTER CONFESSION OF HELVETIA.

Chapter 17. Of the Catholic and Holy Church of God, and of the One Only Head of the Church.

Forasmuch as God from the beginning would have men to be saved, and to come to the knowledge of the truth; 1 Tim. ii. 4. therefore it is necessary that there always should have been, and should be at this day, and to the end of the world, a Church: that is, a company of the faithful, called and gathered out of the world; a communion (I say) of all saints, that is, of them who do truly know, and rightly worship and serve, the true God, in Jesus Christ the Saviour, by the word and the Holy Spirit, and who by faith are partakers of all those good graces, which are freely offered through Christ. These all are citizens of one and the same city, living under one Lord, under the same laws, and in the same fellowship of all good things: for so the Apostle calleth them, "fellow-citizens with the saints, and of the household of God;" Ephes. ii. 19. terming the faithful upon the earth, Saints, 1 Cor. vi. 1. who are sanctified by the blood of the Son of God. Of these is that article of our Creed wholly to be understood, 'I believe the Catholic Church, the communion of saints.' And seeing that there is always

but "one God, and one Mediator between God and man, Jesus Christ;" 1 Tim. ii. 5. also, one Shepherd of the whole flock, one Head of this body, and, to conclude, one Spirit, one salvation, one faith, one Testament, or Covenant; it followeth necessarily that there is but one Church: which we therefore call CATHOLIC, because it is universal, spread abroad through all the parts and quarters of the world, and reacheth unto all times, and is not limited within the compass either of time or place. Here therefore we must condemn the Donatists, who pinned up the Church within the corners of Africa; neither do we allow of the Roman Clergy, who vaunt that the Church of Rome alone is in a manner Catholic.

The Church is divided by some into divers parts or sorts: not that it is rent and divided from itself, but rather distinguished, in respect of the diversity of the members that be in it. One part thereof they make to be the Church Militant, the other the Church Triumphant. The Militant warreth still on the earth, and fighteth against the flesh, the world, and the prince of the world, the Devil; against sin, and against death. The other, being already set at liberty, is now in heaven, and triumpheth over all those things overcome, and continually rejoiceth before the Lord. Yet these two Churches have notwithstanding a communion and fellowship between themselves.

Moreover, the Church Militant upon the earth hath evermore had in it many particular Churches, which must all notwithstanding be referred to the unity of the Catholic Church. This Militant Church was otherwise ordered and governed before the Law, among the Patriarchs; otherwise under Moses, by the Law; and otherwise of Christ, by the Gospel. There are but two sorts of people for the most part mentioned; to wit, the Israelites, and the Gentiles; or they which, of the Jews and Gentiles, were gathered to make a Church. There be also two Testaments, the Old and the New. Yet both these sorts of people have had, and still have, one fellowship, one salvation, in one and the same Messiah; in whom, as members of one body, they are all joined together under one head, and by one faith are all partakers of one and the same spiritual meat and drink. Yet here we do acknowledge a diversity of times, and a diversity in the pledges and signs of Christ promised, and exhibited; and that now, the ceremonies being abolished, the light shineth unto us more clearly, our gifts and graces are more abundant, and our liberty is more full and ample.

This holy Church of God is called "the house of the living God,"

2 Cor. vi. 16. "builed of living and spiritual stones," 1 Pet. ii. 5. "founded upon a rock," Matt. xvi. 18. "that cannot be removed," Heb. xii. 28. "upon a foundation, besides which none can be laid." 1 Cor. iii. 11. Whereupon it is called "the pillar and foundation of the truth," 1 Tim. iii. 15. that doth not err, so long as it relieth upon the rock Christ, and upon the foundation of the Prophets and Apostles. And no marvel if it do err,* so often as it forsaketh Him, who is the alone truth. This Church is also called "a virgin," 1 Cor. xi. 2. and, "the spouse of Christ," Cant. iv. 8. and, "his only beloved." Cant. v. 16. For the Apostle saith, "I have joined you unto one husband, that I might present you a chaste virgin unto Christ." 2 Cor. xi. 2. The Church is called "a flock of sheep under one shepherd," even Christ; Ezek. xxxiv. 22, 23. and John x. 16. also, "the body of Christ," Col. i. 24. because the faithful are the lively members of Christ, having him for their head.

It is the head which hath the pre-eminence in the body, and from whence the whole body receiveth life; by whose spirit it is governed in all things, of whom also it receiveth increase, that it may grow up. Also there is but one head of the body, which hath agreement with the body; and therefore the Church cannot have any other head beside Christ. For as the Church is a spiritual body, so must it needs have a spiritual head like unto itself. Neither can it be governed by any other spirit, than by the Spirit of Christ. Wherefore Paul saith, "And he is the head of his body the Church, who is the beginning, the first born of the dead, that in all things he might have the pre-eminence." Col. i. 18. And, in another place, "Christ (saith he) is the head of the Church, and the same is the Saviour of his body." Ephes. v. 23. And again, "Who is the head of the Church, which is his body, even the fulness of Him, which filleth all in all things." Ephes. i. 22, 23. Again, "Let us in all things grow up into him which is the head, that is Christ; by whom all the body being knit together, receiveth increase." Ephes. iv. 15, 16. And therefore we do not allow of the doctrine of the Romish Prelates, who would make the Pope the general pastor and supreme head of the Church of Christ, Militant here on earth, and the very Vicar of Christ, who hath (as they say) all fulness of power and sovereign authority in the Church. For we hold and teach, that Christ our Lord is, and remaineth still, the only universal Pastor, and highest Bishop, before God his Father; and that in the Church he perform-

* How, and in what respect, the visible Church, considered universally, is said to err, it is afterward declared more fully in this same Confession.

eth all the duties of a Pastor or Bishop, even to the world's end: and therefore standeth not in need of any other to supply his room. For he is said to have a substitute, who is absent: but Christ is present with his Church, and is the head that giveth life thereunto. He did straitly forbid his Apostles and their successors all superiority or dominion in the Church. They, therefore, that by gain-saying set themselves against so manifest a truth, and bring another kind of government into the Church; who seeth not that they are to be counted in the number of them, of whom the Apostles of Christ prophesied? as Peter, 2 Epist. ii. 1. and Paul, Acts xx. 29. 2 Cor. xi. 13. 2 Thess. ii. 8, 9. and in many other places.

Now, by taking away the Romish head, we do not bring any confusion or disorder into the Church. For we teach that the government of the Church, which the Apostles set down, is sufficient to keep the Church in due order; which, from the beginning, while as yet it wanted such a Romish head as is now pretended to keep it in order, was not disordered or full of confusion. The Romish head doth maintain indeed that his tyranny and corruption which have been brought into the Church: but in the mean time he hindereth, resisteth, and, with all the might he can make, cutteth off the right and lawful reformation of the Church.

They object against us, that there have been great strifes and dissensions in our Churches, since they did sever themselves from the Church of Rome; and that therefore they cannot be true Churches. As though there were never in the Church of Rome any sects, any contentions and quarrels; and that, in matters of religion; maintained, not so much in the Schools, as in the holy Chairs, even in the audience of the people. We know that the Apostle said, "God is not the author of dissension, but of peace:" 1 Cor. xiv. 33. and, "Seeing there is amongst you emulation and contention, are ye not carnal?" 1 Cor. iii. 3, 4. Yet may we not deny, but that God was in that Church, planted by the Apostle; and that the Apostolic Church was a true Church, howsoever there were strifes and dissensions in it. The Apostle Paul reprehended Peter an Apostle; Gal. ii. 11. and Barnabas fell at variance with Paul. Acts xv. 39. Great contention arose, in the Church of Antioch, between them that preached one and the same Christ, as Luke recordeth in the Acts of the Apostles, chap. xv. 2. And there have at all times been great contentions in the Church, and the most excellent doctors of the Church have about no small matters differed in opinion; yet so as, in the mean time, the Church ceased not to

be the Church for all these contentions. For thus it pleaseth God to use the dissensions that arise in the Church, to the glory of his name, to the setting forth of the truth, and to the end that such as are not approved might be manifest. 1 Cor. xi. 19.

Now, as we acknowledge no other head of the Church than Christ, so we do not acknowledge every church to be the true Church which vaunteth herself so to be: but we teach that to be the true Church indeed, in which the marks and tokens of the true Church are to be found. First and chiefly, the lawful or sincere preaching of the word of God, as it is left unto us in the writings of the Prophets and Apostles, which do all seem to lead us unto Christ; who in the Gospel hath said, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life. A stranger they do not hear, but flee from him, because they know not his voice." John x. 5; 27, 28. And they that are such in the Church of God, have all but one faith, and one Spirit; and therefore they worship but one God: and him alone they serve in spirit and in truth, loving him with all their hearts, and with all their strength, praying unto him alone through Jesus Christ the only Mediator and Intercessor; and they seek not life or justice, but only in Christ, and by faith in him: because they do acknowledge Christ the only Head and Foundation of his Church, and, being surely founded on him, do daily repair themselves by repentance, and do with patience bear the cross laid upon them; and besides, by unfeigned love joining themselves to all the members of Christ, do thereby declare themselves to be the disciples of Christ, by continuing in the bond of peace and holy unity. They do withal communicate in the Sacraments ordained by Christ, and delivered unto us by his Apostles, using them in no other manner, than as they received them from the Lord himself. That saying of the Apostle Paul is well known to all, "I received from the Lord that which I delivered unto you." 1 Cor. xi. 23. For which cause we condemn all such Churches, as strangers from the true Church of Christ, who are not such as we have heard they ought to be; howsoever, in the mean time, they brag of the succession of Bishops, of unity, and of antiquity. Moreover we have in charge from the Apostles of Christ, "to shun idolatry," 1 Cor. x. 14. 1 John v. 21. and "to come out of Babylon, and to have no fellowship with her, unless we mean to be partakers with her of all God's plagues laid upon her." Rev. xviii. 4. 2 Cor. vi. 17. But as for communicating with the true Church of Christ, we so highly esteem of it, that we say plainly, that none

can live before God, which do not communicate with the true Church of God, but separate themselves from the same. For as without the ark of Noah there was no escaping, when the world perished in the flood; even so do we believe, that without Christ, who in the Church offereth himself to be enjoyed of the elect, there can be no certain salvation: and therefore we teach that such as would be saved, must in no wise separate themselves from the true Church of Christ.

But yet we do not so strictly shut up the Church within those marks before mentioned, as thereby to exclude all those out of the Church, which either do not communicate in the Sacraments, (not willingly, nor upon contempt; but who, being constrained by necessity, do against their will abstain from them, or else do want them:) or in whom faith doth sometimes fail, though not quite decay, nor altogether die: or in whom some slips and errors of infirmity may be found. For we know that God had some friends in the world, that were not of the common-wealth of Israel. We know what befel the people of God in the captivity of Babylon, where they wanted their sacrifices seventy years. We know what happened to St. Peter, who denied his Master, and what is wont daily to fall out among the faithful and chosen of God, which go astray, and are full of infirmities. We know moreover what manner of Churches the Churches at Galatia and Corinth were in the Apostles' times: in which the Apostle Paul condemneth divers great and heinous crimes; yet he calleth them the holy Churches of Christ. 1 Cor. i. 2. Gal. i. 2. Yea, and it falleth out sometimes, that God in his just judgment suffereth the truth of his word, and the Catholic faith, and his own true worship, to be so obscured and defaced, that the Church seemeth almost quite rased out, and not so much as a face of a Church to remain; as we see fell out in the days of Elias, 1 Kings xix. 10; 14. and at other times. And yet, in the mean time, the Lord hath in this world, even in this darkness, his true worshippers, and those not a few, but even seven thousand; ver. 18. and more. Rev. vii. 4. For the Apostle crieth, "The foundation of the Lord standeth sure, and hath this seal, The Lord knoweth who are his," &c. 2 Tim. ii. 19. Whereupon the Church of God may be termed invisible: not that the men, whereof it consisteth, are invisible; but because, being hidden from our sight, and known only unto God, it cannot be discerned by the judgment of man.

Again, not all that are reckoned in the number of the Church,

are saints, and lively and true members of the Church. For there be many hypocrites, which outwardly do hear the word of God, and publicly receive the Sacraments, and do seem to pray unto God alone through Christ, to confess Christ to be their only righteousness, and to worship God, and to exercise the duties of charity to the brethren, and for a while through patience to endure in troubles and calamities. And yet they are altogether destitute of the inward illumination of the Spirit of God, of faith and sincerity of heart, and of perseverance or continuance to the end. And these men are for the most part at the length laid open what they be. For the Apostle John saith, "They went out from among us, but they were not of us: for if they had been of us, they would have tarried with us." 1 John ii. 19. Yet these men, whilst they do pretend religion, they are accounted to be in the Church, howsoever indeed they be not of the Church. Even as traitors in a common-wealth, before they be detected, are counted in the number of good citizens: and as the cockle, and darnel, and chaff are found amongst the wheat: and as wens and swellings are in a perfect body, when they are rather diseases and deformities, than true members of the body. And therefore the Church is very well compared to a drag-net, which draweth up fishes of all sorts: and to a field, wherein is found both darnell and good corn. Matt. xiii. 26; 47. We are to have a special regard, that we judge not rashly before the time, nor go about to exclude, and cast off or cut away, them whom the Lord would not have excluded nor cut off, or whom, without some damage to the Church, we cannot separate from it. Again, we must be very vigilant, lest that, the godly falling fast asleep, the wicked grow stronger, and do some mischief to the Church.

Furthermore we teach, that it is carefully to be marked, wherein especially the truth and unity of the Church consisteth, lest that we either rashly breed or nourish schisms in the Church. It consisteth not in outward rites and ceremonies, but rather in the truth and unity of the Catholic faith. This Catholic faith is not taught us by the ordinances or laws of men, but by the holy Scriptures; a compendious and short sum whereof is the Apostles' Creed.* And therefore we read in the ancient writers, that there were manifold

* The remark here made may serve to explain what might otherwise appear an objectionable statement, in the portion of this Confession introduced into the Ninth Section, p. 151. Language equally strong, however, in reference to the Creed of the Apostles, may be found not only in the Greek and Latin Fathers, but in English Divines of the 17th and 18th Centuries.—EDDOR.

diversities of ceremonies, but that those were always free; neither did any man think that the unity of the Church was thereby broken or dissolved. We say then, that the true unity of the Church doth consist in several points of doctrine, in the true and uniform preaching of the Gospel, and in such rites as the Lord himself hath expressly set down: and here we urge that saying of the Apostle very earnestly, "As many of us therefore as are perfect, let us be thus minded. If any man think otherwise, the Lord shall reveal the same unto him. And yet in that whereunto we have attained, let us follow one direction, and all of us be like affected one towards another." Phil. iii. 15, 16.

II.—FROM THE FORMER CONFESSION OF HELVETIA.

Article 14. Of the Church.

This we hold, that of such lively stones, being by this means built upon this lively rock, the Church, and the holy gathering together of all the saints, the Spouse of Christ (which, being cleansed by his blood, he shall once, in time to come, present without spot before his Father) is founded. The which Church, though it be manifest to the eyes of God alone, yet is it not only seen and known, by certain outward rites, instituted of Christ himself, and by the word of God, as by a public and lawful discipline; but it is so appointed, that without these marks no man can be judged to be in this Church, but by the special privilege of God.

III.—FROM THE CONFESSION OF BASLE.

Article 5. Of the Church.

We believe a holy Christian Church; that is, a communion of saints, Rom. i. 7. a gathering together of the faithful in spirit, John xi. 52. which is holy, Eph. i. 4. and the Spouse of Christ: 2 Cor. xi. 2. Eph. v. 23. wherein all they be citizens, which do truly confess, John iii. 28. that Jesus is the Christ, Matt. i. 21. the Lamb that taketh away the sins of the world, John i. 29. and do shew forth that faith by the works of love, 1 John iii. 3. *And, a little after*:—This Church of Christ doth labour all that it can, to keep the bonds of peace and love in unity. Gal. v. 26. Heb. xii. 14. Therefore it doth by no means communicate with sects, and the rules of orders, devised for the difference of days, meats, apparel, and ceremonies.

IV.—FROM THE CONFESSION OF BOHEMIA.

Chapter 8. Of the Holy Church, and of the Godly Institution and Government thereof; and of Discipline. Also, of Antichrist.

In the eighth place it is taught, touching the acknowledging of the holy Catholic Christian Church. And first of all, that the foundation and head of the holy Church is Jesus Christ himself alone, together with the whole merit of grace and truth to life eternal; upon whom, and by whom, this Church is at all times built, through the Holy Ghost, the word of God, and the Sacraments, according to the meaning of that which Christ said unto Peter, "Upon this rock (to wit, whereof thou hast made a true confession) I will build my Church." Matt. xvi. 18. And St. Paul saith, "Other foundation can no man lay, than that which is laid, which is Jesus Christ." 1 Cor. iii. 11. And in another place: "And hath appointed him over all things to be the head of the Church, which is his body, and the fulness of him which filleth all in all things." Eph. i. 22, 23.

Out of these things it is taught, that this is believed, held, and publicly confessed: that the holy Catholic Church, being present at every time, and militant upon earth, is the fellowship of all Christians, and is here and there dispersed over the whole world, and is gathered together, by the holy Gospel, out of all nations, families, tongues, degrees, and ages, in one faith in Christ the Lord, or in the Holy Trinity, according to that saying of St. John, who speaketh thus; "And I saw a great company, which no man can number, of all nations, people, and tongues, standing before the throne, and before the Lamb." Rev. vii. 9. This true Church, (although, while it lieth here in the Lord's floor, to wit, in the wide world, and, as it were, in one heap confusedly gathered together, it containeth in it, as yet, as well the pure wheat, as the chaff, the godly children of God, and the wicked children of the world, the living and dead members, of the ministers, and of the people;) yet, where it is least defiled, or most pure, it may be known, even by these signs that follow: namely, wheresoever Christ is taught in holy assemblies, the doctrine of the holy Gospel is purely and fully preached, the Sacraments are administered according to Christ's institution, commandment, meaning, and will, and the faithful people of Christ doth receive and use them, and by these gathereth itself together in the unity of faith and love, and in the bond of peace, and joineth itself in one, and buildeth itself hard

together upon Christ. There, therefore, is the holy Church, the house of God, the temples of the Holy Ghost, lively members, the parts of the heavenly Jerusalem, the spiritual body of Christ, and joints knit together, the which are joined and coupled each with other, by one head Christ, one Spirit of regeneration, one word of God, the same and sincere Sacraments, one faith, one love and holy communion, one bond of peace, order, discipline, and obedience, whether the number of this people be great or small; as the Lord witnesseth, "Where two or three are gathered together in my name (in what country or nation, and in what place soever this be) there am I in the midst of them." Matt. xviii. 20. And contrarily, where Christ, and the Spirit of Christ, dwelleth not, and the holy Gospel hath not any place granted unto it; &c. but, on the contrary side, manifest errors and heathenish life have their full course, and by getting the upper hand do spread themselves far; there must also needs be a Church so defiled, that Christ will not acknowledge it for his well-beloved Spouse,* seeing that none belongeth to Christ, who hath not the Spirit of Christ. Rom. viii. 9. Every Christian is also bound with diligent care to seek after this, and such a true part of the holy Church, and, after he hath found it, to join and maintain holy communion and fellowship therewith; as the other part of that point of the Church in our Christian Creed doth declare, where we do profess, that 'we believe the Communion of Saints:' and ought altogether, with this fellowship, or spiritual company of God's people, to maintain the true unity and concord of Christ's Spirit, to love and bear good-will to all the members, to yield obedience thereunto, and endeavour, by all means possible, to procure the profit and furtherance thereof, and in truth to hold agreement therewith, and by no means through stubbornness to move schisms, seditions, and sects, against the truth. To which thing the Apostle exhorteth all men, where he saith, "So walk, or

* This saying the brethren in Bohemia did themselves expound thus unto us in their letters: to wit, that they speak here of the notes of the visible Church, which are all jointly to be considered; that, where both the errors of idolators and heretics, and impiety of life, do openly overflow, there it cannot safely be affirmed, that the visible Church of Christ is to be seen, or is at all. And yet notwithstanding, there is no doubt to be made, but some secret true members of Christ, and such as (it may be) are only known to God, be there hid: and therefore that there is a Church even in Popery, as it were overwhelmed and drowned; whence God will fetch out his elect, and gather them to the visible Churches that are restored and reformed, whereas Popery never was, nor is, a true Church.

behave yourselves, as worthy of the place or vocation whereunto ye are called ; with all humbleness and meekness, with a quiet mind, and long-suffering, forbearing one another : and endeavour ye to keep the unity of the Spirit, in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your vocation : there is one Lord, one faith, one baptism, one God and Father of all." Eph. iv. 1—6. And again, " Let every man please his neighbour in that which is good to edification." Rom. xv. 2. Also, " Do nothing through strife, or for vain glory." Phil. ii. 3. Rom. xii. 3. Again, " Let there not be dissensions among you." 1 Cor. xii. 25. He therefore that in this life walketh according to these commandments, he is a true and lively member of the holy Church, which bringeth forth the fruit of faith and love. But he that loseth the Spirit* of faith and love in holy fellowship, must needs be a dead member.

Together with these things the ministers of our Churches teach, that this is to be thought of their fellowship, which is in like manner to be thought of any other Christian fellowship, whether it be great or small : to wit, that itself alone is not that holy Catholic Christian Church, but only one part thereof, as the Apostle writeth of the Church at Corinth, " Ye are the body of Christ, and members of him, every one for his part." 1 Cor. xii. 27. They teach also that there must be a platform and certain order of government in the holy Church. Now without a platform of order and outward government, it cannot be in good case, or go well with it, no more than it can with any other even the least society. But this platform of order consisteth chiefly in this ; that they be both ordinarily called, and lawfully ordained, who execute due functions in the same, beginning at the least, and proceeding to those that are of a middle sort, and so forth even to the chiefest. The next point is, that every one do well discharge that place, and as it were his ward, to which he is called, and use watchfulness, and suffer nothing to be found wanting in himself, nor at his own pleasure closely convey himself out of the same, or go beyond the bounds thereof, or meddle with other men's charges. And moreover, that all among themselves submit themselves one to another, and all perform obedience from the least to the greatest, every man in his own place, where-

* In what sense we think that a true faith may be lost, we have declared before in the Fourth Section, in the first observation on the Confession of Saxony, and elsewhere.

unto he is called: and do it with the affection of love, and of his own accord, not of constraint, 1 Pet. v. 2. even for Christ's sake, Phil. ii. 30. and for the care they have of eternal salvation; according as the Apostles and other holy men have taught concerning this matter, and after their examples, by which they founded their Churches, and according to that also which ancient laws or decrees suggest for observation: the which thing our Ministers among themselves do indeed declare and practise. This laudable order of governing the Church, together with lawful discipline, (that is, with the severity of punishments appointed by God, which it hath annexed unto it,) ought diligently to be exercised: to wit, so that the wicked, and such as abide in manifest sins without repentance, having their hearts hardened, and such sinners as give not obedience to God, and to his word, and in the Church are authors of great offences, and do not repent, or become better, after due, faithful, and sufficient warning; that such, I say, may be publicly punished, and be removed from the holy fellowship, by Ecclesiastical punishment, which commonly is called a Ban, Excommunication, or Anathema,* yet not by the help of the civil power, but by virtue of the word and the commandment of Christ. And that this punishment may indifferently be used towards all, no regard or respect is to be had of persons, of what degree soever they be, whether Civil or Ecclesiastical; according to that sentence of the doctrine of Christ, who saith, "If thy brother trespass against thee, go and reprove him between him and thee alone: if he hear thee, thou hast won thy brother; if he hear thee not, take yet with thee one or two: if he hear not these, tell it unto the Church: and if he hear not the Church, let him be unto thee as an heathen man, and a publican." Matt. xviii. 15—17. And St. Paul, together with his fellow-ministers, did in express words give a commandment hereof, writing thus: "We command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh inordinately, and not after the instruc-

* We take this to be so meant, as that, notwithstanding, every Church hath her liberty left unto her, what way to exercise such discipline; as is before said in the first observation upon this same Confession, in the Eighth Section. As for particular cursing, to wit, of this or that man, if the word be taken for a perpetual and an unrepealable casting out from the Church of God, we leave it to God alone; and therefore we would not lightly admit it in our Churches. For the Church useth only such a cursing, as determineth nothing finally; following St. Paul, 1 Cor. xvi. 22.

tion which he received of us." 2 Thess. iii. 6. And in another place he saith, "Put from among yourselves that wicked man." 1 Cor. v. 13. And yet this is not to be concealed, that at all times there have been many in the Church, which seemed to be Christians, and yet were wicked hypocrites, close sinners, far from repentance; and that there be, and shall be such hereafter, even unto the end of the world: such as are neither chastened by this discipline of Christ, neither can easily be excommunicated, or altogether separated from the Church; but are to be reserved and committed to Christ alone, the chief Shepherd, and to His coming: as the Lord himself saith of these men, that "the Angels in the last day shall first separate such from the righteous, and cast them into the fiery furnace, where shall be wailing and gnashing of teeth." Matt. xiii. 49, 50.

Herewithal it is also taught, that that mischievous and wicked Antichrist shall sit in the Temple of God, (to wit, in the Church,) of whom the Prophets, Christ our Lord, and the Apostles have foretold us, and warned us to take heed of him, that the simple sort among the faithful might avoid him, and not suffer themselves to be seduced by him. Dan. ix. 27. and xii. 11. Matt. xxiv. 15. Mark. xiii. 14. 2 Thess. ii. 4. 2 Pet. ii. 1. Now, in Antichrist we are to acknowledge a double overthwartness: to wit, dishonesty, and deceit. The first is an overthwartness of mind and opinion, or a bringing in of false doctrine, clean contrary to the meaning of Christ our Lord, and of the holy Scripture: whereof the Apostle speaketh after this sort; "The time will come, when they will not suffer any longer the holy doctrine, but having their ears itching, shall after their own lusts get them an heap of teachers, and shall turn their ears from the truth, and shall be given unto fables." 2 Tim. iv. 3. 2 Pet. iii. 3. The other evil or offence, that we are to consider in Antichrist, is a corrupt and naughty life, giving unto others a very ill example, and which is full of horrible sins, hurtful filthiness, and all kind of vices, which in the Antichristian church are openly practised, and that freely, without any kind of punishment: whereof the Apostle saith, "This know also, that in the last days shall come perilous times. For men shall be lovers of their own selves, covetous, boasters, proud, speakers of curses, disobedient to parents, unthankful, profane, without natural affection, such as cannot be appeased, false accusers, intemperate, fierce, not lovers nor desirous of that which is good, traitorous, heady, high-minded, lovers of pleasure more than of God, having a shew of godliness, but denying the power thereof: turn

away therefore from such." 2 Tim. iii. 1—5. Of which time also Christ forespake in these words: "And then many shall be offended at these examples, and shall betray one another, and hate one another: and many false Prophets shall arise, and deceive many: and because iniquity shall increase many ways, the love of many shall be cold: but he that endureth to the end, he shall be saved." Matt. xxiv. 10—13. These words are to be understood of them, which do continue in the doctrine of Christ, enduring all adversities, wherewith they are assailed. And in another place Christ crieth out, "Woe to the world, because of offences:" Matt. xviii. 7. and, "Blessed is he that shall not be offended in me." Matt. xi. 6.

V.—FROM THE CONFESSION OF FRANCE.

Art. 26. Therefore we believe, that it is not lawful for any man to withdraw himself from the congregations, and to rest in himself; but rather that all men are to defend and to preserve the unity of the Church, submitting themselves to the common instruction, and to the yoke of Christ, wheresoever God doth appoint that true Ecclesiastical discipline, although the decrees of magistrates should gainsay it: from which order whosoever do separate themselves, they do resist the ordinance of God.

Art. 27. We believe, that very carefully and wisely the true Church (the name whereof too many do abuse) is to be discerned. Therefore we affirm, out of the word of God, that the Church is a company of the faithful, which agree together in following the word of God, and in embracing pure religion, wherein also they do daily profit, growing and confirming themselves mutually in the fear of God, as they which have need daily to go forward and to profit, and who, although they profit never so much, must notwithstanding of necessity daily fly to the remission of sins. Yet we do not deny but that many hypocrites and reprobates are mingled with the faithful; but their guileful dealing is not able to take away the name of the Church.

Art. 28. Therefore, seeing we believe this to be so, we withal boldly affirm, that, where the word of God is not received, and where there is no profession of that obedience which is due thereunto, nor any use of Sacraments, there (if we will speak properly) we cannot judge any Church to be. Therefore we condemn the Papistical assemblies, because that the pure truth of God is banished from them; among whom the Sacraments of faith are corrupted, counterfeited, and falsified, or altogether abolished; and, to conclude,

among whom all superstitions and idolatries are in full force. And therefore we think, that all they who join themselves to such actions, and communicate therewith, do separate themselves from the body of Christ. Yet notwithstanding, because that in Papacy there be some small tokens of a Church, and the substance especially of Baptism hath remained, (the efficacy whereof doth not depend upon him by whom it is ministered,) we confess, that they which are there baptized, need not to be baptized the second time; howbeit, by reason of the corruptions which are mingled therewith, no man can offer infants there to be baptized, but that he must defile himself.

VI.—FROM THE CONFESSION OF ENGLAND.

Art. 4. We believe, that there is one Church of God, and that the same is not shut up (as, in times past, among the Jews) into some one corner or kingdom; but that it is Catholic, and universal, and dispersed throughout the whole world: so that there is now no nation, which may truly complain that they be shut forth, and may not be one of the Church and people of God. And that this Church is the Kingdom, the Body, and the Spouse of Christ: that Christ alone is the Prince of this Kingdom; that Christ alone is the Head of this Body; and that Christ alone is the Bridegroom of this Spouse.*

VII.—FROM THE CONFESSION OF SCOTLAND.

Article 5. Of the Continuance, Increase, and Preservation of the Church.

We most constantly believe that God preserved, instructed, multiplied, honoured, decored, and from death called to life his Church in all ages, from Adam till the coming of Christ in the flesh. Ezek. xvi. 6—14. For Abraham he called from his father's country; him he instructed, his seed he multiplied; Gen. xii. 1—3. the same he marvellously preserved, and more marvellously delivered from the bondage and tyranny of Pharaoh: Exod. i. ii. &c. to them he gave his laws, constitutions, and ceremonies; Exod. xx. xxiii. &c. them he possessed in the land of Canaan; Joshua i. 3. and xxiii. 4. to them, after Judges, and after Saul, he gave David to be King; to whom he made

* Another extract of some length, from the English Confession, here given by mistake in the Latin Harmony, is removed (as directed) in the present, as in both the older editions of the Translation, to a more appropriate place in the Eleventh Section. EDITOR.

promise, that of the fruit of his loins should One sit for ever upon his regal seat. 2 Sam. vii. 12. To this same people, from time to time, he sent Prophets, to reduce them to the right way of their God; from the which oftentimes they declined by idolatry. 2 Kings xvii. 13—17. And albeit that for the stubborn contempt of justice, he was compelled to give them into the hands of their enemies; 2 Kings xxiv. 3, 4. as before was threatened by the mouth of Moses, Deut. xxviii. 36; 48. insomuch that the holy city was destroyed, the temple burned with fire, and the whole land left desolate the space of seventy years; Jer. xxxix. 8—14. yet of mercy did he reduce them again to Jerusalem, Ezra. i. 1—6. where the city and temple were reedified, Hag. i. 14. and they, against all temptations and assaults of Satan, did abide till the Messias came, according to the promise. Hag. ii. 7—9. Zech. iii. 8.

Article 16. Of the Church.

As we believe in one God, Father, Son, and Holy Ghost; so do we most constantly believe that from the beginning there hath been, and now is, and to the end of the world shall be, one Church: Matt. xxviii. 20. that is to say, a company and multitude of men, chosen of God, Ephes. i. 4. who rightly worship and embrace him by true faith in Christ Jesus; who is the only Head of the same Church; Col. i. 18. which also is the body and spouse of Christ Jesus. Ephes. v. 23—32. Which Church is Catholic, that is, universal; because it containeth the elect of all ages, of all realms, nations, and tongues, Apoc. vii. 9. be they of the Jews, or be they of the Gentiles, who have communion and society with God the Father, and with his Son Christ Jesus, through the sanctification of his Holy Spirit; and therefore it is called the Communion, not of profane persons, but of Saints; who, as citizens of the Heavenly Jerusalem, Ephes. ii. 19. have the fruition of the most inestimable benefits, to wit, of one God, one Lord Jesus, one faith, and one baptism: Ephes. iv. 4—6. out of the which Church, there is neither life nor eternal felicity. And therefore we utterly abhor the blasphemy of those that affirm, that men which live according to equity and justice, shall be saved, what religion soever they have professed. For as without Christ Jesus there is neither life nor salvation, John iii. 36. so shall there none be participant thereof, but such as the Father hath given unto his Son Christ Jesus, and those that in time come unto him, avow his doctrine, and believe in him: (we comprehend the children with the faithful parents. Acts ii. 39.) This

Church is invisible, known only to God, who alone knoweth whom he hath chosen, and comprehendeth as well (as is said) the elect that be departed, commonly called the Church Triumphant, as those that yet live and fight against sin and Satan, and shall live hereafter.

Article 18. Of the Notes, by which the true Church is discerned from the false; and who shall be Judge of the Doctrine.

Because that Satan from the beginning hath laboured to deck his pestilent Synagogue with the title of the Church of God, and hath inflamed the hearts of cruel murderers, to persecute, trouble, and molest the true Church, and members thereof; as Cain did Abel, Gen. iv. 8. Ishmael Isaac, Gen. xxi. 9. Esau Jacob, Gen. xxvii. 41. and the whole priesthood of the Jews, Christ Jesus himself, and his Apostles after him: Matt. xxiii. 34. John xi. 53. Acts iv. 3. and v. 17. it is a thing most requisite, that the true Church be discerned from the filthy Synagogues by clear and perfect notes, lest we, being deceived, receive and embrace to our condemnation the one for the other. The notes, signs, and assured tokens, whereby the immaculate spouse of Christ Jesus is known from the horrible harlot, the Church malignant, we affirm are neither antiquity, title usurped, lineal descent, place appointed, nor multitude of men approving an error. For Cain in age and title was preferred to Abel and Seth; Jerusalem had prerogative above all places of the earth, where also were the Priests, lineally descended from Aaron; and greater number followed the Scribes, Pharisees, and Priests, than unfeignedly believed and approved Christ Jesus and his doctrine. And yet, as we suppose, no man of sound judgment will grant, that any of the forenamed were the Church of God. The notes, therefore, of the true Church of God, we believe, confess, and avow to be, first, the true preaching of the word of God, in the which God hath revealed himself unto us, as the writings of the Prophets and Apostles do declare: John iii. 34. secondly, the right administration of the Sacraments of Christ Jesus, which must be annexed unto the word and promise of God, to seal and confirm the same in our hearts: Rom. iv. 11. lastly, Ecclesiastical discipline, uprightly ministered, as God's word prescribeth, whereby vice is repressed, and virtue nourished. 1 Cor. v. 3—5. Wheresoever, then, these former notes are seen, and of any time continue, (be the number never so few, about two or three,) there, without all doubt, is the true Church of Christ; who, according to his promise, is in the midst of them: Matt. xviii. 19, 20. not in the universal, of which we have be-

fore spoken; but particular, such as was in Corinth, 1 Cor. i. 2. Galatia, Gal. i. 2. Ephesus, Acts xx. 17. and other places, in which the ministry was planted by Paul, and which were of himself named the Churches of God: and such Churches we, the inhabitants of the realm of Scotland, professors of Christ Jesus, profess ourselves to have in our cities, towns, and places reformed. For the doctrine taught in our Churches is contained in the written word of God, to wit, in the books of the Old and New Testaments; in those books we mean, which of the ancients have been reputed Canonical. In the which we affirm that all things necessary to be believed for the salvation of mankind, are sufficiently expressed. The interpretation whereof, we confess, neither appertaineth to private nor public person; neither yet to any Church, for any pre-eminence, or prerogative, personal or local, which one hath above another; but appertaineth to the Spirit of God, by whom also the Scripture was written. When controversy, then, happeneth for the right understanding of any place or sentence of Scripture, or for the reformation of any abuse within the Church of God, we ought not so much to look what men before us have said or done, as unto that which the Holy Ghost uniformly speaketh within the body of the Scriptures, and unto that which Christ Jesus himself did, and commanded to be done. For this is one thing universally granted, that the Spirit of God, which is the Spirit of unity, is in nothing contrary to himself. 1 Cor. xii. 4—6. If, then, the interpretation, determination, or sentence of any Doctor, Church, or Council, repugn to the plain word of God, written in any other place of the Scripture, it is a thing most certain that there is not the true understanding and meaning of the Holy Ghost; although that Councils, Realms, and Nations have approved and received the same. For we dare not receive or admit any interpretation, which repugneth to any principal point of our faith, or to any other plain text of Scripture, or yet unto the rule of charity.

Article 25. Of the Gifts freely given to the Church.

Albeit that the word of God truly preached, and the Sacraments rightly ministered, and discipline executed according to the word of God, be the certain and infallible signs of the true Church; yet we mean not that every particular person, joined with such company, is an elect member of Christ Jesus. For we acknowledge and confess that darnel, cockle, and chaff may be sown, grow, and in great abundance lie in the midst of the wheat: that is, the reprobate

may be joined in the society of the elect, and may externally use with them the benefits of the word and Sacraments. But such, being but temporal professors in mouth, and not in heart, do fall back, and continue not to the end; Matt. xiii. 20, 21. and therefore they have no fruit of Christ's death, resurrection, nor ascension. But such as with heart unfeignedly believe, and with mouth boldly confess the Lord Jesus, as before we have said, shall most assuredly receive these gifts: first, in this life, the remission of sins, and that by only faith in Christ's blood; insomuch that, albeit sin remain and continually abide in these our mortal bodies, yet it is not imputed unto us, but is remitted and covered with Christ's justice: 2 Cor. v. 21. secondly, in the General Judgment, there shall be given to every man and woman resurrection of the flesh. John v. 28, 29. For the sea shall give her dead; the earth those that therein be inclosed: yea, the eternal God shall stretch out his hand on the dust, and the dead shall arise uncorruptible, and that in the substance of the same flesh that every man now beareth, to receive, according to their works, glory or punishment. For such as now delight in vanity, cruelty, filthiness, superstition, or idolatry, shall be adjudged to the fire unquenchable: in which they shall be tormented for ever, as well in their own bodies, as in their souls, which now they give to serve the Devil in all abomination. But such as continue in well-doing to the end, boldly professing the Lord Jesus, we constantly believe that they shall receive glory, honour, and immortality, to reign for ever in life everlasting with Christ Jesus; to whose glorified body all his elect shall be made like, when he shall appear again in judgment, and shall render up the kingdom to God his Father; who then shall be, and ever shall remain, in all things, God blessed for ever: to whom, with the Son, and with the Holy Ghost, be all honour and glory, now and ever. So be it.

VIII.—FROM THE CONFESSION OF BELGIA.

Art. 27. We believe and confess, that there is one Catholic or Universal Church, which is the true congregation or company of all faithful Christians, which do look for their whole salvation from Christ alone, inasmuch as they be washed in his blood, and sanctified and sealed by his Spirit. Furthermore, as this Church hath been from the beginning of the world, so it shall continue unto the end thereof. The which appeareth by this, that Christ is our eternal King, who can never be without subjects. This Church, God doth defend against all the fury and force of the world, although for a small time

it may seem to be very little, and as it were utterly extinguished, to the sight of man: even as, in the perilous time of Ahab, God is said to have "reserved to himself seven thousand men, which bowed not their knees to Baal." 1 Kings xix. 18. Rom. xi. 4. To conclude, this holy Church is not situated or limited in any set or certain place, nor yet bound and tied to any certain and peculiar persons, but spread over the face of the whole earth; though in mind and will, by one and the same Spirit, through the power of faith, it be wholly joined and united together.

Art. 28. We believe that, seeing this holy company and congregation consisteth of those that are to be saved, and out of it there is no salvation; therefore no man, of how great dignity and pre-eminence soever, ought to separate and sunder himself from it, that, being contented with his own solitary estate, he should live apart by himself: but, on the contrary side, that all and every one are bound to associate themselves to this company, carefully to preserve the unity of the Church, to submit themselves both to the doctrine and discipline of the same, finally to put their neck willingly under the yoke of Christ, and, as common members of the same body, to seek the edification of their brethren, according to the measure or gifts which God hath bestowed upon every one. Moreover, to the end that these things may the better be observed, it is the part and duty of every faithful man to separate himself, according to God's word, from all those which are without the Church, and to couple himself unto this company of the faithful, wheresoever God hath placed it; yea, though contrary edicts of Princes and Magistrates do forbid them, upon pain of corporal death, presently to ensue upon all those which do the same. Whosoever therefore do either depart from the true Church, or refuse to join themselves unto it, do openly resist the commandment of God.

Art. 29. We believe, that with great diligence and wisdom it ought to be searched and examined by the word of God, what the true Church is; seeing that all the sects, that at this day have sprung up in the world, do usurp and falsely pretend the name and title of the Church. Yet here we do not speak of the company of hypocrites, which together with the good are mingled in the Church; though properly they do not pertain to the Church, wherein they are only present with their bodies: but only of the manner, how to distinguish the body and congregation of the true Church from all other sects, which do falsely boast that they be the members of the Church. Wherefore the true Church may be

discerned from the false by these notes. If the pure preaching of the Gospel do flourish in it; if it have the lawful administration of the Sacraments, according to Christ his institution; if it do use the right Ecclesiastical discipline, for the restraining of vice; finally, (to knit up all in one word,) if it do square all things to the rule of God's word, refusing whatsoever is contrary to it, acknowledging Christ to be the only head of the same: by these notes, I say, it is certain that the true Church may be discerned. From the which it is not lawful for any man to be severed.

Now, who be the true members of this true Church, it may be gathered by these marks and tokens, which be common to all Christians. Such is faith, by the virtue whereof, having once apprehended Christ, the only Saviour, they do fly sin, and follow righteousness; loving the true God, and their neighbours, without turning either to the right hand or to the left: and do crucify their flesh with the effects thereof; not as if no infirmity at all remained still within them, but because they do fight all their life long against the flesh by the power of the Spirit, having often recourse unto the blood, death, passion, and obedience of our Lord Christ, as unto a most safe refuge, in whom alone they are assured to find redemption for their sins, through faith in him.

But, on the other side, the false Church doth always attribute more unto herself, to her own decrees and traditions, than to the word of God; and will not suffer herself to be subject to the yoke of Christ; neither doth administer the Sacraments, so as Christ hath prescribed; but, at her own will and pleasure, doth one while add unto them, another while detract from them. Furthermore, she doth always lean more to men, than to Christ: and whosoever do go about to lead a holy life, according to the prescript rule of God's word, whosoever doth rebuke and reprove her faults, as her covetousness and idolatry, those she doth persecute with a deadly hatred. By these marks, therefore, it is easy to discern and distinguish both these Churches, the one from the other.

IX.—FROM THE CONFESSION OF AUGSBURG.

Art. 7. Also they teach, that there is one holy Church, that shall continue always. Now, to speak properly, the Church of Christ is a congregation of the members of Christ; that is, of the saints, which do truly believe, and rightly obey Christ: though, in this life, there be many wicked ones and hypocrites mingled with this company, and shall be to the Day of Judgment. Now the

Church, properly so called, hath her notes and marks; to wit, the pure and sound doctrine of the Gospel, and the right use of the Sacraments. And for the true unity of the Church, it is sufficient to agree upon the doctrine of the Gospel, and the administration of the Sacraments. Neither is it necessary that human traditions, or rites instituted by men, should be alike everywhere; according as St. Paul teacheth: "There is one Lord, one faith, one baptism, one God and Father of all." Ephes. iv. 5, 6.

These things are thus set down in another Edition:—

Also they teach, that there is one holy Church, which is to continue always. Now the Church is a congregation of saints, in which the Gospel is purely taught, and the Sacraments rightly administered. And unto the true unity of the Church, it is sufficient to agree upon the doctrine of the Gospel, and the administration of the Sacraments. Neither is it necessary that human traditions, and rites or ceremonies ordained by man, should be alike in all places; as St. Paul saith, "There is one Faith, one Baptism, one God and Father of all." Ephes. iv. 5, 6.

X.—FROM THE CONFESSION OF SAXONY.

Article 11. Of the Church.

God will have us to understand, that mankind is not born by chance, but is created of God; and created, not to eternal destruction, but that out of mankind he might gather unto himself a Church, to the which in all eternity he might communicate his wisdom, goodness, and joy. And he will have his Son to be seen, for whom, and through whom, by his unspeakable wisdom, and infinite mercy, he hath repaired this miserable nature of men. Therefore amongst men he would at all times have a company, whereunto he delivered the doctrine concerning his Son, and wherein the Son himself did institute and preserve a ministry to keep and spread abroad that doctrine; by the which he hath been, is, and will be effectual, and converteth many to himself, as Paul doth manifestly teach: "The Gospel is the power of God to salvation, to every one that believeth." Rom. i. 16.

But it is to be marvelled at, and to be lamented, that the greatest part of mankind, being carried away with a horrible rage, should contemn this voice and testimony of God, and the Son of God: and that in this company, which hath the name of the Church, there have been always many divisions; and that the true Church hath

been overcome by foreign and domestical enemies. When men do look upon these dissensions, and do see that they which embrace other doctrines, repugnant to the Gospel, do get the upper hand in kingdoms by multitude and glory, they doubt whether there be any Church of God; and which, and of what manner, and where it is. And for profane men it is a hard matter to judge hereof: but the true Church doth certainly know, out of the divine Testaments, whence these so great furies of men do arise, and yet that amongst them the Church of God is preserved; and doth discern it from other nations, and knoweth which it is, what manner of one it is, and where it is to be found. Therefore, that all godly men might be the better confirmed against these doubts, this Article is set before them in the Creed: 'I believe the holy Catholic Church.' By this profession we affirm, that all mankind is not rejected of God; but that there is, and shall remain, a certain true Church: that the promises of God are sure, and that the Son of God doth as yet reign, and receive and save those that call upon him. And being raised up by this comfort, we do give God thanks, and invoke him; we do desire, receive, and look for eternal good things at his hand.

By reason of this admonition and comfort, the Article in the Creed is rehearsed; seeing that the self-same doctrine, touching the preserving of the Church, is very often repeated in sundry sermons in the book of God: as, "This is my covenant with them, saith the Lord: my Spirit which is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, saith the Lord, from henceforth, even for ever." Isa. lix. 21. And Christ saith, "I am with you for ever, even to the end of the world." Matt. xxviii. 20. Also this is a sweet comfort, that the heirs of eternal life are not to be found elsewhere, than in the company of those that are called; according to that saying, "Whom he hath chosen, them he hath also called." Rom. viii. 30. Let not therefore men's minds go astray, beholding this ragged body of the Church, and peradventure dreaming, that, in other places, some, which do not know the Gospel, are notwithstanding holy, and the dwelling-house of God; as Fabius, Scipio, Aristides, and such like. But turn thou thine eyes hither: know for a certainty, that, in this company of those which are called, some be chosen; and join thyself to this company by confession and invocation: as David saith, "One thing have I desired of the Lord, and that I do still require, that I may dwell in the house of the Lord

all the days of my life, to behold the will of the Lord, and to visit his temple." Psalm xxvii. 4.

We do not therefore speak of the Church, as if we should speak of Plato his *Idea*; but we speak of such a Church as may be seen and heard, according to that saying, "Their sound is gone forth into all the earth." Rom. x. 18. The Eternal Father will have his Son to be heard among all mankind; as he saith, "Hear him:" Mark ix. 7. and, "I have set my King upon the holy hill of Sion. I will declare the decree: The Lord said to me, thou art my Son, this day have I begotten thee. Be wise now therefore, ye Kings." Psalm ii. 6, 7; 10. We say, therefore, that the visible Church in this life is a company of those, which do embrace the gospel of Christ, and use the Sacraments aright; wherein God, by the ministry of the Gospel, is effectual, and doth renew many to life eternal. And yet in this company there be many which are not holy, but do agree together concerning the true doctrine; as, in the time of Mary, these were the Church, to wit, Zacharias, Simeon, Joseph, Elizabeth, Mary, Anna, the teachers, and many other who agreed with them in the pure doctrine, and did not hear the Sadducees and the Pharisees, but Zacharias, Simeon, Anna, Mary, and such like, &c. For even when the company is very small, yet God doth reserve some remnants, whose voice and confession is heard; and he doth oftentimes renew the ministry, according to that saying: "Except the Lord had left a seed unto us, we had been like to Sodom," &c. Isa. i. 9.

Therefore this description, taken out of the manifest testimonies of the Scriptures, doth declare, which is the Church, what it is, and where it is. We may not doubt, that the Church is tied to the Gospel: as Paul saith, "If any man teach another Gospel, let him be accursed." Gal. i. 8. And, "My sheep hear my voice." John x. 27. And, "If any man love me, he heareth my word, and my Father shall love him, and he will come to him, and will dwell with him." John xiv. 23. And, "Sanctify them with thy word: thy word is truth." John xvii. 17. Therefore the Sadducees, the Pharisees, and such like Bishops, and others who set forth another doctrine, differing from the Gospel, and do obstinately establish idolatry, are no members of the Church of God, although they hold a title and dominions. But it is manifest, that our adversaries teach and defend another kind of doctrine, differing from the Gospel; seeing they teach, that the law of God may be fulfilled by our obedience in this life, and that this obedience doth deserve remission of sins: also, that by this obedience men are made righteous before

God : also, that evil concupiscence is not sin, nor an evil repugnant to the law of God : also, that they which are converted, must doubt whether they be in a state of grace, and that this doubting is not sin : also, that dead men are to be prayed unto : also, that difference of meats, monastical vows, and other ceremonies, chosen without any commandment of God, are the service of God : also, that the sacrifice in the mass doth deserve the remission of sins, and other things, both for him that maketh it, and also for others that are alive or dead ; with other manifold and horrible profanations of the Sacraments. Also, that Bishops may appoint services of God, and that the violating of those services, which are appointed by them, is mortal sin ; also, that they may enjoin the law of single life, to any degree of men : also, that the rehearsal of all and every offence is necessary to the obtaining of remission of sins : also, that canonical satisfactions do recompense the punishments of Purgatory : also, that those Synods, wherein the Bishops alone do give their judgment, cannot err. Also, they which do consecrate oils, and other things, without the commandment of God, and do attribute thereunto a divine power against sins, and devils, and diseases : also, they which allow of prayers made to certain images, as though there were more help there to be had : also, they which do kill honest men, only for that they dislike these errors, and do profess the truth : these things, seeing they be altogether heathenish and idolatrous, it is manifest that the maintainers thereof are not members of the Church, but do rule and have sovereignty, as the Pharisees and Sadducees did. Nevertheless, there have been, are, and shall be in the Church of God, such men as do keep the foundation, although some have had, have, and shall have more light, and others less. And sometimes also even the very saints do build stubble upon the foundation ; especially seeing that the misery of these times doth not suffer those, which have the beginnings of faith, to be instructed, and to confer with the better learned. Yet these are in the number of those, whom the Lord commandeth to be spared ; who sigh, and are sorry, because that errors are established. Ezek. ix. 4.

Therefore, chiefly by the word of doctrine, we may and ought to judge, which and where the true Church is ; which, by the word of true doctrine, and then by the lawful use of the Sacraments, is distinguished from other nations. And what is the word of true doctrine, the writings of the Prophets and Apostles, and the Creeds, do declare. In these the doctrine is not doubtful touching

the foundation ; to wit, touching the Articles of faith, the essence and will of God, the Son the Redeemer, the law, the promises, the use of the Sacraments, and the ministry. And it is manifest, that it is not permitted to any creature, not to Angels, not to men, to change that doctrine which is delivered of God.

Now what the Church is, the Son of God sheweth, saying, "My kingdom is not of this world." John xviii. 36. Also, "As my Father sent me, so do I send you." John xx. 21. By the voice of the ministers of the Gospel an eternal Church is gathered to God ; and, by this voice, God is effectual, and turneth many to himself. This exceeding great benefit of God we ought to acknowledge, and thankfully to extol. And although the Church be a company, that may be seen and heard, yet it is to be distinguished from political empires, or those that bear the sword. Bishops have not authority, by the law of God, to punish the disobedient, neither do they possess the kingdoms of the world. And yet in the Church there is an order, according to that saying, "He ascendeth, he giveth gifts to men, Apostles, Prophets, Evangelists, Pastors, and Teachers." 1 Cor. xii. 28. The Son of God is the High Priest, anointed of the Eternal Father, who, that the Church might not utterly perish, hath given unto it ministers of the Gospel, partly called immediately by himself, as the Prophets and Apostles, partly chosen by the calling of men. For he doth both allow of the choice of the Church, and, of his infinite goodness, he is effectual, even when the Gospel doth sound from such as are chosen by the voices or in the name of the Church.

Therefore we do retain in our Churches also the public rite of Ordination, whereby the ministry of the Gospel is commended to those that are truly chosen ; whose manners and doctrine we do first thoroughly examine. And touching the worthiness of the ministry, we do faithfully teach our Churches. No greater thing can be spoken, than that which the Son of God saith : "As my Father sent me, so do I send you." John xx. 21. He also declareth what commandments he giveth, "Preach ye the Gospel : " Mark xvi. 15. and he affirmeth, that he will be effectual by their voice, as the Father sheweth himself to be effectual by the Son. John xvii. 18, 19. Also, we set before men the commandments of God : "He that heareth you, heareth me : and he that despiseth you, despiseth me." Luke x. 16. Also, "Obey them that have the oversight of you." Heb. xiii. 17. And yet these sayings do not erect a kingdom without the Gospel : but they command an obedience which is due

to the voice of the Gospel. And these things pertain to the ministry: To teach the Gospel, to administer the Sacraments, to give absolution to them that ask it, and do not persevere in manifest offences; to ordain Ministers of the Gospel, being rightly called and examined; to exercise the judgments of the Church, after a lawful manner, upon those which are guilty of manifest crimes in manners or in doctrine; and to pronounce the sentence of excommunication* against them that are stubborn, and again to absolve and pardon them that do repent. That these things may be done orderly, there be also Consistories appointed in our Churches.

We said, in the description of the Church, that there be many in this visible Church, which be not holy, who notwithstanding, in outward profession, do embrace the true doctrine. We condemn the Donatists, who feigned that their ministry is not effectual, which are not holy. Also we condemn that Anabaptistical filth, which feigned that to be the visible Church, wherein all are holy. And we confess that we ought so to think of the visible Church in this life, as our Lord saith: "The kingdom of God is like unto a draw-net, cast into the sea, wherein fishes are gathered, both good and bad." Matt. xiii. 47. But yet they which become enemies to the true doctrine, cease to be members of this visible congregation, according to this saying: "If any man teach another Gospel, let him be accursed." Gal. i. 8.

XI.—FROM THE CONFESSION OF WIRTEMBERG.

Article 31. Of the Chief Bishop.

There be those that attribute this to the Bishop of Rome, that he is the head of the Universal Church, and that he hath power in earth, not only to ordain civil kingdoms, and to govern all Ecclesiastical persons and matters, but also to command the angels in heaven, to deliver souls out of Purgatory, and to bless or deliver whom it pleaseth him. Now we acknowledge, that if the Bishop of Rome were a godly man, and did teach the Gospel of Christ, according to the writings of the Prophets and Apostles, then he had a ministry of high authority in this earth; to wit, a ministry of remitting and retaining sins; than which ministry there is nothing greater or more excellent in this earth. But he alone hath not this ministry, but he hath it in common with all those, who, by a lawful

* Look before, in the third observation upon the Confession of Bohemia, in this same Section.

calling, do preach the gospel of Christ. For the ministry of remitting or retaining sins, which otherwise is called "the Key of the kingdom of heaven," Matt. xvi. 19. is not given to the free power of the person of men: but it is so nearly annexed to the word of the Gospel, that so many as do preach the Gospel may truly be said to remit and to retain sins; to wit, to remit their sins, who by faith do receive the Gospel; to retain theirs, that do condemn the Gospel. "Preach the Gospel to every creature: he that will believe, and be baptized, shall be saved; but he that will not believe, shall be damned." Mark xvi. 15, 16. Hilary saith: 'The Father revealed it to Peter, that he should say, Thou art the Son of God. Therefore upon this rock of confession is the Church builded. This faith is the foundation of the Church: whatsoever this faith shall loose or bind in earth, shall be loosed or bound in heaven.' *De Trinitate. Lib. 6.* Chrysostom saith: 'They which bear the keys, be the Priests; to whom the word of teaching, and of interpreting the Scriptures, is committed. Now the key is the word of the knowledge of the Scriptures; by which key the truth is opened to men.' Augustine saith: 'These keys did he give to the Church, that whatsoever it looseth in earth, should be loosed in heaven: to wit, that, whosoever would not believe that his sins are forgiven him in the Church, they should not be forgiven to him; but whosoever should believe, and, being corrected, should turn from his sins, he, being placed in the lap of the Church, should by the same faith and correction be healed.' *De Doctrinâ Christ. Lib. 1. Cap. 18.* Ambrose saith, 'Sins are remitted by the word: whereof the Levite is the interpreter or expounder.' Bernard saith: 'The true successor of Paul will say with Paul, 2 Cor. i. 24. "Not that we have dominion over your faith: but we are helpers of your joy." The heirs of Peter will hear Peter saying, 1 Pet. v. 3. "Not as though ye were Lords over God's heritage, but that ye may be ensamples to the flock."' *In Epistolâ ad Eug.* Thomas saith: 'Because the Church is founded upon faith and the Sacraments, therefore it doth not pertain to the Ministers of the Church to make new Articles of faith, or to set apart those which are made; neither to appoint new Sacraments, or to take away those which are appointed: but this is proper to that excellency of power, which is due to Christ alone, who is the foundation of the Church. And therefore, as the Pope cannot dispense, that any one may be saved without Baptism, so can he not dispense with any to be saved without Confession, because that it bindeth by force of a Sacrament.' *In*

Summâ suâ, parte 3. in addit. qu. 6. art. 6. And although Thomas have his opinions touching Confession, yet this which he saith, ‘It doth not pertain to the Ministers of the Church (among whom he reckoneth the Pope) to make new Articles of Faith, and to appoint new Sacraments,’ is indeed an Apostolic and Catholic judgment. For no other ministry doth pertain to the Ministers of the Church, which have their calling from Christ, than that which we mentioned before, and which the Apostles of Christ themselves did execute, touching the remitting and retaining of sins. Therefore if any thing more than this ministry be attributed to the Bishop of Rome, this is either given unto him by man’s ordinances, or else it is feigned by the Monks and other flatterers, against the authority of the word of God.

Article 32. Of the Church.

We believe and confess:—1. That there is one holy Catholic and Apostolic Church, according to the Creed of the Apostles, and the Nicene Creed. 2. That this Church is so governed of the Holy Ghost, that, although he suffer it to be weak in this earth, yet he doth always preserve it, that it do not perish either by errors or by sins. 3. That in this world many naughty men and hypocrites are mingled with this Church. 4. That these naughty men and hypocrites, if by a lawful calling they shall take upon them the ministry of the Church, shall not of themselves any whit hinder the truth of the Sacraments, except they pervert the ordinance of Christ, and teach wicked things. 5. That in this Church there is true remission of sins. 6. That this Church hath authority to bear witness of the holy Scripture.* 7. That this Church hath authority to judge of all doctrines, † according to that, “Try the spirits, whether they

* This authority and right, understand in this respect; that the true Church of God, discerning the Canonical books of the Scripture from all others, teacheth and defendeth, that nothing is to be added to or taken from the ancient Canon either of the Hebrew or the Christian Scriptures.

† To this we yield, with these cautions. First, that in the judging of controversies, not any judges whatsoever do take unto themselves the name of the Church: but that, as the matter and importance of the cause doth require, judges, lawfully chosen, whether more or fewer, whether in an ordinary assembly of a particular Church, or in a more general Convocation, ordinary or extraordinary, provincial or general, be appointed to judge of the matter. Secondly, that there be free audience, and free suffrages. Thirdly, that all controversies be determined out of the word of God alone; yet so as the judgments of the Fathers be not condemned, but laid to the only rule of God’s

be of God:" 1 John iv. 1. and, "Let the other judge." 1 Cor. xiv. 29. 8. That this Church hath authority to interpret the Scripture.

But where this Church is to be sought, and whether her authority be limited within certain bounds, divers men do judge diversly. But we think that men are to judge, by the authority, both of the holy Scripture, and also of the ancient Fathers, that the true Catholic and Apostolic Church is not tied to one certain place or nation, nor to one certain kind of men; but that it is in that place or nation, where the Gospel of Christ is sincerely preached, and his Sacraments rightly administered, according to Christ his institution. It is written, "I have said, ye are gods: he called them gods, unto whom the word of God was given," &c: John xxxiv. 35. therefore there is the people or Church of God, where the word of God is preached. "Now ye are clean, through the word which I have spoken to you:" John xv. 3. therefore the word of Christ, which is the Gospel, doth declare where that Church is, which is clean in the sight of God. "The Gospel is the power of God to salvation, to every one that believeth:" Rom. i. 16. therefore, where the Gospel is, which is acknowledged by faith, there God hath his Church, wherein he is effectual unto eternal life. Chrysostom, in his *Commentaries upon Matthew*, saith: 'Therefore at this time all Christians must go to the Scriptures: because that, at this time, since heresy possessed those Churches, there can be no trial of true Christianity, neither can there be any other refuge for Christians, that would willingly know the truth of faith, but only the Divine Scriptures.' And a little after, 'Therefore, he that will know which is the true Church of Christ, whence may he know it, but only by the Scriptures?' *Cap.* 24. *Hom.* 49. Augustine saith: 'In the Scriptures we have learned Christ; in the Scriptures we have learned to know the Church: these Scriptures we have in common: why do we not in them retain in common both Christ and the Church?' *Tom. ii. Epist.* 166. And again: 'It is a question between us and the

word, according as they themselves would have us to do. Now the Church is said to judge of doctrine; not that it is above the truth of the doctrine, or that the doctrine is therefore true, because the Church hath so judged: but inasmuch as the Church, being taught and confirmed out of the word by the Holy Ghost, doth acknowledge and hold fast, and teach men to hold fast, the true doctrine; and condemneth, and rejecteth, and teacheth to reject, all other strange doctrines.

Donatists, where the Church is. What then shall we do? Shall we seek the Church in our own words, or in the words of her Head, in our Lord Jesus Christ? I think that we ought to seek it rather in His words, who is the truth, and doth best of all know his own body.' *Tom. vii. in Epist. contra Epist. Petiliani Donatista. Cap. 2, 3, 4.*

Now that which is affirmed, that the Church hath authority to bear witness of the holy Scripture, to interpret the Scripture, and to judge of all doctrines; it is not so to be understood, that the Church hath absolute authority to determine what she listeth, and also, if it please her, to change the Scripture, and to feign a new doctrine, and to appoint new worships of God: but that the Church, as the spouse of Christ, ought to know the voice of her husband, and that she hath received of her husband a certain rule, to wit, the Prophetical and Apostolical preaching, confirmed by miracles from heaven, according to the which she is bound to interpret those places of the Scripture which seem to be obscure, and to judge of doctrines. "Thy word is a light unto my feet." Ps. cxix. 105. "Having gifts that be divers, according to the grace that is given unto us, whether we have prophecy, according to the proportion of faith," &c. Rom. xii. 6. "We have a more sure word of the Prophets, to the which ye do well that ye take heed, as unto a light that shineth in a dark place," &c. 2 Pet. i. 19. Origen, *upon Jeremiah, Hom. 1*; 'It is necessary for us to call the Holy Scriptures to witness: for our meanings and interpretations have no credit, without these witnesses.' Jerome, *upon Matthew xxiii*; 'That which is spoken without authority of the Scriptures, is as easily contemned, as it is spoken.' And Augustine saith, 'This controversy seeketh a judge: therefore let Christ judge, and let him shew what thing it is that his death doth profit. "This," saith he, Mark xiv. 24. "is my blood." And, a little after, 'Together with him let the Apostle judge, because that Christ himself also speaketh in the Apostle. He crieth out and saith, touching God the Father, Rom. viii. 32. "He which spared not his own Son;" &c. *De Nupt. et Concupisc. Lib. 2. Cap. 23.* Wherefore the Church hath so far authority to judge of doctrine, that, notwithstanding, she must keep herself within the bounds of the holy Scripture, which is the voice of her husband, from which voice it is not lawful for any man, no not for Angel, to depart.

XII.—FROM THE CONFESSION OF SUEVELAND.

Article 15. Of the Church.

Furthermore we will shew what is taught among us, both touching the Christian Church, and also touching the holy Sacraments. And touching the Church, this is it that we teach. The Church, or congregation of Christ, (which as yet is in this world, as a stranger from God,) is the fellowship and company of those, which addict themselves to Christ, and do altogether trust and rest in his protection: among whom notwithstanding many shall be mingled, even to the end of the world, who, although they profess the Christian faith, yet they have it not indeed. This hath our Lord taught sufficiently, by the parable both of the cockle, and of the net cast into the sea, in the which the bad fishes are caught with the good. Matt. xiii. 4—7. Also, by the parable of the king, inviting all men to the marriage of his son, and afterward casting him out, bound hand and foot, into utter darkness, which had not a wedding garment. Matt. xxii. 13. Now, those places of Scripture, wherein the congregation of Christ is commended to be “the spouse of Christ, for the which he hath given himself;” Eph. v. 25. “the house of God, the pillar and ground of truth;” 1 Tim. iii. 15. also, “the holy hill of Sion, the city of the living God, the heavenly Jerusalem, and congregation of the first-born, which are written in heaven;” Heb. xii. 22, 23. I say, all these places of Scripture do properly pertain to them, who for their sincere faith are truly, and in the sight of God, reckoned among the children of God. For seeing that in these alone the Lord doth fully reign, these only, if we will speak properly, are called the Church of Christ, and the communion of saints. In which sense also the name of the Church is expounded in the common Articles of faith; those false Christians being excluded, which are mingled amongst them. Furthermore, the Holy Ghost himself doth govern this Church or congregation; and Christ also remaineth with it, even to the end of the world, and doth sanctify it, that at the length “he may present it unto himself without spot or wrinkle;” as it is said, Ephes. v. 26, 27. Also this is that Church which all men are commanded to hear, and he that will not hear her, is to be counted as an heathen and publican.

And although that, whereby this Congregation hath obtained to be called the Church and company of Christ, (to wit, faith itself,) cannot be seen; yet the fruits of that faith may be seen and known, and of them a certain Christian conjecture be taken. These fruits be

chiefly, a bold profession of faith, a true love offering itself to do humble service to all men, and a contempt of all things. Seeing, therefore, that these be the proper fruits, wheresoever the holy Gospel and the Sacraments be exercised, thereupon it may easily be known, where and who be the Christian Church; so much as is necessary for us to preserve among us the Christian communion, and that in the same we may be instructed, admonished, and help one another, according to the commandment of Christ

Furthermore, seeing this congregation is the very kingdom of God, wherein all things ought to be appointed in the best order, she hath all kind of offices and ministers. For she is the body of Christ himself, compacted of many members, whereof every one hath its proper work. Therefore whosoever do faithfully discharge such functions, and do earnestly labour in the word and doctrine, they do represent the Church, and may do all things in the name thereof; so that whosoever shall either despise them, or refuse to hear them, he may worthily be said to despise the Church itself.

Now with what spirit, or with what spiritual authority, we do believe that they are furnished, we have declared before out of most firm foundation of the Scripture; where we shewed, what we thought of the spiritual, or ecclesiastical, offices and dignity. For they cannot by any means represent the Church of Christ, or do any thing in the name thereof, which are not Christ's; and who therefore propound no Christian things, but whatsoever is contrary to the doctrine of Christ. For although it may be, that even the wicked may teach some good thing, and may also prophesy in the name of Christ; (after their example, to whom the Lord himself doth witness that he will once in time to come say, that he never knew them: Matt. vii. 23.) yet it cannot be that they discharge the duties of the Church of Christ, and are to be heard in his stead, which do not propound the voice of their husband Christ, although otherwise they should think aright of faith, and be counted amongst the members of the Church; as it doth oftentimes fall out, when as the very children of God are wrapped in errors, and do also publish the same. For the Church of Christ is wholly addicted to Christ himself. Therefore that cannot be counted a doctrine, precept, or commandment of the true Church, except it be the same with the doctrine, precept, and commandment of Christ himself. And whosoever propoundeth any other thing in her name, (although he were an Angel from heaven,) he is not to be heard: as also the Church in those things doth represent nothing less than the Church of Christ.

This is our doctrine* concerning the Church of Christ, and these are the passages cited of the testimonies of Scripture, on which the doctrine of the Church depends.

THE ELEVENTH SECTION.

OF THE MINISTERS OF THE CHURCH, AND OF THEIR CALLING AND OFFICE.

I.—FROM THE LATTER CONFESSION OF HELVETIA.

Chapter 18. Of the Ministers of the Church, their Institution, and Offices.

God hath always used his Ministers, for the gathering or erecting of a Church to himself, and for the governing and preservation of the same; and still he doth, and always will, use them, so long as the Church remaineth on the earth. Therefore the first beginning, institution, and office of the Ministers, is a most ancient ordinance of God himself, not a new device appointed by men. True it is, that God can, by his power, without any means, take unto himself a Church from amongst men; but he had rather deal with men by the ministry of men. Therefore Ministers are to be considered, not as Ministers by themselves alone, but as the Ministers of God, even such as by whose means God doth work the salvation of mankind. For which cause we give counsel to beware, that we do not so attribute the things that appertain to our conversion and instruction unto the secret virtue of the Holy Ghost, that we make frustate the Ecclesiastical Ministry. For it behoveth us always to have in mind the words of the Apostle, "How shall they believe in him, of whom they have not heard? and how shall they hear without a preacher? Therefore faith is by hearing, and hearing by the word of God." Rom. x. 14; 17. And that also which the Lord saith, in the Gospel, "Verily, verily, I say unto you, he that receiveth those that I shall send, receiveth me; and he that receiveth me, receiveth him that sent me." John xiii. 20. Likewise what a man of Macedonia, appearing in a vision to Paul being then in Asia, said unto him;

* The concluding paragraph is omitted in both editions of the Translation, but is here restored from the Latin Harmony.—EDITOR.

“Come into Macedonia, and help us.” Acts xvi. 9. And in another place the same Apostle saith, “We together are God’s labourers; and ye are his husbandry, and his building.” 1 Cor. iii. 9. Yet, on the other side, we must take heed, that we do not attribute too much to the Ministers and Ministry: herein remembering also the words of our Lord in the Gospel, “No man cometh to me, except the Father, which hath sent me, draw him:” John vi. 44. and the words of the Apostle, “Who then is Paul, and who is Apollos, but the Ministers by whom ye believed; and as the Lord gave unto every one? Therefore neither is he that planteth any thing, nor he that watereth, but God that giveth the increase.” 1 Cor. iii. 5; 7. Therefore let us believe that God doth teach us by his word, outwardly, through his Ministers, and doth inwardly move and persuade the hearts of his elect unto belief by his Holy Spirit: and that therefore we ought to render all the glory of this whole benefit unto God. But we have spoken of this matter in the First Chapter of this our Declaration.

God hath used for his Ministers, even from the beginning of the world, the best and most eminent men in the world; (for howsoever divers of them were but simple for worldly wisdom or philosophy, yet surely in true divinity they were most excellent;) namely, the Patriarchs, to whom he spake very often by his Angels. For the Patriarchs were the Prophets or Teachers of their age, whom God for this purpose would have to live many years, that they might be as it were Fathers, and lights of the world. After them followed Moses, together with the Prophets, that were most famous throughout the whole world. Then, after all these, our heavenly Father sent his only-begotten Son, the most absolute and perfect Teacher of the world; in whom is hidden the wisdom of God, and from him derived unto us by that most holy, perfect, and pure of all doctrine. For he chose unto himself disciples, whom he made Apostles: and they, going out into the whole world, gathered together Churches in all places by the preaching of the Gospel. And afterward they ordained Pastors and Teachers in all Churches, by the commandment of Christ; who, by such as succeeded them, hath taught and governed the Church unto this day. Therefore, as God gave unto his ancient people the Patriarchs, together with Moses and the Prophets: so also to his people under the new covenant he hath sent his only-begotten Son, and, with him, the Apostles and Teachers of this Church.

Furthermore, the Ministers of the new covenant are termed by

divers names; for they are called Apostles, Prophets, Evangelists, Bishops, Elders, Pastors, and Teachers. 1 Cor. xii. 28. Ephes. iv. 11. The Apostles remained in no certain place, but gathered together divers Churches throughout the whole world: which Churches when they were once established, there ceased to be any more Apostles, and in their places were particular Pastors appointed in every Church. The Prophets in old time did foresee and foretell things to come; and besides did interpret the Scriptures: and such are found some amongst us at this day.* They were called Evangelists, which were the penners of the history of the Gospel, and were also preachers of the Gospel of Christ;† as the Apostle Paul giveth in charge unto Timothy, “to fulfil the work of an Evangelist.” 2 Tim. iv. 5. Bishops ‡ are the overseers and the watchmen of the Church, which distribute food and other necessities to the Church. The Elders are the ancients, and as it were the Senators and Fathers of the Church, governing it with wholesome counsel. The Pastors both keep the Lord’s flock, and also provide things necessary || for it. The Teachers do instruct, and teach the true faith and godliness.

Therefore the Church Ministers that now are, may be called Bishops, Elders, Pastors, and Teachers. But in process of times there were many more names of Ministers brought into the Church. For some were created Patriarchs, others Archbishops, others Suffragans; also, Metropolitans, Archdeacons, Deacons, Subdeacons, Acolytes, Exorcists, Choristers, Porters, and I know not what a

* To wit, interpreters of the Scriptures, that are endued with a special gift of the Spirit thereunto. For as touching the visions of Prophets, and those extraordinary motions and inspirations of the Holy Spirit, this gift, as also the gift of tongues and of healings, being fitted for the confirmation of the Church when it was beginning, is now long since ceased, after that the whole counsel of God, touching our salvation, was plainly revealed: howbeit God yet can, when he will, raise it up again.

† Such as the Apostles did join unto themselves as helpers, and sent them now to this place, now to that: and these also are no more in use, since the Churches were settled in good order: of which sort, divers are mentioned in the Acts, and in the Epistles of the Apostles.

‡ Taking this name for those, which, in a more strict signification, are called Deacons, and are distinguished from them which attend upon the preaching of the word.

|| To wit, spiritual things; by teaching, reprovng, correcting, instructing both all in general, and man by man particularly, yet tied to their special flocks and charges.

rabble besides; Cardinals, Provosts, and Priors; Abbots, greater and lesser; Orders, higher and lower. But touching all these, we little heed what they have been in time past, or what they are now: it is sufficient for us, that, so much as concerneth Ministers, we have the doctrine of the Apostles.

We therefore, knowing certainly that Monks, and the Orders or Sects of them, are instituted neither of Christ nor of his Apostles, we teach that they are so far from being profitable, that they are pernicious and hurtful unto the Church of God. For although in former times they were somewhat tolerable, (when they lived solitarily, getting their livings with their own hands, and were burdensome to none, but did in all places obey their Pastors, even as laymen,) yet what kind of men they be now, all the world seeth and perceiveth. They pretend I know not what vows; but they lead a life altogether disagreeing from their vows: so that the very best of them may justly be numbered among those, of whom the Apostle speaketh; "We hear say that there be some among you which walk inordinately, and work not at all, but are busybodies," &c. 2 Thess. iii. 11. Therefore we have no such in our Churches: and besides we teach, that they should not be suffered to rout in the Churches of Christ.

Furthermore, no man ought to usurp the honour of the Ecclesiastical Ministry; that is to say, greedily to pluck it to himself by bribes, or any evil shifts, or of his own accord. But let the Ministers of the Church be called and chosen by a lawful and Ecclesiastical election and vocation: that is to say, let them be chosen religiously of the Church, or of those which are appointed thereunto by the Church, and that in due order, without any tumult, seditions, or contention. But we must have an eye to this, that not every one that will, should be elected; but such men as are fit, and have sufficient learning, especially in the Scriptures, and godly eloquence, and wise simplicity; to conclude, such men as be of good report for a moderation and honesty of life, according to that Apostolic rule, which St. Paul giveth in the 1st Epistle to Timothy, iii. 2—7. and to Titus, i. 7—9. And those which are chosen, let them be ordained of the Elders, with public prayer, and laying on of hands. We do here therefore condemn all those, which run of their own accord, being neither chosen, sent, nor ordained. We do also utterly disallow unfit Ministers, and such as are not furnished with gifts requisite for a Pastor. In the mean time we are not ignorant that the innocent simplicity of certain Pastors in the primitive Church

did sometimes more profit the Church, than the manifold, exquisite, and nice learning of other some, that were over-lofty, and high-minded. And for this cause we also at this day do not reject the honest simplicity of certain men; which yet is not destitute of all knowledge and learning.

The Apostles of Christ do term all those which believe in Christ, *Priests*; but not in regard of their Ministry, but because that all the faithful, being made Kings and Priests, may, through Christ, offer up spiritual sacrifices unto God. Exod. xix. 6. 1 Pet. ii. 5; 9. Rev. i. 6. The Ministry, then, and the Priesthood are things far different one from the other. For the Priesthood, as we said even now, is common to all Christians; so is not the Ministry. And we have not taken away the Ministry of the Church, because we have thrust the Popish Priesthood out of the Church of Christ. For surely in the new covenant of Christ, there is no longer any such Priesthood, as was in the ancient Church of the Jews; which had an external anointing, holy garments, and very many ceremonies which were figures and types of Christ: who, by his coming fulfilled and abolished them. Heb. ix. 10, 11. And he himself remaineth the only Priest for ever: and we do not communicate the name of Priest to any of the Ministers, lest we should detract any thing from Christ. For the Lord himself hath not appointed in the Church any Priests of the New Testament, who, having received authority from the Suffragan, may offer up the host every day, that is, the very flesh and the very blood of our Saviour, for the quick and the dead; but Ministers, which may teach, and administer the Sacraments. Paul, declaring plainly and shortly what we are to think of the Ministers of the New Testament, or of the Church of Christ, and what we must attribute unto them, "Let a man," saith he, "thus account of us, as of the Ministers of Christ, and dispensers of the mysteries of God." 1 Cor. iv. 1. So that the Apostle his mind is, that we should esteem of Ministers, as of Ministers. Now the Apostle calleth them *ὑπηρέτας*, as it were *under-rowers*, which have an eye only to their pilot; that is to say, men that live not unto themselves, nor according to their own will, but for others, to wit, their masters, at whose commandment and beck they ought to be. For the Minister of the Church is commanded wholly, and in all parts of his duty, not to please himself, but to execute that only, which he hath received in commandment from his Lord. And in this same place, it is expressly declared, who is our Master, even Christ; to whom the Ministers are in subjection in all the

functions of their Ministry. And to the end that he might the more fully declare their Ministry, he addeth further that the Ministers of the Church are "stewards, and dispensers of the mysteries of God." 1 Cor. iv. 1. Now the mysteries of God, Paul in many places, and especially in Eph. iii. 4. doth call "the Gospel of Christ." And the Sacraments of Christ are also called mysteries by the ancient writers. Therefore for this purpose are the Ministers called, namely to preach the Gospel of Christ unto the faithful, and to administer the Sacraments. We read also, in another place in the Gospel, of "the faithful and wise servant," that "his Lord set him over his family, to give food unto it in due season." Luke xii. 42. Again, in another place of the Gospel, a man goeth into a strange country, and, leaving his house, giveth unto his servants authority therein, committeth to them his substance, and appointeth every man his work. Matt. xxv. 14.

This is now a fit place to speak somewhat also of the power and office of the Ministers of the Church. And concerning their power some have disputed over busily, and would bring all things, even the very greatest, under their jurisdiction; and that against the commandment of God, who forbad unto his disciples all dominion, and highly commended humility. Luke xxii. 26. Matt. xviii. 3. Indeed there is one kind of power, which is a mere and absolute power, called the power of right. According to this power, all things in the whole world are subject unto Christ, who is Lord of all: even as he himself witnesseth, saying, "All power is given unto me in heaven and in earth:" Matt. xxviii. 18. and again, "I am the First, and the Last, and behold I live for ever, and I have the keys of hell and of death:" Rev. i. 17, 18. also, "He hath the key of David, which openeth, and no man shutteth; and shutteth, and no man openeth." Rev. iii. 7. This power the Lord reserveth to himself, and doth not transfer it to any other, that he might sit idle by, and look on his Ministers while they wrought. For Isaiah saith, "I will put the key of the house of David upon his shoulder:" Isa. xxii. 22. and again, "Whose government shall be upon his shoulders." Isa. ix. 6. For he doth not lay the government on other men's shoulders, but doth still keep and use his own power, thereby governing all things. Furthermore, there is another power, that of office; or Ministerial power, limited by Him, who hath full and absolute power and authority. And this is more like a service, than a dominion. For we see that a master doth give unto the steward of his house authority and power over his house, and for

that cause delivereth him his keys, that he may admit or exclude such as his master will have admitted or excluded. According to this power doth the Minister, by his office, that which the Lord hath commanded him to do : and the Lord doth ratify and confirm that which he doth, and will have the deeds of his Ministers to be acknowledged and esteemed as his own deeds. Unto which end are those speeches in the Gospel : “ I will give unto thee the keys of the Kingdom of heaven ; and whatsoever thou bindest, or loosest in earth, shall be bound, or loosed in heaven.” Matt. xvi. 19. Again ; “ Whose sins soever ye remit, they shall be remitted : and whose sins soever ye retain, they shall be retained.” John xx. 23. But if the Minister deal not in all things as his Lord hath commanded him, but pass the limits and bounds of faith, then the Lord doth make void that which he doth. Wherefore the Ecclesiastical power of the Ministers of the Church, is that function whereby they do indeed govern the Church of God ; but yet so do all things in the Church, as He hath prescribed in his word : which thing being so done, the faithful do esteem them as done of the Lord himself. But touching the Keys, we have spoken somewhat before.

Now the power, or function, that is given to the Ministers of the Church,* is the same and alike in all. Certainly, in the beginning, the Bishops or Elders did, with a common consent and labour, govern the Church ; no man lifted up himself above another, none usurped greater power or authority over his fellow-Bishops. For they remembered the words of the Lord, “ He which will be the chiefest among you, let him be your servant :” Luke xxii. 26. they kept in themselves by humility, and did mutually aid one another in the government and preservation of the Church. Notwithstanding, for order’s sake, some one of the Ministers called the assembly together, propounded unto the assembly the matters to be consulted of, gathered together the voices or sentences of the rest, and, to be brief, as much as lay in him, provided that there might arise no confusion. So did St. Peter, as we read in the Acts of the Apostles : chap xi. 4—18. who yet, for all that, neither was above the rest, nor had greater authority than the rest. Very true therefore is that saying of Cyprian the Martyr, in his book *De Simplicitate Clericorum* : ‘ The same doubtless were the

* The power, to wit, of the word ; and given, that is, to the Pastors and Teachers, whose divers functions are afterward more fully set forth.

rest of the Apostles that Peter was, having an equal fellowship with him both in honour and power : but the beginning hereof proceedeth from unity, to signify unto us that there is but one Church.' St. Jerome also, in his *Commentary upon the Epistle of Paul to Titus*, hath a saying not much unlike this : ' Before that, by the instinct of the Devil, there arose parties in religion, the Churches were governed by the common advice of the Elders : but after that every one thought, that those whom he had baptised were his own, and not Christ's, it was decreed that one of the Elders should be chosen, and set over the rest, who should have the care of the whole Church laid upon him, and by whose means all schisms should be removed.' Yet Jerome doth not avouch this as an order set down of God : for straightway after he addeth, ' Even as the Elders knew, by the continual custom of the Church, that they were subject to him that is set over them : so the Bishops must know, that they are above the Elders, rather by custom, than by the prescript rule of God's truth, and that they ought to have the government of the Church in common with them.' Thus far Jerome. Now therefore no man can forbid by any right that we may return to the old appointment of God, and rather receive that ; than the custom devised by men.

The offices of the Ministers are divers : yet notwithstanding most men do restrain them to two, in which all the rest are comprehended ; to the teaching of the Gospel of Christ, and to the lawful administration of the Sacraments. For it is the duty of the Ministers to gather together a holy assembly, therein to expound the word of God, and also to apply the general doctrine to the state and use of the Church ; to the end that the doctrine which they teach, may profit the hearers, and may build up the faithful. The Ministers' duty, I say, is, to teach the unlearned, and to exhort, yea, and to urge them to go forward in the way of the Lord, who do stand still, or linger and go slowly on : moreover, to comfort and to strengthen those which are faint-hearted, and to arm them against the manifold temptations of Satan ; to rebuke offenders ; to bring them home that go astray ; to raise them up that are fallen ; to convince the gainsayers ; to chase away the wolf from the Lord's flock ; to rebuke wickedness and wicked men, wisely and severely ; not to wink at, nor to pass over great wickedness. And besides, to administer the Sacraments, and to commend the right use of them, and to prepare all men by wholesome doctrine to receive them ; to keep together all the faithful in an holy unity ;

and to encounter schisms. To conclude, to catechise the ignorant, to commend the necessity of the poor to the Church, to visit and instruct those that are sick, or entangled with divers temptations, and so to keep them in the way of life. Beside all this, to provide diligently that there be public prayers and supplications made in time of necessity, together with fasting, that is, an holy abstinency, and most carefully to look to those things which belong to the tranquillity, peace, and safety of the Church. And to the end that the Minister may perform all these things the better, and with more ease, it is required in him that he be one that feareth God, prayeth diligently, giveth himself much to the reading of the Scripture, and, in all things, and at all times, is watchful, and doth shew forth a good example unto all men of holiness of life. And seeing there must needs be a discipline in the Church, and that, among the ancient Fathers, excommunication was in use, and there were Ecclesiastical judgments amongst the people of God, wherein this discipline was exercised by godly men; it belongeth also to the Ministers' duty, for the edifying of the Church, to moderate this discipline, according to the condition of the time and public estate, and according to necessity. Wherein this rule is always to be holden, that "all things ought to be done to edification, decently, and honestly," 1 Cor. xiv. 40. without any oppression or tumult. For the Apostle witnesseth, that "power was given to him of God, to edify and not to destroy." 2 Cor. x. 8. And the Lord himself forbad the cockle to be plucked up in the Lord's field, because there would be danger lest the wheat also should be plucked up with it. Matt. xiii. 29.

But as for the error of the Donatists, we do here utterly detest it; who esteem the doctrine and administration of the Sacraments to be either effectual or not effectual, according to the good or evil life of the Ministers. For we know that the voice of Christ is to be heard, though it be out of the mouths of evil Ministers; forasmuch as the Lord himself said, "Do as they command you, but according to their works do ye not." Matt. xxiii. 3. We know that the Sacraments are sanctified by the institution, and through the word of Christ; and that they are effectual to the godly, although they be administered by ungodly Ministers. Of which matter Augustine, that blessed servant of God, did reason diversely out of the Scriptures against the Donatists. Yet notwithstanding there ought to be a strait discipline amongst the Ministers: for there should be diligent enquiry in the Synods touching the life

and doctrine of the Ministers : those that offend, should be rebuked of the Elders, and be brought into the way, if they be not past recovery ; or else be deposed, and, as wolves, be driven from the Lord's flock by the true Pastors, if they be incurable. For, if they be false teachers, they are in no wise to be tolerated. Neither do we disallow of General Councils, if that they be taken up according to the example of the Apostles, to the salvation of the Church, and not to the destruction thereof.

The faithful Ministers also are worthy (as good workmen) of their reward ; neither do they offend when as they receive a stipend, and all things that be necessary for themselves and their family. For the Apostle sheweth that these things are for just cause offered of the Church, and received of the Ministers ; in 1 Cor. ix. 14. and in 1 Tim. v. 17, 18. and in other places also.

The Anabaptists likewise are confuted by this Apostolical doctrine, who condemn and rail upon those Ministers which live upon the Ministry.

II.—FROM THE FORMER CONFESSION OF HELVETIA.

Article 15. Of the Ministry of the Word.

We confess that the Ministers of the Church are (as Paul termeth them*) the fellow-labourers of God, by whom he doth dispense both the knowledge of himself, and also remission of sins ; doth turn men to himself, raise them up, comfort them, and also terrify and judge them : yet so that, notwithstanding, we do ascribe all the virtue and efficacy that is in them unto the Lord, and give a Ministry only to the Ministers. For it is certain that this virtue and efficacy is not to be tied to any creature at all, but is to be dispensed by the free favour of God, in what manner and to whom it pleaseth him. For, " He that watereth is nothing, neither he that planteth, but God that giveth the increase." 1 Cor. iii. 7.

Article 16. Ecclesiastical Power.

Now the authority of the word, and of feeding the flock of the Lord, (which properly is the Power of the Keys,) prescribing to all, as well high as low, what to do, ought to be sacred and inviolable :

* The passage alluded to is probably either 1 Cor. iii. 9 ; where, however, the words are, Θεῷ, not Θεῶ, *συνεργοί*, *fellow-workers*, not in conjunction with, but *in the service of God* : or else 2 Cor. vi. 1 ; where the word is simply *συνεργῶντες*, *working together*, whether with God, or with each other.—
EDITOR.

and is to be committed only to those that are chosen, and fit to discharge it, and that either by the divine appointment of God,* or by the certain and advised suffrage of the Church; or by their sentence, to whom the Church hath assigned this charge.

Article 17. The choosing of Ministers.

For this function is to be given to none, whom the Ministers, and they to whom this charge is committed by the Church, do not find and judge to be skilful in the law of God, to be of a blameless life, and to bear a singular affection to the name of Christ. Which, seeing it is the true election of God, is rightly allowed by the consent of the Church, and by the laying on of the hands of the Priest. †

Article 18. The Head and Shepherd of the Church.

For Christ himself is the true Head of his Church, and he alone is the Shepherd, who giveth Governors, Pastors, and Teachers, that, by the outward administration of the Keys, they may rightly and lawfully use that authority. Wherefore we do not acknowledge those Pastors, and that head of Rome, which have the bare title, and nothing else.

Article 19. The Duties of Ministers.

The chief duty of this function is, to preach repentance and remission of sins through Christ; without ceasing, to pray for the people; to give themselves very diligently, without weariness, to holy studies, and to the word of God; and with the word of God, as with the sword of the Spirit, and by all kind of means, to persecute Satan with deadly hatred, and to weaken his force; to defend those citizens of Christ which are sound, and to admonish, repre-

* As namely, if, at any time, the lawful ordinary vocation being quite abolished, (as it hath fallen out under the Papacy,) God, by his Spirit, hath extraordinarily raised up certain men. Which thing when it appeareth by their fruits, then, the liking and approbation of the Church Reformed being added thereunto, they are confirmed in their calling. For otherwise, while the lawful order of calling standeth in the Church, no man may enter into the Ministry but by that door.

† By Priest, understand him that is appointed out of the College and company of the Pastors, for to set him, that is lawfully chosen, as it were, into the possession of his Ministry, in the sight and presence of the whole Church. Now, as touching the very right of this ordination, every Church hath its own liberty, so that both alike, superstition and occasion of superstition, be avoided.

hend, and punish those that are infected; and, by a godly consent of them which are chosen out of the Ministers and the Magistrates, by discipline to shut out, or by some other fit means to mulct, those which proceed further in wickedness, till such time as they do repent, and may be saved. For that is the way of returning to the Church for a diseased citizen of Christ, if, having changed his mind and endeavour, (whereunto all this discipline doth tend,) he acknowledge and confess his error, and do now of his own accord require a wholesome discipline, and by his new endeavours after godliness do rejoice all the godly.

From the Declaration of the same Confession, which Luther himself approved by his Letters, in the year 1537:—

We believe and confess, that mankind, by the only mercy of God, is justified by faith, through Christ; and that Almighty God, by the outward preaching of the Gospel, and the holy symbols, doth declare, and set before our eyes, that salvation and happiness, which Christ, without any work or merit of ours, hath purchased for us, and given freely unto us. But we are unjustly suspected of some, as though we did attribute nothing to the preaching of the outward word, and to the Sacraments; or as though we did take that from them, which the Lord himself doth attribute unto them, and by this means did overthrow and abolish the ordering and guiding of those things, which pertain to the Church. Whereas, on the contrary side, we have a chief regard unto this, that we neither attribute too much nor too little to these things. For we have learned both out of the holy Scriptures, and also out of the Catholic Doctor, Augustine, 'That the soul is in miserable servitude, if any man take or worship the signs, instead of the things which they signify.' And again, 'That it is an error, if any man interpret them unfruitfully.' We have learned also that the external gifts are not to be despised, because of the internal: knowing that Cornelius the Centurion was taught of God, and that yet notwithstanding he was handed over to hear Peter the Apostle preach, and to be baptized of him. Therefore that we may walk in the high and plain way; that is, that we may detract nothing from the word and Sacraments, which the Scripture doth attribute unto them; and again, that we may not give that to the creature, which is proper to the Creator, and that the ordinance of God may not be disannulled, but all glory may be given to God alone; to conclude, lest that by those external things, instituted of God, we should too much tie the minds of the faithful to

things created; we so believe touching the Ministry of the word and Sacraments, as we have professed: which thing also we do thus declare by that which followeth.

Of the Ministry of the Word of God.

Although the Lord hath expressly said, "No man cometh to me, except my Father which sent me, do draw him:" John vi. 44. yet it was his will, that the Gospel of the kingdom should be preached to all nations; and that Bishops should discharge this duty of the Ministry, with great care and diligence, and with special watchfulness, and be instant in season, and out of season, and by all means, that they might gain as many as possible unto Christ. For therefore, when he was ready to depart hence into heaven in his body, he said to his disciples, "Go ye into the whole world, and preach the Gospel to every creature." Mark xvi. 15. After the which manner also Paul the Apostle saith, "He that descended, is even the same that ascended far above all heavens, that he might fill all things. And he gave some to be Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the gathering together of the saints, for the work of the Ministry, and for the edification of the body of Christ." Ephes. iv. 10—12.

Now the Lord doth use these his Ministers to instruct his Church, just as he useth meats to nourish us, the sower to sow seeds, and physicians to heal our bodies. For except himself do give power and virtue, whereby both the meat may be turned into nourishment, and the seed may spring up, and also the medicine may be made effectual, the outward work doth nothing at all profit. So, except the Lord do give increase in the heart of the hearer, the doctrine indeed, in him which hath no faith, is as it were a watering and planting, but such as is without efficacy, and unfruitful: but being received by faith into good ground, and being nourished by the inward husbandman, the Holy Ghost, it doth work marvellously, and profit. Notwithstanding, it hath so pleased the Lord to moderate the affairs of men, that, although by his own power he doth all things in all men, yet he vouchsafeth to use the Ministers as workers together. For that saying of Paul is evident, "For we together are God's labourers;" but, he addeth, "Ye are God's husbandry, and God's building:" 1 Cor. iii. 9. to wit, that we might give unto God all the virtue, efficacy, accomplishing and perfecting of the work, and to the Ministers a service only. Whereupon we do truly say, with Paul: "Who is Paul, then, and who is Apollos, but the Ministers by

whom ye believed, and as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then, neither is he that planteth any thing, neither is he that watereth, but God that giveth the increase." 1 Cor. iii. 5—7. And in this sense we do know, and willingly use, these speeches and testimonies of the holy Scripture: "I have begotten you in Christ by the Gospel." 1 Cor. iv. 15. "Ye are the epistle of Christ, written by us, not with ink, but with the Spirit of the living God." 2 Cor. iii. 3. And, "Whose sins ye remit, they are remitted to them." John xx. 23. Again, "Faith cometh by hearing, and hearing by the word of God." Rom. x. 17. And again, "I send thee to the Gentiles, that thou mayest open their eyes." Isa. xlii. 7. Also the Scripture saith of John Baptist, "He shall turn the hearts of the fathers to the children," &c. Mal. iv. 6. For when all these things be done, (that is, when we are born again, when the Holy Ghost is given to us, when our sins be forgiven us, when faith is given to us, and our eyes are opened, and our hearts turned,) "one and the self-same Spirit" (as the Apostle saith) "worketh them all;" 1 Cor. xii. 11. who by his grace doth lighten our hearts, and draw them unto him, and that after a common order and method, to wit, by the instrument or mean of his word. And yet he might draw, without all means, and without any instrument, whither, as much, and whom it pleaseth him. Therefore let no man glory in men, but in him that giveth the increase. Again, let no man despise men, which are sent of the Lord; of whom he pronounceth, "He that heareth you, heareth me: and he that despiseth you, despiseth me." Luke x. 16. This is our opinion as touching the Ministry of the word; agreeable, as we hope, to the Scripture, and sound writers: which also we have found often in Luther's, and in his friends' books, &c.

III.—FROM THE CONFESSION OF BOHEMIA.

Chapter 9. Of those that teach in the Church; and who they be that govern it.

In the ninth place, it is taught concerning the acknowledging of the Shepherds of souls, or lawful Ministers of sacred functions in the holy Church, according to the degrees and order of divers cures. And first, that these are especial members of the holy Ecclesiastical communion, and Christ his Vicegerents, that is, they who supply his place. He that heareth them, heareth Christ; he that despiseth

them, despiseth Christ, and his Heavenly Father. Matt. x. 40. Luke x. 16. John xiii. 20. For to these is the Ministry of the word and Sacraments lawfully committed. 1 Cor. iv. 1. But Ministers ought not of their own accord to press forward in that calling; but ought, according to the example of the Lord and the Apostles, to be lawfully appointed and ordained thereunto: Matt. x. 1. Mark i. 6, 7. and iii. 14. Acts i. 23—26. and that after this manner, that from among a people that is sound in religion, and feareth God, such men may be chosen and called to the administration of holy functions, as are strong and mighty in faith, fearing God, and having gifts requisite for the Ministry, and be of an honest and blameless life. And again, that, above all things, these be proved and tried by examination whether they be such; 1 Tim. iii. 10. and that so afterwards, prayers and fastings being made, they be confirmed or approved of the Elders by laying on of hands.* Hereof speaketh the author of the Epistle to the Hebrews: † “Every High Priest is taken from among men;” Heb. v. 1. that is to say, from among the faithful, and such as are a spiritual priesthood. And Paul, laying before Timothy his own example, saith, “What things thou hast heard of me before many witnesses, the same deliver to faithful men, which shall be able to teach others also.” 2 Tim. ii. 2. Of such Priests, or Ministers, and of making, appointing, and consecrating them, and how the ordaining of them ought to be handled, the Apostle teacheth evidently and plainly in his Epistles to Timothy and Titus. 1 Tim. iii. Titus i.

Therefore it is not permitted to any among us to execute the office of the Ministry, or to administer any holy function of the Lord’s, unless, according to this custom of the primitive Church, and order appointed by God, he come to that engagement, and be called and assigned thereunto. Which thing may also manifestly appear by the ancient Canons of the Church. *Distinct. 24. Cap. Episcopus.* St. Cyprian hath in like sort set down the manner of ordaining Priests. *Lib. 1. Ep. 4.*

According to these things, the Ministers of lower degree, especially they which are called Deacons, are a long time detained with our

* See before, the second observation upon the Former Confession of Helvetia; and see after, the Fourteenth Chapter of this same Confession, and the first observation upon this Confession in the Thirteenth Section.

† Yet not properly; for he disputeth of the Levitical Priesthood, which was abrogated by Christ, and not of the Ministry under Christ.

Elders, and kept in exercise.* And how seriously they apply themselves to this object, a strait trial and examination of their faith and diligence is made, according to the example of the primitive Church, and also of Christ himself, who kept his Disciples with him for the space of three years. Also the Apostles dealt so by others, to the end that afterward godly men, and such as were illuminated with heavenly light, might be taken and ordained from among them to higher degrees, and to the executing of greater functions; and that they might have testimonies, as well from the common sort, as from their Elders, that they were fit men, and worthy of that place.

Together with these things it is taught, that, in the executing of that charge wherein they be lawfully placed, they are bound to this, that they take care for the souls of men committed to their trust, and for their everlasting salvation; and faithfully employ their service unto them, by teaching of the word of God, and administering the Sacraments according to Christ his meaning and ordinance: that they be an example and allurement to practice all virtues; that they make prayers for them, bring them out of sins and errors, and enquire after the will of God, and search the same in the holy Scriptures, by diligent reading, and continual meditation; as the Apostles also exhort men to these things. St. Peter writeth thus: "Feed the flock of God which dependeth upon you, caring for it, not by constraint, but willingly; not for filthy lucre, but of a ready mind." 1 Pet. v. 2. In like sort Paul writeth to Timothy, a Ruler and Bishop: "But be thou sober, and watch in all things; suffer adversity, do the work of an Evangelist, plainly (or fully, with all diligence) make thy ministry known." 2 Tim. iv. 5. Again, "Be thou an example to the faithful, in speech, in conversation of life, in love, in spirit, in faith, in pureness. Till I come, be instant in reading, exhorting, and teaching. Despise not the gift of grace which is in thee, which was given to thee by prophecy, with laying on of the hands of the Eldership. These things exercise, and give thyself unto them, that all men may see how thou profitest. Take heed to thyself, and unto learning, and abide in these things: for, in doing this, thou shalt save both thyself, and them that hear thee."

* Let the reader thus take these words: not as though this same order were prescribed unto all and singular Churches, or were observed of all; (seeing we neither have any commandment touching that matter, neither can it everywhere be performed;) but that this is very carefully to be looked unto, that none but he that is furnished with learning, and an approved integrity and uprightness, be advanced to any Ecclesiastical function.

1 Tim. iv. 12—16. Such Ministers ought also to deliver sound and wholesome doctrine, such as they have received from Christ and the Apostles, out of holy Scripture; and, being all alike-minded, through one Spirit, to teach the same in their sermons, according to the ordinance of St. Paul, who writeth thus: “Keep the true pattern of the wholesome words, which thou hast heard of me, in faith, and in love, which is in Jesus Christ.” 2 Tim. i. 13. And again, “But abide thou in those things, that thou hast learned, and which are committed unto thee; knowing of whom thou hast learned them, and that of a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through the faith which is in Jesus Christ.” 2 Tim. iii. 14, 15. And elsewhere, “Charge certain (saith he) that they teach no other thing.” 1 Tim. i. 3.

But peculiar mention is made thereof, that they which have the spiritual government of the Churches, and do their endeavour in them, ought not themselves, nor by others, to use civil power or constraint, to force men to believe, or to exercise lordly authority over the faith and people of God; according to the doctrine of Christ and the Apostles. The Lord spake thus to the Apostles, and, in them, to all faithful and true Preachers of the Gospel: “Ye know that they who are rulers of the people, have domination over them whose rulers they are; and that they that are great lords, exercise authority over the people that are subject to them. But it shall not be so among you. But if any man among you will be great, let him be your servant; and he that will be chief among you, or bear rule, let him be your minister. Even as the Son of Man came not to be ministered unto, but that he himself might minister to others, and give his life, as a price, for the redemption of many.” Matt. xx. 25—28. Peter also saith, “Not as being lords over the people, or the Lord’s inheritance, but as they who are an ensample to the flock.” 1 Pet. v. 9. And Paul, “Not that we are lords over your faith, but because we are helpers of your joy.” 2 Cor. i. 24. But gainsayers are with a quiet mind to be forborne, and by reasons, grounded on the truth of holy Scripture, to be refuted and convinced; and pains must be taken that they may suffer themselves to be bettered by wholesome doctrine, as the Apostle giveth in charge touching this matter. 2 Tim. ii. 24—26. Tit. iii. 2, 3.

And, after other things :—

Besides, it is taught, that all the people ought to perform obedience (and that with a great affection of love toward them) to such lawful, godly, and faithful Pastors of souls ; and that they ought to assure and undoubtedly to persuade themselves very well of them, to obey them, to use their help in matters pertaining to salvation, to yield them due honour, and to perform all convenient duties towards them : whereunto they are bound by God's word, and that according to the doctrine of Christ, who saith, " He that receiveth you, receiveth me ; and he that heareth you, heareth me." Matt. x. 40. Luke x. 16. John xiii. 20. And so also the Epistle to the Hebrews, " Obey them that have the oversight of you, and submit yourselves ; for they watch for your souls, as they that must give account for them." Heb. xiii. 17. And the Apostle, " Elders that rule well, are worthy of double honour ; especially they that are occupied in the word and doctrine." 1 Tim. v. 17. Furthermore, they ought to be provided for, that they may have a competent living, and such things as are needful for the maintenance of the body, according to the Lord's ordinance ; whereof Paul speaketh after this sort, " The Lord hath so appointed, that they which preach the Gospel, should live of the Gospel." 1 Cor. ix. 14.

And to the end that the danger of an idle, secure, and Sodomitical life* may be avoided, and so they may be an example to the flock, whereof they have charge ; and that, by a feeling of the burdens of this common life, they may learn to understand the misery of men, and may by this means be touched and have compassion on the miseries of others ; for these causes, I say, this is taught, that they, whose ability of strength is such, (especially those, on whom as yet the greatest and painfullest charge of the people is not laid,) should themselves with their own hands get their living ; † that they be not a burden to the Churches, especially in the beginning of their buildings and reparations, or also in times of long persecution, or otherwise by reason of the weaker brethren ; and that they give not place to vain, voluptuous, and riotous sloth, 2 Cor. xii. 14. 1 Thess. ii. 9. 2 Thess. iii. 7, 8. as those who faithfully follow St. Paul's doctrine, and who have the Lord's speech before their

* That is, of an unclean life, given to riot and excess, as Ezekiel (chap. xvi. ver. 49.) chargeth the inhabitants of Sodom.

† Once again, this is so to be taken, as that we must know that this law of working with their own hands is not prescribed to the Churches.

eyes, saying, "It is a more happy thing to give, than to take." Acts xx. 35.

And if so be that some one of these Rulers slip into sin or errors, or be somewhat negligent in looking to this charge; he ought by the ordinary and lawful discipline of the Church to be brought into the way again, and to be chastised. But if he will not repent, nor be healed, then he ought first to be removed from the executing of his charge, and from the Ministry, and afterward, as an unprofitable servant, Matt. xxv. 30. as a member which causeth offence, Matt. v. 29, 30. a dry branch, John xv. 6. and unsavoury salt, Luke xiv. 34. to be cast out or banished from the fellowship of the Church, and enjoying of salvation: of whom the Lord saith, that "this salt is henceforth good for nothing;" Matt. v. 13. that which Paul also teacheth, when he saith, "Those that offend (meaning those that are Elders) reprove or chastise before all men, that the rest also may stand in fear." 1 Tim. v. 20. But the people ought so to behave themselves toward such Teachers, even though grown out of kind, and entangled with errors, or toward other Elders also not repenting, and excommunicated, as the holy Scripture sheweth. And first, Christ saith: "Take ye heed of false Prophets, which come to you in sheep's clothing, but inwardly are ravening wolves; ye shall know them by their fruits." Matt. vii. 15, 16. And Paul: "Now I beseech you, brethren, mark those diligently which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them; for they that are such, serve not our Lord Jesus Christ, but their own bellies." Rom. xvi. 17, 18.

Chapter 14. Of the Keys of Christ.

The Fourteenth Chapter of Ecclesiastical Doctrine is of the Lord's Keys; of which he saith to Peter, "I will give thee the Keys of the kingdom of heaven." Matt. xvi. 19. And these Keys are the peculiar function, or Ministry and administration, of the power of Christ, and of His Holy Spirit. Which power is committed to the Church of Christ, and to the Ministers thereof, unto the end of the world; that they may not only by preaching publish the holy Gospel, (although they should do this especially, that is, should shew forth that word of true comfort, and the joyful message of peace, and new tidings of that favour which God offereth;) but also that to the believing and unbelieving they may publicly or privately denounce and declare, to wit, to those his favour, to these

his wrath; and that to all in general, or to every one in particular: that they may wisely receive some into the house of God, to the communion of Saints, and drive others out from thence; and may so, through the performance of their Ministry, hold in their hand the sceptre of Christ his kingdom, and use the same to the government of Christ his sheep.

Therefore the condition and proper office of the Keys is, first, to open and loose; that is, in Christ to appease and still the conscience of the faithful ones, and of those that turn again by repentance; to make it known unto them, that their sins be forgiven, and to strengthen them in a sure hope of salvation; and by this means to open the kingdom of heaven unto them, to give them courage against all temptations, and to stir up stedfastness and cheerfulness in them. And all these things are done by the faithful Shepherds of souls in the Lord's stead; not doing this of themselves, but upon Christ his commandment; not by their own and proper virtue, but by Christ's, and by the efficacy of his word and Sacraments, as those that are Stewards and Dispensers of the mysteries of God, and Ministers only. 1 Cor. iv. 1. 2 Cor. iii. 6. and v. 20. In the administration of which things, they may use some seemly and indifferent ceremonies, (that is, which are no way necessary;) such as are, to lay on hands, or to reach out the right hand;* or else they may omit them.

On the other side, the office and proper work of the Keys of Christ is, to shut and bind; that is, by the commandment of Christ, and the authority of this office given by Him to the Church, (which is his power and sceptre,) to denounce against all stubborn, impenitent, unbelieving, and other such like sinners, God's horrible judgment, and his intolerable wrath, which no nature can abide, and his severe sentence: and so, by the word of Christ, according to the quality of the offence, to reprove their sin, to sever them from the fellowship of Christ our Saviour, and from the fruit and participation of the Sacraments, and to cast them out of the Christian Church; and, in a word, to shut the kingdom of heaven upon them, and at the length to deliver them to Satan.

This power of his sceptre and Spirit hath the Lord granted and delivered to the holy Apostles, and, in them, to all Ministers of Churches, lawfully ordained, that they might exercise it in his stead.

* Touching this rite, look before to the second observation upon the Former Confession of Helvetia.

And he hath granted and delivered it in these words, "As the Father hath sent me, so do I send you also." And to these he addeth by and by, "Receive ye the Holy Ghost: if ye forgive any men their sins, they are forgiven them; and if ye retain any men's sins, they are retained." John xx. 21—23. Moreover, a manifest example of using the power of the Keys is proposed to others also in that sinner of Corinth, whom St. Paul, together with the Church of that place, by the power and authority of our Lord Jesus Christ and of his Spirit, cast out from thence, and delivered to Satan: 1 Cor. v. 5. and contrariwise, after that God gave him grace to repent, he absolved him from his sins, he took him again into the Church, to the communion of saints and Sacraments, and so opened to him the kingdom of heaven again. 2 Cor. ii. 7, 8. By this we may understand, that these Keys, or this divine function of the Lord's, is committed and granted to those that have charge of souls, and to each several Ecclesiastical community,* whether they be small or great. Of which thing the Lord saith to the Churches, "Verily I say unto you, whatsoever things ye bind on earth, shall be bound in heaven:" and straight after; "For where two or three be gathered together in my name, there am I in the midst of them." Matt. xviii. 18; 20. Moreover, this is likewise taught, that every Christian, so often as he needeth these Keys of the Lord, ought to require them particularly for himself† of the Pastors of souls in that Church or community, of which himself is a part, and to which he belongeth; and to use them with full confidence, no otherwise than if he received them of Christ himself, seeing that Christ hath delivered them unto the Pastors; and that he by no means doubt, that by the Ministry of these Keys, through the virtue and power of Christ, his sins are forgiven him, and that he is freed from them, according to Christ his own saying, "Whose sins ye forgive;" &c. John xx. 23. and, "He that heareth you, heareth me; and he that receiveth you, (in the behalf, to wit, of the Ecclesiastical Ministry, and in his time of need,) receiveth me:" and contrarily, "He that despiseth you, despiseth me." Luke x. 16. Matt. x. 40. John xiii. 20.

* That is, to Presbyteries, or Consistories; which consist of Pastors and Elders, and unto whom properly the dispensing and ordering of the Keys, and Ecclesiastical censures, do belong: as afterward is taught in the fifth observation upon the Confession of Augsburg.

† This is to be interpreted by those things, which we spoke of private Absolution in the Eighth Section, the first observation upon this Confession, and the first upon the Confession of Saxony.

This is also taught and handled, that the Priests* ought not to use these Keys of the Lord otherwise, than according to the meaning and will of Christ, which is declared expressly in his word, and according to the sure, plain, and express determinations of his judgment; and that they do not in any manner of way, according to men's opinions, much less after their own mind or lust, abuse these Keys: for so it would come to pass, that the Keys should swerve from their office. And this is to be taken heed of, that it be not by this means fulfilled in the misusing of them, which the Lord hath said by the Prophet: "For you," saith he, "is this commandment, O ye Priests: if ye will not hear it, nor consider it in your hearts, to give glory to my name, saith the Lord of Hosts, I will send a curse upon you, and will curse your blessings, as I have cursed them already, because ye regard not in your hearts the fear of the Lord." Mal. ii. 1, 2.

IV.—FROM THE CONFESSION OF FRANCE.

Art. 25. Seeing that we are not made partakers of Christ, but by the Gospel, we believe that that good order, which by the authority of the Gospel is confirmed, ought to be kept sacred and inviolable; and that therefore Pastors are necessarily required in the Church, upon whose shoulders the burthen of teaching the word, and administering the Sacraments, doth lie. Whom also we ought to honour, and reverently to hear, if so be that they, being lawfully called, do discharge their office: not as though God did stand in need of such stays and inferior helps, but therefore rather, because that so it seemeth good to Him to govern us, as it were, by using this bridle. Therefore we detest all those fanatical spirits, who, as much as in them lieth, desire that both this sacred Ministry, or preaching of the word, and administration of the Sacraments, were utterly abolished.

Art. 29. We believe that this true Church ought to be governed by that regiment or discipline, which our Lord Jesus Christ hath established; to wit, so that there be in it Pastors, Elders, and Deacons: that the purity of doctrine may be retained, vices repressed, the poor, and others that be in misery, according to their

* Whom they mean by the name of Priests, it hath been already shewed in the second observation upon the Former Confession of Helvetia, and shall straight after be repeated in the third observation upon the English Confession; in which signification it is henceforward to be taken in all the Confessions.

necessity, provided for; and that there may be holy meetings, for the edifying both of small and great.

Art. 30. We believe that all true Pastors, in what place soever they be placed, have the same and equal authority among themselves given unto them, under Jesus Christ, the only Head, and the chief and alone Universal Bishop; and that therefore it is not lawful for any Church to challenge unto itself dominion or sovereignty over any other Church.

Art. 31. We believe that it is not lawful for any man, upon his own authority, to take upon himself the governments of the Church; but that every one ought to be admitted thereunto by a lawful election, so far as may be, and so long as the Lord giveth leave. And this exception we do expressly add, because that sometime (as it fell out also in our days, the state of the Church being disturbed) it was necessary that some should be raised up of the Lord extraordinarily, which should repair the ruins of the decayed Church. Nevertheless, howsoever it be, we believe that this rule is always to be followed, that all Pastors and Elders should have a testimony of their calling.

V.—FROM THE CONFESSION OF ENGLAND.

Art. 5. Furthermore,* we believe that there be divers degrees of Ministers in the Church: whereof some be Deacons, some Elders, some Bishops: to whom is committed the office of instructing the people, and the whole charge and setting forth of religion. Yet notwithstanding, we say, that there neither is, nor can be, any one man, which may preside over the universal state of affairs: for that Christ is ever present with his Church, and needeth not any man to supply his room, as his only heir to all his substance; and that there can be no one mortal creature, which is able to comprehend, or conceive in his mind, the Universal Church, that is, to wit, in all the parts of the world; much less able to put them in order, and rightly and duly to govern them. 'For that all the Apostles,' as Cyprian saith, 'were of like power among themselves; and that the rest were the same that Peter was: that it was said indifferently to them all, "Feed ye:" John xxi. 15, 16. indifferently to them all, "Go ye into the whole world:" Mark xvi. 15.

* The whole of the extract here given from the 5th Article, is transferred to the place it now occupies, in conformity with the English Editions, from the Tenth Section of the Latin Harmony.—EDITOR.

indifferently to them all, 'Teach ye the Gospel.' *ibid. Cyprianus De Simplicitate Pralatorum.* And as Jerome saith, 'That all Bishops, wheresoever they be, be they at Rome, be they at Eugubium, be they at Constantinople, be they at Rhegium, be all of like eminence, and of like Priesthood.' *Hieronymus ad Evagrium.* And as Cyprian saith, 'That there is but one Bishoprick, and that a piece thereof is perfectly and wholly holden of every particular Bishop.' *Cypr. De Simpl. Pralat.* And according to the judgment of the Nicene Council, we say, that the Bishop of Rome hath no more jurisdiction over the Church of God, than the rest of the Patriarchs, either of Alexandria, or of Antioch, have. And as for the Bishop of Rome, who now calleth all matters before himself alone, except he do his duty as he ought, except he minister the Sacraments, except he instruct the people, except he warn them and teach them, we say, that he ought not of right once to be called a Bishop, nor so much as an Elder. 'For that a Bishop,' as saith Austine, 'is a name of labour, and not of honour: so that the man, that seeketh to preside and not to profit, may understand himself to be no Bishop.' *In 1 ad Tim. Cap. iii.* But that neither the Pope, nor any other mortal creature, can any more be head of the whole Church, or an universal Bishop, than he can be the bridegroom, the light, the salvation, the life of the Church. For that these privileges and names belong only to Christ, and be properly and exclusively fit for him alone. And that no Bishop of Rome did ever suffer himself to be called by such a proud title, before Phocas the Emperor's time; who, as we know, by killing his own sovereign Mauritius, the Emperor, did by a treacherous villainy aspire to the Empire; which was about the 613th year after Christ was born. Also, that the Council of Carthage did circumspectly provide, 'that no Bishop should be called either the highest Pontiff, or the chief Priest.' *Cap. 47.* And therefore, sithence the Bishop of Rome will now-a-days so be called, and challengeth unto himself an authority that is none of his; besides that he doth plainly contrary to the ancient Councils, and contrary to the old Fathers, if he would believe his own Gregory; (*Lib. 4. Epist. 76; 78; 80: et Lib. 7. Epist. 69.*) that he doth take to himself a presumptuous, a profane, a sacrilegious, and an anti-christian name: that he is also the King of pride, that he is Lucifer,* which preferreth himself

* It is grown to a custom, thus to call Satan, the prince of the devils, from a place of Isaiah (Ch. xiv. 12.) misunderstood of some of the ancient Fathers.

before his brethren : that he hath renounced the faith, and is the forerunner of Antichrist.

Art. 6. Further we say, that the Minister ought lawfully, duly, and orderly to be preferred to that office of the Church of God; and that no man hath power to wrest himself into the holy Ministry at his own pleasure. Wherefore those persons do us the greater wrong, which have nothing so common in their mouths, as that we do nothing orderly and comely, but all things troublesomely and without order : and that we allow every man to be a Priest, to be a Teacher, and to be an Interpreter of the Scriptures.

Art. 7. Moreover we say, that Christ hath given to his Ministers power to bind, to loose, to open, to shut. And we say that the office of loosing consisteth in this : either that the Minister, by the preaching of the Gospel, offereth the merits of Christ, and full pardon, to such as have lowly and contrite hearts, and do unfeignedly repent themselves, pronouncing unto the same a sure forgiveness of their sins, and hope of everlasting salvation : or else that the same Minister, when any have offended their brethren's minds with some great scandal, or notable and open crime, whereby they have, as it were, made themselves strangers from the common fellowship of the Church, and from the body of Christ ; then, after perfect amendment of such persons, doth reconcile them, and bring them home again, and restore them to the company and unity of the faithful. We say also, that the Minister doth execute the authority of binding and shutting, as often as he closeth up the gate of the kingdom of heaven against unbelieving and stubborn persons, denouncing unto them God's vengeance, and everlasting punishment : or else, when he doth quite shut them out from the bosom of the Church by open excommunication.* Out of doubt, what sentence soever the Minister of God shall give in this sort, God himself doth so well allow it, that, whatsoever here in earth by their means is loosed, and bound, God himself will loose, and bind, and confirm the same in heaven. And touching the Keys, wherewith they may either shut or open the kingdom of hea-

* There is also a certain kind of excommunication which is not public or open, and is used only for a trial of repentance. Again, this is so to be taken, that (as we have oft before admonished) all and singular Churches may keep their holy liberty, both in ordaining, and putting in practice, this manner of discipline : so that there be good heed taken that the flock be not infected with a contagion of obstinacy, and that the sacred mysteries be not cast to dogs and swine.

ven, we, with Chrysostom, say, ‘They be the knowledge of the Scriptures :’ with Tertullian, we say, ‘They be the interpretation of the Law :’ and, with Eusebius, we say, ‘They be the word of God.’ Moreover, that Christ’s disciples did receive this authority, not that they should hear the private confessions of the people, and listen to their whisperings, (as the common massing-priests do everywhere now-a-days, and do it so as though in that one point lay all the virtue and use of the Keys :) but to the end they should go, they should teach, they should publish abroad the Gospel, and be unto the believing a sweet savour of life unto life, and unto the unbelieving and unfaithful a savour of death unto death : * that the minds of godly persons, being brought low by the remorse of their former life and errors, after they had once begun to look up unto the light of the Gospel, and believe in Christ, might be opened with the word of God, even as a door is opened with a key ; contrariwise, that the wicked and wilful, and such as would not believe, nor return into the right way, should be left still, as it were, fast locked, and shut up, and, as St. Paul saith, wax worse and worse. 2 Tim. iii. 13. This take we to be the meaning of the Keys ; and that after this sort men’s consciences be either opened, or shut. We say that the Priest † indeed is a judge in this case, but yet hath no manner of right to challenge an authority or power ; as Ambrose saith. *De Pœnitent. Dist. 1. Cap. Verbum Dei.* And therefore our Saviour Jesus Christ, to reprove the negligence of the Scribes and Pharisees in teaching, did with these words rebuke them, saying : “ Woe be unto you, Scribes and Pharisees, which have taken away the Keys of knowledge, and have shut up the kingdom of heaven before men.” Luke xi. 52. Matt. xxiii. 13. Seeing

* This must be understood to be the accidental, and not the proper end of the Ministry of the Gospel ; arising not of the Gospel itself, but of the contempt of the Gospel. But this application of the similitude of the Keys, (for the opening of all men’s consciences,) which this Confession doth often use, seemeth to be somewhat far from the meaning of Christ.

† Touching the name of Priests, see the second observation upon the Former Confession of Helvetia. Again it must be understood, that, when the question is of Ecclesiastical censures, the lawful intelligence of the Presbytery must go before the Priest’s judging. That which is said touching power or authority, must be understood of Civil power, which Ecclesiastical functions have not at all : or else, of the authority of making laws to men’s consciences, which resteth wholly in Christ, the only Lawgiver ; according to whose pre-script and appointment, his Ministers ought to judge and determine in the Churches.

then the Key, whereby the way and entry to the kingdom of God is opened unto us, is the word of the Gospel, and the expounding of the Law and Scriptures, we say plainly that, where the same word is not, there is not the Key. And, seeing one manner of word is given to all, and one only Key belongeth to all, we say, there is but one only power of all Ministers, as concerning opening and shutting. And as touching the Bishop of Rome,* for all that his flattering parasites sing these words in his ears, "To thee will I give the Keys of the Kingdom of heaven," Matt. xvi. 19. (as though these Keys were fit for him alone, and for nobody else;) except he go so to work, as men's consciences may be made pliant, and be subdued to the word of God, we deny that he doth either open, or shut, or hath the Keys at all. And although he taught, and instructed the people, (as would God he might once truly do, and persuade himself it were at the least any piece of his duty!) yet we think his Key to be never a whit better, or of greater force, than other men's. For who hath severed him from the rest? Who hath taught him more cunningly to open, or better to absolve, than his brethren?

VI.—FROM THE CONFESSION OF BELGIA.

Art. 30. We believe, that this Church ought to be ruled and governed by that spiritual regiment, which God himself hath delivered in his word; so that there be placed in it Pastors and Ministers, purely to preach, and rightly to adminster the holy Sacraments: that there be also in it Elders and Deacons, of whom the Senate of the Church might consist: that by these means true religion might be preserved, and sincere doctrine in every place retained and spread abroad; that vicious and wicked men might after a spiritual manner be rebuked, amended, and, as it were, by the bridle of discipline kept within their compass: that the poor, in like manner, and those that be afflicted, might be relieved either with aid or comfort, according to the several necessity of every one. For then shall all things in the Church be done in due and convenient order, when faithful and godly men are chosen to have the government of the same; even as St. Paul

* By Bishop understand not him, that, now sitting Pope at Rome, is called of other, and termeth himself, universal Bishop; but such a Pastor, as, being lawfully called in the Church of Rome, (if there were any true Church to be found,) did, with his fellow-labourers, discharge a Christian Ministry.

hath prescribed in the 3rd chap. of the First to Timothy, and the 1st chap. to Titus.

Art. 31. We believe that Ministers, Elders, and Deacons, ought to be called and advanced to those their functions by the lawful election of the Church, earnest prayer being made unto God, and after the order and manner which is set down unto us in the word of God. This especially every one ought to take diligent heed of, that he do not by unlawful means thrust himself into those offices. For every one must wait, until he be called of God himself, that he may have a certain testimony of his vocation, and may know that it is from the Lord. Yet in what place of the world soever the Ministers of the word of God may be, they have all of them the same and equal power and authority, being all of them equally the Ministers of Christ, the only Universal Bishop and Head of the Church. Moreover, lest that this holy ordinance of God be despised and brought into contempt, it is the duty of all men to have a very honourable and reverent opinion of all the Ministers of the word, and Elders of the Church, even for that work's sake, wherein they do labour: also to be at peace and unity with them, and, as much as possibly may be, to abstain from all manner of quarrellings and contentions one with another.

VII.—FROM THE CONFESSION OF AUGSBURG.

Art. 14. Concerning Ecclesiastical Orders they teach, that no man should publicly in the Church teach, or minister the Sacraments, except he be rightly called: according as St. Paul also giveth commandment to Titus, "to ordain Elders in every city." Titus i. 5.

Out of the Articles concerning Abuses.—Art. 7. Of the Power Ecclesiastical.

There have been great controversies touching the power and authority of Bishops; in which many have incommodiously mingled together the Ecclesiastical power, and the power of the sword. And out of this confusion there have sprung very great wars and tumults, while that the Popes, bearing themselves bold upon the power of the Keys, have not only appointed new kinds of worship and service of God, and burdened men's consciences by reserving of cases, and by violent excommunications; but also have laboured to transfer worldly kingdoms from one to another, and to spoil Emperors of their power and authority. These faults did godly

and learned men long since reprehend in the Church ; and for that cause, our Divines were fain, for the comfort of men's consciences, to shew the difference between the Ecclesiastical and civil powers. And they have taught that either of them, because of God's commandment, is dutifully to be revered and honoured, as the chiefest blessings of God upon earth.

Now, their judgment is this : that the power of the Keys, or the power of the Bishops, by the rule of the Gospel, is a power, or commandment from God, of preaching the Gospel, of remitting or retaining sins, and of administering the Sacraments. For Christ doth send his Apostles with this charge ; “ As the Father hath sent me, so send I you. Receive ye the Holy Ghost : whose sins ye forgive, they are forgiven them ; and whose sins ye retain, they are retained.” John xx. 21—23. “ Go, and preach the Gospel to every creature,” &c. Mark xvi. 15. This power is put in execution, only by teaching or preaching the Gospel, and administering the Sacraments, either to many jointly, or to several persons, according to their calling. For they be not corporal things, but eternal, that are granted unto us ; as an eternal righteousness, the Holy Ghost, life everlasting. These things cannot be gotten, but by the ministry of the word and Sacraments : as Paul saith, “ The gospel is the power of God to salvation to every one that believeth.” Rom. i. 16. Seeing then that the power Ecclesiastical concerneth things eternal, and is put in use only by the Ministry of the word, it hindereth not the political government, no more than doth the skill of music or singing.* For the civil government is occupied about other matters, than is the Gospel. The Magistrate is to defend, not the minds, but the bodies, and bodily things,† against manifest injuries ; he restraineth men by the sword and corporal punishment, that he may uphold peace, and a civil justice.

* Namely, because it hath a diverse scope : not that there is no more affinity or agreement between the Ecclesiastical ministry and the Civil government, than between a musician and a Magistrate ; when as they do both tend directly unto one and the self-same end, though by means distinct and diverse one from the other : and also, both the Ministers in matters civil be subject to the Magistrate, and the Magistrate in matters belonging to conscience is subject to the Ecclesiastical Ministry ; and one doth lean and stay itself upon the other, and one aid and succour the other.

† This also is so to be understood, as that, notwithstanding this, the Magistrate is the keeper and defender of both Tables of the Law.

Wherefore the Ecclesiastical and civil powers are not to be confounded. The Ecclesiastical power hath a peculiar commandment to preach the Gospel, and administer the Sacraments. Let it not by force enter into another charge; let it not turn worldly kingdoms from the right owners; let it not abrogate the Magistrate's laws; let it not withdraw from them lawful obedience; let it not hinder judgments touching any civil ordinances or contracts; let it not prescribe laws to the Magistrate, touching the form of a commonwealth; as Christ saith, "My kingdom is not of this world." John xviii. 36. Again, "Who made me a judge over you?" Luke xii. 14. And Paul saith, "Our conversation is in heaven." Phil. iii. 20. "The weapons of our warfare are not carnal, but mighty in God, to throw down imaginations," &c. 2 Cor. x. 4. Thus do our Divines discern and distinguish the duties of each power one from the other, and do warn all men to honour both powers, and to acknowledge both to be the good gift and blessing of God.

If so be that the Bishops have any power of the sword, they have it not as Bishops by the commandment of the Gospel, but by man's law given unto them of Kings and Emperors, for the civil government of their goods.* Yet this is a kind of function and charge, diverse from the Ministry of the Gospel.

Therefore, when as the question is touching the jurisdiction of Bishops, civil dominion must be distinguished from Ecclesiastical jurisdiction. Again, by the Gospel, (or, as they term it, by divine right,) Bishops, as they be Bishops, (that is, such as have the administration of the word and Sacraments committed to them,) have no jurisdiction at all, but only to forgive sin; also to know what is true doctrine, and to reject such doctrine as will not stand with the Gospel, and to debar from the communion of the Church such as are notoriously wicked, not by human force and violence, but by the word of God.† And herein of necessity the Churches ought by

* This do we also acknowledge to be most true: but we say, that it was neither lawful for the Princes to transfer this power unto Bishops, nor for the Bishops to take it when it was offered; because the Lord hath so distinguished these two, as he hath also severed them the one from the other. And the Apostle doth expressly forbid Ministers to entangle themselves in the things of this life: yea, and the Apostles themselves did cast off even the care of the alms from themselves unto the Deacons, that they might attend upon the word and prayers. Acts vi. 2—4.

† To wit, by the judgment and verdict of the Presbytery, lawfully gathered together, and not by the will and determination of any one man; as was noted before in the third observation upon the English Confession.

Divine right to perform obedience unto them;* according to the saying of Christ, "He that heareth you, heareth me." Luke x. 16. But when as they teach or determine any thing contrary to the Gospel, then have the Churches a commandment of God, which forbiddeth obedience to them: "Beware of false Prophets." Matt. vii. 15. "If an Angel from heaven preach any other Gospel, let him be accursed." Gal. i. 9. "We cannot do any thing against the truth, but for the truth." 2 Cor. xiii. 8. Also, "This power is given us to edify, and not to destroy." 2 Cor. xiii. 10. So do the Canons command; ii. *quæst.* 7. *Cap. Sacerdotes; and Cap. Oves.* And Augustine, in his *Treatise against Petilian's Epistle*, saith, 'Neither must we subscribe to Catholic Bishops, if they chance to err, or hold opinions which be against the Scriptures.'

If so be that they have any other power or jurisdiction, in hearing and understanding certain cases, as namely, of Matrimony and Tithes, &c. they hold it by man's law: † just as, when ordinary judges fail, Princes are constrained, will they, nill they, to minister justice to their subjects, for maintaining of peace.

And, a few lines after:—

So oft as we handle this place, by and by our adversaries cry out, that, the Bishops' authority being overthrown, there followeth disorder; that the people's behaviour cannot be ordered; that the common sort wax lusty and unbridled; and, in a word, that there followeth a hellish life, such a one as is drawn out by Euripides in this verse,—

Νομίμων ἀκούει δ' ἑὸν ἕτερος ἕτερος,

'no one hears from any one a word according to law.'

They complain also, that, when as some laws are abrogated, the common people taketh it as a pattern how to deal with all the rest;

* To wit, to the Ministers of the word, and to the Elders; and not to such alone as now, by the law of man, carry the name of Bishops, as proper and peculiar to themselves; which is common to all Pastors equally, as Jerome can testify.

† It seemeth the bond of marriage should be excepted; the knowledge whereof, by God's law, belongeth to the Pastors, to wit, in this respect, that it cannot be judged firm and sure, or void and frustrate, but by the word of God; according to that: "What God hath coupled, let no man put asunder." Matt. xix. 6. Touching which point, see the first observation upon the Former Confession of Helvetia, and the second upon the Confession of Wirtemberg, in the Eighteenth Section.

and so, shaking off the bonds and reins of discipline and order, they take an excessive liberty to themselves, which breedeth infinite offences, breaches between Princes, scattering of Churches, tumults, wars, and desolations. To conclude, they tell us here, what an enemy to mankind want of government is, and how many vices and calamities, arising out of this fountain, do overflow the whole life of man.

They advise, therefore, for the avoiding of these so great evils, to establish the authority of Bishops, to retain still the laws that have been in use before, and also to bear with the inconveniences (if there be any in them) in respect of the common weakness of men, and for quietness' sake to dissemble them: especially seeing there can no state or order be appointed, which is without all manner of faults. Here also they bring in that old saying, 'That an evil well couched, is not to be stirred.' They rehearse many examples, how great overthrows followed upon the removing of laws, and the change of the form of government, in the cities of Athens, Sparta, Rome, and divers others: and at Rome (they ask) how oft did the dissensions of the Consuls and the Tribunes stir up great civil wars?

But, though these senator-like declamations be very plausible, and incense the minds of many against us, yet they may be confuted by most true and substantial arguments. First, therefore, we desire that these our accusers would turn over the history of the Church from time to time, and that they would not think that those notable men, the Prophets and Apostles, were without common sense and reason, and so hard-hearted that they cared not for the peace and quiet of their country, or so barbarous and cruel that they made no great account of the discipline, laws, and good order of the kingdom. For those most wise, virtuous, and grave men, Isaiah, Jonas, Jeremiah, John Baptist, Christ,* Peter, James, and Paul, did both know what a great good is civil concord, and loved their country and countrymen, and also were grieved to behold the discords and renting asunder of those notable commonwealths. How often did Christ weep, when he spake of the discords and tumults of his nation, and the sacking of the city! Albeit, therefore, the Prophets and Apostles did very well know and greatly like of those civil duties; yet were they constrained by the commandment of God to war against the Devil's kingdom, to preach heavenly doctrine, to

* Though Christ would also be a Minister of the circumcission, yet we would not have him ranged in the same order with others, whether they be Prophets or Apostles.

collect a Church unto God, and to employ their service to the eternal salvation of a great number of men. These are the first laws that ever were given, and are to be preferred before all other : "Thou shalt have no other gods ; Thou shalt not take the name of God in vain." Exod. xx. 3 ; 7. And this, concerning the Son, "This is my beloved Son, hear him." Mark ix. 7. These laws must needs be obeyed ; the true doctrine of God, and his true worship, must needs be embraced and received ; and all errors, that tend to the dishonour of God, must be abhorred and forsaken, though all the world should break and fall down. No human thing must be preferred before God's commandment ; not our life, not our friends, not the concord and agreement of neighbours and countrymen.

Moses, a very wise man, and no doubt a politic man, layeth upon the tribe of Levi the charge of teaching ; and, knowing what great conflicts and dangers teachers shall meet withal, he forewarneth them of that, which he took to be most difficult of all other, and chargeth them that the defence of true doctrine be most dear unto them : for so he saith, "These shall keep thy word, and shall forget their parents, children, and brethren." Deut. xxxiii. 9. And hereof we have experience, that it is no small burden that is laid upon the teachers of the word. Our men are cruelly dealt with in many places. We ourselves are sore oppressed, and the discord of our country bringeth no small grief unto us. But, as was said before, the commandment of God concerning the embracing of the true doctrine of God, and renouncing of errors, must be preferred before these great inconveniences. We are not ignorant what wise men have written, of changing and altering laws. We remember well the saying of Plato, 'That as the manners of doting parents, so the customs and fashions of our country, though none of the wisest, are to be borne withal.' But these precepts have their bounds and limits, within which they must be restrained. Bondage without impiety may be borne ; but idolatry is not to be sanctioned, nor the light of the Gospel to be extinguished.

Again, why do our adversaries declaim of such a moderation unto us, when as they, in the mean while, murder the citizens and members of Christ ? They might easily establish peace, and maintain the authority of good order, if they would abolish superstition and unjust laws. But now they contend not for the safety of the Church, but for their own profits and pleasures. They would not have the idolatry of the mass, nor praying to the dead, spoken against ; because they cannot abide that their gain should decrease. They

defend wandering lusts, because the unmarried state is best for the keeping of their goods. These things are in all men's eyes. Therefore let them leave off their senator-like invectives, wherein, to use the old Poet's words,—

Σεμνοῖς λόγοισιν αἴσχροα μηχανώμενοι,

‘under a fair colour they seek to establish shameless facts.’

Hereto I adjoin also the other part of our defence, both true and unfeigned. We do not shake off government, to bring in disorder. We teach that the Ministry of the Gospel is most highly to be revered and obeyed in those things, which (according to the Gospel) do properly belong to that Ministry. And he is a wicked and an accursed wretch, that doth not with reverence entertain, as most beautiful, the feet of such as bring tidings of peace. Isa. lii. 7. And as for the civil power, which beareth the sword, it hath been highly commended and approved in our writings. Wherefore it is a vile slander that they object against us, that we be enemies of government.

Hitherto also belongeth the Last Section of this Article 7:—

They allege* against us also other sayings which command obedience; “Obey those that are set over you.” Heb. xiii. 17. How oft must we answer, that obedience is most necessary in such things, as belong properly to this Ministry ordained of God? For these sayings do not allot unto Bishops a kingdom beyond the Gospel. Christ gave them certain commandments, and those he will have us obey. Again he forbad that any new-found worship should be set up in the Church, and such he will not have us yield unto. There are certain bonds and limits affixed, within which both the Pastors' authority and our obedience must contain itself. But these limits do those Bishops most malapertly remove, who proudly challenge to themselves a triple power, whereby they establish most pernicious errors: to wit, a princely and supreme power of interpreting the Scriptures; secondly, a power of erecting new worship and service of God; thirdly, a sovereign power of making new laws. And thus they transform the Church into an human government. They imagine, forsooth, that, as the Prince, or highest judge in a realm, is to interpret the law, and as the Prince hath power to make new laws, so the Bishops must have a power in the

* The whole of the paragraph here ensuing is inserted in each Edition of the English, from the Appendix subjoined to the Latin Harmony.—EDITOR.

Church, not unlike that. And they cannot abide that the Church should be governed by the dumb writings (as they call them) of the Prophets and Apostles; which because sometime they scarce make the matter plain enough, which they do set down, the ambiguity breedeth dissensions and discords. Here therefore there must needs be (say they) a definitive voice of some Sovereign, or high judge, to interpret that which is doubtfully written: and except all be tied to stand to their interpretation, there will be no end of strife and controversies. Again, unless they may, according as times and occasions require, make laws, what a disorder would there follow? These things are set out with big words, and they carry a shew of probability in them, because they are in imitation of the civil government. And surely such conceits as these, have, in all ages, from the beginning of the world, hurt the Church greatly, and still will hurt it. The godly are therefore to be admonished, that they be not overtaken with these subtilties and flights. God will have his Church governed by his word, which Christ and his Apostles have left unto the Church; and he will have this his voice to sound in the Church by the mouths of his ministers. And though it do contain a wisdom that is far from reason's reach, yet the word of the Prophets and Apostles is sure, and not doubtful. Therefore Peter saith, "Ye do well in attending to the word of the Prophets, as to a light in the darkness." 2 Pet. i. 19. Besides, the Church hath the gift of interpretation, that is, the understanding of the heavenly doctrine: but that is not tied to the name or degree of Bishops; and therefore there is no power of interpreting, like to the power of a Prince, or highest judge. But those that are learned in the word of God, and born again by his Spirit, in what place soever they be, they assent unto the word of God, and understand the same, some more, some less. Men must therefore judge wisely of those huge bulwarks of the Papal power. Touching laws, to be made by the Bishops, Peter saith in a word, "Why do ye tempt God, laying a yoke on them?" &c. Acts xv. 16.

VIII.—FROM THE CONFESSION OF WIRTEMBERG.

Article 20. Of Order.

It is evident by the holy Scriptures, that all they which are indeed Christians, are consecrated in baptism by Christ, the Son of God, to be spiritual priests, and that they ought always to offer up to God spiritual sacrifices. Neither is it unknown, that Christ in his

Church hath instituted Ministers, who should preach his Gospel, and administer the Sacraments. Yet it is not to be permitted to every one, although he be a spiritual priest, to usurp a public Ministry in the Church, without a lawful calling. For Paul saith, "Let all things be done honestly and decently among you:" 1 Cor. xiv. 40. and again, "Lay hands suddenly on no man." 1 Tim. v. 22. Wherefore we do not account it an unprofitable thing, to prove, as it were by certain steps, the faith of them that are to be admitted to the public Ministry of the Gospel. And it seemeth not a little to further concord and unity, to keep a due order among the Ministers of the Church.

But the holy Scripture doth not teach us, that Christ hath instituted in his Church such Priests, as should be mediators between God and men, and pacify the wrath of God towards men by their sacrifices, and apply the merit of Christ to the quick and the dead, without the preaching of the Gospel, and administration of the Sacraments. For if we will speak of the great and true Mediator, "there is but one Mediator between God and men, Jesus Christ, the Son of God." 1 Tim. ii. 5. If we will speak of the mediator of prayer,* every godly man is made a mediator, each for other, through Jesus Christ; because their duty doth require that they should commend one another's welfare to God in their prayers: the which duty also then every one doth perform, when they say the Lord's prayer in faith. If we speak of the sacrifices which do purge our sins, and appease the wrath of God, then is there one only sacrifice, which doth purge us, and reconcile God unto us; to wit, the sacrifice of our Lord Jesus Christ, which was once made on the Cross. And as Christ doth die no more, death hath no more dominion over him, so this sacrifice of his shall never be made again; but "by his one oblation" (as it is written in the Epistle to the Hebrews) "he hath made perfect for ever those that be sanctified." Heb. x. 14. If we speak of the remembrance of this one sacrifice, and of the applying of the merit thereof; then the public Ministers of the Church, which do teach the Gospel publicly, and administer the Sacraments according to the institution of Christ, do not only make a true and right remembrance of this purging sacrifice, but do also apply, by their dispensation, the merit of this sacrifice to all those that do receive the Gospel and the Sacraments by faith.

Therefore we cannot see what use there is of those kind of

* See the observation upon the Confession of Saxony, in the First Section.

men in the Church, which are ordained for this purpose, that they may have authority to sacrifice for the quick and the dead. Paul, when as in his Epistles to the Corinthians (1 Cor. xii. 28.) and Ephesians (Ephes. iv. 11.) he rehearseth those offices and Ministries which are necessary to the edifying and preserving of the Church, he reckoneth Prophets, Apostles, Evangelists, Pastors, Teachers, and such like: but in this rehearsal he maketh no mention at all of private Priests, of which sort the world is now full. Neither is it like that he would have omitted this kind of Priests, if either Christ had appointed it, or if it had been profitable and necessary for the Church. And Paul writeth that "a Bishop ought to be apt to teach." 1 Tim. iii. 2. And Jerome teacheth that 'a Priest and a Bishop are all one.' Therefore it is evident, that, except an Elder be ordained in the Church to the Ministry of teaching, he cannot rightly take unto him, neither the name of an Elder,* nor the name of a Bishop.

IX.—FROM THE CONFESSION OF SUEVELAND.

Article 13. Of the Office, Dignity, and Power of Ecclesiastical Persons.

Touching the Ministry, and the dignity of the Ecclesiastical Order, we do thus teach: first, that there is no power in the Church, but that which tendeth to edifying; 2 Cor. x. 8. secondly, that we must not think otherwise of any man in this state, than Paul would have men to esteem either of himself, or of Peter, and Apollos, and others, "as of the servants of Christ, and the dispensers of the mysteries of God, in whom this is chiefly required, that they be faithful." 1 Cor. iv. 1, 2. For these be they which have the keys of the kingdom of God, and the power to bind and loose, and to remit or retain sins: yet that power is so limited, that they be nevertheless the Ministers of Christ; to whom alone the right and authority to open heaven, and forgive sins, doth properly pertain. "For neither he that planteth, nor he that watereth, is any thing, but God that giveth the increase." 1 Cor. iii. 7. "Neither is any man of himself fit to think any of those things as of himself; but if any man be found fit thereunto, he

* To wit, when question is of such Elders, as did attend upon the preaching of the word. For there was also another sort of Elders, whom the Apostle calleth Governments. 1 Cor. xii. 28.

hath it all of God:" 2 Cor. iii. 5. who giveth to whom it pleaseth him, to be the Ministers and Preachers of the New Testament; to wit, so far forth as he giveth them a mind faithfully to preach the meaning and understanding of the Gospel, and useth them hereunto, that men may be brought by a true faith to his new covenant of grace. Furthermore these be they, which do minister unto us not the dead letter, (that is, such a doctrine of truth, as pierceth no further than to human reason,) but the Spirit, which quickeneth, and doth so pierce into our spirit and soul, that it doth thoroughly persuade our heart of the truth. These are the true fellow-labourers of the Lord; 1 Cor. iii. 9. opening indeed heaven, and forgiving sins to those, to whom they declare the doctrine of faith, by means of the grace and Spirit of God. Whereupon Christ, sending out his Apostles to exercise this duty, he breathed upon them, saying, "Take ye the holy Ghost:" and furthermore he addeth, "Whose sins ye remit," &c. John xx. 22, 23.

Hence it is manifest, that the true and fit Ministers of the Church (such as be Bishops, Elders, anointed and consecrated) can do nothing but in respect of this, that they be sent of God. "For how shall they preach (saith Paul) except they be sent?" Rom. x. 15. that is, except they receive of God both a mind and power to preach the holy Gospel aright, and with fruit, and to feed the flock of Christ? and also, except they receive the Holy Ghost, who may work together with them, and persuade men's hearts? Other virtues wherewith these men must be endued, are rehearsed in 1 Tim. iii. Tit. i. Therefore they which are in this sort sent, anointed, consecrated, and qualified, they have an earnest care for the flock of Christ, and do labour faithfully in the word and doctrine, that they may feed the people more fruitfully: and these are acknowledged and accounted of our preachers for such Bishops, as the Scripture every where speaketh of; and every Christian ought to obey their commandments. But they which give themselves to other things, they place themselves in other men's seats, and do worthily take unto themselves other names. Yet notwithstanding, the life of any man is not so much to be blamed, as that therefore a Christian should refuse to hear him, if peradventure he teach something out of the chair of Moses or Christ (that is, either out of the Law of God, or out of the holy Gospel) that may serve for edification. They which bring a diverse or a strange voice, whatsoever they be, they are in no account or estimation with

the sheep of Christ. John x. 5. Yet they which have a secular power and sovereignty, they have it of God himself, howsoever they be called: therefore he would resist the ordinance of God, whosoever should oppose himself to that temporal government.*

These things do our Preachers teach, touching the authority of Ecclesiastical persons: so that they have great injury offered to them, in that they are blamed, as though they sought to bring the authority of Ecclesiastical Prelates to nothing; whereas they never forbad them that worldly government and authority which they have. But they have often wished, that they would come nearer to the Ecclesiastical commandments, and that either they themselves would instruct and faithfully feed the consciences of Christians out of the holy Gospel, or that, at the least wise, they would admit others hereunto, and ordain such as were more fit for this purpose. This is it, I say, that our Preachers have oftentimes requested of the Prelates themselves; so far have they been from opposing themselves at any time to their spiritual authority.

But whereas we either could not bear any longer the doctrine of certain Preachers, but, being driven thereunto by necessity, have placed others in their room; or else we have retained those also, which have renounced that Ecclesiastical superiority: we did it not for any other cause, but for that these did plainly and faithfully declare the voice of our Lord Jesus Christ, the other did mingle therewith man's inventions. For so often as the question is concerning the holy Gospel, and the doctrine of truth, Christians must wholly turn themselves to the Bishop of their souls, the Lord Jesus Christ, and not admit the voice of any stranger by any means. Wherein notwithstanding neither we, nor they do offer violence to any man: for Paul saith, "All things are yours, whether it be Paul, or Apollos, or Cephas, or the world, or life, or death, whether they be things present, or things to come, even all are yours, and ye Christ's, and Christ God's." 1 Cor. iii. 21—23. Therefore, seeing that Peter and Paul are ours, and we are not theirs, but Christ's; and that, after the same manner that Christ himself is his Father's, to wit, that in all things, which we are, or may be, we might live to him alone: and seeing furthermore that to this end we have power to use all things, (yea, even men themselves, of what sort soever they be,) as though they were our

* See before, the third observation upon the Confession of Augsburg: also after, in the Seventeenth Section, the third observation upon the same.

own, and ought not to suffer that any man, or any thing, should hinder us therein: no Ecclesiastical person may justly complain of us, or object to us, that we are not sufficiently obedient to them, or that we do derogate any thing from their authority; seeing that the thing itself doth witness, that we have attempted and done all those things according to the will of God, which we have undertaken against the will of Ecclesiastical persons. These therefore be those things which we teach, touching the office, dignity, and power of the Ministers of the Church, whom they call Spiritual: the which that we should credit, we are moved thereunto by those places of Scripture, which for the most part we have rehearsed before.*

THE TWELFTH SECTION.

OF TRUE AND FALSE SACRAMENTS IN GENERAL.

I.—FROM THE LATTER CONFESSION OF HELVETIA.

Chapter 19. Of the Sacraments of the Church of Christ.

God, even from the beginning, added unto the preaching of the word his Sacraments, or Sacramental signs, in his Church. And this doth the holy Scripture plainly testify. Sacraments be mystical symbols, or holy rites, or sacred actions, ordained of God himself, consisting of his word, of outward signs, and of things signified: whereby he keepeth in continual memory, and eftsoons recalleth to mind, in his Church, his great benefits bestowed upon man; and whereby he sealeth up his promises, and outwardly representeth, and, as it were, offereth unto our sight, those things which inwardly he performeth unto us, and therewithal strengtheneth and increaseth our faith through the working of God's Spirit in our hearts; lastly, whereby he doth separate us from all other people and religions, and consecrateth and bindeth us wholly unto himself, and giveth us to understand what he requireth of us.

* It may be right to state, that, in consequence of much confusion arising, in the old editions of the Translation, from an inattention to the terms used in the original, such corrections have been introduced into the present edition, that the words *Presbyter* and *Senior* are now uniformly rendered by *Elder*, and the word *Sacerdos* by *Priest*, throughout the whole Section.—EDITOR.

These Sacraments are either of the Old Church or of the New. The Sacraments of the Old were Circumcision, and the Pascal Lamb, which was offered up; under which name, reference is made to the sacrifices which were in use from the beginning of the world. The Sacraments of the New Church are Baptism and the Supper of the Lord. Some there are, which reckon seven Sacraments of the New Church. Of which number we grant that Repentance, Matrimony, and the Ordination of Ministers (we mean not the Popish, but the Apostolical Ordination) are very profitable ordinances of God, but no Sacraments. As for Confirmation and Extreme Unction, they are mere devices of men, which the Church may very well want, without any damage or discommodity at all: and therefore we have them not in our Churches, because there be certain things in them which we can by no means allow of. As for that merchandize which the Romish Prelates use in ministering their Sacraments, we utterly abhor it. The author and institutor of all Sacraments is not any man, but God alone: for men can by no means ordain Sacraments; because they belong to the worship of God, and it is not for man to appoint and prescribe a service of God, but to embrace and retain that which is taught unto him by the Lord. Besides, the Sacramental signs have God's promises annexed to them, which necessarily require faith: now faith stayeth itself only upon the word of God; and the word of God is resembled to writings or letters, the Sacraments to seals, which the Lord alone setteth to his own letters. And as the Lord is the author of the Sacraments, so he continually worketh in that Church, where they be rightly used; so that the faithful, when they receive them of the Ministers, do know that the Lord worketh in his own ordinance, and therefore they receive them as from the hand of God: and the Minister's faults (if there be any notorious in them) cannot hurt them, seeing they do acknowledge the goodness of the Sacraments to depend upon the ordinance of the Lord. For which cause they put a difference, in the administration of the Sacraments, between the Lord himself and his Minister; confessing that the substance of the Sacraments is given them of the Lord, and the outward signs by the Ministers of the Lord.

But the principal thing, which in all the Sacraments is offered of the Lord, and chiefly regarded of the godly of all ages, (which some have called the substance and matter of the Sacraments,) is Christ our Saviour: that only sacrifice, Heb. x. 12. and that Lamb of God slain, from the beginning of the world, Rev. xiii. 8. that rock also, of which all our fathers drank; 1 Cor. x. 4. by whom

all the elect are circumcised with the circumcision made without hands, through the Holy Spirit, Col. ii. 11, 12. and are washed from all their sins, Rev. i. 5. and are nourished with the very body and blood of Christ unto eternal life. John vi. 54.

Now, in respect of that which is the chief thing, and the very matter and substance of the Sacraments, the Sacraments of both the Testaments are equal. For Christ, the only Mediator and Saviour of the faithful, is the chief thing and substance in them both: one and the same God is author of them both: they were given unto both Churches, as signs and seals of the grace and promises of God; which should call to mind and renew the memory of God's great benefits to them, and should distinguish the faithful from all the religions in the world; lastly, which should be received spiritually by faith, and should bind the receivers unto the Church, and admonish them of their duty. In these, I say, and such like things, the Sacraments of both Churches be not unequal, although in the outward signs they be diverse.

And indeed we do yet put a greater difference between them: for ours are more firm and durable, as those which are not to be changed to the end of the world. Again, ours testify that the substance and promise is already fulfilled and performed in Christ, whereas the other did only signify that they should be fulfilled. And again, ours are more simple, and nothing so painful, nothing so sumptuous, nor so full of ceremonies. Moreover they belong to a greater people, that is dispersed through the face of the whole earth: and because they are more excellent, and do by the Spirit of God stir up in us a greater measure of faith, therefore a more plentiful measure of the Spirit doth follow them.

But now, since that Christ, the true Messiah, is exhibited unto us, and the abundance of grace is poured forth upon the people of the New Testament, the Sacraments of the Old Law are surely abrogated and ceased; and in their stead the Sacraments of the New Testament are placed: namely, for Circumcision, Baptism; and for the Pascal Lamb and Sacrifices, the Supper of the Lord.

And as in the Old Church the Sacraments consisted of the word, the sign, and the thing signified; so even at this day they are composed, as it were, of the same parts. For the word of God maketh them Sacraments, which before were none: for they are consecrated by the word, and declared to be sanctified by Him who first ordained them. To sanctify or consecrate a thing, is to dedicate it unto God, and unto holy uses; that is, to take it from

the common and ordinary use, and to appoint it to some holy use. For the signs that be in the Sacraments, are drawn from common use; things external and visible. As, in Baptism; the outward sign is the element of water, and that visible washing, which is done by the Minister. But the thing signified is regeneration,* and the cleansing from sins. Likewise, in the Lord's Supper; the outward sign is bread and wine, taken from things commonly used for meat and drink. But the thing signified is the body of Christ which was given, and his blood which was shed for us, and the communion of the body and blood of the Lord. Wherefore, the water, bread, and wine, considered in their own nature, and out of this holy use and institution of the Lord, are only that which they are called, and which we find them to be. But let the word of God be added to them, together with invocation upon His holy name, and the renewing of their first institution and sanctification, and then these signs are consecrated, and declared to be sanctified by Christ. For Christ's first institution and consecration of the Sacraments standeth yet in force in the Church of God, in such sort, that they which celebrate the Sacraments no otherwise than the Lord himself from the beginning hath appointed, have still, even to this day, the use and benefit of that first and most excellent consecration. And for this cause, in the administration of the Sacraments, the very words of Christ are repeated. And forasmuch as we learn out of the word of God, that these signs were appointed unto another end and use, than commonly they are used unto; therefore we teach, that they now, in this their holy use, do take upon them the names of things signified, and are not still called bare water, bread, or wine: but that the water is called "regeneration, and washing of the new birth;" Titus iii. 5. and the bread and wine "the body and blood of the Lord;" 1 Cor. x. 16. or the pledges and Sacraments of his body and blood. Not that the signs are turned into the things signified, or cease to be that which in their own nature they are, (for then they could not be Sacraments, which should consist only of the thing signified, and have no signs;) but therefore do the signs bear the names of the things, because they be mystical tokens of holy things, and because the signs and the things signified are sacramentally joined together: joined

* That is, the blood of Christ, by virtue whereof we are regenerated and washed from our sins. For, to speak properly, the thing signified by water is the blood; and by sprinkling, the washing from sins and regeneration is signified.

together, I say, or united by a mystical signification, and by the purpose and will of Him, who first instituted them. For the water, bread, and wine, are not common, but holy signs. And He that instituted water in Baptism, did not institute it with that mind and purpose, that the faithful should only be dipped in the water of Baptism; and he which commanded the bread to be eaten, and the wine to be drunk in the Supper, did not mean that the faithful should only receive bread and wine, without any further mystery, as they eat bread at home in their own houses: but that they should spiritually be partakers of the things signified, and by faith be truly purged from their sins, and be partakers of Christ also.

And therefore we cannot allow of them, which attribute the consecration of the Sacraments to I know not what syllables; to the rehearsal of certain words pronounced by him that is consecrated, and that hath an intent of consecrating; or to some other accidental things, which are not left unto us either by the word, or by the example, of Christ or his Apostles. We do also mislike the doctrine of those, that speak no otherwise of the Sacraments, than of common signs, not sanctified, nor effectual. We condemn them also, who, because of the invisible things, do despise the visible, and think the signs superfluous, because they do already enjoy the things themselves: such were the Messalians, as it is recorded. We do disallow their doctrine also, who teach that grace and the things signified are to be so tied to and included in the signs, that whosoever do outwardly receive the signs, must needs inwardly participate in the grace, and in the things signified, what manner of men soever they be.

Notwithstanding, as we esteem not the goodness of the Sacraments by the worthiness or unworthiness of the Ministers, so likewise we do not weigh them by the condition of the receivers. For we know that the goodness of the Sacraments doth depend upon the faithfulness, or truth, and the mere goodness of God. For even as God's word remaineth the true word of God; wherein not only bare words are uttered when it is preached, but therewithal the things signified by the words are offered of God, although the wicked and unbelievers hear and understand the words, yet enjoy not the things signified, because they receive them not by a true faith: even so, the Sacraments, consisting of the word, the signs, and the things signified, continue true and perfect Sacraments, not only because they be holy things, but also for that

God also offereth the things signified, howsoever the unbelievers receive not the things which are offered. This cometh to pass, not by any fault in God, the author and offerer of them; but by the fault of men, who do receive them without faith, and unlawfully: "whose unbelief cannot make the truth of God of none effect." Rom. iii. 3.

Now, forasmuch as, in the beginning, where we shewed what the Sacraments were, we did also by the way set down to what end they were ordained, it will not be necessary to trouble ourselves with repeating any thing which hath been already handled. Next therefore in order, it remaineth to speak severally of the Sacraments of the New Church.

II.—FROM THE FORMER CONFESSION OF HELVETIA.

Article 20. Of the Force and Efficacy of the Sacraments.

The signs, which in the Church of Christ be called Sacraments, are two: Baptism, and the Lord's Supper. These, being tokens of secret things, do not consist of bare signs, but of signs and things also. For in Baptism water is the sign, and the thing itself is regeneration,* and adoption among the people of God. In the Lord's Supper, bread and wine be the signs, but the thing is the communication of the body of Christ;† salvation purchased for us, and the remission of sins. These things are received by faith, as the signs be received with the corporal mouth; and the whole fruit of the Sacraments is in the thing itself. Whereupon we affirm that Sacraments are not only tokens of human fellowship, but also pledges of the grace of God, by which the Ministers do work together with the Lord, (to that end, which He doth promise, offer, and bring to pass;) yet so (as we said before of the Ministry of the word) that all the saving power is to be ascribed to the Lord alone.

Out of the Declaration of the same Confession:—Of Holy Symbols.

Sacraments are visible patterns, instituted by God, of the grace, good will, and promises of God towards us; sure testimonies, and holy remembrances, the which under earthly signs do represent unto us, and set before our eyes, heavenly gifts, and do withdraw the

* See the observation that went next before, upon the Latter Confession of Helvetia.

† That is, the body and blood of Christ, communicated to us spiritually by faith, to the remission of sins, and to eternal life.

mind from earthly to heavenly things. Moreover, they be tokens of Christian brotherhood and fellowship. Therefore a Sacrament is not only a sign; but it is made up of two things, to wit, of a visible or earthly sign, and of the thing signified, which is heavenly: the which two although they make but one Sacrament, yet it is one thing which is received with the body, another thing which the faithful mind, being taught by the Spirit of God, doth receive. For the signs, and the things signified by the signs, do cleave together only by a certain mystical mean, or, as others speak, by a Sacramental union: neither be they so made one, that one is made in its nature the other, or that one is contained in the other. For either of them (the which thing also holy Gelasius did acknowledge) doth keep its own propriety. Therefore the outward signs are not the self-same thing, substantially and naturally, which they do signify; neither do they give it of themselves, and by their own power, no more than the Minister doth: but the Lord useth the Minister, and the signs, and the word, to this end, that, of his mere grace, when and so much as pleaseth him, he may represent, declare, visibly shew,* and set before our eyes, his heavenly gifts; and all this according to his promise.

Now, as it doth derogate nothing from the Ministry of the word, when it is said, that the outward preaching of the word doth profit nothing, except the inward husbandman do give the increase; (for Paul saith, "He that planteth, and he that watereth, is nothing, but God that giveth the increase:" 1 Cor. iii. 7.) so he doth not make the Sacraments of no effect, which saith, that it is not they, but God himself who doth purge us: that is, which doth attribute the force of the Sacraments to the Creator. For Peter said, "Baptism doth save us:" but he addeth, "Not whereby the filth of the flesh is washed away, but in that a good conscience maketh answer unto God." 1 Pet. iii. 21. For as in other creatures, (as in the sun, the moon, the stars, fire, precious stones, herbs, and such like things,) which God doth use as instruments toward us, we ought not to put any confidence, nor to admire them as the causes of any benefit: so our trust ought not to rest in outward signs, nor the glory of God to be transferred unto them, as they be outward signs, (howbeit the Lord doth use their help toward us, and thus they be holy ordinances;) but through them our trust should rise to Him, who is both the author of the Sacraments, and the Creator of all things.

* Visibly shew; that is, shew by setting forth visible signs.

And seeing that the Sacraments are the institution and work of the Lord himself, the faithful do receive them, not as certain superfluous inventions of men, as if at the hand of men; but as his heavenly gifts, and that at the very hand of the Lord. For touching the word of the Gospel which he preached, the Apostle writeth thus: "When ye received of us the word, whereby ye learned God, ye did not receive it as the word of men, but, as it was indeed, as the word of God, who also worketh in you that believe." 1 Thess. ii. 13. The like reason is there of the Sacraments. Therefore, just as a little before we testified, that we do, and always did, receive these sentences and speeches of Scripture, touching the Ministry of the word,—The Minister doth convert, remit sins, open the eyes and hearts of men, give faith and the Spirit:* so, being well understood, we do acknowledge also these speeches touching the Sacraments,—The Minister through baptism doth regenerate, and wash away sins; he doth distribute and present the body and blood of the Lord. For Ananias said to Paul, "Arise, and be baptized; wash away thy sins, by calling on the name of Jesus." Acts xxii. 16. Also, Jesus took bread, gave it to his disciples, and said, "This is my body." Matt. xxvi. 26. And it is manifest, that the ancient Fathers did use such kind of speeches, because that by this means they would propound and commend more royally the gifts of God.

Moreover, seeing that the institution and work of the word and of the Sacraments proceedeth not from men, but from God; we do here reject the error of the Donatists and Anabaptists, who esteemed the holy gifts of God according to the worthiness or unworthiness of the Minister.

Now, in that heavenly gifts are represented unto us by earthly things, it cometh so to pass by a certain singular goodness of God, who by this mean would help our weakness. For the weakness of man's wit doth understand all things the better, if they be represented by visible things. Therefore the Lord would by Sacraments set before the eyes of mortal men his heavenly gifts, and his promises, as it were a lively picture on a sort of tablet: that is, those things, which are perceived by the mind, he hath delivered to us in sensible things.

Whence we do now gather, that the Sacraments do appertain

* To wit, as the instrumental outward cause, which the Holy Spirit useth, to work those things inwardly, which are preached to us outwardly.

to them which are in the Church. For profane men do scoff at our Sacraments, insomuch as they esteem them according to the external things only. But they which have faith, understand the mysteries of the Sacraments. And they which receive them in a true and lively faith, receive them with fruit. If they be received without faith, they do hurt: not that the good gifts of God do hurt of themselves; but that, being not perceived aright, they do hurt through our default.

Furthermore, the Sacraments are badges of the people of God. For by these we are gathered together into a holy company, and we profess our faith. For it hath pleased the Lord by this mean to gather his people to himself, and, as it were, to mark them with this sign, whereby also he might put every one in mind of his duty.

Now of this kind there be two Sacraments in the Church of Christ: Baptism, which is called the font of regeneration; Titus iii. 5. and the Supper of the Lord, which is called "the body and blood of the Lord," or, "the communion of the body and blood of the Lord." 1 Cor. x. 16. And now we will speak severally of them: for hitherto we have discoursed of the Sacraments in general, as before God we do believe; and wherein we hope that Luther will not think any thing wanting.

III.—FROM THE CONFESSION OF BASLE.

Art. 5. Sect. 2. The same Sacraments are used in the Church: to wit, Baptism, at our entrance into the Church; and the Supper of the Lord, in due time, when we are come to riper years, to testify our faith and brotherly charity,* as in Baptism was promised.

IV.—FROM THE CONFESSION OF BOHEMIA.

Chap. 11. Of Sacraments in general.

As touching the Sacraments, we teach that they be external, earthly, (as they which consist of elements,) and visible signs, consecrated by the word of God, and by his own mouth appointed hereunto, to signify and witness to us that self-same spiritual and invisible grace and truth, whereof they have the name, and which they are also sacramentally. These Sacraments no man either did,

* Hereunto add also the other ends and effects, which are more fully set forth in other Confessions.

or can institute, but the Lord and God himself, Christ Jesus, into whose hands the Father hath delivered all things. John xiii. 3. And he hath instituted and appointed them for great and salutary causes, and such as are necessary for his Church, and all those that believe: to wit, that, like as by the preaching of the word, so by the administration of the visible Sacraments, and by the mysteries thereof, faith might be helped and furthered; and that they might be an assured testimony and confirmation of the favourable and well-pleased will of God towards us; and that they might give witness to that truth which is signified by them, and might reach it out (as doth the word) to be apprehended by faith; and that the minds of the faithful, in the receiving of them, might by faith receive the grace and truth whereof they be witnesses; and applying it unto themselves, might make it their own, and confirm themselves therein; and, on the other side, by giving themselves to God, might consecrate, and, as it were, by an oath religiously bind themselves to serve Him alone, and, as it were, be bonded together among themselves, by the joining and knitting, as of one Spirit, so also of one body, Ephes. iv. 4. to wit, of the Church, and of the fellowship of the saints, and of love.

And according to these things, the Sacraments (as, in times past, Circumcision) may be called the holy covenants of God with his Church, and of the Church with God; Gen. xvii. 10. the ministrations of faith and love, by which the conjunction and union of God, and of Christ our Lord, with believing people, and theirs again with Christ, and that among themselves, is made and perfected, in one spiritual body of the Church: by which also, even as by the word, Christ and his Spirit do cause in the faithful, that is, in those that use them worthily, a precious participation of his excellent merit: neither doth he suffer them to be only bare and naked ministrations and ceremonies; but those things which they signify and witness outwardly, them doth he work inwardly to salvation, profitably and effectually; that is, he cleanseth, nourisheth, satisfieth, looseth, remitteth, and confirmeth.

They, therefore, which contemn these Sacraments, and through stubbornness will not suffer them to be of any force with themselves, and, making small account of them, do esteem them as trifles, or do otherwise abuse them, contrary to the institution, will, or commandment of Christ; all these do grievously sin against the author thereof, who hath instituted them, and make a very great hazard of their salvation.

But if any man would willingly use these Sacraments according to the institution of Christ, and yet cannot have opportunity, either entire,* or without deceit, so to do as he would; (as if peradventure one be taken and kept in prison, or hindered by sickness, or live in strange countries among the enemies of the truth :) such a man, in such a case, if he do wholly and truly believe the holy Gospel, may by that faith be saved, although he have not the use of the Sacraments. To which case appertains that worthy saying of Augustine, *upon John, Chap. xvi.* 'Believe, and thou hast eaten :' seeing that the Sacraments are not necessary to salvation, but only by the addition of a certain condition.

Also we teach this; that the Sacraments, of themselves, or by their own virtue, for the work wrought, or for the outward action alone, that is, for the bare participation, and perception, and use thereof, cannot give grace, nor a justifying or quickening faith, to any, which before was not inwardly quickened by the Holy Ghost, and which hath no good motions (as it is termed) within himself. I say, the Sacraments cannot give to any such either grace, or justifying and quickening faith; and therefore they cannot justify any man, nor inwardly quicken or regenerate any man's spirit: for faith must go before, whereby the Holy Ghost doth inwardly quicken and lighten man, and stir up or cause good motions in the heart. Without this faith, there is neither any justification nor salvation. Neither do the Sacraments, of or by themselves, help any whit hereunto, as in the holy Scripture manifest examples of this matter are found in many places: especially in Judas, who received the Sacrament of the Lord Christ himself, John xiii. 26. and did also execute the function of a Preacher, Mark iii. 14; 19. and yet he ceased not to remain a devil, an hypocrite, and the lost son; neither was he made better by the Sacrament, or by the use thereof, neither did this profit him any thing to salvation: also in Ananias and his wife, Act. v. 1—11. who had been baptized of the Apostles, and had also without doubt received the Lord's Supper; and yet notwithstanding they did continue in their wickedness, injustice, and lies against the Holy Ghost, while the Sacraments did neither take away their wickedness, nor give them the saving or justifying faith, which maketh the heart the better by repenting, and presenteth it to God an upright and obedient heart, and doth appease the conscience. Therefore the Sacra-

* Entire, that is, lawful liberty, such as doth agree with Christ his institution.

ments did not bestow this conscience and faith itself upon them : even as Circumcision, and the sacrifices of the Old Testament, did not give a lively and justifying faith, without the which faith those things availed nothing to eternal salvation or justification.

And so doth St. Paul speak of all these things in his Epistle to the Romans, and bringeth in the example of Abraham, and doth witness that he had faith and righteousness, which is available with God, before that he was circumcised. Rom. iv. 10, 11. In like sort he writeth of the people of Israel, "that they also were baptized, and that they all did eat one and the same spiritual meat, and did all drink one and the same spiritual drink : but with many of them God was not pleased." 1 Cor. x. 3—5. And therefore, even in the abundance of all these things, they were thought unworthy to be received, and were rejected of God. For if a dead man, or one that is unworthy, do come to the Sacraments, certainly they do not give him life and worthiness : but he that is such an one, doth load himself with a far greater burthen of fault and sin, seeing that he is unworthy. The which thing the Apostle doth expressly declare in the doctrine touching the Supper of the Lord, where he saith, "Whosoever doth eat of this bread, or drink of this cup of the Lord, unworthily, he is guilty of the body and blood of the Lord : also he doth eat and drink judgment to himself." 1 Cor. xi. 27 ; 29.

Lastly, this also must be known ; that the verity of the Sacraments doth never fail them, so that they should become not effectual at any time : but, in the institution of Christ, they do always exercise their virtue and efficacy,* in witnessing, sealing, confirming, unto the worthy receivers, present grace and salvation ; but unto the unworthy, their fault and condemnation, whether they be administered by a good and honest Priest, or by a close sinner. For so long as the overthwartness of such wicked hypocrites is not

* This must warily be understood. For properly the Sacraments do witness, seal, or confirm no other things, but grace and salvation. The condemnation of such as use them unworthily, doth not flow from any virtue or power of the Sacraments, which doth avail only to salvation ; but wholly from the fault of the unworthy themselves, whereby it cometh to pass (and that by an accident) that whilst they receive the signs alone, and that unworthily, they deprive themselves of the Sacraments : and yet for all that, they cease not, on God's behalf, to be perfect Sacraments, whether they be given to the worthy, or to the unworthy. Touching which point, look after, in the Fourteenth Section, the first and second observations upon the Confession of Augsbург.

as yet publicly known, neither the punishment, more gentle or severe, of Ecclesiastical Discipline, nor even excommunication, hath been put in force against those which have behaved themselves more stubbornly; those Sacraments which they do administer, may be received of them, if so be that they do administer them according to the will, mind, and institution of Christ: the which thing also the Constitutions of the ancient Church do confirm. For the virtue and efficacy of the Sacraments doth neither consist in him, nor depend on him, who doth either administer them, whosoever he be, or doth receive them; but it consisteth in the institution, and in the commandment that was most absolute and mighty in authority, and in the word of the author of the Sacraments, to wit, of our Lord Jesus Christ: on which one thing they do rely, and have from thence whatsoever they are able to do. Nevertheless, the Ministers must thoroughly look to it, and take good heed, lest, whilst by their labour they be serviceable to others, "they themselves become reprobates, or worthy to be rejected:" 1 Cor. ix. 27, and also, lest "they give holy things to dogs, or cast pearls before swine." Matt. vii. 6. Also the people must endeavour by all means to take heed, that they do not in any case receive the Sacraments with the scandal or offence of the Church, and the proper danger of the salvation of their souls; that is, to their own fault and judgment: whereof we made mention before.

V.—FROM THE CONFESSION OF FRANCE.

Art. 34. We believe that there be Sacraments adjoined to the word, for the more ample confirmation thereof; to wit, that they may be pledges and tokens of the grace of God, whereby our weak and rude faith may be helped. For we confess that these outward signs be such, that God, by the power of his Holy Spirit, doth work by them, that nothing may be there represented to us in vain. Yet we think that the whole substance and truth of them is in Christ Jesus; from whom if they be separated, they be nothing else but vain shadows and smoke.

Also, Art. 35. We acknowledge that there be only two Sacraments, common to the whole Church, &c. (That which followeth, pertaineth to the Thirteenth Section.)

VI.—FROM THE CONFESSION OF ENGLAND.

Art. 10. Moreover we allow the Sacraments of the Church, that is to say, certain holy signs and ceremonies, which Christ would we

should use; that by them he might set before our eyes the mysteries of our salvation, and might more strongly confirm the faith which we have in his blood, and might seal his grace in our hearts. And these Sacraments, we, together with Tertullian, Origen, Ambrose, Augustine, Jerome, Chrysostom, Basil, Dionysius, and other Catholic Fathers, do call Figures, Signs, Types, Badges, Copies, Forms, Seals, Signets, Similitudes, Patterns, Representations, Remembrances, and Memories; nor do we make doubt, together with the same Doctors, to say that these be certain Visible Words, Seals of Righteousness, and Tokens of Grace. And we do expressly pronounce, that in the Lord's Supper there is truly given unto the believing, the body and blood of the Lord, the flesh of the Son of God which quickeneth our souls, the meat that cometh from above, the food of immortality, of grace, truth, and life; and that the same Supper is the communion of the body and blood of Christ, by the partaking whereof we be revived, strengthened, and fed unto immortality; and whereby we are joined, united, and incorporated into Christ, that we may abide in Him and He in us.

And, in the beginning of Art. 11. Sect. 1. Besides this, we acknowledge, that there be two Sacraments, which, we judge, properly ought to be called by this name: that is to say, Baptism, and the Eucharist. For thus many we see were delivered and sanctified by Christ, and well allowed of the old Fathers, Ambrose, Augustine, and such others.

VII.—FROM THE CONFESSION OF SCOTLAND.

Article 21. Of the Sacraments.

As the fathers under the law, besides the verity of the sacrifices, had two chief Sacraments, to wit, Circumcision, and the Passover; (the despisers and contemners whereof were not reputed for God's people; Gen. xvii. 14. Numb. ix. 13.) so we acknowledge and confess, that we, now in the time of the Gospel, have two chief Sacraments only, instituted by the Lord Jesus, and commanded to be used of all those that will be reputed members of his body; to wit, Baptism, and the Supper, or Table, of the Lord Jesus, called the Communion of his body and his blood. And these Sacraments, as well of the Old, as of the New Testament, now instituted of God, not only do make a visible difference betwixt his people and those that were without his league, but also do exercise the faith of his children, and, by participation of the same Sacraments, do seal in their hearts the assurance of his promise, and of that most blessed

conjunction, union, and society, which the elect have with their head Christ Jesus. And thus we utterly condemn the vanity of those, that affirm Sacraments to be nothing else but naked and bare signs. No; we assuredly believe, that by Baptism we are ingrafted into Christ Jesus, to be made partakers of his justice, by which our sins are covered, and remitted: and also that in the Supper, rightly used, Christ Jesus is so joined with us, that he becometh the very nourishment and food of our souls. *And, a little further on:—*But all this we say cometh of true faith, which apprehendeth Christ Jesus, who only maketh his Sacraments effectual unto us. And therefore whosoever slandereth us, as that we affirm or believe Sacraments to be only naked and bare signs, doth injury unto us, and speaketh against the manifest truth. But this liberally and frankly we confess, that we make distinction betwixt Christ Jesus in his eternal substance, and betwixt the elements in the sacramental signs. So that we will neither worship the signs, in place of that which is signified by them, neither yet do we despise, and interpret them as unprofitable and vain; but do use them with all reverence, examining ourselves diligently before that so we do: because we are assured by the mouth of the Apostle, that “such as eat of that bread, and drink of that cup unworthily, are guilty of the body and blood of Christ Jesus.” 1 Cor. xi. 28, 29.

Article 22. Of the right Administration of the Sacraments.

That Sacraments be rightly ministered, we judge two things requisite: the one, that they be ministered by lawful Ministers, whom we affirm to be only they, that are appointed to the preaching of the word, into whose mouths God hath put some Sermon of exhortation, they being men lawfully chosen thereto by some Church: the other, that they be ministered in such elements, and in such sort, as God hath appointed: else we affirm that they cease to be right Sacraments of Christ Jesus. And therefore it is that we fly the society of the Papistical Church, in participation of their Sacraments; first, because their Ministers are no Ministers of Christ Jesus, (yea, this is more horrible, they suffer women, whom the Holy Ghost will not suffer to teach in the Congregation, to baptize;) and secondly, because they have so adulterated both the one Sacrament and the other with their own inventions, that no part of Christ's action abideth in the original purity. For oil, salt, and spittle, and such like in Baptism, are but men's inventions; adoration, veneration, bearing through streets and towns, and keeping of

bread in boxes or boists, are profanation of Christ's Sacraments, and no use of the same. For Christ Jesus said, "Take eat, &c. Do ye this in remembrance of me." Matt. xxvi. 26. By which words and charge, he sanctified bread and wine to be the Sacrament of his holy body and blood, to the end that the one should be eaten, and that all should drink of the other, and not that they should be kept, to be worshipped and honoured as God, as the Papists have done heretofore: who also have committed sacrilege, stealing from the people the one part of the Sacrament, to wit, the blessed cup.

Moreover, that the Sacraments be rightly used, it is required that the end and cause for which Sacraments were instituted, be understood and observed, as well of the Minister, as by the receivers. For if the opinion be changed in the receiver, the right use ceaseth; which is most evident, by the rejection of the sacrifices: as also, if the teacher plainly teach false doctrine, which were odious and abominable before God, (albeit they were his own ordinances,) because that wicked men use them to another end than God hath ordained. The same we affirm of the Sacraments in the Papistical Church; in which we affirm the whole action of the Lord Jesus to be adulterated, as well in the external form, as in the end and opinion. What Christ Jesus did, and commanded to be done, is evident, by the Evangelists and by St. Paul: what the Priest doth at his altar, we need not to rehearse. The end and cause of Christ's institution, and why the self-same should be used, is expressed in these words: "Do ye this in remembrance of me; as oft as ye shall eat of this bread, and drink of this cup, ye shall shew forth," that is, extol, preach, magnify, and praise, "the Lord's death, till he come." 1 Cor. xi. 25, 26. But to what end, and in what opinion, the Priests say their Mass, let the words of the same, their own doctors and writings, witness: to wit, that they, as Mediators betwixt Christ and his Church, do offer unto God the Father a sacrifice propitiatory for the sins of the quick and the dead: which doctrines, blasphemous to Christ Jesus, and making derogation to the sufficiency of his only sacrifice, once offered for purgation of all those that shall be sanctified, Heb. x. 14. we utterly abhor, detest, and renounce.

Article 23. To whom Sacraments appertain.

We confess and acknowledge, that Baptism appertaineth as well to the infants of the faithful, as unto them that be of age and discretion. And so we condemn the error of the Anabaptists, who

deny Baptism to appertain to children before they have faith and understanding. But the Supper of the Lord we confess to appertain to such only, as be of the household of faith, and can try and examine themselves as well in their faith, as in their duty towards their neighbours. Such as eat and drink at that holy Table without faith, or being at dissension with their brethren, do eat unworthily : 1 Cor. xi. 28, 29. and therefore it is, that, in our Church, our Ministers take public and particular examination of the knowledge and conversation of such as are to be admitted to the Table of the Lord Jesus.

VIII.—FROM THE CONFESSION OF BELGIA.

Art. 33. We believe that God, having regard to our dulness and infirmity, did institute Sacraments for us, that by them his promises might be sealed to us, and that they might be most certain pledges of his heavenly love towards us, and of his gifts bestowed upon us, for the cherishing and sustaining of our faith. These Sacraments he added to the word of the Gospel, that he might more lively set before our external senses both those things which he declareth unto us in his word, and those things also which he worketh inwardly in our hearts ; and to confirm more and more in us that salvation, which he vouchsafeth to communicate unto us. For the Sacraments are visible signs and tokens of internal and invisible things ; by the which, as by certain means, God himself worketh within us, through the power of the Holy Ghost. Therefore they be not vain or idle signs, neither yet ordained of God to deceive or frustrate us of our hope. For the truth of our Sacraments is Jesus Christ, without whom they are of no value. Moreover, that number of Sacraments sufficeth us, which Christ himself, our true and only Teacher, hath instituted : and those are only two ; to wit, the Sacrament of Baptism, and the Sacrament of the Holy Supper of our Lord and Saviour Jesus Christ.

IX.—FROM THE CONFESSION OF AUGSBURG.

Art. 8. Seeing that in this life many evil men and hypocrites are mingled with the Church, and have fellowship with it in the outward signs and pledges ; the Sacraments administered by such as are evil, may lawfully be used, according to the saying of Christ : “ The Scribes and Pharisees sit in Moses’ chair, &c.” Matt. xxiii. 2. For the Sacraments, and the word of God, are effectual, by reason of the institution and commandment of Christ, though they be delivered by

wicked and evil men. They condemn the Donatists and such like, who said it was not lawful for the people to use the ministry of evil men in the Church, and held opinion that the ministry of evil men was quite without fruit and effect.

The beginning of this 8th Article is elsewhere thus set down:—

Though the Church, to speak properly, be a congregation of saints and true believers, yet, seeing that in this life many hypocrites and evil men be mingled with it, it is a lawful thing to use the Sacraments, ministered by the hands of evil men, &c.

Art. 13. Touching the use of the Sacraments they teach, that they were instituted, not so much to be notes of profession amongst men, as to be signs and pledges of God's good will towards us, set before the eyes, to stir up and confirm faith in them which use them. Therefore we must use Sacraments so, as we must join faith with them; which may believe the promises that are offered and declared unto us by the Sacraments. By this faith we receive both the grace promised, which is represented by the Sacraments, and also the Holy Ghost. Therefore they condemn that Pharisaical opinion of the Papists, which suppresseth the doctrine of faith, and doth not teach that faith, which believeth that grace is freely given us for Christ's sake, is necessary in the use of the Sacraments; but imagineth that men are just, by the very use of the Sacraments, even for the work done, and that without any good affection of them that use it.

This Article we find thus in another Edition:—

Concerning the use of the Sacraments, they teach that they were ordained, not so much to be marks and badges of profession amongst men, as that they should be signs or testimonies of the will of God towards us, set forth unto us, to stir up and confirm faith in such as use them. Whereupon they condemn those that teach, that the Sacraments do justify by the work done, and do not teach that faith to believe remission of sins is requisite in the use of Sacraments.

X.—FROM THE CONFESSION OF SAXONY.

Article 12. Of the Sacraments.

The Church also is discerned from other nations, by certain rites and ceremonies instituted of God, and usually called Sacraments;

as are Baptism, and the Lord's Supper: which, notwithstanding, are not only signs of a profession, but much more (as the ancient Fathers said) signs of grace; that is, they be ceremonies added to the promise of the Gospel touching grace, that is, touching the free remission of sins, and touching reconciliation, and the whole benefit of our redemption: the which are so instituted, that every man should use them, because they be pledges and testimonies, which declare that the benefits promised in the Gospel do appertain to every one. For the voice of the Gospel is general: and this use doth bear witness that this voice doth appertain to every one which useth the Sacraments.

XI.—FROM THE CONFESSION OF WIRTEMBERG.

Article 9. Of the Sacraments.

The word Sacrament, as also the word Mystery, (which interpreters do expound Sacrament,) is very large. But because some have thought it good to restrain it to the number of seven Sacraments, we will briefly run over every one, that we may shew what we find wanting in the doctrine that some have broached, and what may seem to be repugnant to the meaning of that Church, which is indeed Catholic or Orthodox.

XII.—FROM THE CONFESSION OF SUEVELAND.

Article 16. Of the Sacraments.

Seeing that the Church of Christ doth live here in the flesh, (howbeit not according to the flesh,) it pleased the Lord also to teach, admonish, and exhort it by the outward word. And that this might be done the more commodiously, he would also have his people to maintain an external society among themselves. For which cause he hath given unto them holy signs, among which these are the chiefest, Baptism, and the Lord's Supper: the which we do not only think, therefore, to have had the name of Sacraments among the Fathers, because they are visible signs of invisible grace, (as St. Augustine doth define them;) but also for that reason, because that by them we do consecrate ourselves unto Christ, and do bind ourselves, as it were, by the oath or Sacrament of faith.

THE THIRTEENTH SECTION.

OF THE SACRAMENT OF HOLY BAPTISM

I.—FROM THE LATTER CONFESSION OF HELVETIA.

Chapter 20. Of Holy Baptism.

Baptism was instituted and consecrated by God; and the first that baptized was John, who dipped Christ in the water in Jordan. From him it came to the Apostles, who also did baptize with water. The Lord in plain words commanded them, “to preach the Gospel, and to baptize in the name of the Father, the Son, and the Holy Ghost.” Matt. xxviii. 19. And Peter also, when divers demanded of him, what they ought to do, said to them, in the Acts, “Let every one of you be baptized in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.” Acts ii. 38. Whereupon Baptism is called of some a sign of initiation for God’s people, as that whereby the elected of God are consecrated unto God.

There is but one Baptism in the Church of God: for it is sufficient to be once baptized or consecrated unto God. For Baptism once received doth continue all a man’s life, and is a perpetual sealing of our adoption unto us. For to be baptized in the name of Christ, is to be enrolled, entered, and received into the covenant, and family, and so into the inheritance of the sons of God; yea, and in this life to be called after the name of God, that is to say, to be called a son of God; to be purged also from the filthiness of sins, and to be endued with the manifold grace of God, for to lead a new and innocent life. Baptism therefore doth call to mind, and keep in remembrance, the great benefit of God performed to mankind. For we are all born in the pollution of sin, and are the sons of wrath. But God, who is rich in mercy, doth freely purge us from our sins by the blood of his Son, and in Him doth adopt us to be his sons, and by an holy covenant doth join us to himself, and doth enrich us with divers gifts, that we might live a new life. All these things are sealed up unto us in Baptism. For inwardly we are regenerated, purified, and renewed of God through the Holy Spirit: and outwardly we receive the sealing of most notable gifts, by the water; by which also those great benefits are represented, and, as it were, set before our eyes to be looked upon. And therefore are we baptized, that is, washed and sprinkled with visible

water. For the water maketh clean that which is filthy, and refresheth and coolth the bodies that fail and faint. And the grace of God dealeth in like manner with the soul; and that invisibly, and spiritually.

Moreover by the Sacrament of Baptism God doth separate us from all other religions and nations, and doth consecrate us a peculiar people to himself. We therefore, by being baptized, do confess our faith, and are bound to give unto God obedience, mortification of the flesh, and newness of life; yea, and we are billed soldiers for the holy warfare of Christ, that all our life long we should fight against the world, Satan, and our own flesh. Moreover, we are baptized into one body of the Church, that we might well agree with all the members of the Church in the same religion and mutual duties.

We believe that of all other is the most perfect form* of Baptism, wherein Christ was baptized, and which the rest of the Apostles did use in Baptism. Those things, therefore, which by man's device were added afterwards, and used in the Church, we think them nothing necessary † to the perfection of Baptism. Of which kind is exorcism, and the use of lights, oil, salt, spittle, and such other things; as, namely, that baptism is twice every year consecrated with divers ceremonies. For we believe that the Baptism of the Church, which is but one, was sanctified in God's first institution of it, and is consecrated by the word, and is now of full force, by and for the first blessing of God upon it.

We teach that Baptism should not be ministered in the Church by women or midwives. For Paul secludeth women from Ecclesiastical callings: but Baptism belongeth to Ecclesiastical offices. We condemn the Anabaptists, who deny that young infants, born of faithful parents, are to be baptized. For, according to the doctrine of the Gospel, "theirs is the kingdom of God:" Luke xviii. 16. and they are written in the covenant of God. Acts iii. 25. Why then should not the sign of the covenant be given to them? Why should they not be consecrated by holy Baptism, who are God's

* Understand, by form, the external ceremony; whether it be of dipping or of sprinkling.

† Yea, we have utterly rejected some of them, as mere superstitious; some, as being manifestly brought by the negligence of Bishops, from the Baptism of those which be of age, unto the baptism of infants; and some, to be short, as altogether unprofitable: as it is clearly expounded in the Confession of Wirtemberg.

peculiar people, and in the Church of God? We condemn also the Anabaptists in the rest of their opinions, which they peculiarly do hold against the word of God. We therefore are not Anabaptists, neither do we agree with them in any point that is theirs.

II.—FROM THE FORMER CONFESSION OF HELVETIA.

Article 21. Of Baptism.

Baptism, according to the institution of the Lord, is the font of regeneration, the which the Lord doth give to his chosen in a visible sign, by the ministry of the Church, in such sort as we have declared before. In which holy font we do therefore dip our infants, because that it is not lawful for us to reject them from the company of the people of God, which are born of us, (who are the people of God,) and all but pointed out by the voice of God; especially seeing that we ought godly to presume of their election.

Out of the Declaration of the same Confession, sent unto Luther:—

Of Baptism.

Baptism is a Sacrament, wherein the Lord by a visible sign doth testify his grace unto us; whereby he doth regenerate us, and cleanse us from our sins, and also receive us to be his people, that we may live to Christ, die to the old Adam, and be partakers of the good things of Christ. For we all are born sinners; whereupon we have need of regeneration, and the purging of our sins, which cometh to pass by the free mercy of God; whereby also we are received into the covenant, that, being buried into his death, we may rise again in newness of life: the which thing is taught more at large in the Apostles' writings. But the goodness of God doth indeed give unto us these heavenly gifts, and also useth a sign hereunto, that it may declare these things unto us, and, by pouring them into our senses, may allure us to more excellent things; that so the whole glory may be to God, and yet the holy institution of the sign may not be made frustrate. For it is most truly said, "Baptism doth save us:" but it is added of Peter, "Not that which washeth away the filth of the body." 1 Pet. iii. 21. And the Baptist saith, "I indeed do baptise you with water, but he (that is, Christ) shall baptize you with the Holy Ghost, and with fire." Matt. iii. 11. Whereunto the holy Council of Nice having respect, did say, 'Our Baptism is to be considered, not with sensible eyes, but with the eyes of the mind.'

Also, Baptism is a badge : for it serveth to our confession. For this we do plainly confess in the Church, that we, together with our children and all our family, do profess the Christian religion, that we are the members of that body whereof Christ is the Head, to whom we have given our names, being received of him into the number of those soldiers, who, by the good guiding of Christ, do through all their life exercise a warfare against the world, Satan, and the flesh.

Hitherto also appertaineth Article 5, Section 2, of the Confession of Basle ; which was placed above in the Twelfth Section.

III.—FROM THE CONFESSION OF BOHEMIA.

Chapter 12. Of Holy Baptism.

Touching holy Baptism it is taught, that men must believe and profess, that this is a Sacrament, or wholesome ministry, of the New Testament, instituted of Christ the Lord, concerning which the faithful Ministers have in charge, that by the administration hereof they benefit the holy Church. This Sacrament consisteth of an outward washing, that is done with water, with calling on the name of the Holy Trinity ; that of the element and the word there may arise, and be jointly made withal, a Sacrament. *August. Homil. in Johan. cap. xiii.* And that washing is used both to signify, and to witness, a spiritual washing and inward cleansing of the Holy Ghost from the disease of hereditary sin, and from other sins, the guilt of which is here forgiven and taken away ; and to the attaining of a new manner of birth, or regeneration : whereupon it is called the Sacrament of the new birth, that is, of regeneration, or a washing with water in the word of life. Acts ii. 38. and xxii. 16. For we believe that whatsoever by Baptism, as by a Sacrament added to the word of the Gospel, is in the outward ceremony signified and witnessed, all that doth the Lord God work and perform inwardly : that is, that he washeth away sin, Tit. iii. 5. begetteth a man again, and bestoweth salvation upon him, John iii. 5. and, through the washing of water, cleanseth by the word the society of his Church, Eph. v. 26. clotheth and apparelleth it with his Son, Gal. iii. 27. burieth and taketh away sin, Rom. vi. 4. and giveth testimony to, and sealeth the peace of, a good conscience. 1 Pet. iii. 21. For Baptism is not a washing away of the outward filth of the flesh, but the stipulation or promise that a good conscience maketh unto God. For the bestowing of these excellent fruits was holy

Baptism given and granted to the Church; which the faithful shepherds of souls ought to administer, and which the faithful people of Christ, touching the receiving thereof, ought to use lawfully, but once only: yet, in deed and truth, throughout their whole life.

And although Baptism in the Primitive Church was for the most part ministered to such, as were well grown and of discretion, after a Confession of Faith made by them, according to Christ's commandment: yet this is taught, that young children also, who are reckoned in the number of God's people, in like sort are by this Ministry to be benefited toward the attaining of salvation, that they likewise may be consecrated and dedicated to Christ, according to this commandment, when he saith, "Suffer ye the little ones to come to me, and forbid them not: because unto such belongeth the kingdom of God." Matt. xix. 14. Therefore according to the word of the Lord, and many other testimonies, and other promises made to this beloved age of children; especially when as also there is extant an example of that ancient ministry ordained of God, to wit, Circumcision, which, by reason of the covenant, belonged not only to those of discretion, but therewithal also to young children: Gen. xvii. 10. for these causes do our Ministers, without any doubt, and boldly, baptize children in the name of the Holy Trinity, applying unto them a sign of most effectual virtue, and a most sure attestation of that thing, which, by Christ's own words, is assigned to this age, and is imparted unto it. For so Christ in general, and without exception, giveth in charge, not touching some, but touching all, "Teach ye all nations, and baptize them, in the name of the Father, the Son, and the Holy Ghost." Matt. xxviii. 19. And so over children this most holy name is invoked, in which alone there is salvation. Acts iv. 12.

This is further also taught, that they who are once lawfully and truly baptized, when they come to years, ought to do their endeavour, that they may learn to acknowledge and understand what holy Baptism is, and therewithal the Catholic and Christian faith, (without which Baptism availeth nothing;) to the end that afterward, when they do desire to be partakers of the Lord his Supper, they may with their own mouths, and of their own accord, make profession of their faith, and may renew their sanctification, by which they were consecrated to the Lord. And such, that is, those which are thus instructed, our Ministers receive unto this covenant of holy

Baptism, and by the laying on of hands * do testify to them the grace that is contained in Baptism, to strengthen them to the warfare of faith: and so after a convenient and godly manner, and with use of pure ceremonies, and such as are profitable to edifying, they bring them to the sacrament of the Lord's Supper, without any reiteration of Baptism; as there are evident tokens and examples to be seen of this matter in the Primitive Church, which is the true and best mistress of posterity, and which, going before, leadeth us the way. For if so be that a man should even after a true manner enjoy the Baptism of Christ, and should by means hereof be buried with Christ into his death to newness of life; Rom. vi. 4. if afterward, his life being prolonged, he should not, according to the doctrine of the holy Gospel, shew forth a true and lively faith in Jesus Christ, brotherly love towards all those that are consecrated to the Lord, and so should lead a life unworthy of his place or calling, and of God and his neighbour, and should not in Baptism conceive a lively hope of life everlasting; such a one should assuredly give certain testimony of himself, that he had in vain received grace in holy Baptism, wherein the name of the Holy Trinity was invoked over him: the which thing God the Lord, as his word declareth, suffereth by no means to escape unrevenged or unpunished. Exod. xx. 7.

IV.—FROM THE CONFESSION OF FRANCE.

Art. 35. We acknowledge that there be two only Sacraments common to the whole Church. Whereof the first is Baptism: the which is given to us to testify our adoption; because that therein we are ingrafted into Christ's body, that, being washed in his blood, we may also be renewed to holiness of life by his Spirit. This also we say; that although we are baptized but once, yet the fruit of baptism doth pertain to the whole course of our life: that this promise, to wit, that Christ will be always unto us sanctification, and justification, may be sealed up in us with a sure and firm seal. Further-

* This whole ceremony is profitably kept in the Churches of Bohemia, not as a point of doctrine, but as a part of Ecclesiastical discipline, without any prejudice to the liberty of other Churches; seeing that it is nowhere commanded in the writings of the Apostles. Neither doth this Confession therefore approve Papistical Confirmation, which they do falsely call a Sacrament. But that which is added, that they which are thus baptized are received into the covenant of Baptism, it is well expounded a little after, to wit, so far forth as that grace which they received in Baptism, is by this mean made manifest to the Church, and to them that are baptized.

more, although Baptism be a Sacrament of faith and repentance, yet, seeing that, together with the parents, God doth account their posterity also to be of the Church, we affirm, that infants, being born of holy parents, are by the authority of Christ to be baptized.

Also, from Art. 38. We say therefore that the element of water, be it never so frail, doth notwithstanding truly witness or confirm unto us the inward washing of our souls in the blood of Jesus Christ, by the virtue and efficacy of the Holy Ghost.

V.—FROM THE CONFESSION OF ENGLAND.

Art. 11. Sect. 2. We say, that Baptism is a Sacrament of the remission of sins, and of that washing which we have in the blood of Christ: and that no person, which will profess Christ's name, ought to be restrained therefrom: no not the very babes of Christians; forso much as they be born in sin, and pertain unto the people of God.

VI.—FROM THE CONFESSION OF BELGIA.

Art. 34. We believe and confess, that Jesus Christ, which is the end of the law, hath by his own blood-shedding made an end of all other propitiatory sacrifice for sins. Also that Circumcision, which was done by blood, being abolished, he hath instituted Baptism in the place thereof; whereby we are received into the Church of God, and separated from all other nations, and all kind of strange religions, being consecrated unto him alone, whose badge and cognizance we wear. Finally, Baptism is a token unto us, that He will be our God for ever, who also is our gracious Father. Therefore the Lord hath commanded all his to be baptized with pure water, "In the name of the Father, the Son, and the Holy Ghost;" Matt. xxviii. 19. to signify that the blood of Christ doth internally, through the operation of the Spirit, perform and effect that in the soul, which water doth externally work in our bodies. For as water, being poured upon us, and appearing on the body of him that is baptized, moistening the same, doth wash away the filthiness of the body; so the blood of Christ, washing the soul, doth cleanse it from sin, and doth make us the sons of God, which before were the children of wrath. Not that this material water doth these things; but the sprinkling of the precious blood of the Son of God, which is unto us as the Red Sea, where through we must pass, that we may depart from the tyranny of Pharaoh, that is, the Devil, and enter into the spiritual land of Canaan. Therefore the Ministers verily do deliver

unto us the Sacrament, and the visible thing; but it is the Lord himself that giveth unto us that which is represented by the Sacrament, namely, the gifts and invisible graces: washing, purifying, and cleansing our souls from all spots and iniquities, renewing also, and filling our hearts with all comfort, and, to conclude, giving unto us a certain persuasion of his Fatherly goodness, clothing us with the new man, and taking off the old man from us, with all his deeds. For these causes we do believe, that every one that desireth to obtain eternal life, ought to be baptized with one Baptism, and that once alone, which never afterwards is to be iterated, seeing that we cannot even be born twice.

Neither doth this Baptism profit us only at that moment, when the water resteth upon us, and when we are sprinkled with it; but it is available throughout the whole time of our life. Therefore here we do detest the error of the Anabaptists, who are not only not content with one only Baptism, and that once received, but do also condemn the Baptism of infants, yea, of those that be born of faithful parents. But we do believe that they ought for the same reason to be baptized, and sealed with the sign of the covenant, for the which in times past the infants amongst the Israelites were circumcised; that is, on account of the same promises made unto our infants, that were made unto theirs. And verily Christ hath no less shed his blood to wash the infants of the faithful, than those that are of riper years. Therefore it is meet that they should receive the sign or Sacrament of the thing which Christ hath wrought for their sakes; as, in the Law, the Lord commandeth, that the Sacrament of the death and passion of Christ should be communicated to children new-born, by offering up the lamb for them, which was a Sacrament of Christ to come. Lev. xii. 6. Furthermore, that which Circumcision did perform to the people of the Jews, the same doth Baptism perform to the children of the faithful. For the which cause Paul calleth Baptism, "The Circumcision of Christ." Col. ii. 11.

VII.—FROM THE CONFESSION OF AUGSBURG.

Art. 9. Concerning Baptism they teach, that it is necessary to salvation,* as a ceremony ordained of Christ. Also, that by Bap-

* Understand this by those things, which afterward were declared in the Agreement made at Wirtemberg in the year 1536, the 29th day of May; where these words be read: 'Master Luther and his fellows do agree upon this, that,

tism the grace of God is offered : and that young infants are to be baptized : and that they, being by baptism commended unto God, are received into God's favour, and are made the sons of God ; as Christ witnesseth, speaking of little children in the Church, "It is not the will of your heavenly Father, that any of these little ones should perish." Matt. xviii. 14. They condemn the Anabaptists, which allow not the Baptism of infants, and hold that infants are saved,* though they die without Baptism, and be not within the Church of God.

This in another Edition is set down in this sort :—

Touching Baptism they teach, that it is necessary to salvation, and that by Baptism the grace of God is offered : that children are to be baptized ; and that such as by baptism be presented to God, are received into his favour. They condemn the Anabaptists, that allow not of children's Baptism, and hold that children are saved without Baptism.

VIII.—FROM THE CONFESSION OF SAXONY.

Art. 13. Baptism is an entire action, to wit, a dipping, and the pronouncing of these words, "I baptise thee in the name of the Father, and of the Son, and of the Holy Ghost." We do often expound the sum of the doctrine of the Gospel comprehended in these words. *I baptize thee*; that is, I do witness, that by this dipping thy sins be washed away, and that thou art now received of the true God, who is the Father of our Lord Jesus Christ, who hath redeemed thee by his Son, Jesus Christ, and doth sanctify thee by his Holy Spirit. *I baptize thee into the name*, that is, into the invocation of this true God, whom thou shalt acknowledge, and invoke, and distinguish from all other feigned gods ; and shalt assure thyself, that those benefits are given to thee, which he hath promised in the Gospel ; that thou art a member of the Church of God, which is redeemed by the Son, and sanctified by the Holy

by the power of Christ, even those which are not baptized, may be saved. But it is necessary that these should not contemn Baptism. And hence it is that they will have infants to be baptized of necessity," &c.

* See the former observation. We also condemn the Catabaptists, who do either forbid the Baptism of Infants, or else teach that it is by no means necessary.

Ghost. Let them remember this meaning of this covenant, who by reason of their age are capable of doctrine; and being confirmed by this testimony, let them believe that their sins be forgiven them, and that they are indeed members of the Church of God, and let them in a true faith invoke the true God: as Abraham, considering of Circumcision, did behold the promise of the seed to come, did understand that he was a member of the Church of God, and that the curse was taken away from him also, by that seed, of whom it was said in the promise, "In thy seed shall all nations be blessed." Gen. xii. 3. So also doth Peter teach, "that Baptism is a stipulation, or promise, that a good conscience maketh unto God, by the resurrection of Jesus Christ, which is at the right hand of God." 1 Pet. iii. 21, 22. He doth namely call it *a stipulation*, whereby God doth make a covenant with thee, and receiveth thee into favor, the wounds of thy conscience being healed; and thou in like sort dost make a covenant with God, to invoke this true God, and to believe that thou art saved by the Son of God, who is raised up from death, and now doth reign. So this Son of God, sitting at the right hand of the Eternal Father, is effectual in thee; as also Paul saith to the Galatians, "Ye that are baptized, have put on Christ."* Gal. iii. 27. And that the Holy Ghost is given in Baptism,† Paul affirmeth it in his Epistle to Titus, saying, "By the washing of the new birth, and the renewing of the Holy Ghost." Tit. iii. 5. And in John it is said, "Except a man be born again, of water, and of the Spirit, he cannot enter into the kingdom of heaven." John iii. 5. Therefore we teach that Baptism is necessary: ‡ and we do once only baptize every one, as every one was but once only circumcised: but we do often make mention of the most profitable doctrine touching the signification thereof, and the mutual covenant:

* The words of the Apostle are, "As many of you as have been baptized into Christ, have put on Christ."—EDITOR.

† And that the Holy Ghost is given in Baptism, &c. That is, that it is indeed offered indifferently to all, but is received only by faith, and not given, to wit, through faith for the work done: and that it is so received, as that neither faith, nor the efficacy of faith, are necessarily to be referred to that very moment, wherein any one is baptized. Moreover, in the very form of the administration of Baptism, we use in our Churches to declare, that Baptism is not only a pledge of our renewing, but also, and that chiefly, of the remission of sins.

‡ See above, the first observation upon the Confession of Augsburg.

We do also baptise infants, because it is most certain that the promise of grace doth pertain also to infants, and to those only which are ingrafted into the Church:* because that of these it is said, "Suffer little ones to come unto me, for to such appertaineth the kingdom of heaven." Matt. xix. 14. And Origen writeth, *upon the Sixth to the Romans*, 'That the Church received the custom of baptizing infants from the Apostles.' Neither do we think that this custom is only an idle ceremony, but that the infants are then indeed received and sanctified of God; because that then they are grafted into the Church, and the promise pertaineth to such. And of this matter there be many things written and published in our Churches, whereby the Anabaptists are refuted.

Also out of Article 19: Of Confirmation and Unction.

It is well known, that the manner of consecrating oil was magical and execrable: and therefore these anointings, wherein there is use of oil, are not to be tolerated. And in old time they used these ceremonies otherwise than now they be used. In the ceremony of Confirmation there was a trial of doctrine, wherein every one did rehearse the form of doctrine, and did openly profess that they did mislike the madness of the Heathen, and of Heretics, and that they would be and remain members of the true Church, and never forsake that true opinion which they did then profess. This custom was profitable to instruct men, and to keep them in the true knowledge of God. And in our Churches the like things be done in catechising the younger sort, and in private confession,† wherein the Pastors do examine the doctrine of the people. But as touching the ceremony of Confirmation, which the Bishops do now retain, what else is it, but a vain shadow?

IX.—FROM THE CONFESSION OF WIRTEMBERG.

Chapter 10. Of Baptism.

We acknowledge that Baptism is to be ministered, as well to infants, as to those that are grown to full age, and that it is to be used in the Church, even to the end of this world, in the name of the Father, and of the Son, and of the Holy Ghost, according to Christ his institution.

* How we understand this grafting, see before, in the Former Confession of Helvetia, Article 21.

† Concerning private confession, see the second observation upon the Confession of Bohemia, in the Eighth Section.

Also we believe and confess, that Baptism is that Sea, into the bottom whereof, as the Prophet saith, “God doth cast all our sins,” Micah vii. 19. and forgive them for Christ, his Son’s sake, through faith. But whereas some affirm, that sin, remaining in man after Baptism, is not indeed sin of its own nature; we think it to be a more pernicious error, than the common sort of men doth judge it to be. For, although we do not doubt, but that sin which remaineth after Baptism, is forgiven to the faithful for Christ, and, by the free mercy of God, is not imputed any longer before the tribunal-seat of God; yet, if a man weigh and consider the nature thereof, it is indeed in itself sin: ‘by reason whereof,’ as Augustine said before, ‘no man living is justified in the sight of God; and there is not a just man in the earth, which doth good, and sinneth not.’ It is said: “I see another law in my members, rebelling against the law of my mind, and leading me captive unto the law of sin, which is in my members.” Rom. vii. 23. Here Paul speaketh of sin, which remaineth after Baptism; and he affirmeth, that it doth rebel against the law of his mind, that is, against the affection of the Holy Ghost. Now, that which rebelleth against the Holy Ghost, undoubtedly it is necessary that it be very sin indeed. For this is the nature of sin, that it strive against the Holy Ghost. And it is said: “The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other, so that ye cannot do the same things that ye would.” Gal. v. 17. Here again Paul speaketh of sin remaining after Baptism: and doth manifestly attribute to it the nature of sin, to wit, to lust against the Spirit, to be contrary to the Spirit, and to hinder that righteousness may not be perfect in man. Therefore sin, remaining after Baptism, is of its nature indeed sin, although it be not imputed to him that believeth, but is forgiven for Christ. And therefore Augustine, in his book, *De Nupt. et Concup. ad Valer. Lib. 1. Cap. 25.* saith, ‘It is answered, that the concupiscence of the flesh is forgiven in Baptism; not that there should be no concupiscence, but that it should not be imputed to sin. For although the guilt be already discharged, yet the sin remaineth, till all our infirmities be healed,’ &c. And again, *De Baptism. Parvulorum, et De Cons. dist. 4. cap. Per Baptismum:* ‘Through Baptism it is brought to pass, that the flesh of sin be made void; yet it is not so made void, that engendered concupiscence should not remain in the flesh, but that it should not hurt.’

Moreover we teach, that he that is baptized in the name of the Father, and of the Son, and of the Holy Ghost, is sprinkled with a

spiritual anointing; that is, is made a member of Christ through faith, and endued with the Holy Ghost, that the ears of his mind may be opened, and the eyes of his heart lightened, to receive and understand heavenly things. And it is evident, that the use of the outward anointing was lawful in that government which Moses instituted, and that outward anointing was used also in the Church, after that the Gospel was published. But it is also evident, that, in the law of Moses, there was a time for shadows, but now, Christ being revealed, it is the time of truth, and the use of external anointing pertaineth to the rudiments of the world. Concerning the abrogating of these rudiments, Paul saith, "If ye be dead with Christ from the rudiments of the world, why, as though ye lived in the world, are ye burdened with ordinances?" Col. ii. 20. And Dionysius, whom they call the Areopagite, and whom they think to have written out the ceremonies, which the Apostles delivered to the Church, doth insinuate, that an outward anointing was used in the Church; but withal he doth insinuate, and that not obscurely, that this ceremony was taken partly from the heathenish anointings which wrestlers did use, and partly out of the Law of Moses. *In Cælest. Hierarch. De Baptism.* But by what authority, or with what profit, we may take examples of the Heathen, how to worship God, and to administer his Sacraments, that saying of Moses doth witness; "Take heed that thou do not imitate the heathen, and enquire after their ceremonies, saying, As these nations worshipped their Gods, so will I do likewise: Ye shall not so do unto the Lord your God." Deut. xii. 30, 31. And that saying of Christ, "In vain do they worship me, teaching for doctrine the precepts of men." Matt. xv. 9. And it is not to be doubted, that the ceremonies of Moses, whereof one part is the use of external anointing, do pertain to the rudiments of this world, to whose decrees Paul said before that we are not tied: and whereof he saith in another place, "Seeing that ye know God, yea, rather are known of God, how turn ye again unto impotent and beggarly rudiments, whereunto, as from the beginning, ye will be in bondage again?" Gal. iv. 9. Furthermore, how can it truly be affirmed, as Fabianus writeth, that the preparation or rite of outward anointing should be taught of the Apostles, seeing that the Acts of the Councils do witness that this ceremony was instituted of Sylvester? And Ecclesiastical history doth shew, that the Apostles had no purpose to make laws concerning holy days, but to teach men true godliness, and an upright conversation: how much less did they

purpose to institute external anointings in the Church, and to bring in shadows where the Sun doth shine most clearly?

There were added unto Baptism certain other ceremonies also, of salt, dirt, apparel: but because these are not thought necessary, no not of those themselves amongst whom they are used, and are in some sort an idle imitation of those ceremonies, which Christ sometime used in doing miracles, there is no cause why we should take any care for them, whilst we are conversant in so many necessary things.

Chapter 11. *Of Confirmation.*

We do not doubt, but that the Apostles, in the beginning, when the Gospel was revealed and confirmed in the day of Pentecost, did by the laying on of hands give unto the believers in Christ that wonderful gift of the Holy Ghost, to wit, that they might speak with tongues. But out of a personal and temporal act of the Apostles, a general and perpetual Sacrament must not be ordained in the Church, without the special commandment of God. And it is a horrible thing to be heard, that the Sacrament of Confirmation (such as the Bishops Suffragan use to give unto children) should excel in dignity the Sacrament of Baptism. For thus some of them are not ashamed to write of the Sacrament of Confirmation: 'As one thing,' say they, 'is done of the greater, that is, of the chief Bishops, which cannot be done of the lesser; so is it to be worshipped and embraced with greater reverence.' *In Decretali Epistolâ Meliadis, in Actis Concil. tom. i.* For to the Apostles it was commanded of God, that, by the laying on of hands, they should give, to those that believe in Christ, the gifts of the Holy Ghost. Now we must not understand this properly of those private gifts of the Holy Ghost, which are necessary to every one unto salvation; (for those the faithful receive by the preaching of the Gospel, and by Baptism;) but we must understand it of the public gifts of the Holy Ghost, to wit, speaking with divers tongues, and other gifts, which then were necessary for the public confirmation of the Gospel touching Christ. Therefore, after that the authority of the Gospel was sufficiently confirmed by such miracles, as that wonderful gift of tongues did cease; so also the ceremony of laying on of hands, whereby that gift was given, did altogether, as touching this thing, cease. Otherwise, of a shadow we must make a general Sacrament for the Church; and those that are sick must be shadowed over, because that many were healed by the shadow of Peter. Acts

v. 15. In like sort we must make a general Sacrament of the laying on of napkins; because that many were healed of their diseases, when Paul's napkins were laid upon them. Acts xix. 12. And we must lie upon the dead, because that Paul, by stretching himself upon a young man, did raise him up from death. Acts xx. 10; 12. And yet the Pastors of Churches must not be left at liberty to have no regard to instruct children and youth in that doctrine which is indeed godly; it must be required of them, that they teach the Catechism very diligently.

X.—FROM THE CONFESSION OF SUEVELAND.

Chapter 17. Of Baptism.

As touching Baptism, we confess that which the Scripture doth in divers places teach thereof: that we by it are buried into the death of Christ, Rom. vi. 3, 4. are made one body, 1 Cor. xii. 13. and do put on Christ; Gal. iii. 27. that it is the font of regeneration, Tit. iii. 5. that it washeth away sins, and saveth us. Acts xxii. 16. But all these things we do so understand, as St. Peter hath interpreted them, where he saith, "To the figure whereof, Baptism, that now is, answering, doth also save us; not by putting away of the filth of the flesh, but the profession of a good conscience toward God." 1 Pet. iii. 21. For, "without faith it is impossible to please God." Heb. xi. 6. And, "we are saved by grace, and not by our works." Ephes. ii. 8, 9. And seeing that Baptism is a Sacrament of that covenant, which God hath made with those that be his, promising that he will be their God, and the God of their seed, and that he will be a revenger of their wrongs, and will take them for his people; to conclude, seeing it is a token of the renewing of the Spirit, which is wrought by Christ: therefore our Preachers do teach, that it is to be given to infants also, as well as that in times past under Moses they were circumcised. For we are indeed the children of Abraham; and therefore that promise, "I will be thy God, and the God of thy seed," Gal. iii. 7—9. doth no less pertain unto us, than it did to that ancient people.

THE FOURTEENTH SECTION.

OF THE HOLY SUPPER OF THE LORD.

I.—FROM THE LATTER CONFESSION OF HELVETIA.

Chapter 12. Of the Holy Supper of the Lord.

The Supper of the Lord (which is also called the Lord's Table, and the Eucharist, that is, a Thanksgiving) is therefore commonly called a Supper, because it was instituted of Christ in that his last Supper, and doth as yet represent the same, and in it the faithful are spiritually fed and nourished. For the author of the Supper of the Lord is not an angel or man, but the very Son of God, our Lord Jesus Christ, who did first of all consecrate it to his Church. And the same blessing and consecration doth still remain amongst all those who celebrate no other but that very Supper, which the Lord did institute; and at that do recite the words of the Supper of the Lord, and in all things look unto Christ only by a true faith; at whose hands, as it were, they do receive that which they do receive by the ministry of the Ministers of the Church. The Lord by this sacred rite would have that great benefit to be kept in fresh remembrance, which he did for mankind; to wit, that, by giving up his body to death, and shedding his blood, he hath forgiven us all our sins, and redeemed us from eternal death, and the power of the Devil, and doth now feed us with his flesh, and giveth us his blood to drink: which things, being apprehended spiritually by a true faith, do nourish us up to life everlasting. And this so great a benefit is renewed, so oft as the Supper is celebrated. For the Lord said, "Do this in remembrance of me." Luke xxii. 19.

By this holy Supper also it is sealed unto us, that the very body of Christ was truly given up for us, and his blood shed for the remission of our sins, lest that our faith might somewhat waver. And this is outwardly represented unto us, by the Minister, in the Sacrament, after a visible manner, and, as it were, laid before our eyes to be seen, which is inwardly in the soul invisibly performed by the Holy Ghost. Outwardly, bread is offered by the Minister, and the words of the Lord are heard: "Receive, eat, this is my body; take it, and divide it amongst you: drink ye all of this, this is my blood." Matt. xxvi. 26—28. Luke xxii. 17—20. Therefore the faithful do receive that which is given by the Minister of the Lord, and do eat the bread of the Lord, and drink of the Lord's cup.

But yet, by the working of Christ, through the Holy Ghost, they receive also the flesh and blood of the Lord, and do feed on them to life everlasting. For the flesh and blood of Christ is true meat and drink unto everlasting life: yea Christ himself, in that he was delivered for us, and is our Saviour, is that special thing and substance of the Supper; and therefore we suffer nothing to be put in his place.

But that it may the better and more plainly be understood, how the flesh and blood of Christ are the meat and drink of the faithful, and are received by the faithful to life everlasting, we will add moreover these four things.

Eating is of divers sorts: for there is a corporal eating, whereby meat is taken into a man's mouth, chewed with the teeth, and swallowed down into the belly. After this manner did the Capernaites in times past think that they should eat the flesh of the Lord: but they are confuted by him; John vi. 30—63. For as the flesh of Christ cannot be eaten bodily, without great wickedness and cruelty, so is it not meat for the belly, as all men do confess. We therefore disallow that Canon in the Pope's decrees, *Ego Berengarius; De Consecrat. dist. 2.* For neither did godly antiquity believe, neither yet do we believe, that the body of Christ can be eaten corporally, and essentially, with a bodily mouth.

There is also a spiritual eating of Christ's body; not such a one, whereby it may be thought that the very meat is changed into the Spirit, but whereby (the Lord's body and blood remaining in their own essence and property) those things are spiritually communicated unto us, not after a corporal, but after a spiritual manner, through the Holy Ghost, who doth apply and bestow upon us those things (to wit, remission of sins, deliverance, and life everlasting) which are prepared for us by the flesh and blood of our Lord, given for us: so that Christ doth now live in us, and we live in him; and doth cause us to apprehend him by true faith, to this end, that he may become unto us such a spiritual meat and drink, that is to say, our life. For even as corporal meat and drink do not only refresh and strengthen our bodies, but also do keep them in life; even so the flesh of Christ delivered for us, and his blood shed for us, do not only refresh and strengthen our souls, but also do preserve them alive, not so far as they be corporally eaten and drunken, but so far as they are communicated unto us spiritually by the Spirit of God:*

* The adverb *so far as*, understand to be used casually, for *because*; as if he had said, not that they be eaten corporally, &c. But in this place, and other

the Lord saying, "The bread which I will give is my flesh, which I will give for the life of the world:" John vi. 51. also, "The flesh (to wit, corporally eaten) profiteth nothing, it is the Spirit which giveth life: and the words which I speak to you, are Spirit and life." John vi. 63. And as we must by eating receive the meat into our bodies, to the end that it may work in us, and shew its efficacy in us, (because, while it is without us, it profiteth us not at all;) even so it is necessary that we receive Christ by faith, that he may be made ours, and that he may live in us, and we in him. For he saith, "I am the bread of life; he that cometh to me shall not hunger, and he that believeth in me, shall not thirst any more:" John vi. 35. and also, "He that eateth me, shall live through me; and he abideth in me, and I in him." John vi. 56. By all which it appeareth manifestly, that by spiritual meat we mean not any imaginary thing, but the very body of our Lord Jesus, given to us; which yet is received of the faithful, not corporally, but spiritually, by faith: in which point we do wholly follow the doctrine of our Lord and Saviour Christ, in the 6th of John. And this eating of the flesh, and drinking of the blood of the Lord, is so necessary to salvation, that without it no man can be saved. This spiritual eating and drinking is also without the Supper of the Lord, even so often as, and wheresoever, a man doth believe in Christ. To which purpose that sentence of St. Austin doth happily belong, 'Why dost thou prepare thy teeth and belly? Believe, and thou hast eaten.'

Besides that former spiritual eating, there is a sacramental eating of the body of the Lord; whereby the faithful man not only is partaker, spiritually and internally, of the true body and blood of the Lord; but also, by coming to the Table of the Lord, doth outwardly receive the visible Sacraments of the body and blood of the Lord. True it is, that the faithful man, by believing, did before receive the food that giveth life, and still receiveth the same; but yet, when he receiveth the Sacrament, he receiveth something more. For he goeth on in continual communication of the body and blood of the Lord, and his faith is daily more and more kindled, more strengthened and refreshed, by the spiritual nourishment. For while we

places elsewhere afterward, so understand these adverbs *corporally*, and *spiritually*, that by them not the thing signified, which is received, but the manner of receiving it, is declared, namely, to be not corporal, but spiritual; that is, not of the external mouth, but of the faithful mind.

live, faith hath continual increasings: and he that outwardly doth receive the Sacraments with a true faith, the same doth not only receive the sign, but also doth enjoy (as we have said) the thing itself. Moreover, the same man doth obey the Lord's institution and commandment, and with a joyful mind giveth thanks for his and the redemption of all mankind, and maketh a faithful remembrance of the Lord's death, and doth witness the same before the Church, of which body he is a member. This also is sealed to those which receive the Sacrament, that the body of the Lord was given, and his blood shed, not only for men in general, but particularly for every faithful communicant, whose meat and drink He is, to life everlasting. But as for him that without faith cometh to this holy Table of the Lord, he is made partaker of the Sacrament only; but the matter of the Sacrament, from whence cometh life and salvation, he receiveth not at all: and such men do unworthily eat of the Lord's Table. "Now they which do unworthily eat of the Lord's bread and drink of the Lord's cup, they are guilty of the body and blood of the Lord, and they eat and drink it to their judgment." 1 Cor. xi. 26—29. For when as they do not approach with true faith, they do despite unto the death of Christ, and therefore eat and drink condemnation to themselves.

We do not therefore so join the body of the Lord and his blood with the bread and wine, as though we thought that the bread is the body of Christ, more than after a sacramental manner; or that the body of Christ doth lie hid corporally under the bread, so as it ought to be worshipped under the forms of bread; or yet that whosoever he be which receiveth the sign, he receiveth the thing itself. The body of Christ is in the heavens, at the right hand of his Father: and therefore our hearts are to be lifted up on high, and not to be fixed on the bread, neither is the Lord to be worshipped in the bread; though, notwithstanding, the Lord is not absent from his Church, when as they celebrate the Supper. The sun, being absent from us in the heavens, is yet notwithstanding present amongst us effectually: how much more Christ, the Sun of righteousness, though in body he be absent from us in the heavens, yet is present amongst us, not corporally, but spiritually, by his lively operation; and so as he himself promised, in his last Supper, to be present amongst us! John xiv, xv, and xvi. Whereupon it followeth, that we have not the Supper without Christ, and yet that we have meanwhile an unbloody and mystical Supper, even as all antiquity called it.

Moreover, we are admonished, in the celebration of the Supper of the Lord, to be mindful of the body whereof we are made members; and that therefore we be at concord with all our brethren, that we live holily, and not pollute ourselves with wickedness, and strange religions; but, persevering in the true faith to the end of our life, give diligence to excel in holiness of life. It is therefore very requisite, that, purposing to come to the Supper of the Lord, we do try ourselves, according to the commandment of the Apostle: first, with what faith we are indued, whether we believe that Christ is come to save sinners, and to call them to repentance, and whether each man believe that he is in the number of them, that, being delivered by Christ, are saved; and whether he have purposed to change his wicked life, to live holily, and persevere, through God's assistance, in true religion, and in concord with his brethren, and to give worthy thanks to God for his delivery, &c.

We think that rite, manner, or form of the Supper to be the most simple and excellent, which cometh nearest to the first institution of the Lord, and to the Apostles' doctrine: which doth consist in declaring the word of God, in godly prayers, in the action itself that the Lord used, and the repeating of it; in the eating of the Lord's body, and drinking of his blood; in the wholesome remembrance of the Lord's death, and faithful giving of thanks; and in an holy fellowship in the union of the body of the Church. We therefore disallow them, which have taken from the faithful one part of the Sacrament, to wit, the Lord's cup. For these do very grievously offend against the institution of the Lord, who saith, "Drink all of you of this;" Matt. xxvi. 27. which he did not so plainly say of the bread. What manner of mass it was, that the Fathers used, whether it were tolerable, or intolerable, we do not now dispute. But this we say freely; that the Mass which is now used throughout the Romish Church, which, for brevity's sake, we will not now particularly recite, for many and most just causes is quite abolished out of our Churches. Truly we could not like of it, because that, of a most wholesome action, they have made a vain spectacle; also because it is made a meritorious matter, and is said for money; likewise because that in it the Priest is said to make the very body of the Lord, and to offer the same really, even for the remission of the sins of the quick and the dead. Add this also; that they do it for the honour, worship, and reverence of the saints in heaven, &c.

II.—FROM THE FORMER CONFESSION OF HELVETIA.

Article 22. Of the Lord's Supper.

We say that the Supper is a mystical thing, wherein the Lord doth indeed offer, unto those that are his, his body and blood, that is, himself, to this end, that he may more and more live in them, and they in him. Not that the body and blood of the Lord are either naturally united to bread and wine, or be locally here inclosed, or be placed here by any carnal presence; but that bread and wine, by the institution of the Lord, are signs, whereby the true communication of his body and blood is exhibited of the Lord himself, by the ministry of the Church, not to be meat for the belly, which doth perish, but to be nourishment unto eternal life. We do therefore use this holy meat oftentimes, because that, being admonished hereby, we do with the eyes of faith behold the death and blood of Christ crucified: and, meditating upon our salvation, not without a taste of heavenly life, and a true sense of life eternal, we are refreshed by this spiritual, lively, and inward food, with an unspeakable sweetness; and we do rejoice with a joy that cannot be expressed in words, for that life which we have found; and we do wholly, and with all our strength, pour out thanksgiving for so wonderful a benefit of Christ bestowed upon us. Therefore we are most unworthily charged of some, who think that we do attribute very little to these holy signs. For these things be holy and reverend,* as those which were instituted and received of our High Priest, Christ: exhibiting unto us, after their manner, as we have said, the things signified; giving witness of the things done; representing very difficult things unto us; and, by a certain wonderful analogy of things signified, bringing light to those most evident mysteries. Moreover, they minister aid and help even to faith itself: and, to conclude, they do serve instead of an oath, to bind him that is entered into the profession of Christianity. Thus holly do we think of the sacred signs. But we do always

* By *holy*, understand those things which are appointed to a most holy use; not those wherein consisteth any inherent holiness. In like manner by *reverend*, understand those things which are to be received with outward comeliness, and in that order which might testify an internal veneration; namely, when our minds are lifted up unto God: not that any worship ought to be yielded to the signs themselves, or that those rites, which are either in their own nature superstitious, or else may easily be turned into superstition, ought to be used in the holy service of the Lord.

attribute the force and virtue of quickening and sanctifying to Him, who is life itself; to whom be praise for ever: Amen.

Out of the Declaration of the same Confession:—Of the Holy Supper of the Lord.

The Supper of the Lord is a Sacrament, to wit, the holy institution of the Lord, whereby he doth renew and witness unto us his bountifulness, to wit, the communion of his body and blood, and that by a visible sign. For by bread and wine he doth declare unto us what he giveth, namely himself, to be the nourishment of our life: for he by his body and blood doth feed us to life eternal. Therefore the very gift of God (that is, the body and blood of the Lord, to wit, the body of the Lord delivered unto death for us, and his blood shed for the remission of sins) is the chiefest part of this Sacrament. For the body and blood of Christ is thus made or prepared to be the lively meat of our souls. The Son of God doth die in the flesh for us, that he might quicken us; he poureth out his blood, that he might cleanse us from our sins. To conclude, he raiseth up his body from the dead, that our bodies may receive hope, and strength to rise again. Thus therefore doth the Lord offer himself to be eaten and possessed of us, and not a certain false imagination of a man, or an idle picture, in his stead. For beside him there is nothing in heaven, or in earth, that may feed and satiate our souls. Now, we do indeed eat the body, and we do indeed drink the blood, of our Lord; but not so rawly, as the Papists have hitherto taught, to wit, the bread being changed into natural flesh, substantially, (that is, corporally, or carnally,) or the body being included in the bread; but spiritually, that is, after a spiritual manner, and with a faithful mind. The Lord is eaten indeed, and with fruit, by faith, that now he may live whole in his, and his in him.

Moreover, these holy gifts of God (which are not given of any other, than the Lord himself) according to the institution of the Lord, are represented unto us by visible signs, to wit, bread and wine, and offered to our senses, not that we should rest in them, but that our weakness may be helped, and that we may lift up our hearts unto the Lord; knowing that here we must think upon greater things, to wit, not of eating bread, or drinking wine, but of receiving the Lord himself, with all his gifts, by a faithful mind. Therefore, when the guests see the bread on the board, they set their minds upon the body of Christ; when they see the cup, they

set their minds upon the blood of Christ: when they see the bread broken, and the wine poured out, they consider how that the body of Christ was tormented, and his blood poured out, for their sakes. As by bread the bodies are nourished and strengthened; as by wine the minds are made merry: so the godly do believe, that by the body of the Lord, delivered unto death for them, they are fed to everlasting life; and that by his blood poured out upon the cross, their consciences are renewed. To conclude, they do feel the quickening power of Christ, which doth confirm them.

In this sort is the Supper of the Lord accomplished spiritually: thus are the bread and wine a Sacrament unto us, and not bare and naked signs. Hereupon now ariseth a very great rejoicing and thanksgiving for so great benefits; also a praising and confessing of the name of God. Here those works, which the Lord once finished, are renewed and represented: but especially the memory of the Lord's death is renewed, which although it once happened, and now is past, yet unto the faithful it is as yet fresh and present. For the remembrance of the death of Christ, which we make in the Supper, is far more noble and holy than theirs, who, in some profane banquet, are mindful of their companion, when they drink the wine that he gave them. For among these, he that is absent worketh nothing: but in this holy Supper of the faithful the Lord is present, and doth work effectually by the Spirit in their hearts, as he who, according to his promises, is in the midst of them.

By these things it is most evident, that in the holy Supper we do not take away our Lord Christ from his Church, nor deny that his body and blood is there received to be our nourishment unto life eternal. But we, together with our predecessors, and the chief prelates of our religion, did, and as yet to this day do, deny, that the very body of Christ is eaten carnally, or that it is present everywhere corporally, and after a natural manner. For we do openly confess, according to the Scriptures, and with all the holy Fathers, that Jesus Christ our Lord left this world, and went to his Father: and that he now sitteth at the right hand of his Father in heavenly glory, from whence he shall never* descend, or be drawn down into this earthly and transitory world. For the true presence of Christ in the Supper is heavenly, not earthly, not carnal. Also we deny that the bread is turned into the body of Christ miraculously, so that the bread should become the very body of Christ, naturally and

* Never, that is, under the present dispensation, or before his return in glory and judgment at the last day.—EDITOR.

substantially, yet after a spiritual manner. To conclude, we deny that the body of Christ is united with the signs, by any other than a mystical mean, whereof we have spoken sufficiently in the general consideration of a Sacrament. Seeing therefore we have expressly said and written, with the holy Fathers, Tertullian, Jerome, Ambrose, and Augustine, 'that the bread is a figure, token, and sign of the body of Christ,' and also, 'that by bread and wine the body and blood of the Lord are signified;' this is it which we would make manifest, to wit, that the bread is not the very body of the Lord, but a token, or a Sacrament of his body. And yet we do not therefore speak these things, as though we did simply deny all kind of presence of Christ in the Supper: for that kind of presence which now we have confessed, doth remain true, without any prejudice to this sort of speeches. Moreover, the word *This*, in the sentence, "This is my body," Luke xxii. 19. doth not only shew bread unto our corporal eyes, but therewith also it sheweth the very body of Christ unto the eyes of our mind.

Also we confess, that this use of the Supper is so holy and profitable, that whosoever shall worthily, that is, with a true faith, eat of this bread, and drink of this cup of the Lord, he doth receive heavenly gifts from the Lord: but "whosoever shall eat of this bread, and drink of this cup, unworthily," (that is, without faith, by which alone we are made partakers of the Lord, and of salvation,) "he doth eat and drink judgment unto himself;" as Paul wrote to the Corinthians. 1 Cor. xi. 27; 29. Wherefore we do often put this diligently into the heads of our people, that they take heed, that none of them abuse the Lord's Table; but that every one examine himself, and then eat of that bread, and drink of that cup. 1 Cor. xi. 28. Also, the Lord's Supper is a badge unto us; for as one loaf, and one wine, are made of many grains and grapes, so we, being the whole multitude of the faithful, are gathered together to be one bread, and one body. 1 Cor. x. 17. By this we testify, in an outward profession, that we are redeemed by the blood of Christ, and made the members of Christ; to whom we give thanks, in whom we are confederates, and do promise to perform mutual duties one toward another.

III.—FROM THE CONFESSION OF BASLE.

Article 6. Of the Supper of the Lord.

We confess that the Lord Jesus did institute his holy Supper, that his holy passion might be remembered with thanksgiving, his

death declared, and Christian charity and unity, with true faith, testified. And as in Baptism (wherein the washing away of our sins is offered by the Minister of the Church, and yet is wrought only by the Father, the Son, and the Holy Ghost) true water remaineth; so also in the Supper of the Lord (wherein, together with the bread and wine of the Lord, the true body and the true blood of Christ is offered by the Minister of the Church) bread and wine remaineth. Moreover, we do firmly believe, that Christ himself is the meat of faithful souls unto life eternal, and that our souls, by faith in Christ crucified, are fed and moistened with the flesh and blood of Christ; John vi. 53. so that we, being members of his body, as of our only head, Eph. i. 22; iv. 15; v. 23. and Col. i. 18. do live in him, and he in us; wherein, at the last day, through him, and in him, we shall rise again to eternal joy and blessedness. John xi. 25.

And, in the Marginal Note, upon the words, Our Souls:—

For it is a spiritual meat, and therefore it is received of a faithful soul; that is, the souls are made full, valiant, mighty, peaceable, quiet, merry, and lively to all things, as the body is by the corporal meat.

Also, upon the words, The Members of the Head:—

And so man is made a spiritual member of the spiritual body of Christ.

And, in the Margin, upon the words, To be present:—

To wit, sacramentally, and by a remembrance of faith, which lifteth up a man's mind to heaven, and doth not pull down Christ, according to his humanity, from the right hand of God.

Now we do not include into the bread and drink of the Lord, the natural, true, and substantial body of Christ, which was born of the pure Virgin Mary, suffered for us, and ascended into heaven. Therefore neither we do worship Christ in the signs of bread and wine, which we do commonly call the Sacraments of the body and blood of Christ; but in heaven, at the right hand of God the Father, Col. iii. 1. Heb. i. 3. and x. 12. from whence he shall come to judge the quick and the dead. Acts iii. 21. 2 Tim iv. 1.

IV.—FROM THE CONFESSION OF BOHEMIA.

Chapter 13. Of the Holy Supper of the Lord.

In the thirteenth place we teach, touching the Supper of the

Lord which is in the New Testament, that we must believe with the heart, and profess with the mouth, that it is a Sacrament instituted of Christ our Lord, in his last Supper, and that in express form of words: that is, that concerning bread and wine he hath pronounced, that they be his body and his blood; and that they were delivered to his Apostles, Matt. xxvi. 26—28. Mark xiv. 22—24. Luke xxii. 19, 20. and so in like sort to the whole universal Church, for a monument of his death, and that all men should lawfully use the participation thereof, even to the end of the world. Of this Sacrament the Evangelists do write, and especially St. Paul, whose words even to this day are thus read in the Church: “I have received of the Lord, that which I also have delivered unto you; to wit, that the Lord Jesus, in that night, wherein he was betrayed, took bread, &c.” 1 Cor. xi. 23. And a little after, “When ye come together, (to wit, to the Supper of the Lord,) let one tarry for another.” ver. 33. Therefore, according to these things, we believe with the heart, and confess with the mouth, that this bread of the Lord’s Supper is the body of the Lord Jesus Christ delivered for us: and that this cup, or the wine in the cup, is likewise his blood shed for us for the remission of sins. And this we affirm according to the express words of Christ, wherein he saith, “This is my body, This is my blood.” Matt. xxvi. 26; 28. Which words may not be taken or understood of any other thing, nor be otherwise referred than only to the bread and cup of the Lord: and the body and blood of the Lord cannot be understood of any other, than of the only true and proper body of Christ, which he made meat by his torments, and of his blood, which, being largely poured out of his body, he appointed to be drink for his Church. For he had not a natural body, and other blood. Therefore our Ministers do teach, that to these certain words pronounced by Christ our Lord, (wherein he doth peculiarly pronounce, witness, and institute bread to be his body, and wine to be his blood,) I say, that to these words no man may add anything, no man may detract any thing from them: but that every man in these words is to believe that which of themselves they signify,* and that no man ought to turn from them, either to the right hand, or to the left.

* That is to say, of the true bread and wine; and also of the very body that was given for us, and of the very blood that was shed for us. As for that attribution, wherein the bread is said to be the body, and wine to be the blood, even in this Confession it is evidently set down, that it ought to be interpreted by a sacramental metonymy.

Yet, to expound the meaning of this faith, we do further teach, that although the bread be the body of Christ, according to his institution, and wine be his blood, yet doth neither of these leave its nature, or change or lose its substance; but that the bread is, and doth remain, bread; and that the wine is, and doth remain, wine: as also the holy Scripture doth give this its own name to either of them. Otherwise, if it should cease to be an element, it should not be a Sacrament; seeing that a Sacrament is then made, when the word is added to the element. *August. in Joan. Tract 80. et Epist. 23. ad Bonifa.* Neither could it signify, or bear witness, if it had nothing instead of that thing, whereof it is a Sacrament; or if the thing signified should have any other manner of presence, than that which is sacramental. Wherefore this speech, 'Bread is the body, and wine is the blood of Christ,' is a sacramental speech; to wit, that these two distinct things do remain the self-same thing which in their own nature they be, and yet that, by reason of a sacramental union, or sacramentally, they be that also, which they do signify, and whereof they do testify; and yet not in their own nature, or after a natural manner, but by the institution, pronouncing, or witnessing of the author: as Paul doth excellently expound this, where he thus writeth, "The cup which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?" 1 Cor. x. 16.

Now, both the good and the wicked do use this Sacrament; and yet the true believers do receive it to life, and those which do not believe do receive it to judgment and condemnation. And although either of them do receive this Sacrament, and the truth thereof,* sacramentally and outwardly, yet the believers do alone receive it spiritually, and so to their salvation: without which spiritual receiving, there is no worthy receiving in the sacramental use.

* By the word *truth*, in this place, understand, not the fruit of the Sacraments, which is received of the faithful only; neither yet the very body and blood of Christ, (seeing that they also cannot be received but by faith, to salvation;) but the bread and the wine, the which (whether worthy or unworthy communicants do approach) are never, in respect of God, offered, as to be received, without the thing signified: because the truth of God dependeth not upon the worthiness or unworthiness of the communicants. Yet hereby it cannot be concluded, that both of them are received of every one, because both of them are always offered by God to all indifferently. Concerning which matter, look before in the Twelfth Section and second observation upon the Confession of the Waldenses, or Bohemians; and also very fully hereafter in the first observation upon the Confession of Augsburg.

For by this mean we are ingrafted into Christ, and into his body; and by this mean is that true union and communion of Christ with his Church made: and in like sort by this mean is the communion of the holy Church, which is a certain spiritual body, made amongst and with themselves; whereof the Apostle writeth, "There is one bread, and we, being many, are one body, seeing we are all made partakers of one bread." 1 Cor. x. 17.

Moreover, we are further taught, that with this ministry, or Sacrament of the Lord, no other thing ought to be done, or taken in hand, than that one thing which was shewed, ordained, and expressly commanded of Christ himself; as when he reached bread, severally and peculiarly, to his disciples, and in express words said, "Take, eat, this is my body:" and in like sort, when he reached to them the cup, severally and peculiarly, saying, "Drink all ye of this, This is my blood." Thus therefore, according to this commandment, the body and blood of our Lord Jesus Christ must be distributed only, and be received in common of the faithful, or believing Christians: but it must not be sacrificed, or set forth, or lifted up, that it may be worshipped, or exhibited, or stored away, or carried about. And both these must be received in several elements peculiarly; his body severally, and also his holy blood severally, as either of them were of the Lord severally instituted, reached forth, and given to all his disciples in common. And this doctrine was used in the first holy Church, and this Sacrament was wholly distributed and received in both parts. But he that, beside or contrary to these commandments, and the institution of Christ, dare bring in any other thing, or somewhat more, and use it with this Sacrament, or wantonly invent therein at his pleasure; he doth manifestly and malapertly against our Lord, who instituted this Sacrament, and committeth a thing clean contrary to his holy testament, and last will, which was declared in his own words, and that expressly.

Also, this Sacrament ought to be received and administered without adoration, and without that worship which is due to God alone: yet with a due kind of religion and reverence, and chiefly with that which is the greatest of all, namely with faith and examination of one's self, which in this action is most acceptable to Christ our Lord, and most profitable for men; which also St. Paul taught the first Church, and exhorted it hereunto, saying, "Let every man try, or examine, himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, doth

eat and drink his own judgment, or condemnation, because he discerneth not the Lord's body." 1 Cor. xi. 28, 29. And, in another place, "Prove yourselves, whether ye are in the faith: examine yourselves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? Now I pray unto God, that ye do no evil." 2 Cor. xiii. 5; 7. If so be that any man approach to this Table without such a trial, and presenting of himself worthy; who hath not first examined himself, what manner of faith he hath, with what purpose he came to this Sacrament, or how he had prepared himself hereunto: I say, such a man should greatly profane and reproach this Sacrament, yea the whole institution hereof appointed by Christ. For which cause the Ministers of our Churches do admit none to this Sacrament, neither give it unto any, but to such as are noted to come unto it seriously, and do, so much as in them lieth, prepare themselves hereunto after such a manner as becometh Christian godliness.

Now, when the congregation doth come together to celebrate the use of the Lord's Supper, and the participation thereof, then, according to the example of the Primitive Church, our Ministers do teach in their holy Sermons concerning Christ, and concerning the grace which, through him, and in him, is given to sinners; and especially concerning his death, the shedding of his blood, and the redemption and salvation purchased thereby. After that, the whole Church doth join together in faithful prayers unto God, to obtain this, that they may indeed use this Sacrament worthily. Moreover, in the next place, absolution from sin is lawfully administered,* the words of the institution are rehearsed, and the people by exhortation are stirred up to a reverent consideration of this mystery, and to a cheerful and serious contemplation of the benefits of God. The Sacrament is reverently with all godliness distributed, and the people of the faithful, most commonly falling down on their knees,† do receive this Sacrament with thanksgiving, with gladness, with

* See the Eighth Section, upon the Confession of Bohemia, Augsburg, and Saxony.

† In this rite also we suppose that every Church ought to have her liberty: not that we do utterly in itself condemn this manner, so that the caution be added, whereof we spake of late in the fourth observation; but because that, for the rooting of the superstitious worshipping of the bread out of men's minds, it were more expedient that that ceremony in most places were abolished in the receiving of the signs themselves: whereof look before in the first observation upon the Former Confession of Helvetia.

singing of hymns or holy songs; and they shew forth the death of the Lord, and admonish themselves of all his benefits, to the confirmation of their faith, in a true communion with Christ and his body. And all this we do according to the meaning of those things which are commanded in the holy Scripture, especially according to the saying of Christ, "Do this in remembrance of me:" Luke xxii. 19. and Paul saith, "So often as ye shall eat of this bread, and drink of this cup, ye shall shew forth the death of the Lord, till he come." 1 Cor. xii. 26.

V.—FROM THE CONFESSION OF FRANCE.

Art. 36. We affirm that the holy Supper of the Lord, to wit, the other Sacrament, is a witness to us of our uniting with our Lord Jesus Christ: because that he is not only once dead, and raised up again from the dead for us, but also he doth indeed feed us and nourish us with his flesh and blood, that we, being made one with him, may have our life common with him. For although he be now in heaven, and shall remain there till he come to judge the world; yet we believe that by the secret and incomprehensible virtue of his Spirit, he doth nourish and quicken us with the substance of his body and blood,* apprehended by faith. But we say that this is done spiritually, not that we may counterfeit an imagination or thought instead of the efficacy and truth; but rather, because this mystery of our union with Christ is so high a thing, that it surmounteth all our senses, yea and the whole order of nature: to conclude, because that it, being divine and heavenly, cannot be perceived nor apprehended, but by faith.

Art. 37. We believe, as was said before, that as well in the Supper, as in Baptism, God doth indeed, that is, truly and effectually

* The French Churches have witnessed in General Synods, that they, after the example of the ancient Fathers, do use the word *substance*: not as if the very substance of Christ were infused into the bread, or conveyed into us any manner of way, either corporal, or unspeakable; or that it were applied to our corporal substance, (seeing that it verily is now in heaven, and nowhere else, unto the last day, and we in earth, and nowhere else:) but to meet the slander of those men, which think that we, instead of the very body and blood of Christ, do place only his merits, or his spiritual force and operation; whereas notwithstanding we do teach, that we (though spiritually and mystically, yet notwithstanding truly) do participate Christ himself, not so that either we do cleave essentially unto him, or he unto us, but that his life is derived into us. Look also, concerning this matter, in the first observation upon the Confession of Augsburg, in this Section.

ally, give whatsoever he doth there sacramentally represent: and accordingly with the signs we join the true possession and fruition of that thing, which is there offered unto us. Therefore we affirm, that they which do bring pure faith, as it were a certain vessel, unto the holy Supper of the Lord, do indeed receive that which there the signs do witness; namely, that the body and blood of Jesus Christ are no less the meat and drink of the soul, than bread and wine are the meat of the body.

Also, out of Article 38. A little after the beginning:—

And also that that bread and wine, which is given us in the Supper, is indeed made unto us spiritual nourishment; inasmuch as they do offer unto our eyes to behold, that the flesh of Christ is our meat, and that his blood is our drink. Therefore we reject all those fantastical folk, which do refuse these signs and tokens, seeing that Christ our Lord hath said, “This is my body:” and, “This cup is my blood.”

VI.—FROM THE CONFESSION OF ENGLAND.

Art. 12. Near the beginning. We say that the Eucharist (that is to say, the Supper of the Lord) is a Sacrament; that is, an evident representation of the body and blood of Christ; wherein is set, as it were, before our eyes, the death of Christ, and his resurrection, and whatsoever he did, whilst he was in his mortal body: to the end we may give him thanks for his death, and for our deliverance, and that, by the often receiving of this Sacrament, we may daily renew the remembrance thereof; and to the intent that we, being fed with the body and blood of Christ, may be brought into the hope of the resurrection, and of everlasting life, and may most assuredly believe, that, as our bodies be fed with bread and wine, so our souls be fed with the body and blood of Christ. To this banquet we think the people of God ought to be earnestly bidden, that they may all communicate among themselves, and openly declare and testify both the godly society which is among them, and also the hope which they have in Christ Jesus. *Chrysost. ad Ephes. Serm. 3. Cap. 1.* For this cause, if there had been any which would be but a looker-on, and abstain from the holy Communion, him did the old Fathers, and Bishops of Rome in the Primitive Church, before private Mass came up, excommunicate, as a wicked person, and as a Pagan. Neither was there any Christian at that time which did communicate alone, whiles other looked on.

For so did Calixtus in times past decree, 'That after the consecration was finished, all should communicate, except they had rather stand without the Church-doors. For thus (saith he) did the Apostles appoint, and the same the holy Church of Rome keepeth still,' *De Consecr. Dist. 1. Cap. Omnes. Dist. 2. Cap. Seculares. Dist. 2. Cap. Peracta.* Moreover, when the people cometh to the holy Communion, the Sacraments ought to be given them in both kinds; for so both Christ hath commanded, and the Apostles in every place have ordained, and all the ancient Fathers and Catholic Bishops have followed the same. And whoso doth contrary to this, he (as Gelasius saith, *De Consecr. Dist. 2. Cap. Comperimus.*) committeth sacrilege. And therefore we say, that our adversaries at this day, who, having violently thrust out and quite forbidden the holy Communion, do, without the word of God, without the authority of any ancient Council, without any Catholic Father, without any example of the Primitive Church, yea, and without reason also defend and maintain their private Masses, and the mangling of the Sacraments; and do this, not only against the express commandment of Christ, but also against all antiquity; do wickedly therein, and are very Church-robbers.

We affirm, that the bread and wine are the holy and heavenly mysteries of the body and blood of Christ; and that by them Christ himself, being the true bread of eternal life, is so presently given unto us, as that by faith we verily receive his body and blood. Yet say we not this so, as though we thought that the nature and substance of the bread and wine is clearly changed, and goeth to nothing; as many have dreamed in these latter times, and yet could never agree among themselves upon their own dreams. For that was not Christ's meaning, that the wheaten bread should lay apart its own nature, and receive a certain new divinity: but that it might rather change us, and (to use Theophylact's words, *In Joan. Cap. 6.*) might transform us into his body. For what can be said more plainly, than that which Ambrose saith; *De Sacram. Lib. 4. Cap. 4.* 'The bread and wine remain still the same they were before, and yet are changed into another thing?' Or that which Gelasius saith; *In Dialogis 1 et 2.* 'The substance of the bread, or the nature of the wine, ceaseth not to be?' Or that which Theodoret saith, *In Sermone ad Infantes*; 'After the consecration, the mystical signs do not cast off their own proper nature: for they remain still in their former substance, form, or kind?' Or that which Augustine saith, *De Consecr. Dist. 2. Cap. Qui manducasti*; 'That which ye see, is the

bread, and cup, and so our eyes do tell us: but that which your faith requireth to be taught, is this; The bread is the body of Christ, and the cup is his blood?' Or that which Origen saith; *In Matth.* xv. 17. 'The bread which is sanctified by the word of God, as touching the material substance thereof, goeth into the belly, and is cast out into the draught?' Or that which Christ himself said, not only after the blessing of the cup, but also after he had ministered the Communion; "I will drink no more of this fruit of the vine?" *Luke* xxii. 18. It is well known that the fruit of the vine is wine, and not blood. And in speaking thus, we mean not to abase the Lord's Supper, or to teach that it is but a cold ceremony only, and nothing to be wrought therein; as many falsely slander us, that we teach. For we affirm, that Christ doth truly and presently give himself wholly in his Sacraments: in Baptism, that we may put him on; and in his Supper, that we may eat him by faith, and the Spirit, and may have everlasting life by his cross and blood. And we say not this is done slightly or coldly, but effectually and truly. For although we do not touch the body of Christ with teeth and mouth, yet we hold him fast, and eat him by faith, by understanding, and by the Spirit. And it is no vain faith, that comprehendeth Christ: neither is that received with cold devotion, which is received with understanding, faith, and the Spirit. For Christ himself altogether is so offered and given to us in these mysteries, that we may certainly know that "we be flesh of his flesh, and bone of his bones;" *Ephes.* v. 30. and that "Christ continueth in us, and we in him." *1 John* ii. 24.

And therefore, in celebrating these mysteries, the people are to good purpose exhorted, before they come to receive the Holy Communion, to lift up their hearts, and to direct their minds to heavenwards: because He is there, by whom we must be fed, and live. Cyril saith, 'When we come to receive these mysteries, all gross imaginations must quite be banished.' *De Consecr. Dist.* 1. *Cap. Quando.* The council of Nice, as it is alleged by some in Greek, plainly forbiddeth us to be basely affectioned toward the bread and wine, which are set before us. And, as Chrysostom very aptly writeth, we say, 'That the body of Christ is the dead carcase, and we ourselves must be the eagles:' (meaning thereby, that we must fly on high, if we will come to the body of Christ :) 'for this Table, is a Table of eagles, and not of jays.' Cyprian also; 'This bread,' saith he, 'is the food of the soul, and not the meat of the belly.' *De Cænâ Domini.* And St. Augustine saith, 'How shall I

hold him, being absent? How shall I reach my hand up to heaven, to lay hold upon him, sitting there?' He answereth, 'Reach thither thy faith, and then thou hast laid hold on him.' *In Joan. Tract. 50.*

Art. 13. Neither can we away in our Churches with these shews, and sales, and markets of Masses, nor with the carrying about and worshipping of the bread, nor with such other idolatrous and blasphemous fondness: which none of them can prove that Christ or his Apostles ever ordained or left unto us. And we justly blame the Bishops of Rome, who, without the word of God, without the authority of the holy Fathers, without any example of antiquity, after a new guise, do not only set before the people the sacramental bread to be worshipped as God, but do also carry the same about upon an ambling palfrey, whithersoever themselves journey, in such sort as, in old times, the Persian Fire, and the relics of the Goddess Isis were solemnly carried about in procession: and have brought the Sacraments of Christ to be used now as a stage-play, and a solemn sight: to the end that men's eyes should be fed with nothing else, but with mad gazings, and foolish gaudies, in the self-same matter, wherein the death of Christ ought diligently to be beaten into our hearts, and wherein also the mysteries of our redemption ought with all holiness and reverence to be performed. Besides, where they say, and sometime do persuade fools, that they are able by their Masses to distribute and apply unto men's commodity, all the merits of Christ's death, (yea, although many times the parties think nothing of the matter, and understand full little what is done,) this is a mockery, a heathenish fancy, and a very toy. For it is our faith that applieth the death and cross of Christ to our benefit, and not the act of the massing Priest. 'Faith had in the Sacraments (saith Augustine, *Ad Rom. Cap. 3. Lib. 3.*) doth justify, and not the Sacraments.' And Origen saith: 'Christ is the Priest, the Propitiation, and Sacrifice: which propitiation cometh to every one by mean of faith.' And so, by this reckoning, we say, that the Sacraments of Christ, without faith, do not once profit those that be alive: a great deal less do they profit those that be dead.

VII.—FROM THE CONFESSION OF SCOTLAND.

Article 21; towards the middle. Of the Sacraments.

Not that we imagine any transubstantiation of bread into Christ's natural body, and of wine into his natural blood, as the Papists have perniciously taught, and damnably believed: but this union and conjunction, which we have with the body and blood

of Christ Jesus in the right use of the Sacrament, is wrought by the operation of the Holy Ghost, who, by true faith, carrieth us above all things that are visible, carnal, and earthly, and maketh us to feed upon the body and blood of Christ Jesus, which was once broken and shed for us, which now is in heaven, and appeareth in the presence of his Father for us. And notwithstanding the far distance of place, which is betwixt his body now glorified in heaven, and us now mortal on this earth; yet we must assuredly believe, that the bread which we break is the communion of Christ's body, and the cup which we bless is the communion of his blood. 1 Cor. x. 16. So that we confess, and undoubtedly believe, that the faithful, in the right use of the Lord's Table, do so eat the body and drink the blood of the Lord Jesus, that he remaineth in them, and they in him. Yea, they are so made flesh of his flesh, and bone of his bones, Eph. v. 30. that, as the Eternal Godhead giveth to the flesh of Christ Jesus (which of its own condition and nature was mortal and corruptible) life and immortality; so doth Christ Jesus his flesh and blood, eaten and drunken by us, give unto us the same prerogatives. Which albeit we confess are neither given unto us at this time only, neither yet by the proper power and virtue of the Sacrament only; yet we affirm, that the faithful, in the right use of the Lord's Table, have such conjunction with Christ Jesus, as the natural man cannot apprehend: yea, and further we affirm, that albeit the faithful, oppressed by negligence and manly infirmity, do not profit so much as they would, in the very instant action of the Supper; yet shall it after bring fruit forth, as lively seed sown in good ground: for the Holy Spirit, which can never be divided from the right institution of the Lord Jesus, will not frustrate the faithful of the fruit of that mystical action.

VIII.—FROM THE CONFESSION OF BELGIA.

Art. 35. We believe and confess, that Jesus Christ, our Lord and Saviour, hath instituted the holy Sacrament of his Supper, that in it he might nourish and sustain those, whom he hath regenerated and engrafted into his family, which is the Church. But those which are regenerate, have in them a double life: the one, carnal and temporal, which they brought with them from their first nativity, the which is common unto all; the other, spiritual and heavenly, bestowed upon them in their second nativity, which is wrought in them by the word of the Gospel, in the union of the body of Christ, the which is peculiar to the elect alone. And

as God hath appointed earthly and material bread, fit and convenient for the preservation of this carnal life, which, even as the life itself, is common unto all; so, for the conservation of that spiritual and heavenly life, which is proper to the faithful, God hath sent lively bread, which came down from heaven, even Jesus Christ, who nourisheth and sustaineth the spiritual life of the faithful, if he be eaten (that is, applied and received) by faith, through the Spirit. But to the intent that Christ might figurate and represent unto us this spiritual and heavenly bread, he hath ordained visible and earthly bread and wine for the Sacrament of his body and blood: whereby he testifieth, that as truly as we do receive and hold in our hands this sign, eating the same with our mouths, whereby afterwards this our life is sustained; so truly we do by faith (which is to our soul instead of hand and mouth) receive the very body and true blood of Christ our only Saviour, in ourselves, unto the conservation and cherishing of a spiritual life within us. And it is most certain, that Christ, not without good cause, doth so carefully commend unto us this his Sacrament, as one that doth indeed work that within us, whatsoever he representeth unto us by these his holy signs: although the manner itself, being far above the reach of our capacity, cannot be comprehended of any; because that all the operations of the Holy Ghost are hidden and incomprehensible.* Neither shall we err in saying, that that which is eaten † is the very natural body of Christ, and that that which is drunk is the very blood of Christ. Yet the instrument, or means, whereby we do eat and drink them, is not a corporal mouth, but even our soul and spirit, and that by faith. Christ therefore sitteth always at the right hand of his Father in heaven, and yet for all that doth not any thing the less communicate himself unto us by faith. Furthermore, this Supper is the spiritual Table, whereat Christ doth offer himself to us, with all his benefits, to be participated of us; and bringeth to pass, that in it we are partakers, as well of himself, as of the merit

* That is to say, both when the proper force of the Holy Spirit, which is incomprehensible, is regarded, and seeing that his effects do exceed our senses: both which do come to pass in these mysteries.

† Namely by faith, as it is often iterated in this Confession: that is to say, that is received spiritually, by the mind, in believing, as the sign is eaten and drunken corporally. For the words *eating* and *drinking* can no otherwise be spoken of the mind, and of faith, (which are the only instruments of receiving the very body and blood of Christ,) than metaphorically or metonymically.

of his death and passion. For he himself, by the eating of his flesh, doth nourish, strengthen, and comfort our miserable, afflicted, and comfortless soul, and, in like manner, by the drinking of his blood, doth refresh and sustain the same.* Moreover, although the signs be coupled with the things signified, † yet both of them are not received of all. For an evil man verily receiveth the Sacrament unto his own condemnation; but the thing or truth of the Sacrament he receiveth not. As, for example, Judas, and Simon Magus, did both of them receive the Sacramental sign; but as for Christ himself signified thereby, they received him not. For Christ is communicated to the faithful only. Last of all, we with great humility and reverence do communicate the holy Sacrament in the assembly of God's people, celebrating the memorial of our Saviour Christ's death with thanksgiving, and making there a public confession of Christian faith and religion. No man therefore ought to present himself at this holy Supper, which hath not first examined himself; lest that, eating of this bread, and drinking of this cup, he do eat and drink his own damnation. Moreover, by the use of this Sacrament, a most ardent love is kindled within us, both towards God himself, and also towards our neighbour. Therefore here we do worthily reject, as a mere profanation, all the toys, and damnable devices of men, which they have presumed to add and mingle with the Sacraments: affirming that all the godly are content with that only order and rite, which Christ and his Apostles have delivered unto us, and that they ought to speak of these mysteries after the same manner as the Apostles have spoken before.

IX.—FROM THE CONFESSION OF AUGSBURG.

The Tenth Article, out of the edition of Wirtemberg, Anno 1531:—

Touching the Supper of the Lord they teach, that the body and blood of Christ are there present indeed, ‡ and are distributed to

* That is, (as hath been said in the former observation,) by a spiritual participation; the which, sometimes by reason of the sacramental receiving, and sometimes by reason of that spiritual life which Christ engendereth in us, is metaphorically signified by the names of eating or drinking.

† Of the sacramental union we have spoken before, in the second observation upon the Confession of Bohemia.

‡ We also do allow of this, namely that the word of God is not deceitful; and therefore, as often as the holy signs are rightly given, that is, according to Christ his institution, that then also the thing signified by the sign (which is the very body of Christ crucified for us, and the very blood of Christ shed for us) is also given to be received. But we affirm that the thing signified is no

those that eat of the Lord's Supper; and they condemn those that teach otherwise.

The same Tenth Article, in the edition newly corrected, Anno 1540, is thus set down:—

Touching the Supper of the Lord they teach, that, together with the bread and wine, the body and blood of Christ are truly exhibited to them that eat of the Lord's Supper.

otherwise coupled with the sign, than sacramentally. The truth of which sacramental conjunction doth not consist in this, that, wheresoever the sign is, there the thing represented by the sign should also be present; but in this, that that which God promiseth by the sign, he also doth offer to be received. Therefore we hold that the body of Christ is not really present in, with, or under the bread, otherwise than after this sacramental manner; both because it is a true body, being circumscribed in its local situation, and also hath truly ascended from the earth, above all the heavens that be subject to our sight, and shall there remain (from whence he exerciseth a government over all things beneath, even as he is man) until he come truly from thence to judge both quick and dead. Moreover we do also avouch, that, as the signs are offered to the body, so the things signified are offered to the mind. And therefore that the signs are received of every one with the hand and mouth, that come unto the Supper: (the which unto some, namely, the worthy receivers, do turn unto salvation, but unto others, that is, the unworthy communicants, by reason of the profanation of the signs, and contempt of the thing signified, they do turn to condemnation:) but as for the things signified, those we affirm to be truly and effectually apprehended only of those that be endued with a right mind and a true faith, and that always unto salvation; whereunto the distance of place is no hindrance, by reason of the unspeakable operation of the Holy Ghost. And yet not so, as that the substances should be mingled betwixt themselves, or cleave together in any place, (for Christ's flesh abideth in heaven, and ours upon the earth;) but so that (those things being mystically united, which in true distance of situation are separated) we might draw from the flesh of Christ all gifts necessary for our salvation, and especially that lively juice whereby we are nourished to eternal life. Therefore, whatsoever they pretend which are of the contrary judgment, the controversy is not of the signs, or of the things signified, or of the truth of the Sacraments, or of the actual receiving of them, or of the effects; but only of the definition of the sacramental conjunction, and also of the manner of receiving the things signified: both which we contend to be so interpreted by some out of the word of God, that, if their opinion be once granted, both the truth of Christ's body, and his ascension into heaven and second coming, is consequently overthrown. See the exposition of this Article, expressed in the divers editions of the Augsburg Confession, though not after the same manner, nor in the same words: and for the full declaration thereof, look in the Admonition lately set forth by our brethren the Neustadians, in the 5th. Chapter; out of the which our agreement in this point of doctrine, rightly declared, doth appear.

Hitherto also pertaineth the First Article; Of Abuses which are changed in the outward rites and ceremonies. This Article is, Of the Mass:—

Our Churches are wrongfully accused, to have abolished the Mass. For the Mass is retained still among us,* and celebrated with great reverence: yea, and almost all the ceremonies that have been in use; saving that, with the songs in Latin we mingle certain Psalms in Dutch here and there, which be added for the people's instruction. For therefore we have need of ceremonies, that they may teach the unlearned; and that the preaching of God's word may stir up some unto the true fear, trust, and invocation of God. And this is not only commanded by St. Paul, to uscatongue that the people understand, but man's law hath also appointed it. We use the people to receive the Sacrament together, if so be any be found fit thereunto. And that is a thing that doth increase the reverence and due estimation of the public ceremonies. For none are admitted, except they be first proved and tried. Besides, we use to put men in mind of the worthiness and use of a Sacrament, what great comfort it offereth unto them which repent; to the end that men may learn to fear God, and believe in him, and to use prayer and supplication unto him, looking for all good things at his hands. This

* The Princes and Divines in the Assembly at Neuburg testified, in the year 1561, as is manifest by the decrees of that Assembly, that they by the word *Mass* do understand the administration of the Supper, and do from the bottom of their hearts detest the Romish Mass. But although we do abhor all contentions about words, and do acknowledge that the word *Mass* is not newly sprung up in the Latin Church: yet, seeing that the original of this term (namely, because alms were sent from the faithful in their usual meetings at their love-feasts) is long since abolished; and seeing that this word hath these many years broken out into great abomination, so great, indeed, that none so gross or execrable was ever heard of; we do not without cause, together with the thing, abolish the name itself out of our Churches. As for the holy Liturgy, we think that it is there most rightly celebrated, where it is most simply, and most nearly unto the first institution, observed. And seeing it is manifest that the ceremonies in the Roman Liturgy are partly in themselves unprofitable, partly tending rather to an ambitious shew and pomp than to edification, partly ridiculous, and partly either in themselves superstitious, or else ready to be turned into superstition; therefore the most of them, or in a manner all, we have in every place utterly swept away: yet so as that the Church hath her liberty left in things indifferent, as it is meet, and shall be declared in the Seventeenth Section. As for the speaking or singing of any thing in the public Liturgy, in such a tongue as is unknown to the common people, unless there be an interpreter, the Apostle doth plainly forbid it, 1 Cor. xiv. 27, 28.

is the true worship of Christians: these services, of fear, faith, prayer, hope, &c. God doth like. When therefore these services are performed, in the use of ceremonies, then doth the using of the Sacraments please God. So that when as the people are accustomed to the ceremony, and advertised of the true use thereof, the Masses are said with us after a meet and godly manner. And thus all things are ordered in the Church with greater gravity and reverence, than in times past.

It is not unknown that these many ages past there hath been common and open complaint made by good men, of the abuse and profanation of Masses. For it is easy to be seen, how far this abuse hath spread itself in all our churches; what kind of men they are that say the Masses, flat contrary to the pre-script of the Canons; also how shamefully they are turned to a matter of cursed lucre. For many there be that say Masses, without repentance, only for the belly's sake. These things are too open and manifest to be kept any longer in hugger-mugger.* Surely it seemeth that never any religious thing, since the world began, was so commonly turned into gain, as the Mass. But St. Paul doth fearfully threaten them, which deal otherwise with these Sacraments, than is beseeeming the dignity of them; where he saith, "He that eateth this bread and drinketh this cup unworthily, is guilty of the body and blood of the Lord." 1 Cor. xi. 27. And in the Ten Commandments it is written, "He that abuseth God's holy name, shall not escape unpunished." Exod. xx. 7. As therefore the world hath oft heretofore been justly punished for idolatry, so doubtless this shameless profaning of Masses will be fearfully revenged with grievous penalties. And it may well be that the Church in these latter times is punished with blindness, discord, and wars, and many other plagues, chiefly for this one cause. And yet these open and gross abuses have the Bishops (who cannot be ignorant of them) not only borne withal, but also smoothly laughed at them. And now, all too late, they begin to complain forsooth of the calamity of the Church; when as no other thing hath been the occasion of the broils of these times, but the abuses themselves, which were now become too open and evident, that modest men could no longer bear them. Would to God that the Bishops had (as by their office they might have), long before this bridled and restrained the covetousness, or impudence, whether of Monks, or of some others, who, changing

* *In hugger-mugger*; that is, in holes and corners, under cover.—EDITOR.

the manner of the old Church, have made the Mass a money-matter.

But it will not be amiss now to shew, whence these abuses did spring at the first. There is an opinion spread abroad in the Church, that the Supper of the Lord is a work, which, being once done by the Priest, deserveth remission of sins, both of the fault and of the punishment, not only for him that doth it, but also for theirs: and that because of the work done, although it be done without any good intent of the doer. Likewise, that if it be applied in the behalf of the dead, it is satisfactory, that is, it deserveth remission of the pains of Purgatory. And in this meaning they take the word *Sacrifice*, when they call the Mass a sacrifice; namely a work, that, being done in the behalf of some others, doth merit for them remission both of the fault and of the punishments: and that because of the very work done, even without any good intent of him that useth it. Thus they mean, that the Priest in the Mass doth offer a sacrifice for the quick and the dead. And after this persuasion was once received, they taught men to seek forgiveness of sins, and all good things, yea and to free the dead from punishments, by the benefit of the Mass. And it made no matter, what kind of men they were that said the Masses: for they taught that they were very available for others, without any good motion of the user. Afterward a question arose, whether one Mass said for many was as available, as several Masses for several persons. And this disputation did augment the number of Masses, and the gain that came in by them, out of measure. But we dispute not now of the gain; we only accuse the impiety of them. For our Divines do prove plainly, that this opinion, of the meriting and applying of the Mass, is both false and impious. This is the state of this controversy between us and them.

And it is no hard matter for the godly to judge of this point, if a man will but weigh the arguments that follow. First, we have proved before, that men do obtain remission of sins freely by faith, that is, by sure trust to obtain mercy for Christ's sake. It is then impossible for a man to obtain remission of sins for another man's work, and that without any good motion, that is, without his own faith. This reason doth very evidently overthrow that monstrous and impious opinion, touching the merit and application of the Mass.

Secondly, Christ's passion was an oblation and satisfaction, not only for original sin, but also for all other sins; as it is written in

the Epistle to the Hebrews, "We are sanctified by the oblation of Christ once offered:" Heb. x. 10. and again, "By one oblation he hath made perfect for ever those that are sanctified." ver. 14. To conclude, a good part of the Epistle to the Hebrews is spent in confirming this point, that the only sacrifice of Christ hath merited remission of sins, or reconciliation, for others. Therefore he saith that the Levitical sacrifices were oftentimes offered, because they could not take away sins; but that Christ by his sacrifice hath at once satisfied for the sins of all men. Heb. x. 11, 12. This honour of Christ's sacrifice must not be transferred from him to the work of a Priest. For he saith expressly, that "by one oblation the saints are made perfect." ver. 10. Besides, it is a wicked thing to place that trust in the work of a Priest, which should only lean and stay itself upon the oblation and intercession of Christ the High Priest.

Thirdly, Christ, in the institution of the Lord's Supper, doth not command the Priests to offer for others, either quick or dead. Upon what ground then, or authority, was this worship ordained in the Church, as an offering for sins, without any commandment of God? But that is yet more gross, and far from all reason, that the Mass should be applied to deliver the souls of such as are dead. For the Mass was ordained for a remembrance; that is, that such as received the Supper of the Lord, should stir up and confirm their faith, and comfort their distressed consciences, with the remembrance of Christ's benefits. Neither is the Mass a satisfaction for punishment; but it was instituted because of the remission of the fault: to wit, not that it should be a satisfaction for the fault, but that it might be a Sacrament, by the use whereof we might be put in mind of the benefit of Christ, and the forgiveness of the fault. Seeing therefore that the applying of the Supper of the Lord for the deliverance of the dead has been received without warrant of Scripture, yea quite contrary to Scripture, it is to be condemned, as a new and ungodly worship, or service.

Fourthly, a ceremony, in the New Covenant, without faith, meriteth nothing,* neither for him that useth it, nor for others. For

* No, nor yet in the Old Testament: yea neither any ceremony, nor faith itself, doth merit any thing; but whereas the external work, being performed with faith, according to God's commandment, is acceptable unto him, all this we teach out of God's word to be of grace and not of debt. Whereof look to the Eighth Section and seventh observation, and to the Ninth Section and second observation, upon the same Confession of Augsburg.

it is a dead work, according to the saying of Christ, "The true worshippers shall worship the Father in spirit and truth." John iv. 23. The same doth the 11th. Chap. to the Hebrews prove throughout: "By faith Abel offered a better offering unto God:" ver. 4. also, "Without faith it is impossible to please God." ver. 6. Therefore the Mass doth not merit remission of the fault, or of the punishment, for the work's sake performed. This reason doth evidently overthrow the merit, as they call it, which ariseth of the work that is done.

Fifthly, the applying of the benefit of Christ is by a man's own faith; as Paul witnesseth, "Whom God hath set forth to be a reconciliation through faith in his blood." Rom. iii. 25. And this applying is made freely. And therefore it is not made by another man's work, nor for another man's work. For when we use the Sacrament, this application is made by our own work, and by our own faith, and not by another man's work. For surely if we could have no remission but by applying of Masses, it should be very uncertain, and our faith and trust should be transferred from Christ unto the work of a Priest: and so is it come to pass, as all men see. Moreover, faith placed in the work of a man is wholly condemned. arguments, with sundry other, do witness for us, that the opinion of the merit and applying of the Mass for the quick and the dead, was for good causes misliked and reprov'd.

Now if we would stand to consider, how far this error is spread in the Church, how the number of Masses hath increased, and how, through this sacrifice, forgiveness both of the fault and of the punishment is promised to the quick and the dead; it will appear that the Church is disfigured with shameful blots by this profanation. There never fell out a weightier cause in the Church, O noble Emperor, or more worthy for good and learned men to debate of. It is the duty of all the godly, with most fervent prayers to crave at God's hand, that the Church might be delivered from these foul enormities. All Kings and Bishops must with all their might endeavour, that this whole matter may be rightly laid forth, and the Church purged.

Sixthly, the institution of the Sacrament is contrary to that abuse. For there is not a word set down of any oblation for the sins of the quick and the dead; but a commandment to receive the body and blood of Christ, and to do it in remembrance of the benefit of Christ. This remembrance doth signify, not a bare representing of the history, as it were in a shew, (as they dream that are the patrons of merit,

by reason of the work wrought;) but it signifieth by faith to remember the promise and benefit, to comfort the conscience, and to render thanks for so great a blessing. For the principal cause of the institution was, that our faith might then be stirred up and exercised, when we do receive this pledge of God's grace. Besides, the institution ordaineth, that there should be a communication; that is, that the Ministers of the Church should give unto others the body and blood of the Lord. And that this order was observed in the Primitive Church, St. Paul is witness to the Corinthians; when as he commandeth, "that one should stay for another," 1 Cor. xi. 33. that there might be a common partaking of the Sacrament.

Now that the abuses of the private Mass be discovered, (forasmuch as they all for the most part were used by way of application for the sins of other men, and do not agree with the institution of Christ,) therefore they are left off in our Churches. And there is one common Mass appointed, according to the institution of Christ, wherein the Pastors of the Churches do consecrate for themselves,* and give unto others, the Sacrament of the body and blood of Christ. And this kind of Mass is used every holy-day,† and other days also, if any be desirous to use the Sacrament. Yet none are admitted to the Communion, except they be first tried and examined. We adjoin moreover godly Sermons, according as Christ commanded, that there should be Sermons, when this ceremony is used. And in such Sermons, as men are taught diligently in other articles and precepts of the Gospel; so are they also put in mind for what use the Sacrament was instituted: to wit, not that these ceremonies should merit for them remission of sins by the bare work done, but that the Sacrament should be a testimony and a pledge, whereby Christ doth testify that he performeth the things promised to us,‡ and that his promises pertain unto us; that Christ giveth us his body, to testify that he is effectual in us, as in his members; and his blood, to testify unto us, that we are washed with his blood. The Sacrament

* By the name of consecration we understand no other thing, than the use of Christ's ordination, by whose blessing and power the elements are sanctified unto us; whereof dependeth the whole force and dignity of the Sacraments.

† Of holy-days is spoken afterwards in the Sixteenth Section. But in our Churches certain days by public warning are appointed, wherein if any refuse to receive the Supper, they answer for it in the Consistory.

‡ As an instance of the sad inaccuracy, with which books were edited and printed two centuries ago, it may be noticed that, in both editions of the English Harmony, the whole of the clause above, from the beginning of the sentence, is given *twice over* in almost the very same words.—EDITOR.

therefore doth profit them that do repent, and seek comfort therein, and, being confirmed by that testimony, do believe that remission of sins is given them indeed, and are thankful unto Christ for so great a benefit. And so the application of the benefit of Christ is not by another man's work, but by every man's own faith, and his own use of the Sacrament. For when we in our own persons use the Sacrament, Christ's institution of it doth belong unto us.

This kind of use of the Sacrament is holy, and to be taught in the Churches; as that which doth give light unto the doctrine of faith, and of spiritual exercises, and of true worship, and bringeth unto the consciences of the godly very great comfort and strength of faith. Before these days the Church hath been far otherwise taught. Touching the use of the Sacrament, there was no word of any thing, but that this work was to be done: but no man spake any thing of faith, or the comfort of consciences. And men's consciences were racked with over great care and pains of confessing themselves. This they took to be the purity which the Gospel requireth: whereas the Gospel doth require true fear, true faith and trust; and comforteth us by the use of this Sacrament, that they which do truly repent may assuredly believe that God is become merciful unto them by Christ, though that our nature be frail and unclean, and though that this our imperfect obedience be far from the perfection of the law.

By all this that hath been said, it is clear that the Mass that is in use amongst us, doth agree with the institution of Christ, and the manner of the Primitive Church. And besides, it doth notably lay open the true use of the Sacrament. Such a common work was there in the Church of old time, as Chrysostom doth witness; who saith, 'that the Priest did stand at the altar, and call some unto the Communion, and put back others.' And by the Decrees of the Nicene Synod it is evident, that some one did celebrate the Liturgy, as the Grecians call it, and did minister the body and blood of the Lord to all the rest. For these are the words of the Decree: 'Let the Deacons in their order, after the Elders, receive the holy Communion of a Bishop, or of an Elder.' Here he doth expressly say, that the Priests did receive the Sacrament of some one that ministered it. And before Gregory's time there is no mention of any private Mass: but as oft as the old writers speak of a Mass, it is evident that they speak of a Mass that was common. Seeing therefore that the rite and manner of the Mass, used with us, hath authority out of Scripture, and example from the old Church, and that

we have only rejected certain intolerable abuses, we hope that the use of our Churches cannot be disliked. As for other indifferent rites and ceremonies, they are for the most part observed according to the usual manner. But the number of Masses is not alike. 'Neither was it the use in old times, in the Churches whereunto was greatest resort, to have Mass every day;' as the Tripartite History, *Lib. 9. Cap. 38.* doth witness. Again saith it, 'In Alexandria, every fourth and sixth day in the week, the Scriptures are read, and the Doctors do interpret them; and all other things are done also, except only the yearly manner of oblation.'

This Article we find elsewhere placed in the Third Place, among those wherein the Abuses that be changed are reckoned up, in this manner:—

Of the Mass.

Our Churches are wrongfully accused to have abolished the Mass. For the Mass is retained still among us,* and celebrated with great reverence; yea, and almost all the ceremonies that are in use, saving that with the songs in Latin, we mingle certain Psalms in Dutch here and there, which be added for the peoples' instruction. For therefore we have need of ceremonies, that they may teach the unlearned, and that the preaching of God's word may stir up some unto the true fear, trust, and invocation of God. This is not only commanded by St. Paul, to use a tongue that the people understand, 1 Cor. xiv. 9. but man's law hath also appointed it. We use the people to receive the Sacrament together, if so be any be found fit thereunto. And that is a thing that doth increase the reverence and due estimation of the public ceremonies. For none are admitted, except they be first proved, and tried. Besides, we use to put men in mind of the worthiness and use of a Sacrament, how great comfort it bringeth to fearful consciences; that they may learn to believe God, and to look for and crave all good things at his hands. This worship doth please God: such an use of the Sacrament doth nourish piety towards God. Therefore it seemeth not that Masses be more religiously celebrated among our adversaries, than with us.

But it is evident, that of long time this hath been the public and most grievous complaint of all good men, that Masses are

* Look before, to the second observation upon this Confession, in the present Section.

filthily profaned, being used for gain. And it is not unknown, how far this abuse hath spread itself in all Churches; of what manner of men Masses are used, only for a reward, or for wages; and how many do use them against the prohibition of the Canons. And Paul doth grievously threaten those which handle the Lord's Supper unworthily, saying, "He that shall eat this bread, or drink the cup of the Lord unworthily, shall be guilty of the body and blood of the Lord." 1 Cor. xi. 27. Therefore, when we admonished the Priests of this sin, private Masses were laid aside among us, seeing that for the most part there were no private Masses but only for lucre's sake. Neither were the Bishops ignorant of these abuses, who if they had amended them in time, there had now been less dissension. Heretofore, by their dissembling, they suffered much corruption to creep into the Church: now they begin, though it be late, to complain of the calamities of the Church; seeing that this hurly-burly was raised up by no other mean, than by those abuses, which were so evident, that they could no longer be tolerated. There were many dissensions, concerning the Mass, and the Sacrament. And peradventure the world is punished for so long a profaning of Masses, which they, who both could and ought to have amended it, have so many years tolerated in their Churches. For in the Ten Commandments it is written, "He that abuseth the name of the Lord, shall not escape unpunished." Exod. xx. 7. And from the beginning of the world, there neither was nor is any divine thing, which might seem so to be employed to gain, as is the Mass.

There was added an opinion, which did increase private Masses infinitely; to wit, that Christ by his passion did satisfy for original sin, and appointed Mass, wherein an oblation should be made for daily sins, both mortal, and venial. Hereupon a common opinion was received, that Mass is a work, that taketh away the sins of the quick and the dead, and that for the doing of the work. Here men began to dispute, whether one Mass said for many were of as great force, as particular Masses said for particular men. This disputation hath brought forth an infinite multitude of Masses. Concerning these opinions our preachers have admonished us, that they do disagree from the holy Scriptures, and hurt the glory of the passion of Christ. For the passion of Christ was an oblation and satisfaction, not only for original sin, but also for all other sins; as it is written in the Epistle to the Hebrews: "We are sanctified by the oblation of Jesus Christ once made:" also, "By one oblation he hath made perfect for ever those that are sanctified." Heb. x. 10; 14. Also

the Scripture teacheth, that we are justified before God through faith in Christ, when we believe that our sins are forgiven for Christ his sake. Now, if the Mass do take away the sins of the quick and the dead, even for the work's sake that is done, then justification cometh by the work of Masses, and not by faith; which the Scripture cannot away withal. But Christ commandeth us "to do it in remembrance of himself:" Luke xxii. 19. therefore the Mass is instituted, that faith, in them which use the Sacrament, may remember what benefits it receiveth by Christ, and that it may raise and comfort a fearful conscience. For this is to remember Christ, to wit, to remember his benefits, and to feel and perceive that they be indeed exhibited unto us. Neither is it sufficient to call to mind the history; because that the Jews also, and the wicked, can do that. Therefore the Mass must be used to this end, that there the Sacrament may be reached unto them that have need of comfort; as Ambrose saith, 'Because I do always sin, therefore I ought always to receive a medicine.' And seeing that the Mass is such a communion of the Sacrament, we do observe one common Mass every holy-day, and on other days, if any will use the Sacrament, when it is offered to them which desire it. Neither is this custom newly brought into the Church. For the ancient Fathers, before Gregory's time, make no mention of any private Mass: of the common Mass they speak much. Chrysostom saith, 'that the Priest did daily stand at the altar, and call some unto the Communion, and put back others.' And by the ancient Canons it is evident that some one did celebrate the Mass, of whom other Elders and Deacons did receive the body of the Lord. For so the words of the Nicene Canon do sound: 'Let the Deacons in their order, after the Elders, receive the holy Communion of a Bishop, or of an Elder.' And Paul, concerning the Communion, commandeth, 'that one tarry for another,' 1 Cor. xi. 33. that so there may be a common participation. Seeing therefore that amongst us the Mass hath the example of the Church, out of the Scripture, and the Fathers, we hope that it cannot be disliked; especially for that our public ceremonies are kept of us, the most part, alike unto the usual ceremonies: only the number of Masses is not alike, the which, 'by reason of very great and manifest abuses, it were certainly far better to be moderated. 'For in times past also, in the Churches whereunto was greatest resort, it was not the use to have Mass said every day;' as the Tripartite History, *Lib. 9. Cap. 38.* doth witness. Again saith it, 'In Alexandria, every fourth and sixth day of the

week, the Scriptures are read, and the Doctors do interpret them : and all other things are done also, except only the yearly manner of oblation.'

Also, Article 2. Of Both kinds of the Sacrament.

And forasmuch as we do celebrate the common Mass, that the people may understand that they also are sanctified through the blood of Christ, and learn the true use of this ceremony ; either part of the Sacrament in the Supper of the Lord is given to the laity : because the Sacrament was instituted, not only for a part of the Church, namely for Elders, but also for the rest of the Church. And therefore the people doth use the Sacrament, as Christ appointed it. And certainly Christ saith, " Drink all ye of this ;" Matt. xxvi. 27. where he saith manifestly concerning the cup, that all should drink. And that no man might cavil, that it doth only appertain to the Priests, the ordinance of Paul to the Corinthians doth witness, that the whole Church did use either part in common. This custom remained a long time, even in the latter Churches ; neither is it certain, when, or by what author, it was changed. Cyprian in certain places doth witness, that the blood was given to the people : for thus he writeth to Cornelius the Pope : ' How do we teach or provoke them to shed their blood in the confession of his name, if we deny the blood of Christ to them which are in this warfare ? or how shall we make them fit for the cup of martyrdom, if we do not first admit them, by the right of communication, to drink in the Church the cup of the Lord ?' And Jerome saith, ' The Priests do minister the Eucharist, and divide the blood of the Lord to the people.' In the Decrees there is a Canon of Pope Gelasius, which forbiddeth the Sacrament to be divided : these be the words ; ' We do understand that certain men, having received the portion of the holy body only, do abstain from the cup of the holy blood : who, because that I know not by what superstition they are taught to be tied hereunto, either let them unfeignedly receive the whole Sacraments, or let them be put back from the whole Sacraments, because that one and the self-same mystery cannot be divided without great sacrilege.' In the Tripartite History it is written, in reprehension of Theodosius the Emperor, (whom Ambrose would not admit to the Communion without repentance, because that at Thessalonica he had too grievously revenged the death of a few soldiers which were slain in an uproar, and had murdered seven thousand citizens ;) here saith Ambrose : ' How

canst thou with these hands receive the holy body of the Lord? with what rashness canst thou take into thy mouth the cup of that holy blood,' &c? Therefore it is evident, that it was the custom of the ancient Church to give either part of the Sacrament to the people: only a new start-up custom doth take away one part from the people. Here we will not dispute, what men are to think concerning a received custom, contrary to the authority of the Apostolic Scripture, contrary to the Canons, and contrary to the example of the Primitive Church. For all godly men do understand, that, touching Christian doctrine, consciences are to ask counsel at the word of the Lord, and that no custom is to be allowed which is contrary to the word of God. And although, in the Latin Church, custom hath changed the ancient manner, yet it doth not disallow or forbid it: neither indeed ought human authority to forbid the ordinance of Christ, and the most received custom of the ancient Church. Therefore we have not thought it good to forbid the use of the whole Sacrament. And in that ceremony, which ought to be the covenant of mutual love in the Church, we would not, contrary to charity, be hard to other men's consciences, which had rather use the whole Sacrament; neither did we think, that any cruelty should be exercised in that matter: but so much as in us lieth, together with the ceremony, we have restored the holy doctrine touching the fruit of the ceremony, that the people may understand how the Sacrament is laid before them, to comfort the consciences of them that do repent. This doctrine doth allure the godly to the use and reverence of the Sacrament. For not only the ceremony was before maimed, but also the chief doctrine, touching the fruit thereof, was utterly neglected. And peradventure the maiming of the ceremony did signify, that the Gospel touching the blood of Christ (that is, the benefit of Christ his death) was obscured. Now, by the benefit of God, the pure doctrine concerning faith, together with this ceremony, is renewed and restored.

This Article we find placed elsewhere in the First Place, amongst those wherein the Abuses which are changed are reckoned, after this manner:—

Of Both Kinds.

Either kind of the Sacrament in the Lord's Supper is given to the laity, because that this custom hath the commandment of the Lord, "Drink all ye of this:" Matt. xxvi. 27. where Christ doth manifestly command concerning the cup, that all should drink.

And that no man might cavil, that it doth only appertain to the Priests, the example of Paul to the Corinthians doth witness, that the whole Church did use either part in common. 1 Cor. xi. 28. This custom remained a long time, even in the latter Churches; neither is it certain, when, or by what author, it was changed. Cyprian in certain places doth witness, that the blood was given to the people: the same thing doth Jerome testify, saying, 'The Priests do minister the Sacrament, and distribute the blood of Christ to the people.' Yea, Gelasius the Pope commandeth, that the Sacrament be not divided. *Dist. 2. De Consecr. Cap. Comparimus.* Only a new custom, brought in of late, doth otherwise. But it is manifest that a custom, brought in contrary to the commandments of God, is not to be allowed, as the Canons do witness: *Dist. 8. Cap. Veritate*; with that which followeth. Now this custom is received, not only against the Scripture, but also against the ancient Canons, and the example of the Church. Therefore if any had rather use both parts of the Sacrament, they were not to be compelled to do otherwise with the offence of their conscience. And because that the parting of the Sacrament doth not agree with the institution of Christ,* we use to omit that procession which hitherto hath been in use.

X.—FROM THE CONFESSION OF SAXONY.

Article 14. Of the Holy Supper of the Lord.

Both Baptism and the Supper of the Lord are pledges and testimonies of grace, as was said before; which do admonish us of the promise, and of our whole redemption, and do shew that the benefits of the Gospel do pertain to every one of those that use these ceremonies. But yet here is the difference: by Baptism every one is ingrafted into the Church; but the Lord would have the Supper of the Lord to be also the sinew of the public congregation, &c. *The rest that followeth, pertaineth to the Fifteenth Section, till you come to these words that follow:—* Even as also in the very words of the Supper there is a promise included; seeing he commandeth that the death of the Lord should be shewed forth, and this Supper distributed, till he come. 1 Cor. xi. 26.

That therefore we may use this Sacrament with the greater reverence, let the true causes of the institution thereof be well

* This verily is one cause why the carrying about of the Sacrament is condemned: yet neither the only cause, nor the chiefest.

weighed; which pertain to the public Congregation, and to the comfort of every one. The first cause is this: The Son of God will have the voice of his Gospel to sound in a public congregation, and such an one as is of good behaviour. The bond of this congregation he will have this receiving to be, which is to be done with great reverence, seeing that there a testimony is given of the wonderful conjunction betwixt the Lord and the receivers: of which reverence Paul speaketh, saying, "He that receiveth unworthily, shall be guilty of the body and blood of the Lord." 1 Cor. xi. 27. Secondly, He will have both the sermon, and the ceremony itself, to be profitable, both for the preservation, and also for the propagation, of the memory of his passion, resurrection, and benefits. Thirdly, He will have every receiver to be singularly confirmed by this testimony, that he may assure himself that the benefits of the Gospel do pertain to him, seeing that the sermon is common: and by this testimony, and by this receiving, he sheweth that thou art a member of his, and that thou art washed in his blood, and that he doth make this covenant with thee, "Abide in me, and I in you:" John xv. 4. also, "I in them, and they in me." John xvii. 23. Fourthly, he will have this public receiving to be a confession, whereby thou mayest shew what kind of doctrine thou dost embrace, and to what company thou dost join thyself. Also, he will have us to give thanks, publicly and privately, in this very ceremony, to God the eternal Father, and to the Son, and to the Holy Ghost, both for other benefits, and namely for this infinite benefit of our redemption and salvation. Also, he will that the members of the Church should have a bond of mutual love among themselves. Thus we see that many ends do meet together. By the remembrance of these weighty causes, men are invited to the reverence and use of the Sacrament: and we teach how the use may be profitable. We do plainly condemn that monstrous error of the Monks, who have written, that the receiving doth deserve remission of sins, and that for the work's sake, without any good motion of him that useth it. This Pharisaical imagination is contrary to that saying, "The just shall live by his faith." Hab. ii. 4. Therefore we do thus instruct the Church, that they which will approach to the Supper of the Lord, must bring repentance or conversion with them; and, having their faith now kindled, must here seek the confirmation of this faith, in the consideration of the death, and resurrection, and benefits of the Son of God: because that in the use of this Sacrament, there is a witness borne, which

declareth that the benefits of the Son of God do pertain to thee also; and there is a witness, that he joineth thee as a member to himself, and that he is in thee:* as he said, "I in them," &c. John xvii. 23. Therefore we give counsel, that men do not think that their sins be forgiven them for this work's sake, or for this obedience; but that in a sure confidence they behold the death and merit of the Son of God, and his resurrection, and assure themselves that their sins are forgiven for his sake, and that he will have this faith to be confirmed by this admonition and testimony. When as faith, comfort, joy of conscience, and thanksgiving, do after this sort increase, the receiving is profitable. Neither are any admitted to the Communion, except they be first heard, and absolved † of the Pastor, or his fellow-Ministers. In this trial the ruder sort are asked, and oftentimes instructed, touching the whole doctrine; and then is absolution published.

Also men are taught, that Sacraments are actions, instituted of God; and that without the use, whereunto they are ordained, the things themselves are not to be accounted for a Sacrament: but that, in the use appointed, Christ is present in this Communion, truly and substantially, ‡ and the body and blood of Christ indeed given to the receivers: that Christ doth witness that he is in them, and doth make them his members; § and that he doth wash them in his blood, as Hilary also saith, 'These things, being eaten and drunk, do cause, both that we may be in Christ, and that Christ may be in us.

Moreover, in the ceremony itself, we observe the usual order of the whole ancient Church, both Latin and Greek. We use no private Masses, that is, such wherein the body and blood of Christ was not distributed: as also the ancient Church, for many years

* This we admit, touching the spiritual efficacy, not concerning the very essence of the flesh: the which is now in heaven and nowhere else; as hath been before shewed in the first observation upon the Confession of Augsburg.

† This we allow, as being understood of catechizing, or instruction. As for private Absolution, how far we think it to be required, it hath been shewed of us heretofore, namely in the Eighth Section, and first observation, both upon this, and also upon the Confession of Bohemia.

‡ See the first and second observation upon the Confession of Augsburg.

§ Both these also we do embrace, as is contained in the word of God; namely so, that this whole dwelling be by his power and efficacy, and that the flesh of Christ be communicated unto us, yet after a spiritual and mystical manner: as hath been declared of us before, both in the Confession of Bohemia, and of Augsburg.

after the Apostles' times, had no such Masses; as the old descriptions, which are to be found in Dionysius, Epiphanius, Ambrose, Augustine, and others, do shew. And Paul doth command, that the Communion should be celebrated when many do meet together. 1 Cor. xi. 33. Therefore in the public congregation, and such as is of good behaviour, prayers and the Creed are rehearsed or sung, and lessons, appointed usually for holy-days,* are read. After that, there is a Sermon of the benefits of the Son of God, and of some part of doctrine, as the order of time doth minister an argument. Then the Pastor doth rehearse a thanksgiving, and a prayer for the whole Church, for them that are in authority, and as the present necessity requireth: and he prayeth to God, that, for his Son's sake, whom he would have to be made a sacrifice for us, he would forgive us our sins, and save us, and gather and preserve a Church. Then he rehearseth the words of Christ, concerning the institution of the Supper; and he himself taketh, and distributeth to the receivers, the whole Sacrament: who come reverently thereunto, being before examined and absolved; and there they join theirs with the public prayers. In the end they do again give thanks. All men, which are not altogether ignorant of antiquity, do know that this rite, and this Communion, doth for the most part agree with the writings of the Apostles, and with the custom of the ancient Church, even almost to Gregory's time. Which thing being so, the custom of our Churches is to be approved, not to be disallowed: but our adversaries, misliking our custom, do defend many errors, some more foul and gross, others coloured with new deceit.

Many heretofore have written, that in the Mass there is an oblation made for the quick and the dead; and that it doth deserve remission of sins, both for him that maketh it, and for others, even for the work's sake. And this persuasion of very many was, and yet is, like unto that of the Pharisees, and the Heathen. For after the same manner the Pharisees and the Heathen did dream, that they, for the work's sake, did deserve, for themselves and for others, remission of sins, peace, and many other good things. Or although those, which were not so blind, did speak more modestly, and say that they did deserve, but not without the good intention of the sacrificer; yet they imagined that those sacrifices were merits, and a

* How far we do allow this distribution of the Holy Scripture, look in the first observation upon the Confession of Bohemia, the First Section.

ransom. By reason of this opinion there were a multitude of sacrifices, and the crafty means of gain were increased. Such is the merchandise of Masses, and the profanation of the Lord's Supper, almost throughout the whole world. But God will have corrupt kinds of worship to be reprov'd and abolished. Therefore we do simply and indeed propound the voice of God, which doth condemn those errors; and with all our heart we affirm before God, and the whole Church in heaven and in earth, that there was one only sacrifice propitiatory, or whereby the wrath of the eternal Father against mankind is pacified, to wit, the whole obedience of the Son of God, our Lord Jesus Christ, who was crucified and raised up again. This is that only "Lamb, which taketh away the sins of the world." John i. 29. Of this only sacrifice it is said, "By one only sacrifice he made perfect for ever those that are sanctified." Heb. x. 14. And this sacrifice is applied to every one, by their own faith, when they hear the Gospel, and use the Sacraments: as Paul saith, "Whom God hath set forth to be a reconciliation through faith in his blood." Rom. iii. 25. And Habakkuk, "The just shall live by his faith." Hab. ii. 4. And Peter, "Being sanctified by the Spirit, unto obedience, and sprinkling of the blood of Jesus Christ." 1 Pet. i. 2. Other Sacraments in the Old Testament were typical; whereof we shall speak more at large in their place: and they did not deserve any remission of sins. And all the righteousnesses of holy men at all times, were, are, and shall be sacrifices of praise; which do not deserve remission, either for them that offer them, or for others. But they are services which every one ought to perform; and are acceptable to God for the Mediator, and our High Priest the Son of God, his sake: as it is said, "By him we offer the sacrifice of praise always to God." Heb. xiii. 15.

That this is an unchangeable and eternal truth, it is most manifest. And whereas certain fragments, which they call the Canons of the Mass, are alleged against this so clear light of the truth, it is also manifest that the Greek and Latin Canons are very unlike the one to the other; and that the Greek Canons do disagree among themselves in the most weighty matter; and that in the Latin Canon many jaggs and pieces were by little and little patched together of ignorant authors. The ancient Church doth use the names of *Sacrifice* and *Oblation*: but thereby it understandeth the whole action, prayers, reception, remembrance, faith, confession, and thanksgiving. This whole inward and outward action, in every one that is turned to God, and in the whole Church, is indeed a sacrifice

of praise or thanksgiving, and a reasonable service. And when the Lord saith, "The true worshippers shall worship the Father in spirit and in truth," John iv. 23. he affirmeth that in the New Testament outward sacrifices are not commanded; which of necessity should be made, although there were no motions of the Holy Ghost in the heart: as in the Law it was necessary that the ceremony of the Passover should be kept. But touching the Supper of the Lord, it is said, "Let every man examine himself," &c. 1 Cor. xi. 28. So the Supper of the Lord doth profit him that useth it, whenas he bringeth with him repentance and faith; and another man's work doth nothing at all profit him.

Furthermore, concerning the dead, it is manifest that all this shew is repugnant to the words of the institution of the Supper, wherein it is said, "Take ye, eat ye," &c. Mark xiv. 22. "Do ye this in remembrance of me." Luke xxii. 19. What doth this appertain to the dead, or to those that be absent? And yet in a great part of Europe, many Masses are said for the dead: also a great number, not knowing what they do, do read Masses for a reward. But seeing that all these things are manifestly wicked, (to wit, to offer, as they speak, to the end that they may deserve for the quick and the dead; or for a man to do he knoweth not what,) they do horribly sin, that retain and defend these mischievous deeds. And seeing that this ceremony is not to be taken for a Sacrament without the use whereunto it was ordained, what manner of idol-worship is there used, let godly and learned men consider. Also it is a manifest profanation, to carry about part of the Supper of the Lord, and to adore it; where a part is utterly transferred to an use clean contrary to the first institution: when as the text saith, "Take, eat;" Mark xiv. 22. and this shew is but a thing devised of late. To conclude, what be the manners of many Priests and Monks in all Europe, which have no regard of this saying, "Let every man examine himself:" also, "Whosoever taketh it unworthily, shall be guilty of the body and blood of the Lord?" 1 Cor. xi. 27, 28. Every man of himself doth know these things.

Now, although the chief-priests and hypocrites, who seek delusions to establish these evils, do scoff at these complaints; yet it is most certain that God is grievously offended with these wicked deeds, as he was angry with the people of Israel for their profanations of the sacrifices. And we do see evident examples of wrath; to wit, the ruins of so many kingdoms, the spoil and waste that the Turks do make in the world, the confusions of opinions, and many

most lamentable dissipations of Churches. But, O Son of God, Lord Jesus Christ, which wast crucified and raised up again for us ; thou which art the High Priest of the Church : with true sighs we beseech thee, that, for thine and thy eternal Father's glory, thou wouldest take away idols, errors, and abominations. And, as thou thyself didst pray, Sanctify us with thy truth, and kindle the light of thy Gospel, and true invocation, in the hearts of many ; and bow our hearts to true obedience, that we may thankfully praise thee in all eternity ! The greatness of our sins, which the profanation of the Supper of the Lord these many years hath brought forth, doth surpass the eloquence of angels and men !

We are herein the shorter, seeing that no words can be devised sufficient to set out the greatness of this thing ; and in this great grief we beseech the Son of God, that he would amend these evils ; and also, for a further declaration, we offer ourselves to them that will hear it. But in this question we see that to be chiefly done, which Solomon saith, " He that singeth songs to a wicked heart, is like him that poureth vinegar upon nitre." Prov. xxv. 20. Our adversaries know, that these persuasions of their sacrifice are the sinews of their power and riches : therefore they will hear nothing that is said against it. Some of them do now learn craftily to mitigate these things, and therefore they say, The oblation is not a merit, but an application : they deceive in words, and retain still the same abuses. But we said before, that every one doth by faith apply the sacrifice of Christ to himself, both when he heareth the Gospel, and then also, when he useth the Sacraments : and it is written, " Let every man examine himself." 1 Cor. xi. 28. Therefore Paul doth not mean, that the ceremony doth profit another that doth not use it. And the Son of God himself did offer up himself, going into the holy of holies, that is, into the secret counsel of the Divinity, seeing the will of the eternal Father, and bearing his great wrath, and understanding the causes of this wonderful counsel. These weighty things are meant, when the text saith, " He offered himself : " Heb. ix. 26. and when it saith, " He will make his soul an offering for sin." Isa. liii. 10. Now, therefore, what do the Priests mean, who say that they offer up Christ ? And yet antiquity never spake after this manner. But they do most grievously accuse us. They say, that we do take away the continual sacrifice, as did Antiochus, who was a type of Antichrist. We answered before, that we do retain the whole ceremony of the Apostolic Church : and this is the continual sacrifice, that the sincere doctrine

of the Gospel should be heard, that God should be truly invocated : to conclude, as the Lord saith, it is “ to worship the Father in spirit and in truth :” John iv. 23. we do also herein comprehend the true use of the Sacraments. Seeing that we do retain all these things faithfully, we do with great reverence retain the continual sacrifice : they do abolish it, who many ways do corrupt true invocation, and the very Supper of the Lord ; who command us to invoke dead men ; who set out Masses to sale ; who boast, that by their oblation they do merit for others ; who do mingle many mischievous errors with the doctrine of repentance and remission of sins ; who will men to doubt, when they repent, whether they be in favour ; who defile the Church of God with filthy lusts and idols. These men be like unto Antiochus, and not we, who endeavour to obey the Son of God, who saith, “ If any man loveth me, he will keep my word.” John xiv. 23.

Article 15. Of the Use of the whole Sacrament.

Let sophistry be removed from the judgments of the Church. All men know that the Supper of the Lord is so instituted, that the whole Sacrament may be given to the people ; as it is written, “ Drink all ye of this.” Matt. xxvi. 27. Also the custom of the ancient Church, both Greek and Latin, is well known. Therefore we must confess that the forbidding of one part is an unjust thing. It is great injury to violate the lawful testament of men : why then do the Bishops violate the Testament of the Son of God, which he hath sealed with his own blood ? But it is to be lamented that certain men should be so impudent, as to feign sophistry against this so weighty an argument, that they may establish their prohibition ; the refutation of whom, the matter being so clear and evident, we do omit.

*In another place this Article is not distinguished from that which went before, but is thus joined with it :—*To conclude, we must also speak in few things of the use of the whole Sacrament. Let sophistry be removed, &c.

XI.—FROM THE CONFESSION OF WIRTEMBERG.

Chapter 19. Of the Eucharist.

We believe and confess that the Eucharist (for so it pleased our forefathers to call the Supper of the Lord) is a Sacrament, instituted of Christ himself, and that the use thereof is commended to the Church, even to the latter end of the world. But because the

substance is one thing, and the use thereof another thing, therefore we will speak of these in order.

Touching the substance of the Eucharist, we thus think and teach; that the true body of Christ, and his true blood, is distributed in the Eucharist:* and we refute them that say, that the bread and wine of the Eucharist are only signs of the absent body and blood of Christ.† Also we believe that the omnipotency of God is so great, that in the Eucharist he may either annihilate the substance of bread and wine, or else change them into the body and blood of Christ: ‡ but that God doth exercise this his absolute omnipotency in the Eucharist, we have no certain word of God for it; and it is evident, that the ancient Church was altogether ignorant of it. For as in Ezekiel, where it is said of the City of Jerusalem, described on a tile, § “This is Jerusalem,” it was not necessary that the substance of the tile should be changed into the substance of the city of Jerusalem; so when it is said of the bread, “This is my body,” it is not necessary that the substance of bread should be changed into the substance of the body of Christ. But for the truth of the Sacra-

* Look before in the first observation upon the Confession of Augsburg.

† We do believe, out of the word of God, and by the perpetual and evident agreement of the whole ancient and true Church, that the body of Christ hath always been, is, and shall be, circumscribed and local. Wherefore, as, when he lived upon the earth, he was nowhere else, so now also, being above in heaven, he is there, and nowhere else, in his substance, as Vigilius plainly affirmeth against Eutiches. Yet, for all that, we do not affirm that the very body of Christ is only or simply absent, or that the bread and wine are only simple and naked signs, or bare pictures, or nothing else but certain tokens of Christian profession. For in such sense is there one only action of the holy Supper, that yet notwithstanding it should be partly corporal, and celebrated upon the earth, (in which respect we doubt not to say that Christ’s body is as far distant from us, as heaven is from the earth;) partly heavenly, the mind and faith lifting up the heart unto God, (in the which respect we acknowledge, that the body of the Lord is present in the Supper to our mind and faith.) But that they be bare and naked signs, how can we possibly affirm, which so often and so evidently have insisted upon this, that the things signified are no less certainly given unto the mind, than the signs themselves unto the body?

‡ We see not how God may be said to be able to do that which is manifestly repugnant to his own will, concerning the everlasting truth of Christ’s body, as it hath been opened unto us in the word of God.

§ For a *tile*, the old translation reads *the outside of a wall*, apparently mistaking *later*, in the Latin, for *latus*. But neither is the original Confession free from error; for the words “This is Jerusalem,” are not applied to the emblem of the *tile* in ch. iv, but to that of the *hair* in ch. v, of Ezekiel.—EDITOR.

ment* it is sufficient, that the body of Christ is indeed present with the bread. And indeed the very necessity of the truth of the Sacrament doth seem to require, that true bread should remain, with the true presence of the body of Christ. For as to the truth of the Sacrament of Baptism it is necessary that, in the use thereof, there should be water, and that true water should remain; so it is necessary in the Lord's Supper, that there should be bread in the use thereof, and that true bread should remain: whereas, if the substance of bread were changed, we should have no proof of the truth of the Sacrament. Whereupon both Paul, and also the ancient Ecclesiastical Writers, do call the bread of the Eucharist, even after consecration, bread. "Let a man examine himself, and so let him eat of that bread," &c. And, "Whosoever shall eat this bread, and drink this cup of the Lord, unworthily," &c. 1 Cor. xi. 27, 28. And Augustine, in his *Sermon to Young Children*, saith: 'That which you have seen, it is the bread and the cup; the which thing also your eyes do witness unto you: but that which your faith desireth to learn, is this; the bread is the body of Christ, the cup is his blood.'

Now, as touching the use of the Eucharist: first, although we do not deny, but that whole Christ is distributed, as well in the bread as in the wine of the Eucharist;† yet we teach that the use of either part ought to be common to the whole Church. For it is evident, that Christ, being nothing at all terrified by any dangers, which afterward human superstition invented, or by other devices, gave unto his Church both parts to be used. Also it is evident, that the ancient Church did use both parts for many years: and certain writers do clearly witness, that they which do receive bread alone, do not receive the whole Sacrament sacramentally, (for so they speak;) and that it is not possible to divide one and the selfsame

* The truth of the Sacrament we affirm wholly to consist in this, that there be not any vain signification of the signs; but that that which is signified by them unto the body, be indeed given unto the mind to be received by faith: as hath more fully been spoken heretofore, in the first observation upon the Confession of Augsburg.

† But we say, by the institution of God, that his body, by the delivering of the bread, is given unto us as true meat; and that his blood, by the pouring of the wine, is given unto us as distinctly as true drink: yet both of them to be received with the mind and with faith, and not with the mouth. Notwithstanding, that by this dispensation (which in respect of the thing signified is distinctly made, and in regard of the signs themselves severally distributed) nothing is divided in the humanity of Christ.

mystery, without great sacrilege. Wherefore we think that the use of both parts is indeed Catholic and Apostolic, and that it is not lawful for any man, at his pleasure, to change this institution of Christ, and a ceremony of such continuance in the ancient and true Church, and to take away from the Laity, as they call them, one part of the Eucharist. And it is to be marvelled at, that they who profess themselves to defend the ceremonies of the ancient Church, should so far swerve from the ancient Church in this point. Moreover, seeing that the word *Sacrifice* is very large, and doth generally signify a holy worship; we do willingly grant, that the true and lawful use of the Eucharist may in this sense be called a Sacrifice: howbeit the Eucharist, according to the institution of Christ, is so celebrated, that therein the death of Christ is shewed forth, and the Sacrament of the body and blood of Christ is distributed to the Church; and so it is truly called an applying of the merit of the passion of Christ, to wit, to them which receive the Sacrament.

Neither do we condemn godly lessons, and prayers, which use to go before and to follow consecration, as they call it, and the dispensation of the Eucharist: yet in the mean time it is not lawful for us to dissemble, or to allow of those errors which have been added to this holy Sacrament, rather by the ignorance of private men, than by any lawful consent of the true Catholic Church. One error is this, that of the worship, which ought to be common to the Church, there is made a private action of one Priest; who as he doth alone to himself mumble the words of the Lord's Supper, so also he alone doth receive the bread and wine. For Christ did institute the Eucharist, not that it should be a private action of one man, but that it should be a communion of the Church. Therefore to the right action of the Eucharist, two persons at the least are requisite; to wit, the Minister of the Eucharist, who blesseth, and he to whom the Sacrament of the Eucharist is dispensed.* For when Christ did institute this Sacrament, he did not eat thereof alone, but he did dispense it to his Church, which then was present with him, saying, "Take ye, eat ye," &c: and, "Drink all ye of this," &c. Matt. xxvi. 26, 27. This institution of Christ the ancient and true Catholic Church did so severely observe, that it excommunicated them, which, being present whilst this holy Sacrament was

* This we do so grant to be true, that notwithstanding we do also know that the Supper of the Lord is not private unto two, but that it appertaineth to the whole Church, or at the least to some one part of the same.

administered, would not communicate with the rest. Anacletus, in his *First Epistle*, saith : ‘ After that consecration is finished, let all communicate, except they had rather stand without the Church-doors :’ and he addeth, ‘ For so both the Apostles appointed, and the holy Church of Rome keepeth it still.’ Also, the Antiochian Council, *Chap. 2.* saith : ‘ All those which come into the Church of God, and hear the holy Scriptures, but do not communicate with the people in prayer, and cannot abide to receive the Sacrament of the Lord, according to a certain proper discipline, these men must be cast out of the Church.’ Dionysius, in his book, *De Ecclesiasticâ Hierarchiâ*, saith, ‘ The Bishop, when he hath praised the divine gifts, then he prepareth the very holy and most excellent mysteries. And those things which before he had praised, being covered and hid under venerable signs, he bringeth into sight, and, reverently shewing forth the divine gifts, both he himself doth turn to the holy participation thereof, and doth exhort the others to participate in them. To conclude, when the holy Communion is received, and delivered to all, he, rendering thanks, doth make an end of these mysteries.’ Therefore we think it necessary, to the retaining of the institution of Christ in the celebration of the Eucharist, and that we may follow the example of the ancient and true Catholic Church, that the private Masses of the Priests be abrogated, and that the public Communion of the Lord’s Supper be restored.

Another error is this, that the Eucharist is such a sacrifice, as ought to be offered daily in the Church, for the purging of the sins of the quick and the dead, and for the obtaining of other benefits, both corporal and spiritual. This error is evidently contrary to the Gospel of Christ, which witnesseth, “ That Christ, by one oblation, once only made, hath made perfect for ever those that be sanctified.” Heb. x. 14. And because that Christ, by his passion and death, hath purchased remission of sins for us, (which also is declared unto us by the Gospel in the New Testament,) therefore it is not lawful to sacrifice any more for sin : for the Epistle to the Hebrews saith, “ Where there is remission of sins, there is no further oblation for sin.” Heb. x. 18. For whereas Christ saith, “ Do this in remembrance of me,” Luke xxii. 19. he doth not command to offer his body and blood in the Supper unto God, but to the Church : that the Church, by eating the body, and drinking the blood of Christ, and by shewing forth the benefit of his death, may be admonished of that oblation of the body and blood of Christ, which was made once only on the cross for the purging of our sins.

For so Paul doth interpret this saying of Christ, saying, "So often as ye shall eat (he doth not say, offer) this bread, and drink this cup, shew ye forth the death of the Lord, till he come." 1 Cor. xi. 26. And truly we confess, that the ancient Ecclesiastical writers did call the Eucharist *a Sacrifice*, and *an Oblation*: but they expound themselves, that by the name of Sacrifice they mean a remembrance, a shewing forth or preaching of that sacrifice, which Christ did once offer upon the cross; as also they call the memorial of the Passover and of Pentecost, the Passover and Pentecost itself.

The third error is this, that many do think, that the oblation (as they call it) of the Eucharist is not of itself a propitiation for sins, but that it doth apply the propitiation and merit of Christ to the quick and the dead. But we have already shewed, that the Eucharist properly is not an oblation, but is so called, because it is a remembrance of the oblation which was once made on the cross. Moreover, the application of the merit of Christ is not made by any other outward instrument, than by the preaching of the Gospel of Christ, and by the dispensing of those Sacraments which Christ hath instituted for this use: and the merit of Christ, being offered and applied, is not received but by faith. "Preach the Gospel to every creature;" (for by the ministry of the Gospel the benefits of Christ be offered and applied to creatures, that is, either to the Jews, or to the Gentiles: and it followeth,) "He that shall believe and be baptised, he shall be saved;" (because that by the receiving of the Sacrament, and by faith, the benefits, offered and applied, be received.) Mark xvi. 15, 16. "The Gospel is the power of God to salvation, to every one that believeth;" Rom. i. 16. that is, the ministry of the Gospel is the instrument ordained of God, whereby God is able and effectual to save all those which believe the Gospel. Therefore the preaching of the Gospel doth offer, or, if it liketh any man so to speak, doth apply salvation to all men; but faith doth receive salvation, offered and applied. Now, in the private Mass, bread and wine are so handled, that the Priest doth neither publicly declare the Gospel of Christ, but doth softly mumble to himself certain words, and especially the words of the Supper, or of consecration; neither doth he distribute bread and wine to others, but he alone taketh them: therefore there can be no applying of the merit of Christ in the private Mass. This did our true Catholic elders well perceive; who, as we have declared before, did so severely require, that they which were present at the Mass, and did not communicate, should be excommunicated.

The fourth error is this, which we have already touched ; in that they do require that the words of the Supper, or of consecration, be rehearsed silently in the Eucharist : seeing that these words are a part of that Gospel, which, according to the commandment of Christ, is to be preached to all creatures. For although our ancestors did sometimes call the Eucharist *a Mystery*, yet they did not so call it with this purpose, that they would not have the words of the Supper to be rehearsed before the Church in the Eucharist publicly, and in a tongue commonly known ; but because that in the Eucharist one thing is seen, and another thing understood. For Christ himself is also called *a Mystery* ; 1 Tim. iii. 16. who nevertheless is not to be hid, but to be preached to all creatures. And because that, in the receiving of the Sacrament, it is necessarily required that we should have faith, and “ faith cometh by hearing, and hearing by the word of God ;” Rom. x. 17. it is most necessary that, in the Eucharist, the word of the Supper, that is, the word of the Son of God, should be publicly rehearsed : for this word is the preaching of the Gospel, and the shewing forth of the death of Christ. Therefore that the Church may understand what is done in the Eucharist, and what is offered unto her to be received, and that she may confirm her faith, it is necessary that, in the Eucharist, the words of the Lord’s Supper should be rehearsed publicly.

The fifth error is this, that one part of the Eucharist is used in shew of a singular worship of God, to be carried about, and to be laid up. But the Holy Ghost doth forbid that any worship of God should be appointed without the express commandment of God. “ Ye shall not do every one of you that which seemeth good in his own eyes :” Deut. xii. 8. and again, “ That which I command thee, that only shalt thou do to the Lord : see that thou add nothing thereunto, nor detract any thing from it.” ver. 32. And, “ In vain do they worship me, teaching for doctrines the precepts of men.” Matt. xv. 9. Clemens, in his *Second Epistle to James*, and *De Consecr. Dist. 2. Cap. Tribus*, saith, ‘ Certainly let so great burnt-offerings be offered on the altar, as may be sufficient for the people : but if so be that any remain till the next day, let them not be kept, but with fear and trembling, by the diligence of the Clerks let them be consumed.’ We are not ignorant, how they used to elude these words of Clemens, by feigning a difference betwixt the work of those that are ready to die, and of those that be ready to consecrate. But it is evident that the bread, which useth to be carried about, and

to be laid up to be adored, is not reserved for those that be weak, but in the end is received of them that do consecrate. Cyril, or, as others think, Origen, *Upon the Seventh Chapter of Leviticus*, saith, 'For the Lord, concerning that bread which he gave to his Disciples, said unto them, Take it, and eat it, &c. He did not defer it, neither did he command it to be reserved till the next day. Peradventure there is this mystery also contained therein, that he doth not command the bread to be carried in the high-way, that thou mayest always bring forth the fresh loaves of the word of God, which thou carriest within thee, &c.'

XII.—FROM THE CONFESSION OF SUEVELAND.

Chapter 18. Of the Eucharist.

As touching this venerable Sacrament of the body and blood of Christ, all those things which the Evangelists, Paul, and the holy Fathers have left in writing thereof, our men do sincerely teach, commend, and inculcate. And thence they do with a singular endeavour always publish this goodness of Christ towards his own, whereby he doth no less at this day, than he did in that his last Supper, vouchsafe to give, by the Sacraments, his true body and his true blood, to be eaten and to be drunk, indeed, as the meat and drink of their souls, whereby they may be nourished unto life eternal: he giveth it, I say, to all those, who from their hearts have given their names to be reckoned among his disciples, when as they do receive this Supper, according to his institution; so that now he may live and abide in them, and they in him, and be raised up by him in the last day, to a new and immortal life, according to those words of eternal truth, "Take, and eat, This is my body, &c., Drink all ye of this, This cup is my blood, &c." Matt. xxvi. 26—28. Now, our Preachers do most diligently withdraw the minds of the people, both from all contention, and also from all superfluous and curious enquiry, unto that which only is profitable, and whereunto only Christ our Saviour had respect: to wit, that, being fed with him, we may live in him, and through him, and lead such a life as is acceptable to God, holy, and therefore everlasting and blessed; and withal, that we among ourselves may be one bread and one body, which are partakers of one bread in that holy Supper. Whereby it cometh to pass, that we do very religiously, and with a singular reverence, both administer and receive the divine Sacraments, that is, the holy Supper of Christ. By these things (which are thus indeed, as we have set them down) your sacred Majesty, O most

gracious Emperor, doth know, how falsely our adversaries do boast, that our men do change the words of Christ, and tear them in pieces by human glosses; that in our Suppers nothing is administered but mere bread and mere wine; and also that among us the Supper of the Lord is contemned and rejected. For our men do very carefully teach and exhort, that every man do in a simple faith embrace these words of the Lord, rejecting all devices of men, and false glosses; and, removing away all kind of wavering, do wholly addict their mind to the true meaning thereof; and, to conclude, do oftentimes, with as great reverence as they may, receive the Sacraments, to be the lively food of their souls, and to stir up in them a grateful remembrance of so great a benefit: the which thing also useth now to be done among us, much more often and reverently than heretofore was used. Moreover, our Preachers have always hitherto, and at this day do offer themselves with all modesty and truth, to render a reason of their faith and doctrine, touching all those things which they believe and teach, as well about the Sacrament as about other things, and that not only to your sacred Majesty, but also to every one that shall demand it.

Chapter 19. Of the Mass.

Furthermore, seeing that after this manner Christ hath instituted his Supper, which afterward began to be called the Mass; to wit, that therein the faithful, being fed with his body and blood unto life eternal, should shew forth his death, whereby they are redeemed: our Preachers, by this mean giving thanks, and also commending this salvation unto others, could not choose but condemn it, that these things were everywhere neglected. And, on the other side, they which do celebrate the Masses, do presume to offer up Christ unto his Father for the quick and the dead; and they make the Mass to be such a work, as that, by it alone almost, the favour of God and salvation is obtained, howsoever they do either believe or live. Whereupon that most shameful, and twice and thrice impious, sale of this Sacrament hath crept in; and thereby it is come to pass, that nothing at this day is more gainful than the Mass. Therefore they rejected private Masses, because the Lord did commend this Sacrament to his disciples to be used in common. Whereupon Paul commandeth the Corinthians, when they are to celebrate the holy Supper, to stay one for another; and denieth that they do celebrate the Lord's Supper, when as every man taketh his own Supper whilst they be eating. 1 Cor. xi. 33; 20. More-

over, whereas they boast, that they do offer up Christ instead of a sacrifice, they are therefore condemned of our men, because that the Epistle to the Hebrews doth plainly witness, that, as men do once die, so Christ was once offered, that he might take away the sins of many; and that he can no more be offered again, than he may die again. Heb. ix. 25—28. And therefore, having offered one sacrifice for sins, he sitteth for ever at the right hand of God, waiting for that which remaineth, to wit, that his enemies, as it were a footstool, may be trodden under his feet: for with one oblation hath he consecrated for ever them that are sanctified. Heb. x. 12—14.

And whereas they have made the Mass to be a good work, whereby any thing may be obtained at God's hands, our Preachers have taught, that it is repugnant to that which the Scripture doth teach in every place; that we are justified, and receive the favour of God, by the Spirit of Christ, and by faith: for which matter we alleged before many testimonies out of the Scriptures. So, in that the death of the Lord is not commended to the people in the Mass, our Preachers have shewed that it is contrary to that which Christ commanded, to receive these Sacraments in remembrance of himself: Luke xxii. 19. and Paul, that we might shew forth the death of Christ till he come. I Cor. xi. 26. And whereas many do commonly celebrate the Masses, without all regard of godliness, only for this cause, that they may nourish their bodies; our Preachers have shewed, that that is so execrable a thing before God, that if the Mass of itself should nothing at all hinder godliness, yet worthily, and by the commandment of God, it were to be abolished: the which thing is evident even out of Isaiah only, ch. ii. 18. For our God is a Spirit, and truth, and therefore he cannot abide to be worshipped but in spirit and truth. John iv. 24. And how grievous a thing this unreasonable selling of the Sacraments is unto the Lord, our Preachers would have men thereby to conjecture, that Christ did so sharply, and altogether against his accustomed manner, taking unto himself an external kind of revengement, cast out of the temple those that bought and sold: Matt. xxi. 12. whereas they might seem to exercise merchandize only in this respect, that they might further those sacrifices which were offered according to the law.

Therefore, seeing that the rite of the Mass, which was wont to be celebrated, is so many ways contrary to the Scripture of God, as also it is in every respect diverse from that which

the holy Fathers used ; it hath been very vehemently condemned amongst us out of the pulpit, and by the word of God been made so detestable, that many of their own accord have altogether forsaken it : and elsewhere, by the authority of the Magistrate, it is abrogated. The which thing we have not taken upon us for any other cause, than for that, throughout the whole Scripture, the Spirit of God doth detest nothing so much, neither command it so earnestly to be taken away, as a feigned and false worship of himself. Now, no man that hath any spark of religion in him, can be ignorant, what an inevitable necessity is laid upon him that feareth God, whenas he is persuaded that God doth require a thing at his hands. For any man may easily foresee, how many would take it at our hands, that we should change any thing about the holy rite of the Mass ; neither were there any, which would not rather have chosen, in this point, not only not to have offended your sacred Majesty, but even any Prince of the lowest degree. But whenas here withal they did not doubt, but that, by that common rite of the Mass, God was most grievously provoked, and that his glory, for the which we ought to spend our lives, was darkened ; they could not but take it away, lest that they also, by winking at it, should make themselves partakers with them in diminishing the glory of God. Truly if God is to be loved and worshipped above all, godly men must tolerate nothing less, than that which He doth hate and detest. And that this one cause did constrain us to change certain things in these points, we take Him to witness, from whom no secret is hid.

THE FIFTEENTH SECTION.

OF ECCLESIASTICAL MEETINGS.

I.—FROM THE LATTER CONFESSION OF HELVETIA.

Chapter 22. Of Holy and Ecclesiastical Meetings.

Although it be lawful for all men, privately at home to read the holy Scriptures, and by instruction to edify one another in the true religion : yet that the word of God may be lawfully preached to the people, and prayers and supplications publicly made ; also

that the Sacraments may be lawfully ministered, and that collections may be made for the poor, and to defray all necessary charges, or to supply the wants of the Church; it is very needful there should be holy meetings and Ecclesiastical assemblies. For it is manifest that, in the Apostolic and Primitive Church, there were such assemblies, frequented of godly men. So many, then, as do despise them, and separate themselves from them, they are contemners of true religion, and are to be compelled by the Pastors and godly Magistrates to surcease stubbornly to separate and absent themselves from sacred assemblies. Now, Ecclesiastical assemblies must not be hidden and secret, but public and common; except persecution by the enemies of Christ and the Church will not suffer them to be public: for we know what manner of assemblies the primitive Church had heretofore in secret corners, being under the tyranny of Roman Emperors. But let those places where the faithful meet together be decent, and in all respects fit for God's Church. Therefore let houses be chosen for that purpose, or Churches that are large and fair, so that they be purged from all such things as do not beseem the Church. And let all things be ordered, as is most meet for comeliness, necessity, and godly decency, that nothing be wanting which is requisite for rites and orders, and the necessary uses of the Church.

And as we believe that God doth not dwell in temples made with hands, so we know that by reason of the word of God, and holy exercises therein celebrated, places dedicated to God and his worship are not profane, but holy; and that therefore such as are conversant in them, ought to behave themselves reverently and modestly, as they which are in a sacred place, in the presence of God and his holy angels. All excess of apparel therefore is to be abandoned from Churches, and places where Christians meet in prayer, together with all pride, and whatsoever else doth not beseem Christian humility, discipline, and modesty. For the true ornament of Churches doth not consist in ivory, gold, and precious stones; but in the sobriety, godliness, and virtues of those which are in the Church. "Let all things be done comely and orderly" in the Church: 1 Cor. xiv. 26. to conclude, "Let all things be done to edifying." ver. 40. Therefore let all strange tongues keep silence in the holy assemblies, and let all things be uttered in the vulgar tongue, which is understood of all men in the company.

Chapter 23. Of the Prayers of the Church, of Singing, and of Canonical Hours.

True it is, that a man may lawfully pray privately in any tongue that he doth understand: but public prayers ought in the holy assemblies to be made in the vulgar tongue, or such a language as is known to all. Let all the prayers of the faithful be poured forth to God alone, through the mediation of Christ only, out of a true faith and pure love. As for invocation of saints, or using them as intercessors to intreat for us, the Priesthood of our Lord Christ, and true religion, will not permit us. Prayer must be made for Magistracy, for Kings and all that are placed in authority, for Ministers of the Church, and for all necessities of Churches; and specially in any calamity of the Church, prayer must be made, both privately and publicly, without ceasing. Moreover we must pray willingly, and not by constraint, nor for any reward: neither must we superstitiously tie prayer to any place, as though it were not lawful to pray but in the Church. There is no necessity, that public prayers should be in form and time the same or alike in all Churches. Let all Churches use their liberty. Socrates, in his *History*, saith, 'In any country or nation where-soever, you shall not find two Churches which do wholly agree in prayer.' The authors of this difference I think were those which had the government of the Churches in all ages. If so be any do agree, it deserveth great commendation, and is to be imitated of others.

Besides this, there must be a mean and measure, as in every other thing, so also in public prayers, that they be not over long, and tedious. Let therefore the most time be given to teaching of the Gospel, in such holy assemblies: and let there be diligent heed taken, that the people in the assemblies be not wearied with over long prayers, so that, when the preaching of the Gospel should be heard, they through wearisomeness either desire to go forth themselves, or to have the assembly wholly dismissed. For unto such the sermons seem to be over long, which otherwise are brief enough. Yea, and the preachers ought to keep a mean. Likewise the singing in sacred assemblies ought to be moderated, where it is in use. That song, which they call Gregory's song, hath many gross things in it: wherefore it is upon good cause rejected of ours, and of all other reformed Churches. If there be any Churches which have faithful prayer in good manner, and no singing at all,

they are not therefore to be condemned: for all Churches have not the commodity and opportunity of singing. And certain it is by testimonies of antiquity, that, as the custom of singing hath been very ancient in the East Churches, so it was long ere it was received in the West Churches.

In ancient time there were no such things as Canonical Hours; that is, known prayers, framed for certain hours in the day, and therein chanted, or oft repeated, as the Papists' manner is: which may be proved by many of their Lessons, appointed in their Hours, and divers other arguments. Moreover they have many absurd things, (that I say no more,) and therefore are well omitted of our Churches, which have brought in their stead matters more wholesome for the whole Church of God.

*Hitherto also pertaineth the beginning of Chapter 25:—
Of Catechizing.*

The Lord enjoined his ancient people to take great care and diligence in instructing the youth well, even from their infancy; and moreover commanded expressly, in his Law, that they should teach them, and declare the mystery of the Sacraments unto them. Now, forasmuch as it is evident, by the writings of the Evangelists and Apostles, that God hath no less care of the youth of his new people, (seeing he saith, "Suffer little children to come unto me, for of such is the kingdom of heaven;" Matt. xix. 14.) therefore the Pastors do very wisely, which do diligently and betimes catechise their youth, laying the first grounds of faith, and faithfully teaching the rudiments of our religion, by expounding the Ten Commandments, the Apostles' Creed, the Lord's Prayer, and the doctrine of the Sacraments, with other like principles and chief heads of our religion. And here let the Church perform her faithfulness and diligence in bringing the children to be catechised, as being desirous and glad to have her children well instructed. (That which followeth in this Chapter, is contained in the Sixteenth Section.)

Also, Chapter 28:—Of the Goods of the Church, and the right Use of them.

The Church of Christ hath riches through the bountifulness of Princes, and the liberality of the faithful, who have given their goods to the Church. For the Church hath need of such goods; and hath had goods from ancient time, for the maintenance of things necessary for the Church. Now, the true use of the Church goods

was, and now is, to maintain learning in Schools, and in holy assemblies, with all the service, rites, and buildings of the Church: finally, to maintain teachers, scholars, and ministers, with other necessary things; and chiefly for the succour and relief of the poor. But for the lawful dispensing of these Ecclesiastical goods, let men be chosen that fear God; wise men, and such as are of good report for government of their families. But if the goods of the Church, by injury of the time, and the boldness, ignorance, or covetousness of some, be turned to any abuse, let them be restored again, by godly and wise men, unto their holy use: for they must not wink at so impious an abuse. Therefore we teach that Schools and Colleges, whereinto corruption is crept in doctrine, in the service of God, and in manners, must be reformed: and that there must order be taken, godly, faithfully, and wisely, for the relief of the poor.

II.—FROM THE FORMER CONFESSION OF HELVETIA.

Article 23. Holy Meetings.

We think that holy meetings are so to be celebrated, that above all things the word of God be propounded to the people every day,* publicly, in a public place, and appointed for holy exercises: also that the hidden things of the Scripture be daily searched out and declared by those that are fit thereunto; that, in celebrating the holy Eucharist, the faith of the godly may be exercised, and that they may continually be instant in prayer, according as the necessity of all men requireth. As for other unprofitable and innumerable circumstances of ceremonies, as vessels, apparel, vials, torches or candles, altars, gold and silver, so far forth as they serve to pervert religion; but especially idols, (which are set up to be worshipped, and give offence,) and all profane things of that sort; we do remove them far from our holy meeting.

Article 24. Of Heretics and Schismatics.

Also we remove from our holy meetings all those, who, forsaking the propriety of the holy Church, do either bring in, or follow, strange and wicked opinions. With which evil the Catabaptists are chiefly infected: who, if they do obstinately refuse to obey the Church, and the Christian instruction, are in our judgment to be bridled by the Magistrate, lest by their contagion they infect the flock of Christ.

* To wit, where it may be done commodiously: but in other places, as oft as may be.

III.—FROM THE CONFESSION OF BOHEMIA.

Chapter 2. Of Catechizing.

In the second place, they teach the Christian Catechism; that is, a Catholic doctrine, and an instruction made with the mouth, which agreeth in Christianity with the ancient Church and holy Fathers. And this doctrine or instruction is the inward or secret thing, and the marrow, and the key to the whole holy Scripture, and containeth the sum thereof. It is comprehended in the Ten Commandments; in the Catholic, Christian, and Apostolic Creed, wherein be twelve Articles, which are expounded and confirmed by the Nicene and Athanasius his Creed, and by godly Catholic and General Councils; also, in the form of prayers, to wit, of that holy prayer which the Lord appointed, and in a summary doctrine touching the Sacraments, and such duties as we owe, or be proper; regard being had to every man's place and order, in the divers and distinct kinds of life, whereunto he is called of God. And there is an open confession and profession made, that this Christian doctrine is that true, full, perfect, and well-pleased will of God, necessary to every faithful Christian for salvation.

This Catechism, which doth contain in it the full and Catholic doctrine of Christianity, and the knowledge of most weighty things, spoken of before, our Preachers do use for a sure rule, method, and table of all those things which they teach, and of all their sermons and writings. And this they do faithfully care for, and bestow all their labour therein, that this whole ordinary doctrine of the principles of true faith and Christian godliness, and the doctrine of the foundation, may be imprinted in the bottom of the hearts of Christians, and thoroughly ingrafted in the minds and life of the hearers; and that after this manner:—

First, That all may know, that they are bound to yield an inward and outward obedience to the Law: and therefore they must endeavour to perform and fulfil the commandments of God, both in their heart, (seeing that the law is spiritual,) and in their deeds, by loving God above all things, and their neighbour as themselves.

Secondly, That they must well learn, and bear in mind, and be able readily to rehearse, and must believe from the heart, and keep, and profess with the mouth, the chief points of the Catholic, Christian, and Apostolic Creed; and must testify a Christian piety by actions, or manners, and a life which may beseem it. Therefore they do also in their sermons, by expounding, lay open the true and

sound interpretation, and every mystery necessary to eternal salvation, which is comprehended in the Articles of faith, and in every part thereof, and confirm them by testimonies taken out of the holy Scriptures: and by these holy Scriptures, they do either more largely or more briefly declare, expound, and lay open the interpretation and the mysteries. And in all these things they do so occupy themselves, that, concerning the order which the Apostles brought in and propounded, they labour not only to instruct those which be of riper years, who, being come to proper age, are able presently to understand; but also to teach little children, that they, being exercised, even from their childhood, in the chief points of the covenant of God, may be taught to understand the true worship of God. For this cause, there be both peculiar Ecclesiastical assemblies with children, which do serve for the exercise of catechizing: and also the parents, and those that are requested of the parents, and used for witnesses (who are called Godfathers and Godmothers*) at Baptism, are put in mind of the duty and faith which they owe, that they also may faithfully instruct their beloved children, train them up in the discipline of the Lord, (Ephes. vi. 4. Col. iii. 21.) and from the bottom of their hearts pray unto God for these, and all other the children of the faithful of Christ. But chiefly they which are called Catechumens, before they be lawfully admitted to the Supper of the Lord, are diligently taught the Christian Catechism, and the principles of true religion; and by this means they are furthered towards the obtaining of saving repentance, virtue, and the efficacy of faith. Afterward, all the rest are also instructed, that altogether, being lightened with the knowledge of God, and with the wisdom of the saints, every man may walk, with all honesty and godliness, in his place, and in that order whereunto he is called of God, and may by this means sanctify the name of God, and adorn the true doctrine.

Thirdly, In the Catechism they are taught these things: to invoke one true God in a sure confidence, in the name of our Lord Jesus Christ; to pray, and that not for themselves only, and their private affairs, but also for the whole Christian Church in all countries; for the Ministers of the Church, and also for the civil Magistrate, who is ordained of God; and chiefly for his Imperial and your Royal Majesty: for his most noble children, and whole posterity; for his counsellors, and all those that be subject to his government; praying,

* The original is curious:—'Qui Græcè ἀναδόχοι, in aliis linguis ejusmodi verbo nominantur, quod *compadres*, seu *comparentes*, significat.'—EDITOR.

that it would please our gracious God to grant and to give unto your Royal and his Imperial Majesty a long life, heaped with all good things, and a happy government, and also a benign, gentle, and fatherly mind and affection of heart toward all those that behave themselves uprightly, are well affected, do humbly obey, do shew themselves faithful and loving subjects, and do in truth worship God the Father, and his Son Jesus Christ. And, to be brief, we teach, that prayers be made faithfully for all men, (1 Tim. ii. 1.) for our friends and enemies, as the doctrine of our Lord Jesus Christ and his Apostles doth command us, and as examples do shew that the very first and holy Church did. For which cause, we are also instant with the people, that they would diligently and in great numbers frequent the holy assemblies, and there be stirred up, out of the word of God, to make earnest and reverent prayers.

Now, whatsoever is contrary to this Catholic and Christian kind of catechizing, all that we do forsake and reject; (and it is strongly confuted by sure reasons, and such as do lean unto the foundations of the holy Scripture, so far forth as God doth give us grace hereunto;) and the people is admonished to take heed of such.

IV.—FROM THE CONFESSION OF FRANCE.

Art. 14. Sect. 1. We believe, (because Jesus Christ is the only Advocate given unto us, who also commandeth us to come boldly unto the Father in his name,) that it is not lawful for us to make our prayers in any other form, but in that which God hath set us down in his word: and that whatsoever men have forged of the intercession of saints departed, it is nothing but the deceits and sleights of Satan, that he might withdraw men from the right manner of praying. (These things were also set down in the Second Section, but for another purpose; and the other part of this Article is to be found in the Sixteenth Section, where the subject is of Holy Days, and Fasts, and the Care of the Dead.)

V.—FROM THE CONFESSION OF ENGLAND.

Art. 16. We make our prayers in that tongue, which all our people (as meet is) may understand, to the end they may (as St. Paul counselleth us) take common commodity by common prayer: even as all the holy Fathers, and Catholic Bishops, both in the Old and New Testament, did use to pray themselves, and taught the people to pray too: 'lest,' as Augustine saith, 'like parrots and owls, we should seem to speak that we understand not.'

VI.—FROM THE CONFESSION OF SAXONY.

Article 14: which is entitled, Of the Supper.

God will have the ministry of the Gospel to be public; he will not have the voice of the Gospel to be shut up in corners only, but he will have it to be heard: he will have himself to be known and invocated of all mankind. Therefore he would that there should be public and well-ordered meetings, and in these he will have the voice of the Gospel to sound; there he will be invocated and praised. Also he will that these meetings should be witnesses of the confession and severing of the Church of God from the sects and opinions of other nations. John assembled his flock at Ephesus, and taught the Gospel: and in the use of the Sacraments the whole company did declare that they embraced this doctrine, and that they did invoke this God who delivered the Gospel, and that they were separated from the worshippers of Diana, Jupiter, and other idols. For God will have his Church seen and heard in the world, and will have it distinguished by many public signs from other nations. So, no doubt, the first Fathers, Adam, Seth, Enoch, Noah, Shem, Abraham, had their meetings: and afterward the civil government of Israel had many rites, that their separation from the Gentiles might be more evident. Moreover, the Lord hath added a peculiar promise to his congregation: "Wheresoever two or three be gathered together in my name, I will be in the midst of them:" also, "Whatsoever they, agreeing together, shall desire, it shall be done to them." Matt. xviii, 20; 19. And in the 149th Psalm, 1st verse; "His praise is in the Church of the saints." And the promises, wherein God doth affirm that he will keep his Church, are so much the sweeter, because we know that he doth preserve and restore the public ministry in well-ordered meetings: as also in the very words of the Supper this promise is included, where he commandeth, that the death of the Lord should be shewed forth, and this Supper distributed, till he come, &c. 1 Cor. xi. 26.

Hitherto also pertaineth the last part of the 21st Article of this Confession; where these things are found, touching the Revenues of Monasteries:—

In many places the Churches want Pastors, or else the Pastors want provision. These men ought chiefly to be relieved out of the revenues of rich Monasteries. Then the studies of those which be poor shall thereby be furthered: and in some places Schools may be

erected, especially seeing that it is necessary that the Church should discharge the expences of many poor, that they may learn; that so, out of that number, Pastors and Ministers may be chosen to teach the Churches. Also Hospitals are thence to be relieved; wherein it is necessary that the poor, which have been sick a long time, should be nourished. A great part of the revenues in these countries is by the goodness of God transferred to such uses, which are indeed godly; to wit, to nourish Pastors, the poor, and scholars; to erect Schools, and to relieve Hospitals: that which remaineth is bestowed in every Monastery upon the guiding and ordering of things pertaining to their houses; and to think that this is not very sumptuous, is but foolishness. As for the richer Abbots in these days, upon what uses they lavish the revenues, the examples of many do declare, whom we could name: who do both hate learning, religion, and virtue, and do waste these alms ravenously; and either set no Pastors over their Churches, or, if they have any, suffer them to starve.

VII.—FROM THE CONFESSION OF WIRTEMBERG.

Hitherto pertaineth, first, the 11th Article, 2nd Section, of this Confession.

We think that it is most profitable, that children and young men be examined in the Catechism by the Pastors of their Church: and that they be commended, if they be godly and well instructed, and that they be amended, if they be ill instructed. (The rest is to be seen in the Fourteenth Section, where the Confirmation used in Papistical Baptism is handled.)

Hitherto also pertaineth the 16th Article, Of Prayer.

By prayer, God is invocated; and true invocation is a work of faith, and cannot be done without faith. Now faith doth behold Christ, and rely upon his merits only. Wherefore, except thou shalt apply unto thyself the merit of Christ by faith, prayer will stand thee in no stead before God.

Now prayer is necessarily required for this purpose, that, by a due consideration of the promises of God, faith may be stirred up and kindled in us. Therefore it is not absurdly said, that sins are clean taken away by prayer: yet must it not be so understood, as though the very work of prayer, of its own merit, were a satisfaction for sins before God; but that by prayer faith is stirred up and kindled in us, by which faith we are made partakers of the merit of Christ,

and have our sins forgiven us only for Christ his sake. For before that we do by prayer invoke God, it will be necessary that the merit of Christ be applied to us, and received by faith. Therefore it cannot be, that prayer should be such a work, as that for the merit thereof we might obtain remission of our sins before God. "Let his prayer be turned into sin:" Psalm cix. 7. but it is not possible that prayer should be turned into sin, if of itself it were so worthy a work, as that sin thereby should be purged. "When ye shall stretch out your hands, I will turn mine eyes from you; and when ye shall multiply your prayers, I will not hear you:" Isa. i. 15. but God would not turn away his eyes from prayer, if of its own worthiness it were a satisfaction for our sins. Augustine, *Upon the 108th Psalm*, saith, 'That prayer, which is not made through Christ, doth not only not take away sin, but also itself is made sin.' Bernard, *De Quadragesimâ, Serm. 5*, saith: 'But some peradventure do seek eternal life, not in humility, but as it were in confidence of their own merits. Neither do I say this, but that grace received should give a man confidence to pray: but no man ought to put his confidence in his prayer, as though for his prayer he should obtain that which he desireth. The gifts which are promised do only give this unto us, that we may hope to obtain even greater things of that mercy which giveth these. Therefore let that prayer, which is made for temporal things, be restrained to our wants only: let that prayer, which is made for the virtues of the soul, be free from all filthy and unclean behaviour: and let that prayer, which is made for life eternal, be occupied about the only good pleasure of God, and that in all humility, presuming, as is requisite, of the only mercy of God.'

Chapter 18. Of Alms.

We do diligently commend alms, and exhort the Church that every man help his neighbour by every duty that he may, and testify his love. But whereas it is said in a certain place, "That alms do take away sin, as water doth quench fire," Eccles. iii. 30.* we must understand it according to the analogy of faith. For what need was there, to the taking away of our sins, of Christ his passion and death, if sins might be taken away by the merit of alms? And

* One might have thought that the things said of alms-giving in the books of Tobit and Ecclesiasticus were of themselves a conclusive warrant for ranking those portions of the Apoerypha under the designation of another Gospel than that of the grace of God.—EDITOR.

what use were there of the ministry of the Gospel, if alms were appointed of God for an instrument, whereby the death of Christ might be applied to us? Therefore, that Christ his honour may not be violated, and the ministry of the Gospel may retain its lawful use, we teach that alms doth thus take away sin, not that of itself it is a worthy work, whereby either sin may be purged, or the merit of Christ applied, but that it is a work and fruit of charity toward our neighbour, by which work we do testify our faith and obedience, which we owe unto God. Now where faith is, there Christ alone is acknowledged to be the purger of sins. Therefore, seeing that alms doth testify, after their manner, that Christ doth dwell in the godly, it doth also testify that they have remission of sins. For except alms be a work of charity, which may bear witness to faith in Christ, it is so far from signifying that man hath remission of sins through Christ, that it doth even stink in the sight of God. "If I shall distribute," saith Paul, "all my substance, that it may be meat for the poor, and shall not have love, it profiteth me nothing." 1 Cor. xiii. 3. Therefore we teach, that good works must be done necessarily, that God is to be invocated, and that alms is to be given, that we may testify our faith and love, and obey the calling of God. But in true repentance we teach that we obtain remission of sins, only for the Son of God our Lord Jesus Christ his sake, through faith; according to that which Peter saith, "To him do all the Prophets bear witness, that, through his name, every one that believeth in him doth receive remission of sins." Acts x. 43.

Chapter 27. Of Canonical Hours.

Augustine writeth in a certain place, 'that Ambrose, the Bishop of Milan, did ordain, that the assemblies of the Church should sing Psalms, whereby they might mutually comfort themselves, whilst they looked for adversity, and stir up themselves to bear the cross: lest the people,' saith he, 'should pine away with the irksomeness of mourning.' This singing, because it was done in a tongue commonly known, and had a godly use, deserved great praise. And by the Canonical Decree it appeareth, that those Hours, which they call Canonical, were an appointment of certain times, wherein the whole holy Scripture should be publicly run over every year; as in the Schools there be certain hours appointed for interpreting of authors. Such a distribution of hours was peradventure not unprofitable for that time, and in itself is not a thing to be condemned. But to appoint a special kind of Priests for chanting the Canonical Hours,

and to sing them in a strange tongue, which commonly is not known to the Church, or is not our country tongue, and that, in some places, in the night, and for a long time without any intermission, new singers very often taking one another's course; and to make hereof a worship, not to this end, "that by patience, and comfort of the Scripture, we might have hope," as Paul saith, Rom. xv. 4. but that by the merit of this work a man might mitigate the wrath of God, and purge the sins of men before God; this is contrary to the judgment of that Church, which is indeed Catholic. "When ye come together, according as every one of you hath a Psalm, or hath a doctrine, or hath a tongue, or hath a revelation, or hath an interpretation, let all things be done unto edifying." 1 Cor. xiv. 26. Jerome, *Upon the Epistle to the Ephesians, Chap. 5.* saith, 'Singing and making melody to the Lord in your hearts. Let young men hear these things; let them hear, whose office it is to sing in the Church: that we must sing to God, not with the voice, but with the heart; and that the throat and the jaws are not to be greased with some sweet liquor, as they used to do that play in Tragedies,' &c.

Now that which was spoken, touching the use of a tongue that is commonly known, it must be understood, not only of the singing of Psalms, but also of all the parts of Ecclesiastical ministry. For as sermons and prayers are to be made in a tongue well known to the Church, so also must the Sacraments be dispensed in a speech that is known. For although it be lawful at some time to use a strange tongue, by reason of the learned; yet the consent of the Catholic Church doth require this, that the necessary ministries of the Church be executed in our country speech. "I had rather in the Church to speak five words with my understanding, that I may also instruct others, than ten thousand words in a strange tongue." 1 Cor. xiv. 19. Innocentius III., *De Offi. Jud. Ord. cap. Quoniam*, saith: 'Because that, in many parts within one city and diocese, there be people of divers languages mingled together, having under one faith divers rites and customs; we do straitly command, that the Bishops of such cities or dioceses do provide fit men, who, according to the diversity of ceremonies and languages, may execute among them the divine duties, and minister the Ecclesiastical Sacraments, instructing them both by the word and by their example.' Therefore they are to be said to do godly and Catholicly, who do so appoint the dispensation of the Sacraments, the singing of Psalms, and the reading of the holy Scripture, that the Church may under-

stand that which is said, read, or sung, and the spirit may receive fruit thereby to comfort the mind, and to confirm faith, and to stir up love.

VIII.—FROM THE CONFESSION OF SUEVELAND.

Chapter 21. Of the Singing and Prayers of Ecclesiastical Men.

And for that cause, to wit, that men should not wink at that offending of God, which might be committed under a colour of his service, (than which nothing can offend him more grievously,) our Ministers have condemned the most of those things, which were used in the singings and prayers of Ecclesiastical men. For it is but too manifest that these have degenerated from the first appointment and use of the Fathers. For no man, which understandeth the writings of the ancient Fathers, is ignorant of this, that it was a custom among them, wisely to rehearse, and also to expound, a few Psalms, with some chapter of the Scripture; whereas now-a-days many Psalms are chanted, for the most part without understanding, and of the reading of the Scripture there be only the beginnings of Chapters left unto us, and innumerable things are taken up one after another, which serves rather for superstition, than for godliness. Therefore our Ministers did first of all denounce this, that many things, which were contrary to the Scriptures, are mingled with holy prayers and songs; as that those things are attributed to saints departed, which are proper to Christ alone; namely, to free us from sins and other discommodities, and not so much to obtain, as to give us the favour of God, and all kind of good things. Secondly, that they are increased so infinitely, that they cannot be sung or rehearsed with an attentive mind: whereas it is nothing but a mocking of God, whatsoever we do in his service without understanding. Lastly, that these things also were made meritorious works, and to be sold for no small price; to say nothing hereof, that, against the express commandment of the Holy Ghost, all things are there said and sung in that tongue which not only the people doth not understand, but many times also, not they themselves, which do live of those kinds of singing and prayers.

THE SIXTEENTH SECTION.

OF HOLY DAYS, FASTS, AND CHOICE OF MEATS ; AND OF THE VISITATION OF THE SICK, AND THE CARE THAT IS TO BE HAD FOR THE DEAD.

I.—FROM THE LATTER CONFESSION OF HELVETIA.

Chapter 24. Of Holy Days, Fasts, and Choice of Meats.

Although religion be not tied unto time, yet can it not be planted and exercised without a due dividing and allotting out of time unto it. Every Church therefore doth choose unto itself a certain time, for public prayers, and for preaching of the Gospel, and for the celebration of the Sacraments : and it is not lawful for every one to overthrow this appointment of the Church at his own pleasure. For except some due time and leisure were allotted to the outward exercise of religion, without doubt men would be quite drawn from it by their own affairs. In regard hereof, we see that, in the ancient Churches, there were not only certain set hours in the week appointed for meetings, but that also even the Lord's day itself, ever since the Apostles' time, was consecrated to religious exercises, and unto a holy rest ; which also is now very well observed of our Churches, for the worship of God, and increase of charity. Yet herein we give no place unto the Jewish observation of the day, or to any superstitions. For we do not account one day to be holier than another, nor think that mere rest is of itself liked of God. Besides we do celebrate and keep the Lord's day, and not the Sabbath, and that with a free observation.

Moreover, if the Churches do religiously celebrate the memory of the Lord's Nativity, Circumcision, Passion, Resurrection, and of his Ascension into heaven, and sending the Holy Ghost upon his disciples, according to Christian liberty, we do very well approve of it. But as for Festival days, ordained to men, or saints departed, we cannot allow of them. For indeed such Feasts must be referred to the first table of the Law, and belong peculiarly unto God. To conclude, these Festival days, which are appointed to saints, and abrogated of us, have in them many gross things, unprofitable, and not to be tolerated. In the mean time we confess, that the remembrance of saints, in due time and place, may be to good use and profit commended unto the people in sermons, and the holy examples of holy men set before their eyes, to be imitated of all.

Now, the more sharply that the Church of Christ doth accuse surfeiting, drunkenness, and all kind of lusts and intemperance, so much the more earnestly it doth commend unto us Christian fasting. For fasting is nothing else but the abstinence and temperance of the godly, and a watching and chastising of our flesh, taken up for the present necessity, whereby we are humbled before God, and withdraw from the flesh those things, whereby it is cherished, to the end it may the more willingly and easily obey the Spirit. Wherefore they do not fast at all, that have no regard of those things, but do imagine that they fast, if they stuff their bellies once a day, and for a set or prescribed time do abstain from certain meats, thinking that by this very work wrought they please God, and do a good work. Fasting is a help of the prayers of the saints, and of all virtues : but the Fasts, wherein the Jews fasted from meat, and not from wickedness, pleased God nothing at all, as we may see in the books of the Prophets.

Now fasting is either public or private. In old time they celebrated public Fasts in troublesome times, and in the afflictions of the Church : wherein they abstained altogether from meat unto the evening, and bestowed all that time in holy prayers, the worship of God, and repentance. These differed little from mournings and lamentations ; and of these there is often mention made in the Prophets, and especially in the 2nd Chapter of Joel. Such a Fast should be kept at this day, when the Church is in distress. Private fasts are used of every one of us, according as every one feeleth the Spirit weakened in him : for so far forth he withdraweth that which might cherish and strengthen the flesh. All fasts ought to proceed from a free and willing spirit, and such a one as is truly humbled, and not framed to win applause and liking of men, much less to the end that a man might merit righteousness by them. But let every one fast to this end, that he may deprive the flesh of that which would cherish it, and that he may the more zealously serve God.

The Fast of Lent hath testimony of antiquity, but none out of the Apostles' writings ; and therefore ought not, nor cannot, be imposed on the faithful. It is certain that in old time there were divers manners and uses of this Fast ; whereupon Irenæus, a most ancient writer, saith, ' Some think that this Fast should be observed one day only, others two days, but others more, and some forty days. Which variety of keeping this Fast began not now in our times, but long before us ; by those, as I suppose, which, not simply holding

that which was delivered them from the beginning, fell shortly after into another custom, either through negligence or ignorance.' Moreover, Socrates, the writer of the *History*, saith, 'Because no ancient record is found concerning this matter, I think the Apostles left this to every man's own judgment, that every one might work that which is good, without fear or constraint.'

Now as concerning the choice of meats, we suppose that, in fasting, all that should be taken from the flesh, whereby the flesh is made more lusty, wherein it doth most immoderately delight, and whereby it is most of all pampered, whether they be fish, spices, dainties, or excellent wines. Otherwise we know that all the creatures of God were made for the use and service of men. All things which God made are good, Gen. i. 31. and are to be used in the fear of God, and with due moderation, without putting any difference between them. For the Apostle saith, "To the pure, all things are pure:" Tit. i. 15. and also, "Whatsoever is sold in the shambles, eat ye, and ask no question, for conscience' sake." 1 Cor. x. 25. The same Apostle calleth the doctrine of those, which teach to abstain from meats, "the doctrine of devils;" for that "God created meats to be received of the faithful, and such as know the truth, with thanksgiving: because that whatsoever God hath created, it is good, and is not to be refused, if it be received with giving of thanks." 1 Tim. iv. 1; 3, 4. The same Apostle to the Colossians reproveth those, which by an overmuch abstinence will get unto themselves an opinion of holiness. Col. ii. 20—23. Therefore we do altogether mislike the Tatians, and the Encratites, and all the disciples of Eustathius, against whom the Gangryan Synod* was assembled.

Also, out of the 15th Chapter, towards the end:—Of Comforting and Visiting the Sick.

Seeing that men do never lie open to more grievous temptations, than when they are exercised with infirmities, or else are sick and brought low with diseases; it behoveth the Pastors of the Churches to be never more vigilant and careful for the safety of the flock, than in such diseases and infirmities. Therefore let them visit the sick betimes, and let them be quickly sent for of the sick, if the matter shall so require: let them comfort and confirm them in the

* There were two Councils held at Gangres, in Paphlagonia: the former, in A. D. 324, or 325; the latter, in A. D. 375.—EDITOR.

true faith: finally, let them strengthen them against the dangerous suggestions of Satan. In like manner let them pray with the sick person at home in his house; and, if need be, let them make prayers for the sick in the public meeting: and let them be careful, that they may have a happy passage out of this life. As for Popish visiting with the extreme unction, we have said before that we do not like of it, because it hath many absurd things in it, and such as be not approved by the canonical Scriptures.

Chapter 26. Of the Burial of the Faithful, and of the Care which is to be had for such as are Dead; of Purgatory, and the Appearing of Spirits.

The Scripture willeth that the bodies of the faithful, as being temples of the Holy Ghost, which we truly believe shall rise again at the last day, should be honestly, without any superstition, committed to the earth; and besides, that we should make honourable mention of them which have godlily died in the Lord, and perform all duties of love to such as they leave behind them, as their widows and fatherless children. Other care to be taken for the dead, we teach none. Therefore we do greatly mislike the Cynics, who neglected the bodies of the dead, or did very carelessly and disdainfully cast them into the earth, never speak so much as a good word of the deceased, nor any whit regarded those whom they left behind them. Again, we condemn those which are too much and preposterously officious toward the dead; who, like Ethnics, do greatly lament and bewail their dead, (we do not discommend that moderate mourning, which the Apostle doth allow, 1 Thess. iv. 13. but judge it an unnatural thing to be touched with no sorrow;) and do sacrifice for the dead, and mumble certain prayers, not without their penny for their pains; thinking by these their duties to deliver these^r their friends from torments, wherein being wrapped by death, they suppose they may be rid out of them again by such lamentable songs. For we believe that the faithful, after bodily death, do go directly unto Christ, and therefore do not stand in need of helps or prayers for the dead, or any other such duty of them which are alive. In like manner we believe, that the unbelievers be cast headlong directly into hell, from whence there is no return opened to the wicked by any duties of those which live.

But as touching that which some teach concerning the fire of Purgatory, it is flat contrary to the Christian faith, ('I believe the remission of sins, and life everlasting,') and to the absolute purgation

of sins made by Christ, and to these sayings of Christ our Lord: "Verily, verily I say unto you, he that heareth my word, and believeth in him that sent me, hath everlasting life, and shall not come into condemnation; but hath passed from death unto life. John v. 24. Again, "He that is washed, needeth not save to wash his feet, but is clean every whit: and ye are clean." John xiii. 10.

Now, that which is recorded of the spirits or souls of the dead sometimes appearing to them that are alive, and craving certain duties of them, whereby they may be set free: we count those apparitions among the delusions, crafts, and deceits of the Devil, who, as he can transform himself into an angel of light, so he laboureth tooth and nail either to overthrow the true faith, or else to recal it into doubt. The Lord, in the Old Testament, forbade to enquire the truth of the dead, and to have any thing to do with spirits. Deut. xviii. 10, 11. And to the glutton, being bound in torments, as the truth of the Gospel doth declare, is denied any return to his brethren: the oracle of God pronouncing, and saying, "They have Moses and the Prophets, let them hear them. If they hear not Moses and the Prophets, neither will they believe, if one shall arise from the dead." Luke xvi. 29; 31.

II.—FROM THE CONFESSION OF BASLE.

Art. 5. Sect. 3. The Church of Christ doth herein labour all that she can, to keep the bonds of peace and love in unity. Therefore she doth by no means communicate with sects, and the rules of orders, devised to make a difference of days, meats, apparel, and ceremonies.

Also, from *Art. 10. Sects. 1, 2.* No man can prohibit that which Christ himself hath not prohibited. For this cause we know that auricular confession, holy-days dedicated to saints, and such like things, had their beginning of men, and were not commanded of God; as, on the other side, we know that the marriage of Ministers was not forbidden.

Also, *the same Art. Sect. 4.* And again, no man can forbid those things which God hath permitted: therefore we think that it is not by any means forbidden to receive meats with thanksgiving.

III.—FROM THE CONFESSION OF BOHEMIA.

Hitherto pertain, first, those things which are to be found in

Chapter 15, about the middle, concerning the Keeping of Holy Days and Fasts :—

In like sort many of the ancient ceremonies, and such as were brought in by custom, so near as may be, are retained among us even at this day. Of this sort be certain days appointed for feasts and holy-days, the Matins, that is, morning sermons, evening assemblies, the Lord's days, which be holy-days, and special feast-days added thereunto, which are consecrated to the celebrating of the works of Christ, as to his Nativity, Passion, Resurrection; &c. and such as be dedicated to the remembrance of holy men, as of the Virgin Mary, of the Apostles, and of other saints, and chiefly of those saints, of whom there is mention in the holy Scriptures.* And all these things be done of us, that the word of God may be taught, that God may be worshipped and served, and that he may be glorified among us.

To this place also is to be referred that which followeth, taken out of Chapter 17 :—

In like sort also our Ministers, (as it is meet for Christian men to do,) to the glory and praise of God, do celebrate holy-days consecrated to the Virgin, and the remembrance of her; do make and sing godly and Christian songs of her;† and with pleasure, and diligently, and that they may confirm themselves, rehearse those great things wherewith God hath adorned her above all other women. And they all rejoyce one with another, and shew themselves most thankful for the salvation which is born unto mankind;

* As certain Churches do so far submit themselves to the infirmity of them with whom they be conversant, as to observe these things, though they do disagree very much, yea, though they be altogether contrary in the manner thereof: so most Churches, not being compelled by any such necessity, have, without the offence of other Churches, utterly abolished even these things also, not only as unprofitable, but as hurtful.

† Herein also let the Churches use their liberty, to edifying; and let that be very carefully avoided in this singing, which hath happened in extolling the praises chiefly of the Virgin Mary: lest that, whilst God seemeth to be praised in his saints, the saints being transformed into idols, the worship which is due to God alone be again transferred unto them. Howbeit they truly seem to be the wiser, who do not suffer any thing to be either taught or sung in the Church of God, beside the word of God, interpreted in the tongue peculiar to the people: and who in singing do keep this mean, that the greatest part of the time may be spent, rather in hearing than in singing, of the word of God; and that that which is sung may be so sung, that the minds may rather be instructed, than the ears delighted with any broken music.

and with all Christian people they confess and profess that she is happy, and they praise God for all these things. And so much as lieth in them, they do faithfully follow and imitate the holy life and good manners of that Virgin, and they do indeed execute that which she commandeth to them that ministered in the Marriage at Cana, John ii. 5. and do always desire to be in heaven with her. And all these things they do according to the meaning of the holy Scriptures.

And, a little after. And thus do we teach that the saints are truly worshipped,* when the people, on certain days, at a time appointed, do come together to the service of God, and do call to mind and meditate upon the benefits of God, which he hath bestowed upon holy men, and through them upon his Church; and therewithal do admonish themselves concerning their calling, or place which they have held, their doctrine, faith, life, and exercises of godliness, and the last end of their life: that they may be as it were built up in the same truth by the word of God, and may praise God, and give him thanks for those men, and in their name, and may sing profitable songs, and such as are free from superstition,† and may raise and stir up themselves to the like obedience, imitation of their faith, their works and deeds, their godliness, holiness, and honesty; and that they may call upon God, that he would vouchsafe to give unto them to enjoy their company and fellowship, as well here in the time of grace, as hereafter in eternal glory. All which things are in few words comprehended in the Epistle to the Hebrews, where it is said: “Remember them which have the oversight over you, which have declared unto you the word of God: whose faith follow, considering what hath been the end of their conversation.” Heb. xiii. 7.

Chapter 18. Of Fasting.

Touching true and Christian fasting, we teach, that it is an outward work of faith, comprehending in it worship; which is done by exercising the body to abstinence, joining therewithal prayers, and giving of alms; and that it is due to God alone: Matt. vi. 18. and that among Christians, according as their strength will suffer, and their affairs and businesses require and permit, at what time soever

* Here also, look to the first observation upon this Confession.

† See the second observation upon this Confession; and the whole of the Second Section, wherein is intreated of the lawful honour of saints.

they use it, in any society, either general or particular, it must be done without hypocrisy or superstition, as the holy Scriptures do witness. And Paul, among other things, doth thus write of it: "Let us approve ourselves as the Ministers of God, by fasting," &c. 2 Cor. vi. 4, 5. And Christ saith, "Then they shall fast." Luke v. 35. And again, Paul saith, in another place, "That ye may give yourselves to fasting and prayer." 1 Cor. vii. 5. Now fasting doth not consist in the choice of meat which a man useth, but in the moderate use of meat, and in exercising, chastising, and bringing under the unruly flesh before God. And chiefly the matter consisteth in the spirit and in the heart: to wit, how, for what cause, with what intent and purpose, a man doth fast; and how, and by what mean, the godly may exercise a wholesome and acceptable fast unto God. And, on the other side, when they should not fast, but rather should take heed that they do not fast, it is expressed in the Prophet, Isa. lviii. 4. and manifestly taught of Christ himself. Matt. vi. 16.

What is to be thought of the choice and difference of meats, every man ought to learn out of the doctrine of Christ; that by this mean what doubt soever is on this point, it may be taken away, and decided. "Then Christ called the multitude unto him, and said, Hear, and understand. That which goeth into the mouth defileth not the man, but that which cometh out of the mouth, that defileth the man;" Matt. xv. 10, 11; Mark vii. 14, 15. that is, maketh him guilty. Also, out of the doctrine of the Apostle, whose words are thus: "I am persuaded through the Lord Jesus, that nothing is unclean of itself; but unto him that judgeth any thing to be unclean, to him it is unclean. But if thy brother be grieved for thy meat, now walkest not thou charitably. Destroy not him with thy meat, for whom Christ died. For the kingdom of God is not meat nor drink, but righteousness, and peace, and joy in the Holy Ghost." Rom. xiv. 14, 15; 17. Christians indeed are not tied to any law in this case; yet so, that they be not an offence to the weaker sort: therefore the Apostle addeth; "All things indeed are pure, but it is evil for the man which eateth with offence." Rom. xiv. 20. And in another place he writeth; "Meat doth not make men acceptable to God: for neither if we eat, are we the better; neither if we eat not, are we the worse." 1 Cor. viii. 8.

IV.—FROM THE CONFESSION OF FRANCE.

Art. 24. To conclude, we think that Purgatory is a feigned thing, coming out of the same shop, whence also monastical vows, pilgrimages, the forbidding of marriage, the use of meats, a ceremonial observation of certain days, auricular confession, indulgences, and such like things have proceeded: by which things certain men have thought that they do deserve favour and salvation. But we do not only reject all those things, for a false opinion of merit added thereunto, but also because they are the inventions of men, and a yoke laid upon the consciences of men, by men's authority.

V.—FROM THE CONFESSION OF ENGLAND.

Art. 14. towards the end. And as for the brags they are wont to make of their Purgatory, though we know it is not a thing so very lately risen amongst them, yet is it no better than a blockish* and old wives' device. Augustine indeed sometime saith, 'there is such a place:' *In Psalmum lxxxv.* sometime he denieth not but there may be: *In Enchiridio, cap. 67.* sometime he doubteth: *De Civitate Dei, lib. 21. cap. 26.* sometime again he utterly denieth that there is any at all, and thinketh that men are therein deceived by a certain natural good-will they bear their friends departed. *Contra Pelagianos, lib. Hypognost. 5.* But yet of this one error hath there grown up such a harvest of mass-mongers, that, the masses being sold abroad commonly in every corner, the temples of God became shops, to get money; and silly souls were persuaded that nothing was more necessary to be bought: indeed there was nothing more gainful for these men to sell, &c.

VI.—FROM THE CONFESSION OF AUGSBURG.

Of Abuses that be taken away, Article 4.—Of Difference between Meats, and such like Popish Traditions.

In this corporal life, we have need of traditions, that is, of the distinctions of times and places, that all things may be done orderly in the Church, as Paul willeth: "Let all things be done in order, and so as is meet and decent." 1 Cor. xiv. 40. Therefore the Church hath her traditions; that is, she appointeth at what times, and where, the Church shall come together. Unto this civil end

* *Blockish*; that is, foolish: such as might be expected from a blockhead.—
EDITOR.

it is lawful to make traditions. But men that are not acquainted with the doctrine of Christ, are not content with this end; but they join superstitious opinions unto traditions, and by superstition multiply traditions out of measure. Of this there hath been complaint made in the Church not only by late writers, as Gerson and others, but also by Augustine. Wherefore it is needful to admonish the people, what to think of the traditions which are brought into the Church by man's authority. For it is not without cause, that Christ and Paul do so often speak of traditions, and admonish the Church to judge wisely of traditions.

There was a general opinion, not of the common sort alone, but also of the teachers in the Church, that the difference of meats, and such like works, which the Ecclesiastical traditions do command, are services of God, which deserve remission of sins: also, that such kinds of worship are Christian righteousness, and as necessary as the Levitical ceremonies in the Old Testament ever were; and that they cannot be omitted without sin, no, not then, when they might be omitted without danger of giving offence.

These persuasions have brought forth many discommodities. First, the doctrine of the Gospel is hereby obscured, which teacheth that sins are forgiven freely by Christ. This benefit of Christ is transferred unto the work of man. And by reason of this opinion, traditions were especially increased, because that these works were supposed to deserve remission of sins; to be satisfactions, to be Christian righteousness. Moreover, for this cause especially doth St. Paul so often and so earnestly give us warning, "to beware of traditions;" Col. ii. 8. lest that Christ's benefit should be transferred to traditions, lest the glory of Christ should be obscured, lest true and sound comfort should be withheld from men's consciences, and, in a word, lest faith (that is, trust in the mercy of Christ) should be quite smothered. These dangers St. Paul would have avoided: for it is greatly needful that the pure doctrine of the benefit of Christ, of the righteousness of faith, and of the comfort of consciences, should be continued in the Church.

Secondly, these traditions have obscured the commandments of God. For this kind of schooling was thought to be spiritual, and the righteousness of a Christian man. Yea, the traditions of men were set aloft, above the commandments of God. All Christianity was placed in the observation of certain festival-days, rites, fasts, and form of apparel. These beggarly rudiments carried goodly titles; namely, that they were the spiritual life, and the perfection of

a Christian. In the mean while, the commandments of God, touching every calling, were of small estimation : that the father brought up his children, that the mother bare them, that the Prince governed the commonwealth, these works were little set by ; they were not taken to be any service of God. The minds of many stood in a continual mammering,* whether marriage, magistracy, and such like functions of a civil life, did please God or no. And this doubtfulness did trouble many very much. Many, forsaking their callings, leaving the commonwealth, did shut up themselves in Monasteries, that they might seek that kind of life, which they thought did more please God ; yea, which they supposed to merit remission of sins.

Thirdly, the opinion of necessity did much vex and disquiet men's consciences. Traditions were thought necessary : and yet no man, though never so diligent, did ever observe them all, especially for that the number of them was infinite. Gerson writeth, ' That many fell into desperation, some murdered themselves, because they perceived well that they could not observe the traditions.' And all this, while they never heard one comfortable word of grace, and of the righteousness of faith.

We see † that the Summists and divines gather together the traditions, and seek out qualifications of them, for the unburdening of men's consciences : but even they cannot satisfy themselves, nor disentangle themselves outright ; and sometimes also their very interpretations themselves do snare men's consciences. The schools also and pulpits were so busied in numbering up the traditions, that they had no leisure to handle the Scripture, or to search out more profitable doctrine of faith, of the cross, of hope, of the excellency of civil affairs, or of the comfort of men's consciences in sore temptations. Wherefore many good men have oft complained, that they were so hindered by these contentions about traditions, that they could not be freely occupied in a better kind of doctrine. Whenas, therefore, such superstitious opinions did cleave fast unto the traditions, it was necessary to admonish the Churches, what they were to judge of

* *Mammering* ; more properly, *mandering*, or *maundering* : a state of suspense and hesitation.—EDITOR.

† All this matter of ceremonies and traditions in general doth properly belong to the Seventeenth Section next following : but forasmuch as here is intreated of holy-days, meats, and fasts, it was requisite that those things should be brought into this Section, because the generals could not well be severed from the particulars.

traditions; to free godly minds from error, to cure wounded consciences, and to set out the benefit of Christ. We do not go about to weaken the authority of Ecclesiastical power, we detract nothing from the dignity of Bishops; * we do not disturb the good order of the Church. Traditions, rightly taken, are better liked: but we reprove those Jewish opinions only.

Thus therefore we teach, touching ceremonies brought into the Church by man's authority. First, touching traditions which are opposed to the commandment of God, or cannot be kept without sin, the Apostle's rule is to be followed: "We must obey God rather than man." Acts v. 29. Of this sort is the tradition of single life. Secondly, touching other ceremonies which are in their own nature things indifferent, as fasts, festival-days, difference of apparel, and the like, we must know that such observances do neither merit remission of sins, neither yet are they the righteousness or perfection of a Christian; but that they are things indifferent, which, where is no danger of giving offence, may well be omitted.

This judgment of ours hath evident and clear testimonies in the Gospel, to the end that it might admonish the Church, that the Gospel be not oppressed and obscured by superstitious opinions. "The kingdom of God is not meat and drink, but righteousness, peace, and joy in the holy Ghost." Rom. xiv. 17. Here Paul teacheth plainly, that Christian righteousness is the spiritual motions of the heart, and not the outward observation of meats and days, &c. "Let no man judge you in meat, drink, or respect of a holy-day." Col. ii. 16. He forbiddeth that their consciences should be judged, that is, that their consciences should be condemned, in the use of such things; but will have them counted altogether indifferent things, and such as pertain not to the righteousness of the Gospel. Then there followeth a long and weighty speech, both of the rites of Moses, and of the ceremonies appointed by the authority of man. For Paul speaketh of both kinds namely, denying them to be the righteousness of a Christian, and forbidding to burden the consciences with such traditions. "If ye be dead with Christ from the rudiments of the world, why, as though ye lived in the world, ordain ye traditions; Touch not, taste not, handle not?" Col. ii. 20, 21. "All that entereth into the mouth, defileth not the man."

* Touching both the dignity and the power of Bishops, look to the third and fifth Observations upon this Confession, in the Eleventh Section.

Matt. xv. 11. And in that place Christ excuseth his disciples, that had broken a tradition that was in use among them, and addeth a notable saying, "They worship me in vain with the commandments of men." ver. 9. He denieth man's precepts to be true duties, available unto righteousness before God. Wherefore they are not the righteousness of a Christian, nor yet necessary duties.

Yet, for all that, it is apparent, how wonderfully the services invented by man have multiplied and increased in the Church unto this day. The Monks did daily heap up ceremonies both with new superstitions, and also with new ways to bring in money. And these trifles were thought to be the chiefest worship of God, and the greatest godliness. Whereas Christ doth by a most grave and weighty oracle forbid that such ceremonies should be accounted for services of God. For he doth not forbid the appointing of traditions unto a civil end and use, that is, for good order's sake; but he denieth that such be any worship of God, in saying, "In vain do they worship me." Matt. xv. 9. And he teacheth that true worships be works commanded of God, as fear, faith, love, patience, chastity, walking in one's calling, doing of one's duty, &c. Peter saith, "Why do ye tempt God, laying a yoke on the disciples' necks, which neither we nor our fathers were able to bear? But by the grace of our Lord Jesus Christ we believe to be saved, as did also they." Acts xv. 10, 11. Here Peter sheweth, that remission of sins, and salvation, cometh to us by Christ, and not by the rites of Moses, or the law; and doth also give us to understand, that such do grievously sin, which do burden men's consciences with such ordinances. For it is no slight reproof, when he saith, "Why tempt ye God?" And Paul termeth the forbidding of meats and marriages, and such like traditions, "doctrines of devils." 1 Tim. iv. 1—3. But why doth he use such a sharp speech? His meaning was not that there should be no ordinances at all, or that no differences of places and times should be observed: but then he accounteth them to be doctrines of devils, whenas the benefit of Christ is attributed unto them; when they are reputed for righteousness, and for necessary services of God; when an opinion of necessity is fastened to them, and men's consciences are racked, and faith made of no force, by them. These discommodities Christ and his Apostles would have to be diligently avoided; and for that cause they cry out so often and so earnestly against traditions. And it is a wonder, that the patrons of such superstitious opinions about traditions are no whit moved with such thundering speeches.

Now, as for us, we teach that those traditions are not to be condemned, which command nothing against the laws of God, and have a civil use and end; namely, such as are ordained for this purpose, that things might be done orderly in the Church. Of which sort are the traditions about holy-days, the Lord's day, Christmas, Easter, and the rest: also, about the holy Lessons, and such like. Now all rites of this kind we retain very willingly in our Churches. And yet the Church is taught to know what to think of such customs; to wit, that they do not merit remission of sins, that they are not Christian righteousness, nor duties necessary unto Christian righteousness; but indifferent things, which a man may omit, where there is no danger of giving offence. This qualifying of traditions doth set free the consciences from superstitious opinions, and from that old torture of racking. And yet it bringeth great commendation to traditions, because it sheweth the true use of them. All modest men will more willingly obey the traditions, after they understand that their consciences are set free from danger in private; and that they must but so far obey, as that the common peace be not disturbed, nor the weak ones hurt. Again, this interpretation doth defend and preserve public manners and discipline, because it commandeth to avoid offences. Also, to observe public holy-days, meetings in the Churches, readings, &c. doth serve for examples, and to accustom the youth, and the common sort, thereto. Therefore such ordinances are not to be broken, but rather with common care and travail to be furthered.

These be the true and meet commendations of traditions, which no doubt do greatly stir up such as are godly and moderate, to love, defend, and adorn the public morals. The Gospel teacheth to think reverently, not only of other civil laws and orders, but also of Ecclesiastical, and sheweth the true use of them. Yet, notwithstanding, it appointeth degrees, and will have the doctrine touching Christ, and things that are heavenly and everlasting, discerned from the schooling of the Church.

This liberty, whereof we speak now, was not unknown to the Fathers. For Augustine saith, 'This whole kind of things hath free observances;' and to this purpose he discourseth at large. Irenæus saith, 'The disagreement in fasting doth not break off the agreement in faith.' The *Tripartite History* gathereth together many examples of rites disagreeing one from the other, and in the end addeth a notable saying: 'It was not the Apostles' mind, to prescribe anything touching holy-days, but to preach godliness, and a

good conversation.' But, in so manifest a matter, it is needless to heap up many testimonies.

But our adversaries do here make great outcries : that by this doctrine public discipline and order is overthrown, and disorder and anarchy brought in ; likewise, that good works, and mortification of the flesh, are abolished, according to Jovinian's surmise. These slanders we have partly refuted already : there is no confusion or anarchy brought in, nor the public discipline overthrown, whenas we teach, that traditions, which have a civil end and use, ought to be observed ; and we teach also that offences must be foreseen and avoided. But touching mortification, we answer thus : True and unfeigned mortification is, to bear the cross, to endure dangers, troubles, and afflictions. This kind of obedience is the worship of God, and a spiritual work, as the Psalm teacheth : " A sacrifice to God is a troubled spirit," &c. Ps. li. 17. We teach moreover that another kind of exercise is necessary. It is the duty of every Christian to bridle his flesh, even by bodily discipline, labours, temperance, meditation of heavenly things, and such other exercises, fit for his age. The nearest and proper end whereof must be this, that fulness and idleness do not prick him forward to sin, and that his mind may be stirred up, and made more apt for heavenly affections. It is not to be thought that these exercises are a worship of God, that deserveth remission of sins ; or that they be satisfactions, &c. And this discipline must be continual ; neither can certain days be set and appointed equally for all. Of this discipline Christ speaketh : " Beware that your bodies be not oppressed with surfeiting." Luke xxi. 34. Again, " This kind of devils doth not go out, but by fasting and prayer." Matt. xvii. 21. And Paul saith, " I chastise my body, and bring it in bondage." 1 Cor. ix. 27. Wherefore we do not mislike fastings, but superstitious opinions, and snares for men's consciences, consisting in traditions. Moreover, these exercises, whenas they are referred unto that end, that we may have our bodies fit for spiritual things, and to do our duties, according to a man's calling, &c. they are good in the godly, and meritorious works,* as

* Although we are persuaded, that such meritorious works be not meant in this place, as by their own worthiness do deserve any thing, but that they be acceptable to God, and are crowned, not according to debt, but according to grace ; yet we cannot approve this improper speech, by what interpretation soever it be qualified, as we have already in certain places noted before : Section Eight, observation seventh upon this Confession . also, Section Nine, observation second upon the same ; and observation first upon the Confession of Wirttemberg.

the example of Daniel doth testify. Dan. x. 12. For they be works, which God requireth to this end, that they may subdue the flesh.

This Article we find placed elsewhere in the fifth place among those, wherein the Abuses that are changed are reckoned up.—Article 5. Of the Difference of Meats.

It hath been a general opinion, not of the common sort alone, but also of such as are teachers in the Churches, that the differences of meats, and such like human traditions, are works available to merit remission, both of the fault, and of the punishment. And that the world thus thought it is apparent by this; that daily new ceremonies, new orders, new holy-days, new fasts, were appointed: and the teachers in the Churches did exact these works at the people's hands, as a service necessary to deserve justification; and they did greatly terrify their consciences, if aught were omitted.

Of this persuasion of traditions,* many discommodities have followed in the Church. For first the doctrine of grace is obscured by it, and also the righteousness of faith, which is the most especial point of the Gospel, and which it behoveth most of all to stand forth and to have the pre-eminence in the Church, that the merit of Christ may be well known, and faith, which believeth that sins are remitted through Christ, and not for any works of ours, may be exalted far above works. For which cause also Paul laboureth much on this point: he removeth the law, and human traditions, that he may shew that the righteousness of Christ is a far other thing, than such works as these be; namely, a faith, which believeth that sins are freely remitted through Christ. But this doctrine of St. Paul is almost wholly smothered by traditions, which have bred an opinion, that, by making difference in meats, and such like services, a man must merit remission of sins, and justification. In their doctrine of repentance there was no mention of faith; only these satisfactory works were spoken of: repentance seemed to stand wholly in these.

Secondly, these traditions obscured the commandments of God, that they could not be known, because that traditions were preferred far above the commandments of God. All Christianity was thought to be an observation of certain holy-days, rites, fasts, and attire. These observations carried a goodly title and name, that they were

* This treatise of ceremonies in general repeated doth properly pertain unto the Section next following, but must needs be inserted in the present, because here also is special mention of fastings and holy-days, as we mentioned also in the former Article.

the spiritual life, and the perfect life. In the mean season, God's commandments, touching every man's calling, were of small estimation. That the father brought up his children, that the mother bare them, that the prince governed the common-wealth, these were reputed worldly affairs, and imperfect, and far inferior to those glistening observances. And these errors did greatly torment good minds, which were grieved that they were handfasted to an imperfect kind of life, in marriage, in magistracy, and in other civil functions. They had the monks, and such like men, in admiration, and falsely imagined that their observances did more deserve remission of sins, and justification.

Thirdly, Traditions brought great danger to men's consciences, because it was impossible to keep them all, and yet men thought the observation of them to be necessary duties. Gerson writeth, 'that many fell into despair, and some murdered themselves, because they perceived that they could not keep the traditions:' and all this, while they never heard the comfort of the righteousness of faith, or of grace. We see the Summists and divines gather together the traditions, and seek qualifications of them, to unburden men's consciences: and yet all will not serve, but sometimes they bring more snares upon the conscience. The schools and pulpits have been so busied in gathering together the traditions, that they had not leisure once to touch the Scripture, and to seek out a more profitable doctrine, of faith, of the cross, of hope, of the dignity of civil affairs, of the comfort of conscience in perilous assaults. Wherefore Gerson, and some other divines, have made grievous complaints, that they were hindered by brawls about traditions, so that they could not be occupied in some better kind of doctrine. And St. Augustine forbiddeth that men's consciences should be burdened with such kind of observations, and doth very wisely warn Januarius to know, that they are to be observed indifferently. For he so speaketh: 'Wherefore our ministers must not be thought to have touched this matter unadvisedly, for hatred of the Bishops, as some do falsely surmise. There was great need to admonish the Churches of those errors, which did arise from mistaking of traditions: for the Gospel driveth men to urge the doctrine of grace, and of the righteousness of faith, in the Church; which yet can never be understood, if men suppose that they can merit remission of sins, and justification, by observances of their own choice.' Thus therefore they have taught us, that we can never merit remission of sins, and justification, by the observation of man's traditions; and therefore we must not

think that such observations are necessary duties. Hereunto they add testimonies out of the Scriptures. Christ excuseth his disciples, which kept not the received tradition, (which yet seemed to be about a matter not unlawful, but indifferent, and to have some affinity with the washings of the law;) and saith, "They worship me in vain with the precepts of men." Matt. xv. 9. Christ therefore requireth no unprofitable worship. And a little after, he addeth, "All that entereth in at the mouth defileth not the man." ver. 11. Also, "The kingdom of God is not meat and drink." Rom. xiv. 17. "Let no man judge you in meat or drink, in a Sabbath, or in an holy-day." Col. ii. 16. Again, "If ye be dead with Christ from the rudiments of the world, why, as though ye lived in the world, are ye subject to traditions; Touch not, taste not, handle not?" ver. 20, 21. Peter saith, "Why tempt ye God, laying a yoke upon the necks of the disciples, which neither we, nor our fathers, were able to bear? But by the grace of our Lord Jesus Christ, we hope to be saved, as did also they." Acts xv. 10, 11. Here Peter forbiddeth to burden the consciences with many rites, whether they be of Moses', or of any others', appointing. And Paul calleth the forbidding of meats, "a doctrine of devils:" 1 Tim. iv. 1. because that it is flat against the Gospel, to appoint or do such works, to the end that by them we may merit remission of sins, or justification, or as though there could be no Christianity without them.

Here our adversaries object against us, that our Ministers hinder all good discipline, and mortification of the flesh; as Jovinian did. But the contrary may be seen by our men's writings. For they have always taught, touching the cross, that Christians must suffer afflictions. This is the true, earnest, and unfeigned mortification, to be exercised with divers afflictions, and to be crucified with Christ. Moreover they teach, that every Christian must so by bodily discipline, or bodily exercises and labour, exercise and keep himself under, that fulness and sloth do not prick him up to sin; not that he may by such exercises merit remission of the fault, or of eternal death. And this corporal discipline must be plied always, not only on a few, and those set days; according to the commandment of Christ, "Take heed that your bodies be not oppressed with surfeiting." Luke xxi. 34. Again, "This kind of devils is not cast out but by fasting and prayer." Matt. xvii. 21. And Paul saith, "I chastise my body, and bring it under subjection:" 1 Cor. ix. 27. where he plainly sheweth, that he did therefore chastise his body, not that by discipline he might merit remission of sins, but that his body might

be apt and fit for spiritual things and to do his duty, according to his calling. Therefore we do not condemn fasts themselves, but the traditions which prescribe certain days and certain meats, with danger to the consciences, as though such works as these were necessary duties.

Yet many of the traditions are obsered among us, which tend unto this end, that things may be done orderly in the Church ; as namely, the order of Lessons in the Mass,* and the chiefest holy-days. But, in the mean time, men are admonished, that such a service doth not justify before God, and that there is no sin to be put in such things, if they be left undone, so it be without scandal. This liberty in human rites and ceremonies was not unknown to the Fathers. For in the Eastern Church they kept Easter at another time than they did in Rome : and whenas they of the Church of Rome accused the Eastern Church of schism for this diversity, they were admonished by others, that such fashions should not be alike everywhere. And Iræneus saith : ‘ The disagreement about fasting doth not break off the agreement of faith.’ Besides, Pope Gregory, in the 12th Distinction, insinuateth, that such diversity doth not hurt the unity of the Church : and in the *Tripartite History*, lib. 9. many examples of different rites are gathered together, and these words are there rehearsed, ‘ The mind of the Apostles was, not to give precepts of holy days, but to preach godliness and a good conversation.’

Hitherto also belong Article 7, Sections 15—18, of the same Confession, which thus speak of Holy Days :—

What † is then to be thought of the Lord’s day, and of such like rites used in Churches ? Hereunto they answer, that it is lawful for the Bishops or Pastors to appoint ordinances, whereby things may be done in order in the Church ; not that by them we should merit remission of sins, or satisfy for sins, or that men’s consciences should be bound to esteem them as necessary services, and think that they sin when they violate any one of them, though it be with-

* We have declared before, in Section Fourteen, observation second, upon this same Confession of Augsburg, why we do worthily detest even the very name of the Mass ; and as touching holy-days, or fasts, we spake thereof in the Confession of the Waldenses, or Bohemia, going next before this.

† What follows, to the end of the Augsburg Confession, is inserted in both editions of the English, from the Appendix subjoined to the Latin Harmony.—
EDITOR.

out the offence of others. So Paul ordained, "that women should cover their heads in the congregation;" 1 Cor. xi. 6. "that the interpreters of Scripture should be heard in course, or order, in the Church." 1 Cor. xiv. 27.

Such like ordinances it behoveth the Churches to keep for charity' and quietness' sake, so far forth that one offend not another, that all things may be done in order, and without tumult in the Church: but yet with this caution, that men's consciences be not burdened, so as they should account them as things necessary to salvation, and think they did sin when they brake any one of them without offence of others: as no man would say that a woman doth offend, if she come abroad with her head uncovered, without the offence of any.

Of this sort is the observation of the Lord's day, of Easter, of Pentecost, and such like holy-days and rites. For they that think that the observation of the Lord's day was appointed by the authority of the Church, instead of the Sabbath, as necessary, they are greatly deceived. The Scripture requireth that the observation of it should be now free: for it teacheth that the Mosaical ceremonies are not needful after the Gospel is revealed. And yet, because it was requisite to appoint a certain day, that the people might know when to come together, it seemeth that the Church did for that purpose appoint the Lords's day: which day for this cause also seemed to have better liked the Church, that in it men might have an example of Christian liberty, and might know that the observation, neither of the Sabbath, nor of any other day, was of necessity.

There are extant certain monstrous disputations touching the changing of the law, and the ceremonies of the new law, and the change of the Sabbath: which did all spring up of a false persuasion, that there should be a worship in the Church, like to the Levitical worship; and that Christ gave the charge of devising new ceremonies, which should be necessary to salvation, to the Apostles and Bishops. These errors crept into the Church, whenas the doctrine of faith was not plainly enough taught. Some dispute, that the observation of the Lord's day is not *indeed* of the law of God, but *as it were* of the law of God: and touching holy-days, they prescribe how far it is lawful to work in them. What else are such disputations, but snares for men's consciences?

VII.—FROM THE CONFESSION OF SAXONY.

Article 19. Section 2. Of Anointing.

Moreover, that which now is called Extreme Unction, was in times past a kind of healing; as is evident out of the Epistle of St. James, chap. v. 14. Now is it become a shew, full of superstition. They say that sins be forgiven through these anointings, and they add thereunto invocation of the dead, which also must of necessity be disliked. Therefore these ceremonies are not kept in our Churches, neither in times past did the Church think that they were necessary. But for the sick we do make godly prayers, publicly and privately: as also the Lord hath promised, that he will assuage even corporal griefs in them that ask it of him, according to that saying, "Call upon me in the day of trouble, and I will deliver thee." Ps. l. 15. Also we use burials, having thereat a decent assembly, godly admonitions, and songs, &c.—(The first part of this 19th Article, which is of Confirmation, was inserted in the Thirteenth Section.)

Hitherto also pertaineth the beginning of Article 20, so far as it speaketh of a certain Time appointed for the Worship of God:—

Natural reason doth know that there is an order; and the understanding of order is an evident testimony of God. Neither is it possible that men should live without any order; as we see that in families there must be distinct times of labour, rest, meat, and sleep: and every nature, as it is best, so doth it chiefly love order throughout the whole life. Also Paul commandeth, "that all things in the Church be done decently and in order." 1 Cor. xiv. 40. Therefore there hath been at all times, even from the beginning of mankind, a certain order of public meetings: there hath been also a certain distinction of times, and of some other ceremonies, and that, without doubt, full of gravity and elegance, among those excellent lights of mankind, whenas in the same garden or cottage there sat together Shem, Abraham, Isaac, and their families; and whenas, that sermon which Shem made, concerning the true God, the Son of God, the distinction of the Church, and other nations, being heard, afterward they together used invocation. (The rest, because it treateth of indifferent Traditions in general, is placed in the next Section.)

VIII.—FROM THE CONFESSION OF WIRTEMBERG.

Article 17. Of Fasting.

We think that fasting is profitable, not to this end, that either by the merit of its work it might purge sins before God, or apply the merit of Christ to him that doth fast; but that by sobriety it may bridle the flesh, lest that man, being hindered by surfeiting and drunkenness, be the less obedient to the calling of God, and discharge his duty negligently. But we shall have a fit place hereafter to speak of Fasting.

Also, Article 28. Of Fasting.

Fasting hath its praise and use. But now we are not to speak either of necessary fasting, when a man must needs fast for want of meat; or of an allegorical fasting, which is to abstain from all vices: but we are to speak of two usual kinds of fasting. Whereof the one is a perpetual fast, and this is sobriety, which is always to be kept, in meat and drink, throughout the whole course of a man's life: for it is never lawful for us to raven, and to follow surfeiting and drunkenness. There is another fast, which is for a day, whenas sometimes we abstain from meat the whole day; such as was used in the Old Testament, Lev. xvi. 29. Also, the examples of Jehoshaphat, 2 Chron. xx. 3. of the Ninevites, Jon. iii. 5. and others, do witness the same thing. This kind of fasting was also used after the publishing of the Gospel; as appeareth, Acts xiii. 3. and xiv. 23. But afterward there followed a great difference in Churches, touching the observation of such a kind of fasting: and as this difference brought no discommodity to the Church, so it testified that the use of this fasting was free. And there is a worthy saying among the ancient Fathers, touching this variety: 'The difference,' say they, 'of fastings doth not break off the agreement of faith.'

Now, although some men do think that Christ by his example did consecrate the Fast of Lent, yet it is manifest that Christ did not command this fast; neither can the constitution of our nature abide it, that we should imitate the example of Christ his fasting, who did abstain, full forty days and forty nights, from all meat and drink. Also, Eusebius doth declare, and that not obscurely, 'That the use of this Lenten Fast was very free in the Church.' Moreover, Chrysostom, in *Gen. Cap. ii. Hom. 11.* saith, 'If thou canst not fast, yet thou mayest abstain from sins: and this is not the least thing,

nor much differing from fasting, but fit to overthrow even the fury of the Devil.

Neither was there any choice of meats appointed, because the Apostle had said, "To the clean, all things are clean." Tit. i. 15. But in the observation of such fasts, we must chiefly mark the end. The ancient Fathers did sometimes fast whole days together, that they might give themselves to public prayer, and by this discipline might admonish their Church, and especially the youth, of dangers that were past, or present, or hanging over their heads, and might stir them up to repentance, whereby the wrath of God might be assuaged. This is the godly and profitable end of these fastings.

Others do fast, that, by the merit of this work, they may purge their sins before God, or (as some do speak) apply unto themselves the merit of Christ, by their fasting. But this end is utterly to be condemned. For first, the only death of Christ is the purging of our sins. Secondly, fasting was not ordained for this use, that it should be a work, whereby the merit of Christ may be applied to us. For fasting is either joined with true repentance, and then the merit of Christ is applied to him that repenteth, by faith, which is the chief part of repentance, before a man doth begin or end his fasting: or else fasting is without repentance, and then it is abominable in the sight of God; so far is it from applying the merit of Christ to him that fasteth. "Is it such a fast that I have chosen, that a man should afflict his soul for a day, and bow down his head as a bulrush?" Isa. lviii. 5. Augustine saith, 'I, revolving that in my mind, which is written in the Evangelical and Apostolic scriptures, and in that whole instrument which they call the New Testament, do see that fasting is commanded. But on what days we ought not to fast, and on what days we ought to fast, I do not see it defined, either by the commandment of the Lord, or of the Apostles. And by this I think, that rather a releasing, than a binding to fasting, is the more fit and apt (not to obtain righteousness, wherein the beauty of the King's daughter doth consist inwardly, which is obtained by faith, but yet) to signify a perpetual rest.' *Epist. 86. ad Lasulanum.* And Chrysostom saith, 'If we come daily hither, and fast the whole Lent, and do not change our life to the better, it will be an occasion of our greater condemnation.' *Tom. iv. de Jejunio Quadragesimali, Hom. 73.* By these testimonies it is evident, that it is neither Apostolic, nor Catholic, to think that fasting is a work, whereby either sins are purged before God, or the merit of Christ is applied.

*Hitherto also pertaineth Article 29 ; Of the Consecrating of Water,
Salt, Wine, and other things :—*

We confess, that the besprinkling of water, whereby the Levitical uncleannesses were purged, was ordained of God in the Old Testament. Also we acknowledge that miracle, whereby the Prophet Elisha did heal the barren waters of Jericho, by casting in of salt. 2 Kings ii. 21, 22. And we embrace that which Paul, writing to Timothy, saith : “ Every creature of God is good, and nothing is to be rejected, which is received with thanksgiving ; for it is sanctified by the word of God, and by prayer.” 1 Tim. iv. 4, 5. But that, in the New Testament, water should be consecrated, which they call *holy water*, by the sprinkling whereof venial sins are taken away, and devils are driven away ; and that salt also should be consecrated, to make things wholesome, which otherwise be hurtful ; it seemeth neither to be Apostolic nor Catholic. For we are not commanded by the word of God to imitate the Levitical sprinkling, or Elisha’s miracle ; but this is used by man’s arbitrement and pleasure : and therefore it appertaineth to this saying of Christ, “ In vain do they worship me, teaching for doctrines the precepts of men.” Matt. xv. 9. And it is evident that the sprinkling of the blood of Christ, which is made by the word of the Gospel, by Baptism, and the Lord’s Supper, and received by faith, doth purge us from our sins. That therefore which is proper to the blood of Christ, which by the ordinance of God was shed for our sins, ought not to be attributed to water, consecrated by the appointment of man. And as touching that Elisha did heal the barren waters by salt, there is a miracle set before our eyes, that thereby we may confirm that credit, which we ought to give to the preaching of the Prophet : but it is not set before us to be imitated without a special calling of God ; because the miracles of the saints use not to be general, but personal.

And as touching that which Paul saith, “ that creatures are sanctified by the word of God, and by prayer ;” 1 Tim. iv. 5. he meaneth not that creatures, as for example, salt, flesh, eggs, herbs, are to be conjured, that Satan by the use of them may be driven away : but that all creatures are by the word of God appointed every one to its own outward use ; which then serve for our good, when we use them well, by faith, and prayer unto God. So God created salt, to season meat, and to preserve flesh from putrifying : he created water, to serve for drink, or washing, or watering, and not to drive

away the Devil. Indeed, in Baptism, he ordained water to wash away sins :* but this is not the general end, why water was created, but a special ordinance, appointed by a special word of God. For, as touching the general creation and sanctification of God, there is no word of God that doth witness, that the creatures, which we before have rehearsed, by conjurings are made profitable hereunto, that they may take away sins, and chase away devils. Now that which is brought in, without the word of God, to another use than God hath ordained it unto, it cannot be done in faith, but it becometh an abuse, and doth rather bring destruction than salvation. "Whatsoever is not of faith, is sin." Rom. xiv. 23. And Cyprian, *Lib. 2. Epist. 2.* saith, 'If Christ alone is to be heard, we are not to consider what any other before us hath thought good to be done, but what Christ, who is before all, hath done : for we ought not to follow the custom of men, but the truth of God,' &c.

*Hitherto also pertaineth Chapter 22, of the same Confession ;
Of Extreme Unction.*

We confess that the Apostles anointed the sick with oil, and that the sick recovered their bodily health. Also we confess, that the Epistle, which beareth the name of James, doth command, "that the Elders of the Church be called unto the sick, that they may anoint them with oil, and pray for them, that they may obtain health." James v. 14. But these things were then practised profitably, when as yet the Ministers of the Church were endued with the gift of healing the sick corporally, and wonderfully. But after that this gift ceased, the Gospel being confirmed in the Church, the thing itself doth witness, that this ceremony of anointing is now idly and unfruitfully used. For they which now are anointed, use not by this anointing to recover their bodily health : yea, this anointing is not used, but on them, of whose bodily health men do despair. Neither is there any word of God, which doth promise, the Gospel of Christ being published, that this outward anointing should be of any force to take away sins, and to give a spiritual and heavenly health. Notwithstanding, the Ministers of the Church are bound by duty to visit the sick, and to pray together with the Church for their health, and to comfort them, as well by the preaching of the Gospel, as by dispensing of the

* Look to the first observation upon the Confession of Saxony, in the Fourteenth Section.

Lord's Supper.* And this is a godly anointing, whereby the Holy Ghost is effectual in the believers.

Also, Chapter 24. Of the Remembrance of the Dead.

Although indeed there is no difference between a saint resting in Christ, and a faithful man departed, (for every one which dieth in the faith of Christ, is a saint,) yet, because it hath pleased some to put a difference betwixt these two, we have also thought it good to make two several Chapters thereof. And first, we think that it belongeth to a godly mind, to make decent mention of his elders which have died in the faith of Christ, and to shew forth toward their posterity and friends which are alive, in all dutiful manner that we can, that thankfulness, which is due to those benefits, which we received of them. Secondly, faith requireth of us, that we do not think that the dead are nothing, but that they do indeed live before God: to wit, that the godly do live blessedly in Christ; and that the wicked do live in an horrible expectation of the revelation of the judgment of God. Also, charity requireth that we should wish all peace and happiness to them that are dead in Christ. This also is to be added, that, to testify the hope of our resurrection, we must bury our dead decently, so far as may be, and as the time and conditions of men will suffer. Therefore we think it is a profitable thing,† that at burials those things be rehearsed and expounded out of the holy Scriptures, which do serve to strengthen our faith in the horror of death, and to confirm our hope of the resurrection.

But that the dead are helped by those usual watchings, prayers, and sacrifices, and that by the merits thereof they be either delivered from their pains, or obtain a greater felicity in heaven, there is no testimony out of that doctrine which is indeed Propheti-

* We do also understand this without any prejudice to the liberty of other Churches, wherein the Supper useth not to be administered but in the public assembly; lest that salvation might seem to be tied to the Sacraments, or the fruit of the Supper of the Lord to be bound to that time only, wherein it is received.

† In this point also the Churches do use their liberty, to edifying: howbeit we think it the safer way, at once to lay aside funeral orations, and with honest simplicity to bury those that are departed godlily, seeing that it is a very hard thing to keep a mean therein; and we ought very carefully to take heed, that not so much as the least entrance be opened to the revoking of the opinion of prayers to be made for the dead, than the which nothing can happen more pernicious in the Church of God, as the lamentable experience of so many ages hath taught.

cal and Apostolical. For there is one only merit of eternal life, and we have one only redemption and deliverance; to wit, the passion of our Lord Jesus Christ: and this merit is made ours, when we believe in Christ; and we have nothing to do with it, when we do not believe the Gospel of Christ. "God sent not his Son into the world, that he should condemn the world, but that the world through him might be saved. He that believeth in him, shall not be condemned: but he that believeth not, is condemned already, because he believeth not in the only-begotten Son of God." John iii. 17, 18. Therefore if any man shall depart out of this life in the faith of Christ, he hath all the merit of Christ, and needeth none other: for "God which gave his Son, doth also give all things with him," as Paul saith, Rom. viii. 32. But he that departeth hence without Christ, cannot be helped by any merits of men, because that without Christ there is no salvation. Cyprian, *Against Demet. Tract.* 1. saith: 'When a man is once departed hence, there is no place left for repentance, there is no effect of satisfaction: here life is either lost, or held fast: here we must provide for eternal salvation, by the service or worship of God, and by the fruit of faith.' And Jerome, *Upon the Epistle to the Gal. Chap. vi.*, saith: 'We are taught by this small sentence, though obscurely, a new point of doctrine that lieth hid: to wit, that, whilst we be in this present world, we may help one another, either by prayers, or by counsel; but that when we shall come before the tribunal-seat of Christ, it is not Job, nor Daniel, nor Noah, that can intreat any thing for us, but every man shall bear his own burden.'

For, as touching that which is cited out of the Maccabees, "that sacrifices were offered for the sins of the dead;" 1 Macc. xii. 42; 44. the author himself of the book doth doubt, in the end of the book, whether he hath written well, and craveth pardon, if in any point he hath erred. 2 Macc. xv. 38. Therefore let us pardon him, that without any authority of the holy Scripture he affirmeth, that the dead are freed from their sins by the sacrifices and prayers of them that be alive. And Tertullian saith, 'Oblations are made one day every year for them that are dead:' but this was either received, without authority of the word of God, from the customs of the heathen, as many other things were; or by the name of *oblation* we must understand a public remembrance of those which died in the faith of Christ, and a thanksgiving for those benefits which God bestowed upon them.

Also, Chapter 25. Of Purgatory.

Although we ought not to doubt, but that the saints have their Purgatory fire in this life, as the examples of David, Hezekiah, Jonas, and others do witness; yet it is not without cause doubted, whether after this life there be such a Purgatory, as the common sort of men do think there is: wherein the souls be so long tormented, till either by their punishment they do satisfy for their sins, or be redeemed by indulgences. For if Purgatory be such a thing, it is much to be marvelled at, that neither the Prophets nor the Apostles have in their writings delivered unto us any thing thereof certainly and plainly; but rather do teach, and that not obscurely, the clear contrary. "Preach ye the Gospel to every creature: he that shall believe, and be baptized, shall be saved; but he that will not believe, shall be condemned." Mark xvi. 15, 16.

Here be two orders of men proposed: the one of them, which believe the Gospel, and they are pronounced, *saved*; the other of them, which do not believe the Gospel, and these are pronounced, *condemned*: there is no mean bewixt these two. For either thou dost depart out of this life in the faith of Jesus Christ, and then thou hast remission of thy sins for Christ his sake, and the righteousness of Christ is imputed to thee.* Therefore he which dieth, being accompanied by Christ, he wanteth nothing toward the obtaining of true and eternal life: but he which departeth from hence without Christ, goeth into eternal darkness. If beside these two degrees there were some other third state of souls in another world, certainly Paul, who was "taken up into Paradise, and into the third heaven, and saw many secret things," 2 Cor. xii. 2. would not have envied the Church this knowledge. But see, when he doth of set purpose write to the Thessalonians concerning Christians that sleep, he maketh no mention at all of any Purgatory, but rather willeth them "not to be sorrowful, even as others which have no hope." 1 Thes. iv. 13. Therefore if there were any such state of souls in another world, as the common people thinketh there is, Paul could not be withheld, but in so fit a place he would plainly have declared this state of souls, and would have prescribed a mean unto the Church, whereby miserable souls might be delivered from their torment. But the true and truly Catholic Church hath plainly shewed that she hath no certainty at all concern-

* The sentence stands thus incomplete in the original Confession.—EDITOR.

ing this third kind of state of souls in another world. Chrysostom, in his *Second Sermon of Lazarus*, saith: 'If thou hast violently taken any thing from any man, restore it, and say, as doth Zaccheus, If I have taken from any man by forged cavillation, I restore four-fold. If thou art become an enemy to any man, be reconciled before thou come to judgment. Discharge all things here, that without grief thou mayest behold that tribunal-seat. Whilst we be here, we have many excellent hopes: but so soon as we depart thither, it is not then in our power to repent, nor to wash away our sins.' And again, 'He that in this present life shall not wash away his sins, shall not find any comfort afterward.'

Augustine, although he placeth certain men in the midst, betwixt them that be very good and those that be very evil, to the one sort whereof he seemeth to assign the place of Purgatory; yet in other places he doubteth of that matter, and doth not define any thing certain. Therefore we must so think of this opinion of Augustine, as he requireth; that is, we must receive that which is confirmed, either by the authority of Scripture, or by probable reason. But it is evident, that those places of Scripture, which are commonly cited to establish Purgatory, are wrested from the natural to a strange sense, and are far otherwise expounded even of the ancient writers themselves. And those reasons which Augustine bringeth for his opinion, do seem to lean to this foundation, That we obtain remission of our sins, and life, not only for Christ his sake, through faith, but also for the merits of our works. But how this agreeth with the true Apostolic doctrine, we have before declared. Wherefore we think, that this speculation of Purgatory fire is to be left to its own authors; and that we must chiefly endeavour this, as Paul exhorteth us, that we ourselves confirm one another with speeches touching the assured faith of our resurrection, and salvation in Christ Jesus: for whose sake God doth so favour the faithful, that in the midst of death he preserveth them, and giveth them true peace. 1 Thes. iv. 14; 18.

IX.—FROM THE CONFESSION OF SUEVELAND.

Chapter 7. Of Prayers and Fastings.

We have among us prayers,* and religious fasts, which are most holy works, and such as do very much bescem Christians: where-

* The things which are mingled in this 7th, and after in the 10th Chapter, touching Prayers, did appertain to the Fifteenth Section, if they might fitly have been separated.

unto our preachers do most diligently exhort their hearers. For true fasting is as it were a renouncing of this present life, which is always subject to evil lusts and desires, and a meditation of the life to come, which is free from all perturbation. And prayer is a lifting up of the mind unto God, and such a familiar speech with him, that no other thing can so greatly inflame man with heavenly affections, and more mightily make the mind conformable to the will of God. But though these exercises be never so holy and necessary for Christians, yet, seeing that a man's neighbour is not so much benefited by them, as the man is himself prepared that he may with fruit and profit have regard of his neighbour, they are not to be preferred before holy doctrine, godly exhortations and admonitions, and also other duties, whereby our neighbour doth presently receive some profit. 1 Cor. xiii. 31. Whereupon we read of our Saviour, that in the night-time he gave himself to prayer, and in the day-time to doctrine, and to healing the sick. For as love is greater than faith and hope, so we believe that those things which come nearest unto love (to wit, such as bring assured profit unto men) are to be preferred before all other holy functions : whereupon St. Chrysostom writeth, 'that among the whole company of virtues, fasting hath the last place.' *In Matt. Hom.* 48.

Chapter 8. Of the Commanding of Fasts.

But because no minds, but those that be ardent, and peculiarly stirred up by heavenly inspiration, can either pray or fast aright, and with profit ; we believe that it is far better, after the example of the Apostles, and the former and more sincere Church, by holy exhortations to invite men unto these things, than to wring them out by precepts, such, especially, as do bind men under pain of deadly sin : the which thing the Priests that were of late took upon them to do, whenas then the order of Priests had not a little degenerated. But we had rather leave the place, time, and manner, both of praying, and also of fasting, to the arbitrement of the Holy Ghost, than prescribe them by certain laws, especially such as may not be broken without some sacrifice of amends. Yet for their sakes, that be the younger and more imperfect sort, our preachers do not dislike, that there should be an appointed time and means, both for prayer, and also for fasting, that, as it were by holy introductions to exercises, they might be prepared hereunto, so that it be done without binding of the conscience. We were induced thus to think, not so much for that all compulsion, being against a man's will, is repugnant to the

nature of these actions ; but rather, because that neither Christ himself, nor any of his Apostles, have in any place made mention of such kind of precepts. And this doth Chrysostom also witness, saying : ‘ Thou seest that an upright life doth help more than all other things. Now I term an upright life, not the labour of fasting, nor the bed of hair or ashes : but if thou despise money no otherwise than it becometh thee ; if thou burn with charity ; if thou nourish the hungry with thy bread ; if thou overcome thine anger ; if thou desire not vain glory ; if thou be not possessed with envy. For these be the things that he teacheth. For he doth not say, that he will have his fast to be followed ; howbeit he might have proponed those forty days unto us : but he saith, Learn of me, because I am meek, and lowly in heart. Yea rather, on the contrary side, saith he, eat all that is set before you.’ *In Matt. Hom. 47.*

Moreover, we do not read, that any solemn or set fast was enjoined to the ancient people of God, but that of one day. For those fasts, which, as the Scripture doth witness, were ordained of Prophets, and of Kings, it is certain that they were no set fasts, but enjoined only for their time ; to wit, whenas evident calamities, either hanging over their heads, or already overwhelming them, did so require. Seeing therefore that the Scripture, as St. Paul doth affirm, doth instruct a man to every good work, 2 Tim. iii. 16, 17. and yet is ignorant of these fasts which are extorted by precepts, we do not see how it could be lawful for the successors of the Apostles to overcharge the Church with so great and so dangerous a burden. Truly Irenæus doth witness, ‘ that in times past the observation of fasts in Churches was diverse, and free ;’ as it is read in the *Ecclesiastical History, Lib. 8. Cap. 14.* In the same book, Eusebius maketh mention, that one Apollonius, an Ecclesiastical writer, among other arguments, used this for one, to confute the doctrine of Montanus the heretic, ‘ that he was the first that made laws for fasts.’ So surely did he deem it a practice unworthy of those, who professed the sound doctrine of Christ.* Thereupon Chrysostom saith in a certain place, ‘ Fasting is good, but let no man be compelled thereunto.’ And in another place he exhorteth him that is not able to fast, to abstain from dainties ; and yet affirmeth, ‘ that this doth not much differ from fasting, and that it is a strong weapon to repress the fury of the Devil.’

* This sentence is omitted in both Editions of the English Harmony.—
EDITOR.

Moreover, experience also itself doth more than prove, that these precepts concerning fasts have been a great hindrance to godliness.

Therefore when we saw very evidently, that the chief men in the Church did, beside the authority of the Scripture, take upon themselves this power, so to enjoin fasts as to bind men's consciences under pain of deadly sin; we did loose the consciences out of these snares: but by the Scriptures, and chiefly by Paul's writings, which do with singular earnestness remove these rudiments of the world from the necks of Christians. For we ought not lightly to account of that saying of Paul: "Let no man condemn you in meat and drink, or in respect of an holy-day, or of the new moon, or of the Sabbath-days." Col. ii. 16. And again, "Therefore if ye be dead with Christ from the rudiments of the world, why, as though ye lived in the world, are ye burdened with traditions?" ver. 20. For if St. Paul (than whom no man at any time did teach Christ more certainly) do earnestly affirm, that through Christ we have obtained such liberty in outward things, that he doth not only not give authority to any creature to burden those which believe in Christ, no, not so much as with those ceremonies and observations, which notwithstanding God himself appointed, and would have to be profitable in their time; but also denounceth, "that they be fallen away from Christ, and that Christ shall nothing at all profit them," Gal. v. 2; 4. who suffer themselves to be addicted thereunto: what shall we then think of those commandments, which men have devised of their own brain, not only without any oracle, but also without any example worthy to be followed, and which are therefore made unto many not only beggarly and weak, but also hurtful; not elements, that is, rudiments of holy discipline, but impediments of true godliness? How much more unjustly shall any man take unto himself authority over the inheritance of Christ, to oppress them with such kind of bondage! and how far shall it remove us from Christ, if we submit ourselves unto those things! For who doth not see the glory of Christ (to whom we ought wholly to live, whom he hath wholly redeemed to himself, and restored to liberty, and that by his blood) to be more obscured, if, beside his authority, we do bind our conscience to those laws which are the inventions of men, than to those which have God for their author, although they were to be observed but only for their time? Certainly, it is a less fault to play the Jew, than the Heathen. Now it is the manner of the Heathen to receive laws for the worship of God, which have their beginning from man's invention only, God never being asked counsel in the matter.

Wherefore, if in any matter at all, certainly here, that saying of Paul hath a place: "Ye are bought with a great price, be not made the servants of men." 1 Cor. vii. 23.

Chapter 9. Of the Choice of Meats.

For the same cause was remitted also that choosing of meats enjoined to certain days, which St. Paul, writing to Timothy, calleth "the doctrine of devils." 1 Tim. iv. 1. Neither is their answer sufficient, who say, that these things be spoken only against the Manichees, Encratites, Tatians, and Marcionites, who did wholly forbid certain kinds of meats, and marriage. For the Apostle in this place hath condemned those, "which command to abstain from meats, which God hath created to be taken with thanksgiving," &c. 1 Tim. iv. 3. Now they also, which do but forbid to take certain meats on certain days, do nevertheless command men to abstain from those meats which God hath created to be taken, and are akin to the doctrine of devils. The which also is evidently seen by the reason which the Apostle addeth: "For," saith he, "whatsoever God hath created, it is good, and nothing is to be refused that is received with giving of thanks." ver. 4. Here he doth not take exception against any times, although no man favoured frugality, temperance, and also choice chastisements of the flesh, and lawful fasting, more than he did. Certainly a Christian must be frugal, and sometimes the flesh must be chastised by diminishing the accustomed diet; but vileness and moderation of meats doth serve better to this purpose, than the sort or kind. To conclude, it is meet for Christians now and then to take upon them a due fast; but that must not be an abstinence from certain, but from all, meats; nor from meats only, but also from all the dainties of this life whatsoever. For what kind of fast is this, what abstinence, only to change the kind of dainties, (the which thing at this day they use to do, which are counted more religious than others;) seeing that St. Chrysostom doth not account it to be a fast, if we continue wholly without meats even unto the evening, except, together with abstaining from meats, we do also contain ourselves from those things which be hurtful, and bestow much of our leisure upon the study and exercise of spiritual things?

Chapter 10. That by Prayers and Fasts we must not look to merit any thing.

Moreover, our preachers have taught, that this fault is to be amended in prayers and fasts, that commonly men are taught to seek

I know not what merit and justification by these their works. For, as "we are saved by grace, through faith," Ephes. ii. 8. so also are we justified. And touching the works of the law, (among the which prayers and fasts are reckoned,) Paul writeth thus: "For we through the Spirit wait for the hope of righteousness by faith." Gal. v. 5. Therefore we must pray, but to this end, that we may receive of God, not that we may hereby give any thing unto him. We must fast, that we may the better pray, and keep the flesh within the compass of its duty, and not to deserve any thing before God for ourselves. This only end and use of prayers, both the Scripture, and also the writings and examples of the Fathers, do prescribe unto us. Moreover, the case so standeth with us, that, although we could pray and fast so religiously, and so perfectly do all those things which God hath enjoined us, that nothing more could be required of us, (which hitherto no mortal man hath at any time performed;) yet for all this we must confess, that we are unprofitable servants. Luke xvii. 10. Therefore what merit can we dream of?

THE SEVENTEENTH SECTION.

OF CEREMONIES AND RITES INDIFFERENT, IN GENERAL.

I.—FROM THE LATTER CONFESSION OF HELVETIA.

Chapter 27. Of Rites, Ceremonies, and Things Indifferent.

Unto the ancient people were given in old time certain ceremonies, as a kind of schooling to those which were kept under the law, as under a school-master, or tutor. But Christ, the deliverer, being once come, and the law taken away, we which believe are no more under the law, Rom. vi. 14. and the ceremonies have vanished out of use. And the Apostles were so far from retaining them, or repairing them, in the Church of Christ, that they witnessed plainly, that they would not lay any burden upon the Church. Acts xv. 28. Wherefore we should seem to bring in and set up Judaism again, if so be we should multiply ceremonies or rites in the Church, according to the manner of the old Church. And thus we are not of their judgment, who would have the Church of Christ kept in with many and diverse rites, as it were with a certain schooling. For if the

Apostles would not thrust upon the Christian people the ceremonies and rites which were appointed by God; who is there, I pray you, that is well in his wits, that will thrust upon it the inventions devised by man? The greater the heap of ceremonies is in the Church, so much the more is taken, not only from Christian liberty, but also from Christ, and from faith in him; whilst the people seek those things in ceremonies, which they should seek in the only Son of God, Jesus Christ, through faith. Wherefore a few, moderate, and simple rites, that are not contrary to the word of God, do suffice the godly.

And in that there is found diversity of rites in the Churches, let no man say therefore that the Churches do not agree. Socrates saith: 'It were not possible to set down in writing all the ceremonies of the Churches, which are throughout cities and countries. No religion doth keep everywhere the same ceremonies, although they admit and receive one and the selfsame doctrine touching them: for even they which have one and the selfsame faith, do disagree among themselves about ceremonies.' Thus much saith Socrates; and we, at this day, having diversities in the celebration of the Lord's Supper, and in certain other things, in our Churches, yet we do not disagree in doctrine and faith, neither is the unity and society of our Churches rent asunder. For the Churches have always used their liberty in such rites, as being things indifferent; which we also do at this day.

But yet, notwithstanding, we admonish men to take heed, that they count not among things indifferent such as indeed are not indifferent; as some use to count the mass, and the use of images, in the Church, for things indifferent. 'That is indifferent, (said Jerome to Augustine,) which is neither good nor evil; so that, whether you do it, or do it not, you are never the more just, or unjust, thereby.' Therefore, when things indifferent are wrested to the confession of faith, they cease to be free: as Paul doth shew, that it is lawful for a man to eat flesh, if no man do admonish him that it was offered to idols; 1 Cor. x. 27, 28. for then it is unlawful, because he that eateth it doth seem to approve idolatry by eating of it.

II.—FROM THE FORMER CONFESSION OF HELVETIA.

Article 25. Of Things Indifferent.

Those things which be called, and are properly, things indifferent, although a godly man may, in all places, and at all times, use them freely, yet he must only use all things according to knowledge, and

in charity; to wit, to the glory of God, and to the edifying of the Church, and his neighbours.

III.—THE CONFESSION OF BASLE.

(In this Section also may the 10th Article of this Confession be placed; which we have partly referred to the First Section, where mention is made of Human Traditions, partly to other Sections, as occasion served.)

IV.—FROM THE CONFESSION OF BOHEMIA.

Chapter 15. Of Accessories, or Things Indifferent; to wit, of Ecclesiastical Traditions, Constitutions, Rites, and Ceremonies, and of Christian Liberty.

Touching this accessory kind, human Traditions, Constitutions, and Ceremonies, brought in by a good custom, men are taught that these be things inferior in degree, and less necessary, than are the gifts of the ordinary Ministry; yea, that they be instituted and appointed in regard of the Ecclesiastical Ministry, and to serve thereunto: and yet that they are with an uniform consent to be retained in the Ecclesiastical assemblies of Christian people at the common service of God, according to the doctrine of the holy Apostles: "Let all things be done (in your community, to wit, in the Church) decently and in order." 1 Cor. xiv. 40. Also, "God is not the author of confusion, but of peace." ver. 33. But they must always be kept with this caution, and within these bounds, that they be not taken for foundations whereupon salvation must stay itself, or for a worship which is appointed of God without any difference; and that they do not more, or more straitly, bind the consciences of men, than the commandments of God do; and that they be not lifted up or preferred before them: but that they be taken for ornament, decency, honest shew, and laudable discipline; and so, that they do not violate the Christian liberty of the Spirit of God, and of faith, nor disturb charity; and, on the other side, that no man, by pretending a shew of Christian liberty, do withdraw himself from such constitutions as be godly, and serve to a good use.

Now by the name of *Christian liberty* is chiefly understood that liberty, whereby through Christ we are freed from sin, John viii. 32; 34; 36; Rom. vi. 18; 22. and the curse, Rom. viii. 21. and yoke of the law: Acts xv. 10, 11. secondly, the receiving of the Spirit of a ready will, Psalm cx. 3. or of the voluntary Spirit of the sons of God, Psalm xviii. 19. whereby they do earnestly, and with pleasure, and of their

own accord, exercise the works of faith toward God, James i. 25. and charity towards their neighbour; Rom. viii. 5; 10, and, by the law of charity, the mind is stirred up to perform these things, rather of love, than of debt, or any compulsion: 2 Tim. i. 13. also, whereby we are made free from all bond of conscience to any human traditions, that a man may not be tied in such sort, or rather more strictly, unto these, than to the commandments of God; Col. ii. 23. and lastly, that no man may suffer his conscience to be seared thereby, as with a hot iron. 1 Tim. iv. 2. Therefore according to these things, all those human traditions and ceremonies, which do obscure or take away the glory, honour, worship, and grace of our Lord Jesus Christ, and do withdraw the people from true and sincere faith, and, in a word, in respect whereof the commandments of God are broken, neglected, and lightly regarded, and the word of God is not exercised or handled according to its own sincerity and truth, they are not only not to be observed, but to be avoided. For Christ our Lord doth sharply reprove those Pharisees, and masters of the Jews, by the name of such rites and traditions, and for that they do observe such, when he saith; "Very well hath Isaiah prophesied of you, hypocrites, as it is written: This people honoureth me with their lips, but their heart is far away from me. But they worship me in vain, seeing that they teach such doctrine, as is delivered and brought in by men. For ye lay the commandments of God apart, and observe the traditions of men." Isa. xxix. 13. Matt. xv. 6—9. Mark vii. 6—9. And holy Paul doth admonish us to take heed of such toys, devised by men, when he saith, "Beware, lest there be any that spoil you through philosophy, and vain deceit, through the traditions of men, according to the rudiments of the world, and not after Christ." Col. ii. 8. Whereof also there be Canons extant in the Canon law, and the words be these: 'We praise custom, yet that only which is known to use nothing contrary to the catholic faith.' *Distinct. 8. et 11. Cap. Consuetud.* Wherefore those rites only, and those good ceremonies, are to be observed, which, among the people of God, do build up one only, and that a true faith, and a sincere worship of God, concord, charity, and true, and Christian, or religious, peace. Therefore, whether they have their beginning and be brought in of Bishops, or of Ecclesiastical Councils, or of any other authors whatsoever, the simpler sort are not to care for it, neither to be moved or disquieted, but to use them to good, because they are good; and to observe this only rule therein, that they always put their greatest confidence in those things only which are of God,

and settle their only and chief refuge in those things, and with all diligence take heed that they be not withdrawn by such ceremonies from those things, which are the greatest of all, and wherein religion is founded, and so, by consequence, from the things themselves. For those divine and wholesome things are to be preferred, in every respect, before all other things of all men; and the conscience ought to be bound to them alone. For the Lord himself did pronounce a woe against those elders of the Jews, who preferred their own traditions before the commandments of God, and those which were the lesser before things of greater weight: "You leave (saith he) the weightiest matters of the law, as judgment, and mercy, and fidelity. These ought ye to have done, and not to have left the other." Matt. xxiii. 23. Luke xi. 42.

And although our preachers do not keep all rites alike with other Churches, (the which thing neither can be, neither is necessary to be done, that, in all places where there be Christian assemblies, one and the same ceremonies should be used,) yet they do not withstand or oppose themselves to any good and godly constitution; neither are they so minded, as that, for ceremonies' sake, they would raise up any dissensions, although they should think that some of them were not very necessary, so that they be not found to be contrary to God, and to his worship and glory, and be such as do not diminish true faith in Jesus Christ, which alone doth purchase righteousness.

Howbeit, in this place, and in this point, one thing must not be passed over with silence, to wit, that we ought by no means to burden the people with many superfluous and grievous traditions, such as the Mosaical traditions were under the law. For the Apostles forbade that this should be done: as also holy Peter said unto certain concerning this matter, "Why do ye tempt God, in laying a yoke upon the necks of the disciples?" Acts xv. 10. Also, "Be ye not," saith Paul, "entangled with the yoke of bondage." Gal. v. 1. For which cause also Christ did vehemently inveigh against the Scribes, saying, "Woe also be to you Scribes; for ye lay burdens upon men's shoulders, which can scarce be borne." Luke xi. 46.

Also, men are taught to acknowledge this, that human traditions do not contain a perpetual and immutable law: but that, as they are for just causes instituted of men, so also they may upon just and weighty causes, and if the matter so require, be broken, abrogated, and changed, without any sin; according to the example of the Apostles, who did "transgress the traditions of the Elders, whenas

they did eat bread with unwashed hands," Matt. xv. 2. Mark vii. 5. and did not observe the same fasts with others, and yet they were not by this means guilty of any sin; also according to the example of the first and holy Church, upon which the Apostles and the whole Council laid this commandment by the Holy Ghost, "that they should abstain from the eating of those things which were sacrificed to idols, and of blood, and of that which is strangled." Acts xv. 29. Notwithstanding, after that the causes and occasions, for the which the decree was made, in process of time did vanish away, even this Apostolical constitution did grow out of use. Neither in these things ought we to care for the offence of the wicked, who are offended with this thing; as the Lord saith, "Let them alone: they be blind, and guides of the blind." Matt. xv. 14. And on the other side, we must take diligent heed hereunto, that no offence be given to little ones, by a rash, froward, and wicked using of Christian liberty: Rom. xiv. 20. 1 Cor. viii. 10; 13. for this also the Lord saith, "Woe be to that man by whom offence cometh." Matt. xvii. 7.

Now if so be that there be any unlikeness in traditions and external ceremonies, and if any diversity, which is not hurtful, be found in Ecclesiastical assemblies, certainly no man ought to be so ignorant of these things, as for this cause to be offended therewith, or to take offence at others, and in this respect to reproach or hurt others, or to be an author of sects, and also of factions; seeing that there was never in all places one and the same form of an Ecclesiastical constitution on this point, neither is there at this day the same, The which thing also is mentioned in the books of the Canon law, in these words: 'The holy Church of Rome doth know, that constitutions and customs, being diverse according to time and place, do nothing at all hinder the salvation of the faithful, if the canonical authority be not against them.' *Distinct. 12. Cap. Scit.* Rather it becometh every sound Christian to be content in his conscience to rest in that, if he see Christians to have the one Spirit of Christ, Phil. ii. 5. and with agreeing minds to hold and follow his true meaning, and one and the same doctrine, in all these things, and chief points of faith. For "he that hath not this Spirit of Christ, he is not Christ's," (as the Apostle doth witness, Rom. viii. 9.) although he use all and every kind of ceremonies or constitutions. Therefore, whosoever be Christ's, this is their duty, as in all other such like things, that as members of one body, they do suffer and bear one with another in charity, without the which nothing can profit

any whit, according to the meaning of the Apostolic doctrine, 1 Cor. xiii. 7.

V.—FROM THE CONFESSION OF FRANCE.

Art. 32. We believe that it is expedient, that they which be chosen to be governors in any Church, do wisely look unto it among themselves, by what means the whole body may conveniently be ruled; yet so that they do never swerve from that which our Lord Jesus Christ hath instituted. Yet this doth not hinder, but that every place may have their peculiar constitutions, as it shall seem convenient for them.

Art. 33. But we exclude all human devices, and all those laws which are brought in to bind men's consciences under pretence of the word of God; and we do only like of those, which serve for the nourishing of concord, and to keep every one in due obedience: wherein we think that we are to follow that, which our Lord Jesus Christ appointed touching excommunication, which we allow of, and, together with its additions, think to be necessary.*

VI.—FROM THE CONFESSION OF ENGLAND.

Art. 15. As touching the multitude of vain and superfluous ceremonies, we know that St. Augustine did grievously complain of them in his own time *Ad Januar. Epist.* 119. And therefore have we cut off a great number of them; because we know, that men's consciences were encumbered about them, and the Churches of God overladen with them. Nevertheless we still keep and esteem not only those ceremonies, which we are sure were delivered to us from the Apostles, but some others too besides, which we thought might be suffered without hurt to the Church of God: for that we had a desire that all things, in the holy congregations, might, as St. Paul commandeth, "be done with comeliness, and in good order." 1 Cor. xiv. 40. But as for all those things, which we saw were either utterly superstitious, or unprofitable, or noisome, or absurd, or

* In all the French and Belgian Synods, it was decreed, that it was necessary for these people plainly to reprove those that be unruly or impenitent, and not to leave them to the discretion of their own conscience; but, with the lawful intelligence of the Presbytery going before, so long to exclude them from the Supper of the Lord, till they do testify their amendment. By which custom notwithstanding they mean not to prejudicate those brethren, who think that they can avoid the profanation of the Supper of the Lord, although they do not so far extend the authority of the Ecclesiastical censure.

contrary to the holy Scriptures, or else unseemly for sober and discreet people; (whereof there be infinite numbers now-a-days, where the Roman religion is used :) these, I say, we have utterly refused, without all manner exception, because we would not have the right worshipping of God to be any longer defiled with such follies.

VII.—FROM THE CONFESSON OF BELGIA.

Art. 32. In the mean time, we believe that it is indeed profitable, that the elders which do govern in Churches, should appoint some order among themselves; so that they do diligently take heed, that in no case they do swerve or decline from those things, which Christ himself, our only Master, hath once appointed. Therefore we do reject all human inventions, and all those laws which were brought in for the worship of God, that men's consciences should any way thereby be snared or bound: and we receive those only, which are fit, either to cherish and maintain concord, or to keep us in the obedience of God. And hereunto excommunication is chiefly necessary;* being used according to the commandment of the word of God, and other additions of Ecclesiastical discipline annexed thereunto.

VIII.—FROM THE CONFESSON OF AUGSBURG.

Art. 15. Concerning Ecclesiastical rites, which are ordained by man's authority, they teach, that such rites are to be observed as may be kept without sin, and do tend to quietness and good order in the Church: as namely, set holy-days, and certain godly songs, and other such like rites. But yet touching this sort of rites they teach, that men's consciences are not to be burdened with superstitious opinions of them; that is, it must not be thought that these human ordinances are righteousness before God, or do deserve remission of sins, or are duties necessary unto the righteousness revealed in the Gospel. But this is to be thought of them; that they are indifferent things, which, without the case of offence, may be omitted: but such as break them with offence, are faulty, as those which do rashly disturb the peace of the Churches.

Such traditions, therefore, as cannot be observed without sin, are rejected of us: as, the tradition of single life. We reject also that

* See the Observation which goeth next before this, upon the French Confession.

impious opinion of traditions and vows, wherein they feign that worships, invented by man's authority, do merit remission of sins, and are satisfactions for sins, &c. Of which like false opinions, touching vows and fastings, not a few have been spread abroad in the Church by unlearned men.

These things are thus found in another Edition:—

Concerning Ecclesiastical rites, they teach, that those rites are to be observed, which may be kept without any sin, and are available for quietness and good order in the Church; such as are, set holy-days, feasts, and such like.

Again, out of Article 7, touching Abuses, of the same Confession, these words that follow pertain to this place, but the rest unto the Eleventh Section.

Of the Authority of Ministers.

Besides these things,* there is a controversy, whether Bishops or Pastors have power to ordain ceremonies in the Church, and to make laws of meats, and holy-days, and degrees, or orders of Ministers. They that ascribe this power to the Bishops, allege this testimony for it: "I have yet many things to say unto you, but ye cannot bear them now; but when that Spirit of truth shall come, he shall teach you all truth." John xvi. 12, 13. They allege also the examples of the Apostles, which commanded the Christians to abstain from blood, and that which was strangled. Acts xv. 29. They allege the change of the Sabbath into the Lord's day, contrary, as it seemeth, to the Moral Law; Luke vi. 5. and they have no examples so oft in their mouths, as the change of the Sabbath. They will needs have the Church's power and authority to be very great, because it hath dispensed with a precept of the Moral Law. But of this question our men do thus teach; that the Bishops have no power to ordain any thing contrary to the Gospel, as was shewed before. The same also do the Canons teach, *Distinct. 9.*

Moreover it is against the Scripture, to ordain or require the observation of any traditions, to the end that we might merit remission of sins, and satisfy for sins by them. For the glory of Christ's

* Here also be many things, which might very fitly have been referred to the former Section, by reason of special examples of meats, and holy-days, here rehearsed. But seeing that the title of this Article is general, it could not here be pretermitted.

merit receiveth a blow, whenas we seek by such observances to merit remission of sins, and justification. And it is very apparent, that through this persuasion traditions grew into an infinite number in the Church. In the mean while, the doctrine of faith, and of the righteousness of faith, was quite smothered. For ever and anon there were new holy-days made, new fasts appointed, new ceremonies, new worships for saints, ordained; because that the authors of such gear supposed by these works to merit remission of sins, and justification. After the same manner heretofore did the Penitential Canons increase, whereof we still see some footings in satisfactions.

Again, many writers imagine, that in the New Testament there should be a worship like to the Levitical worship; the appointing whereof God committed to the Apostles and Bishops. Wherein they seem to be deceived by the example of the law of Moses, as if the righteousness of the New Testament were the outward observing of certain rites, as the justice of the Law was. Like as therefore in the Law it was a sin to eat swine's flesh, &c. so in the New Testament they place sin in meats, in days, in apparel, and such like things: and they hold opinion, that the righteousness of the New Testament cannot stand without these. From hence are those burdens, that certain meats defile the conscience, that it is a mortal sin to omit the Canonical Hours, that fastings merit remission of sins, because they be necessary to the righteousness of the New Testament: that a sin, in a case reserved, cannot be pardoned, but by the authority of him that reserved it; whereas the Canons speak only of reserving of Canonical punishments, and not of the reserving of the fault. Whence, then, have the Bishops power and authority of imposing these traditions upon the Churches, for the burdening of men's consciences? For there are divers clear testimonies, which inhibit the making of such traditions, either to deserve remission of sins, or as things necessary to the righteousness of the New Testament, or to salvation. Paul saith to the Colossians, "Let no man judge you in meat, in drink, or in respect of a holy-day, in the new moon, or in the Sabbath." Col. ii. 16. Again, "If ye be dead with Christ from the rudiments of the world, why, as though ye lived in the world, are ye burdened with traditions, as, Touch not, taste not, handle not? which all do perish with the using, and are the precepts and doctrines of men, which have a shew of wisdom." Col. ii. 20—23. And to Titus he doth plainly forbid traditions: for he saith, "Not listening to Jewish fables, and to the precepts of men, that abhor the truth." Tit. i. 14. And Christ saith of them, which urge traditions,

“ Let them alone ; they be blind leaders of the blind.” Matt. xv. 14. And he condemneth such worships : “ Every plant which my heavenly Father hath not planted, shall be rooted up.” ver. 13. If Bishops have authority to burden the Churches with innumerable traditions, and to snare men’s consciences, why doth the Scripture so oft forbid to make and to listen to traditions ? Why doth it call them the traditions of devils ? 1 Tim. iv. 1. Hath the Holy Ghost warned us of them to no purpose ?

It remaineth, then, that (seeing constitutions, ordained as necessary, or with opinion of meriting remission of sins by them, are flat repugnant to the Gospel) it is not lawful for any Bishops to appoint or urge such worship. For it is very requisite, that the doctrine of Christian liberty should be maintained in the Church ; because that the bondage of the law is not necessary unto justification, as it is written to the Galatians, “ Come not ye under the yoke of bondage again.” Gal. v. 1. It is necessary that the chiefest point of all the Gospel should be holden fast, that we do freely obtain remission of sins, and justification, by faith in Christ, and not by set observances, nor by any worship devised of man. For though they seek to qualify traditions, yet the equity of them can never be seen nor perceived, so long as the opinion of necessity remaineth ; which must needs remain, where the righteousness of faith, and Christian liberty, are not known. The Apostles commanded them to abstain from blood. Acts xv. 29. Who observeth that now-a-days ? And yet they do not sin, that observe it not. For the Apostles themselves would not burden men’s consciences with such a servitude : but they forbad it for a time, for offence’ sake. For in that decree, the perpetual intent and mind of the Gospel is to be considered. Scarcely any Canons are precisely kept ; and many grow out of use daily, yea, even among them that do most busily defend traditions. Neither can there be sufficient care had of men’s consciences, except this equity be kept, that men should know that such rites are not to be observed with any opinion of necessity, and that men’s consciences are not hurt, though traditions grow out of use.

The Bishops * might easily retain lawful obedience, if they would

* Three kinds of episcopacy may be reckoned up. One which is indeed Apostolical, and is in order, not in degree, and common to all Pastors, that is, Ministers of the word. Another is not only in order, but also in degree, whereby the whole Clergy of some Diocese is subject to some one man, and is, even by the testimony of Jerome himself, an old invention of man’s appoint-

not have men to observe such traditions, as cannot be kept with a good conscience. But now they command single life; and they admit none, except they will swear not to teach the pure doctrine of the Gospel. The Churches do not desire of the Bishops, that they would repair peace and concord with the loss of their honour, (which yet good Pastors ought to do :) only they desire that they would remit unjust burdens, which are both new, and received contrary to the custom of the Catholic Church. It may well be, that some constitutions had some probable causes, when they began, which yet will not agree to latter times. It is evident, that some were received through error. Wherefore it were for the Chief Bishop's gentleness* to mitigate them now; for such a change would not overthrow the unity of the Church. For many human traditions have been changed in time, as the Canons themselves declare. But if it cannot be obtained, that those observances may be relaxed, which cannot be kept without sin, then must we follow the Apostles' rule, which willeth "to obey God rather than men." Acts v. 29. Peter forbiddeth Bishops to be lords, and to be imperious over the Churches. 1 Pet. v. 3. Our meaning is not to have rule taken from the Bishops:† but this one thing is requested at their hands, that they would suffer the Gospel to be purely taught, and that they would relax a few observances, which cannot be held without sin. But if they will remit none, let them look how they will give account

ment, and not of God's ordinance, limited and hedged in by very many ancient Canons. But as for the third kind, which roveeth far and wide, not only beyond the word of God, but also beyond the most just Canons, and is indeed Satonical and tyrannical, and as yet flourishing in the Roman false-named Church, we do detest it, as a most certain pestilence of the Christian Church.

* We suppose that this is not meant of the Pope's gentleness, whom all the purer Churches do at once detest as Antichrist; but of that kind of Episcopacy, which, in the observation next before this, we called the second sort. Which though it be so, yet it seemeth to be against the old Canons, that that should here be suspended upon the Bishops' gentleness, which, after lawful intelligence, they are rather bound to do, both by God's laws, and by man's, or else they are to be removed from their Bishopric.

† It is without all controversy, that Christ did not only distinguish, but also, both by word and his own example, sever the civil rule and jurisdiction from the Ecclesiastical. Besides, that is also a plain case, that the goods purposed and appointed to the uses of the Churches were in old time given, not to the Bishops' own persons, but to the Church itself. Now, how far it is expedient that the Bishops should carry the shew and appearance of any civil rule and jurisdiction, it is the duty of godly magistrates to consider.

to God for this, that by their wilfulness they afford occasion of schism.

Also in the same Article 7, touching Abuses, this exposition is found in another Edition:—

Now come I to the question in hand, touching the laws of Bishops. Concerning which, first, this most certain rule is to be holden; that it is not lawful for any to make laws repugnant to the commandment of God. That sentence of St. Paul is well known: "If an angel from heaven teach any other Gospel, let him be accursed." Gal. i. 8. Upon this foundation, which is sure and immoveable, the rest may easily be reared.

Now, there be three orders of the decrees of Bishops. Some do constrain a man to sin: as the law of single life; the laws of private masses, wherem is made an oblation and application for the quick and the dead: the opinion of transubstantiation also breedeth a wicked adoration; and so doth the commandment of praying to the dead. It is an easy matter to give sentence of these laws. For seeing they do manifestly oppugn the commandment of God, the Apostles' rule is, "We ought rather to obey God, than men." Acts v. 29.

The second order is of those rites, which concern things in their own nature indifferent; such as are the laws touching the difference of meats, and days, and such like things. But when false opinions are joined unto these things, they are no more indifferent.

Now our adversaries do, some more, some less, tie unto them absurd and false opinions; for the which both those laws and rites are to be cast off, lest any corrupt worship should be established. The most part do feign, that the works of man's traditions, as satisfactions, and such like, do merit remission of sins. This opinion is manifestly false: for it removeth the benefit of Christ unto man's traditions. And there needeth here no long confutation: we will content ourselves with one thundering saying of St. Paul, "Ye are made void of Christ, whosoever are justified by the law: ye are fallen from Christ." Gal. v. 4. This saying teacheth, that men do not merit remission of sins by the proper works, either of God's law, or of man's traditions.

Others, being put in mind what gross absurdity there is in this first error, they begin to talk more modestly of traditions. But yet they hold still an error, that is not to be borne withal. They say that these works, though they do not deserve remission of sins,

yet are they services of God ; that is, works, the immediate end whereof is, that God by them might be honoured. This error also must be stiffly withstood. For Christ saith plainly, " They worship me in vain with the precepts of men." Matt. xv. 9. And Paul doth expressly condemn will-worship to the Colossians. chap. ii. 23. And seeing that the worship of God must be done in faith, it is necessary that we should have the word of God, which may testify that the work pleaseth God. For how can the conscience offer a work unto God, unless there be a voice of God, which may declare, that God will be so worshipped or served with this honour? But ungodly men, not understanding this doctrine of faith, have in all ages with damnable boldness devised worships, without commandment or word of God ; which thing if it be lawful to do, you can shew no cause why the heathenish sacrifices, slaying of dogs, victims offered at Lampsacum to Priapus, and such like monstrous worship, should not please God. Whither hath man's foolhardiness rushed, not only amongst the Gentiles, in feigning worships, but also among the Popish rout, in devising eftsoons new and foolish ceremonies, in prayer to the dead, in the worship of saints, and in the babbling of Monks? Here therefore let us be watchful, and not suffer laws to be thrust upon the Churches, which prescribe works, without the commandment of God, as God's worship and man's righteousness. And whereas all our adversaries, even they that speak most modestly, do tie this opinion unto these services, let us know that it is a good work to withstand them, and, by violating such traditions, to shew a pattern, by which the godly may know what to judge of them. As Eusebius writeth of Attalus, ' That he was commanded by God to speak unto a certain man which ate nothing but bread, salt, and water, that he should use common meat, lest he should bring others into error.'

Moreover, this second error, which maketh these works to be the worship of God, hath broken farther. For many in the Church have been deceived through a perverse emulation of the Levitical ceremonies, and thought that there should be some such rites in the New Testament, and that they are the worship of God, or things whereby God will be honoured, yea, and that they are righteousness. And for that cause they gave authority to the Bishops to ordain such rites and such services. This Pharisaical error Christ and his Apostles noted ; who taught that the worship of the New Testament is repentance, the fear of God, faith, and the works of the Ten Commandments : as Paul saith, " The kingdom of God is not meat and drink,

but righteousness, and peace, and joy in the Holy Ghost. For he that in these serveth Christ, pleaseth God, and is approved of men." Rom. xiv. 17, 18. The Monks feigned themselves to be Nazarites. The Mass Priests, that sacrifice for the dead, would have men think that they imitated Aaron offering sacrifices. But these examples do not agree: the rites of Monks, and the Priests' mercenary masses, have no word of God for them; yea, there are many fond opinions mingled with them, which of necessity must be reprov'd in our Churches.

The third error is the opinion of necessity, wherein they imagine that the Church is like unto other human governments. For they surmise that it is a kingdom, wherein the Bishops, as if they were Kings, have power to make new laws, that are besides the Gospel, and that they must of necessity be obeyed (even as Princes' laws must necessarily be obeyed), especially seeing this life of man cannot be without ceremonies. And this opinion of the necessity of these things hath stirred up contentions, whilst every one defendeth his own rites, invented by man, as simply necessary. But Christ and his Apostles teach, that such rites, set forth without God's commandment, are not to be taken for things necessary. Against this liberty, enacted and established by God's authority, the opinion which maintaineth that the violating of traditions about things indifferent, though it be not in a case where offence may be given, is sin, must not be received. Hitherto belongeth the saying of Paul, "Let no man judge you in meat and drink, and intercourse of holy-days," &c. Col. ii. 16. For to *judge* signifieth to bind the consciences, and to condemn them that do not obey. Again, "Stand in the liberty, wherewith Christ hath made you free." Gal. v. 1.

Hitherto it hath been shewed in what respect it is not lawful to appoint traditions, or to approve them. Now some man may ask whether we would have this life of man to be without order and rites? No, surely. But we teach that the true Pastors of the Churches may ordain public rites in their Churches, but so as it be only for an end belonging to the body; that is, for good order's sake; to wit, such rites as avail for the instruction of the people: as, for example, set days, set lessons, and such like; and that without any superstition, and opinion of necessity, as hath been said before, so that it may not be counted any sin to violate any of these ordinances, so it be not with giving offence. But if so be that they be broken with offence there, where the Churches are well ordered, and there is no error in doctrine, let him that in such place breaketh

them, know that he doth offend, because he disturbeth the peace of the Church well ordered, or doth withdraw others from the true ministry. This reason doth sufficiently warrant the authority of profitable traditions, and layeth no snare on men's consciences. So the Church in the beginning ordained set days, as the Lord's day, the day of Christ's Nativity, Easter, Pentecost, &c. Neither did the Church dispense with the moral precepts, but God's own authority abrogated the ceremonies of Moses' law. And yet it was meet that the people should know when to come together to the hearing of the Gospel, and unto the ceremonies which Christ did ordain. And for that cause certain days were appointed to that use, without any such opinions as we have above mentioned. And the general rule abideth still in the Moral Law, that at certain times we should come together to these godly exercises: but the special day, which was but a ceremony, is free. Whereupon the Apostles retained not the seventh day, but did rather take the first day of the week for that use, that by it they might admonish the godly both of their liberty, and of Christ's resurrection.

The things objected against this may easily be taken away. The Apostles' decree touching things offered to idols,* and fornication, was moral and perpetual: but in that which they added, touching blood, and that which was strangled, they had regard of giving offence at that time. For it was an use, even before the Apostles' time, that such as then were conquered by the Jews, should abstain from blood, and things strangled. The Apostles therefore laid no new things upon those, that were joined unto their fellowship; but as yet they kept the old usual rite, which was pleasing both to the godly Jews, and to such as joined with them in the society of Christ. As for that which Christ saith, "I have yet many things to say unto you:" John xvi. 12. doubtless he meant not those foolish ceremonies that the Popes have brought in, nor any new articles of faith; but a farther illumination of that Gospel, which he had already delivered. And therefore afterward he addeth, touching the office of the Holy Ghost, that he should not bring any other kind of doctrine, but should enlighten the minds of the Apostles, that they should understand the Gospel, touching the will of God, which before had been taught. Therefore he saith, "He shall teach you all things,

* To wit, touching that sort of things offered to idols, which is eaten at the table of devils, or by eating whereof men sin against their weak brethren. Like as the decree of the Apostles is expounded of Paul, 1 Cor ix. and x.

and shall bring all things to your remembrance, which I have shewed you." John xiv. 26. Again, "He shall not speak of himself; but what he hath heard, that shall he speak." John xvi. 13.

IX.—FROM THE CONFESSION OF SAXONY.

Article 20; a little after the beginning. Of Traditions, that is, of Ceremonies instituted in the Church by man's authority.

Although, for order's sake, there must needs be some decent and seemly ceremonies; yet, notwithstanding, men that are given to superstition do soon pervert those ceremonies, falsely imagining that such observances do merit forgiveness of sins, and are accepted for righteousness in the sight of God: and do turn the signs into gods, like as many have ascribed a Godhead unto images; and many, either of superstition, or by tyranny, do heap up ceremonies; and superstition hath increased in the Church the ceremonies of satisfaction, as they call them. Nebuchadnezzar and Antiochus, because they are of opinion, that consent in religion is useful to the peaceable government of their kingdoms, do ordain such service of God, as they will have indifferently observed of all their subjects. There new laws, and new gods are erected, not of superstition, but by tyranny. Thus we observe that amongst men true and false religion are confounded, and each changed into other; and we marvel at the cause, why men do not stedfastly continue in the truth revealed by God. But the word of God pronounceth, that men are set on by devils to fall away from God: and the nature of man, being blind, curious, and inconstant, loveth to play with divers opinions. Against these great mischiefs God armeth and confirmeth his Church, and delivereth a sure and certain doctrine, which is contained in the books of the Prophets and Apostles, and in the Creeds.* Wherefore it is necessary to consider what those laws or rites be, and whence they had their beginning.

The first rule therefore is this. It is lawful for no creature, neither for angels nor for men, neither for Kings nor for Bishops, to make laws, or ordain ceremonies, disagreeing from the word of God.† Horribly sinned the King of Babylon, although he excelled

* See Notes on the Latter Confession of Helvetia, in the Ninth Section, p. 151, and in the Tenth Section, p. 216.—EDITOR.

† And accordingly no rites connected with religion, though not otherwise impious; as being parts of God's doctrine, and a kind of Sacraments: but only such laws as pertain to order and decency, (as is said in the end of this Article,) and that not upon their private will and advice, but by the judgment of a lawful assembly.

in wisdom and valour, when he commanded his image to be worshipped. And all men do sin, that obey such proclamations or laws : even as Eve sinned, when she departed from the commandment of God, for the lying persuasion of the Devil. But the rule is to be universally observed, "We ought rather to obey God than men." Acts. v. 29. Such are the edicts which commanded to call upon dead men, or to embrace false doctrine, or to use ungodly worship. Touching all these, the rule of the First Commandment is to be holden, "Fly from idols." 1 Cor. x. 14. Such is also the law of the single life of Priests, which many cannot observe without sin. And albeit we know what opinion politic and expert men do hold of the change of laws ; yet God hath so commanded obedience, that still he would have us fast tied unto himself, and to agree with his wisdom and righteousness. From whence do arise those unchangeable and perpetual rules, "Thou shalt have no strange gods." Exod. xx. 3. Also, "We ought rather to obey God than men." Acts v. 29. Also, "If any man teach you any other Gospel, let him be accursed." Gal. i. 8.

The second rule. Forasmuch as it is usual to add superstition to those works, which otherwise in their own nature were indifferent, (as to eat, or not to eat, flesh ;) it is necessary to reprove such superstitions and errors, as are in this sort added. And in the practice of our liberty, examples of this doctrine may modestly be shewed.

And that error, then, is not among the least, which the folly of many teachers, and (for the most part) of the people, bringeth in, that they teach and think that fasting and such like works deserve forgiveness of sins, both of the guilt, and of the pain : as both Thomas doth write of satisfactions, and many also do say the same. This Pharisaical imagination easily entangleth the minds of men, and darkeneth the light of the doctrine of the benefits proper to Christ, and of free forgiveness of sins, and of faith. For whenas men think that they merit remission of sins by these their ceremonies, they take away the honour due unto Christ, and give it unto these ceremonies, and are somewhat puffed up with vain confidence. Yet afterward, when they be in true sorrow, they fall headlong into many doubts, which turn to their destruction. And of itself it is a great sin, not to know the benefits of God. For this cause Paul so earnestly contendeth for the abolishing of circumcision, and other ceremonies of the law of Moses, for fear lest the true acknowledgment of the Mediator might be clean put out, if men should think

that they deserved remission of sins, and were made righteous, by this observation of the law and ceremonies of Moses, as the Pharisees did avouch. And oftentimes Paul admonisheth to beware that the light of the Gospel be not darkened by new ceremonies of man's invention.

The second error is not so evident, but yet very dangerous. After that some men see that this Pharisaical error cannot be defended, they come to this: Although, say they, these ceremonies deserve not remission of sins, yet are these traditions defended, because they are good works and services of God; as in the law of Moses the abstinence of the Nazarites, although it deserved not the remission of sins, yet it pleased God, and was a service acceptable unto God. With this colour certain of late have learned to paint traditions, which yet strive not about these indifferent matters, but go about to establish other foul errors, and the opinion of the power of Bishops. But it is necessary for the godly here to beware of deceitful doctrine. There is a great error even in this colourable reason: neither is that example well alleged out of Moses. The works ordained and commanded by God do far differ from works not commanded or ordained by God, but only devised by man's invention. The works ordained in the Law of God were services of God, although they deserved not forgiveness of sins. But will-worships, devised by men, neither have been, nor are, any service of God: God doth not allow this boldness of men (which, notwithstanding, hath always been usual) to devise new worship, that is, such works as are immediately intended to honour God withal. Therefore the word of God crieth out, "In vain do they worship me after the ordinances of men." Matt. xv. 9. And everywhere in the Prophets, and in Paul, this boldness is reprov'd. But the true service of God are those works that he hath commanded; which are done in the acknowledgement and confidence of the Mediator, to the end that God may be obeyed, and that we may profess him to be the true God, whom we so worship. So Ezekiel calleth us back to the commandment of God, saying: "Walk not after the ordinances of your fathers, but walk in my commandments." Ezek. xx. 18, 19. And often are such warnings repeated. As, "Thy word is a lantern to my feet." Psal. cxix. 105. And, "Let them not follow their own imaginations." Numbers xv. 39.

The third error is this. Hypocrites do imagine that such works are a kind of perfection: as Monks do prefer their vows, full of vanity, before civil and domestic life; whereas God by his wonderful

providence hath thus joined mankind together in fellowship, and in these travails and dangers would have our faith, prayer, confession, liberality one toward another, patience, and other virtues, to be tried.

The fourth error is the opinion of necessity : as some do write that the fasting of Lent is necessary, and other things are arbitrary. Neither is it only a torment of conscience, to judge that he is no Christian, nor member of the Church of God, that eateth flesh on the Saturday, or observeth not the fast of Lent ; but it is also an error that darkeneth the greatest matter, as the doctrine concerning the righteousness of the Gospel, and concerning the Church, what manner of Church it is, and how the members of the Church are to be discerned, not by meat and drink, but by faith, prayer, and other virtues. And against the opinion of necessity it is expressly said, " Let no man judge you in meat or drink : " Col. ii. 16. and, " Stand in the liberty wherewith Christ hath made you free, and be not again entangled with the yoke of bondage. " Gal. v. 1. And that opinion of necessity hath always bred great discord : as in time past there was great contention about Easter-day, and about leaven ; and now also many such like contentions have risen.

The fifth error. To the former opinions this error also is added, that the Bishops take to themselves authority to ordain new kinds of worship, and to bind consciences : as Gregory hath ordained, that married men, translated to the order of priesthood, should forsake the company of their wives ; and the constitution of Confession commandeth to reckon up sins ; and decrees have been made of differences of meats, and fastings, and such like. Of such traditions there are also late books set forth, full of labyrinths ; wherein it is written, that the transgressions of such ceremonies are mortal sins, yea, though they be committed without giving offence to others. Gerson sought for some mitigations ; but the true comfort is the voice of the Gospel, which would have the understanding of this liberty to be made known and maintained in the Church, namely, by removing those errors which have been spoken of : but that ceremonies, invented by man, such as are seemly devised for order, may be observed without any opinion of merit, worship, or necessity : as hath been afore said out of Col. ii. 16. " Let no man judge you in meat or drink. " And Peter saith, " Why do ye tempt God, laying upon the necks of the disciples a yoke, which neither your fathers nor we were able to bear ? " Acts xv. 10.

The third rule. Those errors being removed, whereof the Church

must needs be admonished, afterward we both observe certain ceremonies which are comely, and made for good order, and also teach that they ought to be observed, even as men cannot live without order; and Paul saith, "Let all things be done decently and in order." 1 Cor. xiv. 40. And there is a saying of Athanasius, 'Ceremonies are profitable, but with knowledge of the truth, and in measure.' It is plain that this last word is opposed to superstition, which then also daily increased ceremonies, and darkened the truth, and burdened consciences and the Churches. But we thank God, the everlasting Father of our Lord Jesus Christ, who, for his Son, and by Him, gathered an eternal Church, for that even from the first beginning of mankind he hath preserved the public ministry of the Gospel, and honest assemblies; who himself also hath set apart certain times for the same: and we pray him that henceforth he will save and govern his Church. And we diligently teach, that all men ought to help to maintain the public ministry, and avoid offences and dissensions that scatter the Church; as in its proper place more at large is declared.

X.—FROM THE CONFESSION OF WIRTEMBERG.

Article 35. Of Ecclesiastical Ceremonies.

We acknowledge, that by Christ, the Son of God, two ceremonies were ordained in the Church, Baptism, and the Lord's Supper; which are also to be observed according to the institution of Christ. We confess also, that the Apostles did appoint certain ordinances in the Church, "that all things be done decently, and in order," as Paul speaketh; 1 Cor. xiv. 40. such as they be, that are set down, 1 Cor. xiv. and 1 Tim. ii. The Apostles also, in ordaining Ministers of the Church, used "laying on of hands;" 1 Tim. iv. 11. which, being retained out of the custom of the old Law, and not being commanded to the Church, may be freely observed. They ordained also, in the Acts of the Apostles, "that the Gentiles should beware of eating of that which was strangled, and of blood;" Acts xv. 29. not that this observance should be for ever among the Gentiles, but for a time, and so long to continue till this eating were no more offensive. We confess this also: that it is lawful for the Bishops, with the consent of their Church, to appoint holy-days, lessons, and sermons, for edification, and for instruction in the true faith in Christ. But it is not lawful for them to thrust upon the Church the ceremonies of the old Law for the holy service wherewithal God alone is worshipped. Neither is it lawful either to restore the old

ceremonies of the Law, or to devise new, for shadowing forth the truth already laid open and brought to light by the Gospel : as in the day-light to set up candles, to signify the light of the Gospel ; or to carry banners and crosses, to signify the victory of Christ through the cross. Of which sort is all that whole furniture of massing attire, which they say doth shadow forth the whole passion of Christ ; and many other things of that kind. Much less is it lawful to ordain ceremonies and holy rites, by the merit whereof sin may be purged, and the kingdom of heaven purchased. For of that former kind of ceremonies and holy rites, Christ, out of Isaiah, preacheth, saying, “ In vain do they worship me, teaching for doctrines the precepts of men.” Matt. xv. 9. And Paul saith, “ Let no man judge you in meat, or drink, or in part of an holy-day, or of the new moon, &c.” Col. ii. 16. Hitherto may be added the testimonies of Augustine and others, touching the observation of such ceremonies. But touching the latter kind of ceremonies, it is manifest that they are wicked rites, and reproachful to the death and resurrection of Christ ; by whose only merit we have deliverance from sin, and inheritance of eternal life by faith.

XI.—FROM THE CONFESSION OF SUEVELAND.

Chapter 14. Of Human Traditions.

Furthermore, touching the traditions of the Fathers, or such as the Bishops and Churches do at this day ordain, this is the opinion of our men. They reckon no traditions for men’s traditions, (those, namely, which are condemned in Scripture,) but such as are contrary to the law of God, such as bind the conscience about meat, drink, and times, and other outward things, such as forbid marriage to them who have need thereof to live honestly, and the rest of that stamp. For such as agree with the Scripture, and were ordained for good manners and the profit of men, although they be not word for word expressed in the Scriptures, nevertheless in that they proceed from the commandment of love, which ordereth all things most decently, they are worthily to be accounted rather of God than of man. Of this sort were those set down by Paul, that women should not pray in the Church bareheaded, nor men with their heads covered ; that they who are to communicate together should tarry one for another : 1 Cor. xi. 5 ; 10 ; 7 ; 33. that no man should speak with tongues in the congregation without an interpreter ; that the prophets without confusion should deliver their prophecies to be judged by them that sit by. 1 Cor. xiv. 28, 29. Many such the

Church at this day for good cause observeth, and upon occasion also maketh new; which whoso refuseth, he despiseth the authority, not of men, but of God, whose tradition it is, whatsoever is profitable. For, 'whatsoever truth is said or written, by his gift it is spoken and written, who is truth,' as St. Augustine hath godly written. But oftentimes there is disputing about this; what tradition is profitable, what not: that is, what doth set forward godliness, what doth hinder it. But he that shall seek nothing of his own, but shall wholly dedicate himself to the public profit, he shall easily see what things are agreeable to the law of God, what are not.

Furthermore, seeing the estate of Christians is such, that they are also helped by injuries; the Christian will not refuse to obey, no, not unjust laws, so they have no wicked thing in them: according to the saying of Christ, "If any man compel thee to go with him one mile, go with him two." Matt. v. 41. Even so surely the Christian ought to become all unto all, that he may study to do and suffer all things, so that they be not contrary to the commandments of God, to pleasure and profit men withal. Hence it cometh to pass, that every man so much the more willingly obeyeth the civil laws which are not repugnant to religion, the more fully he is endued with the faith of Christ.

THE EIGHTEENTH SECTION.

OF WEDLOCK, SINGLE LIFE, AND MONASTICAL VOWS.

I.—FROM THE LATTER CONFESSION OF HELVETIA.

Chapter 29. Of Single Life, Wedlock, and Household Government.

Such as have the gift of chastity given unto them from above, so as they can with the heart, or whole mind, be pure and continent, and not be grievously burned with lust, let them serve the Lord in that calling, as long as they shall feel themselves endued with that heavenly gift: and let them not lift up themselves above others, but let them serve the Lord daily in simplicity and humility. For such are more apt for doing of heavenly things, than they which are distracted with the private affairs of a family. But if again the gift be taken away, and they feel a continual burning, let them call to

mind the words of the Apostle, "It is better to marry, than to burn." 1 Cor. vii, 9.

For wedlock (which is the medicine of incontineny, and continency itself) was ordained by the Lord God himself, who blessed it most bountifully, and willed man and woman to cleave one to the other inseparably, and to live together in great love and concord. Gen. ii. 24. Matt. xix. 5, 6. Whereupon we know the Apostle said, "Marriage is honourable among all, and the bed undefiled." Heb. xiii. 4. And again, "If a virgin marry, she sinneth not." 1 Cor. vii. 28. We therefore condemn Polygamy, and those which condemn second marriages. We teach that marriages ought to be made lawfully, in the fear of the Lord, and not against the laws which forbid certain degrees to join in matrimony, lest the marriages should be incestuous. Let marriages be made with consent of the parents, or such as be instead of parents; and for that end especially, for the which the Lord ordained marriages: and let them be confirmed publicly in the Church, with prayer and blessing. Moreover, let them be kept holy, with peace, faithfulness, dutifulness, love, and also purity of the persons coupled together. Therefore let them take heed of brawlings, debates, lusts and adulteries. Let lawful judgments and holy judges be established in the Church, which may maintain marriages, and may repress all dishonesty and shamefulness, and before whom controversies in matrimony may be decided and ended.

Let children also be brought up of the parents in the fear of the Lord; and let parents provide for their children, remembering the saying of the Apostle, "He that provideth not for his own, hath denied the faith, and is worse than an infidel." 1 Tim. v. 8. But specially let them teach their children honest sciences, whereby they may maintain themselves: let them withdraw them from idleness, and plant in them a true confidence in God in all these things; lest they, through distrust, or overmuch careless security, or filthy covetousness, wax loose, and in the end come to no good. Now it is most certain, that those works which parents do in a true faith, by the duties of marriage, and government of their families, are, before God, holy and good works indeed, and do please God no less than prayers, fastings, and alms-deeds. For so the Apostle hath taught in his Epistles, especially in those to Timothy and Titus. And with the same Apostle we account the doctrine of such as forbid marriage, or do openly dispraise or secretly discredit it as not holy or clean, amongst the "doctrines of devils." 1 Tim. iv. 1. And we do detest

unclean single life, licentious lusts, and fornications, both open and close, and the contineny of dissembling hypocrites, whenas they are of all men most incontinent. All that be such, God will judge. We do not disallow riches, and rich men, if they be godly, and use their riches well; but we reprove the sect of the Apostolicals, &c.

II.—FROM THE FORMER CONFESSION OF HELVETIA.

Article 37. Of Holy Wedlock.

We think that wedlock, being appointed of God for all men that be fit for it, and that are not called to some other thing, is nothing repugnant to the holiness of any degree. The which as the Church doth consecrate and establish with a solemn exhortation and prayer, so it is the duty of the Magistrate to see that it be worthily kept and maintained, and that it be not dissolved but upon just cause.* Therefore we do far reject that Monastical single life, and that whole slothful kind of life of superstitious men, which is nothing else but an abominable device, being as much repugnant to the Church as to the commonwealth.

III.—FROM THE CONFESSION OF BOHEMIA.

Hitherto pertaineth, first, that which is set down in the 9th Chapter of this Confession, in these words :—

For this cause it is thought to be good, and well standing with wisdom, (so far as may be done undoubtedly by conscience,) that Priests, to the end that they may so much the more diligently exercise themselves in the study of the holy Scriptures, and may the more readily and profitably serve the Church of God, be free, and exempted from all affairs and burdens of civil conversation, (seeing that it behoveth them to fight valiantly for the faith of the Gospel of God,) and, if it may be, that they be also free from wedlock, to this end, that they may be the more ready and free to do that which is

* To wit, taken from the word of God. For we do not think that it is lawful for men, at their pleasure, to make laws concerning divorcements in marriages permitted, and already contracted, according to the word of God, as they may do in contracts which are merely civil. For the Lord hath said, "That which God hath joined together, let no man separate." Matt. xix. 6. But the matter being diligently weighed by them, of whom it is profitable for the Church that counsel should be asked, concerning such matters as be not merely civil; the civil Magistrate may prescribe in his jurisdiction what affinities, and upon what conditions, it may stand with the profit of the common peace, to have permitted, or forbidden.

for the increase and futherance of the salvation of the people, and that many harmful impediments may be turned from them, which do concur with that kind of life, and do oftentimes withhold and hinder the due works of the ministry. For which causes our ministers think that they are more ready and more fit for the Ecclesiastical ministry, which are unmarried: yet they mean such unmarried persons, as have this peculiar gift given to them of God, that they may remain such, and so give themselves wholly to the ministry. This thing is so observed among us, as is meet: yet it is neither taken for a sin, neither doth any man disdain it, if Priests, upon just and lawful causes, be married. For holy Paul teacheth, how such ought to be chosen to this function; 1 Tim. iii. 2. yea, the Holy Ghost himself doth permit that Bishops and Elders should have their lawful and honest wives; Tit. i. 6. and he doth in no case give them liberty, contrary to order and the discipline of God, to entertain concubines, or otherwise so to live as that they may thereby give offence to others. And concerning marriage it is thus written; "It is better to marry, than" to sin so many ways, and "to burn" with so great concupiscence: 1 Cor. vii. 9. for which sins, not only the Priest, but also every Christian, without respect of persons, both ought and shall worthily by excommunication be cast out of the Church.

Also, Chapter 19. Of Single Life, and of Wedlock.

Concerning the condition of single life, virginity, and widowhood, our preachers do teach, that every man hath free liberty, either to choose it to himself, or to refuse it.* For by way of a law nothing is commanded of God to men touching these things: neither is this thing appointed of God, neither is it on the other side forbidden. For which cause no man ought to be enforced thereunto against his will, nor to be driven from it.

And as concerns the Church, and certain men, and chiefly the Ministers of the Church, our men have taught from the beginning, and do now teach, first, that the gift of chastity, by the peculiar goodness of God and of the Holy Ghost, both in times past was given, and at this day also is given, to some, for the singular use and profit of the Church; as Christ his speech doth evidently witness. "Every man," saith he, "doth not receive these words, (that

* To wit, if he be thoroughly conscious to himself of his own strength, and so that he do not bind himself by a vow; as it is expounded a little after.

is, that a man should keep himself single without a wife,) but they to whom it is given." Matt. xix. 11. And holy Paul also doth both place and celebrate this amongst peculiar gifts, and whereunto some are peculiarly called. 1 Cor. vii. 7—17. And moreover, the examples of certain in the Prophetical and Apostolical writings, and of John Baptist, and of many Ministers and Ministresses* of the Church, do witness this thing.

In the second place, they teach that this gift is not of flesh and blood, (for the Lord by distinguishing doth remove and separate that unableness which is from thence in this kind,) but of the spirit which is jealous; who from his heart hath a care and pleasure in the glory of God, and in his own and in his neighbour's salvation, and also in the ministry of the Church, and for this cause doth of his own accord abstain from wedlock. Therefore the Lord saith, "Those which have made themselves eunuchs for the kingdom of heaven:" Matt. xix. 12. that is, who be such as might be married, yet they do omit and abstain from it, because of the affection of the inward heart, and their love toward God and his word, and for the pleasure and joy which they receive thereof; and through this gift of the Spirit, whose virtue and power doth overcome the motions of nature, they do preserve the pureness as well of the spirit as of the body.† Howbeit this thing is not in them without labour and difficulty, even as it is a thing of no small labour and difficulty for all Christian men to forsake, and to want the use of, other pleasant things, and such as are profitable for this life, as friends, power, and money.

Thirdly, the single life is to be chosen and taken with a true intent, and a godly meaning; that is, not to this end, or with this purpose, that a man would by this means merit, or get, unto himself, or for another, remission of sins, and eternal life, and so consequently salvation itself. For there is no continency, or chastity, nor any human action, or other virtue, which can merit: the only innocency and death of the only-begotten Son of God, our Lord

* Ministresses: that is, women who have willingly submitted themselves to take care for the hospitals, and for the poor, and those that be sick: whom notwithstanding the Apostle doth forbid to be received, before they be three-score years old; 1 Tim. v. 9. And generally he forbiddeth women all other Ecclesiastical ministry, in the 2nd Chap. of the same Epistle.

† They do preserve the pureness as well of the spirit as of the body; to wit, resisting the burning. For otherwise the pureness both of the body and of the spirit is preserved in wedlock of married parties that use it holily.

Jesus Christ, doth perform and perfect this thing. Neither must the thing be received with this meaning, as that some dignity be thought to be added to the holy ministry of the Church by reason of this gift; or that the works of those that be unmarried in this ministry, are to be preferred in merit and dignity before the works of married men: but, as the Lord saith, that it be undertaken "for the kingdom of heaven;" Matt. xix. 12. that is, in such sort as any man, for the gift spoken of before, is fit to lead a single life.

As therefore by these things he may with less hindrance, and more easily and readily, with greater leisure, and more commodiously to the Church and holy assemblies, employ his labours for salvation; even so he may be a more convenient minister than others, of the same salvation which Christ hath purchased for him; (and whereof that he may be partaker by faith, it is given him freely of grace, and wherein he doth keep and uphold himself:) seeing that it is certain, that by the state of marriage many lets, many cares, and many things whereby necessary quietness is disturbed, are cast in our way. And this is it which Paul saith, "I would that ye should be without such cares. He that is unmarried, is careful for those things which pertain to the Lord, how he may please the Lord." 1 Cor. vii. 32. Also, "I think that this is good for the present necessity:" ver. 26. also, to that which is seemly, and to the performance of diligence, by serving the Lord without distraction. And we before rehearsed the word of the Lord, who saith, "that there be some, who for the kingdom of heaven do abstain from marriage." Matt. xix. 12. And holy Paul saith, "He that giveth not his virgin to be married, doth the better." 1 Cor. vii. 38. For which cause it is taught, that all they, who, of their own accord, do take and choose unto themselves this kind of life, ought carefully to have regard hereunto, that in such a life they may with a singular and earnest endeavour exercise godliness, and be holy, as Paul commandeth, as well in body, as in spirit, and give more light than others, by the honesty of their actions, by the labours of such trades as beseem a Christian profession, by doing all that they can for the benefit of the Church, and by yielding their service to the sick and needy members.

This gift and purpose of such as do thus in this matter consecrate themselves to God, and such an exercise of their godliness, is commended of our men, and they do faithfully persuade men hereunto: but they do persuade, as we said, and not compel. The which thing

Paul also doth, who writeth thus : “ Concerning virgins I have no commandment of the Lord, but I deliver my judgment, which have received this mercy of the Lord, that I may be faithful : I think it good for a man to be such an one.” 1 Cor. vii. 25, 26. And he concludeth after this sort : “ He is more happy, in my judgment, if he remain such an one, (that is, unmarried,) than if he marry : and I think that I have the Spirit of God.” ver. 40. In like sort, in comparison of others, there be bountiful and peculiar promises, and singular rewards, offered unto those that keep themselves single : to wit, “ that their worthy works shall be recompensed with a great reward ;” Wisd. iii. 13—15. and “ that no man shall in vain forsake any thing, as house, father, brother, so also his wife, &c. (as the Apostles did,) for the Lord’s cause.” Matt. xix. 29.

Furthermore, it is taught, that they which have received this gift of God, and, being thoroughly proved and tried in this behalf, do of their own accord serve the Lord and the Church ; they are taught, I say, together with other gifts, to make great account of this gift, and to keep it diligently, lest that by any evil lusts, or by any allurements of occasions, they do lose it. Yet, notwithstanding, if any good, faithful, and diligent man, chance to be assaulted with such a temptation, as to fear in himself the heat and assault of lust, then there is no snare laid for such a one, neither is there any design of entrapping his conscience ; but he that is in this case, is referred to the counsel of the elders and governors of the Church,* who

* Understand this of him who should be taken into the Ecclesiastical ministry, being a single man, (as for the most part it is used in the Churches of Bohemia,) yet without any vow or constraint, and with no prejudice to other Churches which do not observe this difference. For this necessity of going to, and asking counsel of, the Presbytery, it is not laid upon others. Concerning which thing we will not think it much to set down in this place what the brethren themselves of Bohemia did heretofore answer to a certain godly and learned man admonishing them of these things, that no man may be offended with those things which be read both in this place, and elsewhere in their Confession, touching the single life of Ministers. ‘ Their opinion, (say they,) of single life is evidently declared in the beginning of that Article, that it is not ordained of God by any commandment. Neither do we place any dignity of the ministry in single life. We do without doubt believe, according to the words of Christ, that that gift is given to some ; but to whom it is not given, for them it is free to marry. We have by the mercy of God both married and unmarried ministers, and we endeavour to keep a mean in this matter. The monkish custom, and other absurd things, we have by the grace of God removed far out of our Churches.’ Thus did they write, that they might the better expound themselves.

have the Spirit of God, that all may be done in the Church in order, decently, with honesty of example, and with the use of all due consideration. Then verily, if, upon these things thus done, he doth lawfully change his way of life, he doth not sin, seeing that he obeyeth the counsel of the Holy Ghost: and the holy Church ought not for this cause to contemn him, nor to make any thing the less account of his ministry. Notwithstanding, if for this cause he should be contemned, (which the Church cannot do without sin,) it were certainly better for him by this means to preserve his soul, (although he should be one of the common sort of Christians only,) than, by persisting in his ministry with sin, to lose and condemn it.

But although it seemeth to come nearer to the example of the primitive Church, that worthy and honest married men may be chosen to take the charge of souls in the Church, than to give those men leave to change their kind of life, who, being before unmarried, did labour diligently in the ministry of the Lord; yet notwithstanding our men do not ground the worthiness, holiness, and virtue of the Ecclesiastical ministry, no more than of Christian salvation, upon either of these kinds, to wit, neither upon the state of single life, nor of wedlock: neither is there any other thing sought or looked for (as is before declared) than that only profit and opportunity, which falleth into a single life, and is commended of the Holy Ghost. After these things they do thus consequently teach, touching wedlock, that such a condition of life, though it have many difficulties, punishments, and curses joined with it, wherewith, after the fall of man, both mankind and this order is oppressed; yet that it is in this wise holy, and acceptable unto God, because that God himself did in the beginning ordain it, and afterward Christ our Lord did consecrate it, and doth daily consecrate it in those that are his, and that in such sort, that their children also be holy; and because that moreover God hath offered singular promises and blessings unto it peculiarly, which are contained in the Scriptures. Thence therefore must all true Christians know, that whosoever do chose this kind of life so as it becometh them, and with an upright purpose both do give themselves thereunto, and be conversant therein, they do not only not sin, but they do and accomplish that which God would have them; and that they lead such a kind of life, as God doth peculiarly call some unto, and that they do serve the self-same Lord, whom the unmarried men do serve.

IV.—THE CONFESSION OF FRANCE

(Doth condemn Monastical Vows, and the Forbidding of Marriage, in Article 24, which we have inserted in the 16th Section.)

V.—FROM THE CONFESSION OF ENGLAND.

Art. 8. We say, that Matrimony is holy and honourable in all sorts and estates of persons; as in the Patriarchs, in the Prophets, in the Apostles, in the holy Martyrs, in the Ministers of the Church, and in Bishops: and that it is an honest and lawful thing (as Chrysostom saith, *In Tit. i. Hom. 11.*) for a man, living in Matrimony, to take upon him therewith the dignity of a Bishop. And, as Sozomenus saith of Spiridion, (*Theophil. ad Tit. i.*) and Nazianzen of his own father, (*Euseb. lib. 10. cap. 5.*) we say; that a good and diligent Bishop doth serve in the ministry never the worse for that he is married, but rather the better, and with more ableness to do good. Further we say, that the law which by constraint taketh away this liberty from men, and compelleth them against their wills to live single, is the doctrine of devils, as Paul saith: 1 Tim. iv. 1. and, that ever since the time of this law, a wonderful uncleanness of life and manners in God's ministers, and sundry horrible enormities, have followed; as the Bishop of Augusta, as Faber, as Abbas Panormitanus, as Latomus, as the Tripartite work which is annexed to the second tome of the Councils, and some other champions of the Pope's band, yea, and as the matter itself, and all histories, do confess. For it was rightly said by Pius the Second, Bishop of Rome, that he saw many causes, why wives should be taken away from Priests; but that he saw many more, and more weighty causes, why they ought to be restored to them again. *Platina in Vitá Pii 2.*

VI.—FROM THE CONFESSION OF AUGSBURG.

Article 5, of Abuses. Of the Marriage of Priests.

Whereas the doctrine of Christ maketh honourable mention of marriage, and willeth men to use the same, not only for procreation's sake, but also to bridle and avoid lusts: now-a-days the marriages of Priests are not only by the Pope's law, but also by a new and unwonted cruelty, forbidden; and such as be made and contracted, are dissolved and broken. Which is so much the more unseemly, for that these things are done in the Church, which, as she ought

most of all to abhor and detest filthiness, so should she with great care defend wedlock, for the avoiding of many grievous enormities. Besides, seeing that in all heathenish commonwealths, that were but meanly well ordered, marriage was in great account for very weighty causes ; what is there less seemly in the Church, than either to break in sunder the most holy knot of wedlock, or to punish marriage with punishments of death, as though it were a most heinous offence? Whence is it that this cruelty hath spread itself into the Church, in which mutual love should flourish most of all? Moreover the matter itself doth testify how much beastliness, and how many villanies, this Popish law of single life doth bring forth: nor is the voice of man able to shew, how many vices have issued forth of this fountain into the Church. For (to say nothing of Epicures, who blush at nothing) how many good and godly men have had ill success in striving with their natural weakness, and at the last have fallen into horrible despair! Now whereto tendeth this new cruelty, but that those innumerable villanies might be confirmed in the Churches, and that wicked men might sin more freely? This matter needeth no disputation at all. For this new law, defended by our adversaries, which forbiddeth marriages to priests, and dissolveth those that are contracted, is flat contrary to the law of nature, to the law of God, to the Gospel, to the constitutions of ancient Synods, and to the examples of the ancient Church. So greatly do we need the godliness and equity of the most excellent Emperor, whom we beseech, for his godliness and duty's sake, that he would seek some remedy for the Church, by abolishing this tyrannical law. For as all unjust cruelty doth displease God, so that most of all which is exercised against godly and learned priests, which deserve well of the Church.

And in this case we have not only the word of God threatening most grievous plagues against them which exercise cruelty on the priests; but also there are examples to be seen in all ages which do plainly testify, that such threatenings are not in vain. For to let pass infinite other examples, the tribe of Benjamin was almost quite destroyed, for abusing the priest's wife that came thither as a stranger. For whenas the dead body of the woman, which died after she had been so abused, was cut in pieces, and sent to all the princes of Israel, all the people judged that such outrage ought most severely to be revenged. And when they could not get the authors of this shameful fact to be delivered unto them for to be punished, the whole tribe of Benjamin, receiving a great over-

throw, made satisfaction for it. Judges xx. Now in these days the priests are vexed with sundry injuries: they themselves (when no other crime is objected unto them but marriage) are racked with most horrible torments, and so put to death; their miserable wives, and little children, being thrown out of house and home, wander up and down, as banished persons, without any certain place of abode, or house to dwell in. Paul calleth the forbidding of marriage "the doctrine of devils:" 1 Tim. iv. i. which to be true, not only those filthy vices which the single life hath brought into the Church, but also the cruelty, which, by reason of this law, is exercised upon priests, and their wives and children, do testify plainly. For the devil is a murderer, and he is chiefly delighted with the miseries of the godly. But the devisers of such counsels shall one day have their just reward from God. We judge that such cruelty is not worthy for Christians to use, nor profitable to the Church of God.

Whereas they object the authority of the Pope's law, why do they not allege the authority of the canons against those shameful examples of unclean single life, and those villanies that were worthy of most severe punishment? The authority of the Pope's decree, which is contrary to the law of nature, and the commandment of God, should be of no weight. Mankind are so made by nature, that they should be fruitful. Whereupon the lawyers say, that 'the conjunction of man and woman is by the law of nature.' And the same the first book of Moses teacheth in the 1st and 2nd chapters. Again, when St. Paul saith, "to avoid fornication, let every man have his wife," 1 Cor. vii. 2. it is certain that he biddeth all which are not apt for a single life, to join in marriage. And Christ doth admonish, that all are not fit for a single life, when he saith, "all men do not receive this thing." Matt. xix. 11. Moreover, neither men's laws, nor any vows, are of force, which are against the commandment of God. And the event itself doth testify, that nature cannot be changed by man's law: for we see what vile filthiness this single life doth bring forth; and if there be any honest men which endeavour to keep themselves chaste, they perceive right well how great a burden, how great danger, there is in this thing, and they do especially bewail this slavery of their order.

Certain men went about in the Nicene Synod to make a law to forbid priests the use of their wives: this law was refused by the holy Synod. And the Latin Church in old time was not so severe

in this point : for they did put from the ministry only such as, when they had taken upon them any Ecclesiastical function, did afterwards marry wives ; yet they did not forbid marriage. But this is a new law of the Pope, unknown to the ancient Churches and Synods ; which doth wholly forbid marriages, and breaketh off such as are contracted. But it is evident, that either part of this decree is flat contrary to the Gospel. They allege against us the authority of the Church, and of Synods ; which the Popes themselves (that were authors of this decree) did impudently contemn. And godly priests did evidently withstand this new law : for the Ecclesiastical histories do testify, that it was never laid upon the Churches without great contentions and resistance. The Bishop of Tarracon writeth to Syricius the Pope, ‘ that the priests of Spain could not be brought to admit that law, which forbade them the use of their wives.’ What a stir doth Syricius make there ! How sharply doth he write back ! For these are the words of Syricius, which are unmeet for a Pope : ‘ Let him tell me now, whosoever he be, a hunter after lusts, and a master of vices.’ And thereupon he wresteth the words of Paul to his cause, which are most far from it : “ They which live in the flesh, cannot please God.” Rom. viii. 8. A man may doubt surely, whether it may better be attributed to his ignorance, or his imprudence, that he speaks so disdainfully of marriage : for he goeth about nothing else but to forbid priests the use of their wives, which then they had married.

But the Popes that succeeded after, were yet more hard and cruel. When the Archbishop of Mentz did in a Synod rehearse the Pope’s decree touching the putting away of wives in Germany, the priests were so kindled in their anger, that they threatened to set upon the Archbishop himself. And it was indeed both an unworthy and cruel thing, to put away their wives which they then had. But at last either force or superstition got the upper hand. How far more gentle was Cyprian to such women as had not kept their vowed chastity ! For he writeth, in the 1st book, 11th Epistle : ‘ If they will not or cannot endure it, it is better they should marry, than that they should fall into the fire through their importunate lusts. In any wise let them give no offence to the brethren or sisters.’

Besides this, unjust laws are not wont to be perpetual. We do therefore intreat the most excellent Emperor, that, among many other enormities of the Church, he will also consider the faults of this law. In which case this also is to be weighed : the nature

of man doth as it were wax old, and become weaker. Wherefore there must be care had that vices do not increase. Neither must the laws themselves be seeds of vices. Plato saith very wisely, that laws must be made for virtue's sake. Now, whether this tradition of single life be maintained for piety's sake, or for some other purpose, it is no hard matter to determine. Last of all, seeing that Christ hath especially commended the care of the ministers of the Gospel to the godly, we desire therefore that the most excellent Emperor would restrain this cruelty, which hath a long time been exercised upon godly priests, and would rather consult with the Church, than with our adversaries, in that behalf. Surely love and merciful dealing should flourish in the Church. Wherefore the true Church doth greatly abhor unnecessary cruelty, and would not have the priests put to death for a tyrannical tradition. She would also have the poor wives and children of priests favorably dealt with. All whose lives and safety the Church doth commend unto thee, O most merciful Emperor. All the godly wheresoever are touched with their miseries, and do in heart desire Christian lenity in this behalf; and also with tears jointly commend learned and honest men that are profitable to the Church, together with their wives and children, unto thee; whom they see both to be endued with an excellent and heroical goodness and kindness, and also to have used in this cause very notable moderation, which doth let us understand that thou art careful of bringing some remedy unto the commonwealth. The Church would not have thee to be a minister of another man's cruelty. The greatest honour of kings is that which Isaiah giveth to them when he saith, that they should be "nursing fathers to the Church:" Isa. xlix. 23. that is, that kingdoms, and the maintenance of peace, and of human society, should not only serve for the profit of the body, but also should further the Gospel; namely, whenas they both rule the priests, and also grant peace and quietness in cities, that the youth may be trained up in religion, and men may be instructed. The Church therefore doth beseech thee to remember that the care of godly priests, as of certain nurslings, lieth upon thee. It belongeth unto thy calling to be a succour for innocence, to save from injuries especially such as are weak, which are not able to defend themselves, as namely, godly women, children, and orphans. Among which thou mayest well think that the wives and children of priests, which are right orphans indeed, are left unto thy charge by the Lord. The Church, as most full of natural affection and love, doth

not only approve of the mutual love of married folks one to another, and of the love of parents to their children, but is also touched with the miseries of those that are forlorn and fatherless. And surely she judgeth that in so great goodness of thy nature there is no inhumanity or want of natural affection. Wherefore she is in good hope that the murders and executions of priests, and the banishment of their wives and children, do grieve thee not a little. The Church also doth give thee warning to look to it, lest many points of Christian doctrine, the unfolding and laying open whereof is very necessary, be smothered up, whilst godly and learned ministers are put to death, and whilst men are driven from the study of Christian doctrine. What else do our adversaries seek, but that all good learning and true doctrine may be rooted out or oppressed; that men may only depend upon the authority of such as do bear rule, and esteem the dreams of unlearned men, though never so impious, never so absurd, for oracles?

Our adversaries imagine that this barbarous bondage is the best and surest for their lordly rule. And indeed it is very evident, how the Church in many places is oppressed with this bondage. Now, though liberty may not be granted to disannul such determinations as be received by good authority; and though men ought not to depart either from the Scriptures, or from the decrees of the ancient Synods, wherein they have determined of Christian doctrine; yet it is not meet that the authority of the Church should be pretended for all such abuses and faults, as the latter and worsen age hath brought into the Church. And surely men do flatter and deceive themselves too much, if they think that there be no faults conveyed into the Church by the desires of covetous men, and by those labyrinths and obscurities of the doctrine and traditions of the Schoolmen. For now-a-days good men are not so much in danger for their marriage' sake, as for the care and desire they have to purge and bring to trial the doctrine of Christ. Which matter the Bishops ought wisely to direct and further: for to them especially is the care of setting forth the maintenance of true doctrine commended: they should be the ringleaders and furtherers of this most holy and fruitful study. But it belongeth not to the Bishop alone, but also to godly Princes, and especially to the Emperor, to understand the Gospel purely, to judge of doctrines, to be wary and watchful that no wicked opinions be received or rooted, and to abolish idolatry with all his might and main.

By these and such like duties did many valiant and notable men

deserve well at the hands of the godly; as Gideon, Judges vi. 27, 28.; Hezekiah, 2 Kings xviii. 4.; Joshua, 2 Kings xxiii. 4—6.; Constantine, and sundry others. Wherefore you must think it your duty also to take heed, lest such things as be godly and profitably brought to light and reformed by God and learned men, be smothered again, and lest wicked abuses be established by your authority. The Psalm saith, “For thy temple’s sake in Jerusalem, the king shall offer gifts unto thee.” Psalm lxxviii. 29. The proper gifts that kings are to bestow upon the Church, are, to search out true doctrine, and to see that good teachers be set over the Churches; to give diligence that the controversies of the Church may be rightly decided: not to take away true and holy doctrine, but rather to raise it up, and to set it forward, and to defend it, and rightly to order and maintain the concord of the Church. By these true gifts, most noble Emperor, you may adorn the Church of Christ; which especially both Christ himself requireth, and the Churches, that are rent and torn in most horrible manner, do crave at your hands.

Last of all, seeing that human traditions ought to give place to times and opportunities, especially in the Church, (wherein there should be more regard had for the salvation of the godly, and love, and public peace, than for human traditions,) it were a great deal better to wink at the abrogating this silly tradition of single life, than to strengthen lusts, to dissolve marriages, to exercise cruelty against the priests and their wives and children, to oppress true and holy doctrine, and to make havock of the Church. We do therefore commend this matter of their marriage unto your piety and bounty, O noble Emperor, as that which hath no difficulty or doubtfulness in it. For they that be governors, both may and ought to abolish an unjust law: and the laws of single life, whether they be new, or old, belong only to human equity; in mitigating whereof the authority of the Church should be of great force.

We could bring very many examples out of the histories of all times and countries, in which there might be seen horrible examples of judgments which followed upon unclean lusts. Among many other causes of the general flood, there is mention made of fleshly lusts. Gen. vi. 3; 12. Afterward, five cities were swallowed up in an opening of the earth; Exodus xv. 12. so as the lake called Asphaltites was left as a perpetual monument of that punishment. When the Israelites were departed out of Egypt, and divers had defiled themselves by going in unto Moabitish women, the twelve

princes of the tribes were hanged up, and twenty-four thousand men were slain. Num. xxv. 4—9. The Canaanites, after this, were clean rooted out; and among the causes thereof, incestuous copulations are namely reckoned up. Levit. xviii. 6—18. Shortly after followed the overthrow of the tribe of Benjamin, for abusing the Levite's wife. Judges xx. 48. After this, David was driven out of his kingdom for adultery. 2 Sam. xv. 14—16. And Jeremiah in divers places crieth out, that these three, idolatry, oppressions, and adulteries, are the causes of those great calamities, which overwhelmed the whole nation of the Jews then, when they were carried captives to Babylon. These things are written for this purpose, that we might know certainly that God is displeased with wandering lusts of uncleanness; and that unclean and incestuous persons do not fall into punishments by chance, but are punished of God. Therefore the destructions of heathenish cities also do put us in mind of the wrath of God against these villanies. Sibaris was overthrown: Athens, Sparta, and Thebes, being tossed with civil wars, received due punishment of their filthiness. And Rome, when it brought forth many Neros and Heliogables, at length it came to ruin, the empire being rent on every side by the wars of sundry barbarous nations. There is also a long catalogue, in Aristotle, of cities, wherein there happened changes of government, and seditions, for unclean lusts. Besides all which punishments Paul warneth the Church that there is another judgment that followeth upon these lusts, and that is madness, or fury; as it is written, Rom. i. 21; 23—31. and Ephes. iv. 17—19. And it may well be, that this judgment hath seized upon our Ecclesiastical governors, who for the most part are open Epicures, open defenders of idols, that they may get wealth and authority; who scoff at those heavenly sayings, which threaten vengeance upon idolaters, unclean persons, and parricides. They vaunt that they do all things well, which they do for their kingdom's sake; and that such are good subjects, and love quietness and peace, as allow of errors and open naughtiness, that they may uphold the majesty of the Pope's kingdom. The whole world can bear witness that there is a God that doth revenge all filthiness, uncleanness, and oppression. Wherefore though they now deride and scoff at these speeches, yet let them know, that they shall one day stick fast in those punishments, whereunto in the very nature of things they are appointed.

Seeing then it is a clear case, that the law of single life is directly against the commandment of God, we think that the priests

and others do very well, which join in honest marriage; as Paul saith, that a Bishop must be chosen that is the husband of one wife. 1 Tim. iii. 2. We judge also that the rulers both may and ought to abolish this law of the Pope. For they are foully deceived, that think either that marriage is forbidden to priests by God's law, or else that kings or bishops may make a law to forbid them marriage. And if that rulers will not help the Church in this behalf, yet the godly do well which follow the Apostle's rule, which saith that "we must rather obey God, than men." Acts v. 29. To conclude: seeing the defence of the Pope's law hath many faults joined with it,—as namely, the strengthening of wandering lusts, superstitions, and murdering of godly priests,—every one may see that our Churches deal well in abolishing and condemning that law of the Pope. And we beseech the most renowned Emperor, that he will not defile himself with defending that unclean single life, and with the blood of the priests: for it is written, "Blessed is he that hath pity on the poor and needy; the Lord shall deliver him in the evil day." Psa. xli. 1.

This Article we find elsewhere placed in the Second Place, amongst those wherein the Abuses that are changed be mentioned:—

Article 2. Of the Marriage of Priests.

There was a common complaint of the examples of such Priests as were not continent. For which cause also Pope Pius is reported to have said, 'that there were certain causes for which marriage was forbidden to Priests, but there were many weightier causes why it should be permitted again:' for so Platina writeth. Whenas therefore the Priests among us sought to avoid these public offences, they married wives, and taught that it was lawful for themselves to join in marriage. First, because that Paul saith, "To avoid fornication, let every man have his wife:" again, "It is better to marry than to burn." 1 Cor. vii. 2; 9. Secondly, Christ saith, "All men do not receive this word." Matt. xix. 11. Where he showeth that all men are not fit for a single life, because that God created man for procreation's sake. Gen. i. 28. It is not in man's power, without a special gift and work of God, to alter his creation. Therefore such as are not meet for a single life, ought to join in matrimony. For no law of man, no vow, can take away the commandment of God, and his ordinance. By these reasons our Priests do prove that they may lawfully marry wives. And it is well

known, that in the ancient Churches Priests were married. For Paul saith, "that a Bishop must be chosen which is a husband." 1 Tim. iii. 2. And in Germany, first, about 400 years ago, the Priests were by violence compelled to live a single life; who then were so wholly bent against the matter, that the Archbishop of Mentz, being about to publish the Pope of Rome his decree in that behalf, was almost murdered in a tumult by the Priests in their anger. And the matter was handled so rudely, that not only were marriages forbidden for the time to come, but also such as were then contracted, contrary to all laws divine and human, contrary to the Canons themselves, that were before made not only by Popes, but also by most famous Councils, were broken asunder. And seeing that, as the world decayeth, man's nature by little and little waxeth weaker, it is behoveful to look well to it, that no more vices do overspread Germany.

Furthermore, God ordained marriage to be a remedy for man's infirmity. The Canons themselves do say, 'that the old rigour is now and then in latter times to be released for the weakness of men.' Which it were to be wished might be done in this matter also. It is very like that, if marriage be forbidden any longer, we shall at length want pastors in the Church.

Seeing then that there is a plain commandment of God; seeing the use of the Church is well known; seeing that impure single life bringeth forth very many offences, adulteries, and other enormities worthy to be punished by the godly magistrate; yet it is a marvel that greater cruelty should be shewed in no other thing, than against the marriage of Priests. God hath commanded to honour marriage: the laws in all well-ordered common-wealths, even among the heathen, have adorned marriages with very great privileges. But now men are cruelly put to death, yea, and Priests also, contrary to the mind of the Canons, for no other cause, but only for marriage. Paul calleth that "a doctrine of devils," which forbiddeth marriage: 1 Tim. iv. 1. which may now very well be seen, whenas the forbidding of marriage is maintained by such punishments. But as no law of man can take away the law of God, no more can any vow whatsoever. Therefore Cyprian giveth counsel, that those women should marry, which do not keep their vowed chastity. His words are these, in the 1st Book, the 2nd Epistle: 'If they will not or are not able to endure, it is far better they should marry, than that they should fall into the fire by their importunate desires. In any wise let them give no offence to their

brethren or sisters.' Yea, and the Canons use a kind of equity towards such as before their ripe years did vow chastity ; as hitherto the use hath been.

To this place also belongeth Article 6. Of the Vows of Monks.

What is taught amongst us touching the Vows of Monks will be better understood, if one call to mind what was the state of monasteries, and how many things were every day committed in the monasteries, contrary to the Canons. In Augustine's time, colleges were free ; but afterward, when discipline was corrupted, vows were everywhere laid upon them, that, as it were in a newly devised prison, the discipline might be restored again. Over and besides vows, many other observances by little and little were added. And these bands and snares were cast upon many, before they came to ripe years, contrary to the Canons. Many through error fell into this kind of life unawares, who, though they wanted not years, yet they wanted discretion to judge of their strength and ability. They which were once got within these snares, were constrained to abide in them, though, by the benefit of the Canon, some might be set at liberty. And that fell out rather in the monasteries of nuns than of monks ; because the weaker sex was more to be spared. This rigour and severity misliked many good men heretofore, when they saw young maids and young men thrust up into monasteries, there to get their living ; and saw what an unhappy success this counsel had, what offences it bred, and what snares it laid upon men's consciences. They were grieved that the authority of the Canons was wholly neglected and contemned in a thing most dangerous. To all these evils there was added such a persuasion of vows, as, it is well known, did in former times mislike the monks themselves, if any of them were somewhat stouter than the rest. They taught forsooth that vows were equal to baptism : touching single life, they taught that it merited remission of sins, and justification before God ; yea farther, that the monk's life did not only merit righteousness before God, but more than that, because it observed, not only the commandments, but also the counsels of the Gospel. And thus they taught, that the monk's profession was better than baptism, that the monk's life did merit more than the life of magistrates, of pastors, and such like, which, in the obedience of God's commandment, followed their calling, without any such religion of man's making. None of these things can be denied : they are to be seen in their writings. What fell out afterward in

the monasteries? In old time there were schools for the study of divinity, and other arts, which were profitable to the Church; and thence were pastors and bishops taken: but now the case is altered. It is needless to rehearse their vows. In old time they came together into such places to learn: but now they feign that it is a kind of life taken up to merit remission of sins, and justification; yea, they say, it is a state of perfection, and prefer it to all other kind of lives that God ordained. We have therefore mentioned these things, amplifying nothing odiously, to the end that the doctrine of our men touching this matter might be understood.

First, touching such as join in marriage, thus they teach with us: that it is lawful for any to marry, that are not fit for a single life; forasmuch as vows cannot take away God's ordinance and commandment. The commandment of God is, "To avoid fornication, let every man have his wife." 1 Cor. vii. 2. And not only the commandment, but also the creation and ordinance of God, compelleth such unto marriage, as without the special work of God are not exempted; according to that saying, "It is not good for man to be alone." Gen. ii. 18. They therefore that are obedient to this commandment and ordinance of God, do not offend. What can be said against these things? Let a man amplify the bond of a vow as much as he will, yet can he never bring to pass that the vow shall take away God's commandment. The Canons teach, 'that in every vow the right of the superior is excepted:' much less therefore can these vows, which are contrary to God's commandment, be of force. If so be that the bond of vows had no cause why it might be changed, then should not the Roman bishops have dispensed therewith. For indeed it is not lawful for man to disannul that bond, which doth simply belong to the law of God. But the Roman bishops have judged very wisely, that in this bond there must an equity be used: therefore they are often read to have dispensed with vows. The history of the King of Arragon, being called back out of a monastery, is well known; and there be many examples of our time.

Secondly, why do our adversaries exaggerate the bond, or the effect of the vow; whenas in the mean time they speak not a word of the very nature of a vow, which ought to be in a thing possible, which ought to be voluntary, and taken up of a man's own accord, and with deliberation? But it is not unknown, how far perpetual chastity is in the power of a man. And how many an one amongst them is there, that doth vow of his own accord, and with advice? Maidens and youths, before they know how to judge, are persuaded,

yea, sometimes also compelled, to vow. Wherefore it is not meet to dispute so rigorously of the bond, seeing that all men confess, that that is against the nature of a vow, which is not done of a man's own accord, nor advisedly. The Canons for the most part do disannul vows, which are made before one be fifteen years of age; because that, before one come to that age, there seemeth not to be so much judgment, that determination may be made of a perpetual life. Another Canon, permitting more to the weakness of men, doth add some years more; for it forbiddeth a vow to be made, before one be eighteen years of age. But whether of these shall we follow? The greatest part hath this excuse why they forsake monasteries, because that most of them vowed before they came to this age.

Last of all, although the breaking of a vow may be reprehended, yet it followeth not that the marriages of such persons are to be dissolved. For Augustine, in his 27th quest. 1st chapt. *Of Marriages*, doth deny that they ought to be dissolved: and his authority is not lightly to be esteemed, although others afterward have thought otherwise. And although the commandment of God, touching wedlock, doth free most men from vows; yet our men do also bring another reason concerning vow, that they be frustrate: because that all the worship of God, instituted of men without the commandment of God, and chosen to merit remission of sins, and justification, is wicked; as Christ saith: "They do in vain worship me with the commandments of men." Matt. xv. 9. And Paul doth everywhere teach, that righteousness is not to be sought of our own observances, and worships which are devised by men; but that it cometh by faith to those that believe that they have God pacified and reconciled to them for Christ, not for any merits of their own. But it is evident that the monks did teach, that these counterfeited religions do deserve remission of sins, and justification, and that they do satisfy for sins. What else is this, than to detract from the glory of Christ, and to obscure and deny the righteousness of faith? Wherefore it followeth, that these vows, thus used, were wicked worships; and therefore they be of no value. For a wicked vow, and that which is made against the commandment of God, is of no force; neither ought a vow to be a bond of iniquity, as the Canon saith. Paul saith, "Ye are made void of Christ, which seek to be justified by the law; ye are fallen from grace:" Gal. v. 4. that is, they which do think, that by their own works they do merit remission of sins, and that they do please God for their own fulfilling of the

law; and do not perceive that for Christ his sake they do freely receive by faith the remission of their sins, through the mercy of God, and that they do please God through Christ; they do lose Christ, because they do transfer the confidence which is due to Christ, and to the promise of God, unto works. Also they oppose to the wrath of God, not Christ the Propitiator, but their own works: therefore they do transfer the honour, which is due to Christ, unto our works. Now it is manifest that the monks do teach this, that by their observances they do deserve remission of sins, that they do find God merciful unto them for these observances. Wherefore they teach men to trust to their own works, not to the propitiation of Christ. This is a wicked confidence, and is contrary to the Gospel; and in the judgment of God it shall be found to be vain. For our works cannot be opposed to the wrath and judgment of God: the wrath of God is then only appeased, whenas we do by faith lay hold upon the free mercy promised for Christ's sake. Therefore they lose Christ, which place their confidence, not in Christ, but in their own works.

Moreover the monks have taught, that their kind of life is a state of perfection, because they did observe not only the commandments, but also the counsels. This error is exceedingly contrary to the Gospel; because they have feigned that they do so satisfy the commandments, as that they can also do somewhat more: and hereupon arose that horrible error which they have feigned, that they had merits of supererogation. These they have applied for others, that they might be satisfactions for other men's sins. If any man wish maliciously to rake up these things, how many things might he rehearse, whereof the monks themselves are now ashamed! It is no light offence in the Church to propound unto the people a certain worship devised by men, without the commandment of God, and to teach that such a worship doth justify men: because that the righteousness of faith in Christ, which ought especially to be taught in the Church, is obscured, when those marvellous religions of angels, the pretence of poverty and humility, and of single life, are cast before men's eyes. Moreover the commandments of God, and the true worship of God, are obscured, when men hear that monks alone are in that state of perfection: because that Christian perfection is this, to fear God sincerely, and again to conceive great faith, and to trust assuredly that God is pacified toward us, for Christ his sake; to ask, and certainly to look for, help from God in all our affairs, according to our calling; and outwardly to do good works diligently,

and to tend upon our vocation. In these things doth true perfection and the true worship of God consist : it doth not consist in singleness of life, in beggary, or in vile apparel.

The people also doth conceive many pernicious opinions of those false commendations of the monastical life. They hear single life praised above measure ; therefore they live in marriage with offence of conscience. They hear that beggars only are perfect ; therefore they keep their possessions, and buy and sell, with offence of conscience. They hear that the Gospel only giveth counsel not to take revenge : therefore some that lead a private life are not afraid to avenge themselves ; for they hear that it is a counsel, not a commandment. Others do think that all magistracy and civil offices are unworthy a Christian man. We read examples of men, who, forsaking wedlock, and leaving the government of the commonwealth, have hid themselves in monasteries. That they called, to fly out of the world, and to seek a kind of life which is more acceptable to God : neither did they see that God is to be served in those commandments which he himself hath delivered, not in the commandments which are devised by men. That is a good and perfect kind of life, which hath the commandment of God for its warrant. It is necessary to admonish men of these things. And before these times Gerson did reprehend this error of the monks concerning perfection ; and witnesseth, that in his time this was a new saying, that the monastical life is a state of perfection. Thus many wicked opinions do cleave fast unto vows : as that they merit remission of sins and justification, that they are Christian perfection, that they do keep the counsels and commandments, that they have works of supererogation. All these things (seeing they be false and vain) do make vows to be of none effect.

VII.—FROM THE CONFESSION OF SAXONY.

Article 18. Of Wedlock.

The truth concerning Wedlock did at all times remain sincere in the Church only. For the Church doth know, that God doth most severely forbid wandering lusts amongst mankind, and that He would have chastity so to be understood, and performed, as He himself hath ordained it ; that we also may know, that He is a pure and a chaste mind, and may discern Him from devils, who, through the hatred they bear to God, are delighted with the confusions of lusts, and do drive forward this weak nature of man, that

it may be horribly defiled. Wherefore both the heathen did everywhere admit certain foul examples, and heretics at all times have spread abroad monstrous opinions touching wedlock, as Clemens Alexandrinus and Epiphanius do declare. And the Turkish manner, and the laws of the Pope concerning single life, have caused a great deformity in this last old age of the world. But Paul doth affirm, that it is a sign of evil spirits to forbid marriage. 1 Tim. iv. 1—3.

Wherefore we do very carefully keep the doctrine of God touching marriage, incorrupt; and by the mercy of God our civil magistrates have appointed, and do defend, judgments pertaining to marriage in their government, and do severely punish those wicked deeds which are contrary to the law of God, and do know that by the commandment of God they are enjoined to have a care to defend chastity and wedlock. And we retain this true definition, agreeing with the commandments of God, and the custom of the Apostolic Church:—Marriage is a lawful and indissoluble conjunction, only of one man and of one woman, to be kept because of the commandment of God; who by this mean will have mankind to be associated, chastity to be understood, and lusts not to wander. God in the beginning did consecrate this order, saying thus: “They shall be two in one flesh;” Gen. ii. 24. to wit, only one man and one woman inseparably joined together. And again, this first law was established of Christ; Matt. xix. 5. Now that this coupling together may be lawful, we do immutably observe the differences of persons; that we may not make a mixture of those persons, who by the law of God are not permitted to couple together. Also we keep the rules of the Canon law, touching other nearer degrees;* as there be ordinances to be seen, delivered with grave and wise deliberation in our consistories.

* Our Churches also do herein attribute something to the degree of cousins-germans, to avoid the offence of those that be weak: seeing that even certain profane law-makers have forbidden this degree; and Christian charity doth command us to depart even from our right in those things which of themselves be lawful, for their sakes that be weak. But we admonish the people diligently that they do not think that this degree is forbidden in itself; that is, by the law of God, either expressed or understood, which is the law of nature. As for other inferior degrees of affinity, and whatsoever that law, being not Canonical, but tyrannical, hath decreed, as though it were spiritual, concerning corporal affinity, without the word of God, (which is agreeable to the civil laws,) we do abolish and detest it, as proceeding from the only inspiration of the lying spirit.

Moreover, we know it is the will of God, that marriage should not be forbidden to any persons that be fit thereunto; and which, without marriage, could not live without danger of their conscience, as it is written, Gen. ii. 18; Matt. xix. 11, 12; 1 Cor. vii. 9. Therefore we give leave to priests and other persons to marry, which had rather live godly in marriage, than in a single life have wounded consciences, so that they cannot invoke God, and live holily. In affiances, even according to the ancient laws, we will have the consent of parents also, whensoever parents are moved with a probable reason. Touching divorcements, this rule is most firmly held, that they do sin, who, either by adultery, or by desertion, be the first cause of separation: and adulterers and adulteresses, and he and she that doth forsake the other, are condemned by the voice of them that preach in our Churches, and of the judges in our consistories, and be severely punished of our magistrates. But the innocent person (whenas, the matter being well known, he is set free) is not forbid to marry, that he may invoke God, and live holily. For seeing that the Lord doth expressly set at liberty the innocent person, Matt. xix. 9; whenas the other party is polluted with adultery, we must understand a setting at liberty, not in name only, but in deed. And Paul speaketh after the same manner, in the case of forsaking, 1 Cor. vii. 11. This our custom doth also agree with the most ancient Church. The other laws which we have in our consistories, do agree with the Canon law:* and we do truly propound unto the people the whole doctrine touching marriage and chastity. We affirm, that all commixtions, or effusions of seed without marriage, are sins condemned of God as mortal sins, and such as drive out of men the Holy Ghost;† and that many grievous punishments are spread throughout mankind by reason of lusts, as it is written, “Fornicators and adulterers God will judge:” Heb. xiii. 4. and there is a threatening of these punishments set down; Levit. xviii. 6—23.

Now we count that to be chastity, both to keep purity in a single life, and also to have the laws of wedlock observed; and we affirm

* We would have it declared unto us what manner of law this Canon law is: seeing that there be many things, both in certain ancient, and especially in the Canons of the Popes, flat repugnant to the word of God, and to equity.

† Why we do think that this also hath need to be more diligently expounded, we have shewed not once before. Look to the Fourth Section, observations first and second, upon this same Confession: also to the Eighth Section, fourth observation, upon the Confession of Augsburg.

wedlock (as we did before describe it) to be a society instituted and consecrated of God, and that this very society, and the duties of life in wedlock, do please God. And we condemn all those fanatical spirits, Basilides, Tatian, Carpocrates, and such like; whereof some by one means, and some by another, did either condemn wedlock, or did approve filthy confusions. Also we condemn that Popish law, which forbiddeth priests to marry, and giveth occasion of destruction to a great multitude of men; and for the same cause we do utterly dislike the monastical vows of single life. But touching other causes we shall speak hereafter: for those Popish laws and vows are flat contrary to the law of God. The Lord said, "It is not good for man to be alone:" Gen. ii. 18. *He said*; that is, by his unspeakable wisdom He decreed in this sort to make mankind, that by the society of man and woman it might be propagated. And He made them two, that there might be a Church, and He established these bounds, that lusts might not stray abroad: for he would have an understanding of chastity to be in mankind.

Although God hath said and decreed these things, yet Tatian, the Pope, and the Monks do say the contrary: who, whenas they forbid marriage, do give occasion to many men, being otherwise fit unto virtue, to heap up many horrible sins; by reason whereof very many do fall headlong into eternal destruction, and the wrath of God is more kindled against all mankind. A law of man, being contrary to the decree of God, and to the very work of God instituted and established in the creation, and also to the commandments of God;—which law is the fountain of great wickedness and heinous deeds, for the which both many do perish, and the wrath of God is the more kindled; yea, which law the Holy Ghost doth affirm to have its beginning from the devil;—is in no case to be laid upon the Church, but by the consent of all godly men to be abolished. Now it hath fallen out very often within these thirty years, that priests, whose manners were blameless and honest, have been put to death chiefly because they were married. Thus the devil goeth about to establish his law by most cruel murders: and he hath for his instruments most impudent writers, Eckius, Faber, Pighius; who hath expressly written, 'that a priest doth less offend, if he be an adulterer, than if he marry a wife.' It is an unworthy thing that those who will be counted Christians, should write and speak such things. Wise men do see that, in this declining age of the world, both the nature of men is more weak, and by little and little there is greater relaxation and confusion of discipline.

And at all times a license in this kind did immediately go before the destroying of cities, and the ruining of kingdoms. Therefore such as are governors ought to be more vigilant and severe in maintaining discipline, in strengthening the laws of wedlock, in punishing and prohibiting wandering lusts. Touching which matter we rejoice that our admonitions be extant for all posterity; and we also desire the Son of God, our Lord Jesus Christ, the keeper of his Church, and a true lover of chastity, that he would bow the minds of governors to listen to wholesome counsels, and repress the devil, which kindleth the flames of lusts, and hinder evil examples, that they may not be far spread. The minds and hearts of all godly men do tremble, when they read and hear of such foul and horrible heathenish examples: the which truly were afterward accompanied both with blindness in men's minds, and with other outrages pernicious to whole nations, as examples in the histories of the heathen do everywhere offer themselves to all men. The Spartans had deflowered the two daughters of Scedalus, and cast them into a well: afterward, as it were in the very same footsteps, the army of the Lacedemonians was slain, and the government changed. But there be many examples of all ages. We ourselves do remember, that certain Bishops, who were famous for their nobility and their wits, were slain in adultery. But we beseech the Son of God, that for this very cause he would preserve very many, and turn them unto chastity, that he may sincerely be invoked of many. As for those things which are alleged of our adversaries for the defence of single life, they are as well applied to the matter, as that saying of Christ to Solomon, which Tatian did allege out of the Gospel according to the Egyptians: "I came to destroy the works of the woman." Tatian did thus interpret it, 'I came to destroy, that is, to abolish, wedlock:' whereas the words of Christ did speak of the fall of Eve,* and of the miseries that followed that fall; as also John doth write, "The Son of God came to destroy the works of the devil." 1 John iii. 8.

Hitherto also pertaineth Article 21 of the same Confession:—Of the Monastical Life.

We omit a larger rehearsal from ancient writers; of those who either departed into the wilderness, as did Antonius; or erected

* If so be that we should admit that Gospel according to the Egyptians wherein those words be attributed to Christ.

colleges like schools, as did Basil : for divers men had divers causes of separating themselves. We speak now of the present monks, which are not in the wilderness, but are colleges of men, either learned or unlearned, and do live more commodiously in the open light, and in places of greatest resort, than other men do. They have those pleasures which they desire, some one, some another : and they have much more leisure than other men have, that live either in civil or domestic affairs. Neither do they now transfer unto themselves those ridiculous praises of perfection, and of a contemplative life, as in times past some did. And seeing that there is great difference in divers societies of men, we will not preach to the evil, who for the kitchens, and for licentiousness, do love those dark places : but those, of whom there is hope of amendment, we do earnestly request, for the glory of God and their own salvation, that they would think upon these sayings : “Thou shalt have no strange gods ;” Exod. xx. 3. “Fly from idols ;” 1 Cor. x. 14. What manner of thing is the monastical life now-a-days ? It hath very much wicked worship, and vanity. Their masses for the quick and the dead they set out to sale : and this is the greatest gain that monasteries for the most part have. There is used invocation of the dead, heaped up with very foul superstitions ; as with the adorations of images, with indulgences, and other juggling tricks. The study of doctrine is either none at all, or very corrupt. These only causes are great enough, why men, which are not profane, ought to depart out of such societies ; because that the vows, which wrap them in a kind of life wherein is the worship of idols, are without doubt frustrate, according to the first commandment, which is immoveable, eternal, and the rule of all other commandments ; “Thou shalt have no strange gods.” Exod. xx. 3. They do bring a testimony out of Paul, 1 Tim. v. 12. concerning widows ; “They have lost their first faith.” But the answer is sure and clear : although Paul should speak of vows, yet would he in no case allow of such vows as are joined with the worship of idols, and with many errors. But there be also many other lies in vows. They promise chastity and poverty : but how many of them be fit to lead a single life, they themselves do know ; and touching poverty, they know that the far greater part doth there rather seek kitchens well furnished, than poverty and hunger.

Now we must also consider of this : let eloquent men excuse and praise the monastical life as they list, yet by this example this opinion is always confirmed in men that are not profane ; that

such works, chosen by man's device, are the worship of God; that is, such works whereby God doth count himself to be honoured. This opinion is to be reprov'd, and to be plucked out of the minds of men; and men are to be drawn back to the commandments of God, according to this saying, "In vain do they worship me with the commandments of men." Matt. xv. 9. Also, "Walk not after the precepts of your fathers, but walk ye in my precepts." Ezek. xx. 18, 19. This is a true and notable reprehension of the monastical life. Now if they do feign hereunto merits and perfections, the Gospel of Christ touching the righteousness of faith and true worship is the more obscured: because it is a foul and horrible lie, that monastical observations should merit remission of sins, or be of as great value as baptism is; as Thomas doth expressly say.

Neither was antiquity ignorant of this reprehension. There is a narration extant, which, whether it be true, or written only for doctrine's sake, yet doth it shew forth the judgments of godly men. They write, that when Anthony desired to know how much he had profited before God in those external exercises, there was shewed unto him a cobbler's house at Alexandria, being next door to him. Going in therefore he speaketh to the good man of the house, and questioneth with him concerning doctrine, and exercises of godliness. The cobbler answereth sincerely touching doctrine. Afterward he saith, that in the morning in a short prayer he giveth thanks to God, both for other benefits, and that He sent his Son: then that he doth ask remission of his sins for the Son's sake, and pray that God would preserve the Church, and his family: also that he prayeth to the Son, to make intercession for us: and that he doth rest in this faith, and doeth his domestic affairs joyfully, and provideth that his children may be well taught. 'And usest thou no other straiter exercise?' saith Anthony. 'Why,' saith he, 'doth he labour but a little, trow you, that provideth how his family shall be maintained? And many things do oftentimes happen, which do surely vex him that governeth a house, beside other burdens which he hath common with the citizens. Dost thou not see, how many private and public miseries there be in this life? And to bear these well, and in them to exercise faith and patience, dost thou not think it a warfare hard enough?' Anthony went his way, and understood that he was admonished not to prefer his own exercises before the duties of common life. These, and other like narrations are read, which although they be so written for doctrine's sake, yet

they do declare the judgments of learned men. Neither is it now needful to add a longer discourse, especially seeing that no man, in those places where monks be, is ignorant how that there is much wicked superstition in monasteries, and that the studies of doctrine are either none at all, or corrupt. To deliberate of the means how to amend these things, we leave it to them that are in authority.

VIII.—FROM THE CONFESSION OF WIRTEMBERG.

Chapter 21. Of Wedlock.

WE confess that Wedlock is a kind of life, instituted and approved of God; and that it is a *mystery** (that is, as commonly it useth to be expounded, a great sacrament) in Christ and his Church; as Paul saith, Eph. v. 32. And because Christ doth evidently affirm that wedlock doth pertain to this present life, while the administration of the things of this life doth consist of public laws, made upon right and probable reason; therefore we teach that it is lawful to marry within these degrees of consanguinity and affinity, which the politic laws,† which are the ordinances of God, do permit. Also we teach, that those which be young ought not to marry without the authority of their parents; and that the marriage which is contracted by a rash and unlawful consent of young parties, without the authority of them in whose power they are, is not to be counted as ratified. For although there be certain cases, wherein it is lawful to marry without the consent of parents; yet it seemeth not good to make a general rule thereof, as though every consent of young parties should ratify the contract of marriage, and as though privy marriages were to be approved. For not only the commandment of God doth exact that children should honour their parents; but also natural reason doth command, that the consent of parents should be required in making a marriage. Hitherto also are children called by the politic laws: and there is a decree of Pope Evaristus extant, the words whereof be these; ‘Marriage, as we have heard of our fathers, and have found it

* A mystery; to wit, a spiritual marriage between Christ and his Church, and not this carnal, or corporal, and human marriage: which is not appointed to represent that other, which is spiritual.

† We also do approve the politic laws touching these things, so that the consciences be not snared, and that which in this contract is merely divine be administered according to the true word of God, being distinguished from civil controversies, which fall out in marriage. Look before to the first observation upon the Former Confession of Helvetia.

delivered unto us of the Apostles and their successors, is not otherwise made lawful, but when a wife is sought for at their hands, who seem to have authority over the woman, and in whose custody she is, and affianced by the nearest parents.'

Moreover we do not doubt, but that they which are indeed lovers of honesty, do think that it is free not for the laymen only (as they call them), but also for the ministers of the Church, to marry. For the Epistle to the Hebrews saith, "Marriage is honourable in all men, and the bed that is undefiled." Heb. xiii. 4. And Paul alloweth of marriage in a bishop, and affirmeth that the forbidding of marriage is a spirit of error, and a doctrine of devils. 1 Tim. iv. 1—3. For though this saying of Paul is commonly expounded of the Tatians and Eucratians, who thought that marriage doth nothing at all differ from whoredom; yet notwithstanding, when marriage is forbidden in the Popish decrees, it is forbidden for the same reasons for the which marriage is wholly condemned, and not in one kind of men only. For that saying is alledged out of Leviticus, "Be ye holy, because I am holy:" Lev. xix. 2. and that of Paul, "Not in chambering and wantonness:" Rom. xiii. 13. and again, "They which are in the flesh, cannot please God." Rom. viii. 8. But seeing that these sayings of the Scripture do pertain to all men, certainly they might drive all godly men from marriage, if they were fitly applied to forbid marriage unto priests. But we hope that all good men do think more honestly of marriage, and that they do not dislike of that in the ministers thereof, which they did approve in the Church itself; especially seeing that there be manifest examples of the Church, when as yet it was but fresh and more pure, wherein it was lawful both for the Apostles (which was the highest degree in the Church), and also for Bishops, to have their wives. And we think that this thing is so to be understood, that it was not only lawful for the ministers of the Church to use marriage contracted before they were ordained, but also to marry after their ordination. For which opinion there be very evident arguments.

Neither ought the vow of chastity to be any hinderance herein; because that such a vow, being taken upon a man by human superstition, without the authority of the word of God, and against faith, is not acknowledged of God: and wedlock also hath its chastity, so that he which before had vowed chastity, and marrieth a wife in the Lord, doth indeed fulfil the vow of chastity. Seeing therefore that the word of God is evident touching the honesty of wedlock, the examples of the Apostles and Bishops of the primitive

Church be evident, the weakness of man's nature is evident, dangers of single life be evident, and seeing that the offences, which unchaste priests do give, are evident; we do verily hope that it will come to pass, that they which have the government of the Church, will not go forward severely to maintain and defend this constitution touching the marriage of priests, but favourably to interpret it. For so it shall come to pass, that there may be both fewer and less offences in the Church, and that many good men's consciences may be relieved. Also we hope that it will come to pass, that all good bishops and princes will permit them, who, by a lawful divorce, are separated from their adulterous wives or husbands, to use that liberty of marrying again in the Lord, which the Son of God, our Lord Jesus Christ, hath granted to them; Matt. v. 31, 32. and xix. 9.

Hitherto also pertaineth Article 26. Of Monastical Vows.

There is no doubt but that godly, just, and lawful vows are to be kept and paid, and that wicked vows are to be disannulled. But it is not without cause made a matter of controversy, in what kind of vows monastical vows, touching virginity or single life, poverty, and obedience, are to be placed. For it is evident, that single life is not commanded by the word of God. Also it is evident, that although the estate of single persons be in public dangers quiet, and more fit and commodious for the execution of the public ministries of the Church, than is theirs which use it not; yet we must not think, that this kind of life is of itself, before the tribunal-seat of God, more excellent, and more holy, than marriage. For as "in Christ there is neither Jew nor Grecian, neither servant nor freeman," as Paul saith; Gal. iii. 28. so in Christ there is neither married, nor unmarried; Col. iii. 11. And as "in Christ Jesus circumcision availeth nothing, but the keeping of the commandments of God, and a new creature;" Gal. v. 6. and vi. 15. so also doth single life avail nothing, and wedlock availeth nothing, but to be renewed in Christ Jesus, and to obey the calling of Christ. In the Council held at Gangres,* there was this Canon: 'If any of those, who for the Lord's sake do keep virginity, be lifted up against those that be married, let him be accursed.' And another Canon saith: 'If any man, for continency, as it is thought, doth wear a cloak, as believing that hereby he hath righteousness, and doth

* Councils were held at Gangres, in Paphlagonia, on matters of faith and discipline, in the years 324 and 375.—EDITOR.

despise others, who with reverence do wear other common and usual kinds of garments, let him be accursed.' And Augustine, *De Bono Conjugali*, cap. 21. dareth not prefer the virginity of the Baptist before the wedlock of Abraham.

Therefore he that doth vow virginity or single life, doth either vow it as a singular worship of God; (and then, because the state of single life is not commanded by the word of God, this vow pertaineth to the commandments of men, whereof Christ saith, "In vain do they worship me, teaching for doctrines the precepts of men:" Matt. xv. 9.) or else he voweth it as a merit of remission of sins, and of life eternal; and then it is evidently a wicked vow, whereunto no man is bound. It is to no better purpose to vow poverty. For either thou art poor by condition or estate, and possessest no earthly substance; (and then this cross, which God hath laid upon thee, thou must bear it patiently; which moreover if thou do vow, thou dost nothing else than if in thy sickness thou shouldest vow that thou wouldest always be sick, or in thine infamy that thou wouldest always be infamous; which kind of vow is rather madness, than godliness:) or else thou dost possess substance, and vowest that, forsaking thy substance, thou wilt always lead a poor life, and get thy living by begging, and obtain, by the merit of this vow, eternal life; and then this vow is first of all repugnant to the love of thy neighbour, which requireth, that thou be not troublesome to any by thy begging, further than necessity compelleth; secondly, it is contrary to faith in Christ, because that He alone is the merit of eternal life. Therefore it is evident, that this kind of vow is unlawful and wicked. But so to forsake thy substance, as to give it to a common use, is not to follow after poverty, but to provide a more certain and bountiful living for thyself: the which what manner of worship it is before God, cannot be unknown. And as for obedience, it is either referred to God, and then it is not an arbitrary vow, but of due necessity; (of which obedience it is said, "Obedience is better than sacrifice:" 1 Sam. xv. 22.) or else it is referred to man, and then they are their own duties of obedience which they owe, the subject to the magistrate, children to their parents, servants to their masters, and scholars to their school-masters. These things doth God look for at men's hands, whether they be vowed, or not vowed: but yet with this condition, that we do always rather obey God than men. Acts v. 29. But to vow obedience unto man, without a special calling of God, that by the works of such obedience a

man may not only perform a singular worship unto God, but also purge his sins before God, it is altogether superfluous; (because that Christ saith, "They worship me in vain with the traditions of men:" Matt. xv. 9.) and also wicked, because the obedience of Christ alone, which He performed to God his Father, hath purged our sins, and reconciled us with God. By all these things it is manifest, that the kind of vowing single life, poverty, and obedience, doth not agree with that doctrine which is indeed Catholic; especially seeing that certain men are not afraid to make this kind of vowing equal with baptism.

IX.—FROM THE CONFESSION OF SUEVELAND.

Chapter 12. Of Monkeny.

And for the same cause,* that all our justification doth consist in faith in Jesus Christ, (whereupon we have liberty given to us in all external things,) we have permitted the bonds of monkeny to be relaxed among us. For we saw that this liberty of Christians was vehemently challenged in every place by St. Paul; whereby every Christian man (being of himself assured that all righteousness and salvation is to be sought for only in Christ Jesus our Lord, and also that he must at all times use all the things of this life, as to the profit of his neighbours, so to the glory of God) doth freely permit all which he hath to be arbitrated and moderated by the Holy Ghost, who is the giver of true adoption and liberty, and also to be appointed and bestowed both to the relief of his neighbours, and to the advancement of the glory of God. When we retain this liberty, we shew ourselves to be the servants of Christ: when we betray it to men, addicting ourselves to their inventions, we do, like renagades, forsake Christ, and fly to men. The which thing we do so much the more wickedly, because that Christ hath made us His own by no common purchase, in that He hath redeemed us by His blood from the deadly slavery of Satan. And this is the cause why St. Paul, writing to the Galatians, did so much detest that they should have addicted themselves to the ceremonies of the law, though commanded of God; notwithstanding, as we declared before, that might be far better excused, than to submit themselves to the yoke of those ceremonies, which men

* This former part of the 12th Chapter might more commodiously have been referred to the Seventeenth Section, where we intreated of true Christian liberty, if those things which follow had not hindered it.

have feigned of their own brain. For he did write, and that truly, that they, which admit the yoke of those ceremonies, “despise the grace of God, and count the death of Christ as a thing of nought :” Gal. ii. 21. and v. 4. and thereupon he saith, that “he is afraid, lest that he had bestowed his labour among them in vain :” Gal. iv. 11. and he exhorteth them, that they would “stand stedfast in that liberty, wherewith Christ hath made us free, and not to be entangled again with the yoke of bondage.” Gal. v. 1.

Now it is evident that monkery is nothing else than bondage of traditions devised by men, and indeed of such as Paul hath by name condemned in the places which we alledged. For undoubtedly they which profess monkery do addict themselves to those inventions of men for hope of merits. And hereupon it is that they make it so heinous an offence to forsake those inventions, and embrace the liberty of Christ. Therefore, seeing that as well our body as our spirit belong unto God, 1 Cor. vi. 20. (and that in a double respect, to wit, of our creation, and of our redemption;) it cannot be lawful for Christians to make themselves slaves to this monastical servitude; much less, indeed, than for profane servants to change their masters. Moreover it cannot be denied, but that, by such like bondage and vows to live after the commandment of men, a certain necessity (as it always useth to be) of transgressing the law of God is brought in. For the law of God doth require that a Christian man should, as much as lieth in him, employ his service to the benefit of the magistrate, his parents, his kindred; Matt. xv. 6. and of other and all those, whom the Lord hath made his neighbours, and brought to him to be assisted, in what place, time, or manner soever their necessity shall require. Then let him embrace that kind of living, whereby he may chiefly provide for the affairs of his neighbours. Neither let him choose a single life, unless it be given him, for the kingdom of heaven, (that is, to further godliness and the glory of God,) to renounce marriage, and to make himself an eunuch. For that edict which Paul did publish, standeth firm and steadfast, neither can any vows of men make it frustrate: “For the avoiding of whoredom let every man (he excepteth none) have his own wife, and every woman her own husband.” 1 Cor. vii. 2. For all men do not receive that word, of taking upon them a single life for the kingdom of heaven, as Christ himself doth witness; Matt. xix. 11. than whom no man did more certainly know, and more faithfully teach, either of what force man’s nature is, or what is acceptable to his Father. Now it is certain, that by these monastical vows,

they which do make them are so bound to a certain kind of men, that they think it not lawful to shew themselves obedient and dutiful any longer, either to the magistrate, or to their parents, or to any men, (only the chief governor of the monastery excepted,) nor to relieve them with their substance, and least of all to marry a wife, though they be very greatly burned; and therefore they do necessarily fall into all kinds of dishonesties of life.

Seeing therefore that it is evident, that these monastical vows do make a man, which is freed from the service of Christ, to be in danger, not so much of the bondage of men, as of Satan; and that they do bring in a certain necessity of transgressing the law of God, (according to the nature of all such traditions as are devised by men;) and that therefore they be manifestly contrary to the commandments of God; we do, not without cause, believe, that they are to be made frustrate: seeing that not only the written law, but also the law of nature, doth command to disannul a promise, if, being kept, it be a hindrance to good manners, much more to religion. Therefore we could not withstand any which would change a monastical life (which is undoubtedly a bondage to Satan) for a Christian life: as also we could not withstand others of the ecclesiastical order, who, marrying wives, have embraced a kind of life, whereof their neighbours might look for more profit and greater honesty of life, than of that kind wherein they lived before. To conclude, neither did we take upon us to drive them from the right of wedlock, who among us have persevered in the ministry of the word of God, whatsoever chastity they had vowed, for the causes before specified; seeing that St. Paul, the chief maintainer of true chastity, doth admit even a bishop to be a married man. For we have lawfully preferred this one law of God before all laws of men, "For the avoiding of whoredom, let every man have his own wife." 1 Cor. vii. 2. Which law truly for that it hath been rejected so long time, all kinds of lusts, even those which are not to be named, (be it spoken with reverence to your sacred majesty, O noble Cæsar,) have more than horribly overwhelmed the ecclesiastical order; so that at this day amongst men there be none more abominable than they which bear the name of priests.

THE NINETEENTH SECTION.

OF THE CIVIL MAGISTRATE.

I.—FROM THE LATTER CONFESSION OF HELVETIA.

Chapter 30. Of Magistracy.

THE magistracy, of what sort soever it be, is ordained of God himself, for the peace and quietness of mankind; and so, that he ought to have the chiefest place in the world. If he be an adversary to the Church, he may hinder and disturb it very much: but if he be a friend and so a member of the Church, he is a most useful and excellent member thereof, which may profit it very much, and finally may help and further it very excellently. His chiefest duty is, to procure and maintain peace and public tranquillity: which doubtless he shall never do more happily, than when he shall be truly seasoned with the fear of God and true religion; namely, when he shall, after the example of the most holy kings and princes of the people of the Lord, advance the preaching of the truth, and the pure and sincere faith, and shall root out lies, and all superstition, with all impiety and idolatry, and shall defend the church of God. For indeed we teach that the care of religion doth chiefly appertain to the holy magistrate. Let him therefore hold the word of God in his hands, and look that nothing be taught contrary thereunto. In like manner let him govern the people committed to him of God, with good laws, made according to the word of God.* Let him hold them in discipline, and in duty, and in obedience: let him exercise judgment by judging uprightly: let him not accept any man's person, or receive bribes: let him deliver widows, fatherless children, and those that be afflicted, from wrong: let him repress, yea, and cut off such as are unjust, whether in deceit or by violence. "For he hath not received the sword of God in vain." Rom. xiii. 4. Therefore let him draw forth this sword of

* That is, with such as do not forbid that which God doth command in the Moral Law, and by the voice of nature itself; nor command that which He forbiddeth. For otherwise, by the name of the word of God the Civil Law of the Jews might also be understood; to the which, notwithstanding, we are not bound in so much as it is civil, but only so far forth as it is grounded upon the general and perpetual rule of justice.

God against all malefactors, seditious persons, thieves or murderers, oppressors, blasphemers, perjured persons, and all those whom God hath commanded him to punish or even to execute. Let him suppress stubborn heretics (which are heretics indeed), who cease not to blaspheme the majesty of God, and to trouble the Church, yea, and finally to destroy it. But if so be it be necessary to preserve the safety of the people by war, let him do it in the name of God; provided he have first sought peace by all means possible, and can save his subjects no way but by war. And whileas the magistrate doth these things in faith, he serveth God with those works, as with such as be good, and shall receive a blessing from the Lord.

We condemn the Anabaptists, who, as they deny that a Christian man should bear the office of a magistrate, so also they deny that any man can justly be put to death by the magistrate, or that the magistrate may make war, or that oaths should be performed to the magistrate, and such like things. For as God will work the safety of his people by the magistrate, whom he hath given to be, as it were, a father of the world; so all subjects are commanded to acknowledge this benefit of God in the magistrate. Therefore let them honour and reverence the magistrate, as the minister of God; let them love him, favour him, and pray for him, as their father; and let them obey all his just and equal commandments. Finally, let them pay all customs and tributes, and all other duties of the like sort, faithfully and willingly. And if the common safety of the country and justice require it, and the magistrate do of necessity make war, let them even lay down their life, and spend their blood for the common safety and defence of the magistrate; and that in the name of God, willingly, valiantly, and cheerfully. For he that opposeth himself against the magistrate, doth procure the wrath of God against him. We condemn, therefore, all contemners of magistrates, rebels, enemies of the commonwealth, seditious villains, and, in a word, all such as do either openly or closely refuse to perform those duties which they owe.

The Conclusion. We beseech God, our most merciful Father in heaven, that He will bless the princes of the people, and us, and his whole people, through Jesus Christ, our only Lord and Saviour; to whom be praise and thanksgiving, both now and for ever! Amen.

II.—FROM THE FORMER CONFESSION OF HELVETIA.

Article 26. Of Magistracy.

Seeing that every magistrate is of God, his chief duty (except it please him to exercise a tyranny) consisteth in this; to defend and protect religion from all blasphemy, and, as the prophet teacheth out of the word of the Lord, to put it in practice, so much as in him lieth. Ezek. xlv. 9. In which part truly the first place is given to the pure and free preaching of the word of God, the instruction of the youth of citizens, and a right and diligent teaching in schools; to lawful discipline, a liberal provision for the ministers of the Church, and a provident care for the poor (unto which object tend all the faculties of the Church:) secondly, to judge the people according to just and divine laws,* to keep judgment and justice, to maintain the public peace, to cherish the commonwealth, and to punish offenders, according to the quality of the fault, in their estate, person, or life. Which things when he doth, he performeth a service due to God. We know that, though we be free, we ought with true faith holily to submit ourselves to the magistrate, both in our body, and in all our faculties, and with endeavour of mind also to perform faithfulness, and the oath which we made to him,† so far forth as his government is not evidently repugnant to Him, for whose sake we do reverence the magistrate.

III.—FROM THE CONFESSION OF BASLE.

Article 7. Of Magistracy.

Moreover, God hath assigned to the magistrate, who is His minister, the sword and chief external power, for the defence of the good, and for the revenging and punishment of the evil. Rom. xiii. 4; 1 Pet. ii. 14. Therefore every Christian magistrate (in the number whereof we also desire to be ‡) doth direct all his strength to this; that among those which are committed to his charge, the

* That is, agreeable to equity and righteousness, and, to conclude, to the law of nature, whereof God himself is the author.

† That is, the fealty whereby subjects are bound to their magistrates.

‡ These things are spoken in the person of the magistrates themselves, and not of the pastors of the church at Basle, insomuch as this Confession was published in the name of the magistrates themselves.

name of God may be sanctified, his kingdom may be enlarged, and men may live according to his will, with an earnest rooting out of all naughtiness. *And, in the margin* :—This duty also was enjoined to the Heathen magistrate : how much more to the Christian magistrate ought it to be commended, as to the true substitute of God !

Also, Article 11. Sections 1, 3, and 4.

We do clearly protest, that, together with all other doctrines which are directly contrary to the sound and pure doctrine of Jesus Christ, we do not only not receive, but, as abominations and blasphemies, reject and condemn those strange and erroneous doctrines, which the spirits of hurlyburly among other damnable opinions do bring forth, saying, &c. that magistrates cannot be Christians. *And, in the margin* :—The magistrate doth then shew himself to be a good magistrate, when he is a true Christian.

The Conclusion.—Last of all, we submit this our Confession to the judgment of the holy scripture of the Bible : and therefore we promise, that if out of the foresaid Scriptures we may be better instructed, we will at all times obey God and his holy word most thankfully.

IV.—FROM THE CONFESSION OF BOHEMIA.

Chapter 16. Of the Civil Power, or Civil Magistrate.

Furthermore, it is taught out of holy Scripture, that the civil magistrate is the ordinance of God, and appointed by God : who both taketh his original from God, and, by the effectual power of his presence and continual aid, is maintained to govern the people in those things which appertain to the life of this body here upon earth ; (whereby also he is distinguished from that spiritual government of the Church :) whereof is that worthy sentence of Paul, “There is no power but of God, and the power that is, is ordained of God.” Rom. xiii. 1. Then according to these points, all they that, being endued with this authority, do bear public offices, of what kind soever they be, being in the degree of magistrates, necessarily must know, acknowledge, and remember this, that they are God’s deputies, and in His stead ; and that God is the Sovereign Lord and King, even of them all, as well as of other men : to whom at length, in the last day,

they must give an account of the degree wherein they were placed, of their dominions, and of the whole administration of their government; whereof it is expressly written in the book of Wisdom, chap. vi. 1—11. and elsewhere.

And seeing they do govern instead of God upon earth, and are his deputies, it is meet that they frame themselves to the example of the superior Lord, by following and resembling Him, and by learning of Him mercy and justice. As touching these, therefore, such an instruction hath been delivered: that they who are in authority ought to do good unto others, according to that which Christ saith, "They that are mighty are called gracious or bounteous lords;" Luke xxii. 25. and that in regard of their duty they are especially bound hereunto, and that this is their peculiar charge, that they cherish among the people, without respect of persons, justice, peace, and all good things that appertain unto the time; that they protect and defend their peaceable subjects, their rights, their goods, their life and their bodies, against those that wrong and oppress them, or do any ways indamage or hurt them; also that against the unjust violence of the Turks, together with others that do the like, they do succour and defend them; and so serve the Lord God herein, that they bear not the sword in vain, but valiantly, courageously, and faithfully use the same to execute the will and works of God therewith. Hereof in the holy Scripture such are called gods: Psal. lxxxii. 6; John x. 34. and of St. Paul, "the ministers of God." Rom. xiii. 6. "The magistrate," saith he, "is the minister of God for thy good;" Rom. xiii. 4. "who is sent," as Peter saith, "to take vengeance on those that do evil, and to give honour unto those that do good." 1 Pet. ii. 14.

But forasmuch as the magistrate is not only the power of God, in that sort as the Scripture doth ascribe that title even to an Heathen magistrate; (as Christ said unto Pilate, "Thou couldest have no power over me, unless it were given thee from above:" John xix. 11.) but the Christian magistrate ought also to be a partaker, and, as it were, and chiefly, a minister of the power of the Lamb, Jesus Christ; Rev. i. 5; and xix. 10. (whom God hath in our nature made Lord and King of kings, 1 Tim. vi. 15. that kings of the earth, who in times past had been Heathen, might come under the power of the Lamb, and give their glory unto the Church, and become nurses thereof; Isa. xlix. 23. which then began to be fulfilled, when they received the Christian religion, and made them nests under the tree of mustard-seed, which is faith: Matt. xiii. 31,

32; Luke xiii. 19.) therefore for this cause the Christian magistrate is peculiarly taught to be such an one, that he should well use this glory and portion of his authority, which he hath common with the Lamb; and that he betray it not to Satan and antichrist, unless he will be transformed into that beast, or that hideous monster which carrieth the whore; and that he be not ashamed of the name of Jesus Christ our Lord; and that, by this authority of his, he set forth the truth of the holy Gospel, make way for the truth where-soever, be a defender of the ministers and people of Christ, suffer not (so far as in him lieth) idolatry, or the tyranny of antichrist, much less follow the same, although he be driven to sustain some harm therefore; and so lay down his crown before the Lamb, and serve him together with the spiritual kings and priests of the holy Church, that is, with all the faithful, and Christians that are called to eternal life. Whereunto also the second Psalm doth exhort magistrates, which it is profitable often to remember, where it is thus read: "And now, ye kings, understand; and be ye learned, that judge the earth: serve the Lord with fear, and rejoice unto Him with trembling." Psal. ii. 10, 11. Hereupon it followeth, and is concluded by force of argument, that whosoever doth use, in such sort as hath been said, this ordinary power of God and of the Lamb, with patience in their adversities, as well on the right as on the left hand, they shall receive, for this their work and labour, a large and infinite reward and blessing of God upon earth, and also in the life to come, through faith in Christ: and contrariwise that upon the wicked, cruel, and bloodthirsty, that repent not, shall come the pains of fearful vengeance in this life, and, after this life, everlasting torment. Psalm lxxxii. 8; Wisd. iv. 6.

Moreover the people also are taught concerning their duty, and by the word of God are effectually thereto enforced; that all and every of them, in all things (so that they be not contrary unto God), perform their obedience to the superior power: first to the king's majesty; then to all magistrates, and such as are in authority, in what charge soever they be placed, whether they be of themselves good men or evil; so also to all their ministers, and such as are sent with commission from them; to reverence and honour them, and to yield unto them all things whatsoever by right are due unto them, and to perform and pay unto them honour, tribute, custom, and such like, whereunto they are bound. But in things pertaining to men's souls, to faith and eternal salvation, of those the people are

taught, that they ought to obey no man more than God,* but God only and His holy word above all things and especially; according to that which the Lord commandeth, "Give unto Cæsar the things which are Cæsar's, and unto God the things which are God's." Matt. xxii. 21. But if some should attempt to remove any from this Christian and true opinion, they ought to follow the example of the apostles, who, with a bold courage, nothing at all daunted, answered the magistrates and council of Jerusalem in this manner, "We ought rather to obey God than men." Acts v. 29. Whereof also is to be seen the judgment of the old fathers, and of the canon law, where they thus write; and these are the words of St. Jerome:— 'If the lord (or magistrate) command those things that are not contrary to the holy Scriptures, let the servant be subject to the lord; but if he command any thing contrary, let him rather obey the Lord of his spirit, than of his body.' And a little after, 'If it be good which the emperor commandeth, do the will of him that commandeth; if it be evil, answer, We ought rather to obey God than men.' *Causa 11. Quest. 3. Cap. Si Dominus.*

The Conclusion.

And thus hitherto have been described and shewed unto your majesty, in this writing, the reasons and causes of our faith and doctrine and Christian religion; such doctrine as the ministers of our Churches, all and singular, every one according to the gift of God granted unto him, do with one consent of judgment hold, use, and preach: and they do constantly maintain and fight for the same, not with the power of this world, but by holy Scriptures, against those that do impugn it, or by teaching do spread abroad contrary errors thereunto. Neither yet, without that modesty that becometh the profession of Christians, do they stubbornly rather than rigorously persist in this doctrine, or have at any time heretofore persisted: but if any thing be found herein not rightly received by them, and that by certain grounds out of the word of God (which ought to be the rule of judgment unto all men) be peaceably, and with a meek spirit (as it ought to be done) shewed unto them; they are ready and forward, and thereunto, as always heretofore, so now, they offer themselves, that, after due consideration and true knowledge of the truth

* This is so far to be extended, as that we must understand that we ought not to obey any in those things which pertain to the conscience and to salvation, but God alone; seeing that the Apostle doth not except so much as the angels themselves. Gal. i. 8, 9.

had, they will most gladly and thankfully receive that doctrine which shall have better foundations, and willingly reform whatsoever shall have need to be amended. Wherefore, most excellent king, most gracious lord, may it please your majesty to examine this our Confession, and, after diligent and due consideration had, to weigh and consider whether any man worthily and for just cause may reject and condemn this doctrine, as not agreeable to the holy Scripture, nor Christian. Verily we are of opinion, that if any man presume to despise or condemn this doctrine, he must of necessity also condemn the holy Scriptures from whence it was taken, and the ancient and true Christian doctors with whom it agreeth, and also the holy Church itself, which from the beginning, and that constantly, so hath taught, and doth teach. And hereby your majesty may graciously perceive and determine, whether the complaints and accusations of our adversaries, and such as favour not us and our teachers, be just or no. Wherefore most humbly we pray, that your sacred majesty will give no place or credit to our adversaries in those matters, which divers ways without any ground they charge us withal, whenas without all humanity they accuse us, our ministers and preachers, as if we had another religion, and taught another doctrine, than that which at this present we offer unto your majesty; or that we presume stubbornly to take in hand, or do attempt any other thing against God and your majesty, and contrary to the institutions of this commonwealth, and to the public law of the kingdom of Bohemia. And your majesty may well call to your remembrance that we have every way, and at all times, behaved ourselves obediently and peaceably; and that in all things which may turn or belong to the preservation of your majesty's person, and to the public good, and the commodity of the whole realm,—in all such things, I say, we have endeavoured not to be behind others, and hereafter also we offer ourselves most ready to perform the same, according to our allegiance and duty. Neither do we think it only a point of virtue, and to appertain unto honesty alone and the good estate of the commonwealth, to yield ourselves subject and faithful to your majesty, for peace, concord, and the rewards of this life; but much rather we acknowledge that it pleaseth God, and that so is His will, that every one for conscience' sake should be obedient to the magistrate, and should reverence, love, honour, and highly esteem him: even as our teachers also do deal both with us, and with the people, to perform this, and oftentimes by teaching out of the word do enforce it upon us both.

Thus we commend ourselves unto the fatherly and liberal care, tutelage, and protection of your majesty, as of our most gracious lord; and do most humbly beseech your majesty, that unto these things, which on the behalf of Christian religion we have tendered unto your majesty, we may receive a courteous answer, and such as God may be pleased withal. The almighty and everlasting God graciously preserve your majesty in continual health, to the use, benefit, and increase of his holy Christian church!
AMEN.

“Mercy and truth preserve the king; for his throne is established with mercy.” Prov. xx. 28.

V.—FROM THE CONFESSION OF FRANCE.

Art. 39. We believe that God would have the world to be governed by laws, and by civil government, that there may be certain bridles, whereby the immoderate desires of the world may be restrained: and that therefore He appointed kingdoms, commonwealths, and other kinds of principalities, whether they come by inheritance, or otherwise; and not that alone, but also whatsoever pertaineth to the state of righteousness, as they call it, whereof He desireth to be acknowledged the author. Therefore He hath also delivered the sword into the hands of magistrates; to wit, that offences may be repressed, not only these which are committed against the second table, but also against the first. Therefore, because of the Author of this order, we must not only suffer them to rule, whom He hath set over us, but also give unto them all honour and reverence, as unto His ambassadors and ministers, assigned of Him to execute a lawful and holy function.

Also, Art. 40. Therefore we affirm that we must obey the laws and statutes, that we must pay tribute, and patiently endure the other burdens; to conclude, that we must willingly suffer the yoke of subjection, although the magistrates be infidels, so that the sovereign government of God do remain entire, and nothing diminished. Therefore we detest all those, which do reject all kind of dominion, and bring in a community and confusion of goods, and who, to conclude, do go about to overthrow all order of law.

VI.—FROM THE CONFESSION OF SCOTLAND.

Article 24. Of the Civil Magistrate.

We confess and acknowledge empires, kingdoms, dominions, and cities, to be distincted or ordained by God ; the powers and authority in the same, be it of emperors in their empires, of kings in their realms, dukes and princes in their dominions, and of other magistrates in their cities, to be God's holy ordinance, ordained for manifestation of His own glory, and for the singular profit and commodity of mankind : so that whosoever goeth about to take away, or to confound, the whole state of civil policies, now long established, we affirm the same men not only to be enemies to mankind, but also wickedly to fight against God's expressed will. Rom. xiii. 2. We farther confess and acknowledge, that such persons as are placed in authority, are to be beloved, honoured, feared, and holden in most reverend estimation : because they are the lieutenants of God, in whose seats God himself doth sit and judge ; yea, even the judges and princes themselves, to whom by God is given the sword, to the praise and defence of good men, and to revenge and punish all malefactors. 1 Pet. ii. 14. Moreover, to kings, princes, rulers, and magistrates, we affirm that chiefly and most principally the conservation and purgation of the religion appertaineth ; so that not only they are appointed for civil policy, but also for maintenance of the true religion, and for suppressing of idolatry and superstition whatsoever : as in David, Jehoshaphat, Hezekiah, Joshua, and others highly commended for their zeal in that case, may be espied. And therefore we confess and avow, that such as resist the supreme power doing that thing which appertaineth to his charge, do resist God's ordinance, and therefore cannot be guiltless. And farther we affirm, that whosoever deny unto them their aid, counsel, and comfort, whilst the princes and rulers vigilantly travail in execution of their office, the same men deny their help, support, and counsel to God, who, by the presence of his lieutenant, doth crave it of them.

VII.—FROM THE CONFESSION OF BELGIA.

Art. 36. We believe that the most gracious and mighty God did appoint kings, princes, and magistrates, because of the corruption and depravation of mankind ; and that it is His will that this world should be governed by laws, and by a certain civil government, for

punishing the faults of men, and that all things may be done in good order among men. Therefore He hath armed the magistrates with the sword, that they may punish the wicked, and defend the good. Moreover it is their duty, not only to be careful to preserve the civil government, but also to endeavour that the ministry may be preserved, that all idolatry and counterfeit worship of God may be clean abolished, that the kingdom of Antichrist may be overthrown, and that the kingdom of Christ may be enlarged. To conclude, it is their duty to bring to pass, that the holy word of the Gospel may be preached everywhere, that all men may serve and worship God purely and freely, according to the prescript rule of His word.

Moreover all men, of what dignity, condition, or state soever they be, ought to be subject to their lawful magistrates, and pay unto them subsidies and tributes, and obey them in all things which are not repugnant to the word of God. Also, they must pour out their prayers for them, that God would vouchsafe to direct them in all their actions, and that we may lead a peaceable and quiet life under them with all godliness and honesty. Wherefore we condemn the Anabaptists, and all those troublesome spirits, which do reject higher powers and magistrates, overthrow all laws and judgments, make all goods common, and, to conclude, do abolish and confound all those orders and degrees, which God hath appointed among men for honesty's sake.

VIII.—FROM THE CONFESSION OF AUGSBURG.

Art. 16. Concerning civil affairs, they teach, that such civil ordinances as be lawful, are the good works and ordinances of God: as Paul witnesseth, "The powers which be are ordained of God." Rom. xiii. 1. They teach, therefore, that it is lawful for Christians to bear offices, to sit in judgment, and to determine matters by the laws of the prince or commonwealth; to appoint punishments according to law, to make lawful wars, to go to war, to deal in bargains and contracts, to hold property, to take an oath at the requisition of the magistrates, to contract lawful marriages, and to follow such crafts and sciences as are approved by law.

They condemn the Anabaptists, which forbid Christians these civil offices. They likewise condemn them which have placed perfection under the Gospel, in the renouncing of civil offices: whereas it is spiritual; that is, it consisteth in the motions of the heart, in the fear, faith, love, and obedience of God. For the Gospel speaketh of

a certain eternal * righteousness of the heart ; yet doth it not take away civil or domestical government, but requireth, most of all, to have them preserved in this bodily life as the ordinances of God, and that we should exercise love and charity in such ordinances. Wherefore Christians must of necessity obey the magistrate's laws that now are, save only where they command and set forth any sin : for in such case they must obey God rather than men. Acts v. 29.

These things are thus found in another Edition :—

Art. 16. Concerning civil things, they teach that such civil ordinances as are lawful are the good works of God ; that Christians may lawfully bear office, sit in judgments, determine matters by the prince's or country's laws, lawfully appoint punishments, lawfully make war, act as soldiers, make bargains and contracts, hold property, take an oath when the magistrates require it, marry a wife, or be given in marriage. They condemn the Anabaptists, which forbid Christians to meddle with civil offices ; as also those that place the perfection of the Gospel, not in the fear of God, and faith, but in forsaking civil offices. For the Gospel teacheth an everlasting righteousness of the heart. In the mean time, it doth not disallow order and government of commonwealths or families, but requireth especially the preservation and maintainance thereof, as of God's own ordinance, and that in such ordinances we should exercise love and charity. Christians, therefore, must in any wise obey their magistrates and laws, save only then, when they command any sin : for then they must rather obey God than men. Acts v. 29.

Art. 17. We condemn the Anabaptists, which do spread Jewish opinions afresh : they imagine that the godly, before the resurrection, shall possess the kingdoms of the world, and the wicked and ungodly in all places be destroyed and brought under. For we are sure that, seeing the godly must obey the magistrates that be over them, they must not wring their rule and authority out of their hands, nor overthrow governments by sedition ; forasmuch as Paul willeth every soul to be subject to the magistrates. Rom. xiii. 1. We know also that the church in this life is subject to the cross, and that it shall not be glorified till after this life ; as St. Paul saith, " We must be made like to the image of the Son of God." 1 Cor. xv. 49. And therefore we do utterly condemn and detest the folly and devilish madness of the Anabaptists.

* The sense would seem to require *internal* : but *eterna* is the word appearing in all the editions of the *Confessio Augustana*. — EDITOR.

The Conclusion.

These are the principal Articles that seem to have any doubt or controversy in them. For though we might have spoken of many more abuses, yet, to avoid tediousness, we have only set down the chiefest; by which it is easy to judge of the rest. There have been great complaints of Indulgences and Pilgrimages, and of the abuse of Excommunication. Parishes have been divers ways molested by catchpoles: there have been many brawls and bickerings between parish-priests and monks, who had greater right to the parish; and about commissions, burials, extraordinary sermons, and other innumerable things. Such like matters we have omitted, that such as are the principal in this cause, being shortly set down, might the better be understood. Neither have we here spoken or written any thing to any man's reproach. Only we have rehearsed such things as seemed necessary to be spoken, to the end that it might be seen that nothing is received among us, in doctrine or ceremonies, contrary to the Scripture or the Catholic Church. For it is evident, that we have most diligently taken heed that no new or wicked opinions should creep into the Church. These articles, above written, we thought good to exhibit, according to the Emperor his Highness' edict: wherein our Confession might be extant, and the sum of that doctrine which our teachers do deliver among us, might be seen and known. If any thing be wanting in this Confession, we are ready, if God permit, to yield a more full information thereof according to the Scriptures.

Another Edition hath it thus :—

We have set down the sum of the doctrine of the Gospel that is needful for the Churches. And we are out of doubt that this our judgment in these points is indeed the doctrine set forth in the writings of the Prophets and Apostles, and the agreement of the universal Church of Christ; whereto also the best-learned writers of the Church do give testimony in many places. And we offer ourselves to make a more large and ample explication of these things when need shall require. Now we beseech God, the Father of our Lord Jesus Christ, that He will vouchsafe to rule, preserve, purge, and increase his Church, which He hath purchased and redeemed by the blood of his Son. Amen.*

* The names of the subscribing parties, given in the Latin and both the English editions of the Harmony, are here omitted, as forming no part of the Confession, and rather injuring the uniformity of the Work.—EDITOR.

IX.—FROM THE CONFESSION OF SAXONY.

Article 23. Of the Civil Magistrate.

By the benefit of God, this portion of doctrine also concerning the authority of the magistrate that beareth the sword, and concerning the authority of laws and judgments, and of the whole civil state, is godlily set forth : and by great travail, and in many writings, the manifold and great furies of the Anabaptists and other fanatical men are refuted. We teach, therefore, that in the whole doctrine of God delivered by the Apostles and Prophets, the order and degrees of the civil state are avouched ; and that magistrates, laws, judgments, and the lawful society of mankind, are not by chance sprung up among men : and that, although there be many horrible confusions, which grow from the devil, and the madness of men, yet that the lawful government and society of men is ordained of God ; and that whatsoever order is yet left by the exceeding goodness of God, it is preserved for the Church's sake, as it is said, " Except the Lord keep the city, in vain he watcheth that keepeth it : " Psa. cxxvii. 1. and Rom. xiii. 1—7. Therefore in themselves they are things good, to bear the authority of a magistrate, to be a judge, to be a minister of judgments, to use judgments lawfully, to make lawful wars, and to be a soldier in lawful wars, &c. And a Christian man may use these things, as he useth meat, drink, medicines, buying and selling. Neither doth he sin that is a magistrate, and dischargeth his vocation, that exerciseth judgments, that goeth to war, that punisheth lawfully those that are condemned, &c. And subjects owe unto the civil magistrate obedience, as Paul saith : not only because of wrath, that is, for fear of corporal punishment, wherewith the rebellious are rewarded by the magistrate ; but also for conscience' sake, that is, as rebellion is a sin that offendeth God, and withdraweth the conscience from God. Rom. xiii. 5.

This heavenly doctrine we propound unto the churches, which establisheth lawful authority, and the whole civil state ; and we shew the difference of the Gospel and the civil government. God would have all men to be ruled and kept in order by civil government, even those that are not regenerate ; and in this government, the wisdom, justice, and goodness of God toward mankind are most clearly to be seen. His wisdom is declared by order ; which consists in the discerning of virtues and vices, and in the associating of mankind under lawful governments, and by contracts arranged in marvellous wisdom. Then the justice of God appeareth in civil government, in that He

will have open sins to be punished by the magistrates. And when they that are in authority do not inflict punishment on offenders, God himself miraculously draweth them unto punishment, and proportionably layeth upon grievous sins grievous punishments in this life: as it is said, "Whosoever taketh the sword, shall perish with the sword:" Matt. xxvi. 52. and, "Whoremongers and adulterers God will judge." Heb. xiii. 4. In these punishments God will have the differences of virtues and vices to be seen, and will have us learn that God is wise, just, true, and chaste. The goodness of God also toward mankind is seen, in that He preserveth the society of men after this manner. And for that cause doth he maintain it, that from thence his Church may be gathered; and He will have commonwealths to be places of entertainment for his Church. And the civil government is one thing, which keepeth in order all men, even those that are not regenerate: and forgiveness of sins, and righteousness in the heart, which is the beginning of life and of eternal salvation, which by the voice of the Gospel is wrought in the hearts of them that believe, is another thing. Both these benefits God hath bestowed upon mankind; and will have us to understand the difference of civil justice and of light in our hearts. Neither doth the Gospel condemn or overthrow commonwealths or families. And although it belongeth not to those that teach in the Church, to give particular laws of politic government, yet the word of God doth generally teach this of the power of the magistrate.

First. God would that the magistrate without all doubt should sound forth the voice of the moral law among men touching discipline, according to the Ten Commandments, or the law natural; that is, he would first, by the voice of the magistrate, have sovereign and immutable laws to be propounded, forbidding the worship of idols, blasphemies, perjuries, unjust murders, wandering lusts, breach of wedlock, thefts and frauds in bargains, in contracts, and in judgments.

The second duty. Let the magistrate be an observer of these divine and immutable laws, which are witnesses of God, and chief rules of manners, by punishing all those that transgress the same. For the voice of the law, without punishment and execution, is little available to bridle and restrain men. Therefore it is said by St. Paul, "The magistrate is a terror to him that doth evil, and giveth honour to them that do well." Rom. xiii. 3. And well hath it been said of old, 'The magistrate is the keeper of the law;' that is, of the First and Second Table, as concerning discipline and good order.

The third duty of the civil magistrate is to add unto the law natural some other laws, defiuing the circumstances of the natural law; and to keep and maintain the same, by punishing the transgressors: but at no hand to suffer or defend laws contrary to the law of God or nature; as it is written, "Woe be to them that make wicked laws." Isa. x. 1. For kingdoms are the ordinance of God, wherein the wisdom and justice of God (that is, just laws) ought to rule: even as a wise king, and one that feared God, Jehoshaphat, said, "Ye exercise not the judgment of men, but of God, who is with you in judgment. Let the fear of God be with you, and do all things diligently." 2 Chron. xix. 6, 7. For although many in kingdoms do despise the glory of God, yet, notwithstanding, this ought to be their especial care, to hear and embrace the true doctrine of the Son of God, and to cherish the churches: as the Psalmist speaketh, "And now, ye kings, understand; and be learned, ye that judge the earth:" Psa. ii. 10. and, "Ye princes, open your gates;" Psa. xxiv. 7; 9. that is, open your kingdoms to the Gospel, and give entertainment to the Son of God. And Isaiah, "And kings and queens shall be thy nurses;" Isa. xlix. 23. that is, let commonwealths be nurses of the Church, let them give entertainment to the Church, and to godly studies; let kings and princes themselves be members of the Church, and rightly understand the doctrine thereof, and give no help unto those that establish false doctrine, and exercise unjust cruelty; and let them remember this saying, "I will honour them that honour me." 1 Sam. ii. 30. And Daniel exhorteth the king of Babylon to acknowledge the wrath of God, and to shew mercy to the banished Church, when he saith, "Redeem thy sins with righteousness, and with mercy towards the poor, and there shall be a healing of thy transgressions." Dan. iv. 27. And since they are among the principal members of the Church, let them provide that judgment be rightly exercised in the Church; as Constantine, Theodosius, Arcadius, Martian, Charles the Great, and many godly kings, have provided that judgment in the Church should be sincerely executed. But of the difference of both states (namely, of the ministry of the Gospel, and the civil magistracy) there are many writings in our Church, which declare that we teach no fanatical nor seditious opinions, but do shew the necessary doctrine delivered in the Gospel touching both degrees, profitable to godliness and to the common peace.

Thanks to God.

This is the sum of that doctrine, which, by the blessing of God, with one consent we teach in our Churches; which to be the sincere meaning of the doctrine delivered from God in the writings of the Prophets and Apostles, and in the Creeds,* we nothing doubt: and it may be understood out of the ancient and purer writers, to be agreeable to the ancient and purer Churches. Now the matter itself declareth, that we have not sought to dispute about new-fangled, curious, and subtle questions, neither do strive about authority or riches; but only do unfold and bring to light, from the great darkness of traditions and opinions, that doctrine which is necessary to the true invocation of God, to true worship, to the true knowledge of the Son of God, and to the salvation of souls, and do in most simple and plain manner propound the same unto the Churches. For all wise men must needs confess that there were great obscurities and many errors in the doctrine of the monks, and manifold snares of conscience in the Pope's traditions: and whether doctrine of the two is true, plain, evident, profitable for consciences and for manners, comparison doth declare. For we avoid not the judgments of the godly; yea rather, we desire that the whole true Church of God, that is, all the faithful and learned, wheresoever they are, may understand what we say; who, we doubt not, will be witnesses that this doctrine is the consent of the true Catholic Church of God. Also we offer ourselves at any time to a more full declaration in every point; and we think that this rehearsal of our doctrine now made is agreeable to the Confession exhibited at Augsburg, in the year 1530.

Forasmuch, therefore, as the doctrine which we here recite, is true, and necessary for the Church, we entreat that our Churches may not be condemned, as if they either embraced errors, or foolishly or seditiously stirred up strife without any weighty cause. The truth and greatness of the matters may deliver us from this unjust accusation. Next, after a godly manner, we admonish the Council itself. They see that old abuses, and many great errors, are as yet sticking in the Church: because, in all ages, even from the beginning of mankind, the devil continueth scattering his seed of error; and, since that time, through the ignorance of men, or by superstition, they are either confirmed, or do shoot forth again. And now for that the vanity of many superstitions is known, the times require a reforma-

* See Notes on the Latter Confession of Helvetia; p. 151, and p. 216.—
EDITOR.

tion ; and unless the governors provide that the truth may be brought to light, great division in opinions is like to follow : especially because in this last age of the world great confusion is to be feared. Therefore let the Council see to it, that they condemn not a manifest truth. And if in a godly sort they will deliberate how they may provide for the Churches, and if a more ample declaration be demanded of us ; men learned, of understanding, loving the truth, and fearing God, must be chosen, to consult together of these so weighty matters. Neither let them only strive with us in number of voices ; seeing it is manifest, by many prejudices, of what opinion the Bishop of Rome, and others are, that are addicted unto him : who now by the space of many years have not only set forth against us edicts written with blood, but also have slain many of our side. And there be many that neither understand nor look after any truth of doctrine, but, being already corrupted with profane persuasions, do think this to be an especial part of politic men, to defend the present state, and to maintain their own authority. And for this purpose they seek fit ministers, by sophistical juggling to jest away the truth. Wherefore now we testify that we will not reject the truth, although it be condemned by the judgments of such men. And we openly profess that we consent not to the Council of Trent, which heretofore hath sent abroad decrees, partly false, partly captious and sophistical : but do earnestly request, both that we may be heard in the same matter, and that the errors before confirmed by the decrees of the Tridentine Council may be reformed. And we reverently beseech the most worthy emperor Charles Augustus, that he give not leave to the adversaries to oppress the truth by their presumption, and to strengthen the cruelty which is exercised against innocents, and to stir up greater dissention by their unjust decrees. And now we commend the Church and ourselves to the Son of God, our Lord Jesus Christ, who, we know, by the voice of the Gospel, gathereth together to himself an everlasting Church : and we pray Him that He would govern us, and not suffer the light of his Gospel to be extinguished, nor the assemblies of them that rightly call upon Him to be dispersed.

Appendix.

And we request all that teach in the Churches near adjoining, or elsewhere, who receive the Confession exhibited at Augsburg in the year 1530 ; that, when they read these things, if in any point they find any want, they would lovingly admonish us thereof : for that it

was not our purpose to bring in any other kind of doctrine, but plainly to recite the sum of the Confession of Augsburg, and the common consent of these Churches. And we desire that we may be favourably, and not quarrellously, judged of. We purpose not to stir up new contentions: but especially we pray to the Son of God, our Lord Jesus Christ, who was crucified for us, and rose again, who prayed in his agony that we might be one in God, that He would make us also in many Churches one in himself. We, whose names are subscribed hereunto, who do now teach in the Churches and Universities under mentioned, do protest that in this writing, which we desire to have rightly, and not quarrellously, understood, we have recited the common doctrine published in the Churches and Universities wherein we teach the Gospel; and we are persuaded that this is the true, sincere, and incorrupt doctrine of our Lord Jesus Christ, agreeing with the Apostles and Prophets, and with the Creeds, and that it is necessary for the Churches. And we pray our Lord Jesus Christ, who was crucified for us, and rose again, that He would mercifully govern and defend these Churches. And we offer ourselves to further declaration in every Article.*

X.—FROM THE CONFESSION OF WIRTEMBERG.

The Conclusion; which is placed in the latter end of the 35th Chapter.

We have rehearsed those things, which seem fit both to be approved, and also to be refuted, or amended, in the Ecclesiastical doctrine, and in the whole administration of the Church. And if any thing be spoken either more briefly, or more obscurely, than so great a matter would require, our preachers do promise that they will expound them more largely, and more clearly. That which remaineth, we beseech all the godly, through Jesus Christ the Son of God, our only Saviour, that (which thing we hope they will do of their own accord) every one, according to his office and calling, would take upon himself a true and earnest endeavour to reform the Church. It cannot be denied, but that hitherto, for these many years, not only the discipline of the Church hath decayed, and the manners thereof have been corrupted with great and horrible vices, and very much degenerated from the honesty of our forefathers; but also that the doctrine of the Church hath been depraved in bearing with corruptions: which, if hereafter they be either dissembled or

* The subscription, given at length in the Latin Harmony, and briefly in former editions of the English, is here omitted.—EDITOR.

confirmed, every man that is but meanly wise may consider how great evils are like to follow in the Church of God. Those execrations and curses are well known, whereunto the law of God doth devote the transgressors of His word. And Josiah, king of Judah, was endued with an heroic mind, when he repaired the Church : and although the wrath of God was, by his godly repentance and obedience, mitigated, (after that the book of the law was found, and thoroughly examined,) that those punishments, which the Church of God at that time had deserved, through their neglect of His word, and their impiety, might be deferred till another time ; yet notwithstanding, such was the severity of God against the contemners of His word, and the impenitent, that the king, although he was very godly, could not altogether take it away from them, and appease it. 2 Chron. xxxiv. 25—28. Now we think that in these times the wrath of God is no less, yea, much more grievously kindled and set on fire against the assembly of his Church, (by reason of so many heinous wickednesses and offences, which even in that people which glorieth in the name of God, are more evident than that they can be denied, and more notorious than that they may be excused,) than in times past, when as yet the Son of God was not made known to the world by his Gospel. And the judgment of God shall be so much the more severe, by how much his benefits are the greater, which He seemeth to have bestowed, both in the former, and also at these present times, upon unthankful men.

But both many other things have need of correction in the Church, and in the ministry thereof ; and especially the doctrine of repentance and of justification, and the use of the Sacraments, and the single life of the ministers of the Church, do require a godly amendment. If these things, by the mercy of God, and by the diligence and care of all good men, shall be restored, according to the writings of the Prophets and the Apostles, and according to the true Catholic consent of the ancient and purer Church ; we shall not only give unto God, the Father of our Lord Jesus Christ, a most acceptable worship, but also the whole Christian world shall be stirred up to declare their thankfulness and obedience in all dutiful manner that they may. We truly do not know of any error in our preachers, either in doctrine or in the rest of the administration of the Church : yet we do not doubt, but that they are endued with so great modesty and godliness, that, if they be admonished by the testimony of the heavenly doctrine, and by the true consent of the Catholic Church, they will in no case be wanting to the edifying of the

Church. And, as much as lieth in us, and in our government, we will do our endeavour, that, the mercy of God helping us, none of those duties may be omitted of us, whereby we hope that the true quietness of the Church, and salvation in Jesus Christ, the Son of God, may be preserved.

XI.—FROM THE CONFESSION OF SUEVELAND.

Chapter 23. Of Secular Magistrates.

In former places we have declared, that our preachers do place that obedience which is given unto magistrates, among good works of the first degree; and that they teach, that every man ought so much the more diligently to apply himself to the public laws, by how much he is a more sincere Christian, and richer in faith. In the next place they teach, that to execute the office of a magistrate, it is the most sacred function which can happen unto man from God. Whereupon also it is come to pass, that they which are endued with public authority, are in the Scriptures called *gods*. Psalm lxxxii. 6. For whenas they do justly and orderly behave themselves in their function, it goeth well with the people both in doctrine and in life: because that God doth use so to moderate our affairs, that, for the greater part, both the safety and the destruction of subjects doth depend upon them which are governors. Wherefore none do more worthily execute magistracy, than they which of all others are the most Christian and the most holy: whence beyond all doubt it happened formerly that bishops and other ecclesiastical men were promoted by most godly emperors and kings to an external government in civil affairs. Wherein, though they were religious and wise, yet in this one point they offended, because they were not able to discharge both those functions sufficiently; and it was necessary, that either they should be wanting to the Churches in ruling them by the word, or to the commonwealth in governing it by authority.

The Conclusion.

These be the chief points, most mighty and religious Emperor, wherein our preachers have somewhat swerved from the common doctrine of preachers; being forced thereto by the only authority of the Scriptures, which is worthily to be preferred before all other traditions. These things (being so declared as the shortness of time would give us leave) we thought it good to offer to your sacred majesty; and that to this end, that we might both give account of our faith to thee, whom next unto God we do chiefly honour and

reverence, and might also shew how necessary it is, speedily and earnestly to consult of a way and mean, whereby a thing of so great importance may be known, weighed, and discussed, as the honour which we do chiefly owe to God (in whose chief matter it behoveth us to be conversant with fear and trembling) doth require. Furthermore, it is a thing worthy of your sacred majesty, which is so much commended for the name of religion and clemency. To conclude, the very mean to attain to that certain and sound peace, which your sacred majesty goeth about, doth require it: which peace, seeing that we do vary about faith and religion, can no other ways be obtained, than when, before all other things, men's minds be plainly instructed concerning the truth.

But, peradventure, it might seem needless, that we in these matters should use so many words, seeing that the most famous princes, the Elector of Saxony and others, have very largely and soundly declared unto your sacred majesty those things which at this day are in controversy in our holy religion. But because that your sacred majesty hath desired that all they, who have any interest in this business, should declare unto you their judgment concerning religion; we also thought it our duty to confess those things unto your sacred majesty, which are taught among us. Howbeit, this matter is so large, and comprehendeth so many things, that even those things which we have declared on both sides, are as yet fewer, and more briefly declared, than that we may hope presently to have some certainty determined in these controversies, and that such as may be approved, not of all, but at least of a good part of Christian people: so few is the number of those that do subscribe to the truth. Therefore, seeing that this matter is so weighty, and so diverse and manifold, and cannot fruitfully be decided, except it be well known and sifted of many; we beseech your sacred majesty, and most humbly request you by God and our Saviour, (whose glory without doubt you do chiefly seek,) that you would procure, as speedily as may be, that a general, free, and truly Christian council may be summoned, which hitherto hath seemed so necessary a thing, both to your sacred majesty, and also to other princes of the sacred empire, for the setting of ecclesiastical affairs at a stay, that almost in all assemblies throughout the empire, which have been gathered together since the beginning of this variance about religion, both your sacred majesty's commissioners, and other princes of the empire, have openly witnessed, that there was no other way in these matters to bring that to pass which might be whole-

some. Whereupon in the last assembly held at Spire, your sacred majesty gave occasion to hope, that the bishop of Rome would not withstand it, but that such a council might with speed be summoned.

But if so be that in time we may not have opportunity for a General Council, yet at the least your sacred majesty may appoint a Provincial Assembly (as they call it) of the learned men of every degree and state, whereunto all, for whom it is expedient to be present, may freely and safely resort, every man may be heard, and all things may be weighed and judged by such men, who, it is certain, being endued with the fear of God, would make the chiefest account of the glory of God. For it is not unknown, how gravely and diligently, in times past, both emperors and bishops behaved themselves in deciding the controversies of faith, which, notwithstanding, were oftentimes of much less moment than those which do presently trouble Germany; so that they thought it not an unworthy thing for them to examine the self-same things the second and the third time. Now he that shall consider how things stand at this present, he cannot doubt, but at this day there is greater need, than ever was heretofore, of faithfulness, gravity, meekness, and dexterity, to this end, that the religion of Christ may be restored into her place. For if so be that we have the truth, (as we do undoubtedly believe,) how much time and labour, I pray you, is requisite that they may know the truth, without whose consent or allowance, at the least, sound peace cannot be obtained? But if we do err, (from the which we do not doubt but we be far,) again the matter will require neither slothful diligence, nor a short time, that so many thousand men may be called into the way again. This diligence and time it shall not be so unseemly for your majesty to bestow, as it is meet that you should express His mind toward us, in whose stead you do govern over us; to wit, the mind of Jesus Christ, the Saviour of us all: who, seeing that He came with this mind, to seek and to save that which was perished, so that He vouchsafed also to die, that He might redeem them which were lost; there is no cause why your sacred majesty should think much (although you should undoubtedly believe that we are fallen from the truth) to leave the ninety-nine sheep in the wilderness, and to seek for the hundreth, and to bring it back into the sheepfold of Christ,—that is, to prefer this business before all other things, that the meaning of Christ in every one of these things, which at this present are in controversy, may out of the Scriptures be plainly and certainly laid open unto us, though

we be but a few in number and of the meaner sort : and we, for our parts will shew ourselves willing to be taught, and let all obstinacy be removed, so that it may be lawful to hear the voice of our Shepherd, Jesus Christ ; and let all things stay and rest upon the Scriptures (which teach whatsoever is good) whereunto we shall be called. For if it should so fall out, that, the care of teaching us being rejected, there should compendious forms of edicts be sought, (which we do nothing fear, whilst the matter is in the hand of your sacred majesty,) it cannot be said into what straits should innumerable thousands of men be brought, to wit, of those, whom (as being persuaded that God is chiefly to be heard, and then that those things which follow as opinions must stay upon the undoubted oracles of God) these sayings of our Saviour do always appal : “ Fear not them which kill the body. He that shall lose his soul, shall find it.” Matt. x. 28 ; 39. “ He that shall not hate father and mother, &c., yea, even his own soul, he cannot be my disciple.” Luke xiv. 26. “ He that shall be ashamed of me before this froward and adulterous nation, of him will I be ashamed before my Father and his angels.” Mark viii. 38. And such like.

Many men, being moved with these thunders of the word, have resolved with themselves to suffer all extremity : and many, for fear of death, do rather seek delays, but yet waiting for a fit opportunity, if they should be dealt withal in this matter by authority before they be dealt withal by doctrine, and by force before their error should be made known unto them. For of what value a sound persuasion of religion is, and how it maketh men to make no account not only of their goods, but also of their lives, it hath been seen more than sufficiently in very many, even within these ten years, (that we may say nothing of the former ages;) who have willingly suffered not only banishments and proscriptions, but also torments, and death itself, rather than they would suffer themselves to be withdrawn from that judgment which they had conceived, and which they believed to be true. If now-a-days, whenas there is contention of those lighter matters, there be but a few to be found, whom a man may bring to unfeigned concord, except they may be persuaded of the law or the equity of conditions ; how, whenas the controversy is of religion, shall we look for true peace and an undoubted tranquillity in these matters, (to wit, such an one as your sacred majesty goeth about to establish,) except that on both sides it be agreed upon, what things they be that God doth approve, and what things be agreeable to the Scriptures ? For as religion by right, and by the

custom of all nations, is preferred before all other things, so there never was any more vehement or sharp fight among men, than that which is undertaken for religion. But we, seeing that your sacred majesty hath used such an unspeakable clemency toward your enemies, (and those such as have pretermitted no kind of hostility;) that we may let pass other things, have not without cause received great hope that you will so moderate all things in this matter also, that you will much more seek for the praise of goodness and courtesy in us, who are most desirous of your safety and honour, as we have indeed testified, and do from the bottom of our hearts desire yet farther to testify. For we have dealt so moderately in all points, that we have made it evident enough to all good men, that it was never in our mind to hurt any man, or deceitfully to increase our commodities by the discommodities of other men. Indeed we have sustained dangers for this cause, and spent exceeding much: but we have not gained, no, not so much as a little thereby, this one thing excepted; that, being better instructed touching the goodness of God shewed unto us through Christ, we have begun, by the grace of God, to hope better of those things which are to come: and of that we do by right make so great account, that we do not think that we either have done or suffered any thing as yet worthy thereof, seeing that it is an inestimable thing, and to be preferred above all things which are in heaven or in earth. We have been so far from impairing the riches of ecclesiastical men, that, when the husbandmen were in an uproar, we, to our great costs and dangers, defended them to their uses. The Gospel of our Lord Jesus Christ (as surely as we would that He should love us) is the only thing that enforceth us, and hath caused us to do all these things, which we seem to have altered.

Therefore let it please your sacred majesty rather to follow the examples of these most mighty, and indeed happy emperors, Constantine, Jovinian, Theodosius, and such like, who both by doctrine daily taught in all meekness by most holy and vigilant bishops, and also by Councils lawfully assembled, and by a wise discussing of all things, did deal with them that erred, and assayed all means to bring them again into the way, before that they would determine any thing more sharply against them; than to follow those, who, it is certain, had such counsellors as were most unlike to those ancient and holy fathers indeed, and received an event nothing answerable to the godliness of those fathers. From consideration whereof let not your sacred majesty be withdrawn unto this, that the chiefest matters,

which are now in controversy, were decided long since, and chiefly in the Council held at Constance: especially since you may see, that of those innumerable (no less holy than necessary) decrees of the former Councils, there is not so much as the least point observed of our ecclesiastical men; and that they have so degenerated in all things, that no man which is but endued with common sense, doth not cry out, that there is need of a Council, to restore religion, and the holiness of the ecclesiastical order. But if that doth like them so well which was decreed at Constance, how cometh it to pass, that by no means at all that decree ever since took place, that Christian Councils should be assembled every tenth year? the which thing was at that time decreed. For by this mean much godliness and faith might either be recovered or preserved.

But who is he that will not confess, that so often as the disease waxeth fresh, so often the remedy is to be used; and that they which have the truth indeed, do never think it much, both that good men should teach it, and also defend it against the evil sort, where any fruit thereof may be hoped for? Now whenas so many thousand are so miserably entangled in the opinions of our religion, who can deny that there is hope of most plentiful fruit; and such a hope as hath justly enforced all those that are governed by the Spirit of Christ, that, omitting all other things whatsoever, contemning all kind of labour and cost, they should give themselves wholly to this one thing, that the doctrine of Christ, which is the mother of all righteousness and salvation, may be worthily considered, purged from all errors, and offered in its natural beauty to all those that love godliness and the true worship of God: to the end that a sacred peace, and such as may be firm for ever, and the true tranquillity of all things, may be restored and confirmed to the sheep of Christ, for whom He hath shed his blood, and which are now too much troubled and wavering? The which peace can by no other means, as we have said, be restored and confirmed unto them; as being certain that in other things they are in some sort to yield or to give place, but that in the matter of godliness they are so to stick and bend themselves to the word of God, that, if they had a thousand lives, they should offer them to be tormented, rather than yield one jot, or the least point, which they are persuaded to be the word of God. Now, if one only soul be of more value than the whole world, what ought we to do or the salvation of many thousands? seeing, forsooth, we are allured by so great a hope, both on this account, that they which are accused to your sacred majesty of error, do desire nothing else but that they

may be taught, and have wholly addicted themselves to the holy scriptures, which are fully sufficient to confute every error; and also upon this, that Christ our Saviour hath made so large a promise, that where even two or three be gathered together in his name, there He will be in the midst of them, and grant unto them any thing whereupon they shall agree. Matt. xviii. 19, 20.

These things, most godly emperor, we do here rehearse for no other cause, than to shew ourselves obedient to your sacred majesty, which would have us also to declare what is our judgment concerning the reforming of religion. For otherwise we have good hope, that your sacred majesty hath of late very well considered, and doth sufficiently perceive, what necessity doth enforce us thereunto, what fruit doth allure us, and to conclude, how worthy a thing this is for your sacred majesty, (which is so much praised for religion and clemency,) that all the best-learned and most godly men being called together, they may find out of the divine scriptures, what is to be thought of every point of doctrine which is at this time in controversy, and then that it be expounded by fit ministers of Christ, with all meekness and faithfulness, to them which are thought to be detained in errors. Notwithstanding, herewithal it is to be feared, that there will not be men wanting, who will do their endeavour to withdraw your sacred majesty from this: unto these men it seemed good to us in this sort to make answer (as it were) before your sacred majesty. Let it please your sacred majesty, (according to your most excellent clemency, for which you are renowned,) to take and interpret in good part, both this same, and all other things which we have here expounded and confessed, for no other respect, than to defend the glory of Christ Jesus our God, as our duty requireth, and, as it is meet we should, to obey your sacred majesty; and to account us among those, who truly do from our hearts desire to shew ourselves no less obedient and addicted to your majesty in all humble subjection, than were our forefathers, being ready in this point, so far as is lawful, to spend both our goods and our lives. The King of glory, Jesus Christ, grant unto your sacred majesty, both in this and in all other matters, to do all things to His glory; and preserve it long, and advance it happily both in health and in flourishing estate, to the safety of all Christendom! AMEN.

THE END OF THE HARMONY.

NOW UNTO THE KING EVERLASTING, IMMORTAL, IN-
VISIBLE, UNTO GOD ONLY WISE, BE HONOUR AND GLORY
FOR EVER AND EVER. AMEN.

APPENDIX.

I. CHURCH OF ENGLAND.

ARTICLES

Agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergy, in the Convocation holden at London, in the year 1562, for the avoiding of Diversities of Opinions, and for the establishing Consent touching true Religion.

HIS MAJESTY'S DECLARATION.

Being by God's ordinance, according to our just title, Defender of the Faith, and Supreme Governor of the Church, within these our dominions, we hold it most agreeable to this our kingly office, and our own religious zeal, to conserve and maintain the Church committed to our charge, in the unity of true religion, and in the bond of peace; and not to suffer unnecessary disputations, altercations, or questions to be raised, which may nourish faction both in the Church and Commonwealth. We have therefore, upon mature deliberation, and with the advice of so many of our Bishops as might conveniently be called together, thought fit to make this Declaration following:—

That the Articles of the Church of England (which have been allowed and authorized heretofore, and which our clergy generally have subscribed unto) do contain the true doctrine of the Church of England, agreeable to God's word: which we do therefore ratify and confirm, requiring all our loving subjects to continue in the uniform profession thereof, and prohibiting the least difference from the said Articles; which to that end we command to be now printed, and this our Declaration to be published therewith.

That we are Supreme Governor of the Church of England: and that if any difference arise about the external policy, concerning the Injunctions, Canons, and other Constitutions whatsoever thereto belonging, the Clergy in their Convocation is to order and settle them, having first obtained leave under our Broad Seal so to do,

and we approving their said ordinances and constitutions; providing that none be made contrary to the laws and customs of the land.

That out of our princely care, that the Churchmen may do the work which is proper unto them, the Bishops and Clergy, from time to time, in Convocation, upon their humble desire, shall have license under our Broad Seal to deliberate of, and to do, all such things, as, being made plain by them, and assented unto by us, shall concern the settled continuance of the doctrine and discipline of the Church of England now established; from which we will not endure any varying or departing in the least degree.

That, for the present, though some differences have been ill raised, yet we take comfort in this, that all Clergymen within our realm have always most willingly subscribed to the Articles established; which is an argument to us, that they all agree in the true, usual, literal meaning of the said Articles: and that even in those curious points, in which the present differences lie, men of all sorts take the Articles of the Church of England to be for them; which is an argument, again, that none of them intend any desertion of the Articles established.

That therefore in these both curious and unhappy differences, which have for so many hundred years, in different times and places, exercised the Church of Christ, we will that all further curious search be laid aside, and these disputes shut up in God's promises, as they be generally set forth to us in the holy Scriptures, and the general meaning of the Articles of the Church of England according to them: and that no man hereafter shall either print or preach to draw the Article aside any way, but shall submit to it in the plain and full meaning thereof; and shall not put his own sense or comment to be the meaning of the Article, but shall take it in the literal and grammatical sense.

That if any public reader in either of the Universities, or any head or master of a College, or any other person respectively in either of them, shall affix any new sense to any Article, or shall publicly read, determine, or hold any public disputation, or suffer any such to be held either way, in either the Universities, or Colleges respectively; or if any divine in the Universities shall preach or print any thing either way, other than is already established in Convocation with our royal assent; he or they the offenders shall be liable to our displeasure, and the Church's censure in our Commission Ecclesiastical, as well as any other: and we will see there shall be due execution upon them.

*Article 1. Of Faith in the Holy Trinity.**

There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the maker and preserver of all things, both visible and invisible. And in unity of this Godhead, there be three persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

Article 2. Of the Word, or Son of God, which was made very Man.

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin, of her substance; so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in one person, never to be divided; whereof is one Christ, very God, and very man: who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

* Just as a matter of curiosity, the first fifteen of the English Articles, as revised and altered by the Westminster Assembly in 1643, are here subjoined.—EDITOR.

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There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the maker and preserver of all things, both visible and invisible. And in unity of this Godhead, there be three persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

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The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin, of her substance; so that two whole and perfect natures, that is to say, the Godhead and the manhood, were joined together in one person, never to be divided; whereof is one Christ, very God, and very man: who for our sakes truly suffered most grievous torments in his soul from God; was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

Article 3. Of the going down of Christ into Hell.

As Christ died for us, and was buried ; so also is it to be believed, that he went down into hell.

Article 4. Of the Resurrection of Christ.

Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth, until he return to judge all men at the last day.

Article 5. Of the Holy Ghost.

The Holy Ghost, proceeding from the Father and Son, is of one substance, majesty, and glory with the Father and the Son, very and eternal God.

Article 6. Of the Sufficiency of the Holy Scriptures for Salvation.

Holy Scripture containeth all things necessary to salvation : so

Article 3.

As Christ died for us, and was buried, so it is to be believed that he continued in the state of the dead, and under the power and dominion of death, from the time of his death and burial until his resurrection ; which hath been otherwise expressed thus : —He went down into hell.

Article 4. Of the Resurrection of Christ.

Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of man's nature, wherewith he ascended into heaven, and there sitteth, until he return to judge all men, at the general resurrection of the body, at the last day.

Article 5. Of the Holy Ghost.

The Holy Ghost is very and eternal God, of one substance, majesty, and glory with the Father and the Son, proceeding from the Father and the Son.

Article 6. Of the Sufficiency of the Holy Scriptures for Salvation.

Holy Scripture containeth all things necessary to salvation ; so that whatsoever is not read therein, nor may be proved thereby, is not to be believed as an article of faith, or necessary to salvation.

that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation. In the name of the holy Scripture we do understand those Canonical books of the Old and New Testament, of whose authority was never any doubt in the Church.

OF THE NAMES AND NUMBER OF THE CANONICAL BOOKS.

Genesis.	The 1st Book of Chronicles.
Exodus.	The 2nd Book of Chronicles.
Leviticus.	The 1st Book of Esdras.
Numbers.	The 2nd Book of Esdras.
Deuteronomy.	The Book of Esther.
Joshua.	The Book of Job.
Judges.	The Psalms.
Ruth.	The Proverbs.
The 1st Book of Samuel.	Ecclesiastes; or, the Preacher.
The 2nd Book of Samuel.	Cantica; or Song of Solomon.
The 1st Book of Kings.	Four Prophets the Greater.
The 2nd Book of Kings.	Twelve Prophets the Less.

And the other books (as Hierome saith) the Church doth read for example of life, and instruction of manners; but yet doth it not apply them to establish any doctrine: such are these following:—

The 3rd Book of Esdras.	Baruch, the Prophet.
The 4th Book of Esdras.	The Song of the Three Children.
The Book of Tobias.	The Story of Susanna.
The Book of Judith.	Of Bel and the Dragon.
The rest of the Book of Esther.	The Prayer of Manasses.
The Book of Wisdom.	The 1st Book of Maccabees.
Jesus, the Son of Sirach,	The 2nd Book of Maccabees.

By the name of holy Scripture we understand all the Canonical books of the Old and New Testament, which follow:—

OF THE OLD TESTAMENT.

Genesis, Exodus, &c.

All the books of the New Testament, as they are commonly received, we do receive, and account them as Canonical.

Article 7. Of the Old Testament.

The Old Testament is not contrary to the New; for both in the Old and New Testament, everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard, which feign that the old fathers did look only for transitory promises.

Although the law given from God by Moses, as touching ceremonies and rites, do not bind Christian men; nor the civil precepts thereof ought of necessity to be received in any commonwealth; yet, notwithstanding, no Christian man whatsoever is free from the obedience of the commandments which are called moral.

Article 8. Of the Three Creeds.

The Three Creeds, Nice Creed, Athanasius's Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture.

OF THE NEW TESTAMENT.

The Gospel of St. Matthew, &c.

All which books, as they are commonly received, we do receive, and acknowledge them to be given by the inspiratiou of God; and, in that regard, to be of most certain credit, and highest authority.

Article 7. Of the Old Testament.

The Old Testament is not contrary to the New, in the doctrine contained in them; for both in the Old and New Testament, everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard, which feign that the old fathers did look only for temporary promises.

Although the law given from God by Moses, as touching ceremonies and rites, do not bind Christians; nor the civil precepts given by Moses, such as were peculiarly fitted to the commouwealth of the Jews, are of necessity to be received in any commonwealth; yet, notwithstanding, no Christian man whatsoever is free from the obedience of the commandments which are called moral. By the moral law, we understand all the Ten Commandments taken in their full extent.

(*Article 8.* This article appears to have been passed, either as not needing, or perhaps as not admitting, alteration. For the same reason, probably, the 3rd Article was not named.—EDITOR.)

Article 9. Of Original or Birth Sin.

Original sin standeth not in the following of Adam (as the Pelagians do vainly talk); but it is the fault and corruption of the nature of every man that naturally is ingendered of the offspring of Adam: whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated; whereby the lust of the flesh, called in Greek *φρόνημα σαρκός*, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the law of God. And although there is no condemnation for them that believe and are baptized, yet the apostle doth confess, that concupiscence and lust hath of itself the nature of sin. (Rom. vii. 17; 20.)

Article 10. Of Free Will.

The condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith and calling upon God: wherefore we have no

Article 9. Of Original or Birth Sin.

Original sin standeth not in the following of Adam, as the Pelagians do vainly talk; but, together with his first sin imputed, it is the fault and corruption of the nature of every man that naturally is propagated from Adam: whereby man is wholly deprived of original righteousness, and is of his own nature inclined only to evil. So that the lust of the flesh, called in the Greek *φρόνημα σαρκός*, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the law of God; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerate; whereby the flesh lusteth always contrary to the Spirit. And although there is no condemnation for them that are regenerate, and do believe, yet the apostle doth confess, that concupiscence and lust is truly and properly sin. (Rom. vii. 17; 20.)

Article 10. Of Free Will.

The condition of man after the fall of Adam is such, that he cannot turn or prepare himself, by his own natural strength and good works, to faith and calling upon God: wherefore we have no power to do good works, pleasing

power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us that we may have a good will, and working with us when we have that good will.

Article 11. Of the Justification of Man.

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings. Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort; as more largely is expressed in the Homily of Justification.

Article 12. Of Good Works.

Albeit that good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith, insomuch that by them a lively faith may be as evidently known as a tree discerned by the fruit.

and acceptable to God, without the grace of God by Christ both preventing us that we may have a good will, and working so effectually in us as that it determineth our will to that which is good, and also working with us when we have that will unto good.

Article 11. Of the Justification of Man before God.

We are justified, that is, we are accounted righteous before God, and have remission of sins, not for nor by our own works or deservings, but freely by his grace, only for our Lord and Saviour Jesus Christ's sake, his whole obedience and satisfaction being by God imputed unto us, and Christ, with his righteousness, being apprehended and rested on by faith only. The doctrine of justification by faith only, is a wholesome doctrine, and very full of comfort: notwithstanding God doth not forgive them that are impenitent, and go on still in their trespasses.

Article 12. Of Good Works.

Good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment; yet are they, notwithstanding their imperfections in the sight of God, pleasing and acceptable unto him in and for Christ, and do spring out necessarily of a true and lively faith, insomuch that by them a lively faith may be as evidently known, as a tree discerned by the fruits.

Article 13. Of Works before Justification.

Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ: neither do they make men meet to receive grace, or (as the school-authors say) deserve grace of congruity; yea, rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

Article 14. Of Works of Supererogation.

Voluntary works besides, over and above God's commandments, which they call works of supererogation, cannot be taught without arrogancy and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for his sake than of bounden duty is required: whereas Christ saith plainly, "When ye have done all that are commanded to you, say, We are unprofitable servants." (Luke xvii. 10.)

Article 15. Of Christ alone without Sin.

Christ, in the truth of our nature, was made like unto us in all things, sin only except; from which he was clearly void, both in his

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Article 15. Of Christ alone without Sin.

Christ, in the truth of our nature, was made like unto us in all things, sin only excepted; from which he was clearly void, both in his flesh and in his

flesh and in his spirit. He came to be a Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world: and sin (as St. John saith, 1 John iii. 5.) was not in him. But all we the rest (although baptized and born again in Christ, yet) offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

Article 16. Of Sin after Baptism.

Not every deadly sin willingly committed after baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

Article 17. Of Predestination and Election.

Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore they which be endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season: they through grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son, Jesus Christ: they walk religiously in good works: and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of predestination, and our election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of

spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world: and sin, (as St. John saith, 1 John iii. 5.) was not in Him. But all we the rest, although baptized and regenerate, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, (as well because it doth greatly establish and confirm their faith of eternal salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God :) so, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's predestination, is a most dangerous downfall, whereby the devil doth thrust them either into desperation, or into wretchedness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise as they be generally set forth to us in holy Scripture. And in our doings, that will of God is to be followed, which we have expressly declared unto us in the word of God.

Article 18. Of obtaining eternal Salvation only by the Name of Christ.

They also are to be had accursed, that presume to say, that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature. For holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved.

Article 19. Of the Church.

The visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

As the Church of Hierusalem, Alexandria, and Antioch, have erred, so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith.

Article 20. Of the Authority of the Church.

The Church hath power to decree rites or ceremonies, and authority in controversies of faith : and yet it is not lawful for the Church to ordain any thing that is contrary to God's word written, neither may it so expound one place in Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of holy writ, yet, as it ought not to decree any thing against the same, so

besides the same ought it not to enforce any thing to be believed for necessity of salvation.

Article 21. Of the Authority of General Councils.

General councils may not be gathered together without the commandment and will of princes. And when they be gathered together (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and word of God), they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation, have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.

Article 22. Of Purgatory.

The Romish doctrine concerning purgatory, pardons, worshipping, and adoration, as well of images as of relics, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the word of God.

Article 23. Of Ministering in the Congregation.

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

Article 24. Of Speaking in the Congregation in such a Tongue as the People understandeth.

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

Article 25. Of the Sacraments.

Sacraments, ordained of Christ, be not only badges or tokens of Christian men's profession; but rather they be certain sure witnesses,

and effectual signs, of grace and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm, our faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel; that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments (that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction) are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed by the Scriptures, but yet have not like nature of Sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves damnation, as St. Paul saith. (1 Cor. xi. 27—29.)

Article 26. Of the Unworthiness of the Ministers, which hinders not the Effect of the Sacraments.

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

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

Article 27. Of Baptism.

Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not

christened : but it is also a sign of regeneration, or new birth ; whereby, as by an instrument, they that receive Baptism rightly, are grafted into the Church ; the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed ; faith is confirmed, and grace increased, by virtue of prayer unto God. The baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

Article 28. Of the Lord's Supper.

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another ; but rather it is a Sacrament of our redemption by Christ's death : insomuch that to such as rightly, worthily, and with faith, receive the same, the bread which we break is a partaking of the body of Christ, and likewise the cup of blessing is a partaking of the blood of Christ.

Transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord, cannot be proved by holy writ : but it is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper, is faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

Article 29. Of the Wicked, which eat not the Body of Christ in the Use of the Lord's Supper.

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

Article 30. Of both Kinds.

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

Article 31. Of the one Oblation of Christ finished upon the Cross.

The offering of Christ, once made, is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual: and there is none other satisfaction for sin but that alone. Wherefore the sacrifices of masses, in the which it was commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

Article 32. Of the Marriage of Priests.

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

Article 33. Of Excommunicate Persons, how they are to be avoided.

That person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a judge that hath authority thereunto.

Article 34. Of the Traditions of the Church.

It is not necessary that traditions and ceremonies be in all places one, or utterly like; for at all times they have been diverse, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's word. Whosoever, through his private judgment, willingly and purposely doth openly break the traditions and ceremonies of the Church, which be not repugnant to the word of God, and be ordained and approved by common authority, ought to be rebuked openly (that other may fear to do the like), as he that offendeth against the common order of the Church, and hurteth the authority of the magistrate, and woundeth the consciences of weak brethren.

Every particular or national Church hath authority to ordain.

change, and abolish ceremonies or rites of the Church, ordained only by man's authority, so that all things be done to edifying.

Article 35. 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.

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

Article 36. Of Consecration of Bishops and Ministers.

The Book of Consecration of Archbishops and Bishops, and Order-

ing of Priests and Deacons, lately 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 any thing that of itself is superstitious and ungodly. And therefore whosoever are consecrated or ordered according to the rites of that Book, since the second year of the forenamed King Edward unto this time, or hereafter shall be consecrated or ordered according to the same rites, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

Article 37. Of the Civil Magistrates.

The Queen's Majesty hath the chief power in this realm of England, and other her dominions; 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.

Whereas we attribute to the Queen's Majesty the chief government, by which titles we understand the minds of some slanderous folks to be offended; we give not to our princes the ministering either of God's word or of the Sacraments, the which thing the Injunctions also lately set forth by Elizabeth our Queen, do most plainly testify: but that only prerogative which we see to have been given always to all godly princes in holy Scriptures by God himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be ecclesiastical or temporal, and restrain with the civil sword the stubborn and evil doers.

The Bishop of Rome hath no jurisdiction in this realm of England.

The laws of the realm may punish Christian men with death for heinous and grievous offences.

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

Article 38. Of Christian Men's Goods, which are not common.

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

Article 39. Of a Christian Man's Oath.

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ, (Matt. v. 34—37.) and James his Apostle; (James v. 12.) so we judge that 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, (Jer. v. 1.) in justice, judgment, and truth.

THE RATIFICATION.

This book of Articles, before rehearsed, is again approved, and allowed to be holden and executed within the realm, by the assent and consent of our Sovereign Lady Elizabeth, by the grace of God, Queen, Defender of the Faith, &c. Which Articles were deliberately read, and confirmed again by the subscription of the hands of the Archbishop and Bishops of the Upper House, and by the subscription of the whole clergy of the Latter House, in their Convocation, in the year of our Lord, 1571.

II. CHURCH OF IRELAND.

ARTICLES OF RELIGION

Agreed upon by the Archbishops and Bishops, and the rest of the Clergy of Ireland in the Convocation holden at Dublin in the year of our Lord God 1615, for the avoiding of Diversities of Opinions, and the establishing of Consent touching true Religion.

N. B. In these Articles are comprehended, almost word for word, the nine Articles agreed on at Lambeth, the 20th of November, anno 1595. This mark • prefixed points at each of them, and their number.

1. *Of the Holy Scripture, and the Three Creeds.*

(1.) The ground of our religion, and the rule of faith and all saving truth, is the word of God, contained in the holy Scripture.

(2.) By the name of holy Scripture we understand all the Canonical books of the Old and New Testament, viz :—

OF THE OLD TESTAMENT.

The five Books of Moses.	Job.
Joshua.	Psalms.
Judges.	Proverbs.
Ruth.	Ecclesiastes.
The 1st and 2nd of Samuel.	The Song of Solomon.
The 1st and 2nd of Kings.	Isaiah.
The 1st and 2nd of Chronicles.	Jeremiah, his Prophecy and Lamentations.
Ezra.	Ezekiel.
Nehemiah.	Daniel.
Esther.	The twelve Less Prophets.

OF THE NEW TESTAMENT.

The Gospels according to	Colossians.
Matthew.	Thessalonians, two.
Mark.	Timothy, two.
Luke.	Titus.
John.	Philemon.
The Acts of the Apostles.	Hebrews.
The Epistle of Paul to the	The Epistle of St. James.
Romans.	St. Peter, two.
Corinthians, two.	St. John, three.
Galatians.	St. Jude.
Ephesians.	The Revelation of St.
Philippians.	John.

All which we acknowledge to be given by inspiration of God, and in that regard to be of most certain credit and highest authority.

(3.) The other books, commonly called Apocryphal, did not proceed from such inspiration; and therefore are not of sufficient authority to establish any point of doctrine: but the Church doth read them as books containing many worthy things, for example of life, and instruction of manners.

SUCH ARE THESE FOLLOWING :

The 3rd Book of Esdras.	Baruch, with the Epistle
The 4th Book of Esdras.	of Jeremiah.
The Book of Tobias.	The Song of the Three
The Book of Judith.	Children.
Additions to the Book of	Susannah.
Esther.	Bell and the Dragon.
The Book of Wisdom.	The Prayer of Manasses.
The Book of Jesus, the	The 1st Book of Maccabees.
Son of Sirach, called	The 2nd Book of Maccabees.
Ecclesiasticus.	

(4.) The Scriptures ought to be translated out of the original tongues into all languages for the common use of all men: neither is any person to be discouraged from reading the Bible in such a language as he doth understand, but seriously exhorted to read the

same with great humility and reverence, as a special means to bring him to the true knowledge of God, and of his own duty.

(5.) Although there be some hard things in the Scripture (especially such as have proper relation to the times in which they were first uttered, and prophecies of things which were afterwards to be fulfilled,) yet all things necessary to be known unto everlasting salvation are clearly delivered therein; and nothing of that kind is spoken under dark mysteries in one place, which is not in other places spoken more familiarly and plainly, to the capacity both of learned and unlearned.

(6.) The holy Scriptures contain all things necessary to salvation, and are able to instruct sufficiently in all points of faith that we are bound to believe, and all good duties that we are bound to practise.

(7.) All, and every the Articles contained in the Nicene Creed, the Creed of Athanasius, and that which is commonly called the Apostles' Creed, ought firmly to be received and believed; for they may be proved by most certain warrant of holy Scripture.

2. *Of Faith in the Holy Trinity.*

(8.) There is but one living and true God, everlasting, without body, parts, or passions, of infinite power, wisdom, and goodness, the maker and preserver of all things, both visible and invisible. And in unity of this Godhead, there be three persons, of one and the same substance, power, and eternity; the Father, the Son, and the Holy Ghost.

(9.) The essence of the Father doth not beget the essence of the Son; but the person of the Father begetteth the person of the Son, by communicating his whole essence to the person begotten from eternity.

(10.) The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

3. *Of God's eternal Decree and Predestination.*

(11.) God, from all eternity, did, by his unchangeable counsel, ordain whatsoever in time should come to pass: yet so as thereby no violence is offered to the wills of the reasonable creatures, and neither the liberty nor the contingency of the second causes is taken away, but established rather.

* I. and * III. (12.) "By the same eternal counsel, God hath

predestinated some unto life, and reprobated some unto death: of both which there is a certain number, known only to God, which can neither be increased nor diminished."

(13.) Predestination to life is the everlasting purpose of God, whereby, before the foundations of the world were laid, he hath constantly decreed in his secret counsel to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ unto everlasting salvation, as vessels made to honour.

* II. (14.) "The cause moving God to predestinate unto life, is not the foreseeing of faith, or perseverance, or good works, or of any thing which is in the person predestinated, but only the good pleasure of God himself." For all things being ordained for the manifestation of his glory, and his glory being to appear both in the works of his mercy and of his justice, it seemed good to his heavenly wisdom to choose out a certain number, towards whom he would extend his undeserved mercy, leaving the rest to be spectacles of his justice.

(15.) Such as are predestinated unto life, be called according unto God's purpose (his Spirit working in due season), and through grace they obey the calling, they be justified freely, they be made sons of God by adoption, they be made like the image of his only-begotten Son Jesus Christ, they walk religiously in good works, and at length by God's mercy they attain to everlasting felicity.

* IV. "But such as are not predestinated to salvation, shall finally be condemned for their sins."

(16.) The godly consideration of predestination and our election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their minds to high and heavenly things: as well because it doth greatly confirm and establish their faith of eternal salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God. And, on the contrary side, for curious and carnal persons lacking the Spirit of Christ, to have continually before their eyes the sentence of God's predestination is very dangerous.

(17.) We must receive God's promises in such wise as they be generally set forth unto us in holy Scripture: and in our doings, that will of God is to be followed, which we have expressly declared unto us in the word of God.

4. *Of the Creation and Government of all things.*

(18.) In the beginning of time, when no creature had any being, God, by his word alone, in the space of six days, created all things, and afterwards by his providence doth continue, propagate, and order them according to his own will.

(19.) The principal creatures are angels and men.

(20.) Of angels, some continued in that holy state wherein they were created, and are, by God's grace, for ever established therein : others fell from the same, and are reserved in chains of darkness unto the judgment of the great day.

(21.) Man being at the beginning created according to the image of God (which consisted especially in the wisdom of his mind, and the true holiness of his free-will) had the covenant of the law engrafted in his heart ; whereby God did promise unto him everlasting life, upon condition that he performed entire and perfect obedience unto his commandments, according to that measure of strength wherewith he was endued in his creation, and threatened death unto him if he did not perform the same.

5. *Of the Fall of Man, Original Sin, and the State of Man before Justification.*

(22.) By one man sin entered into the world, and death by sin ; and so death went over all men, forasmuch as all have sinned.

(23.) Original sin standeth not in imitation of Adam (as the Pelagians dream), but is the fault and corruption of the nature of every person that naturally is engendered and propagated from Adam : whereby it cometh to pass that man is deprived of original righteousness, and by nature is bent unto sin ; and therefore in every person born into the world, it deserveth God's wrath and damnation.

(24.) This corruption of nature doth remain even in those that are regenerated ; whereby the flesh always lusteth against the Spirit, and cannot be made subject to the law of God. And howsoever, for Christ's sake, there be no condemnation to such as are regenerate, and do believe ; yet doth the apostle acknowledge, that in itself this concupiscence hath the nature of sin. (Rom. vii. 14—17.)

* IX (25.) " The condition of man after the fall of Adam is such, that he cannot turn, and prepare himself, by his own natural strength and

good works, to faith, and calling upon God." Wherefore we have no power to do good works, pleasing and acceptable unto God, without the grace of God preventing us, that we may have a good will, and working with us when we have that good will.

(26.) Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasing unto God, forasmuch as they spring not of faith in Jesus Christ; neither do they make men meet to receive grace, or (as the school-authors say) deserve grace of congruity: yea, rather, for that they are not done in such sort as God hath willed and commanded them to be done, we doubt not but they are sinful.

(27.) All sins are not equal, but some far more heinous than others; yet the very least is of its own nature mortal, and, without God's mercy, maketh the offender liable unto everlasting damnation.

(28.) God is not the author of sin: howbeit he doth not only permit, but also by his providence govern and order the same, guiding it in such sort by his infinite wisdom, as it turneth to the manifestation of his own glory, and to the good of his elect.

6. *Of Christ, the Mediator of the Second Covenant.*

(29.) The Son, which is the Word of the Father, begotten from everlasting of the Father, the true and eternal God, of one substance with the Father, took man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect natures (that is to say, the Godhead and Manhood) were inseparably joined in one person, making one Christ, very God and very man.

(30.) Christ, in the truth of our nature, was made like unto us in all things, sin only excepted, from which he was clearly void, both in his life and in his nature. He came as a lamb without spot, to take away the sins of the world by the sacrifice of himself once made; and sin (as St. John saith, John iii. 5.) was not in him. He fulfilled the law for us perfectly: for our sakes he endured most grievous torments immediately in his soul, and most painful sufferings in his body. He was crucified, and died, to reconcile his Father unto us, and to be a sacrifice, not only for original guilt, but also for all our actual transgressions. He was buried, and descended into hell; and the third day rose from the dead, and took again his body, with flesh, bones, and all things appertaining to the perfection of man's nature; wherewith he ascended into Heaven, and there sitteth at the right hand of his Father, until he return to judge all men at the last day.

7. *Of the Communicating of the Grace of Christ.*

(31.) They are to be condemned, that presume to say, that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature. For holy Scripture doth set out unto us only the name of Jesus Christ whereby men must be saved.

*VIII. and *VII. (32.) “None can come unto Christ, unless it be given unto him, and unless the Father draw him. And all men are not so drawn by the Father, that they may come unto the Son; neither is there such a sufficient measure of grace vouchsafed unto every man, whereby he is enabled to come unto everlasting life.”

(33.) All God’s elect are in their time inseparably united unto Christ, by the effectual and vital influence of the Holy Ghost, derived from him, as from the head, unto every true member of his mystical body, And being thus made one with Christ, they are truly regenerated, and made partakers of him and all his benefits.

8. *Of Justification and Faith.*

(34.) We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, applied by faith; and not for our own works or merits. And this righteousness, which we so receive of God’s mercy, and Christ’s merits, embraced by faith, is taken, accepted, and allowed of God, for our perfect and full justification.

(35.) Although this justification be free unto us, yet it cometh not so freely unto us, that there is no ransom paid therefore at all. God shewed his great mercy in delivering us from our former captivity, without requiring of any ransom to be paid, or amends to be made, on our parts: which thing by us had been impossible to be done. And whereas all the world was not able, of themselves, to pay any part towards their ransom, it pleased our heavenly Father, of his infinite mercy, without any desert of ours, to provide for us the most precious merits of his own Son, whereby our ransom might be fully paid, the law fulfilled, and his justice fully satisfied. So that Christ is now the righteousness of all them that truly believe in him. He, for them, paid their ransom by his death; he, for them, fulfilled the law in his life: that now, in him, and by him, every true Christian man may be called a fulfiller of the law; forasmuch as that which our infirmity was not able to effect, Christ’s justice hath

performed. And thus the justice and mercy of God do embrace each other : the grace of God not shutting out the justice of God in the matter of our justification, but only shutting out the justice of man (that is to say, the justice of our own works) from being any cause of deserving our justification.

(37.) When we say that we are justified by faith only, we do not mean, that the said justifying faith is alone in man, without true repentance, hope, charity, and the fear of God ; (for such a faith is dead, and cannot justify :) neither do we mean that this our act to believe in Christ, or this our faith in Christ, which is within us, doth of itself justify us, or deserve our justification unto us ; (for that were to account ourselves to be justified by the virtue or dignity of something that is within ourselves :) but the true understanding and meaning thereof is, that although we hear God's word, and believe it ; although we have faith, hope, charity, repentance, and the fear of God within us, and add never so many good works thereunto ; yet we must renounce the merit of all our said virtues, of faith, hope, charity, and all our other virtues and good deeds which we either have done, shall do, or can do, as things that be far too weak and imperfect, and insufficient to deserve remission of our sins, and our justification : and therefore we must trust only in God's mercy, and the merits of his most dearly beloved Son, our only Redeemer, Saviour, and Justifier, Jesus Christ. Nevertheless, because faith doth directly send us to Christ for our justification, and that by faith, given us of God, we embrace the promise of God's mercy, and the remission of our sins, (which thing none other of our virtues or works properly doth ;) therefore the Scripture useth to say, that *faith without works* (and the ancient fathers of the Church, to the same purpose, that *only faith*) doth justify us.

(37.) By justifying faith, we understand not only the common belief of the articles of Christian religion, and a persuasion of the truth of God's word in general, but also a particular application of the gracious promises of the Gospel, to the comfort of our own souls ; whereby we lay hold on Christ, with all his benefits, having an earnest trust and confidence in God, that he will be merciful unto us for his only Son's sake. *VI. " So that a true believer may be certain, by the assurance of faith, of the forgiveness of his sins, and of his everlasting salvation by Christ."

*V. (38.) " A true, lively, justifying faith, and the sanctifying Spirit of God, is not extinguished, nor vanisheth away, in the regenerate, either finally or totally."

9. *Of Sanctification and Good Works.*

(39.) All that are justified, are likewise sanctified : their faith being always accompanied with true repentance and good works.

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

(41.) Albeit that good works, which are the fruits of faith, and follow after justification, cannot make satisfaction for our sins, and endure the severity of God's judgment ; yet are they pleasing to God, and accepted of him in Christ, and do spring from a true and lively faith, which by them is to be discerned, as a tree by the fruit.

(42.) The works which God would have his people to walk in, are such as he hath commanded in his holy Scripture, and not such works as men have devised out of their own brain, of a blind zeal and devotion, without the warrant of the word of God.

(43.) The regenerate cannot fulfil the law of God perfectly in this life. For in many things we offend all : and if we say that we have no sin, we deceive ourselves, and the truth is not in us.

(44.) Not every heinous sin, willingly committed after baptism, is sin against the Holy Ghost, and unpardonable. And therefore to such as fall into sin after baptism, place for repentance is not to be denied.

(45.) Voluntary works besides, over and above God's commandments, which they call works of supererogation, cannot be taught without arrogance and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required.

10. *Of the Service of God.*

(46.) Our duty towards God is to believe in him, to fear him, and to love him with all our heart, with all our mind, with all our soul, and with all our strength, to worship him and to give him thanks, to put our whole trust in him, to call upon him, to honour his holy name and his word, and to serve him truly all the days of our life.

(47.) In all our necessities we ought to have recourse unto God by

prayer ; assuring ourselves, that whatsoever we ask of the Father in the name of his Son, our only Mediator and Intercessor, Christ Jesus, and according to his will, he will undoubtedly grant it.

(48.) We ought to prepare our hearts before we pray, and understand the things that we ask when we pray : that both our hearts and voices may together sound in the ears of God's Majesty.

(49.) When Almighty God smiteth us with affliction, or some great calamity hangeth over us, or any other weighty cause so requireth ; it is our duty to humble ourselves in fasting, to bewail our sins with a sorrowful heart, and to addict ourselves to earnest prayer, that it might please God to turn his wrath from us, or supply us with such graces as we greatly stand in need of.

(50.) Fasting is a withholding of meat, drink, and all natural food, with other outward delights, from the body, for the determined time of fasting. As for those abstinences which are appointed by public order of our State, for eating of fish and forbearing of flesh at certain times and days appointed, they are no ways meant to be religious fasts, nor intended for the maintenance of any superstition in the choice of meats ; but are grounded merely upon politic considerations, for provision of things tending to the better preservation of the commonwealth.

(51.) We must not fast with this persuasion of mind, that our fasting can bring us to heaven, or ascribe outward holiness to the work wrought. For God alloweth not our fast for the work's sake (which of itself is a thing merely indifferent), but chiefly respecteth the heart, how it is affected therein. It is therefore requisite, that first, before all things, we cleanse our hearts from sin, and then direct our fast to such ends as God will allow to be good : that the flesh may thereby be chastised, the spirit may be more fervent in prayer, and that our fasting may be a testimony of our humble submission to God's Majesty, when we acknowledge our sins unto him, and are inwardly touched with sorrowfulness of heart, bewailing the same in the affliction of our bodies.

(52.) All worship devised by man's fantasy, besides or contrary to the Scriptures (as wandering on pilgrimages, setting up of candles, stations and jubilees, pharisaical sects and feigned religions, praying upon beads, and such like superstitions), hath not only no promise of reward in Scripture, but contrariwise threatnings and maledictions.

(53.) All manner of expressing God, the Father, the Son, and the Holy Ghost, in an outward form, is utterly unlawful ; as also all other images devised or made by man to the use of religion.

(54.) All religious worship ought to be given to God alone : from whom all goodness, health, and grace, ought to be both asked and looked for, as from the very author and giver of the same, and from none other.

(55.) The name of God is to be used with all reverence, and holy respect : and therefore all vain and rash swearing is utterly to be condemned. Yet notwithstanding, upon lawful occasions, an oath may be given, and taken, according to the word of God, in justice, judgment, and truth.

(56.) The first day of the week, which is the Lord's day, is wholly to be dedicated to the service of God : and therefore we are bound therein to rest from our common and daily business, and to bestow that leisure upon holy exercises, both public and private.

11. *Of the Civil Magistrate.*

(57.) The king's majesty, under God, hath the sovereign and chief power, within his realms and dominions, over all manner of persons, of what estate, either ecclesiastical or civil, soever they be ; so as no other foreign power hath or ought to have any superiority over them.

(58.) We do profess that the supreme government of all estates within the said realms and dominions, in all causes, as well ecclesiastical as temporal, doth of right appertain to the king's highness. Neither do we give unto him hereby the administration of the word and sacraments, or the power of the keys : but that prerogative only, which we see to have been always given unto all godly princes in holy scripture by God himself ; that is, that he should contain all estates and degrees committed to his charge by God, whether they be ecclesiastical or civil, within their duty, and restrain the stubborn and evil doers with the power of the civil sword.

(59.) The Pope, neither of himself, nor by any authority of the Church or See of Rome, or by any other means, with any other, hath any power or authority to depose the king, or dispose of any of his kingdoms or dominions, or to authorize any other prince to invade or annoy him or his countries, or to discharge any of his subjects of their allegiance and obedience to his majesty, or to give license or leave to any of them to bear arms, raise tumult, or to offer any violence or hurt to his royal person, state, or government, or to any of his subjects within his majesty's dominions.

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

(61.) The laws of the realm may punish Christian men with death for heinous and grievous offences.

(62.) It is lawful for Christian men, at the commandment of the magistrate, to bear arms, and to serve in just wars.

12. Of our Duty towards our Neighbours.

(63.) Our duty towards our neighbours is to love them as ourselves, and to do to all men as we would they should do to us; to honour and obey our superiors; to preserve the safety of men's persons, as also their chastity, goods, and good names; to bear no malice nor hatred in our hearts; to keep our bodies in temperance, soberness, and chastity; to be true and just in all our doings; not to covet other men's goods, but to labour truly to get our own living, and to do our duty in that estate of life unto which it pleaseth God to call us.

(64.) For the preservation of the chastity of men's persons, wedlock is commanded unto all men that stand in need thereof. Neither is there any prohibition by the word of God, but that the ministers of the Church may enter into the state of matrimony: they being nowhere commanded by God's law, either to vow the estate of single life, or to abstain from marriage, as they shall judge the same to serve better to godliness.

(65.) The riches and goods of Christians are not common, as touching the right, title, and possession of the same, as certain Anabaptists falsely affirm.

(66.) Notwithstanding, every man ought of such things as he possesseth, liberally to give alms to the poor according to his ability.

(67.) Faith given is to be kept even with heretics and infidels. The popish doctrine of equivocation and mental reservation, is most ungodly, and tendeth plainly to the subversion of all human society.

13. Of the Church, and Outward Ministry of the Gospel.

(68.) There is but one Catholic Church, out of which there is no salvation; containing the universal company of all the saints that ever were, are, or shall be gathered together in one body, under one head, Christ Jesus: part whereof is already in heaven triumphant, part as yet militant here upon earth. And because this Church

consisteth of all those, and those alone, which are elected by God unto salvation, and regenerated by the power of his Spirit, (the number of whom is known only unto God himself,) therefore it is called the Catholic or universal, and the invisible Church.

(69.) But particular and visible Churches, (consisting of those who make profession of the faith of Christ, and live under the outward means of salvation) be many in number : wherein the more or less sincerely, according to Christ's institution, the word of God is taught, the sacraments are administered, and the authority of the keys is used, the more or less pure are such Churches to be accounted.

(70.) Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the ministration of the word and Sacraments ; yet, forasmuch as they do not the same in their own name, but in Christ's, and minister by his commission and authority, we may use their ministry, both in hearing the word, and in the receiving the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness ; nor the grace of God's gifts diminished from such as by faith and rightly do receive the Sacraments ministered unto them : which are effectual because of Christ's institution and promise, although they be ministered by evil men. Nevertheless it appertaineth to the discipline of the Church, that inquiry be made of evil ministers, and that they be accused by those that have knowledge of their offences, and finally, being found guilty, by just judgment be deposed.

(71.) It is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments of the Church, unless he be first lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men, who have public authority given them in the Church, to call and send ministers into the Lord's vineyard.

(72.) To have public prayer in the Church, or to administer the Sacraments, in a tongue not understood of the people, is a thing plainly repugnant to the word of God, and the custom of the primitive Church.

(73.) That person, which, by public denunciation of the Church, is rightly cut off from the unity of the Church, and excommunicate, ought to be taken of the whole multitude of the faithful as a

heathen and publican ; until by repentance he be openly reconciled, and received into the Church, by the judgment of such as have authority in that behalf.

(74.) God hath given power to his ministers, not simply to forgive sins, (which prerogative he hath reserved only to himself;) but in his name to declare and pronounce unto such as truly repent, and unfeignedly believe his holy Gospel, the absolution and forgiveness of sins. Neither is it God's pleasure, that his people should be tied to make a particular confession of all their known sins unto any mortal man : howsoever, any person grieved in his conscience, upon any special cause, may well resort unto any godly and learned minister, to receive advice and comfort at his hands.

14. *Of the Authority of the Church, General Councils, and Bishop of Rome.*

(75.) It is not lawful for the Church to ordain any thing that is contrary to God's word : neither may it so expound one place of scripture, that it be repugnant to another. Wherefore, although the Church be a witness, and a keeper of holy writ ; yet, as it ought not to decree any thing against the same, so besides the same ought it not enforce any thing to be believed upon necessity of salvation.

(76.) General Councils may not be gathered together without the commandment and will of princes : and when they be gathered together, (forasmuch as they be an assembly of men not always governed with the Spirit and word of God,) they may err, and sometimes have erred, even in things pertaining to the rule of piety. Wherefore things ordained by them, as necessary to salvation, have neither strength nor authority, unless it may be shewed that they be taken out of holy scriptures.

(77.) Every particular Church hath authority to institute, to change, and clean to put away ceremonies and other ecclesiastical rites, as they be superfluous, or be abused ; and to constitute other, making more to seemliness, to order, or edification.

(78.) As the Churches of Jerusalem, Alexandria, and Antioch have erred ; so also the Church of Rome hath erred, not only in those things which concern matter of practice, and point of ceremonies, but also in matters of faith.

(79.) The power which the Bishop of Rome now challengeth, to be the supreme head of the universal Church of Christ, and to

be above all emperors, kings, and princes, is an usurped power, contrary to the scriptures and word of God, and contrary to the example of the primitive Church : and therefore it is for most just causes taken away and abolished within the king's majesty's realms and dominions.

(80.) The Bishop of Rome is so far from being the supreme head of the universal Church, that his works and doctrine do plainly discover him to be that man of sin, foretold in the holy scriptures, whom the Lord shall consume with the Spirit of his mouth, and abolish with the brightness of his coming.

15. *Of the State of the Old and New Testament.*

(81.) In the Old Testament the commandments of the law were more largely, and the promises of Christ more sparingly and darkly, propounded ; shadowed with a multitude of types and figures, and so much the more generally and obscurely delivered, as the manifesting of them was further off.

(82.) The Old Testament is not contrary to the New. For both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man. Wherefore they are not to be heard, which feign that the old fathers did look only for transitory promises. For they looked for all benefits of God the Father, through the merits of his Son Jesus Christ, as we now do : only they believed in Christ which should come, we in Christ already come.

(83.) The New Testament is full of grace and truth, bringing joyful tidings unto mankind, that whatsoever formerly was promised of Christ, is now accomplished : and so, instead of the ancient types and ceremonies, exhibiteth the things themselves, with a large and clear declaration of all the benefits of the Gospel. Neither is the ministry thereof restrained any longer to one circumcised nation, but is indifferently propounded unto all people, whether they be Jews or Gentiles. So that there is now no nation which can truly complain, that they be shut forth from the communion of saints, and the liberties of the people of God.

(84.) Although the law given from God by Moses, as touching ceremonies and rites be abolished, and the civil precepts thereof be not of necessity to be received in any commonwealth ; yet notwithstanding, no Christian man whatsoever is freed from the obedience of the commandments which are called moral.

16. *Of the Sacraments of the New Testament.*

(85.) The Sacraments ordained by Christ, be not only badges or tokens of Christian men's profession ; but rather certain sure witnesses, and effectual or powerful signs, of grace and God's good-will towards us, by which he doth work invisibly in us, and not only quicken, but also strengthen and confirm, our faith in him.

(86.) There be two Sacraments ordained of Christ our Lord in the Gospel ; that is to say, Baptism and the Lord's Supper.

(87.) Those five which by the Church of Rome are called Sacraments (to wit, Confirmation, Penance, Orders, Matrimony, and Extreme Unction) are not to be accounted Sacraments of the Gospel ; being such as have partly grown from corrupt imitation of the apostles, partly are states of life allowed in the scriptures, but yet have not like nature of Sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God, together with a promise of saving grace annexed thereunto.

(88.) The Sacraments were not ordained of Christ to be gazed upon, or to be carried about ; but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect and operation ; but they that receive them unworthily, thereby draw judgment upon themselves.

17. *Of Baptism.*

(89.) Baptism is not only an outward sign of our profession, and a note of difference, whereby Christians are discerned from such as are no Christians ; but much more a Sacrament of our admission into the Church, sealing unto us our new birth (and consequently our justification, adoption, and sanctification) by the communion which we have with Jesus Christ.

(90.) The Baptism of infants is to be retained in the Church, as agreeable to the word of God.

(91.) In the administration of Baptism, exorcism, oil, salt, spittle, and superstitious hallowing of the water, are for just causes abolished : and without them the Sacrament is fully and perfectly administered, to all intents and purposes, agreeable to the institution of our Saviour Christ.

18. *Of the Lord's Supper.*

(92.) The Lord's Supper is not only a sign of the mutual love which Christians ought to bear one towards another, but much more a Sacrament of our preservation in the Church, sealing unto us our spiritual nourishment and continual growth in Christ.

(93.) The change of the substance of bread and wine into the substance of the body and blood of Christ, commonly called Transubstantiation, cannot be proved by holy writ; but is repugnant to plain testimonies of the scripture, overthroweth the nature of a Sacrament, and hath given occasion to most gross idolatry and manifold superstitions.

(94.) In the outward part of the holy Communion, the body and blood of Christ is in a most lively manner represented; being no otherwise present with the visible elements, than things signified and sealed are present with the signs and seals, that is to say, symbolically and relatively. But in the inward and spiritual part, the same body and blood is really and substantially presented unto all those who have grace to receive the Son of God, even to all those that believe in his name. And unto such as in this manner do worthily and with faith repair unto the Lord's table, the body and blood of Christ is not only signified and offered, but also truly exhibited and communicated.

(95.) The body of Christ is given, taken, and eaten in the Lord's Supper, only after an heavenly and spiritual manner; and the mean whereby the body of Christ is thus received and eaten, is faith.

(96.) The wicked, and such as want a lively faith, although they do carnally and visibly (as St. Augustine speaketh) press with their teeth the Sacrament of the body and blood of Christ: yet in no wise are they made partakers of Christ; but rather to their condemnation do eat and drink the sign or sacrament of so great a thing.

(97.) Both the parts of the Lord's Sacrament, according to Christ's institution, and the practice of the ancient Church, ought to be ministered unto all God's people; and it is plain sacrilege to rob them of the mystical cup, for whom Christ hath shed his most precious blood.

(98.) The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

(99.) The sacrifice of the mass, wherein the priest is said to offer

up Christ for obtaining the remission of pain and guilt for the quick and the dead, is neither agreeable to Christ's ordinance, nor grounded upon doctrine apostolic : but contrariwise most ungodly, and most injurious to that all-sufficient sacrifice of our Saviour Christ, offered once for ever upon the cross, which is the only propitiation and satisfaction for all our sins.

(100.) Private mass, that is, the receiving of the Eucharist by the priest alone, without a competent number of communicants, is contrary to the institution of Christ.

19. *Of the State of the Souls of Men, after they be departed out of this Life ; together with the General Resurrection, and the Last Judgment.*

(101.) After this life is ended, the souls of God's children be presently received into heaven, there to enjoy unspeakable comforts ; the souls of the wicked are cast into hell, there to endure endless torments.

(102.) The doctrine of the Church of Rome concerning limbus patrum, limbus puerorum, purgatory, prayer for the dead, pardons, adoration of images and relics, and also invocation of saints, is vainly invented without all warrant of holy scripture, yea, and is contrary to the same.

(103.) At the end of this world, the Lord Jesus shall come in the clouds with the glory of his Father : at which time, by the almighty power of God, the living shall be changed, and the dead shall be raised ; and all shall appear both in body and soul before his judgment-seat, to receive according to that which they have done in their bodies, whether good or evil.

(104.) When the last judgment is finished, Christ shall deliver up the kingdom to his Father, and God shall be all in all.

THE DECREE OF THE SYNOD.

If any minister, of what degree or quality soever he be, shall publicly teach any doctrine contrary to these Articles agreed upon ; if after due admonition he do not conform himself, and cease to disturb the peace of the Church, let him be silenced, and deprived of all spiritual promotions he doth enjoy.

III. SYNOD OF DORT.

THE JUDGMENT

Of the National Synod of the Reformed Belgic Churches, assembled at Dort, ann. 1618 and 1619; (in which Synod were admitted many Divines of note, being of the Reformed Churches of Great Britain, of the County Palatine of Rhene, of Hassia, of Helvetia, of the Correspondence of Waterau, of Geneva, of Breme, and of Embden :) concerning the Five Articles controverted in the Belgic Churches.

THE PREFACE.

In the name of our Lord and Saviour Jesus Christ. Amen.

Amongst the manifold comforts, which our Lord and Saviour Jesus Christ hath imparted to his Church militant in this troublesome pilgrimage, that is deservedly extolled, which he left unto her at his departure to his Father into the heavenly sanctuary, saying, "I am with you always unto the end of the world." (Matt. xxviii. 20.) The truth of this comfortable promise is manifested from time to time in all ages of the Church: which having from the beginning been oppugned, not only by the open violence of enemies, and impiety of heretics, but further by the under-hand cunning of seducers; certainly, if at any time the Lord should have left her destitute of the guard of his saving presence, she had now long since been either oppressed by the power of tyrants, or, to her utter overthrow, seduced by the fraud of impostors.

But that good Shepherd, who loves his flock to the end, for whom he hath laid down his life, hath always opportunely, and many times miraculously, with an outstretched arm, repressed the rage of persecutors, and discovered the winding by-paths of seducers, and scattered their fraudulent purposes; by each of which he hath evidently shewed himself to be present in his Church. Fair evidence

hereof is given in the histories concerning godly emperors, kings, and princes, whom the Son of God hath so often raised up for the safeguard of his Church, and inflamed with a holy zeal of his house; and by their means hath not only curbed the fury of tyrants, but also, in his Church's behalf, when it grappled with false teachers diversely corrupting religion, hath procured the remedy of sacred Synods: wherein the faithful servants of Christ have jointly with their prayers, counsels, and labours, courageously stood for God's Church and his truth, fearlessly opposed the instruments of Satan, howsoever changing themselves into angels of light, rooted up the weeds of errors and dissension, preserved the Church in agreement of the pure religion, and left unto posterity the sincere worship of God uncorrupted.

With like favour our faithful Saviour hath given a testimony of his gracious presence at this time to the long distressed Church of the Low Countries. For this Church, being by God's mighty hand set free from the tyranny of the Romish antichrist, and from the fearful idolatry of Popery, so often wonderfully preserved amidst the dangers of a long-continuing war, and flourishing in the concord of true doctrine and discipline, to the praise of her God, the admirable increase of the weal-public, and the joy of all other Reformed Churches; hath first covertly, afterwards openly, with manifold both old and new errors been assaulted by one James Harmans, alias Arminius, and his followers, assuming the title of Remonstrants, and brought into so great hazard through the ceaseless turmoils of scandalous dissensions and schisms, that, had not our Saviour's merciful hand in time been interposed, these flourishing Churches had been utterly consumed with the horrible flames of discord and schism. But blessed for ever be the Lord, who, after he had for awhile hidden his countenance from us (who had many ways provoked his wrath and indignation), hath witnessed to the whole world that he is not forgetful of his covenant, and despiseth not the sighs of his people.

For when in man's understanding, scarce any hope of remedy appeared, God did put into the minds of the most illustrious and mighty the States General of the United Provinces, by the counsel and direction of the most renowned and valiant Prince of Orange, to determine to meet these outrageous mischiefs by such lawful means as have been long time approved by the example of the apostles themselves, and of the Christian Church following them; and also heretofore with great benefit used even in the

Belgic Church itself: and by their authority to call together a Synod out of all the Provinces subject to their government, to be assembled at Dort: many most grave divines being intreated thereto, and obtained by the favour of the most high and mighty James, King of Great Britain, and of most illustrious and potent Princes, Landgraves, and Commonwealths; that by common judgment of the so many divines of the reformed Churches, those opinions of Arminius and his followers might be accurately examined and determined by the rule of God's word only, the true doctrine established, and the false rejected, and concord, peace, and tranquillity (by God's blessing) restored to the Church of the Low Countries. This is that good gift of God, wherein the Belgic Churches triumph, and both humbly confess, and thankfully profess, the never-failing mercies of their Saviour.

Wherefore (a fast and public prayers being formerly enjoined and performed in all the Belgic Churches by the authority of the chief magistrate, for the deprecation of God's anger, and imploring his gracious aid) this venerable Synod, assembled together at Dort in the name of the Lord, inflamed with the love of God's honour, and of the salvation of his Church; and upon the invocation of God's holy name bound by oath, that they would hold the sacred scripture as the only rule of their verdict, and demean themselves in the hearing and determining of this cause with a good and upright conscience; hath diligently and with great patience laboured herein, to persuade the chief patrons of these assertions, cited to appear before them, more largely to unfold their opinion concerning the five notorious controverted Articles, as also the reasons of such their opinion. But they rejecting the judgment of the Synod, and refusing to answer the interrogatories in such manner as was fitting; (whenas neither the admonitions of the Synod, nor instance of the generous and worthy deputies of the States General, nay, nor the commands of the most illustrious and mighty lords, the States General themselves, could prevail any thing at all with them;) the Synod, by the commandment of the said lords, the States General, was fain to take another course, heretofore used and received in ancient Synods. And so the search of their tenets concerning the five Articles was undertaken out of their own books, confessions, and declarations, partly heretofore set forth, partly now exhibited to this Synod.

Which search and examination being now by God's singular mercy dispatched and finished with all diligence, conscience, and

faithfulness, and with the joint consent of all and every one; this Synod, for the advancement of God's glory, for the upholding of that truth which leadeth to salvation, and for the maintenance of peace and tranquillity, as well in men's consciences, as in the Belgic Churches, determineth to publish this their judgment; wherein the true doctrine agreeable with God's word, touching the five aforesaid heads of doctrine is declared, and the false and disagreeing with God's word is rejected: as followeth.

THE FIRST CHAPTER OR HEAD OF DOCTRINE, NAMELY CONCERNING
GOD'S PREDESTINATION.

Article 1. Forasmuch as all men have sinned in Adam, and are become guilty of the curse, and of eternal death; God had done wrong unto no man, if it had pleased him to leave all mankind in sin, and under the curse, and to condemn them for sin: according to those words of the apostle, Rom. iii. 19. "All the world is guilty before God." And ver. 23. "All have sinned, and come short of the glory of God." And Rom. vi. 23. "The wages of sin is death."

Article 2. But herein was the love of God made manifest, in that he sent his only-begotten Son into the world, that whosoever believeth in him might not perish, but have life everlasting." 1 John iv. 9. John iii. 16.

Article 3. And, that men may be brought unto faith, God in mercy sends preachers of this most joyful message, to whom he will, and when he will; by whose ministry, men are called unto repentance, and faith in Christ crucified. "How shall they believe in him, of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" Rom. x. 14, 15.

Article 4. Whosoever believe not these glad tidings, the wrath of God remains upon them: but they which receive them, and embrace our Saviour Jesus with a true and lively faith, they are delivered by him from the wrath of God, and destruction, and eternal life is given them.

Article 5. The cause, or fault of this unbelief, as of all other sins, is in no wise in God, but in man. But faith in Jesus Christ, and salvation through him, is the free gift of God ; as it is written, Ephes. ii. 8. “ By grace ye are saved, through faith, and that not of yourselves, it is the gift of God.” In like manner, Phil. i. 29. “ Unto you it is (freely) given to believe in Christ.”

Article 6. But whereas, in process of time, God bestoweth faith on some, and not on others, this proceeds from his eternal decree. For from the beginning of the world God knoweth all his works. Acts xv. 18. Ephes. i. 11. According to which decree, he graciously softens the hearts of the elect, however otherwise hard ; and as for those that are not elect, he in just judgment leaveth them to their malice and hardness.

And here especially is discovered unto us the deep, and both merciful and just, difference put between men, equally lost ; that is to say, the decree of election and reprobation, revealed in God’s word. Which as perverse, impure, and wavering men do wrest unto their own destruction, so it affords unspeakable comfort to godly and religious souls.

Article 7. Now election is the unchangeable purpose of God, by which, before the foundation of the world, according to the most free pleasure of his will, and of his mere grace, out of all mankind (fallen, through their own fault, from their first integrity into sin and destruction) he hath chosen in Christ unto salvation a set number of certain men, neither better nor more worthy than others, but lying in the common misery with others. Which Christ also from all eternity he appointed the Mediator, and head of all the elect, and foundation of salvation. And so he decreed to give them to him to be saved, and by his word and Spirit effectually to call and draw them to a communion with him : that is, to give them a true faith in him, to justify, sanctify, and finally glorify them, being mightily kept in the communion of his Son, to the demonstration of his mercy, and the praise of the riches of his glorious grace ; as it is written, Ephes. i. 4—6. “ He hath chosen us in (Christ) before the foundation of the world, that we should be holy, and without blame before him in love : having predestinated us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made

us accepted in the Beloved." And Rom. viii. 30. "Whom he hath predestinated, them also he hath called; and whom he hath called, them also he hath justified; and whom he hath justified, them also he hath glorified."

Article 8. This election is not manifold, but one and the same of all which are to be saved, both under the Old and New Testament: because the Scripture speaks but of one only good-pleasure, purpose, and counsel of the will of God; by which he hath chosen us from eternity both unto grace and glory, both unto salvation and the way of salvation, which he hath prepared that we should walk therein.

Article 9. This said election was made, not upon foresight of faith, and the obedience of faith, holiness, or of any other good quality or disposition, as a cause or condition before required in man to be chosen; but unto faith, and the obedience of faith, holiness, &c. And therefore election is the fountain of all saving good, from whence faith, holiness, and the residue of saving gifts, lastly everlasting life itself, do flow, as the fruits and effects thereof; according to that of the apostle, Ephes. i. 4. "He hath chosen us, (not because we were, but) that we should be holy, and without blame before him in love."

Article 10. The true cause of this free election is the good-pleasure of God; not consisting herein, that, from among all possible means, he chose some certain qualities, or actions of men, as a condition of salvation: but herein, that out of the common multitude of sinners he culled out to himself, for his own peculiar, some certain persons; as it is written, Rom. ix. 11. "Ere yet the children were born, when they had neither done good nor evil, &c. it was said unto her (namely to Rebecca), The elder shall serve the younger: as it is written, I have loved Jacob, and have hated Esau." And Acts xiii. 48. "As many as were ordained to eternal life, believed."

Article 11. And as God himself is most wise, unchangeable, omniscient, and omnipotent: so the election made by him can neither be interrupted, nor changed, revoked, or disannulled, nor the elect cast away, nor their number diminished.

Article 12. Of this their eternal and immutable election unto salvation, the elect, in their time, (although by several degrees, and in a different measure,) are assured; and that, not by searching curiously into the depths and secrets of God, but by observing in themselves, with spiritual joy and holy pleasure, the infallible fruits of election, marked out unto us in God's word; such as are, a true faith in Christ, a filial fear of God, grief for our sins according to God, hungering and thirsting after righteousness, &c.

Article 13. Out of the sense and certainty of this election, the children of God daily draw more and more matter of humbling themselves before God, of adoring the depth of his mercies, of purifying themselves, and of loving him fervently who first loved them so much: so far is this doctrine of election, and the meditation thereof, from making them carnally secure, or backward in observing God's commandments. Which abuse, by God's just judgment, is wont to befall those, who either rashly presume, or vainly and malapertly prate of the grace of election, refusing withal to walk in the ways of the elect.

Article 14. And as this doctrine touching God's election was by God's appointment declared by the prophets, Christ himself, and the apostles, as well under the Old Testament as the New, and afterwards commended to the records of holy writ; so at this day in God's Church (for which it is peculiarly ordained) it is to be propounded with the spirit of discretion, religiously and holily, in its place and time, without any curious searching into the ways of the Most High, and that to the glory of God's most holy name, and lively comfort of his people.

Article 15. Moreover, the holy scripture herein chiefly manifests and commends unto us this eternal and free grace of our election, in that it further witnesseth, that not all men are elected, but some not elected, or passed over in God's eternal election: whom doubtless God in his most free, most just, unreprouchable and unchangeable good pleasure hath decreed to leave in the common misery (whereinto by their own default they precipitated themselves), and not to bestow saving faith and the grace of conversion upon them; but, leaving them in their own ways, and under just judgment, at last to condemn and everlastingly punish them, not only for their unbelief, but also for their other sins, to the manifes-

tation of his justice. And this is the decree of reprobation, which in no wise makes God the author of sin, (a thing blasphemous once to conceive,) but a fearful, unreprieveable, and just judge and revenger.

Article 16. Those who as yet do not effectually perceive in themselves a lively faith or a sure confidence of heart in Christ, the peace of conscience, an endeavour of filial obedience, a glorying in God through Christ, and nevertheless use the means by which God hath promised that he will work these things in us; such as these ought not be cast down at the mention of reprobation, nor reckon themselves amongst the reprobate, but must diligently go forward in the use of those means, and ardently desire, and humbly and reverently expect, the good hour of more plentiful grace. Much less then ought those to be terrified with the doctrine of reprobation, who, albeit they heartily desire to turn unto God, to please him only, and to be delivered from this body of death, yet cannot make such progress in the way of godliness and faith, as they wish. For our merciful God hath promised that he will not quench the smoking flax, nor break the shaken reed; but to those, who, forgetting God, and our Saviour Jesus Christ, have wholly enthralled themselves to the cares of the world and pleasures of the flesh, this doctrine is not without cause terrible, so long as they are not seriously converted unto God.

Article 17. Seeing we must judge of God's will by his word, which testifies unto us that the children of the faithful are holy, not in their own nature, but by benefit of the gracious covenant, wherein they together with their parents are comprised; godly parents ought not to doubt of the election and salvation of their children, whom God calls out of this life in their infancy.

Article 18. Whosoever murmurs at this grace of free election, and severity of just reprobation, we stop his mouth with that of the apostle: Rom. ix. 20. "O man, who art thou, that repliest against God?" And with that of our Saviour: Matt. xx. 15. "Is it not lawful for me to do what I will with mine own?" But we, for our part, religiously adoring these mysteries, cry out with the apostle: Rom. xi. 33—36. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known

the mind of the Lord? or who hath been his counsellor? or who hath given to him first, and it shall be recompensed to him again? For of him, and through him, and to him, are all things: to him be glory for ever. Amen."

A REJECTION OF THE ERRORS WHEREWITH THE CHURCHES OF THE LOW COUNTRIES HAVE NOW A LONG TIME BEEN TROUBLED.

The Synod, having delivered the orthodox doctrine concerning Election and Reprobation, rejecteth the errors of those,—

1. Who teach, 'That the will of God to save such as shall believe, and persevere in faith, and the obedience of faith, is the whole and entire decree of election unto salvation; and that nothing else concerning this decree is revealed in the word of God.' For these teachers deceive the simpler sort, and plainly gainsay the holy scripture, which witnesseth that God not only will save such as shall believe, but also from eternity hath chosen some certain men, upon whom, rather than others, he would bestow faith in Christ, and perseverance: as it is written, John xvii. 6. "I have declared thy name unto the men which thou gavest me." In like manner, Acts xiii. 48. "As many as were ordained unto eternal life, believed." And, Eph. i. 4. "He hath chosen us before the foundation of the world, that we should be holy," &c.

2. Who teach, 'That the election of God unto salvation is manifold; one general and indefinite, another singular and definite: and this again either incomplete, revocable, not peremptory, or conditional; or else complete, irrevocable, peremptory, or absolute. Likewise, that there is one election unto faith, another unto salvation: so that election unto justifying faith may be without peremptory election unto salvation.' For this is a figment of man's brain, devised without any ground in the scripture, corrupting the doctrine of election, and breaking that golden chain of salvation: Rom. viii. 30. "Whom he hath predestinated, them also he hath called; and whom he hath called, them also he hath justified; and whom he hath justified, them also he hath glorified."

3. Who teach, 'That the good pleasure and purpose of God, whereof the Scripture makes mention in the doctrine of election, doth not consist herein, that God did elect some certain men rather

than others; but in this, that God from among all possible conditions (amongst which are the works of the law also), or out of the rank of all things, did choose, as a condition unto salvation, the act of faith, in itself ignoble, and the imperfect obedience of faith, and was graciously pleased to repute it for perfect obedience, and account it worthy of the reward of everlasting life.' For by this pernicious error, the good pleasure of God, and merit of Christ, is weakened: besides that, by such unprofitable questions, men are called off from the truth of free justification, and from the single plainness of the scriptures; and that of the apostle is outfaced as untrue: 2 Tim. i. 9. "God hath called us with a holy calling, not according to our works, but according to his own purpose, and grace, which was given to us through Christ Jesus before the world began."

4. Who teach, 'That in the election unto faith this condition is first required; viz. that a man use the light of reason aright, that he be honest, lowly, humble, and disposed unto life eternal, as though in some sort election depended on these things.' For these teachers have a strong tang of Pelagius, and broadly enough tell the apostle that he is wide, when he saith, Eph. ii. 3—9. "We all had our conversation, in times past, in the lusts of our flesh, fulfilling the will of the flesh and of the mind, and were by nature the children of wrath, as well as others. But God which is rich in mercy, through his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved,) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that he might shew, in the ages to come, the exceeding riches of his grace, in his kindness toward us through Jesus Christ. For by grace ye are saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any one should boast."

5. Who teach, 'That the incomplete and not peremptory election of singular persons is made by reason of foreseen faith, repentance, sanctity, and godliness begun, or continued for some time; but the complete and peremptory election by reason of the final perseverance of foreseen faith, repentance, sanctity, and godliness: and that this is the gracious, and evangelical worthiness, by which he that is chosen becomes worthier than he that is not chosen: and therefore that faith, the obedience of faith, sanctity, godliness, and

perseverance are not the fruits or effects of unchangeable election unto glory, but conditions and causes, *sine quibus non* (that is to say, without which a thing is not brought to pass) before required, and foreseen, as already performed by those who are completely to be chosen.' A thing repugnant to the whole scripture, which everywhere beats into our ears and hearts these and such like sayings: Rom. ix. 11. "Election is not of works, but of him that calleth." Acts xiii. 48. "As many as were ordained unto life eternal, believed." Ephes. i. 4. "He hath chosen us that we should be holy." John xv. 16. "Ye have not chosen me, but I have chosen you." Rom. xi. 6. "If of grace, not of works." 1 John iv. 10. "Herein is love, not that we loved God, but that he loved us, and sent his Son," &c.

6. Who teach, 'That not all election unto salvation is 'un-changeable; but that some which are elected, withstanding God's decree, may perish, and for ever do perish.' By which gross error they both make God mutable, and overthrow the comfort of the godly concerning the certainty of their salvation, and contradict the holy scriptures, teaching, Matt. xxiv. 24. That the elect cannot be seduced. John vi. 39. That Christ doth not lose those which are given to him of his Father. Rom. viii. 30. That God, whom he hath predestinated, called, and justified, them he doth also glorify.

7. Who teach, 'That in this life there is no fruit, no sense, no certainty of immutable election unto glory, but upon condition contingent and mutable.' For, besides that it is absurd to make an uncertain certainty, these things are contrary to the experience of the godly: who, with the apostle, triumph upon the sense of their election, and extol this benefit of God; who rejoice with the disciples, according to the admonition of Christ, Luke x. 20. that their names are written in heaven; and lastly, who oppose the sense of their election against the fiery darts of devilish temptations, demanding, Rom. viii. 33. "Who shall lay any thing to the charge of God's elect?"

8. Who teach, 'That God out of his mere just will hath not decreed to leave any man in the fall of Adam, and common state of sin and damnation, or to pass over any in the communication of grace necessary unto faith and conversion.' For that stands firm, Rom. ix. 18. "He hath compassion upon whom he will, and whom

he will he hardeneth." And that, Matt. xiii. 11. "To you is given to know the mysteries of the kingdom of heaven, but to them it is not given." In like manner, Matt. xi. 25, 26. "I glorify thee, O Father, Lord of heaven and earth, that thou hast hidden these things from the wise and understanding men, and hast revealed them unto babes. Even so, O Father, because thy good pleasure was such."

9. Who teach, 'That the cause, why God sends the Gospel rather unto this nation than to another, is not the mere and only good pleasure of God; but because this nation is better, and more worthy of it than that unto which he hath not communicated the Gospel.' For Moses gainsays this, speaking thus unto the people of Israel, Deut. x. 14, 15. "Behold, heaven and the heaven of heavens is the Lord's thy God, and the earth with all that therein is: notwithstanding the Lord set his delight in thy fathers to love them, and did choose their seed after them, even you above all people, as appeareth this day." And Christ, Matt. xi. 21. "Woe be to thee, Chorazin! woe be to thee, Bethsaida! for if the great works, which were done in you, had been done in Tyre and Sidon, they had repented long ago in sackcloth and ashes."

THE SECOND CHAPTER OR HEAD OF DOCTRINE, CONCERNING
CHRIST'S DEATH, AND THE REDEMPTION OF MEN BY IT.

Article 1. God is not only most merciful, but most just also. Now his justice requires (as he hath revealed himself in his word) that our sins, committed against his infinite Majesty, be punished not with temporal pains only, but eternal also, and those both of body and soul: which punishments we cannot escape, unless God's justice be satisfied.

Article 2. But seeing we ourselves cannot make satisfaction, and free ourselves from the wrath of God, God of his infinite mercy hath given his only-begotten Son to become a surety for us: who, that he might satisfy for us, was made sin, and a curse upon the cross for us, or in our stead.

Article 3. This death of the Son of God is the only and most

perfect sacrifice and satisfaction for sins, of infinite price and value, abundantly sufficient to expiate the sins of the whole world.

Article 4. And therefore is this death of so great value and price, because the person which suffered it is not only a true and perfectly holy man; but the only-begotten Son of God also, of the same eternal and infinite essence with the Father and the Holy Ghost: such an one as it behoved our Saviour to be. Again, because his death was joined with a feeling of God's wrath, and of the curse which we had deserved by our sins.

Article 5. Furthermore it is the promise of the Gospel, that whosoever believes in Christ crucified, should not perish, but have life everlasting; which promise, together with the injunction of repentance and faith, ought promiscuously, and without distinction, to be declared and published to all men and people, to whom God in his good pleasure sends the Gospel.

Article 6. But forasmuch as many, being called by the Gospel, do not repent, nor believe in Christ, but perish in their infidelity; this comes not to pass through any defect or insufficiency of the sacrifice of Christ offered upon the cross, but by their own proper fault.

Article 7. But as many as truly believe, and are freed by Christ's death from their sins, and saved from destruction; they by God's grace alone (which he owes to no man), given unto them from eternity in Christ, obtain this benefit.

Article 8. For this was the most free counsel, gracious will, and intention of God the Father, that the lively and saving efficacy of the most precious death of his Son should manifest itself in all the elect, for the bestowing upon them only of justifying faith, and bringing them infallibly by it unto eternal life. That is, God willed, that Christ by the blood of his cross (whereby he was to establish a new covenant) should effectually redeem out of every people, tribe, nation, and language, all them, and them only, who from eternity were elected unto salvation, and given to him of the Father, that he should bestow faith on them (which, as also the other saving gifts of the Holy Spirit, he purchased for them by his death), that by his blood he should cleanse them from all sins both original and actual, as well

committed after as before they believed, and finally should present them before him in glory without all spot or blemish.

Article 9. This counsel, proceeding from his eternal love toward the elect, (the gates of hell bootlessly resisting it,) hath from the beginning of the world to this present time been mightily fulfilled, and hereafter also shall be fulfilled; so that the elect in their times must be gathered into one, and there must always be some Church of believers founded in the blood of Christ, which should constantly love, steadfastly worship, and here and for ever and ever praise him her Saviour, who laid down his life upon the cross for her, as the bridegroom for his bride.

A REJECTION OF ERRORS.

The Synod, having delivered the orthodox doctrine, rejecteth the errors of them,—

1. Who teach, 'That God the Father ordained his Son unto the death of the cross without any certain and determinate counsel of saving any particular man expressly; so that its necessity, profit, and dignity, might have remained whole, and sound, and perfect, in every respect complete, and entire, to the impetration of Christ's death, although the obtained redemption had never actually been applied to any particular person.' For this assertion is reproachful unto the wisdom of God the Father, and the merit of Jesus Christ; and contrary to the scripture, where our Saviour Christ saith: John x. 15. "I lay down my life for my sheep:" and ver. 27. "I know them." And the Prophet Isaiah speaks thus of our Saviour: Isa. liii. 10. "When he shall make his soul an offering for sin, he shall see his seed, and prolong his days, and the will of the Lord shall prosper in his hand." Lastly, it overthrows an article of our faith; namely that, wherein we believe that there is a Church.

2. Who teach, 'That this was not the end of Christ's death, that he might establish a new covenant of grace by his blood; but that he might only procure unto his Father the bare right of making again with men any covenant whatsoever, whether of grace, or of works.' For this thwarteth the scripture, which teaches that Christ is made the Surety and Mediator of a better, that is, a new covenant: Heb. vii. 22. and that the testament is confirmed when men are dead. Heb. ix, 15; 17.

3. Who teach, 'That Christ by his satisfaction did not certainly merit for any man salvation itself, and faith by which this satisfaction of Christ may be effectually applied unto salvation: but only, that he purchased to his Father a power, or a resolution, to enter into a new match with mankind, and to prescribe them what new conditions soever he pleased; the performance of which conditions should depend upon man's free-will: and that therefore it might fall out that either no man, or every man, might fulfil them.' For these esteem too basely of Christ's death, in no wise acknowledging the chiefest and most excellent fruit and benefit procured thereby, and call up again the Pelagian error out of hell.

4. Who teach, 'That the new covenant of grace which God the Father, by the mediation of Christ's death, made with men, doth not consist herein, viz. that we are justified before God, and saved by faith, insomuch as it apprehends the merit of Christ: but herein, viz. that God (the exaction of perfect legal obedience being abrogated) reposes faith itself, and the imperfect obedience of faith, for perfect obedience of the law, and graciously thinks it worthy of the reward of eternal life.' For these contradict the scripture, Rom. iii. 24, 25. "All are justified freely by his grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a reconciliation through faith in his blood." And, with wicked Socinus, they bring in an uncouth and strange justification of man before God, contrary to the consent of the whole Church.

5. Who teach, 'That all men are received into the state of reconciliation and grace of the covenant, so that no body shall be condemned for original sin, nor, in respect of it, be liable unto death or damnation; but that all are acquitted, and freed from the guilt of that sin.' For this opinion is contrary to the scripture, which affirms, that we are by nature the children of wrath.

6. Who employ the distinction of impetration and application, to the end that they may infuse this opposition into unskilful and unwary wits, namely, 'that God, as much as concerns him, would confer upon all men equally those benefits, which are procured by Christ's death: and whereas some, rather than others, are made partakers of forgiveness of sins, and life eternal, that this diversity depends upon their own free-will, applying itself unto grace indifferently offered; but not upon the singular gift of mercy, effectually

working in them rather than others, that they may apply this grace unto themselves.' For they, whilst they bear the world in hand that they propound this distinction with a sound meaning, go about to make the people drink of the poisonous cup of Pelagianism.

7. Who teach, 'That Christ neither could, nor ought to die, neither did die, for those, whom God dearly loved, and chose unto eternal life, seeing such stood in no need of Christ's death.' For they contradict the apostle, who saith, Gal. ii. 20. "Christ loved me, and gave himself for me." In like manner, Rom. viii. 33. "Who shall lay any thing to the charge of God's chosen? It is God that justifieth: who shall condemn? it is Christ which is dead," to wit, for them. And our Saviour averring, John x. 15. "I lay down my life for my sheep." And John xv. 12, 13. "This is my commandment, that ye love one another, as I have loved you: greater love than this hath no man, that a man lay down his life for his friends."

THE THIRD AND FOURTH CHAPTERS, OR DOCTRINAL HEADS, NAMELY,
CONCERNING MAN'S CORRUPTION, AND CONVERSION TO
GOD, TOGETHER WITH THE MANNER THEREOF.

Article 1. Man, in the beginning, being made according to God's image, was adorned in his mind with true and saving knowledge of his Creator, and of things spiritual; in his will and heart with righteousness; in all his affections with purity; and so was in all his parts and faculties holy. But he, by the devil's instigation, and liberty of his own will, revolting from God, bereaved himself of these excellent gifts, and contrariwise, in lieu of them, gat in his mind horrible darkness, vanity, and crookedness of judgment; in his heart and will, malice, rebellion, and obduration; and in all his affections, impurity.

Article 2. And such as man was after his fall, such children he begat; namely, a corrupt issue from a corrupt father: this corruption being by the just judgment of God derived from Adam to all his posterity (Christ only excepted), and that not by imitation (as of old the Pelagians would have it), but by the propagation of nature with her infection.

Article 3. All men therefore are conceived in sin, and born the

children of wrath, untoward to all good tending to salvation, forward to evil, dead in sins, slaves of sin, and neither will nor can (without the grace of the Holy Ghost regenerating them) set straight their own crooked nature, no nor so much as dispose themselves to the amending of it.

Article 4. Certes, there are still in lapsed man some remains of the light of nature; by virtue whereof he retaineth some principles concerning God, and of things natural, and of the difference between good and evil; as also he sheweth some care of virtue, and of outward discipline: but so far short is he from being enabled by this inbred light, to come to the saving knowledge of God, and to convert himself unto him, that he doth not make right use thereof in natural things, and civil affairs; nay, such as it is, he many ways defileth it all, and withholdeth it in unrighteousness; and by so doing becometh unexcusable before God.

Article 5. As it is with the light of nature, so is it also touching the Decalogue, or Ten Commandments, delivered to the Jews from God in special manner by the hand of Moses. For, inasmuch as the law doth indeed lay open the grievousness of sin, and more and more deeply attaindeth man at the bar of justice, but neither reacheth forth any remedy, nor affordeth strength to wade out of misery, and so, being weakened through the flesh, leaveth a sinner under the curse; it is not possible that by it a man should obtain saving grace.

Article 6. That, therefore, which neither the light of nature, nor the law could do, God bringeth to pass by the power of the Holy Ghost, through his word, or the ministry of reconciliation (namely, the gospel concerning the Messiah), whereby it pleased God to save those that believe, as well under the Old, as New Testament.

Article 7. Under the Old Testament God disclosed unto but a few this secret of his will; but in the New (the distinction of people being taken away) he manifesteth the same unto many. The cause of which his diverse dispensation is not to be imputed to the worthiness of one nation above another, or to the better using of the light of nature by some than by other some, but to God's most free good pleasure, and undeserved love. And therefore they, to whom, with-

out any their good desert, nay, notwithstanding their ill desert, so great a favour is vouchsafed, are bound, for their part, to acknowledge the same with all humility and thankfulness; and as for others, to whom such grace is not afforded, without curious sifting, to admire (with the Apostle) the severity and justice of God's judgments upon them.

Article 8. Now, as many soever as are called by the Gospel, are called seriously. For God by his word doth seriously and most truly declare what is acceptable to him; namely, that those that are called, come unto him: and moreover doth seriously promise to all such as come to him, and believe in him, rest for their souls, and life eternal.

Article 9. Whereas many, being called by the Gospel, do not come, and are not converted, this default is not in the Gospel, nor in Christ offered by the Gospel, nor in God who calleth them by his Gospel, and moreover bestoweth divers special gifts upon them but in themselves, that are called; of whom some are so careless, that they give no entrance at all to the word of life; others entertain it, but suffer it not to sink into their hearts, and so, having only a fading smack of joy, bred by a temporary faith, afterward become revolvers; others choak the seed of the word with the thorns of worldly cares and fleshly pleasures, and so bring forth no fruit at all; as our Saviour teacheth us in the parable of the sower, Matt. xiii.

Article 10. But whereas others, being called by the ministry of the Gospel, do come, and are converted, this is not to be ascribed unto man, as by his free-will distinguishing himself from others endowed with the like or with sufficient grace for their belief and conversion, (as Pelagius, in the pride of his heresy, would have it;) but must be attributed unto God, who, as he hath from all eternity chosen in Christ those that are his, so in process of time effectually calleth them, endueth them with the gift of faith and repentance, and, delivering them out of the power of darkness, translateth them into the kingdom of his Son, to the end that they should magnify him who hath so mightily called them out of darkness into this wondrous light, and that they should not boast in themselves but in the Lord, as is often avouched by the Apostles in many passages of their Epistles.

Article 11. Furthermore, whereas God bringeth to pass this his own good-pleasure in the elect, (namely, when he worketh true conversion in them,) he not only provideth that the Gospel may be outwardly preached unto them, and powerfully enlighteneth their minds by the Holy Ghost, that they may understand aright, and judge of the things of the Spirit of God; but also, by the efficacy of the same regenerating Spirit, he pierceth into the most inward parts of man: whose heart being close shut up, he openeth it; being hard, he softeneth it; being uncircumcised, he circumciseth it; and as for the will, he infuseth new qualities into it, and maketh it of a dead will lively; of an evil, good; of a nilling, willing; of a stubborn, buxom; and stirreth it up also, and strengtheneth it, whereby it is enabled, like a good tree, to bring forth the fruits of good works.

Article 12. And this is that regeneration, second creation, raising from the dead, and quickening, (so often inculcated in the holy scriptures,) which God worketh in us, but not with us: and which is not brought to pass by bare instruction sounding to the outward ear, nor by moral inducements, no, nor by any kind of operation so carried on, that, when God hath done his part, it should remain in man's choice to be or not to be regenerate; to be or not to be converted: but is a very supernatural, a most powerful, and withal most sweet, a wonderful, hidden, and unspeakable working, being, for the mightiness thereof, (according to the scriptures, which are the doubtless word of the very author of this mighty work,) not inferior to the creation of the world, or raising of the dead. So that all those, in whose hearts God worketh after this admirable manner, are certainly, infallibly, and effectually regenerated, and actually believe. And then the will, being now renewed, is not only drawn and moved by God, but, God having now set it on going, itself also worketh: whereupon a man is rightly said, by this grace received, himself to repent and believe.

Article 13. The faithful cannot in this life attain to the full knowledge of the manner of this working: yet in the mean time they content themselves, and rest in this, namely, that by the same grace of God they know and feel, that in their hearts they believe and love their Saviour.

Article 14. So then faith is the gift of God: not in that it is

proffered by God unto man's free-will, but because it is really bestowed, inspired, and infused into man: likewise, not as though God did give only a power of believing, and then should wait the leisure of man's will for consenting, or for the very act of believing; but because both the willingness to believe, and the act itself of belief are wrought in man by him that worketh both the will and the deed, and worketh even all in all.

Article 15. This grace God oweth no man. For how can God become debtor to him, who hath nothing to give first, that it might be recompensed to him again? Nay, what can God owe him, who hath nought of his own, but sin and untruth? Whosoever therefore is made partaker of this kind of grace, ever oweth, and ever payeth, thanks to God only: and whoso hath it not, he either, framing to himself content in what he findeth in himself, regardeth not all these special things, or in carnal security vainly boasteth of having that which indeed he hath not.

Furthermore, as for those that make outward profession of the faith, and amend their lives, we are, by the example of the Apostles, to judge, and speak the best of them; the closet of the heart being to us unsearchable. But as for those, who are not as yet called, we must pray for them to God, who calleth those things that are not, as if they were: but in no wise may we wax proud against them, as if we ourselves had caused that distinction, whereby we are made unlike them.

Article 16. On the other side, as, by the fall, man ceased not to be man, endued with understanding and will, nor did sin, spreading itself through all mankind, abolish nature in us, but corrupted and spiritually slew it; in like manner this regenerating grace of God worketh not upon men as if they were stocks and stones, nor doth it abolish the will and properties thereof, or maugre constrain it, but doth spiritually revive it, heal it, rectify it, and powerfully yet gently bend it: so that where formerly the rebellion of the flesh, and stubbornness, did domineer without controul, now a willing and sincere obedience to the Spirit begins to reign; in which change the true and spiritual rescue and freedom of our will doth consist. And surely, unless the wonderful worker of all goodness should deal with us in this sort, there were no hope left for man to arise from his lapse by his free-will, through which, when he stood sound, he threw himself headlong into destruction.

Article 17. Moreover, as that powerful operation of God, by which he giveth being to this our natural life, and sustaineth the same, doth not exclude, but require, the use of those means, by which it pleaseth God, according to his wisdom and goodness, to employ this his own power : even so the aforesaid supernatural working of God, by which he regenerateth us, doth in no wise exclude or overthrow the employment of the Gospel, which God, in his great wisdom, hath ordained to be the seed of regeneration, and food of the soul. Wherefore, as the Apostles and their successors did piously deliver unto the people the doctrine of this grace of God, for the advancing of his glory, and beating down of all manner of pride ; and yet withal neglected not by holy admonitions, taken out of the Gospel, to keep their Christian flocks within the compass of the word, sacraments, and exercise of discipline : so in these days also far be it from either teachers or learners in the Church to presume to tempt God by disjoining those things, which God, according to his good-pleasure, hath appointed to go together inseparably. For by such admonitions grace itself is derived to us ; and the more readily we perform our duty, thereby is the good gift of God working in us made more sensible unto us, and his work itself best cometh to perfection. To the which God alone is due for evermore all the glory of these means, and of the saving fruit and efficacy of them. Amen.

THE REJECTION OF ERRORS.

The Synod, having laid down the true doctrine, now rejecteth the errors of those,—

1. That teach, 'That it cannot well be avouched, that original sin of itself is sufficient for the condemning of all mankind, or for the deserving of temporal and eternal punishment.' For they go against the Apostle, who saith, Rom. v. 12. "By one man sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned." And ver. 16. "The judgment was by one to condemnation." Rom. vi. 23. "The wages of sin is death."

2. That teach, 'That spiritual gifts, or good qualities and virtues (such as are goodness, holiness, and righteousness), could not be seated in the will of man in his first creation, and therefore in his fall the will could not be bereft of them.' For this is contrary to the description of the image of God, laid down by the Apostle, Ephes.

iv. 24, where he describeth it by righteousness and holiness, which doubtless are placed in the will.

3. That teach, 'That in spiritual death no spiritual gifts were separated from the will of man; for that the will of itself was never corrupted, but only encumbered by the darkness of the understanding, and unruliness of the affections: which impediments being removed, the will may put in use her own inbred faculty of freedom, (that is, her self-will,) and will and choose, or not will and refuse, any kind of good set before her.' Verily, this is a new-fangled and erroneous piece of doctrine, bent on purpose for the enhancing the forces of free-will, contrary to that of the prophet Jeremiah, xvii. 9. "The heart is deceitful above all things, and desperately wicked." And that of the Apostle, Ephes. ii. 3. "Among whom (namely, children of disobedience) all we also had our conversation in times past, in the lusts of our flesh, fulfilling the wills of the flesh and of the mind."

4. That teach, 'That an unregenerate man is not properly nor totally dead in sins, nor destitute of all strength tending to spiritual good; but that he is able to hunger and thirst after righteousness, or everlasting life, and to offer the sacrifice of an humble and contrite heart, even such as is acceptable to God.' For these assertions march against the direct testimonies of scripture: Ephes. ii. 1; 5. "Ye were dead in trespasses, and sins." And Gen. vi. 5. and viii. 21. "Every imagination of the thoughts of man's heart is only evil continually." Moreover the hungry and thirsting for deliverance out of misery, and for life eternal, as also the offering to God the sacrifice of a broken heart, is proper to the regenerate, and such as are called blessed; Psal. li. 19. and Matt. v. 6.

5. That teach, 'That a corrupt and natural man can so rightly use common grace (by which they mean the light of nature), or those gifts which are left in him after the fall, that, by the good use thereof, he may attain to a greater, namely, evangelical or saving grace, and by degrees at length to salvation itself. And that God, for his part, sheweth himself ready in this manner to reveal Christ to all men: seeing he doth sufficiently and efficaciously afford to every man necessary means for the making Christ known, and for faith and repentance.' For this is convinced to be false, as by the experience

of all ages in the world, so also by the scriptures. Psal. cxlvii. 19, 20. "He sheweth his word unto Jacob, his statutes and his judgments unto Israel; he hath not dealt so with any nation, and as for his judgements, they have not known them." Acts xiv. 16. "God, in times past, suffered all nations to walk in their own ways." Acts xvi. 6, 7. Paul, and his company "were forbidden of the Holy Ghost to preach the word in Asia:" and "after they were come to Mysia, they essayed to go into Bithynia; but the Spirit suffered them not."

6. That teach, 'That in the true conversion of a man there cannot be infused by God any new qualities, habits, or gifts into his will; and so that faith, by which we are first converted, and from which we are styled faithful, is not any quality, or gift, infused by God, but only an act of man: and that this faith cannot be called a gift otherwise than in regard of the power or means given us of attaining it.' For these strange positions are contradictory to the holy scriptures, which testify unto us that God doth infuse into our hearts new qualities of faith, obedience, and sense of his love towards us.' Jer. xxxi. 33. "I will put my law into their inward parts, and write it in their hearts." Isa. xlv. 3. "I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed." Rom. v. 5. "The love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." They contradict also the continual practice of the Church, which useth to pray after the manner described by the prophet, "Convert me, O Lord, and I shall be converted." Jer. xxxi. 18.

7. That teach, 'That the grace, whereby we are converted unto God, is nothing else but a gentle inducement; or (as others explain it) that the most noble kind of working in man's conversion, and most suitable to our nature, is that which is performed by suasory motives, or advice: and that no cause can be alleged why even such moral grace alone should not of natural men make spiritual: nay, moreover, that God doth not produce the consent of our will otherwise than by way of moral counselling: and that the efficacy of God's working, wherein he exceedeth the working of the devil, consisteth in this, that the devil promoteth temporary things, but God things eternal.' For this is down-right Pelagianism, and warreth against the whole course of the scriptures, which, besides this suasory kind of moving, acknowledge in the conversion of a man another manner of working of God's Spirit, and that more divine, and of far greater

efficacy. Ezek. xxxvi. 26. "I will give you a new heart, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh," &c.

VIII. That teach, 'That God, in regenerating a man, doth not employ that omnipotent strength, whereby he may powerfully and infallibly bow and bend his will unto faith and conversion: but that, all the gracious operations which God useth for our conversion being accomplished, nevertheless man can withstand God and his Holy Spirit intending that man's conversion, yea, and oftentimes doth make actual resistance, to the utter defeating of his own regeneration: so that it lieth in man's power to be, or not to be, regenerate.' For this amounteth to no less, than the denying all efficacy to God's grace in our conversion, and the subjecting the work of the Almighty unto the will of man: which is flat contrary to the doctrine of the Apostles. Ephes. i. 19. That "we believe according to the working of his mighty power." And 2 Thes. i. 11. That "God fulfillesh all the good pleasure of his goodness, and the work of faith with power." And 2 Peter i. 3. That "God's power hath given unto us all things, that pertain unto life and godliness."

IX. That teach, 'That grace and free-will are coparcing causes, jointly concurring to the beginning of conversion; and that grace doth not in order of causality go before the action of the will: that is, that God doth not effectually help man's will unto conversion, before the will of man moveth and determineth, or setteth itself thereunto.' For this doctrine was long since condemned by the ancient Church among the Pelagian errors, out of the Apostle's authority. Rom. ix. 16. "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." And 1 Cor. iv. 7. "Who maketh thee to differ from another? and what hast thou, that thou didst not receive?" Also, Phil. ii. 13. "It is God which worketh in you, both to will, and to do, of his good pleasure."

THE FIFTH CHAPTER, OR DOCTRINAL HEAD, WHICH IS CONCERNING
THE PERSEVERANCE OF THE SAINTS.

Article 1. Whomsoever God, according to his purpose, calls unto the fellowship of his Son, our Lord Jesus, and regenerates by the Holy Spirit, those certainly, even in this life, he frees from the dominion of sin, and slavery under sin, but not altogether from the flesh, and body of sin.

Article 2. From hence arise in holy men daily sins of infirmity, and even their best works have their blemishes, which yield unto them perpetual matter of humbling themselves before God, of making their recourse unto Christ crucified, of mortifying the flesh more and more by the Spirit of prayer, and by holy and godly exercises, and of striving and sighing after the goal of perfection, so long till, being delivered from this body of death, they may reign with the Lamb of God in the heavens.

Article 3. By reason of these relics of sin dwelling in them, and, besides this, the temptations of the world and Satan, they which are converted could not continue in the state of grace, if they were left to their own strength: but God is faithful, who mercifully confirmeth them in that grace, wherein he hath once accepted them, and mightily preserveth them in the same, even unto the end.

Article 4. But although that power of God, confirming and keeping the truly faithful in the state of grace, is greater than can possibly be overcome by the flesh: nevertheless they which are converted, are not always so led and moved by God, that they cannot, through their own fault, stray, and depart from the guidance of grace in some particular actions, and be seduced by the concupiscence of the flesh, and give way unto the same. Wherefore they must continually watch and pray, that they be not led into temptation. Which when they do not, it is not only possible that they should be carried away by the flesh, the world, and the devil, into grievous and heinous sins, but sometimes also, by God's just permission, they are carried away: which the lamentable falls of David, Peter, and other of the saints, described unto us in the scripture, evidently shew.

Article 5. Now, by such enormous sins they greatly offend God, incur the guilt of death, grieve the Holy Spirit, break off the exercise of faith, most grievously wound the conscience, now and then for a time lose the sense of grace, until, upon their returning into the way by true and earnest repentance, God's fatherly countenance shines again upon them.

Article 6. For God, who is rich in mercy, according to the unchangeable purpose of election, doth not wholly take away his

Spirit from his, no, not in their grievous slips, nor suffers them to wander so far as to fall away from the grace of adoption, and state of justification, or to commit the sin unto death, or against the Holy Ghost, or to be altogether forsaken of him, and throw themselves headlong into everlasting destruction.

Article 7. For first of all, in these slips, he preserveth in them that his immortal seed, by which they were once born again, that it die not, nor be lost: afterward, by his word and Spirit, he effectually and certainly reneweth them again unto repentance, so that they do heartily, and according unto God, grieve for their sins committed, and with a contrite heart, by faith in the blood of the Mediator, crave and obtain forgiveness of them, recover the apprehension of the favour of God reconciled unto them, adore his mercies and faithfulness, and from thenceforward more carefully work out their salvation with fear and trembling.

Article 8. So, not by their own merits or strength, but by God's free mercy, they obtain thus much, that they neither totally fall from faith and grace, nor continue to the end in their falls and perish; which, in regard of themselves, not only full easily might, but doubtless would, come to pass: yet, in respect of God, it cannot so fall out; since neither his counsel can be changed, nor his promise fail, nor the calling according to his purpose be revoked, nor Christ's merit, intercession, and custody, be made of none effect, nor the sealing of the Holy Spirit be frustrated or defaced.

Article 9. Of this preservation of the elect unto salvation, and perseverance of true believers in the faith, the faithful themselves may be and are ascertained according to the measure of their faith, by which they assuredly believe that they are, and shall for ever continue, true and lively members of the church, and that they have remission of their sins, and everlasting life.

Article 10. And therefore this certainty is not from any special revelation made beside or without the word, but from faith in God's promises, which he hath most plentifully revealed in his word for our comfort; from the testimony of the Holy Spirit bearing witness with our spirit, that we are the sons of God, and heirs; Rom. viii. 16. lastly, from a serious and holy care of keeping a good con-

science, and endeavour of good works. And if God's chosen should want in this world this solid comfort of obtaining the victory, and this infallible pledge and earnest of eternal glory, they were surely of all men the most miserable.

Article 11. Nevertheless, the scriptures witness, that the faithful do wrestle in this life with divers doubts of the flesh, and, being plunged in deep temptations, do not always perceive in themselves this full assurance of faith, and certainty of perseverance: but God, the Father of all consolation, suffers them not to be tempted above that they are able, but with the temptation makes a way to escape; 1 Cor. x. 13, and by his Holy Spirit revives in them the certainty of perseverance.

Article 12. Now, so far is assurance of perseverance in the truly faithful from making them proud and carnally secure, that, on the contrary, it is the very root of humility, of filial reverence, of true godliness, of patience in all conflicts, of fervent prayer, of constancy in bearing the cross and confessing God's truth, and, lastly, of solid joy in God: and that moreover the consideration of this benefit becometh a goad, or spur, to incite them to a serious and continual exercise of thankfulness and good works; as appeareth by the testimonies of the scriptures, and examples of the saints.

Article 13. Nor doth the revived confidence of perseverance beget wantonness, or reckless neglect of piety in those who are restored upon their fall, but a far greater care to walk more circumspectly in the ways of the Lord, which are prepared to this end, that by walking therein they may hold fast the certainty of their perseverance; lest by reason of the abuse of his Fatherly bounty, God's gracious countenance (the beholding whereof is sweeter than life to the godly, the withdrawing more bitter than death) be again turned away from them, and so they become more grievously wracked in conscience than before.

Article 14. And as it pleased God to begin this his work of grace in us by the preaching of the Gospel, so by the hearing, reading, meditation, exhortations, threats, and promises of the same, as also by the use of the sacraments, he maintaineth, continueth, and perfecteth his said gracious work.

Article 15. This doctrine concerning the perseverance of true believers and saints, and the certainty thereof, (which God, to the glory of his name, and comfort of godly souls, hath most abundantly revealed in his word, and imprinteth in the hearts of the faithful,) howsoever flesh and blood apprehends it not, Satan hates it, the world laughs at it, ignorant men and hypocrites abuse it, and erroneous spirits impugn it; yet the spouse of Christ hath always most tenderly loved, and constantly defended it, as a treasure of unvaluable price. Which that she may still do, God will provide and bring to pass: against whom neither can any counsel avail, nor strength prevail.

To which only God, the Father, Son, and Holy Ghost, be honour, and glory, for ever and ever. Amen.

THE REJECTION OF ERRORS TOUCHING THE DOCTRINE OF THE
PERSEVERANCE OF THE SAINTS.

The Synod, having declared the orthodox doctrine, now proceedeth to disavow the errors of those,—

1. That teach, 'That the perseverance of the faithful is not an effect of election, or any gift of God purchased by the death of Christ; but that it is a condition of the new covenant, which is to be performed on man's part, by his own free-will, before his (as they themselves speak) peremptory election and justification.' For the holy scripture witnesseth that it follows upon election, and is given to the elect by virtue of Christ's death, resurrection, and intercession. Rom. viii. 32—35. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth: who is he that condemneth? It is Christ that died, yea or rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ?"

2. That teach, 'That God indeed furnisheth the faithful man with sufficient strength to persevere, and is ready to maintain that strength in him, if he himself be not wanting to his duty: yet, notwithstanding, whenas all abilities necessary unto perseverance, and all things which God is pleased to use for the preservation of

faith, are granted and set in readiness, that it still remaineth in the choice and pleasure of man's will to persevere, or not.' For this opinion is easily discovered to be an imp of Pelagianism, which, whilst it strives to make man free, makes him sacrilegious: contrary to the uniform and perpetual consent of evangelical doctrine, which quite strippeth man of all matter of boasting, and ascribeth the glory of this benefit to God's grace only; and contrary to the Apostle, witnessing that it is God, who shall confirm us even unto the end, that we may be blameless in the day of our Lord Jesus Christ. 1 Cor. i. 8.

3. That teach, 'That the regenerate and true believers not only may totally and finally fall from justifying faith, as also from grace and salvation, but that frequently also they indeed do fall from all these, and perish everlastingly.' For this opinion makes the very grace of justification and regeneration, and Christ's continual custody, void and of no effect; contrary to the express words of St. Paul, Rom. v. 8, 9. "While we were yet sinners, Christ died for us: much more, then, being now justified by his blood, we shall be saved from wrath through him." And contrary to the Apostle St. John, 1 John iii. 9. "Whosoever is born of God, doth not commit sin: for his seed remaineth in him, neither can he sin, because he is born of God." And also contrary to the words of our Saviour, John x. 28, 29. "I give eternal life unto my sheep, and they shall never perish, neither shall any pluck them out of my hand: my Father which gave them me, is greater than all; and none is able to pluck them out of my Father's hand."

4. That teach, 'That the regenerate, and truly faithful, may sin the sin unto death, or against the Holy Ghost.' Whereas the same apostle John, in the fifth chapter of his first Epistle, having (ver. 16.) made mention of such as sinned unto death, and forbidden to pray for them, presently (ver. 18.) addeth: "We know that whosoever is born of God sinneth not (to wit that kind of sin); but he that is begotten of God, keepeth himself, and that wicked one toucheth him not."

5. That teach, 'That no certainty of future perseverance can be had in this life, without special revelation.' For by this doctrine the solid comfort of true believers in this life is quite taken away, and the doctrine of doubtfulness (avouched by the Papists) is brought

again into the Church. Whereas the holy scripture everywhere draweth this assurance, not from special and extraordinary revelations, but from the proper marks and signs of God's children, and from the unfailable promises made by God himself: especially the Apostle, Rom. viii. 39. "No creature is able to separate us from the love of God, which is in Jesus Christ." And St. John, 1 John iii. 24. "He that keepeth his commandments, dwelleth in him, and he in him: and hereby we know that he abideth in us, even by the Spirit which he hath given us."

6. That teach, 'That the doctrine maintaining assurance of perseverance and of salvation, is, of its own nature and guise, a soft pillow for the flesh, and hurtful to good manners, godliness, prayer, and other holy courses: and contrariwise, that it is a very commendable thing to be doubtful of such perseverance.' For the opposers of this assurance do evidently shew, that they know not the powerfulness of God's grace, nor the operation of the Holy Ghost dwelling in the heart, and spare not to outface the apostle St. John, affirming the contrary in express terms; 1 John iii. 2, 3. "Beloved, now are we the sons of God: and it doth not yet appear what we shall be: but we know, that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself even as he is pure." They are also refuted by the examples of holy men, both in the Old and New Testament, who, though well assured of their own perseverance and salvation, yet gave not over prayers, and other exercises of godliness.

7. That teach, 'That the faith of those that believe but for a season, differeth not from justifying and saving faith, but only in respect of continuance.' For Christ himself (Matt. xiii. 20. and Luke viii. 13.) manifestly putteth a threefold disparison between temporizers and true believers: saying, that those receive the seed in stonyground, these in good ground, that is, in an honest and good heart: those want root, these have a fast root: those are fruitless, these bring forth their fruit with diversity of yieldance, and that with patience, that is, with constancy and perseverance.

8. That teach, 'That it is not absurd that a man should lose his first regeneration, and be again and again new-born spiritually.' For they that teach this, do thereby deny the uncorruptibleness of

that divine seed, whereof we are born anew; contrary to the testimony of the Apostle St. Peter, 1 Peter i. 23. "Being born again, not of corruptible seed, but of incorruptible."

9. That teach, 'That Christ never prayed for the faithful's inflexible perseverance in faith.' For they contradict Christ himself, saying to Peter, Luke xxii. 32. "I have prayed for thee, that thy faith fail not:" and also witnessing, (John xvii. 20.) that himself prayed, not only for his Apostles, but also for all that should believe by their word; when he said, (ver. 11.) "Holy Father, keep through thine own name those whom thou hast given me." And, (ver. 15.) "I pray not, that thou shouldst take them out of the world, but that thou shouldst keep them from the evil."

THE CONCLUSION.

And this is the plain, simple, and natural explication of the orthodox doctrine concerning the five articles controverted in the united provinces of the Low Countries; as also the rejection of those errors, wherewith the Churches of the said Netherlands have for a time been much troubled. Which their determination the Synod holdeth to be taken out of God's word, and agreeable to the Confessions of the Reformed Churches. Whereby it manifestly appeareth, with how small truth, equity, or charity, some (whom such dealings least beseemed) have laboured to beat into the people's heads,—

That the doctrine of the Reformed Churches, concerning Predestination, and the other points thereon appendant, doth, of its own bent and inclination, call off men's minds from all religion and piety: that it is the cushion which the devil layeth under our flesh; the very castle of Satan, out of which he layeth watch for all, woundeth most men, and striketh dead very many with the darts, as well of despair, as of security:

That this doctrine maketh God the author of sin, unjust, a tyrant, an hypocrite; and that it is nothing else but a patched composition of Stoicism, Manicheism, Libertinism, and Turcism:

That it maketh men carnally secure, as being thereby persuaded that the elect, live they how they list, must needs be saved, and therefore may on God's name run through all the outrageous villinies in the world: and contrariwise, that it booteth not the reprobates for their salvation, though they should sincerely perform all the good works which any saint hath done:

That by it we are taught, that God, out of his own absolute will, and mere purpose, without any respect at all of sin, hath fore-ordained and created the far greatest part of men in the world to be damned for ever :

That, as election is the fountain and original cause of faith and good works, so in like manner reprobation is the cause of infidelity and wickedness :

That many of the children of the faithful are, in their infancy, without any guilt at all, taken from their mother's breasts, and tyrannously cast headlong into hell-fire ; so that neither the sacrament of baptism, nor the prayers of the Church at their baptizing, can at all avail them :

And many other obloquies of this strain, which the Reformed Churches not only do not admit, but also detest with all their heart.

Wherefore this Synod, holden at Dort, requesteth, and in the name of the Lord abjureth, all, whosoever in godly zeal call upon the name of our Saviour Jesus Christ, that they would be pleased to judge of the doctrine of the Reformed Churches, not out of calumnies raked up here and there, no, nor out of the private tenets of some, whether old or new, doctors, and those oftentimes either sinisterly cited, or corrupted and strained to a sense never intended by the authors ; but out of the published Confessions of the Churches themselves, and (for these points) out of this Declaration of orthodox doctrine, agreed upon and enacted by the joint consent of all and every the members of this whole Synod.

And as for rash and slanderous traducers, the Synod earnestly adviseth them to look unto it, and consider how heavy an account they are to give unto God, that bear false witness against so many Churches, and so many Church Confessions, trouble the consciences of the weak, and labour to draw the society of true believers into suspicion with many.

Lastly, this Synod exhorteth all their fellow-ministers of the Gospel to have a pious and religious care in the handling of this doctrine, whether in schools or pulpits ; and whensoever they undertake it by word or pen, discreetly to accommodate the same to the advancement of God's glory, to the promoting of holiness of life, and to the comforting of afflicted and affrighted souls : to frame, not only their judgment, but also their style of speech, to the square of the scriptures, and suitably to the analogy of faith : lastly, to forbear all such phrases, or manner of speech, as pass the bounds set out

unto us of the right meaning of the holy scriptures, and withal give wayward wranglers just occasion of traducing or slandering the doctrine of the Reformed Churches.

The Son of God, Jesus Christ, who, sitting at the right hand of his Father, bestoweth gifts on men, sanctify us in his truth; bring back into the way of truth those that are gone astray; stop the mouths of those that slander sound doctrine; endue the faithful ministers of his word with the Spirit of wisdom and discretion; that all they utter may tend to the glory of God, and the edification of their hearers! Amen.

This is our opinion and judgment: in witness whereof we have hereto subscribed.*

THE APPROBATION

OF THE ESTATES GENERAL.

The Estates General of the United Provinces of the Netherlands, to all that shall see or read these presents, Greeting:—

Whereas, for the abolishment of those lamentable and most hurtful controversies, some years since (to the great damage of our commonweal, and breach of our Church peace) raised about the notorious Five Articles (so called), and the points appendant thereon, we thought fit, according to the good course usually taken, both in God's Church generally, and particularly in the Belgic Church itself, to summon a National Synod of all the Churches of our United Provinces, to be assembled at Dort; and for the better celebrating the said Synod to the especial benefit of these countries, have, without spare of our labour or charges, requested and obtained to be sent hither many worthy, learned, and notable divines of the Reformed Churches in divers foreign nations, as by their several subscriptions unto the Synodical judgment doth appear; and have also, for the well-ordering of the said Synod, deputed for every several Province our delegates, who, by their presence from the beginning to the ending of the sessions of that Assembly, might take care that all things

* Here follow the signatures, occupying several pages, which it was not thought necessary to subjoin.—EDITOR.

might be conducted there (according to our sincere intention) in the fear of God, in decent order, and by the rule of God's word only : and whereas the said Synod hath now, by God's singular blessing, with so joint a consent of all and every, as well strangers as domestics, given their judgment concerning the aforesaid heads of doctrine, and hath moreover passed a Synodical censure upon the teachers of those erroneous points ; and also, with our knowledge and consent, hath, upon the 6th of May last past, published the said decrees and sentence : we, being desirous that the Churches of these countries may fully enjoy the fruit of this great and holy work, (being such as the Reformed Churches never saw before,) and holding nothing more dear, nor more pertinent to our charge, than the glory of God's most sacred name, the maintaining and spreading of the true Reformed religion, (which is the foundation of our prosperity, and the bond of combination among the confederate Provinces,) and the concord, peace, and tranquillity of our Churches ; as also the preserving of correspondence and communion between the Churches within these countries, and all other foreign Reformed Churches, from which we neither may nor can dis sever ourselves ; having viewed, recognised, and duly examined and weighed the aforesaid judgment and sentence of the Synod, have fully, in all points, approved, confirmed, and ratified, and by these presents do approve, confirm, and ratify the same : hereby willing also, and ordaining, that no doctrine concerning the aforesaid five doctrinal heads, other than that which shall be conformable and agreeing with the forenamed judgment, shall be taught or spread in the Churches of these countries. And accordingly we enjoin and command all ecclesiastic assemblies, all Church ministers, professors, and doctors of divinity, rectors of colleges, and all and every one whom these things may any way concern, faithfully and sincerely to follow the same, and to conform themselves thereunto in the performance of their ministry and functions.

And to the end that our good intention may attain full effect on all sides, we enjoin and command the States, Generals, and Deputies of States, the Counsellors and Deputies of the Provinces of Gelders, Zutphen, Holland and Westfriesland, Zealand, Utrecht, Friesland, Overysse, Groningen, and the Omlands, and all other officers, judges, and justices, to observe and maintain, and cause to be observed and maintained, the aforesaid Synodical judgment, with the appurtenances : so that neither themselves make any immutation of them, nor suffer to be attempted by others in any

sort: for that we hold and judge this course necessary to be taken for the promoting of God's glory, for the welfare and securing of this State, and for the peace and tranquillity of this Church.

Given under our seal, signed by our President, and subscribed by our Secretary, at Gravenhague, July 2, 1619.

IV. ASSEMBLY OF WESTMINSTER.

THE CONFESSION OF FAITH,

Agreed upon by the Assembly of Divines at Westminster, with the assistance of the Commissioners from the Church of Scotland, as a part of the Covenanted Uniformity in Religion betwixt the Churches of Christ in the three kingdoms of England, Scotland, and Ireland. Examined and approved by the General Assembly of the Church of Scotland, ann. 1647; and ratified and established by Act of Parliament, ann. 1649.

Chapter 1. Of the Holy Scripture.

(1.) Although the light of nature, and the works of creation and providence, do so far manifest the goodness, wisdom, and power of God, as to leave men unexcusable; yet are they not sufficient to give that knowledge of God, and of his will, which is necessary unto salvation. Therefore it pleased the Lord, at sundry times and in divers manners, to reveal himself, and to declare that his will unto his Church; and afterwards, for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the Church, against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing: which maketh the holy scripture to be most necessary, those former ways of God's revealing his will unto his people being now ceased.

(2.) Under the name of holy scripture, or the word of God written, are now contained all the books of the Old and New Testament, which are these:—

OF THE OLD TESTAMENT.

Genesis.	Ecclesiastes.
Exodus.	The Song of Songs.
Leviticus.	Isaiah.
Numbers.	Jeremiah.
Deuteronomy.	Lamentations.
Joshua.	Ezekiel.
Judges.	Daniel.
Ruth.	Hosea.
I Samuel.	Joel.
II Samuel.	Amos.
I Kings.	Obadiah.
II Kings.	Jonah.
I Chronicles.	Micah.
II Chronicles.	Nahum.
Ezra.	Habakkuk.
Nehemiah.	Zephaniah.
Esther.	Haggai.
Job.	Zechariah.
Psalms.	Malachi.
Proverbs.	

OF THE NEW TESTAMENT.

Matthew.	II Thessalonians.
Mark.	I To Timothy.
Luke.	II To Timothy.
John.	To Titus.
The Acts of the Apostles.	To Philemon.
Paul's Epistle to the Romans.	The Epistle to the Hebrews.
I Corinthians.	The Epistle of James.
II Corinthians.	The 1st. and 2nd. Epistles of Peter.
Galatians.	
Ephesians.	The 1st. 2nd. and 3rd. Epistles of John.
Philippians.	
Colossians.	The Epistle of Jude.
I Thessalonians.	The Revelation.

All which are given by inspiration of God, to be the rule of
- faith and life.

(3.) The books commonly call Apocrypha, not being of divine inspiration, are no part of the canon of the scripture; and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other human writings.

(4.) The authority of the holy scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or Church; but wholly upon God (who is truth itself) the author thereof: and therefore it is to be received, because it is the word of God.

(5.) We may be moved and induced by the testimony of the Church to an high and reverend esteem of the holy scripture: and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is, to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the word of God: yet notwithstanding, our full persuasion and assurance of the infallible truth and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the word in our hearts.

(6.) The whole counsel of God concerning all things necessary for his own glory, man's salvation, faith and life, is either expressly set down in scripture, or by good and necessary consequence may be deduced from scripture; unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men. Nevertheless, we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the word; and that there are some circumstances concerning the worship of God; and government of the Church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the word, which are always to be observed.

(7.) All things in scripture are not alike plain in themselves, nor alike clear unto all; yet those things which are necessary to be known, believed, and observed for salvation, are so clearly propounded and opened, in some place of scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.

(8.) The Old Testament in Hebrew, (which was the native language of the people of God of old,) and the New Testament in

Greek, (which, at the time of the writing of it, was most generally known to the nations,) being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authentical; so as, in all controversies of religion, the Church is finally to appeal unto them. But because these original tongues are not known to all the people of God, who have right unto, and interest in, the scriptures, and are commanded, in the fear of God, to read and search them; therefore they are to be translated into the vulgar language of every nation unto which they come, that, the word of God dwelling plentifully in all, they may worship him in an acceptable manner, and, through patience, and comfort of the scriptures, may have hope.

(9.) The infallible rule of interpretation of scripture is the scripture itself; and therefore, when there is a question about the true and full sense of any scripture, (which is not manifold, but one,) it must be searched and known by other places that speak more clearly.

(10.) The supreme judge, by which all controversies of religion are to be determined, and all decrees of Councils, opinions of ancient writers, doctrines of men, and private spirits are to be examined, and in whose sentence we are to rest, can be no other than the Holy Spirit speaking in the scripture.

Chapter 2. Of God, and the Holy Trinity.

(1.) There is but one only living and true God, who is infinite in being and perfection; a most pure Spirit, invisible, without body, parts, or passions; immutable, immense, eternal, incomprehensible, almighty; most wise, most holy, most free, most absolute; working all things according to the counsel of his own immutable and most righteous will, for his own glory; most loving, gracious, merciful; long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin, the rewarder of them that diligently seek him; and withal, most just and terrible in his judgments, hating all sin, and who will by no means clear the guilty.

(2.) God hath all life, glory, goodness, blessedness, in and of himself; and is alone in and unto himself all-sufficient, not standing in need of any creatures which he hath made, nor deriving any glory from them, but only manifesting his own glory in, by, unto, and upon them. He is the alone fountain of all being, of whom, through whom, and to whom are all things; and hath most sovereign

dominion over them, to do by them, for them, or upon them, whatsoever himself pleaseth. In his sight all things are open and manifest: his knowledge is infinite, infallible, and independent upon the creature, so as nothing is to him contingent or uncertain. He is most holy in all his counsels, in all his works, and in all his commands. To him is due from angels, and men, and every other creature, whatsoever worship, service, or obedience he is pleased to require of them.

(3.) In the unity of the Godhead there be three persons, of one substance, power and eternity; God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten, nor proceeding: the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son.

Chapter 3. Of God's Eternal Decree.

(1.) God from all eternity did, by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass: yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established.

(2.) Although God knows whatsoever may or can come to pass upon all supposed conditions, yet hath he not decreed any thing because he foresaw it as future, or as that which would come to pass upon such conditions.

(3.) By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained unto everlasting death.

(4.) These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite, that it cannot be either increased or diminished.

(5.) Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of his mere free grace and love, without any foresight of faith, or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto; and all to the praise of his glorious grace.

(6.) As God hath appointed the elect unto glory, so hath he, by

the eternal and most free purpose of his will, foreordained all the means thereunto. Wherefore they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ by his Spirit working in due season, are justified, adopted, sanctified, and kept by his power through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.

(7.) The rest of mankind God was pleased, according to the unsearchable counsel of his own will, (whereby he extendeth or withholdeth mercy, as he pleaseth, for the glory of his sovereign power over his creatures,) to pass by, and to ordain them to dishonour and wrath for their sin, to the praise of his glorious justice.

(8.) The doctrine of this high mystery of predestination is to be handled with special prudence and care, that men, attending the will of God revealed in his word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election. So shall this doctrine afford matter of praise, reverence, and admiration of God; and of humility, diligence, and abundant consolation to all that sincerely obey the Gospel.

Chapter 4. Of Creation.

(1.) It pleased God, the Father, Son, and Holy Ghost, for the manifestation of the glory of his eternal power, wisdom, and goodness, in the beginning to create, or make of nothing, the world, and all things therein, whether visible or invisible, in the space of six days, and all very good.

(2.) After God had made all other creatures, he created man, male and female, with reasonable and immortal souls, endued with knowledge, righteousness, and true holiness, after his own image, having the law of God written in their hearts, and power to fulfil it: and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change. Beside this law written in their hearts, they received a command, not to eat of the tree of the knowledge of good and evil; which whiles they kept, they were happy in their communion with God, and had dominion over the creatures.

Chapter 5. Of Providence.

(1.) God, the great Creator of all things, doth uphold, direct, dispose, and govern all creatures, actions, and things, from the greatest even to the least, by his most wise and holy providence, according to his infallible foreknowledge, and the free and immutable counsel of his own will, to the praise of the glory of his wisdom, power, justice, goodness, and mercy.

(2.) Although, in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly; yet by the same providence he ordereth them to fall out, according to the nature of second causes, either necessarily, freely, or contingently.

(3.) God in his ordinary providence maketh use of means; yet is free to work without, above, and against them at his pleasure.

(4.) The almighty power, unsearchable wisdom, and infinite goodness of God so far manifest themselves in his providence, that it extendeth itself even to the first fall, and all other sins of angels and men; and that not by a bare permission, but such as hath joined with it a most wise and powerful bounding, and otherwise ordering and governing of them, in a manifold dispensation to his own holy ends: yet so as the sinfulness thereof proceedeth only from the creature, and not from God, who, being most holy and righteous, neither is, nor can be, the author or approver of sin.

(5.) The most wise, righteous, and gracious God doth oftentimes leave for a season his own children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption and deceitfulness of their hearts, that they may be humbled; and to raise them to a more close and constant dependence for their support upon himself, and to make them more watchful against all future occasions of sin; and for sundry other just and holy ends.

(6.) As for those wicked and ungodly men, whom God, as a righteous Judge, for former sins, doth blind and harden, from them he not only withholdeth his grace, whereby they might have been enlightened in their understandings, and wrought upon in their hearts; but sometimes also withdraweth the gifts which they had, and exposeth them to such objects as their corruption makes occasions of sin; and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan: whereby it

comes to pass that they harden themselves, even under those means which God useth for the softening of others.

(7.) As the providence of God doth in general reach to all creatures; so, after a most special manner, it taketh care of his Church, and disposeth all things to the good thereof.

Chapter 6. Of the Fall of Man, of Sin, and of the Punishment thereof.

(1.) Our first parents, being seduced by the subtily and temptation of Satan, sinned in eating the forbidden fruit. This their sin God was pleased, according to his wise and holy counsel, to permit, having purposed to order it to his own glory.

(2.) By this sin they fell from their original righteousness, and communion with God; and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body.

(3.) They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin, and corrupted nature, conveyed to all their posterity, descending from them by ordinary generation.

(4.) From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions.

(5.) This corruption of nature during this life doth remain in those that are regenerated: and although it be, through Christ, pardoned and mortified, yet both itself, and all the motions thereof, are truly and properly sin.

(6.) Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto, doth, in its own nature, bring guilt upon the sinner; whereby he is bound over to the wrath of God, and curse of the law, and so made subject to death, with all miseries, spiritual, temporal, and eternal.

Chapter 7. Of God's Covenant with Man.

(1.) The distance between God and the creature is so great, that, although reasonable creatures do owe obedience unto him as their Creator, yet they could never have any fruition of him, as their blessedness and reward, but by some voluntary condescension on God's part; which he hath been pleased to express by way of covenant.

(2.) The first covenant made with man was a covenant of works ; wherein life was promised to Adam, and in him to his posterity, upon condition of perfect and personal obedience.

(3.) Man by his fall having made himself incapable of life by that covenant, the Lord was pleased to make a second, commonly called the covenant of grace : wherein he freely offered unto sinners life and salvation by Jesus Christ ; requiring of them faith in him, that they may be saved ; and promising to give unto all those that are ordained unto life, His holy Spirit, to make them willing and able to believe.

(4.) This covenant of grace is frequently set forth in the scripture by the name of a Testament, in reference to the death of Jesus Christ the Testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed.

(5.) This covenant was differently administered in the time of the Law, and in the time of the Gospel. Under the law it was administered by promises, prophecies, sacrifices, circumcision, the paschal lamb, and other types and ordinances delivered to the people of the Jews, all fore-signifying Christ to come, which were, for that time, sufficient and efficacious, through the operation of the Spirit, to instruct and build up the elect in faith in the promised Messiah, by whom they had full remission of sins, and eternal salvation ; and is called the Old Testament.

(6.) Under the Gospel, when Christ, the substance, was exhibited, the ordinances in which this covenant is dispensed are the preaching of the word, and the administration of the sacraments of baptism and the Lord's supper : which, though fewer in number, and administered with more simplicity, and less outward glory, yet in them it is held forth with more fulness, evidence, and spiritual efficacy to all nations, both Jews and Gentiles ; and is called the New Testament. There are not, therefore, two covenants of grace, differing in substance, but one and the same, under various dispensations.

Chapter 8. Of Christ the Mediator.

(1.) It pleased God, in his eternal purpose, to choose and ordain the Lord Jesus, his only-begotten Son, to be the mediator between God and man ; the Prophet, Priest and King, the Head and Saviour of his Church, the Heir of all things, and Judge of the world : unto whom he did from all eternity give a people to be his seed, and to be by him in time redeemed, called, justified, sanctified, and glorified.

(2.) The Son of God, the second person in the Trinity, being very and eternal God, of one substance and equal with the Father, did, when the fulness of time was come, take upon him man's nature, with all the essential properties and common infirmities thereof, yet without sin; being conceived by the power of the Holy Ghost in the womb of the virgin Mary, of her substance: so that two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion, composition, or confusion. Which person is very God, and very man, yet one Christ; the only Mediator between God and man.

(3.) The Lord Jesus, in his human nature thus united to the divine, was sanctified and anointed with the Holy Spirit above measure; having in him all the treasures of wisdom and knowledge. In whom it pleased the Father that all fulness should dwell; to the end that, being holy, harmless, undefiled, and full of grace and truth, he might be thoroughly furnished to execute the office of a mediator and surety. Which office he took not unto himself, but was thereunto called by his Father; who put all power and judgment into his hand, and gave him commandment to execute the same.

(4.) This office the Lord Jesus did most willingly undertake. Which that he might discharge, he was made under the law, and did perfectly fulfil it; endured most grievous torments immediately in his soul, and most painful sufferings in his body; was crucified, and died; was buried, and remained under the power of death, yet saw no corruption: on the third day he rose from the dead, with the same body in which he suffered; with which also he ascended into heaven, and there sitteth at the right hand of his Father, making intercession; and shall return to judge men and angels at the end of the world.

(5.) The Lord Jesus, by his perfect obedience, and sacrifice of himself, which he, through the eternal Spirit, once offered up unto God, hath fully satisfied the justice of his Father; and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him.

(6.) Although the work of redemption was not actually wrought by Christ till after his incarnation; yet the virtue, efficacy, and benefits thereof were communicated unto the elect in all ages successively from the beginning of the world, in and by those promises, types, and sacrifices, wherein he was revealed and signified to be the seed of the woman which should bruise the serpent's head, and the Lamb slain from the beginning of the world, being yesterday and to-day the same, and for ever.

(7.) Christ, in the work of mediation, acteth according to both natures, by each nature doing that which is proper to itself: yet by reason of the unity of the person, that which is proper to one nature, is sometimes in scripture attributed to the person denominated by the other nature.

(8.) To all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same, making intercession for them, and revealing unto them, in and by the word, the mysteries of salvation; effectually persuading them by his Spirit to believe and obey, and governing their hearts by his word and Spirit; overcoming all their enemies by his almighty power and wisdom, in such manner and ways as are most consonant to his wonderful and unsearchable dispensation.

Chapter 9. Of Free Will.

(1.) God hath endued the will of man with that natural liberty, that is neither forced, nor by any absolute necessity of nature determined to do good or evil.

(2.) Man, in his state of innocency, had freedom and power to will and to do that which was good and well-pleasing to God; but yet mutably, so that he might fall from it.

(3.) Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation: so as a natural man, being altogether averse from that good, and dead in sin, is not able, by his own strength, to convert himself, or to prepare himself thereunto.

(4.) When God converts a sinner, and translates him into the state of grace, he freeth him from his natural bondage under sin; and, by his grace alone, enables him freely to will and to do that which is spiritually good: yet so as that, by reason of his remaining corruption, he doth not perfectly, nor only, will that which is good, but doth also will that which is evil.

(5.) The will of man is made perfectly and immutably free to good alone, in the state of glory only.

Chapter 10. Of Effectual Calling.

(1.) All those whom God hath predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually to

call by his word and Spirit out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ; enlightening their minds spiritually and savingly to understand the things of God; taking away their heart of stone, and giving unto them a heart of flesh; renewing their wills, and, by his almighty power, determining them to that which is good, and effectually drawing them to Jesus Christ: yet so as they come most freely, being made willing by his grace.

(2.) This effectual call is of God's free and special grace alone, not from any thing at all foreseen in man, who is altogether passive therein, until, being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it.

(3.) Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how he pleaseth. So also are all other elect persons who are incapable of being outwardly called by the ministry of the word.

(4.) Others, not elected, although they may be called by the ministry of the word, and may have some common operations of the Spirit, yet they never truly come unto Christ, and therefore cannot be saved: much less can men, not professing the Christian religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature, and the law of that religion they do profess. And to assert and maintain that they may, is very pernicious, and to be detested.

Chapter 11. Of Justification.

(1.) Those whom God effectually calleth, he also freely justifieth: not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous; not for any thing wrought in them, or done by them, but for Christ's sake alone; nor by imputing faith itself, the act of believing, or any other evangelical obedience, to them, as their righteousness, but by imputing the obedience and satisfaction of Christ unto them, they receiving, and resting on him and his righteousness by faith; which faith they have not of themselves, it is the gift of God.

(2.) Faith, thus receiving and resting on Christ and his righteousness, is the alone instrument of justification; yet is it not alone in the person justified, but is ever accompanied with all other saving graces; and is no dead faith, but worketh by love.

(3.) Christ, by his obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to his Father's justice in their behalf. Yet, inasmuch as he was given by the Father for them, and his obedience and satisfaction accepted in their stead, and both freely, not for any thing in them, their justification is only of free grace; that both the exact justice and rich grace of God might be glorified in the justification of sinners.

(4.) God did, from all eternity, decree to justify all the elect, and Christ did, in the fulness of time, die for their sins, and rise again for their justification: nevertheless, they are not justified until the Holy Spirit doth in due time actually apply Christ unto them.

(5.) God doth continue to forgive the sins of those that are justified; and, although they can never fall from the state of justification, yet they may, by their sins, fall under God's fatherly displeasure, and not have the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

(6.) The justification of believers under the Old Testament was, in all these respects, one and the same with the justification of believers under the New Testament.

Chapter 12. Of Adoption.

(1.) All those that are justified, God vouchsafeth, in and for his only Son Jesus Christ, to make partakers of the grace of adoption; by which they are taken into the number, and enjoy the liberties and privileges, of the children of God; have his name put upon them, receive the Spirit of adoption, have access to the throne of grace with holiness, are enabled to cry Abba, Father; are pitied, protected, provided for, and chastened by him, as by a father, yet never cast off, but sealed to the day of redemption, and inherit the promises, as heirs of everlasting salvation.

Chapter 13. Of Sanctification.

(1.) They who are effectually called and regenerated, having a new heart and a new spirit created in them, are further sanctified, really and personally, through the virtue of Christ's death and resurrection, by his word and Spirit dwelling in them; the dominion of

the whole body of sin is destroyed, and the several lusts thereof are more and more weakened and mortified; and they more and more quickened and strengthened in all saving graces, to the practice of true holiness, without which no man shall see the Lord.

(2.) This sanctification is throughout in the whole man, yet imperfect in this life: there abideth still some remnants of corruption in every part; whence ariseth a continual and irreconcilable war; the flesh lusting against the spirit, and the spirit against the flesh.

(3.) In which war, although the remaining corruption for a time may much prevail, yet, through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome; and so the saints grow in grace, perfecting holiness in the fear of God.

Chapter 14. Of Saving Faith.

(1.) The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts, and is ordinarily wrought by the ministry of the word; by which also, and by the administration of the sacraments and prayer, it is increased and strengthened.

(2.) By this faith a Christian believeth to be true whatsoever is revealed in the word (for the authority of God himself speaketh therein,) and acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands, trembling at the threatenings, and embracing the promises of God for this life and that which is to come. But the principal acts of saving faith are, accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.

(3.) This faith is different in degrees, weak or strong; may be often and many ways assailed and weakened, but gets the victory; growing up in many to the attainment of a full assurance through Christ, who is both the author and finisher of our faith.

Chapter 15. Of Repentance unto Life.

(1.) Repentance unto life is an evangelical grace, the doctrine whereof is to be preached by every minister of the gospel, as well as that of faith in Christ.

(2.) By it, a sinner, out of the sight and sense not only of the danger, but also of the filthiness and odiousness of his sins, as contrary to the holy nature and righteous law of God, and upon the apprehension of his mercy in Christ to such as are penitent, so grieves for and hates his sins, as to turn from them all unto God, purposing and endeavouring to walk with him in all the ways of his commandments.

(3.) Although repentance be not to be rested in as any satisfaction for sin, or any cause of the pardon thereof, (which is the act of God's free grace in Christ,) yet is it of such necessity to all sinners, that none may expect pardon without it.

(4.) As there is no sin so small, but that it deserves damnation; so there is no sin so great, that it can bring damnation upon those who truly repent.

(5.) Men ought not to content themselves with a general repentance; but it is every man's duty to endeavour to repent of his particular sins, particularly.

(6.) As every man is bound to make private confession of his sins to God, praying for the pardon thereof, (upon which, and the forsaking of them, he shall find mercy;) so he that scandalizeth his brother, or the Church of Christ, ought to be willing, by a private or public confession, and sorrow for his sin, to declare his repentance to those that are offended, who are thereupon to be reconciled to him, and in love to receive him.

Chapter 16. Of Good Works.

(1.) Good works are only such as God hath commanded in his holy word; and not such as, without the warrant thereof, are devised by men out of blind zeal, or upon any pretence of good intention.

(2.) These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith; and by them believers manifest their thankfulness, strengthen their assurance, edify their brethren, adorn the profession of the gospel, stop the mouths of the adversaries, and glorify God, whose workmanship they are, created in Christ Jesus thereunto, that, having their fruit unto holiness, they may have the end, eternal life.

(3.) Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ. And that they may be enabled

thereunto, besides the graces they have already received, there is required an actual influence of the same Holy Spirit, to work in them to will and to do of his good pleasure. Yet are they not hereupon to grow negligent, as if they were not bound to perform any duty, unless upon a special motion of the Spirit; but they ought to be diligent in stirring up the grace of God that is in them.

(4.) They who in their obedience attain to the greatest height which is possible in this life, are so far from being able to supererogate, and to do more than God requires, as that they fall short of much which in duty they are bound to do.

(5.) We cannot, by our best works, merit pardon of sin or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, (whom by them we can neither profit, nor satisfy for the debt of our former sins, but when we have done all we can, we have done but our duty, and are unprofitable servants;) and because, as they are good, they proceed from his Spirit, and as they are wrought by us, they are defiled, and mixed with so much weakness and imperfection, that they cannot endure the severity of God's judgment.

(6.) Yet notwithstanding, the persons of believers being accepted through Christ, their good works also are accepted in him; not as though they were in this life wholly unblameable and unreprovable in God's sight, but that he, looking upon them in his Son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections.

(7.) Works done by unregenerate men, although, for the matter of them, they may be things which God commands, and of good use both to themselves and others; yet, because they proceed not from an heart purified by faith, nor are done in a right manner, (according to the word,) nor to a right end, (the glory of God,) they are therefore sinful, and cannot please God, or make a man meet to receive grace from God. And yet their neglect of them is more sinful, and displeasing unto God.

Chapter 17. Of the Perseverance of the Saints.

(1.) They whom God hath accepted in his Beloved, effectually called, and sanctified by his Spirit, can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved.

(2.) This perseverance of the saints depends not upon their own free-will, but upon the immutability of the decree of election, flowing from the free and unchangeable love of God the Father; upon the efficacy of the merit and intercession of Jesus Christ; the abiding of the Spirit, and of the seed of God within them; and the nature of the covenant of grace: from all which ariseth also the certainty and infallibility thereof.

(3.) Nevertheless they may, through the temptations of Satan and the world, the prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins, and, for a time, continue therein; whereby they incur God's displeasure, and grieve his Holy Spirit, come to be deprived of some measure of their graces and comforts, have their hearts hardened and their consciences wounded, hurt and scandalize others, and bring temporal judgments upon themselves.

Chapter 18. Of Assurance of Grace and Salvation.

(1.) Although hypocrites and other unregenerate men may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God, and estate of salvation, (which hope of theirs shall perish;) yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavouring to walk in all good conscience before him, may, in this life, be certainly assured that they are in the state of grace, and may rejoice in the hope of the glory of God, which hope shall never make them ashamed.

(2.) This certainty is not a bare conjectural and probable persuasion, grounded upon a fallible hope; but an infallible assurance of faith, founded upon the divine truth of the promises of salvation, the inward evidence of those graces unto which these promises are made, the testimony of the Spirit of adoption witnessing with our spirits that we are the children of God: which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption.

(3.) This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties, before he be partaker of it: yea, being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of ordinary means, attain therunto. And therefore it is the duty of every one to give all diligence to make his calling and election sure; that thereby his heart may be enlarged in peace and joy in the Holy

Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance : so far is it from inclining men to looseness.

(4.) True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted ; as by negligence in preserving of it ; by falling into some special sin, which woundeth the conscience, and grieveth the Spirit ; by some sudden or vehement temptation ; by God's withdrawing the light of his countenance, and suffering even such as fear him to walk in darkness, and to have no light : yet are they never utterly destitute of that seed of God, and life of faith, that love of Christ and the brethren, that sincerity of heart, and conscience of duty, out of which, by the operation of the Spirit, this assurance may, in due time, be revived ; and by the which, in the mean time, they are supported from utter despair.

Chapter 19. Of the Law of God.

(1.) God gave to Adam a law, as a covenant of works, by which he bound him, and all his posterity, to personal, entire, exact, and perpetual obedience ; promised life upon the fulfilling, and threatened death upon the breach, of it ; and endued him with power and ability to keep it.

(2.) This law, after his fall, continued to be a perfect rule of righteousness, and, as such, was delivered by God upon Mount Sinai, in Ten Commandments, and written in two tables ; the four first commandments containing our duty towards God, and the other six our duty to man.

(3.) Beside this law, commonly called moral, God was pleased to give to the people of Israel, as a church under age, ceremonial laws, containing several typical ordinances ; partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits ; and partly holding forth divers instructions of moral duties : all which ceremonial laws are now abrogated, under the New Testament.

(4.) To them also, as a body politic, he gave sundry judicial laws, which expired together with the state of that people ; not obliging any other now, further than the general equity thereof may require.

(5.) The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof ; and that, not only in regard of the matter contained in it, but also in respect of the authority of God the Creator who gave it. Neither doth Christ in the Gospel any way dissolve, but much strengthen this obligation.

(6.) Although true believers be not under the law, as a covenant of works, to be thereby justified or condemned ; yet is it of great use to them, as well as to others : in that, as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly ; discovering also the sinful pollutions of their nature, hearts, and lives ; so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin ; together with a clearer sight of the need they have of Christ, and the perfection of his obedience. It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin : and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse thereof threatened in the law. The promises of it, in like manner, shew them God's approbation of obedience, and what blessings they may expect upon the performance thereof ; although not as due to them by the law, as a covenant of works. So as a man's doing good, and refraining from evil, because the law encourageth to the one, and deterreth from the other, is no evidence of his being under the law, and not under grace.

(7.) Neither are the forementioned uses of the law contrary to the grace of the Gospel, but do sweetly comply with it ; the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully, which the will of God, revealed in the law, requireth to be done.

Chapter 20. Of Christian Liberty, and Liberty of Conscience.

(1.) The liberty which Christ hath purchased for believers under the Gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the curse of the moral law, and in their being delivered from this present evil world, bondage to Satan, and dominion of sin ; from the evil of afflictions, the sting of death, the victory of the grave, and everlasting damnation : as also in their free access to God, and their yielding obedience unto him, not out of slavish fear, but a childlike love and willing mind. All which were common also to believers under the law. But under the New Testament the liberty of christians is further enlarged in their freedom from the yoke of the ceremonial law, to which the Jewish Church was subjected ; and in greater boldness of access to the throne of grace, and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.

(2.) God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of men, which are in any thing contrary to his word; or beside it, if matters of faith or worship: so that to believe such doctrines, or to obey such commands out of conscience, is to betray true liberty of conscience; and the requiring of implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also.

(3.) They who, upon pretence of Christian liberty, do practise any sin, or cherish any lust, do thereby destroy the end of Christian liberty; which is, that, being delivered out of the hands of our enemies, we might serve the Lord without fear, in holiness and righteousness before him, all the days of our life.

(4.) And because the power which God hath ordained, and the liberty which Christ hath purchased, are not intended by God to destroy, but mutually to uphold and preserve, one another; they, who, upon pretence of Christian liberty, shall oppose any lawful power, or the lawful exercise of it, whether it be civil or ecclesiastical, resist the ordinance of God: and for their publishing of such opinions, or maintaining of such practices, as are contrary to the light of nature, or to the known principles of Christianity (whether concerning faith, worship, or conversation), or to the power of godliness; or such erroneous opinions or practices, as, either in their own nature, or in the manner of publishing or maintaining them, are destructive to the external peace and order which Christ hath established in the church; they may lawfully be called to account, and proceeded against by the censures of the church, and by the power of the civil magistrate.

Chapter 21. Of Religious Worship, and the Sabbath Day.

(1.) The light of nature sheweth that there is a God, who hath lordship and sovereignty over all; is good, and doth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart, and with all the soul, and with all the might. But the acceptable way of worshipping the true God is instituted by himself; and so limited to his own revealed will, that he may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representations, or any other way not prescribed in the holy scripture.

(2.) Religious worship is to be given to God, the Father, Son, and Holy Ghost, and to him alone; not to angels, saints, or any

other creature : and, since the fall, not without a Mediator ; nor in the mediation of any other, but of Christ alone.

(3.) Prayer, with thanksgiving, being one special part of religious worship, is by God required of all men : and, that it may be accepted, it is to be made in the name of the Son, by the help of his Spirit, according to his will, with understanding, reverence, humility, fervency, faith, love, and perseverance ; and if vocal, in a known tongue.

(4.) Prayer is to be made for things lawful, and for all sorts of men living, or that shall live hereafter ; but not for the dead, nor for those of whom it may be known that they have sinned the sin unto death.

(5.) The reading of the scriptures with godly fear, the sound preaching and conscionable hearing of the word, in obedience unto God, with understanding, faith, and reverence ; singing of Psalms with grace in the heart ; as also the due administration and worthy receiving of the sacraments instituted by Christ, are all parts of the ordinary religious worship of God : besides religious oaths, vows, solemn fastings, and thanksgivings, upon several occasions, which are, in their several times and seasons, to be used in an holy and religious manner.

(6.) Neither prayer, nor any other part of religious worship, is now under the Gospel either tied unto, or made more acceptable by, any place in which it is performed, or towards which it is directed : but God is to be worshipped everywhere, in spirit and truth ; as in private families daily, and in secret each one by himself, so, more solemnly, in the public assemblies, which are not carelessly or wilfully to be neglected or forsaken, when God, by his word or providence, calleth thereunto.

(7.) As it is of the law of nature that, in general, a due proportion of time be set apart for the worship of God ; so, in his word, by a positive, moral, and perpetual commandment, binding all men in all ages, he hath particularly appointed one day in seven for a Sabbath to be kept holy unto him : which, from the beginning of the world to the resurrection of Christ, was the last day of the week ; and, from the resurrection of Christ, was changed into the first day of the week ; which, in scripture, is called the Lord's Day, and is to be continued to the end of the world, as the Christian Sabbath.

(8.) This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs beforehand, do not only observe an holy rest all the day from their own works, words, and thoughts, about their worldly employ-

ments and recreations, but also are taken up the whole time in the public and private exercises of his worship, and in the duties of necessity and mercy.

Chapter 22. Of Lawful Oaths and Vows.

(1.) A lawful oath is a part of religious worship; wherein, upon just occasion, the person, swearing solemnly, calleth God to witness what he asserteth or promiseth, and to judge him according to the truth or falsehood of what he sweareth.

(2.) The name of God only is that by which men ought to swear, and therein it is to be used with all holy fear and reverence. Therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be abhorred. Yet, as in matters of weight and moment an oath is warranted by the word of God, under the New Testament, as well as under the Old; so a lawful oath, being imposed by lawful authority, in such matters ought to be taken.

(3.) Whosoever taketh an oath, ought duly to consider the weightiness of so solemn an act; and therein to avouch nothing but what he is fully persuaded is the truth. Neither may any man bind himself by oath to any thing but what is good and just, and what he believeth so to be, and what he is able and resolved to perform. Yet it is a sin to refuse an oath touching any thing that is good and just, being imposed by lawful authority.

(4.) An oath is to be taken in the plain and common sense of the words, without equivocation or mental reservation. It cannot oblige to sin; but in any thing not sinful, being taken, it binds to performance, although to a man's own hurt: nor is it to be violated, although made to heretics or infidels.

(5.) A vow is of the like nature with a promissory oath, and ought to be made with the like religious care, and to be performed with the like faithfulness.

(6.) It is not to be made to any creature, but to God alone; and, that it may be accepted, it is to be made voluntarily, out of faith and conscience of duty, in way of thankfulness for mercy received, or for the obtaining of what we want; whereby we more strictly bind ourselves to necessary duties, or to other things so far and so long as they may fitly conduce thereunto.

(7.) No man may vow to do any thing forbidden in the word of God, or what would hinder any duty therein commanded, or which

is not in his own power, and for the performance whereof he hath no promise or ability from God. In which respect Popish monastical vows of perpetual single life, professed poverty, and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself.

Chapter 23. Of the Civil Magistrate.

(1.) God, the Supreme Lord and King of all the world, hath ordained civil magistrates to be under him over the people, for his own glory, and the public good; and to this end hath armed them with the power of the sword, for the defence and encouragement of them that are good, and for the punishment of evil-doers.

(2.) It is lawful for Christians to accept and execute the office of a magistrate, when called thereunto: in the managing whereof, as they ought especially to maintain piety, justice, and peace, according to the wholesome laws of each commonwealth, so, for that end, they may lawfully now, under the New Testament, wage war upon just and necessary occasions.

(3.) The civil magistrate may not assume to himself the administration of the word and sacraments, or the power of the keys of the kingdom of heaven: yet he hath authority, and it is his duty, to take order, that unity and peace be preserved in the church; that the truth of God be kept pure and entire; that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all ordinances of God duly settled, administered, and observed. For the better effecting whereof he hath power to call Synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God.

(4.) It is the duty of people to pray for magistrates, to honour their persons, to pay them tribute and other dues, to obey their lawful commands, and to be subject to their authority for conscience' sake. Infidelity, or difference in religion, doth not make void the magistrate's just and legal authority, nor free the people from their due obedience to him: from which ecclesiastical persons are not exempted; much less hath the Pope any power or jurisdiction over them, in their dominions, or over any of their people; and least of all to deprive them of their dominions, or lives, if he shall judge them to be heretics, or upon any other pretence whatsoever.

Chapter 24. Of Marriage and Divorce.

(1.) Marriage is between one man and one woman : neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband, at the same time.

(2.) Marriage was ordained for the mutual help of husband and wife, for the increase of mankind with a legitimate issue, and of the Church with an holy seed, and for preventing of uncleanness.

(3.) It is lawful for all sorts of people to marry, who are able with judgment to give their consent. Yet is it the duty of Christians to marry only in the Lord : and therefore such as profess the true Reformed religion, should not marry with infidels, Papists, or other idolators. Neither should such as are godly be unequally yoked, by marrying with such as are notoriously wicked in their life, or maintain damnable heresies.

(4.) Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the word : nor can such incestuous marriages ever be made lawful by any law of man, or consent of parties, so as those persons may live together as man and wife. The man may not marry one of his wife's kindred nearer in blood than he may of his own ; nor the woman of her husband's kindred, nearer in blood than of her own.

(5.) Adultery or fornication committed after a contract, being detected before marriage, giveth just occasion to the innocent party to dissolve that contract. In the case of adultery after marriage, it is lawful for the innocent party to sue out a divorce ; and after the divorce to marry another, as if the offending party were dead.

(6.) Although the corruption of man be such as is apt to study arguments unduly to put asunder those whom God hath joined together in marriage ; yet nothing but adultery, or such wilful desertion as can no way be remedied by the Church or civil magistrate, is cause sufficient of dissolving the bond of marriage : wherein a public and orderly course of proceeding is to be observed, and the persons concerned in it not left to their own wills and discretion in their own case.

Chapter 25. Of the Church.

(1.) The catholic or universal Church which is invisible, consists of the whole number of the elect, that have been, are, or shall be

gathered into one, under Christ the head thereof; and is the spouse, the body, the fulness of him that filleth all in all.

(2.) The visible Church, which is also catholic or universal under the Gospel, (not confined to one nation, as before under the law,) consists of all those throughout the world that profess the true religion, together with their children; and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation.

(3.) Unto this catholic visible Church Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints in this life, to the end of the world: and doth by his own presence and Spirit, according to his promise, make them effectual thereunto.

(4.) This catholic Church hath been sometimes more, sometimes less, visible. And particular Churches, which are members thereof, are more or less pure, according as the doctrine of the Gospel is taught and embraced, ordinances administered, and public worship performed, more or less purely in them.

(5.) The purest Churches under heaven are subject both to mixture and error: and some have so degenerated, as to become no Churches of Christ, but synagogues of Satan. Nevertheless, there shall be always a Church on earth, to worship God according to his will.

(6.) There is no other head of the Church, but the Lord Jesus Christ. Nor can the Pope of Rome in any sense be head thereof; but is that antichrist, that man of sin, and son of perdition, that exalteth himself in the Church against Christ, and all that is called God.

Chapter 26. Of the Communion of Saints.

(1.) All saints, that are united to Jesus Christ their head, by his Spirit, and by faith, have fellowship with him in his graces, sufferings, death, resurrection, and glory: and, being united to one another in love, they have communion in each other's gifts and graces, and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man.

(2.) Saints by profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification: as also in relieving each other in outward things, according to their

several abilities and necessities. Which communion, as God offereth opportunity, is to be extended unto all those, who, in every place, call upon the name of the Lord Jesus.

(3.) This communion which the saints have with Christ, doth not make them in any wise partakers of the substance of his Godhead, or to be equal with Christ in any respect; either of which to affirm, is impious and blasphemous. Nor doth their communion one with another, as saints, take away or infringe the title or propriety which each man hath in his goods and possessions.

Chapter 27. Of the Sacraments.

(1.) Sacraments are holy signs and seals of the covenant of grace, immediately instituted by God, to represent Christ and his benefits, and to confirm our interest in him: as also, to put a visible difference between those that belong unto the Church, and the rest of the world; and solemnly to engage them to the service of God in Christ, according to his word.

(2.) There is in every sacrament a spiritual relation, or sacramental union, between the sign and the thing signified: whence it comes to pass, that the names and the effects of the one are attributed to the other.

(3.) The grace which is exhibited in or by the sacraments, rightly used, is not conferred by any power in them: neither doth the efficacy of a sacrament depend upon the piety or intention of him that doth administer it, but upon the work of the Spirit, and the word of institution; which contains, together with a precept authorizing the use thereof, a promise of benefit to worthy receivers.

(4.) There be only two sacraments ordained by Christ our Lord in the Gospel; that is to say, baptism, and the supper of the Lord: neither of which may be dispensed by any, but by a minister of the word, lawfully ordained.

(5.) The sacraments of the Old Testament, in regard of the spiritual things thereby signified and exhibited, were, for substance, the same with those of the New.

Chapter 28. Of Baptism.

(1.) Baptism is a sacrament of the New Testament, ordained by Jesus Christ; not only for the solemn admission of the party baptized

into the visible Church, but also to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God, through Jesus Christ, to walk in newness of life. Which sacrament is, by Christ's own appointment, to be continued in his Church until the end of the world.

(2.) The outward element to be used in this sacrament is water, wherewith the party is to be baptized in the name of the Father, and of the Son, and of the Holy Ghost, by a minister of the Gospel lawfully called thereunto.

(3.) Dipping of the person into the water is not necessary; but baptism is rightly administered by pouring or sprinkling water upon the person.

(4.) Not only those that do actually profess faith in, and obedience unto, Christ; but also the infants of one or both believing parents, are to be baptized.

(5.) Although it be a great sin to contemn or neglect this ordinance, yet grace and salvation are not so inseparably annexed unto it, as that no person can be regenerated or saved without it, or that all that are baptized are undoubtedly regenerated.

(6.) The efficacy of baptism is not tied to that moment of time wherein it is administered: yet notwithstanding, by the right use of this ordinance, the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age, or infants) as that grace belongeth unto, according to the counsel of God's own will, in his appointed time.

(7.) The sacrament of baptism is but once to be administered to any person.

Chapter 29. Of the Lord's Supper.

(1.) Our Lord Jesus, in the night wherein he was betrayed, instituted the sacrament of his body and blood, called the Lord's Supper, to be observed in his Church unto the end of the world, for the perpetual remembrance of the sacrifice of himself in his death, the sealing all benefits thereof unto true believers, their spiritual nourishment and growth in him, their further engagement in and to all duties which they owe unto him; and to be a bond and pledge of their communion with him, and with each other, as members of his mystical body.

(2.) In this sacrament Christ is not offered up to his Father, nor any real sacrifice made at all for remission of sin of the quick or

dead : but only a commemoration of that one offering up of himself, by himself, upon the cross, once for all ; and a spiritual oblation of all possible praise unto God for the same. So that the Popish sacrifice of the Mass (as they call it) is most abominably injurious to Christ's one only sacrifice, the alone propitiation for all the sins of the elect.

(3.) The Lord Jesus hath, in this ordinance, appointed his ministers to declare his word of institution to the people ; to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to an holy use ; and to take and break the bread, to take the cup, and (they communicating also themselves) to give both to the communicants ; but to none who are not then present in the congregation.

(4.) Private masses, or receiving this sacrament by a priest, or any other alone ; as likewise the denial of the cup to the people, worshipping the elements, the lifting them up or carrying them about for adoration, and the reserving them for any pretended religious use, are all contrary to the nature of this sacrament, and to the institution of Christ.

(5.) The outward elements in this sacrament, duly set apart to the uses ordained by Christ, have such relation to him crucified, as that truly, yet sacramentally only, they are sometimes called by the name of the things they represent,—to wit, the body and blood of Christ ; albeit in substance and nature they still remain truly and only bread and wine, as they were before.

(6.) That doctrine which maintains a change of the substance of bread and wine into the substance of Christ's body and blood (commonly called transubstantiation) by consecration of a priest, or by any other way, is repugnant, not to scripture alone, but even to common sense and reason ; overthroweth the nature of the sacrament, and hath been, and is, the cause of manifold superstitions, yea, of gross idolatries.

(7.) Worthy receivers, outwardly partaking of the visible elements in this sacrament, do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of his death : the body and blood of Christ being then, not corporally or carnally, in, with, or under the bread and wine ; yet as really, but spiritually, present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.

(8.) Although ignorant and wicked men receive the outward

elements in this sacrament, yet they receive not the thing signified thereby; but by their unworthy coming thereunto, are guilty of the body and blood of the Lord, to their own damnation. Wherefore all ignorant and ungodly persons, as they are unfit to enjoy communion with him, so are they unworthy of the Lord's table; and cannot without great sin against Christ, while they remain such, partake of these holy mysteries, or be admitted thereunto.

Chapter 30. Of Church Censures.

(1.) The Lord Jesus, as King and Head of his Church, hath therein appointed a government in the hand of Church officers, distinct from the civil magistrate.

(2.) To these officers the keys of the kingdom of heaven are committed: by virtue whereof they have power respectively to retain and remit sins; to shut that kingdom against the impenitent, both by the word, and censures; and to open it unto penitent sinners, by the ministry of the Gospel, and by absolution from censures, as occasion shall require.

(3.) Church censures are necessary for the reclaiming and gaining of offending brethren, for deterring of others from the like offences, for purging out of that leaven which might infect the whole lump, for vindicating the honour of Christ and the holy profession of the Gospel, and for preventing the wrath of God, which might justly fall upon the Church, if they should suffer his covenant, and the seals thereof, to be profaned by notorious and obstinate offenders.

(4.) For the better attaining of these ends, the officers of the Church are to proceed by admonition, suspension from the sacrament of the Lord's Supper for a season, and by excommunication from the Church, according to the nature of the crime, and demerit of the person.

Chapter 31. Of Synods and Councils.

(1.) For the better government and further edification of the Church, there ought to be such assemblies as are commonly called Synods or Councils.

(2.) As magistrates may lawfully call a Synod of ministers and other fit persons to consult and advise with, about matters of religion; so, if magistrates be open enemies to the Church, the ministers of Christ, of themselves, by virtue of their office, or

they, with other fit persons, upon delegation from their Churches, may meet together in such assemblies.

(3.) It belongeth to Synods and Councils ministerially to determine controversies of faith and cases of conscience; to set down rules and directions for the better ordering of the public worship of God, and government of his Church; to receive complaints in cases of mal-administration, and authoritatively to determine the same: which decrees and determinations, if consonant to the word of God, are to be received with reverence and submission; not only for their agreement with the word, but also for the power whereby they are made, as being an ordinance of God, appointed thereunto in his word.

(4.) All Synods or Councils since the Apostles' times, whether General or Particular, may err; and many have erred. Therefore they are not to be made the rule of faith or practice, but to be used as an help in both.

(5.) Synods and Councils are to handle or conclude nothing but that which is ecclesiastical: and are not to intermeddle with civil affairs, which concern the commonwealth, unless by way of humble petition in cases extraordinary; or by way of advice, for satisfaction of conscience, if they be thereunto required by the civil magistrate.

Chapter 32. Of the State of Men after Death, and of the Resurrection of the Dead.

(1.) The bodies of men after death return to dust, and see corruption: but their souls, (which neither die nor sleep,) having an immortal subsistence, immediately return to God who gave them. The souls of the righteous, being then made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies: and the souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the great day. Besides these two places for souls separated from their bodies, the scripture acknowledgeth none.

(2.) At the last day such as are found alive shall not die, but be changed: and all the dead shall be raised up, with the self-same bodies, and none other, although with different qualities; which shall be united again to their souls for ever.

(3.) The bodies of the unjust shall by the power of Christ be raised to dishonour: the bodies of the just by his Spirit unto honour; and be made conformable to his own glorious body.

Chapter 33. Of the Last Judgment.

(1.) God hath appointed a day wherein he will judge the world in righteousness by Jesus Christ, to whom all power and judgment is given of the Father. In which day, not only the apostate angels shall be judged, but likewise all persons that have lived upon earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds ; and to receive according to what they have done in the body, whether good or evil.

(2.) The end of God's appointing this day, is for the manifestation of the glory of his mercy, in the eternal salvation of the elect ; and of his justice, in the damnation of the reprobate, who are wicked and disobedient. For then shall the righteous go into everlasting life, and receive that fulness of joy and refreshing which shall come from the presence of the Lord : but the wicked, who know not God, and obey not the Gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

(3.) As Christ would have us to be certainly persuaded that there shall be a day of judgment, both to deter all men from sin, and for the greater consolation of the godly in their adversity : so will he have that day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come ; and may be ever prepared to say, Come, Lord Jesus, come quickly. Amen.

THE END OF THE APPENDIX.

INDEX TO THE DOCTRINES

CONTAINED IN THE

HARMONY OF PROTESTANT CONFESSIONS.

AN

INDEX TO THE DOCTRINES

CONTAINED IN THE

HARMONY OF PROTESTANT CONFESSIONS.

	CONFESSION.	PAGE.
ABSOLUTION by faith in the blood of Christ requires no service of a priest	<i>Helvetia</i>	86
—— ministerial, preaching the promises of the gospel	<i>Augsburg</i>	133
ABUSES of canonists and devices regarding re- pentance and confession	<i>Augsburg</i>	132
ACCESS to God for pardon through faith in Christ	<i>Helvetia</i>	122
ADAM created in the image of God, but fell by transgression.....	<i>Scotland</i>	55
ADAM'S disobedience, the original sin.....	<i>Belgia</i>	69
—— fall, curious questions respecting	<i>Helvetia</i>	58
—— whole offspring infected with evil	<i>France</i>	67
ADMINISTRATION of sacraments corrupted in the papistical church	<i>Scotland</i>	296
ADOPTION to the privileges of children of God	<i>Westminster</i>	586
ADULTERY caused by forbidding marriage	<i>Saxony</i>	462
ADVERSARIES of the true church of Christ have established many errors and rites ...	<i>Saxony</i>	234
ADVOCATE and Mediator, our, Jesus Christ.....	<i>Belgia</i>	55
—— our only, with God, Jesus Christ	<i>France</i>	30
AFFLICTIONS and miseries permitted to befall men on account of sin.....	<i>Bohemia</i>	66
ALMIGHTY God, one in essence and substance, but three in Persons.....	<i>Basle</i>	23
ALMS required in the church to relieve the neces- sitous, but not to merit remission of sin	<i>Wirtemberg</i>	378
ANGELS, a part of the creation of God	<i>Helvetia</i>	52
—— ministers to the elect people of God	<i>Belgia</i>	55
ANOINTING of the sick used by ministers with the gifts of healing, not by our pastors	<i>Wirtemberg</i>	406
—— or extreme unction, a rejected ceremony of the Romish Church	<i>Saxony</i>	402
ANTICHRIST, a pernicious ecclesiastical usurp- ation	<i>Bohemia</i>	222
—— the predicted "man of sin," the Pope of Rome	<i>Westminster</i>	598
APOCRYPHA, books of the, not divinely inspired	<i>Westminster</i>	576
APOCRYPHAL, or ecclesiastical books, not in- spired scriptures	<i>Helvetia</i>	3
—— scriptures may be read with some profit	<i>Belgia</i>	12

	CONFESSION.	PAGE.
APOSTLES' Creed, as commonly called. — See CREEDS	<i>England</i>	508
APPARITIONS of departed spirits, as from purgatory, crafts and delusions of the devil	<i>Helvetia</i>	386
ARIUS, and the blasphemous doctrine of Arius ...	<i>Helvetia</i>	86
ARTICLES of religion, the English	<i>England</i>	503
— Irish	<i>Ireland</i>	521
ASCENSION of Christ into heaven in our nature	<i>Scotland</i>	100
ASSEMBLIES, religious, or meetings held by the worshippers of God in all ages	<i>Saxony</i>	376
ASSURANCE of grace and salvation.....	<i>Westminster</i>	590
— may be lost by temptation	<i>Westminster</i>	591
— prompts to holiness	<i>Dort</i>	568
ATHANASIUS' Creed.—See CREEDS.....	<i>England</i>	508
AUGSBURG Confession republished by the professors of the Universities	<i>Augsburg</i>	491
AUGUSTINE'S testimony that his writings must be judged of by the scriptures	<i>Helvetia</i>	7
AUTHORITY of general councils, which may err	<i>England</i>	514
— of general councils and Bishop of Rome	<i>Ireland</i>	534
— of ministers regarding ceremonies	<i>Augsburg</i>	423
— of scripture, blasphemy to say it depends on the church	<i>Scotland</i>	9
— of scripture comes not from men, but only from God	<i>France</i>	8
— of scripture depends not on angels or men, but on God	<i>Scotland</i>	9
— of scripture depends on no testimony but its own from God.....	<i>Westminster</i>	576
— of the church regarding rites, &c.	<i>England</i>	13
BAPTISM, a ceremony ordained by Christ, by which the grace of God is offered to believers	<i>Augsburg</i>	308
— a christian rite for children, as circumcision was for male infants, &c.....	<i>Bohemia</i>	305
— afterwards corrupted by human devices, with various ceremonies.....	<i>Helvetia</i>	302
— a means of reception into the church, denoting spiritual blessings from God	<i>Belgia</i>	307
— an entire action by the command of Christ, indicating his profession, &c.	<i>Saxony</i>	310
— an initiary rite to be followed, in adult age, by observing the Lord's Supper	<i>Bohemia</i>	305
— an institution of Christ, for those of full age and infants.....	<i>Wirtemberg</i>	311
— an ordinance of Christ under the New Testament	<i>Westminster</i>	536
— an ordinance for the infants of faithful parents	<i>Helvetia</i>	302
— an outward washing, indicating spiritual regeneration, the work of God	<i>Bohemia</i>	304
— appertains to believers and their infants	<i>Scotland</i>	297
— as a sacrament of remission by the blood of Christ, for believers and their babes	<i>England</i>	307
— a sign and seal of the covenant of grace and of interest in Christ.....	<i>Westminster</i>	599
— a sign of profession as Christians	<i>Ireland</i>	536
— a sign of regeneration by the Holy Ghost	<i>England</i>	515

	CONFESSION.	PAGE.
BAPTISM, a sin to contemn or neglect, yet all the unbaptized are not lost	<i>Westminster</i>	599
—— a token of the renewing of the Spirit ...	<i>Sueveland</i>	315
—— believers after, are anointed with the Holy Ghost for newness of life.....	<i>Wirttemberg</i>	311
—— denotes the purification and renovation of the soul by the Spirit	<i>Helvetia</i>	301
—— given to testify or seal our adoption, for believers and their children	<i>France</i>	206
—— instituted by John and Christ, as the initiation for personal consecration to God.....	<i>Helvetia</i>	301
—— of the Holy Ghost essential to salvation	<i>Helvetia</i>	303
—— regeneration not inseparably annexed to its observance	<i>Westminster</i>	599
—— sin remains after, but forgiven to believers in Christ	<i>Wirttemberg</i>	312
—— to be administered in the name of the Father, Son, and Holy Ghost	<i>Westminster</i>	599
—— to be administered to those professing faith in Christ, and to their infants ...	<i>Westminster</i>	600
—— to be used once to the faithful and their infants.....	<i>Belgia</i>	307
BAPTIZED, all those, are not saved.....	<i>Westminster</i>	599
BAPTIZING infants, a custom received from the apostles	<i>Saxony</i>	311
BELIEVERS receive the blessings of salvation by faith in Jesus Christ	<i>Saxony</i>	115
BENEFITS, pretended to be sought by prayer from departed spirits	<i>Saxony</i>	41
BIBLE, containing the Old and New Testaments, the only revealed will of God	<i>Helvetia</i>	249
BINDING and loosing by the keys in church discipline	<i>England</i>	267
BISHOP of Rome, as chief pontiff, an ecclesiastical usurper.....	<i>England</i>	265
—— of Rome, if a godly man, not else, may be a christian minister.....	<i>Wirttemberg</i>	236
—— of Rome, the, may not make new articles of faith, contrary to the gospel	<i>Wirttemberg</i>	237
BISHOPS and popes have been deceived by their own corrupt interpretations of scripture	<i>Wirttemberg</i>	15
—— as bishops, have only the ministry of the gospel, not civil power	<i>Augsburg</i>	272
BISHOPS' authority, as used in the Romish church, is overthrown, being unscriptural.....	<i>Augsburg</i>	273
BISHOPS, elders, and deacons have office to instruct and govern the churches	<i>England</i>	265
—— fit and true ministers of the church, are preachers of God's word.....	<i>Sueveland</i>	280
—— have no authority to impose ceremonies and traditions on the churches.....	<i>Augsburg</i>	426
—— have no authority to make laws contrary to the word of God	<i>Augsburg</i>	427
—— have no power to appoint new ceremonies of divine worship	<i>Augsburg</i>	424
—— in the Romish church claim a triple power	<i>Augsburg</i>	276
—— jurisdiction in matrimony or tithes only from man's law.....	<i>Augsburg</i>	273

	CONFESSION.	PAGE.
BISHOPS, or elders, titles of the same ministers...	<i>Helvetia</i>	249
—— their power, the power of the keys, to minister the word and sacraments.....	<i>Augsburg</i>	426
BISHOP, the universal, only the Lord Jesus Christ	<i>Belgia</i>	270
BLINDNESS of mind and disobedience, the fruit of original sin	<i>Augsburg</i>	70
BURIAL of the dead, to be done decently, the bodies of the saints being temples of God	<i>Helvetia</i>	385
CALLING to the knowledge of God.—See EFFEC-TUAL CALLING	<i>Westminster</i>	584
CANONICAL books, list of	<i>France</i>	8
—— books of scripture	<i>England</i>	507
—— hours and prayers for them, papistical, not known to the ancients	<i>Helvetia</i>	370
—— scriptures alone to be regarded for pure doctrine	<i>Belgia</i>	11
—— scriptures not equalled by the treatises of the fathers.....	<i>Helvetia</i>	4
—— scriptures of the prophets and apostles alone perfect for piety and godliness	<i>Helvetia</i>	ib.
CANONS or decrees of councils have no authority in divine doctrine.....	<i>Helvetia</i>	3
—— care of God towards man	<i>Ireland</i>	525
CATECHIZING of children and youth the duty of pastors	<i>Helvetia</i>	371
—— of children profitable, and to be com-mended	<i>Wirtemberg</i>	377
—— of children in christian knowledge profit-able.....	<i>Bohemia</i>	373
CATECHUMENS, when instructed, to be ad-mitted to the Lord's Supper	<i>Bohemia</i>	374
CATHOLIC, the, or universal church, includes all the godly in every age of the world...	<i>Helvetia</i>	211
CENSURES of the church by admonition, suspen-sion from the Lord's Supper, and ex-communication.....	<i>Westminster</i>	602
—— of the church declared by its officers.....	<i>Westminster</i>	ib.
—— of the church necessary for reclaiming offenders, and vindicating the honour of Christ.....	<i>Westminster</i>	ib.
CEREMONIES and dangerous errors brought into the churches	<i>Saxony</i>	432
—— and superstitions numerous in the Romish church	<i>Augsburg</i>	394
—— being indifferent, should be few and simple in divine worship	<i>Helvetia</i>	245
—— bishops have no power to ordain any that are unscriptural	<i>Augsburg</i>	423
—— disagreeing with the word of God, not lawfully ordained by men or angels...	<i>Saxony</i>	431
—— greatly differed in the early churches ...	<i>Helvetia</i>	416
—— instituted by designing men, archbishops, metropolitans, &c.	<i>Augsburg</i>	245
—— in the early ages, designed to indicate the promised Mediator	<i>Saxony</i>	187
—— many instituted in the early churches ...	<i>Augsburg</i>	430
—— people seek in them what they should seek in Christ	<i>Helvetia</i>	416

	CONFESSION.	PAGE.
CEREMONIES, public penances, and pilgrimages fruitless as to godliness	<i>Augsburg</i>	135
—— some retained besides those derived from the apostles	<i>England</i>	421
—— superstitions instituted by the enemies of true religion	<i>Saxony</i>	431
—— the inventions of men, not to be imposed on the church	<i>Helvetia</i>	415
CHASTITY, a vow of, ought not to hinder mar- riage	<i>Wirttemberg</i>	466
CHERUBIM, the workmanship of, no sanction to image worship	<i>Sueveland</i>	50
CHILDREN to be brought up in the fear of the Lord.—See CATECHIZING	<i>Helvetia</i>	438
CHOSEN in Christ, the saints are, by the grace of God	<i>Belgia</i>	68
CHRIST became incarnate, died, and rose for our sakes	<i>England</i>	97
—— Emmanuel, God in our nature, our only Mediator and Redeemer.....	<i>Basle</i>	93
—— his presence with his faithful followers.....	<i>Bohemia</i>	94
—— images of, and of God, delusive and pernicious	<i>Helvetia</i>	20
—— not only the Son of God, but perfect man, and the only sacrifice for sin.....	<i>Dort</i>	539
—— ordained and exhibited to manifest God's care over sinful man	<i>Helvetia</i>	90
—— our captain, head, sacrifice, priest and king	<i>Helvetia</i>	91
—— our only Lawgiver, and Advocate in heaven	<i>Scotland</i>	101
—— our only Mediator and Intercessor with God the Father.....	<i>Augsburg</i>	38
—— our only Redeemer from hell and sin	<i>Bohemia</i>	92
—— present with his church in a spiritual man- ner	<i>Basle</i>	93
—— promise of, made to Adam, Abraham, Da- vid, &c.	<i>Basle</i>	92
CHRIST'S body in heaven, but present with us by his Godhead	<i>France</i>	98
—— death is the only satisfaction and atone- ment for sin	<i>Dort</i>	551
—— death specially regarded in the redemp- tion of the elect	<i>Dort</i>	552
CHRIST sends his Spirit into the hearts of men... —— sent through the love of the Father to re- store lost man	<i>Augsburg</i>	105
CHRIST'S favours bestowed on his church	<i>Belgia</i>	101
CHRIST shall come again for the judgment of all mankind.....	<i>Dort</i>	539
CHRIST'S passion, sacrifice, and resurrection for our salvation	<i>Belgia</i>	104
CHRIST spiritual benefits from, received by be- lievers	<i>Scotland</i>	99
CHRIST'S sacrifice of atonement our only ransom	<i>France</i>	96
CHRIST the Judge of all at the last day	<i>England</i>	98
—— the Mediator between God and man	<i>Basle</i>	91
—— the Mediator of the second covenant.....	<i>Westminster</i>	582
—— the only Universal Bishop or Pastor of the church	<i>Ireland</i>	526
—— the Son of God, partaker of two natures, the divine and human.....	<i>Helvetia</i>	211
	<i>Belgia</i>	102

	CONFESSION.	PAGE.
CHRIST, things to be believed concerning	<i>Bohemia</i>	93
—— will raise the dead, and judge all mankind at the last day	<i>Augsburg</i>	105
—— with his ministers and people in the means of grace by his Spirit	<i>Basle</i>	95
CHRISTIAN godliness to be practised for various reasons	<i>Bohemia</i>	161
—— holiness prepared for with light and grace from the Spirit	<i>Bohemia</i>	160
—— truth found in the scriptures as its only source	<i>Sueveland</i>	17
CHRISTIANS, all to be regarded as such with affection for the sake of Christ	<i>Bohemia</i>	29
CHURCH, a communion of saints, not following sects, days, or ceremonies, but Jesus Christ	<i>Basle</i>	217
—— a company of the faithful agreeing to follow the word of God in true religion	<i>France</i>	223
—— a company of worshippers of God, believers in the gospel of his Son	<i>Saxony</i>	234
—— a congregation of faithful men having the word and ordinances of Christ	<i>England</i>	513
—— a congregation of saints united in Christ's doctrine and ordinances	<i>Augsburg</i>	231
—— authority.— <i>See AUTHORITY</i>	<i>England</i>	513
—— catholic, one, including all the faithful believers in Christ, and sanctified by his Spirit	<i>Belgia</i>	228
—— errors and corrupt observances imposed in the church	<i>Saxony</i>	234
—— goods of the, necessary for teachers, scholars, and the poor	<i>Helvetia</i>	373
—— meet to observe the public ordinances of Christ	<i>Helvetia</i>	215
—— Messiah, the only head of the, under both the Old and New Testaments	<i>Helvetia</i>	212
—— militant on earth includes many particular churches	<i>Helvetia</i>	211
—— ministers under the gospel, called bishops or elders, pastors and teachers	<i>Helvetia</i>	245
—— of Christ not limited to one country, but dispersed through all nations on earth	<i>England</i>	224
—— of Christ, its doctrines, officers, and ordinances appointed in the scriptures ..	<i>Sueveland</i>	241
—— of Christ, all not the true members of it who profess his religion	<i>Helvetia</i>	216
—— of Christ, what constitutes it	<i>England</i>	508
—— of God, Adam, Seth, Noah, Abraham, and others, showed it distinct from the world	<i>Saxony</i>	187
—— one, catholic and universal, the kingdom, spouse, and body of Christ	<i>England</i>	224
—— the, a company of the faithful obeying the word of God in his ordinances	<i>France</i>	222
—— the, all its visible members are not true obedient saints	<i>Helvetia</i>	216
—— the, a spiritual building, its members being living stones, or saints	<i>Helvetia</i>	217
—— the catholic, all who embrace the gospel of Christ, and observe his ordinances ...	<i>Saxony</i>	234

	CONFESSION.	PAGE.
CHURCH, the catholic, all saints, sanctified by faith in Christ, and who worship God	<i>Helvetia</i>	215
—— the catholic and visible, with its ministry	<i>Ireland</i>	533
—— the catholic, includes the elect of all nations, realms, and tongues	<i>Scotland</i>	225
—— the, every christian bound to seek it, and the communion of saints by this means	<i>Bohemia</i>	222
—— the evidence of the true, to be sought in the scriptures	<i>Belgia</i>	229
—— the fellowship of those who addict themselves to Christ, resting in his protection	<i>Sueveland</i>	241
—— the holy, catholic, christian, the fellowship of all true believers in the world	<i>Bohemia</i>	218
—— the holy catholic and apostolic, has no rule or authority besides the scriptures ...	<i>Wirtemberg</i>	238
—— the invisible, consists of all the elect, whose head is Christ	<i>Westminster</i>	597
—— the, its continuance, increase, and preservation from the time of Adam	<i>Scotland</i>	224
—— the malignant, includes the whole company of the wicked, whose head is Satan	<i>Scotland</i>	226
—— the marks of the true, faithful preaching and observance of Christ's ordinances	<i>Helvetia</i>	214
—— the professing catholic, may be corrupt, having Antichrist its professed chief minister	<i>Bohemia</i>	222
—— the, should be examined by the light of the word of God	<i>Belgia</i>	230
—— the, sometimes very low in this world, obscured and defaced	<i>Helvetia</i>	215
—— the, the body of Christ, and kingdom of God	<i>Sueveland</i>	215
—— the true, not limited to any place, or to particular persons, but in all the world	<i>Belgia</i>	229
—— the true, the members of it, all sincere believers of the word of God	<i>Belgia</i>	230
—— the true, the members of it, seen wherever Christ's truth is preached, with his ordinances administered	<i>Bohemia</i>	219
—— the true, sometimes very small in number, yet always existing	<i>Saxony</i>	233
—— the true, where the gospel is preached faithfully, and the ordinances administered purely	<i>Scotland</i>	226
—— the visible, or catholic, includes all sincere professors of faith in Christ	<i>Westminster</i>	597
—— there can be no head of the, but the Lord Jesus Christ	<i>Westminster</i>	ib.
—— triumphant, the whole of the blessed in heaven	<i>Helvetia</i>	211
—— unity of the, consists not in rites and ceremonies, but in the doctrine of Christ	<i>Helvetia</i>	216
CHURCHES, all Christians should unite with such, though contrary to the edicts of magistrates	<i>Belgia</i>	229
—— may degenerate and become synagogues of Satan	<i>Westminster</i>	598

	CONFESSION.	PAGE.
CHURCHES, particular congregations having the word and ordinances of Christ.....	<i>Scotland</i>	227
——— particular congregations, though small, should be so acknowledged	<i>Bohemia</i>	220
——— particular, more or less pure as they hold to the will of Christ in scripture	<i>Westminster</i>	597
——— the, long corrupted by unscriptural traditions.....	<i>Wirtemberg</i>	466
——— the, to be examined and judged of only by the scriptures	<i>Wirtemberg</i>	240
——— the, to be governed not by tradition, but by the word of God.....	<i>Saxony</i>	489
CIVIL magistrates ordained for the public good. <i>See</i> MAGISTRATES.....	<i>Westminster</i>	596
COBLER, the practical piety of one at Alexandria	<i>Saxony</i>	465
COMMUNION of saints does not make them partakers of each other's goods	<i>Westminster</i>	599
——— of the saints in gifts, grace, and the worship of God	<i>Westminster</i>	598
——— of saints the union of one another in faith and love	<i>Westminster</i>	ib.
——— of saints with Christ does not make them partake of his Godhead	<i>Westminster</i>	599
CONFESSION of sin, with contrition, acceptable to God, who pardons for Christ's sake	<i>Augsburg</i>	133
——— of sins generally to be made in the church where God pardons	<i>Wirtemberg</i>	146
——— of sins not to be made to a priest, but to God.....	<i>Wirtemberg</i>	145
——— of sins, or rehearsal of them, not required in the gospel	<i>Augsburg</i>	132
——— of sins to a priest attended with various abominations.....	<i>Sueveland</i>	148
CONFIDENCE invited and warranted by the promises of God in the gospel.....	<i>Wirtemberg</i>	146
CONFIRMATION, a ceremony of openly professing union with the church of Christ...	<i>Saxony</i>	311
——— a right called a sacrament, but not instituted by the apostles	<i>Wirtemberg</i>	314
——— which the bishops retain a vain shadow...	<i>Saxony</i>	311
CONSCIENCE, liberty of, destroyed by requiring faith in human doctrines	<i>Westminster</i>	593
CONSECRATING of water, salt, and wine, not commanded in scripture.....	<i>Wirtemberg</i>	405
CONSECRATION of bishops and ministers.....	<i>England</i>	518
CONTRITION may be felt by ungodly men in their desperation, as in Cain, &c.....	<i>Wirtemberg</i>	144
——— sorrow and humiliation for sin, essential to repentance.....	<i>Wirtemberg</i>	ib.
CONVERSION of man to God, the effectual work of his Spirit	<i>Dort</i>	561
——— of the ungodly consists of contrition and faith.....	<i>Augsburg</i>	130
CORRUPTION and disorder of man by nature...	<i>Belgia</i>	68
——— and guilt of mankind.....	<i>Saxony</i>	76
——— of man by the fall of Adam.....	<i>France</i>	67
——— of our nature by sin	<i>Bohemia</i>	64
CORRUPTIONS of doctrine in the church	<i>Saxony</i>	71
COUNCILS and Synods have erred and may err	<i>Westminster</i>	602

	CONFESSION.	PAGE.
COUNCILS and Synods may not intermeddle with the civil affairs of the state	<i>Westminster</i>	603
— decrees of, disregarded by ecclesiastical men.....	<i>Sueveland</i>	498
— general, called to correct errors, and publish their own faith	<i>Scotland</i>	10
— general, deserve respect, but not confidence to the neglect of scripture	<i>Scotland</i>	ib.
— have been deceived in their decrees regarding doctrines	<i>Wirtemberg</i>	15
— have great authority, but not equal to the scriptures	<i>Wirtemberg</i>	ib.
— or Synods necessary for the government of the church.....	<i>Westminster</i>	602
— to be tried by the scriptures.— <i>See</i> SYNODS	<i>Wirtemberg</i>	15
COUNSEL of God for the restoring of man.....	<i>Helvetia</i>	90
COVENANT, God's, with man	<i>Westminster</i>	581
— of grace, Christ the testator of it.....	<i>Westminster</i>	ib.
— of grace, its administration under the law and the gospel	<i>Westminster</i>	582
CREATION and government of all things	<i>Ireland</i>	525
— of all things by Almighty God.....	<i>Helvetia</i>	52
— of all things by the Son of God	<i>Basle</i>	53
— of all things for the manifestation of the Divine glory	<i>Westminster</i>	579
— of angels, the devil, and men	<i>Helvetia</i>	53
CREEDS, the Apostles', the Athanasian, and the Nicene	<i>England</i>	508
— the three, may be proved by scripture	<i>Ireland</i>	520
— the three, ought to be received	<i>France</i>	9
DAYS, festival, ordained to men, are gross things not to be tolerated	<i>Helvetia</i>	382
— holy, memorial of the Virgin Mary and saints named in scripture, abolished	<i>Bohemia</i>	387
— holy, meats, and apparel, not appointed or required by the gospel	<i>Basle</i>	386
— holy, none more so than another, except the Lord's day.....	<i>Helvetia</i>	382
— holy, some retained, as the Nativity, Passion, and Resurrection of Christ.....	<i>Bohemia</i>	387
DAY, the Lord's, observed for the divine worship from the apostles' time	<i>Helvetia</i>	382
DEACONS, church officers, a lower degree than pastors	<i>Bohemia</i>	258
DEAD, the, cannot be benefited by the prayers of the living, according to scripture	<i>Wirtemberg</i>	408
— the, who honoured Christ while living, to be remembered with respect	<i>Wirtemberg</i>	407
DEATH, at, the souls of the righteous received of God, into heaven, the wicked cast into hell.....	<i>Westminster</i>	603
—, not only bodily, but followed by eternal punishment of the wicked	<i>Helvetia</i>	57
— of Christ, for our redemption.— <i>See</i> CHRIST	<i>Scotland</i>	99
— the separation of soul and body	<i>Westminster</i>	603
DECALOGUE, or ten commandments, convicts of sin, but brings no salvation	<i>Dort</i>	555
DECLARATION of the king, as to the articles of the church of England	<i>England</i>	503

	CONFESSION.	PAGE.
DECREE, God's eternal, includes men, angels, and all things	<i>Westminster</i>	578
—— of election and reprobation	<i>Dort</i>	543
DECREES of councils cannot decide as to divine doctrine	<i>Helvetia</i>	3
—— of the first four councils contain excellent things	<i>Helvetia</i>	89
DEVIL, a disobedient, fallen angel.....	<i>Helvetia</i>	53
—— a liar, the tempter and author of evil to man	<i>Bohemia</i>	63
DEVILS restrained by the almighty power of God	<i>Belgia</i>	56
—— wicked spirits, adjudged to dreadful tor- ments	<i>Belgia</i>	ib.
DEVIL, the, the most cruel enemy to man, espe- cially to the godly	<i>Saxony</i>	197
DIFFERENCE of men's sins.— <i>See</i> SINS	<i>Saxony</i>	77
DISSENTIONS in the church of Christ used and governed of God for his glory	<i>Helvetia</i>	214
—— in the Romish church equally as among protestants.....	<i>Helvetia</i>	213
DIVINE nature, the, or Godhead, in three persons	<i>England</i>	30
DOCTORS, their writings to be received only as they agree with scripture	<i>Helvetia</i>	7
DOCTRINE of the true church written in the books of the apostles and prophets ...	<i>Saxony</i>	13
DORT, the Synod of, its origin.— <i>See</i> SYNOD.....	<i>Dort</i>	540
DRIFT of scripture, that God wished well to man- kind and gave his Son to be the Sa- viour of all believers	<i>Helvetia</i>	5
DUMB writings, the scriptures of the prophets and apostles, called so by papists.....	<i>Augsburg</i>	277
DUTIES of a christian, the worship of God, obe- dience to magistrates, honour to all men.....	<i>Scotland</i>	209
—— of christian pastors in their office	<i>Bohemia</i>	259
ECCLESIASTICAL and civil power not to be con- founded	<i>Augsburg</i>	272
—— bodies, communities, or churches under their pastors	<i>Bohemia</i>	263
—— ceremonies, evangelical and Levitical ...	<i>Wirtemberg</i>	435
—— ceremonies unlawfully brought into the church	<i>Wirtemberg</i>	435
—— doctrines and administration of the church	<i>Wirtemberg</i>	491
—— meetings for public preaching and wor- ship.....	<i>Helvetia</i>	368
—— men, their unwarranted chanting and singing	<i>Sueveland</i>	381
—— officers and orders to be scripturally ap- pointed	<i>Augsburg</i>	270
—— persons have rightful power and authority only according to the scriptures	<i>Sueveland</i>	281
—— power and the power of the sword not to be mingled.....	<i>Augsburg</i>	270
—— rites, men's consciences not to be bur- dened with.....	<i>Augsburg</i>	422
—— writers, the respect due to them	<i>Wirtemberg</i>	16
EFFECTUAL calling, by the word and Spirit of God.....	<i>Westminster</i>	584
ELDERS and deacons in the churches to be chosen as set down in the word of God.....	<i>Belgia</i>	270

	CONFESSION.	PAGE.
ELECTION and predestination.— <i>See</i> PREDESTINATION	<i>Saxony</i>	85
——— and predestination, an act of the good pleasure and righteous counsel of God	<i>Dort</i>	544
——— and predestination, in Christ the appointed Mediator.....	<i>Scotland</i>	545
——— and predestination, its uses, and the manner of preaching the doctrine	<i>Dort</i>	545
——— in Christ, a doctrine of comfort to the godly	<i>England</i>	512
——— of the saints in Christ to eternal blessedness.....	<i>Basle</i>	83
——— of the saints not on account of their merits or good works	<i>Helvetia</i>	8
——— of the saints, objections against it silenced	<i>Dort</i>	546
——— of the saints, this doctrine encourages those who repent	<i>Dort</i>	ib.
——— of the saints to holiness, by the mercy and grace of God	<i>France</i>	ib.
——— the eternal purpose of God to save a set number of mankind.....	<i>Dort</i>	543
——— unto salvation unchangeable, not according to works	<i>Dort</i>	549
EMMANUEL , Christ the true, God with us.....	<i>Belgia</i>	102
EMPEROR of Germany appealed to, against the cruel decrees of the popes	<i>Augsburg</i>	449
——— of Germany appealed to as to magistracy	<i>Sueveland</i>	499
ERRORS , pernicious, brought into the church by human devices	<i>Saxony</i>	434
——— regarding election and the perseverance of the saints answered.....	<i>Dort</i>	548
EUCCHARIST , or thanksgiving, a title given by some to the Lord's Supper.....	<i>Wirtemberg</i>	358
——— the, not a sacrifice for sin, but a memorial of Christ	<i>Wirtemberg</i>	362
——— the, or Supper of Christ, to be received as instituted by our Lord	<i>Sueveland</i>	365
EVANGELICAL doctrine, that we are saved by the grace of God through the death of Christ.....	<i>Helvetia</i>	112
——— doctrine the most ancient religion	<i>Helvetia</i>	111
EVIL , or sin, God not the author of	<i>France</i>	54
EXCOMMUNICATE persons, how to be regarded.....	<i>England</i>	517
EXTREME UNCTION , a doctrine of the Romish church.— <i>See</i> ANointing	<i>Wirtemberg</i>	406
FAITH brings spiritual blessings, joy, peace, and assurance of eternal life by the Spirit	<i>Bohemia</i>	158
——— comes by the word from the Spirit of God	<i>Belgia</i>	169
——— connected with justification, acceptance, and consolation	<i>Augsburg</i>	175
——— in Christ not an opinion, but a willing assent of the mind to the truth of God in the scriptures	<i>Helvetia</i>	150
——— in the gospel produces the image of God in us, and all good works	<i>Sueveland</i>	208
——— its influence, power, and fruitfulness in good works	<i>Augsburg</i>	185
——— its nature and benefits to believers	<i>Augsburg</i>	177

	CONFESSION.	PAGE.
FAITH justifying and saving by the grace of the Holy Spirit	<i>Augsburg</i>	173
—— justifying and saving in Christ, the work of the Spirit of God	<i>Westminster</i>	387
—— justifying, connected with the remission of sins	<i>Augsburg</i>	139
—— justifying, the gift of God by the Holy Spirit through the gospel	<i>Bohemia</i>	158
—— lively justifying, regards the mission, sufferings, and glorification of Christ ...	<i>Bohemia</i>	155
—— lively, justifying, the assent of a willing heart to the gospel	<i>Bohemia</i>	157
—— not only a knowledge of Christ's history, but belief in the promises of God.....	<i>Augsburg</i>	170
—— pacifies the conscience, purifies the mind, and produces good works	<i>Helvetia</i>	151
—— regenerating and justifying, fruitful in good works	<i>Belgia</i>	169
—— regeneration, and sanctification derived from the Holy Ghost	<i>Scotland</i>	129
—— the gift of grace, from the Spirit to the mind resting on the promises of God	<i>Helvetia</i>	151
—— true, is not idle, but active in the works of righteousness	<i>England</i>	165
—— true, part of our sanctification by the Spirit, and evinced by good works.....	<i>Scotland</i>	165
—— unto salvation the free gift of God by the Holy Spirit	<i>France</i>	164
FALL of man and original sin, doctrine of the ...	<i>Ireland</i>	525
—— of man, his state after corrupted and depraved	<i>Helvetia</i>	59
FASTING, either private or public, may be profitable	<i>Helvetia</i>	383
—— either private or public, with prayer, may be a godly exercise.....	<i>Bohemia</i>	388
—— of Lent, the, not appointed by Christ, nor required by the apostles	<i>Wirttemberg</i>	403
—— of Lent, the, not sanctioned by the writings of the apostles, nor binding on us	<i>Helvetia</i>	383
FASTS and prayers, though accepted of God, cannot be meritorious	<i>Sueveland</i>	415
——, compulsory, not warranted by the scriptures	<i>Sueveland</i>	412
FATHERLY care of God in the works of his providence	<i>Belgia</i>	56
FATHERS and priests have no authority in divine doctrine	<i>Helvetia</i>	4
—— holy, worthy of reverence, not of confidence, as instruments of God	<i>Helvetia</i>	5
—— of the early Christian church, their treatises do not wholly agree with scripture	<i>Helvetia</i>	3
FEASTS and festival days not required by the gospel	<i>Helvetia</i>	382
FELICITY consists in the remission of sins, and interest in Christ's righteousness	<i>Belgia</i>	168
FELLOWSHIP of Christians, whether great or small, only a part of the church	<i>Bohemia</i>	220
FORBIDDING marriage by the pope and monks, occasions many dreadful sins	<i>Saxony</i>	462
FREEDOM and conversion of man by the Holy Spirit	<i>Saxony</i>	76

	CONFESSION.	PAGE.
FREE-WILL essential to human nature, but de- praved in fallen man	<i>Helvetia</i>	61
——— inclines no higher, in fallen man, than the things of this life	<i>Augsburg</i>	72
——— in men and devils abused to wickedness	<i>Saxony</i>	74
——— in regenerate men inclines to goodness...	<i>Helvetia</i>	60
——— in the regenerate still weak to holiness without supplies of grace	<i>Helvetia</i>	61
——— its state in fallen man	<i>England</i>	509
——— naturally inclined to sin	<i>Helvetia</i>	59
——— natural to man, but perverted by sin.....	<i>Westminster</i>	583
——— the doctrine of it to be studied	<i>Saxony</i>	76
——— to good the fruit of influence by the Holy Ghost	<i>Helvetia</i>	62
——— with natural men, has no power to keep God's commandments.....	<i>Augsburg</i>	73
FRUITS of holiness in good works arise from faith	<i>Augsburg</i>	173
GHOST, the Holy, the second person in the ador- able Trinity.—See HOLY GHOST	<i>England</i>	31
GIFTS bestowed on the church, a faithful ministry and pure ordinances	<i>Scotland</i>	227
GOD created man in his own image	<i>Scotland</i>	5
——— eternal and infinite in perfection.....	<i>Scotland</i>	31
——— eternal and infinite in three persons	<i>France</i>	29
——— governs and overrules all things by his power	<i>Belgia</i>	56
——— images of, unlawful and pernicious	<i>Helvetia</i>	20
——— in three co-equal persons	<i>Basle</i>	23
——— in three distinct persons	<i>France</i>	29
——— in three equal persons	<i>England</i>	30
——— in three persons of the same eternity.....	<i>Belgia</i>	32
——— known by his works of creation and providence	<i>Belgia</i>	ib.
——— known chiefly by the scriptures	<i>Belgia</i>	33
——— makes known his perfections by his works ...	<i>Belgia</i>	54
——— not the author, or guilty of the evils in the world	<i>Belgia</i>	57
——— reveals himself by creation and providence ..	<i>France</i>	54
——— rules and governs all things.....	<i>France</i>	55
GOD'S infinite love declared in sending his Son to be our Redeemer.....	<i>France</i>	96
GOD the eternal spiritual essence	<i>Belgia</i>	32
——— the three persons, made all things	<i>France</i>	54
——— the Trinity, in the unity of	<i>Helvetia</i>	18
——— though Creator of all things, not the author of evil.....	<i>France</i>	54
GODHEAD, three persons or properties in the	<i>Wirtemberg</i>	43
GOODS of Christian men, not the common pro- perty of all men, or of each other ...	<i>England</i>	519
——— of the church, the proper use of the	<i>Helvetia</i>	571
GOOD WORKS inseparable from true faith	<i>Augsburg</i>	173
——— not rites and ceremonies, but moral duties	<i>Augsburg</i>	174
——— our, are all imperfect	<i>Wirtemberg</i>	205
——— proceed out of faith through love, the fruit of the Spirit	<i>Sueveland</i>	207
——— their nature and source	<i>England</i>	510
——— to be performed for various reasons	<i>Bohemia</i>	162
——— what are to be done, and how performed	<i>Saxony</i>	196
——— which God has commanded, follow faith	<i>Augsburg</i>	172
GOSPEL, a message of God's love and mercy to all nations	<i>Dort</i>	556

	CONFESSION.	PAGE.
GOSPEL confirmed by the figures of the law	<i>France</i>	113
—— its ministry and promises bring life and peace	<i>Saxony</i>	115
—— much of it contained in the promises of the Old Testament	<i>Wirttemberg</i>	116
—— of Jesus Christ in the writings of the prophets	<i>Helvetia</i>	110
—— of Jesus Christ known in promises to the patriarchs and prophets	<i>Helvetia</i>	109
—— of Jesus Christ not a law, except as doctrine requiring the reception of all men.....	<i>Wirttemberg</i>	117
—— of Jesus Christ, the history of his ministry by the four evangelists	<i>Helvetia</i>	110
—— possessed in the promises by the prophets, and contained in their writings	<i>Helvetia</i>	ib.
—— the ministry of the, more necessary than sacraments.....	<i>Helvetia</i>	112
—— the, the ministry of the Spirit, the preaching of it being honoured by the Spirit	<i>Helvetia</i>	117
—— the ministry of the, the instrument of salvation to sinners	<i>Wirttemberg</i>	118
—— the, the most ancient religion	<i>Helvetia</i>	111
—— the preaching of the, made effectual by God's blessing of grace	<i>Dort</i>	556
—— the preaching of the, the means of conversion and salvation	<i>Helvetia</i>	112
—— the, requires repentance and faith to enjoy its salvation	<i>Augsburg</i>	119
—— the, sent to nations not because they are better than others	<i>Dort</i>	550
GOVERNMENT in the church regulated in obedience to the gospel	<i>Augsburg</i>	276
GRACE effectual in the conversion of men to God	<i>Dort</i>	56
—— regenerating, works on men as rational beings.....	<i>Dort</i>	558
—— the secret and free gift of God, produces faith and holiness	<i>France</i>	164
—— the time of, our present life	<i>Bohemia</i>	127
GUILT and corruptions pertaining to original sin	<i>Belgia</i>	70
HEAD of the church, Christ the only true and life-giving	<i>Helvetia</i>	212
—— and Shepherd of the church is Christ, who giveth pastors and teachers	<i>Helvetia</i>	253
HELL , of Christ going down into	<i>England</i>	504
HERESIES of various false teachers, the Manichees, Marcionites	<i>Helvetia</i>	2
HERETICS and schismatics, holding wicked opinions, to be removed from the church	<i>Helvetia</i>	372
HISTORIES of the church profitable to the pious	<i>Saxony</i>	43
HOLY days not commanded of God	<i>Basle</i>	386
HOLY GHOST , he only renders the ministry of the gospel effectual	<i>Dort</i>	557
—— heresies concerning his personality and divinity	<i>Helvetia</i>	20
—— his divinity co-equal with the Father and the Son	<i>Helvetia</i>	19
—— his Godhead	<i>England</i>	506
—— proceeding from God the Father.....	<i>Wirttemberg</i>	44

	CONFESSION.	PAGE.
HOLY GHOST , the author of faith, regeneration and repentance.....	<i>Scotland</i>	129
——— the third person in the Trinity	<i>England</i>	31
HOLY meetings .— <i>See</i> MEETINGS	<i>Helvetia</i>	372
——— men, by nature sinners	<i>Bohemia</i>	26
——— men contend with corrupt nature	<i>Dort</i>	560
——— men kept faithful by the grace of the Holy Spirit	<i>Dort</i>	563
——— men not to be worshipped after death	<i>Bohemia</i>	28
——— men made so by the grace of the Spirit ...	<i>Bohemia</i>	27
——— men recovered from falls by the Spirit	<i>Dort</i>	564
——— subjects of infirmity and sin.....	<i>Dort</i>	563
HOLY SCRIPTURES , a divine revelation, books of the	<i>France</i>	7, 8
——— a revelation from God	<i>Westminster</i>	574
——— authority of the	<i>Scotland</i>	9
——— canonical, books of the	<i>Helvetia</i>	4
——— canonical, their authority	<i>England</i>	9
——— complete and perfect for salvation	<i>Belgia</i>	52
——— different from Apocryphal books	<i>Belgia</i>	11
——— drift of the	<i>Helvetia</i>	5
——— general councils subject to the	<i>Scotland</i>	10
——— inspired; canonical books	<i>Belgia</i>	11
——— interpretation of the	<i>Helvetia</i>	5
——— in their original languages, the standard of doctrine.....	<i>Westminster</i>	577
——— no exclusive interpreter of the	<i>Wirttemberg</i>	13
——— of interpreting the, rule of	<i>Helvetia</i>	3
——— of things commanded or not	<i>Basle</i>	5
——— Old and New Testament	<i>Bohemia</i>	6
——— St. Augustine on the study of the	<i>Bohemia</i>	7
——— the perfect doctrine of the	<i>Saxony</i>	52
——— the perfect only ground of religion	<i>Ireland</i>	521
——— the perfect only rule of faith	<i>France</i>	7, 8
——— the supreme judge in controversy	<i>Westminster</i>	577
——— the true word of God	<i>Helvetia</i>	1
HOLY TRINITY in the Godhead.— <i>See</i> TRINITY	<i>England</i>	505
HOLY water , vainly consecrated.....	<i>Wirttemberg</i>	405
HOMILIES , their design and titles	<i>England</i>	518
HUMAN inventions , in worship, to be rejected ...	<i>Belgia</i>	422
——— traditions, although glorious, unprofitable, if contrary to scripture	<i>Helvetia</i>	5
——— traditions, pretended to be apostolical, have no authority.....	<i>Helvetia</i>	4
IDOLS , or images of God, or of Christ, lies and pernicious	<i>Helvetia</i>	20
ILLUMINATION of mind by the Spirit necessary to the right understanding of scripture	<i>Helvetia</i>	2
IMAGE of God, in man, as created, defaced by sin	<i>Scotland</i>	68
IMAGES of Christ, even, regarded as an abomination in the primitive church	<i>Sueveland</i>	50
——— of Christ or saints for worship, testimony against by Epiphanius	<i>Sueveland</i>	48
——— of Christ or saints pernicious in places of worship	<i>Helvetia</i>	20
——— the worship of, against the command of God		47
——— the worship of, a heathen abomination ...	<i>Sueveland</i>	49
	<i>Sueveland</i>	49

	CONFESSION.	PAGE.
IMAGES the worship of, not sanctioned by the cherubim	<i>Sueveland</i>	50
IMPUTATION of righteousness for justification by faith	<i>Augsburg</i>	178
INCARNATION of the Son of God, from the divine decree	<i>Scotland</i>	99
INDIFFERENT things should be used to glorify God.....	<i>Helvetia</i>	416
INDULGENCE, a human doctrine of release from penances	<i>Augsburg</i>	111
INFANTS, dying, are saved by Christ	<i>Westminster</i>	585
INSPIRATION of the scriptures, denied by some heretics	<i>Helvetia</i>	2
INSPIRED men of God, wrote the holy scriptures	<i>Belgia</i>	11
———— of God, the holy scriptures being, are the only ground of our Christian profession.....	<i>Helvetia</i>	6
INTERCESSION of saints departed, a doctrine of Satan.....	<i>France</i>	375
INTERCESSOR, Jesus Christ is for us with God	<i>England</i>	31
———— or Mediator, no one but Jesus Christ.....	<i>France</i>	230
INTERCESSORS, the saints in heaven cannot be	<i>Augsburg</i>	38
INVOCATION, an honour, due only to God	<i>Augsburg</i>	37
———— of a creature great impiety	<i>Saxony</i>	40
———— of Christ, as taught in the Old Testament, a proof of his Divinity	<i>Saxony</i>	ib.
———— of godly men departed, unlawful.....	<i>Saxony</i>	ib.
———— of saints, a heathenish custom.....	<i>Saxony</i>	ib.
———— of saints condemned by many of the fathers	<i>Wirtemberg</i>	45
———— of saints not to be allowed by Christians	<i>Wirtemberg</i>	44
JESUS CHRIST, as our Redeemer, secures our refuge with the Father	<i>England</i>	98
———— corrupt doctrines regarding the person of	<i>Helvetia</i>	87
———— died, rose, and ascended to heaven, in human nature	<i>Helvetia</i>	ib.
———— given to save us, and made unto us, wisdom, righteousness, &c.	<i>France</i>	96
———— God and man, in one person	<i>Helvetia</i>	86
———— his works of reconciliation and redemption	<i>Helvetia</i>	88
———— our Advocate with God.....	<i>Belgia</i>	31
———— our High Priest, by his sacrifice made a full satisfaction for sin.....	<i>Belgia</i>	103
———— our only Mediator, High Priest, &c.	<i>Helvetia</i>	90
JESUS CHRIST'S incarnation, death, &c. for our sake.....	<i>England</i>	97
———— sacrifice on the cross our reconciliation and redemption.....	<i>France</i>	96
JESUS CHRIST, true God and true man, preached, died, and rose for our redemption ...	<i>Belgia</i>	101
———— true God and true man, lived, died, and rose for our redemption	<i>Sueveland</i>	107
———— the eternal Son of God, took our nature	<i>France</i>	96
———— the eternal word of God took flesh of the Virgin Mary	<i>Basle</i>	91
———— the only Mediator with God	<i>Helvetia</i>	21
———— the only sacrifice for sin	<i>England</i>	98

	CONFESSION.	PAGE.
JESUS CHRIST the only Saviour of the faithful in every age of the world	<i>Helvetia</i>	89
——— the Son of God, predestinated to be the Saviour of the world	<i>Helvetia</i>	85
——— the true Son of God, and true man for our restoration	<i>Helvetia</i>	90
JUDGMENT appointed for the glory of God... ..	<i>Westminster</i>	604
——— day when all men will be sentenced	<i>Westminster</i>	ib.
——— declared by Christ, to deter from sin and make us watchful.....	<i>Westminster</i>	ib.
——— the last, when all men and apostate angels will be judged by Christ.....	<i>Westminster</i>	ib.
——— the last, when Christ will punish wicked men and angels.....	<i>Augsburg</i>	105
——— the last, when Christ will judge every man, and punish the wicked.....	<i>Basle</i>	91
JUST, every believer is made so by faith in Christ	<i>Helvetia</i>	150
JUSTICE and grace, divine, manifested in the death of Christ for sinners.....	<i>Saxony</i>	106
——— of God required a satisfaction for sin.....	<i>Dort</i>	550
JUSTIFICATION a gracious act of God to a sin- ner, believing on Christ.....	<i>Helvetia</i>	148
——— by faith in Christ, perfect through the will of God.....	<i>Dort</i>	553
——— by faith, regarding the whole work of Christ on earth.....	<i>Bohemia</i>	155
——— including remission of sins by faith in Christ	<i>Saxony</i>	186
——— not by evangelical obedience, or the merit of faith, but by Christ.....	<i>Westminster</i>	583
——— not by our charity, but Christ's righte- ousness	<i>Helvetia</i>	150
——— not by the merit of works, but by faith in Christ	<i>Wirtemberg</i>	203
——— of man, accounted righteous through Christ	<i>England</i>	510
——— our whole, to be ascribed to the grace of God through the merits of Christ.....	<i>Sueveland</i>	206
——— procured by the obedience and satisfac- tion of Christ, by faith	<i>Dort</i>	551
——— received by faith, God not imputing our sins to us, but imputing to us the righteousness of Christ	<i>Helvetia</i>	149
——— said to be by faith, as it is not our work, but the act of God for the sake of Christ	<i>Saxony</i>	151
——— its nature, and God's method	<i>Ireland</i>	527
JUSTIFIED, believers are before God for Christ's sake.....	<i>Augsburg</i>	171
——— believers are, by the righteousness of Christ	<i>Saxony</i>	189
——— freely for the sake of Christ our Mediator	<i>Saxony</i>	191
——— to be made and treated as righteous for the sake of Christ.....	<i>Saxony</i>	190
JUSTIFYING faith connected with forgiveness of sins	<i>Augsburg</i>	139
——— faith fruitful in good works	<i>Basle</i>	155
——— faith, its benefits and fruits	<i>Ireland</i>	528
——— faith the gift of divine grace, a fruit of the Spirit	<i>Dort</i>	551
KEEPING holy days not required by Christ	<i>Basle</i>	386

	CONFESSION.	PAGE.
KEYS, the, ministerial authority to be used in discipline according to the scriptures ...	<i>Bohemia</i>	264
—— the, of Christ, the administration of the word and ordinances of Christ	<i>Bohemia</i>	261
—— the, of the kingdom of heaven, commission to the apostles to preach the word of Christ	<i>Helvetia</i>	120
—— the, of the kingdom of heaven, the gospel, the law, and the scriptures.....	<i>England</i>	269
—— the power of the, ministerial authority to preach the gospel and feed the flock	<i>Helvetia</i>	252
—— the, power of the, by this new rites of worship and corporal punishment have been added by the popes	<i>Augsburg</i>	270
—— the, the authority of pastors in dispensing the gospel and ordinances of Christ...	<i>France</i>	264
—— the, the power of the ministry of the word and christian ordinances	<i>Augsburg</i>	271
KNOWLEDGE of a man's self, of sin, and the promises of God	<i>Bohemia</i>	62
LAWFUL OATHS.—See OATHS and VOWS		
LAW OF GOD, as given to Adam and Moses.....	<i>Westminster</i>	591
—— believers set at liberty from its curse not from obedience	<i>Scotland</i>	114
—— called the law of nature; as written in the hearts of men	<i>Helvetia</i>	107
—— fulfilled by Christ, and profitable to those under grace	<i>Helvetia</i>	109
—— holy, just, and perfect, but man imperfect and sinful	<i>Scotland</i>	114
—— includes what is moral, ceremonial, and judicial	<i>Helvetia</i>	108
—— its ceremonies, figures, and shadows cease through the obedience of Christ	<i>Belgia</i>	114
—— is useful to convict us of sin, and to bring us to Christ	<i>Helvetia</i>	108
—— its voice brings terror to sinners	<i>Saxony</i>	115
—— justification and salvation by the, impossible to sinners	<i>Wirtemberg</i>	117
—— much of the, in the New Testament	<i>Wirtemberg</i>	118
—— our rule of duty, not to justify a sinner...	<i>Helvetia</i>	107
—— satisfied by the obedience of Christ	<i>Scotland</i>	114
—— the ceremonial figures of the taken away by Christ	<i>France</i>	113
—— the ceremonial not obligatory on Christians	<i>Westminster</i>	592
—— the moral precepts of the, all men bound to obey perfectly	<i>Wirtemberg</i>	116
—— the moral precepts spiritual, designed to convince of sin	<i>Wirtemberg</i>	ib.
—— the moral precepts still obligatory on believers	<i>Westminster</i>	591
LENT, the fast of, not required of christians by the gospel	<i>Wirtemberg</i>	403
—— the fast of, observed by certain ancient christians, for a day, or by some for more	<i>Helvetia</i>	383
LIBERTY, christian, favours no licentiousness ...	<i>Westminster</i>	593

	CONFESSION.	PAGE.
LIBERTY, christian, must not interfere with the civil power	<i>Westminster</i>	593
——— christian, purchased for believers by Christ	<i>Westminster</i>	592
——— christian, spiritual, and from the ceremonies	<i>Bohemia</i>	417
——— of conscience	<i>Westminster</i>	593
LIFE everlasting through Jesus Christ	<i>England</i>	98
LIGHT of nature could not teach a sinner the way of salvation	<i>Dort</i>	555
LORD'S SUPPER, an evident representation of the body and blood of Christ, and his death for us	<i>England</i>	331
——— a witness of our uniting with Jesus Christ, as meat with the body	<i>France</i>	330
——— bread and wine of the, indicate the body and blood of Christ given for our redemption	<i>Helvetia</i>	316
——— Christ really present to the faith of believers in this ordinance.....	<i>Westminster</i>	601
——— corrupted and mangled by the Bishop of Rome	<i>England</i>	332
——— corrupted by crafty priests, who made merchandise of masses	<i>Saxony</i>	335
——— eating the bread corporally, the things signified mentally by faith.....	<i>Helvetia</i>	317
——— ignorant and wicked partakers of the, greatly guilty	<i>Westminster</i>	602
——— in both parts, bread and wine, to be given to the people.....	<i>Augsburg</i>	350
——— in bread and wine represents the blood and body of Christ offered for our redemption	<i>Helvetia</i>	321
——— in, Christ not offered up as a sacrifice for sin, but as a commemoration of his work	<i>Westminster</i>	601
——— instituted by Christ for believers to commemorate his death and redemption	<i>Westminster</i>	599
——— instituted by Christ to commemorate his death to the end of the world	<i>Wirttemberg</i>	359
——— instituted by Christ to nourish the souls of the faithful feeding on him	<i>Basle</i>	325
——— in this the body and blood of Christ are truly exhibited to the faithful	<i>Augsburg</i>	338
——— is to be received in both bread and wine as instituted by Christ	<i>Saxony</i>	358
——— its nature, design, and use	<i>England</i>	516
——— its various benefits to believers	<i>Westminster</i>	600
——— not a sacrifice by a priest to merit remission of sins, but a memorial of Christ	<i>Augsburg</i>	341
——— not a sacrifice for sin, but a memorial of that offered by Christ	<i>Wirttemberg</i>	363
——— not to be a private action, but a communion of the church	<i>Wirttemberg</i>	361
——— not a transubstantiation of the bread and wine, as taught by papists, but signs of Christ.....	<i>Scotland</i>	334
——— not to be received with adoration or worshipped, yet with self-examination and faith in Christ	<i>Bohemia</i>	329

	CONFESSION.	PAGE.
LORD'S SUPPER, partakers of, under obligation to brotherly love and holiness	<i>Helvetia</i>	320
—— receiving the, to refresh our minds in acts of faith on Christ as our Redeemer ...	<i>Helvetia</i>	319
—— to be administered in a tongue understood by the people	<i>Augsburg</i>	340
—— to be frequently received by the faithful worthily and by faith in Christ.....	<i>Helvetia</i>	324
—— to be received by the disciples of Christ according to his institution	<i>Sueveland</i>	365
—— to be received in both kinds, bread and wine	<i>England</i> <i>Belgia</i>	516 536
—— to be received with humility	<i>Helvetia</i>	316
—— to commemorate our redemption from eternal death by Christ	<i>Helvetia</i>	318
—— the body and blood of Christ apprehended by faith	<i>Bohemia</i>	327
—— the bread and wine, signifying the body and blood of Christ, are not changed in their nature	<i>Westminster</i>	601
—— the manner of this ordinance, as instituted by Christ	<i>Saxony</i>	357
—— the means of faith in the perfect sacrifice of Christ.....	<i>Basle</i>	325
—— the means of lifting the faithful soul to Christ in heaven	<i>Scotland</i> <i>Saxony</i>	335 354
—— the means of nourishment to the souls of regenerate men.....	<i>Saxony</i>	352
—— the mode of administration in the church	<i>Helvetia</i>	322
—— the service of the whole congregation to be public	<i>Helvetia</i>	323
—— the sign of the communion by the body and blood of Jesus Christ	<i>England</i>	516
—— the very body and blood of Christ not corporally present and eaten in the... ..	<i>Augsburg</i>	349
—— the wicked derive no benefit from receiving the	<i>Augsburg</i>	342
—— the wine of it taken away from the people in the Romish church.....	<i>Saxony</i>	486
—— those only to be partakers who are believing penitents	<i>Augsburg</i>	483
MAGISTRACY, a lawful authority distinct from the gospel	<i>Helvetia</i>	473
—— civil, erroneous, denied by the anabaptists.....	<i>Sueveland</i>	493
—— ordained of God to be exercised religiously	<i>Bohemia</i>	477
—— secular, a godly office, sometimes exercised by bishops	<i>England</i>	519
—— the civil, appointed of God, requires obedience	<i>Westminster</i>	596
MAGISTRATES, civil, their authority.....	<i>Ireland</i>	531
—— civil, their office may be filled by christians	<i>Westminster</i>	596
—— civil, the king is the supreme over all persons	<i>Westminster</i>	ib.
—— infidelity in, frees not the people from obedience to them		
—— in no respect under the jurisdiction of the pope		

	CONFESSION.	PAGE.
MAGISTRATES, in their duty, deserve honour...	<i>Bohemia</i>	479
——— kings, princes, and others, rule mankind as for God	<i>Belgia</i>	482
——— not ministers of the gospel, as such	<i>Westminster</i>	596
——— secular, godly, defend the good and punish the evil	<i>Basle</i>	476
——— secular, obedience due to them from christian people	<i>Sueveland</i>	493
——— should be christian men	<i>Helvetia</i>	471
——— should be governed by the law and doctrine of scripture	<i>Sueveland</i>	495
——— their duty to defend and protect religion	<i>Helvetia</i>	475
——— to be honoured and prayed for	<i>Westminster</i>	596
——— whether emperors, kings, or princes, rule for God	<i>Scotland</i>	482
——— with civil laws, should govern the world as ministers of God	<i>France</i>	481
MAN and his strength by creation, mortal by transgression	<i>Helvetia</i>	61
—— at his creation excellent and holy	<i>Bohemia</i>	63
—— by disobedience a bond slave of Satan, liable to eternal death	<i>Wirtemberg</i>	79
—— corrupt and depraved by the fall	<i>Belgia</i>	69
—— created in the image of God in righteousness and holiness	<i>Helvetia</i>	57
—— endowed with genius and wit, though in a fallen state.....	<i>Helvetia</i>	60
—— grievously depraved by nature	<i>Dort</i>	554
—— his creation, and his fall by sin	<i>Basle</i>	62
—— his guilt and depravity by the fall and disobedience.....	<i>France</i>	67
—— his knowledge of himself necessary	<i>Bohemia</i>	62
—— needs to be renewed to holiness by the Spirit of God	<i>Basle</i>	68
MAN'S fall from holiness to corruption and misery	<i>Helvetia</i>	57
—— will chooses not holiness till renewed by grace	<i>Belgia</i>	68
MAN willingly fell from his excellent and holy state by sin	<i>Belgia</i>	69
MASS, the, a most lucrative, but impious corruption of the Lord's Supper by priests...	<i>Sueveland</i>	366
—— the, a popish corruption of the ceremony in the Lord's Supper	<i>England</i>	331
—— the, if understood of the Lord's Supper, is held by protestants	<i>Augsburg</i>	339
MASSES, private, their impositions upon the people by the popish priests	<i>Augsburg</i>	347
MANICHEES and other heretics deny the inspiration of the scriptures by the Holy Spirit	<i>Helvetia</i>	2
MANKIND, the fall and corruption of	<i>Westminster</i>	581
MARRIAGE an honourable estate, not forbidden to christian ministers	<i>Augsburg</i>	445
—— being forbidden to priests, occasions grievous sins	<i>Augsburg</i>	446
—— cannot be lawfully dissolved, but for adultery or wilful desertion	<i>Westminster</i>	597
—— forbidden, leads to many crimes.....	<i>Saxony</i>	462
—— forbidden to priests by the laws of the popes, cruelty and wickedness	<i>Augsburg</i>	456

	CONFESSION.	PAGE.
MARRIAGE lawful, between only one man with one woman.....	<i>Westminster</i>	597
—— not to be within the degrees of consanguinity forbidden in the word	<i>Westminster</i>	ib.
—— of christians ought not to be with infidels or ungodly persons	<i>Westminster</i>	ib.
—— ordained of God for holy and social purposes	<i>Westminster</i>	ib.
—— rules and laws regarding	<i>Augsburg</i>	456
—— the forbidding of, a cruel doctrine of devils	<i>Augsburg</i>	454
—— the forbidding of, a yoke laid upon men's consciences	<i>France</i>	390
—— the proper time of, as settled by popish canons	<i>Augsburg</i>	457
MARTYRS afford encouragement and instruction to us	<i>Augsburg</i>	37
—— not to have temples or ceremonies consecrated to them	<i>Wirttemberg</i>	45
MARY, mother of Jesus, worshipped by papists, corrupting the doctrine of a Mediator	<i>Augsburg</i>	42
MATRIMONY, a holy and honourable state in all classes	<i>England</i>	445
MEANS of grace required to be used in obtaining spiritual blessings	<i>Dort</i>	559
MEATS, days, fasts and festivals, superstitiously enjoined	<i>Augsburg</i>	397
—— forbidden on certain days, not taught by the apostles	<i>Sueveland</i>	414
—— the gifts of God for food, all may be religiously used by christians	<i>Sueveland</i>	ib.
—— the gifts of God for food, good and to be used for the glory of God	<i>Helvetia</i>	384
—— the gifts of God for food, no law in particular regarding them for christians	<i>Bohemia</i>	389
—— the gifts of God for food, not forbidden by Christ	<i>Basle</i>	386
MEDIATOR and Intercessor, Jesus Christ	<i>England</i>	31
—— Christ, by whom we have access to God	<i>Belgia</i>	35
—— Christ, the, by the second covenant	<i>Ireland</i>	526
—— Christ, the, his benefits, given in the promises to the patriarchs and prophets	<i>Saxony</i>	115
—— our Propitiator, and High Priest, Jesus Christ	<i>Augsburg</i>	38
MEDIATORS innumerable, as pretended by the papists	<i>England</i>	31
MEDIATOR, the Lord Jesus in human nature ...	<i>Westminster</i>	583
—— the only, our High Priest, Lord and King, Christ Jesus	<i>Helvetia</i>	23
—— the, why both God and man	<i>Scotland</i>	99
—— worshipping of God only through the ...	<i>Helvetia</i>	21
MEETINGS, ecclesiastical, or assemblies for the Divine worship	<i>Helvetia</i>	362
—— for holy exercises and searching the scriptures	<i>Helvetia</i>	372
MEN, departed, not to be prayed to	<i>Augsburg</i>	43
—— some, being unholy, retain the purpose of sinning	<i>Saxony</i>	78
MERIT of good works cannot possibly justify us before God.....	<i>Wirttemberg</i>	204

	CONFESSION.	PAGE.
MESSIAH, the one, only Head of the church under the Old and New Testaments	<i>Helvetia</i>	212
MINISTERIAL duty, preaching the gospel, administering Christ's ordinances.....	<i>Helvetia</i>	249
———— power regards discipline and government	<i>Helvetia</i>	250
MINISTERING in the congregation.....	<i>England</i>	512
MINISTERS, choosing of, none but those of holy life and skilful in the word	<i>Helvetia</i>	253
———— divers degrees of, in the church, deacons, elders or bishops	<i>England</i>	265
———— elders and deacons to be advanced to office in the church	<i>Belgia</i>	270
———— lawfully called and ordained to office in the church.....	<i>England</i>	267
———— of Christ, their binding and loosing by church discipline	<i>England</i>	265
———— of Christ, their duties, preaching the gospel and labouring for souls	<i>Helvetia</i>	253
———— of Christ to be chosen and ordained, having sound faith, a holy life, and evident gifts	<i>Bohemia</i>	257
———— of Christ worthy of reward	<i>Helvetia</i>	252
———— of the church, a rabble of human institution, as patriarchs, archbishops, &c...	<i>Helvetia</i>	245
———— of the church are bishops or pastors, teachers, preachers of the gospel	<i>Helvetia</i>	243
———— of the church have a commission from Christ to preach the gospel	<i>Helvetia</i>	248
———— of the gospel, all equally ministers of Christ	<i>Belgia</i>	270
———— of the New Testament church, apostles, prophets, and evangelists, bishops, elders	<i>Helvetia</i>	245
———— the New Testament preachers of the gospel.....	<i>Sueveland</i>	280
———— of the Old Testament church, patriarchs, priests, and prophets	<i>Helvetia</i>	244
———— of the word, preachers of the gospel, and shepherds of the flock, examples in holiness	<i>Bohemia</i>	256
MINISTRY and a priesthood different things	<i>Helvetia</i>	247
———— of the gospel calls to repentance and faith in Christ for salvation.....	<i>Saxony</i>	115
———— of the gospel in the churches of Christ ...	<i>Saxony</i>	235
———— of the gospel more necessary than sacraments	<i>Bohemia</i>	112
———— of the gospel, means of faith, the effectual ministry of the Spirit	<i>Augsburg</i>	171
———— of the word from God, who gives it saving efficacy	<i>Helvetia</i>	254
———— of the word of God, the means of conversion, edification, and salvation	<i>Helvetia</i>	255
MISERIES of man the consequences of sin	<i>Bohemia</i>	62
MONASTIC life, an abominable device of superstitious men.....	<i>Helvetia</i>	439
———— life, its errors and vanities	<i>Augsburg</i>	458
———— vows occasion many vices.....	<i>Wirttemberg</i>	468
———— vows to be condemned as of only human authority	<i>France</i>	475
MONKERY, by its rules, perverts the gospel	<i>Sueveland</i>	470

	CONFESSION.	PAGE.
MONKERY consists in a bondage of traditions ...	<i>Sueveland</i>	471
MONKS and their sects are not christian institutions	<i>Helvetia</i>	246
—— their vows and manners of life	<i>Augsburg</i>	455
MONSTROUS opinions taught by heathens and others	<i>Saxony</i>	13
MOSAICAL and human ceremonies not needful under the gospel	<i>Augsburg</i>	401
NATURAL men, without divine grace, choose only worldly things	<i>Augsburg</i>	73
NATURE, the human, though united to the Son of God, not deified	<i>France</i>	96
NEIGHBOUR, our duty towards our, in all justice and love	<i>Ireland</i>	532
NETHERLANDS, the United Provinces of, approve the decisions of Dort	<i>Dort</i>	571
NEW obedience from the gifts and blessings of grace	<i>Saxony</i>	195
—— obedience, how it pleases God through Christ	<i>Saxony</i>	198
NICENE Creed.—See CREEDS	<i>England</i>	508
—— Synod would not forbid wives to priests...	<i>Augsburg</i>	447
OATH, a solemn act not to be taken lightly.....	<i>Westminster</i>	595
—— in matters of great moment, warranted by the Old and New Testament.....	<i>Westminster</i>	ib.
—— not to be taken with mental reservation ...	<i>Westminster</i>	ib.
—— of a christian man's	<i>England</i>	520
OBEDIENCE by believers pleases God, arising from reconciliation, through faith in Christ	<i>Augsburg</i>	172
—— by believers, though sincere, is yet not perfectly sinless in believers	<i>Augsburg</i>	180
—— new, in good works, the fruit of the grace of the Holy Spirit.....	<i>Augsburg</i>	182
—— not due to churches corrupting the ordinances of Christ	<i>France</i>	223
—— of Christ imputed to believers for righteousness in their justification	<i>France</i>	164
OBLATION and sacrifice, a title improperly given in the early churches to the Lord's Supper	<i>Saxony</i>	355
—— Christ's one, a perfect propitiation	<i>England</i>	517
OFFICERS for government in the churches	<i>Belgia</i>	269
OFFICES of the divine Persons, in our creation, redemption, and salvation	<i>Belgia</i>	33
OLD Testament dispensation revealed God and salvation to only a few persons.....	<i>Dort</i>	555
—— Testament, the, offers salvation by Christ.....	<i>England</i>	508
OPINIONS, monstrous, taught by the heathens, Mahometans, and others	<i>Saxony</i>	13
ORDINATION to the christian ministry in the churches.....	<i>Belgia</i>	33
ORIGINAL or birth sin.—See SIN	<i>England</i>	509
—— sin and guilt from our birth.....	<i>Augsburg</i>	70
—— sin in all men the source of all corruption	<i>Helvetia</i>	57
—— sin, its nature and propagation	<i>Saxony</i>	75
—— sin sufficient for the condemnation of mankind.....	<i>Dort</i>	559
—— sin, the corruption of our whole nature...	<i>Belgia</i>	68

	CONFESSION.	PAGE.
ORIGINAL sin, worthy of eternal death, except pardoned through Christ	<i>Saxony</i>	76
PAPAL power inimical to the gospel of Christ	<i>Augsburg</i>	277
PAPISTICAL assemblies, not having the word of God, are not churches of Christ	<i>France</i>	223
PASTORS, christian ministers.— <i>See</i> MINISTERS...	<i>Helvetia</i>	252
——— elders, and deacons, church officers	<i>France</i>	264
——— of churches have equal authority under Christ, the Universal Bishop	<i>France</i>	265
——— of churches to administer the word and ordinances of Christ.....	<i>France</i>	264
——— their duties in the churches	<i>Bohemia</i>	260
PATRIARCHS, prophets, and saints not to be invoked as our intercessors with God	<i>Wirtemberg</i>	46
PELAGIANISM, in effect denies original sin and the sacrifice of Christ	<i>Dort</i>	554
PELAGIANS deny the guilt and corruption of original sin	<i>Augsburg</i>	70
——— pretend that men, without the Holy Spirit, will love God.....	<i>Augsburg</i>	72
PERSEVERANCE of saints in holiness secured by their election and the love of God.....	<i>Westminster</i>	590
——— of regenerate and true believers confirmed by the mercy of God.....	<i>Dort</i>	567
——— of the regenerate in holy obedience by the power of divine grace	<i>Dort</i>	562
——— of the saints in grace and holiness assured by the death of Christ	<i>Dort</i>	566
——— of the saints in grace prayed for by Christ	<i>Dort</i>	569
——— of the saints in grace, considered by believers, promotes their peace and comfort	<i>Dort</i>	565
——— of the saints in grace secured by the Spirit of God.....	<i>Dort</i>	ib.
POPE of Rome, the, in no sense the head of the church of Christ	<i>Westminster</i>	598
POPES cruelly forbid the wives of the priests	<i>Augsburg</i>	418
POPISH traditions gender superstition and corrupt religion	<i>Augsburg</i>	391
POWER of the keys, ministerial authority to preach, and to feed the flock of Christ	<i>Helvetia</i>	252
PRAYER, a lifting up of the mind to God, should be habitual in Christians.....	<i>Sueveland</i>	411
——— in the name of Christ, for all necessities of churches and rulers	<i>Helvetia</i>	370
PRAYERS of the church ought to be in the language of the people	<i>Helvetia</i>	ib.
——— public are not necessary to be alike in all churches.....	<i>Helvetia</i>	ib.
——— public must be in the language understood by the people.....	<i>England</i>	375
——— to God only in the name of Christ are answered in blessings	<i>Wirtemberg</i>	379
PREACHING of the word, the divine means of grace and salvation	<i>Helvetia</i>	254
PREDESTINATION and election.— <i>See</i> ELECTION	<i>Saxony</i>	195
——— and election of the saints to adoption in Christ	<i>Helvetia</i>	81
——— and election, the doctrine of.....	<i>England</i>	512

	CONFESSION.	PAGE.
PREDESTINATION and election, the godly consideration of, full of comfort	<i>England</i>	512
———— God's decree of	<i>Ireland</i>	52
———— God's decree of, disputes regarding	<i>Augsburg</i>	176
———— God's decree of, a high mystery	<i>Westminster</i>	579
———— God's, the comfort of, to the faithful, as it reveals the love of God	<i>Helvetia</i>	82
———— its consideration joyful, as it secures grace and salvation	<i>Dort</i>	542
———— of the saints to be contemplated in Christ Jesus	<i>Helvetia</i>	82
———— wicked abuses of this doctrine	<i>Helvetia</i>	ib.
PRIEST, Christ our high, by the oath of the Father	<i>Belgia</i>	35
———— Christ, ours, in his intercession with the Father	<i>Belgia</i>	ib.
———— Christ, the only, in office in the church...	<i>Helvetia</i>	247
PRIESTHOOD, not the Christian ministry, but the spiritual office common to all Christians	<i>Helvetia</i>	ib.
———— the popish, not an institution by Christ...	<i>Helvetia</i>	ib.
PRIESTS, all christians are such, but not as ministers of the gospel	<i>Helvetia</i>	ib.
———— as mediators, or sacrificers in the church, not appointed by Christ	<i>Wirtemberg</i>	278
———— as necessary for the Christian church, not named in the New Testament, as its ministers	<i>Wirtemberg</i>	279
———— compelled in Germany to live a single life	<i>Augsburg</i>	454
PRIESTS' marriages lawful	<i>Augsburg</i>	453
PRIESTS not appointed in the church of Christ ...	<i>Helvetia</i>	247
———— not required to live single	<i>England</i>	517
———— spiritual, such is every christian	<i>Wirtemberg</i>	278
PRIVY council of the Holy Trinity originated man's salvation by a Mediator	<i>Bohemia</i>	92
PROMISE of Christ from God to Adam, and the faithful fathers	<i>Scotland</i>	98
PROPHETS and apostles regarded the welfare of states, directing ministers in spiritual affairs	<i>Augsburg</i>	274
PROSPERITY not a sign of God's favour, nor adversity of his displeasure	<i>Saxony</i>	193
PROVIDENCE of God comprehends all persons and things in heaven and on earth...	<i>Helvetia</i>	51
———— of God includes the means to secure the end	<i>Helvetia</i>	52
———— of God righteous, wise, and universal.....	<i>Westminster</i>	580
———— of God regards especially the church.....	<i>Westminster</i>	581
PUBLIC worship and the ministry of the word appointed under the Old and New Testaments	<i>Saxony</i>	376
PUNISHMENTS belong not to the church.....	<i>Augsburg</i>	143
———— temporal, frequently the consequence of sins	<i>Augsburg</i>	136
PURGATORY in a future state, not taught by prophets or apostles	<i>Wirtemberg</i>	409
———— seems to have been taught by Augustine...	<i>Wirtemberg</i>	410
———— the Romish doctrine, unscriptural.....	<i>England</i>	514
———— a device of massmongers, to get money...	<i>England</i>	390
———— with its fire, a vain human institution.....	<i>France</i>	ib.
———— with its fire, contrary to the Christian faith	<i>Helvetia</i>	385

	CONFESSION.	PAGE.
PURGATORY, with its fire, only in the present life in the afflictions of the saints	<i>Wirtemberg</i>	409
——— with its fire, places of Scripture wrested for its support	<i>Wirtemberg</i> <i>Helvetia</i>	410 58
QUESTIONS, curious respecting Adam's fall.....		
RATIFICATION of the Articles of Religion	<i>England</i>	520
READING and searching the scriptures the duty of every man	<i>Helvetia</i> <i>Westminster</i>	6 594
——— the scriptures a part of public worship		
RECONCILIATION with God only by the sacri- fice of Christ	<i>Augsburg</i>	170
——— with God, remission of sins, and justifi- cation by Christ	<i>Augsburg</i>	190
REDEMPTION of Christ, the virtue of the, availed for those believing under the law.....	<i>Westminster</i>	583
REFORMERS of doctrine raised up in the dark ages of the church	<i>Saxony</i>	188
REGENERATE men do good works in a holy life by the grace of the Holy Spirit.....	<i>France</i> <i>Dort</i>	164 560
——— men hunger and thirst after righteousness		
REGENERATION and justification certainly issue in eternal life.....	<i>Dort</i>	567
——— of the mind and heart by the powerful grace of God	<i>Dort</i>	562
——— renews the will and disposes it for uni- versal holiness.....	<i>Helvetia</i> <i>Helvetia</i> <i>Westminster</i>	60 111 593
RELIGION, evangelical, the most ancient		
RELIGIOUS worship acceptable to God	<i>Westminster</i>	594
——— worship, not to be limited to any place, under the gospel		
——— worship offered to God only through Christ, the Mediator.....	<i>Westminster</i>	ib.
——— worship, prayer, praise, and reading the scriptures	<i>Westminster</i>	ib.
——— worship to be given to God, Father, Son, and Holy Ghost.....	<i>Westminster</i>	593
——— worship to be offered at stated times, par- ticularly on the Sabbath.....	<i>Westminster</i>	594
REMEMBRANCE of the dead, those in Christ are blessed, others are not helped by our prayers	<i>Wirtemberg</i>	407
REMISSION of sins by means of the gospel be- lieved, as preached or read.....	<i>Augsburg</i> <i>Augsburg</i>	172 137
——— of sins by the mercy of God through Christ		
——— of sins for the sake of the Son of God, our Mediator	<i>Saxony</i>	186
——— of sins part of a believer's justification by Christ	<i>Augsburg</i>	171
——— of sins preached through the blood of Christ	<i>Helvetia</i>	121
——— of sins sought vainly by some inmonas- tic seclusion	<i>Saxony</i>	187
REPENTANCE an unfeigned turning to God by the grace of the Spirit through faith in the gospel	<i>Helvetia</i> <i>Bohemia</i> <i>Augsburg</i>	119 123 138
——— by the knowledge of the gospel.....		
——— connected with justifying faith.....	<i>Augsburg</i> <i>Bohemia</i>	139 127
——— consists of contrition and faith		
——— dangerous to defer it till sickness		

	CONFESSION.	PAGE.
REPENTANCE essential to remission of sins	<i>Helvetia</i>	120
——— illustrated in the Prodigal Son and in the Publican	<i>Helvetia</i>	119
——— includes contrition, confession, and satis- faction	<i>Wirttemberg</i>	143
——— in confession to a priest not necessary by the gospel	<i>Helvetia</i>	120
——— necessary to be taught clearly	<i>Augsburg</i>	133
——— necessary to escape condemnation	<i>Bohemia</i>	126
——— preached in the name of Christ	<i>Bohemia</i>	125
——— saving not like the sorrow of Esau and of Judas	<i>Bohemia</i>	123
——— the conversion of the soul to God	<i>Augsburg</i>	137
——— true, is proved by turning from evil and living a holy life	<i>Bohemia</i>	124
——— unto life, the doctrine and grace of it	<i>Westminster</i>	587
——— unto life the gift of God by the gospel	<i>Helvetia</i>	119
——— with faith necessary in every man	<i>Westminster</i>	588
——— with faith the way of peace and salva- tion	<i>Wirttemberg</i>	146
RESURRECTION, at the, the bodies of all will be raised, those of the righteous to glory, those of the wicked to disho- nour	<i>Westminster</i>	603
——— of Christ.—See CHRIST	<i>Scotland</i>	100
——— of Christ from the dead	<i>England</i>	506
——— of the dead to judgment	<i>Ireland</i>	588
REVELATION of a Redeemer to Adam, and to the faithful fathers	<i>Scotland</i>	98
——— of God, made by himself in his works and by his word	<i>Helvetia</i>	7
REVENUES of the churches for the support of faith- ful pastors	<i>Saxony</i>	376
REWARD promised to believers for the merit of Christ	<i>Helvetia</i>	154
REWARDS, not of merit but of God's grace	<i>Saxony</i>	201
——— of eternal life to believers through the Son of God as our Redeemer	<i>Saxony</i>	202
RIGHTEOUSNESS of believers received from God, as performed by Christ	<i>France</i>	164
——— of Christ sufficient to cover our iniquities and justify us before God	<i>Belgia</i>	163
——— of Jesus Christ becomes ours by faith	<i>Belgia</i>	35
——— of Jesus Christ, that which justifies be- lievers before God	<i>Belgia</i>	168
RITES and ceremonies in the early churches greatly differed	<i>Augsburg</i>	400
——— and ceremonies, Augustine complained of them in his time	<i>England</i>	420
——— and ceremonies greatly obscure the glory of the gospel	<i>Bohemia</i>	418
——— and ceremonies in the christian church not as the Jewish	<i>Helvetia</i>	415
——— and ceremonies not alike in all places	<i>Bohemia</i>	419
——— and ceremonies not always agree in churches holding the same doctrines	<i>Helvetia</i>	416
——— and ceremonies not to be instituted contrary to the word of God	<i>France</i>	421
——— ecclesiastical, some may be observed, others have been rejected	<i>Augsburg</i>	422

	CONFESSION.	PAGE.
SABBATH, the Christian, the first day of the week, the special season of worship.....	<i>Westminster</i>	594
SACRAMENTS visible symbols, representing to believers the things of Christ.....	<i>Helvetia</i>	288
—— as commonly called, testify the blessings promised in the gospel.....	<i>Saxony</i>	300
—— as the two religious rites of Christ's church are commonly called.....	<i>Helvetia</i>	287
—— baptism used at our entrance into the church, the supper as a token of brotherly love.....	<i>Basle</i>	290
—— cannot give grace nor benefit wicked persons.....	<i>Bohemia</i>	292
—— chief, under the Old Testament, circumcision and the passover, now baptism and the Lord's Supper.....	<i>Scotland</i>	536
—— designed to represent Christ and his benefits to his church.....	<i>Westminster</i>	599
—— external earthly signs, to indicate spiritual grace.....	<i>Bohemia</i>	291
—— faith necessary in those who use them profitably, regarding them as testimonies of the favour of God.....	<i>Augsburg</i>	299
—— holy signs and seals of the covenant of grace.....	<i>Westminster</i>	599
—— how many instituted by Christ.....	<i>Wirtemberg</i>	300
—— less necessary than the preaching of the gospel.....	<i>Bohemia</i>	112
—— means of grace from the Spirit.....	<i>Augsburg</i>	171
—— mystical symbols, or holy rites ordained in the Old [Testament] church.....	<i>Helvetia</i>	282
—— not vitiated if administered by evil men.....	<i>Augsburg</i>	299
—— of Christ corrupted in the papistical church.....	<i>Scotland</i>	297
—— of Christ have no efficacy and power, but from Christ and his Spirit.....	<i>Bohemia</i>	291
—— of Christ, how to be rightly used in the church by believers.....	<i>Scotland</i>	298
—— of Christ, their efficacy and saving power only from the Lord.....	<i>Helvetia</i>	287
—— of Christ, their spiritual design as means of grace in the church.....	<i>Helvetia</i>	285
—— of Christ, the means of uniting the souls of believers to him.....	<i>Scotland</i>	296
—— of the New Testament, baptism, and the Lord's Supper.....	<i>Helvetia</i>	283
—— of the Old and New Testament point to Christ, the only Mediator and Saviour.....	<i>Helvetia</i>	284
—— pledges or tokens of grace exhibiting Christ and his blessings to believers.....	<i>France</i>	294
—— seals of righteousness, tokens of grace to aid our minds in feeding on Christ.....	<i>England</i>	295
—— so called among the Fathers, holy signs, mercifully designed for society in the church.....	<i>Suoveland</i>	300
—— the grace exhibited by the, not conferred by them, or those administering them, but by the Spirit.....	<i>Westminster</i>	599
—— their nature, number, and use.....	<i>England</i>	514
—— tokens of spiritual communion among christians.....	<i>Helvetia</i>	290

	CONFESSION.	PAGE.
SACRAMENTS, two only, baptism and the Lord's Supper	<i>Ireland</i>	536
—— two under the Gospel, in substance the same as those of the Old Testament	<i>Westminster</i>	599
—— will avail nothing to salvation only as men believe on Christ set forth by them	<i>Bohemia</i>	294
SAINTS, all godly Christians are.....	<i>Bohemia</i>	29
—— and martyrs not to be prayed unto	<i>Wirttemberg</i>	46
—— communion of, a union of love and service	<i>Westminster</i>	598
—— concerning images of.....	<i>Helvetia</i>	20
—— departed, their supposed intercession a delusion of Satan	<i>France</i>	30
—— deserve our love	<i>Bohemia</i>	29
—— not to be worshipped	<i>Bohemia</i>	28
—— reign with Christ everlastingly, but are not to be prayed to	<i>Helvetia</i>	24
—— the friends of God on earth, but not our mediators with him in heaven	<i>Helvetia</i>	23
SALVATION by Christ alone, by faith through sanctification of the Spirit	<i>England</i>	165
—— by faith only, embracing Christ with his righteousness and grace	<i>Belgia</i>	167
—— only by the name of Christ	<i>England</i>	513
SANCTIFICATION following justification, and evinced by good works	<i>Ireland</i>	529
—— of the heart, by the word and Spirit of God, imperfect in this life	<i>Westminster</i>	580
SATAN, and all adversaries of the godly, bound by the power of God	<i>France</i>	54
SATISFACTION for sins could be made by none but Christ dying in sacrifice	<i>Dort</i>	550
—— for sins could be made only by Christ as our sacrifice	<i>Augsburg</i>	141
—— for sins not by penances, the release from which called <i>Indulgences</i>	<i>Augsburg</i>	140
SATISFACTIONS, popish, trifling and not warranted by the scriptures	<i>Augsburg</i>	142
SATISFACTION to God for our sins made only by Christ	<i>Wirttemberg</i>	147
SCRIPTURES, a Divine Revelation.—See HOLY SCRIPTURES	<i>France</i>	7
—— reading them, a part of Divine worship..	<i>Westminster</i>	594
—— their sufficiency for salvation	<i>England</i>	506
—— to be expounded by scripture compared	<i>Wirttemberg</i>	13
SENATE of the church, its elders and deacons ...	<i>Belgia</i>	269
SERMONS, to be founded only on scripture.....	<i>Sueveland</i>	17
SERVICE of God, in public worship, ought to be according to the Scriptures.....	<i>Ireland</i>	530
—— of God our duty, to believe in, fear, love, and worship	<i>Ireland</i>	529
SHEPHERD, Christ the only chief, as head of the church	<i>Helvetia</i>	253
SICK to be visited.—See VISITING THE SICK.....	<i>Helvetia</i>	384
SIN, a crime or transgression against God.....	<i>Bohemia</i>	63
—— against the Holy Ghost never forgiven.....	<i>Helvetia</i>	57
—— Christ alone without	<i>England</i>	511
—— every person naturally born in	<i>England</i>	67
—— in regenerate men, as Joseph and Paul.....	<i>Saxony</i>	78
—— original and actual, and its punishment	<i>Westminster</i>	581

	CONFESSION.	PAGE.
SIN, original, defaces the image of God in man ...	<i>Scotland</i>	68
— original, engendered in us naturally	<i>Bohemia</i>	64
— original, the fountain of human corruption ...	<i>Helvetia</i>	57
— weakens man, and subjects him to Satan	<i>Wirtemberg</i>	79
— willingly committed by Adam at his fall	<i>Helvetia</i>	84
SINS, Adam's, original and actual	<i>Bohemia</i>	64
— difference of in the godly and ungodly	<i>Saxony</i>	77
— the knowledge of by the law of God	<i>Bohemia</i>	84
SINFULNESS of man, by nature and practice.....	<i>England</i>	68
SINGING an ancient custom in the Eastern churches	<i>Helvetia</i>	371
SINGINGS and chantings of ecclesiastical men serve superstition rather than godly edifying	<i>Sueveland</i>	381
SINGLE life allows more leisure to ministers	<i>Bohemia</i>	442
— life, in priests, required by the laws of the popes	<i>Augsburg</i>	447
— life may be profitable, but is not obligatory	<i>Helvetia</i>	437
— life, not enjoined or required, regarding christian ministers	<i>Bohemia</i>	440
— life not required in any christian.....	<i>Bohemia</i>	ib.
— or married life not meritorious before God, even in ministers	<i>Bohemia</i>	444
SON of God, begotten of his eternal Father, is true and eternal God, yet made man	<i>Wirtemberg</i>	107
— of God, begotten by the Father, and co-eternal with him	<i>Belgia</i>	34
— of God, image of the eternal Father, and our Mediator, Redeemer, Justifier, and Saviour	<i>Saxony</i>	106
— of God, in our nature, obeyed and suffered for our redemption	<i>Belgia</i>	102
— of God, Jesus Christ, begotten and consub- stantial with the Father	<i>Wirtemberg</i>	43
— of God, took flesh of the Virgin Mary, obeyed, suffered, died, and rose for our re- demption	<i>Augsburg</i>	105
— of God, took flesh of the Virgin Mary, of the seed of Abraham	<i>Belgia</i>	101
SOULS not to be invocated or worshipped	<i>Sueveland</i>	46
— of the righteous, at death, received of God into heaven	<i>Westminster</i>	603
— of the wicked, at death, cast into hell	<i>Westminster</i>	ib.
SPIRIT of the Lord not possessed by unholy per- sons.....	<i>Scotland</i>	165
SPIRITS, invisible, the fall of some from their created state of holiness and glory ...	<i>France</i>	54
SPIRITUAL death consists with activity in wick- edness	<i>Dort</i>	560
SPIRITUALLY dead, ungodly men being, cannot convert themselves to God.....	<i>Saxony</i>	80
STATE of the souls of men after death	<i>Ireland</i>	538
SUBSTANCE, God is one, but in Three Persons...	<i>Helvetia</i>	23
SUPEREROGATION, works of	<i>England</i>	511
SUPPER of the Lord appertains to the faithful in obedience to Christ	<i>Bohemia</i>	316
— the Lord's, a sign of redemption by Christ, and of the mutual love of christians	<i>Ireland</i>	537
— the Lord's, its design.— See LORD'S SUPPER	<i>England</i>	516
SYNOD of Dort, its decisions respecting doctrine justified	<i>Dort</i>	569

	CONFESSION.	PAGE.
SYNOD of Dort, its exhortation to ministers of the gospel	<i>Dort</i>	57
SYNODS may regulate the affairs of the church according to the word of God	<i>Westminster</i>	603
TESTAMENT, Old, books of, and of the New.....	<i>Ireland</i>	521
—— Old, its agreement with the New.....	<i>England</i>	508
—— state of the Old and New	<i>Ireland</i>	535
TESTAMENTS, the New, the ministry of the gospel	<i>Bohemia</i>	113
—— the Old and New, Books of the	<i>Westminster</i>	575
—— the Old and New, their original languages	<i>Westminster</i>	576
TESTAMENT, the Old, the ministry of the law	<i>Bohemia</i>	113
TESTIMONY of the church respecting the scriptures	<i>Westminster</i>	576
THANKS to God for the means and liberty of publishing true doctrine.....	<i>Augsburg</i>	489
THINGS indifferent, christian liberty in their use. — See CEREMONIES	<i>Bohemia</i>	417
THREE Persons in the Divine Essence and Godhead	<i>Bohemia</i>	24
—— Persons in the Divine Essence, known by their several works of creation, redemption, and sanctification	<i>Bohemia</i>	25
TIME of grace for reconciliation with God, the present life	<i>Bohemia</i>	126
TONGUE, an unknown, not to be used in speaking to a congregation.....	<i>England</i>	514
TRADITIONS concerning days, fasts, meats, &c. established in the Romish church.....	<i>Augsburg</i>	392
—— especially regarding ceremonies, may be abrogated	<i>Bohemia</i>	419
—— human, scriptural, others pernicious	<i>Suevland</i>	436
—— Levitical, condemned by our Saviour.....	<i>Bohemia</i>	420
—— occupied the schools and pulpits, excluding the doctrines of scripture.....	<i>Augsburg</i>	392
—— of the church, concerning the	<i>England</i>	517
—— pernicious to the christian churches	<i>Augsburg</i>	425
—— superstitious, multiplied in the churches, contrary to the doctrine of Christ.....	<i>Augsburg</i>	391
—— vain, regarding repentance and remission of sins.....	<i>Augsburg</i>	132
TRINITY, distinct offices of the Divine Persons of the	<i>Belgia</i>	33
—— distinct Persons of the, in the Godhead	<i>Helvetia</i>	19
—— faith in the Holy, Father, Son, and Holy Ghost	<i>England</i>	505
—— faith in the Holy, in the Unity of the Godhead	<i>Ireland</i>	523
—— Holy, the, or Three Persons in the Godhead	<i>Westminster</i>	577
—— the, in the Unity of God	<i>Helvetia</i>	18
—— the, the doctrine of, contained in the ancient Creeds	<i>Bohemia</i>	25
UNCLEANNES, examples of—Canaanites, Israelites, and others	<i>Augsburg</i>	452
UNCTION, Extreme, an unscriptural practice.....	<i>Wirtembury</i>	406
—— in confirmation, a ceremony not to be tolerated	<i>Sacony</i>	311

	CONFESSION.	PAGE.
UNCTION, as used in the apostolic age for healing, not to be retained without the gifts of healing	<i>Saxony</i>	402
UNITY and the Trinity, in the Godhead	<i>Helvetia</i>	18
—— of the churches consists not in rites and ceremonies, but in the doctrines of scripture	<i>Helvetia</i>	216
—— of the churches not to be violated by separation from the yoke of Christ	<i>Bohemia</i>	223
—— of the Divine Essence	<i>Augsburg</i>	36
UNIVERSAL BISHOP and Head of the church, only the Lord Christ	<i>Belgia</i>	270
UNPROFITABLE servants to God, the best saints are	<i>Helvetia</i>	154
UNREGENERATE men dead to God, but alive in sin and wickedness	<i>Dort</i>	560
—— men depraved in their wills	<i>Helvetia</i>	60
UNWORTHINESS of ministers a subject of discipline in the church	<i>England</i>	516
VIRGINITY or widowhood not obligatory on any christian	<i>Bohemia</i>	440
VIRGIN Mary and other saints worthy examples	<i>Sueveland</i>	46
—— Mary sanctified and endued with remarkable graces of the Spirit	<i>Bohemia</i>	27
—— Mary shamefully called upon as a Mediator with God	<i>England</i>	31
—— Mary, her virtues in godly songs of praise to God for her	<i>Bohemia</i>	387
VIRTUES, christian, arise from faith, and are produced by all true believers	<i>Saxony</i>	194
—— christian, the gifts of God, appear in the lives of all godly men	<i>Augsburg</i>	182
VISITING the sick, a pastoral duty, but not with the popish "extreme unction"	<i>Helvetia</i>	384
—— the sick, ministers bound to this service	<i>Wirtemberg</i>	406
VOWS and lawful oaths	<i>Westminster</i>	596
—— monastic, not required by God's word	<i>Wirtemberg</i>	468
—— monastic, sinful snares to the pious	<i>Westminster</i>	596
—— not lawful, if regarding any thing forbidden in scripture	<i>Westminster</i>	595
—— of single life not meritorious in any	<i>Wirtemberg</i>	469
WALDENSES, the Confession of the, appears under the title of <i>Bohemia</i>	<i>Bohemia</i>	5
WATER, the consecrating of, or holy water, neither apostolic nor catholic	<i>Wirtemberg</i>	405
WEDLOCK, a holy estate, ordained of God	<i>Helvetia</i>	438
—— a mystery instituted of God, for all men	<i>Wirtemberg</i>	466
—— appointed of God for the virtue and happiness of mankind	<i>Saxony</i>	460
—— instituted of God, sanctioned by Christ	<i>Wirtemberg</i>	466
—— lawful to all men, not excepting christian ministers	<i>Bohemia</i>	440
WESTMINSTER Assembly of Divines	<i>Westminster</i>	574
WILL, the, of man, naturally, through sin, turns from God	<i>Augsburg</i>	73
WIVES, the, and children of priests ought to be favoured by the Emperor of Germany	<i>Augsburg</i>	449
—— forbidden to the priests occasions much misery and wickedness	<i>Augsburg</i>	452

	CONFESSION.	PAGE.
WIVES of the priests ordered to be divorced by the decree of the pope.....	<i>Augsburg</i>	448
WORD, or Son of God made man	<i>England</i>	505
WORKS, good, acceptable to God, and will be rewarded, for the sake of Christ	<i>Westminster</i>	589
—— good, as performed by christians, by the constraint of love to God—not for their justification, but to declare their faith,—to confirm their calling and election,—and to glorify the source of grace and salvation, Christ Jesus	<i>Bohemia</i>	160
—— good, ceremonies, pilgrimages, and worship of saints, are not such.....	<i>Augsburg</i>	174
—— good, fruits of faith, in the Lamb of God ...	<i>Basle</i>	151
—— good, inseparably follow true faith as certain fruits	<i>Augsburg</i>	174
—— good, not from natural free-will, but from the Spirit of the Lord Jesus	<i>Scotland</i>	165
—— good, ours are all imperfect, and cannot merit salvation	<i>Wirtemberg</i>	205
—— good, proceed out of faith through love... ..	<i>Sueveland</i>	207
—— good, required by the law of God, profit our neighbour, and honour God	<i>Scotland</i>	166
—— good, the evidence of true faith, which cannot justify a sinner, but glorify God, as arising from his grace.....	<i>Helvetia</i>	152
—— good, the fruits of the Spirit in the lives of believers	<i>Sueveland</i>	208
—— good, their kinds, as produced by the Spirit in the faithful	<i>Augsburg</i>	179
—— good, the, of saints come from faith, yet are imperfect, and have no merit.....	<i>Belgia</i>	168
—— necessary, as the evidence and fruits of saving faith	<i>Westminster</i>	588
—— of charity required of believers in thankfulness to God	<i>Basle</i>	185
—— of godly men not to be trusted in for their salvation.....	<i>Helvetia</i>	154
—— our good, cannot merit a reward from God, but are acceptable through Christ ...	<i>Helvetia</i>	163
—— our own, cannot procure salvation, which comes only by Christ	<i>Wirtemberg</i>	146
WORLD, this, not left to be ruled by chance, but governed by Divine Providence	<i>Belgia</i>	56
WORSHIP of God, the, greatly corrupted by errors and unscriptural ceremonies	<i>Augsburg</i>	128
—— of saints, the, unlawful	<i>Augsburg</i>	38
—— of the dead, the, no part of christianity.....	<i>Wirtemberg</i>	45
—— religious.—See RELIGIOUS WORSHIP	<i>Westminster</i>	593

32

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