





Tracts of the Anglican Fathers.

PART I.

C R A N M E R.

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"Ask for the Old Paths."  
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PREFACE.

IN reprinting, for popular distribution, these Sermons, set forth by the authority of ARCHBISHOP CRANMER, it is very far from the wish of the Editors to sanction the notion, that Christian Truth—or that view of it which THE CHURCH OF ENGLAND has taken—is dependent on the personal opinions, or private judgment, of any man, or men, of station or influence however high. Happily, there is no question among us of the English Communion, that “Holy Scripture containeth all things necessary to salvation, so 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.” But there are among us many questions and debates, as to what really *is* the SCRIPTURAL Truth, as recognised and set forth by the PRAYER-BOOK of our Church. And for the express purpose of throwing some popular light on such questions, these Tracts are reprinted; as well as on account of their further tendency, (in the judgment of the Editors), to promote the general edification of Christians.

Every one knows that there are, at present, within the pale of our Church, two very different classes of interpretation of Divine Truth, and that the Church’s authority is challenged with some boldness, by both the opposing parties, as clearly and expressly in their favour. How

much fairness there is in some of these appeals, it would be melancholy to have to say. The one party refers to the Liturgy and Services, chiefly; the other, to some of the Articles; while neither seems willing to concede to the other what candour demands. The old charges are constantly revived, of Puritanism on the one side, and Popery on the other, and thrown back, from this to that, with a puerile animosity and zeal, which, were the subject less serious and sacred, would place the combatants beneath notice. The most obsolete and worn out mistakes of the last two centuries, have teemed forth in pamphlets, of which, the ink and the paper, and a somewhat perter and more assured look of ignorance, are the only new points. Surely all this is unworthy of us. Lookers on, Dissenters, for instance, see very plainly how the case stands between us. How long are we determined to blind ourselves to the truth? It certainly is not so difficult to fix the meaning of an English sentence, as controversialists would have us believe. In coming, and, we trust, better times, it will, we think, be quoted as a curious and remarkable fact, that there once existed a considerable number of the English Clergy, who succeeded in persuading themselves that their CHURCH did not consider the Grace of Regeneration to be conveyed in Baptism.

Let not this be taken, however, as insinuating that the disingenuousness which we complain of, has been all on one side. The case may perhaps be fairly represented by a few remarks on two of our Articles, the 16th and 17th; the former is concerning "Sin *after* Baptism:" the latter, concerning "Predestination and Election." Now, let it be honestly asked, as to the first, whether it would have occurred for a moment to a maintainer of the Modern

Theology to draw up an Article on any such point as “Sin after Baptism?” Whether he would have *thought* of recognizing any such distinction as this, between Sin *before* and *after* Baptism; and between “*deadly*” sin and other sins? We do not enquire, whether this Article may or may not be *believed* by the receivers of modern opinions; (probably it would seem, to most of them, to announce a mere truism)—but, whether the having an *Article* on such a subject, and so phrased, does not indicate the existence, among our Reformers, of opinions very different from those which are common at the present day? The *existence* of the Article, and not the *wording* of it, is the difficulty. No one, surely, who understands the point in question, whatever his own sentiments may be, will fail to acknowledge if he be an impartial thinker, that the 16th Article of our Church *implies* an admission of much which many would now call “Popish.” It is evidently in harmony with all the feelings and thoughts of the *old* Divinity. It is, to a certain extent, then decisive on the question as to the spirit of our first Reformed Theology. Granting even that the *words* of the Article do not contradict the modern religious tenets—still they are such as the modern teachers do not, and could not think of using, and so it is that certain there were elements in the Divinity of the Anglican Fathers, which peculiarly distinguished it from that of their sons in this generation.

But, on the other hand, it is by far too common with those who defend the ancient Christianity, to allow too little to those who think that they must interpret Calvinistically the 17th Article. This is unwise, as well as unfair. Here the *wording* of the Article, and not the having such an Article, is the difficulty. The wording of it is certainly such

as the *generality* will always be apt to consider Calvinian, while it remains as it is ; and the prejudice in favour of the modern opinion generally, is often created by our seeming reluctance to do justice to those who think this 17th Article to be in their favour. Surely we can well afford them the solitary admission that the wording of this one Article seems *now* more suitable to them than to us. Why should we imitate, in any measure, that sort of unfairness which we charge on them throughout ? The 17th Article is not inspired : and there can be no necessity for maintaining that every one of its phrases is precisely the fittest that could have been employed. And yet from our mode of defending it, sometimes amounting to this seems to be practically assumed. It is not enough for us to show (what no one now doubts) that our Articles *preceded*, rather than followed, the Genevan doctrine. Ordinary readers will still feel that the words of this 17th Article, at least, appear to recognize a theology very *similar* at all events, to the Calvinian, and they require to have it shown, that, in point of *fact*, our Reformers *did not* admit any such system. This should be made to appear as far as possible from their contemporary writings. And it should further be shewn, how the *language* of the Reformers has often acquired a new meaning by being taken up, and adopted by the controversialists of later times.1

1. At all events, What the different Reformers of our Church—who certainly were no Calvinists—were all able to subscribe, we their descendants, may well be allowed to sign *as they did*—in no Calvinistic sense.—By the way ; we never heard that the Council of Trent was ever charged with Calvinism—yet the Tridentine Fathers certainly go further than the English Church on this point—even recognizing in some sort *Personal or Individual Election*. The words of the Council are : “Nemo quoque “quoadmodum in hac mortalitate vivitur de arcano Divinæ Prædestinationis “usque adeo presumere debet, &c.” (which is similar to the cautionary “part of our own Article.)—— Nam nisi ex speciali Revelatione sciri “non potest quos Deus sibi elegerit.”—Sess. vi. Cap. xii.

But it may perhaps be urged, that there might be no end to the disputes as to the scope and spirit of our Service-book, if, according to this recommendation, we are to judge thereof by the extant opinions of its compilers; seeing that there is very great diversity of opinion among them, and that not unfrequently they differ from themselves at different times. There is truth in this: they did so differ—but that fact does not affect our enquiry so far as seems to be imagined. We are not, in this publication, proposing to examine the opinions of any individual Reformers, at any stage of the changes which they certainly passed through. Any one might thus select passages to suit himself. Our enquiry is, simply, as to those *authoritative* documents, or *contemporary* publications, which they put forth. The spirit and scope of such documents cannot but furnish very valuable assistance for the settlement of the debated question, of the meaning, which *at the time*, our English Formularies were supposed and intended to have. Archbishop Cranmer's opinions, for example, varied at different times, from Romanism to Erastianism. Of his individual sentiments, however, we make no enquiry; but what opinions he authoritatively sanctioned concerning the essential truths of Christianity—(the Church and her Sacraments,)—*at the time* of the compiling of our Service-book, the Sermons printed in these four Tracts undeniably shew. Perhaps sufficient justice has never yet been done to the character of that singularly candid-minded and well-learned Prelate, who first forwarded, under GOD, the great work of our Reformation; but it is not for us to enter here upon any such topic. We wish to keep, as clear as possible, from even seeming to rest on the opinion or character of an indi-

vidual. We will remark, however, that if we had to chose a master from among our Reformers, we certainly should not select Cranmer, while we might listen to the more consistent, and flexible, and catholic, though not more honest Ridley. Viewed in this respect, indeed, it is fortunate that the Sermons, now reprinted, were not originally composed by the Archbishop himself, but merely translated, under his direction, (from the Latin of Justus Jonas,) and “set forth by his authority,” for the special instruction of the people. This was done at the very time, however, when the English Prayer-book was in preparation.² The “Catechismus” was set forth in 1548 and the Book of Common Prayer was sanctioned by authority in the same year, and published early in 1549, and the Consecration and Ordination Service was added a few month afterwards. So that it will follow, either that the English Archbishop sent forth, at the same time, two totally different sets of doctrines, and put his Archiepiscopal sanction to both at once ; or else, the plain and unequivocal teaching of these Sermons from the Catechismus, will afford, we think, a striking exposition of the CHURCH’s meaning, and a most satisfactory refutation of the modern attempts to explain away the strong catholic language in our Reformed Offices.

OXFORD,

The Feast of St. James.

² Ridley’s words, on the Reformed doctrine and practice of some Churches, made use of towards the close of his life, are sufficiently remarkable to deserve a place here—and in the memory of every English Churchman : “ Sudden Changes, and the heady setting forth of extremities I did never love.” To Ridley (under providence), we may attribute, among other blessings, the primitive integrity of our Service for the Holy Communion. He calls the consecration of the Elements—“ A change such as no mortal man can make, but only the omnipotency of CHRIST’S word !”—See his Life, p. 20.

Tracts of the Anglican Fathers.

No. I.

H O L Y B A P T I S M.

A SERMON,

SET FORTH BY THE MOST REVEREND FATHER IN GOD,

THOMAS CRANMER,

ARCHBISHOP AND MARTYR.

Reprinted from the First Edition of his "Catechismus" of 1548.

ADVERTISEMENT.

The following is a plain reprint of a Sermon, set forth at the time of our English Reformation, by the chief of our Fathers, Cranmer, Archbishop of Canterbury. It will be observed that this Sermon was originally published a short time *after* Cranmer's Sermons of Salvation, Faith, and Good Works (in the **Homilies**), and in the same year as the first Prayer Book of Edward the Sixth; and in that book the Office for the Public Baptism of Infants is essentially the same as at present.

R.

CAMBRIDGE,

The Feast of the Resurrection.

A SERMON OF BAPTISM.

OUR LORD JESUS CHRIST, good children, in the Gospel of Saint John, saith thus: "Except a man be born again of the water and the SPIRIT, he cannot enter into the kingdom of God." Now we ought to direct our whole life to come to the kingdom of heaven. For the LORD saith, "First seek the kingdom of God." And you have heard heretofore, that we daily make this petition to God, "Thy kingdom come." Wherefore it is very necessary for us to know how we must be born again, and what this second birth is, without the which we cannot enter into the kingdom God. But when we speak of a second birth, you shall not so grossly understand this saying, as though a man which is once born, should enter again into his mother's womb, and so be born again as he was before. (For it were great foolishness so to think.) But here we mean of a second birth, which is spiritual, whereby our inward man and mind is renewed by the HOLY GHOST, so that our hearts and minds receive new desires, which they had not of their first birth or nativity.

And the second birth is by the water of Baptism, which Paul calleth the bath of regeneration,¹ because our sins be forgiven us in Baptism, and the HOLY GHOST is poured into us as into God's beloved children, so that by the power and working of the HOLY GHOST we be born again spiritually, and made new creatures. And so by Baptism we enter into the kingdom of

¹ "The fountain of our regeneration is there [in the Church] presented unto us."—*The Homily for repairing and keeping cleán of Churches. Homilies*, edit. 1587. See also *The Homily of Fasting*

GOD, and shall be saved for ever, if we continue to our lives end in the faith of CHRIST.

Wherefore, good children, consider diligently the strength of Baptism, and mark well, how great treasures and how excellent benefits you received in your Baptism, that you may thank GOD for the same, and comfort yourselves by them in all your temptations, and endeavour yourselves faithfully to perform all things, which you promised in your Baptism. And that you may do this the better, hear and learn the words of our Master CHRIST, by the which He did ordain and institute Baptism, and oftentimes repeat the same, that you may learn them word for word without the book. These be the words of our LORD JESUS CHRIST spoken to His disciples :—“ GO INTO THE WHOLE WORLD, AND TEACH ALL NATIONS, AND BAPTIZE THEM IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST. HE THAT WILL BELIEVE AND BE BAPTIZED SHALL BE SAVED ; BUT HE THAT WILL NOT BELIEVE SHALL BE DAMNED.”

By these words our LORD JESUS CHRIST did institute Baptism, whereby we be born again to the kingdom of GOD. And you, good children, shall give diligence not only to rehearse these words, but also to understand what CHRIST meant by the same ; that when you be demanded any question herein, you may both make a direct answer, and also in time to come be able to teach your children, as you yourselves are now instructed. For what greater shame can there be than a man to profess himself to be a Christian man, because he is baptized, and yet he knoweth not what Baptism is, nor what strength the same hath, nor what the dipping in the water doth betoken ? Whereas all our lifetime we ought to keep those promises, which there we solemnly made before GOD and man ; and all our profession and life ought to agree to our Baptism. Wherefore, good children, to the intent you may the better know the strength and power of Baptism, you shall first understand that our LORD JESUS CHRIST hath instituted and annexed to the Gospel three

Sacraments,¹ or holy seals, of His covenant and league made with us. And by these three, GOD'S Ministers do work with us in the name and place of GOD (yea, GOD Himself worketh with us,) to confirm us in our faith, to asserten [assure] us that we are the lively members of GOD'S true Church, and the chosen people of GOD, to whom the Gospel is sent, and that all those things belong to us whereof the promises of the Gospel make mention. The first of these Sacraments is BAPTISM, by the which we be born again to a new and heavenly life, and be received into GOD'S Church and Congregation which is the foundation and pillar of the truth. The second is ABSOLUTION or the authority of the keys, whereby we be absolved from such sins as we be fallen into after our Baptism. The third Sacrament is the COMMUNION or the LORD'S SUPPER, by the which we be fed, and nourished, and fortified in the faith of the Gospel and knowledge of CHRIST, that by this food we may grow more and more in newness of life, so that we may be no longer children, but may wax perfect men, and full grown in CHRIST.

For I would that ye should well know this, good children, that a Christian man's knowledge and life is a more excellent thing than unlearned people can judge. For a Christian man hath the certain Word of GOD whereupon he may ground his conscience that he is made a Christian man, and is one of CHRIST'S members which he is assured of by Baptism. For he that is baptized may assuredly say thus, I am not now in this wavering opinion that I only suppose myself to be a Christian man, but I am in a sure belief that I am made a Christian man.

¹ Albeit the learned author here speaketh of three Sacraments of the New Law, he is not to be so understood as to sanction any corrupt doctrine of the Church of Rome touching the Sacraments, or to interfere with that truth which the English Church teacheth in her Catechism, namely, that there are but two proper Sacraments generally necessary to salvation. That which is here expressed as the Sacrament of absolution, is no more than what the later divines, as Hooker, Taylor, and others, more accurately signified by the name "Sacramental."—See *The Homily of Common Prayer and the Sacraments*.

For I know for a surety that I am baptized, and I am sure also that Baptism was ordained of GOD, and that he which baptized me did it by GOD's commission and commandment. And the HOLY GHOST doth witness that he which is baptized hath put upon him CHRIST. Wherefore the HOLY GHOST in my Baptism assureth me, that I am a Christian man. And this is a true and sincere faith which is able to stand against the gates of hell, forasmuch as it hath for it the evidence of GOD's Word, and leaneth not to any man's saying or opinion. Furthermore, good children, you shall diligently learn the cause wherefore we are baptized. You have already heard that by Baptism we be born again.

The cause of this our second birth is the sinfulness and filthiness of our first birth. For by our first nativity (when we were born of our fathers and mothers) all we were born in sin, and when we issued out of our mother's womb we were laden with sin and GOD's anger, as it was at large declared unto you in the exposition of the ten commandments, and specially in the last commandment. For as Adam did sin, and by sin was so corrupted both in his body and soul, that by his own power or strength he was not able to do any good thing; even so, all the children and offspring of Adam be born sinners, so that they cannot be justified by themselves or by their own strength, but are inclined and bent to sin at all times. And as Saint Paul saith, "by nature they be the children of GOD's wrath."

That is to say, GOD is angry with us for those sins which by nature be, as it were, akin to us, and we be born with them into this world. But when we be born again by Baptism, then our sins be forgiven us,¹ and the HOLY GHOST is given us,

¹ "We must trust only in GOD's mercy, and that sacrifice which our High Priest and SAVIOUR JESUS the SON of GOD once offered for us on the cross, to obtain thereby GOD's grace and remission, as well of our original sin in BAPTISM, as of all actual sin committed by us after our Baptism, if we truly repent and turn unfeignedly to Him again."—*The second part of the Sermon of Salvation.* See also *The first Homily of the Passion.*

which doth make us also holy, and doth move us to all goodness. Wherefore, good children, when a man is baptized, it is as much [as] to say, as he doth there confess, that he is a sinner, and that he is under the rule and governance of sin, so that of himself he cannot be good or righteous. And therefore he cometh to Baptism, and there seeketh for help and remedy, and desireth GOD first to forgive him his sins, and at length to deliver him clearly from all sin, and perfectly to heal his soul from the sickness of sin, as the physician doth perfectly heal his patient from bodily diseases. And for his part he promiseth to GOD again, and solemnly voweth that he will fight against sin with all his strength and power, and that he will gladly bear the cross and all such afflictions as it shall please GOD to lay upon him, and that also he will be content to die, that he may be perfectly healed and delivered from sin. For GOD doth forgive us our sins by faith, but by afflictions and death he doth take them clean away, as Saint Peter witnesseth, saying, "He that suffereth or is afflicted in the flesh doth cease from sin." And Saint Paul saith, "He that is dead, is justified or delivered from sin." These be the promises which we make when we are baptized; and of this mind must all they be, which shall have any fruit by Baptism. Wherefore seeing all you, that be here, are already baptized, continue, I pray you, in this good mind and purpose, [ac]knowledge in your hearts before GOD that you be sinners, be sorry for the same, and pray to GOD to heal and deliver you from your sin. Beware you fall not to sin again; have no delight in sin, nor sin not willingly. But be godly and holy, and suffer gladly such afflictions, as GOD shall lay upon your backs. And if you do thus, then your Baptism shall be available unto you, and GOD shall work in you by His HOLY SPIRIT, and shall finish in you all those things which by Baptism He hath begun.

Hitherto you have heard what we promise to GOD when we are baptized; now learn also, I pray you, what GOD worketh

in us by Baptism, and what benefits He giveth us in the same. For Baptism is not water alone, and nothing else besides, but it is the water of GOD, and hath His strength by the word of GOD, and is a seal of GOD's promise. Wherefore, it doth work in us all those things whereunto GOD hath ordained it. For our LORD JESUS CHRIST saith, "Go and teach all nations, and baptize them in the name of the FATHER, and the SON, and the HOLY GHOST. This GOD commanded His disciples to do. Wherefore, by the virtue of this commandment, which came from heaven, even from the bosom of GOD, Baptism doth work in us, as the work of GOD. For when we be baptized in the name of GOD, that is as much [as] to say, as GOD Himself should baptize us. Wherefore we ought not to have an eye only to the water, but to GOD rather, which did ordain the Baptism of water, and commanded it to be done in His name. For He is almighty, and able to work in us by Baptism forgiveness of our sins, and all those wonderful effects and operations for the which He hath ordained the same, although man's reason is not able to conceive the same. Therefore, consider, good children, the great treasures and benefits whereof GOD maketh us partakers when we are baptized, which be these. The first is, that in Baptism our sins be forgiven us, as Saint Peter witnesseth, saying, "Let every one of you be baptized for the forgiveness of his sins." The second is, that the HOLY GHOST is given us, the which doth spread abroad the love of GOD in our hearts, whereby we may keep GOD's commandments according to this saying of Saint Peter, "Let every one of you be baptized in the name of CHRIST, and then you shall receive the gift of the HOLY GHOST."

The third is, that by Baptism the whole righteousness of CHRIST is *given* unto us that we may claim the same as our own. For so Saint Paul teacheth, saying, "As many of ye as are baptized in CHRIST have put upon you CHRIST."

Fourthly, by Baptism we die with CHRIST, and are buried (as it were) in His blood and death, that we should suffer afflictions

unto death, as CHRIST Himself hath suffered. And as that man which is baptized doth promise to GOD that he will die with CHRIST, that he may be dead to sin and to the old Adam; so on the other part, GOD doth promise again to him, that he shall be partaker of CHRIST's death and passion.

And also, GOD maketh all afflictions which he suffereth to be good and profitable unto him, as was the passion of CHRIST, and not damnable, as it was to Judas and divers other ungodly persons.

By this which I have hitherto spoken, I trust you understand, good children, wherefore Baptism is called the bath of regeneration, and how in Baptism we be born again, and be made new creatures in CHRIST. The which doctrine you shall the better understand, if you consider in what condition you were before you were baptized, and in what state you stand in, after your Baptism.

First, before we were baptized, it is evident that we were sinners, and he that is a sinner can have no peace nor quietness of conscience before he come to CHRIST, so much he feareth GOD's wrath and everlasting damnation. But after that our sins in Baptism be forgiven us, and we believe the promise of GOD, and so by our faith be justified,¹ then our consciences be quieted, and we be glad and merry, trusting assuredly that GOD is no more angry with us for our former offences, and that we shall not be damned for the same. And this is a marvellous alteration and renewing of the inward man, the which could be wrought by the power of no creature, but by GOD alone. Also, before we were baptized, we were slaves and bondmen to sin, so that we neither could do that good which we would have done, nor could keep us from that evil which we would not have done, as Saint Paul complaineth of himself. But when by Baptism the HOLY GHOST was given us, the which did spread

¹ "After that we are *baptized or justified.*"

Third part of the Homily of Salvation.

abroad the love of God in our hearts, and did also deliver us from the bondage and tyranny of sin, and gave us new strength and power to wrestle against sin, and manfully to withstand our ghostly enemy, the devil, then after a certain manner we were able to fulfil God's commandments. And this is a great change and renewing of the inward man. And this I would you should know for a surety, good children, and stedfastly believe the same, that no child of the Jews or Turks which is not baptized, hath the HOLY GHOST, neither that any such can understand the Word of God, neither that any such is holy or righteous before God.

Wherefore you shall thank God with all your heart which hath brought you to Baptism. And when you believe in the Name of CHRIST, and love the Gospel, and are glad and diligent to hear the same, then this is a sure token that by the Gospel you have received the HOLY GHOST.

Furthermore, he that is a sinner, and not baptized, although he had the HOLY GHOST to this effect, to help him to fight against sin, yet oftentimes he is overcome and falleth to sin. And although he doth oftentimes overcome sin, yet this is a great imperfectness that he doth it not willingly, but that this fight against sin is tedious and grievous unto him. Wherefore he is ever in peril, lest he be overcome of sin. And in case he doth manfully withstand sin, yet he seeth that his justice and obedience be too weak and imperfect to stand before the judgment of God (as indeed no man, not the holiest, is able to stand before the judgment of God by his own righteousness). But when in Baptism, the righteousness of CHRIST is *given* and imputed to him, then he is delivered from all those perils. For he knoweth for a surety, that he hath put upon him CHRIST, and that his weakness and imperfection is covered and hid with the perfect righteousness and holiness of CHRIST.

Wherefore after Baptism he doth not trust in his own righteousness, but in CHRIST only. And he is no more pensive or

doubtful considering his own weakness, but he is joyful because he considereth that he is *made partaker* of CHRIST'S righteousness. And this again is a great alteration and renewing of the inward man.

These new affections and spiritual motions are in the souls of such as are born again by Baptism, but they be unknown to worldly men, and such as be not led by the SPIRIT of GOD. And when they, that believe and be baptized, do continue in this their faith to the end of their lives, then GOD shall raise them up from death to life that they may be immortal and live everlastingly with CHRIST: and then when sin and the kingdom of death is utterly abolished and destroyed, we shall be perfectly holy and righteous both in body and soul. And for this cause our SAVIOUR CHRIST doth call in the Gospel the rising again from death a regeneration or a second begetting. All these things doth Baptism work in us when we believe in CHRIST. And therefore, CHRIST saith, "He that will believe and be baptized shall be saved, but he that will not believe shall be damned." Wherefore, good children, learn diligently, I pray you, the fruit and operation of Baptism; for it worketh forgiveness of sin, it delivereth from death and power of the devil, it giveth salvation and everlasting life to all them that believe, as the words of CHRIST'S promise doth evidently witness.

But peradventure some will say, how can water work such great things? To whom I answer, that it is not the water that doth these things, but the almighty word of GOD (which is knit and joined to the water,) and Faith which receiveth GOD'S word and promise. For without the word of GOD, water is water, and not Baptism. But when the word of the living GOD is added and joined to the water, then it is the bath of regeneration, and baptism water, and the lively spring of eternal salvation, and a bath that washeth our souls by the HOLY GHOST, as Saint Paul calleth it, saying, "GOD hath saved us through His mercy, by the bath of regeneration and renewing of the HOLY GHOST, whom He

hath poured upon us plenteously by JESUS CHRIST our SAVIOUR, that we *being made righteous* by His grace may be heirs of everlasting life." This is a sure and true word. Ye shall also diligently labour, good children, to keep and perform those promises which you made to GOD in your Baptism, and which Baptism doth betoken. For Baptism, and the dipping into the water doth betoken, that the old Adam, with all his sin and evil lusts ought to be drowned and killed by daily contrition and repentance, and that by renewing of the HOLY GHOST we ought to rise with CHRIST from "the death of sin, and to walk in a new life, that our new man may live everlastingly in righteousness and truth before GOD, as Saint Paul teacheth, saying, "All we that are baptized in CHRIST JESU, are baptized in His death. For we are buried with Him by Baptism into death, that as CHRIST hath risen from death by the glory of His FATHER, so we also should walk in newness of life." And this is the plain exposition of the words of holy Baptism; that is to say, that we should acknowledge ourselves to be sinners, desire pardon and forgiveness of our sins, be obedient and willing to bear CHRIST's cross, and all kinds of affliction, and at the last to die, that by death we may be perfectly delivered from sin. And therefore we ought to hate sin, and with all our power to fight against sin. For GOD in Baptism hath forgiven us our sins, and given us the HOLY GHOST, and made us partakers of the righteousness of His well-beloved Son JESUS CHRIST. Now consider deeply, I pray you, how great benefits these be, that you may not be unkind to Him that hath done so much for you, but stedfastly believe these things, mortify sin, patiently suffer all diseases and adversities which it shall please GOD to send you, and then without doubt you shall be saved.

Wherefore, good children, learn these things diligently, and when you be demanded, what is Baptism? then you shall answer, Baptism is not water alone, but it is water inclosed and joined to the word of GOD, and to the covenant of GOD's promise. And

these be the words whereby our LORD JESUS CHRIST did ordain Baptism, which be written in the last chapter of Saint Matthew, "Go and teach all nations, baptizing them in the name of the FATHER, and the SON, and the HOLY GHOST."

And when you shall be asked, What availeth Baptism? you shall answer, Baptism worketh forgiveness of sin, it delivereth from the kingdom of the devil and from death, and giveth life and everlasting salvation to all them that believe these words of CHRIST, and promise of GOD, which are written in the last Chapter of Saint Mark, his Gospel, "He that will believe and be baptized shall be saved, but he that will not believe shall be damned."

Thirdly, if a man ask you how can water bring to pass so great things? ye shall answer, Verily the water worketh not these things, but the word of GOD which is joined to the water, and Faith which doth believe the word of GOD. For without the word of GOD, water is water, and not Baptism, but when the word of the living GOD is joined to the water, then it is Baptism and water of wonderful wholesomeness, and the bath of regeneration through the HOLY GHOST, as Saint Paul writeth, "God saved us by the bath of regeneration and renewing of the HOLY GHOST, whom He poured upon us plenteously by JESUS CHRIST our SAVIOUR, that we being made righteous by His grace, may be heirs of everlasting life." Fourthly, if a man ask you, What doth the baptizing in the water betoken? answer ye, it betokeneth that old Adam, with all sins and evil desires, ought daily to be killed in us by true contrition and repentance; that he may rise again from death, and after he is risen with CHRIST may be a new man, a new creature, and may live everlastingly in GOD, and before GOD, in righteousness and holiness. As Saint Paul writeth, saying, "All we that are baptized are buried with CHRIST into death, that as CHRIST rose again by the glory of His FATHER, so we also should walk in newness of life." Thus ye have heard, good children, what is meant by the words of Baptism, by the which we are born again and made new to ever-

lasting life. Learn these things diligently, and thank God who in CHRIST hath called you to be partakers of so large and ample benefits. And express Baptism in your life, and Baptism shall be the greatest comfort to you, both in your life time, and also in your death bed. For by Baptism we be grafted into the death of CHRIST, wherefore sin, death, or hell, cannot hurt us, but we shall overcome all these things by faith, as CHRIST Himself overcame them. And so by this new birth we shall enter into the Kingdom of God and life everlasting.

The which God grant us all. AMEN.

N O T E.

SOME moderns, in the heat of controversy, have affirmed that Cranmer's doctrine, touching Baptismal Regeneration, underwent a change before his martyrdom. This statement, however, is not grounded in truth; for, in his *last* work, his "Answer to Gardiner," he says:—

"For this cause CHRIST ordained Baptism in water, that, as surely as we see, feel, and touch water with our bodies, and be washed with water, so assuredly ought we to believe, when we be baptized that CHRIST is verily present with us, and that by Him we be newly born again spiritually, and washed from our sins, and grafted in the stock of CHRIST'S own body, and be appareled, clothed, and harnessed with Him in such wise, that as the devil hath no power against CHRIST, so hath he none against us, so long as we remain grafted in that stock, and be clothed with that apparel, and be harnessed with that armour." Fol. edit. 1551, p. 42.

Again:—"The wonderful work of God is not in the water which only washeth the body, but God by His omnipotent power worketh wonderfully in the receivers thereof, scouring, washing, and making them clean inwardly, and as it were, new men and celestial creatures. This have all old authors wondered at; this wonder passeth the capacities of all men's wits, how damnation is turned into salvation, and of the son of the devil condemned into hell is made the son of God and inheritor of heaven. This wonderful work of God all men may marvel and wonder at: but no creature is able sufficiently to comprehend it. And as this is wondered at in the Sacrament of Baptism, how he that was subject unto death receiveth life by CHRIST, and His HOLY SPIRIT: so is this wondered at in the Sacrament of CHRIST'S Holy Table, how the

same life is continued and endureth for ever, by continual feeding upon CHRIST'S Flesh and His Blood." p. 74.

Again:—"As in Baptism we must think that, as the Priest putteth his hand to the child outwardly, and washeth him with water, so must we think that GOD putteth to His hand inwardly and washeth the infant with His HOLY SPIRIT; and moreover that CHRIST Himself cometh down upon the child and apparelleth him with His own self." p. 444.

It may be some satisfaction to the reader to see how nearly the Archbishop agreed with his brother Reformers in the aforesaid doctrine.

BISHOP RIDLEY calls Baptism regeneration, and the water in Baptism, "the fountain of regeneration." Thus,

"And, likewise, when I consider that all that man doth profess *in his regeneration*, when he is received into the holy Catholic Church of CHRIST, and is now to be accounted for one of the lively members of CHRIST'S own body," &c.—*Lamentation for the Change of Religion in England, in Legh Richmond's Selection from the Writings of the Reformers*, p. 142.

"The bread indeed is sacramentally changed into the Body of CHRIST, as the water in Baptism is sacramentally changed into the fountain of regeneration, and yet the natural substance remaineth all one, as was before."—*Treatise on the LORD'S Supper*. Ibid. p. 183.

BISHOP HOOPER says,

"I believe, also, the holy Sacraments (which are the second mark or badge of the true Church) to be the signs of the reconciliation and great atonement made between GOD and us, through JESUS CHRIST. They are seals of the LORD'S promises, and are outward and visible pledges and gages of the inward faith, and are in number only twain; that is to say, Baptism, and the Holy Supper of the LORD. *The which two are not void and empty signs, but FULL; that is to say, they are not only signs whereby something is signified, but also they are such signs as do exhibit and GIVE the thing that they signify indeed.....*

"I believe that Baptism is the sign of the new league and friendship between GOD and us, made by JESUS CHRIST; and it is the mark of the Christians now in the time of the Gospel, as in time past circumcision was a mark unto the Jews, which were under the law. Yea, Baptism is an outward washing done with water, thereby signifying an inward washing of the HOLY GHOST wrought through the blood of CHRIST. The which Baptism ought as well to be given and communicated to little children as to those that be great, according to JESUS CHRIST His ordinance, once for all, without any rebaptizing. This Baptism is the Red Sea, wherein Pharaoh, that is to say, the devil, with his army of sins, are altogether drowned

"I believe, also, that Baptism is the entry of the Church; a washing into a new birth, and a renewing of the HOLY GHOST, whereby we do forsake ourselves, the devil, the flesh, sin, and the world. For being once rid of the old man with all his concupiscences, we are clothed with the new man which is in JESUS CHRIST, in righteousness and holiness, and with Him we die and are buried in His death, to the end that with CHRIST we may rise from death to the glory of the FATHER. And even likewise,

being thus new born, we should walk in newness of life, always mortifying in us that which is of us, that thereby the body of sin may be utterly destroyed and plucked up by the root.

“By this Baptism we are changed and altered from children of wrath, of sin, of the devil, and of destruction, into the children of God, of grace and salvation, thereby to be made the LORD’s, heirs and coheirs with CHRIST of eternal life, and for that cause the same ought to be given and communicated only to reasonable creatures, which are apt and meet to receive such things, and not unto bells and such like, which neither can receive, nor use the thing signified by Baptism.”

Articles upon the Creed. LVIII., LIX. edit. 1583.

DR. LANCELOT RIDLEY says,—

“Here [Ephes. v. 26.] is shewed, how CHRIST hath purged His Church truly in the fountain of water, by His word. Although GOD of His mere mercy and goodness, without all man’s deserts or merits, only for CHRIST’s sake, hath washed and purged man from sin; yet He useth a mean, by the which He cleanseth men from sin, which is Baptism in water, by the word of GOD; and so in Baptism are our sins taken away, and we from sins purged, cleansed, and regenerated in a new man, to live an holy life, according to the SPIRIT and will of GOD. It is not the water that washes us from sin, but CHRIST by His word and His SPIRIT, given to us in Baptism, that washeth away our sins, that we have of Adam by carnal nature.

“In that the apostle saith, that CHRIST ‘hath cleansed His Church in the fountain of water by the word;’ he showeth plainly, that Baptism is a mean, whereby CHRIST taketh away original sin, and maketh all them that be baptized in the name of the FATHER, the SON, and the HOLY GHOST, according to CHRIST’s institution (Matt. xxviii.) to be cleansed from all the sin of Adam

“..... ‘Except a man be born again of the HOLY GHOST and of water, he cannot enter into the kingdom of heaven.’ To be born again of the HOLY GHOST and of water, it is to be christened, as Paul showeth to Titus, (Tit. iii.), where Baptism is called the fountain of regeneration, and of renewing of the HOLY GHOST. Children, therefore, must be christened, if they shall enter into the kingdom of heaven, and be partakers of life celestial.”—*Commentary on the Ephesians, L. Richmond’s Fathers of the English Church*, vol. ii. pp. 135—137.

R.

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No. II.

THE APOSTOLICAL SUCCESSION

AND THE

POWER OF THE KEYS.

A SERMON,

SET FORTH BY THE MOST REVEREND FATHER IN GOD,

THOMAS CRANMER,

ARCHBISHOP OF CANTERBURY AND MARTYR.

Reprinted from the First Edition of his "Catechismus" of 1548.

ADVERTISEMENT.

THIS "Sermon" contains the deliberate and mature judgment of Archbishop Crammer touching the APOSTOLICAL SUCCESSION and the POWER OF THE KEYS: and will afford the true interpretation of the following and similar passages in the Office Book of the Church.

I. 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 xxiii.

II. It is evident unto all men, diligently reading the Holy Scripture, and ancient authors, that from the Apostles' time there hath been these orders of Ministers in CHRIST'S Church; Bishops, Priests, and Deacons: which offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as were requisite for the same; and also by public prayer, with imposition of hands, approved and admitted thereunto by lawful authority, &c.—*Preface to the Ordination Service Book.*

III. Receive the HOLY GHOST for the office and work of a Priest in the Church of GOD, now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained.—*Ordination Service.*

IV. If there be any of you who cannot quiet his conscience herein, but requireth further comfort.....let him come to me, or to some other discreet and learned Minister of GOD'S Word, and open his grief; that by the ministry of GOD'S holy Word he may receive the benefit of Absolution.—*Exhortation before the Holy Communion.*

V. Our LORD JESUS CHRIST, who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offences: And by his authority committed to me, I ABSOLVE THEE FROM ALL THY SINS, in the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.—*Office for the Visitation of the Sick.*

VI. Brethren, in the Primitive Church there was a godly discipline, that, at the beginning of Lent, such persons as stood convicted of notorious sin were put to open penance, and punished in this world, that their souls might be saved in the day of the LORD; and that others, admonished by their example, might be more afraid to offend. Instead whereof, (until the said discipline may be restored again, WHICH IS MUCH TO BE WISHED,) it is thought good, &c.—*Commination Service.*

I.

OXFORD,
The Feast of St. Mark.

A SERMON OF THE AUTHORITY OF THE KEYS.

THE holy Apostle Saint Paul, good children, in the tenth chapter of his epistle to the Romans, writeth on this fashion, “ Whosoever shall call upon the Name of the LORD shall be saved. But how shall they call on Him on whom they believe not? How shall they believe on Him of whom they have not heard? How shall they hear without a preacher? How shall they preach except they be sent?” By the which words Saint Paul doth evidently declare unto us two lessons.

The first is, that it is necessary to our salvation to have preachers and Ministers of God’s most holy Word, to instruct us in the true faith and knowledge of God.

The second is, that preachers must not run to this high honour before they be called thereto, but they must be ordained and appointed to this office, and sent to us by God.¹ For it is not possible to be saved, or to please God, without faith; and no man can truly believe in God by his own wit (for of ourselves we know not what we should believe), but we must needs hear God’s Word taught us by other.

Again, the teachers, except they be called and sent, cannot fruitfully teach. For the seed of God’s Word doth never bring forth fruit, unless the LORD of the harvest do give increase, and by His HOLY SPIRIT do work with the sower. But GOD doth not

¹ See Note I.

work with the preacher whom He hath not sent, as Saint Paul saith.

“How shall they preach if they be not sent?” Wherefore it is requisite that preachers should be called and sent of God; and they must preach according to the authority and commission of God, granted unto them, whereby they may strengthen men’s belief, and assure their consciences that God hath commanded them to preach after this or that fashion. For else every man should still be in doubt and think after this sort; who knoweth whether this be true which I hear the preacher say? who can tell whether God hath commanded him to preach these things or no? and in case he teacheth nothing but truth, yet I am not sure that God will work with me, as the preacher promiseth? perchance these promises pertain to other, and not to me? These doubts, in the time of temptation, might trouble men’s minds, if we were not assured that our LORD JESUS CHRIST Himself, hath both ordained and appointed Ministers and preachers to teach His holy Word, and to minister His Sacraments; and also hath appointed them what they shall teach in His Name, and what they shall do unto us. Therefore He called them and sent them, and gave them instructions what they should do, and speak to us in His Name, to the intent that we should give sure credence unto their words, and believe that God will work with us according to His words by them spoken. And He hath promised therefore, that whatsoever they should bind upon earth should be bound in heaven; and whatsoever they should loose upon earth, should be loosed in heaven. Wherefore, good children, to the intent you may stedfastly believe all things which God by His Ministers doth teach, and promise unto you, and so be saved by your faith; learn diligently, I pray you, by what words our LORD JESUS CHRIST gave this commission and commandment to His Ministers, and rehearse them here, word for word, that so you may print them in your memories, and recite them the better when you come home. The words of CHRIST be these:—

“OUR LORD JESUS CHRIST BREATHED ON HIS APOSTLES, AND SAID, RECEIVE THE HOLY GHOST: WHOSE SINS YE FORGIVE, THEY ARE FORGIVEN UNTO THEM; AND WHOSE SINS YOU RESERVE, THEY ARE RESERVED.”

Now, good children, you shall employ yourselves not only to rehearse these words without book, but also to understand what our LORD JESUS CHRIST meant by them; that when you shall be asked any question herein, you may make a direct answer, and that also in time to come you may be able to instruct your children in the same. For what greater shame can there be, either in the sight of GOD or of man, than to profess thyself to be a Christian man, and yet to be ignorant in what place of Scripture, and by what words, CHRIST commanded faith and forgiveness of sins to be preached? seeing that a Christian man ought to believe nothing as an article of his Faith, except he be assured, that either it is GOD's commandment, or His Word.

Now, good children, that you may the better understand these words of our SAVIOUR CHRIST, you shall know that our LORD JESUS CHRIST, when He began to preach, He did call and choose His twelve Apostles; and afterwards, besides those twelve, he sent forth three score and ten disciples, and gave them authority to preach the Gospel. And a little before His death and passion He made His prayer to His heavenly Father for them, and for all those that should believe through their preaching as it is declared in the Gospel of Saint John. Now it is not to be doubted but that CHRIST's prayer was heard of His Heavenly Father; wherefore it followeth, that as many as believed the preaching of CHRIST's disciples, were as surely saved as if they had heard and believed CHRIST Himself. And after CHRIST's ascension the Apostles gave authority to other godly and holy men to minister GOD's Word, and chiefly in those places where there were Christian men already, which lacked preachers, and the Apostles themselves could no longer abide with them: for the Apostles did walk abroad into divers parts of the world, and did

study to plant the Gospel in many places. Wherefore where they found godly men, and meet to preach God's Word, they laid their hands upon them, and gave them the HOLY GHOST, as they themselves received of CHRIST the same HOLY GHOST, to execute this office.

And they, that were so ordained, were indeed, and also were called, the Ministers of God, as the Apostles themselves were, as Paul saith unto Timothy. And so the ministration of God's Word (which our LORD JESUS CHRIST Himself did first institute) was derived from the Apostles unto others after them, by imposition of hands and giving the HOLY GHOST, from the Apostles' time to our days.¹ And this was the consecration, orders, and unction of the Apostles whereby they, at the beginning, made Bishops and Priests, and this shall continue in THE CHURCH, even to the world's end.² And whatsoever rite or ceremony hath been added more than this, cometh of man's ordinance and policy, and is not commanded by God's Word.

Wherefore, good children, you shall give due reverence and honour to the Ministers of the Church, and shall not meanly or lightly esteem them in the execution of their office, but you shall take them for God's Ministers and the Messengers of our LORD JESUS CHRIST. For CHRIST Himself saith in the Gospel, "He that heareth you, heareth Me; and he that despiseth you, despiseth Me." Wherefore, good children, you shall stedfastly believe all those things, which such Ministers shall speak unto you from the mouth and by the commandment of our LORD JESUS CHRIST. And whatsoever they do to you, as when they baptize you, when they give you absolution, and distribute to you the Body and Blood of our LORD JESUS CHRIST, these you shall so esteem as if CHRIST Himself, in His own Person, did speak and minister unto you. For CHRIST hath commanded His Ministers to do this unto you, and He Himself (although you see Him not with

¹ See Note II.

² See Note III.

your bodily eyes) is present with His Ministers, and worketh by the HOLY GHOST in the administration of His Sacraments.

And on the other side, you shall take good heed and beware of false and privy preachers, which privily creep into cities, and preach in corners having none authority, nor being called to this office. For CHRIST is not present with such preachers, and therefore doth not the HOLY GHOST work by their preaching : but their word is without fruit or profit, and they do great hurt in Commonwealths. For such as be not called of God, they, no doubt of it, do err, and sow abroad heresy and naughty doctrine. And yet, you shall not think, good children, that preachers which be lawfully called, have authority to do or teach whatsoever shall please them. But our LORD JESUS CHRIST hath given them plain instructions, what they ought to teach and do. And if they preach or do any other thing than is contained in their commission, then it is of no force, nor we ought not to regard it [nor ought we to regard it.] And for this cause our SAVIOUR CHRIST did breathe into His disciples, and gave them the HOLY GHOST For where the HOLY GHOST is, there He so worketh that He causeth us to do those things which CHRIST hath commanded. And when that is not done, then the HOLY GHOST is not there. Wherefore all things which we shall so speak or do can take none effect.

Now the sum of the commission which CHRIST gave to His disciples, was this, that they should preach repentance and forgiveness of sins in His Name. And He added thereto both a promise and a threatening, saying, "He that will believe and be baptized shall be saved, but he that will not believe shall be damned." Wherefore all things which the Ministers of the Church do say or do to us, ought to be directed to this end, that they may loose us, and declare unto us the forgiveness of our sins, when we truly repent and believe in CHRIST. But when we do not repent us of our sin, and forsake the same, or do not believe the Gospel, then they ought to bind or reserve sin, and to declare

unto us, that if we still continue in sin, we shall be damned for ever. And when the Ministers do thus execute their commission, then they obey God, and whose sins soever they forgive in earth, their sins be forgiven in heaven also : and contrarywise, whomsoever they bind in earth, their sins be bound also in heaven."

But if the Ministers would enterprise to do contrary to their commission, that is to say, to forgive sins to unrepentant sinners and unbelievers ; or to bind their sins, and deny them absolution that be repentant and trust in the mercy of God ; then they should not do well, nor their act should be of any force, but they should deceive themselves and other also : and then should that be true that CHRIST speaketh in the Gospel, "When the blind leadeth the blind both fall into the ditch." But when the Ministers do truly execute their office, you ought, good children, to take great comfort, and to confirm your faith thereby, that you may stedfastly believe, and in all temptations answer your adversary the devil after this manner : God hath sent me to one of His Ministers ; he in the name and place of God hath declared to me the forgiveness of my sins, and hath baptized me in the assurance of the same : wherefore I doubt not but that my sins be forgiven, and that I am made the son and heir of God.¹ Thus, good children, you ought generally in all temptations, to fortify your faith, and to comfort yourselves with the authority of God's Word ; but especially you shall learn this also, that our LORD JESUS CHRIST did intend by this authority of the keys, to comfort the troubled consciences of them, that after their Baptism, do fall into heinous offences.

For it is not so easy a thing to rise again from sin, as the mad and blind world doth think ; but when the devil and our faith shall skirmish together, then, in those straits and troubles of conscience, we have need of the help of some true Minister of the Church, which (as it were in our swoning) may lift us up with the word of God, comfort and refresh us. As the wise King

¹ See Cranmer's *Sermon of Baptism. Tracts of the Anglican Fathers. No. I.*

Solomon doth declare by this sentence : “Woe to that man which is alone, for when he falleth, he hath no man to lift him up again.” And our LORD JESUS CHRIST doth speak so oftentimes in the Gospel of the authority of the keys, and hath added so great promises to the same, that it may well appear, by the earnestness of CHRIST’s words, how careful He was for troubled consciences, and how fatherly an affection He had to comfort the same. Wherefore it undoubtedly followeth, that we have great need of this comfort, and that it is much to be esteemed and set by. For first of all, our SAVIOUR CHRIST, before He gave these keys indeed, He promised to Peter that He would give them, saying, “I will give to thee the keys of the kingdom of heaven : whatsoever thou shalt bind upon earth shall be bound in heaven, and whatsoever thou shalt loose upon earth shall also be loosed in heaven.”

Secondarily, CHRIST doth teach us how we shall use these keys, both in open and in secret sins. Of the use of the keys in open sins, CHRIST speaketh these words : “If thy brother trespass against thee, go and tell him his fault between him and thee alone. If he hear thee, thou hast won thy brother : but if he hear thee not, then take yet with thee one or two, that upon the mouth of two or three witnesses every word may stand. If he hear not them, tell it unto the congregation : if he hear not the congregation, let him be unto thee as a heathen and a publican. Verily I say unto you, whatsoever ye bind on earth shall be bound in heaven : and whatsoever ye loose on earth shall be loosed in heaven.” And of the use of the keys in privy and secret sins, our SAVIOUR CHRIST hath taught us by His own deed and example. For [to] the man that was sick of the palsy, CHRIST said thus : “Son, conceive a stedfast faith, thy sins be forgiven thee.” And as touching binding of sins, He said to the hard-hearted and stubborn Jews, “If you were blind, you should have no sin : but now because you say you see, your sin abideth still,” that is to say, it is not forgiven.

Thirdly, our SAVIOUR CHRIST, after His resurrection, gave the keys to His Apostles (as before He had promised,) breathing upon them and saying, "Receive the HOLY GHOST; whose sins ye shall forgive, they are forgiven." Now, forasmuch as our SAVIOUR CHRIST, in giving the keys, did promise us so great comfort, did so diligently teach the use of them, and did so faithfully and lovingly ordain and command them, and put them (as it were) into the hands of His Apostles and their Successors, we ought in no wise to despise this great authority which God hath given unto men,¹ but thankfully to use it. For know this for a surety, good children, that it is a very great offence against God, little to care for His great gifts and benefits. Therefore when we fall again to great sins after that we are once baptized, we ought not to walk in a certain rethlessness, [carelessness] thinking that our sins be forgiven us, only because God is merciful. (For this opinion or wavering imagination is more weak and feeble, than that in the fear and battle of the conscience, it is able to stand against the violent force and crafty assaults of the devil.) But in this fight between our conscience and the devil, our great trust and comfort is the sure word and work of God, which may ascertain us that our sins are forgiven, that is to say, when we obtain forgiveness of our sins and absolution of the Ministers of the Church, to whom CHRIST hath delivered the keys, and hath promised, saying, "Whose sins ye shall forgive in earth, their sins be forgiven in heaven also."²

And this also is to be reproved, that some men, which continue in manifest and open sin, and go not about to amend their lives, yet they will be counted Christian men, and enterprise to receive the same Sacraments that other do, to come to the Church, to worship God, and to pray with other. Such must be warned of their faults, and if they refuse to hear and amend,

¹ St. Matt. ix. 8. See Note IV.

² "Absolution hath the promise of forgiveness of sin."--*Homily of Common Prayer and Sacraments.*

then they ought to be excommunicated and put out of the Christian Congregation, until they repent and amend their lives ; lest by such manifest sin and evil examples other men might be provoked to do the like, and so at length many might be infected, and the Christian Religion despised and evil spoken of, as though it were the worst Religion, forasmuch as Christian men should then lead a shameful and ungodly life ; and so by this means, the name of God, and God Himself, might be blasphemed among the heathen people. And although those canons, ordinances, and rites, which be agreeable to the Gospel, (and were ordained in time past to punish such open transgressors and malefactors,) are now in our time almost utterly abolished and taken away, yet for this cause we ought not to despise or cast away the authority and use of the keys. For they, which presumptuously do cast away all yokes of ecclesiastical discipline or chastisement, and do let that such kind of correction which is agreeable to the Gospel may not be restored again, shall have without doubt God for their Judge. But let us pray our LORD JESUS CHRIST, that, as it hath pleased Him to restore unto us His most blessed Word, and the true understanding of the same, so also He will vouchsafe to render and send again to us these and such-like good and wholesome ordinances agreeable to His Word.¹

Now, when a man after Baptism hath grievously sinned, and doubted in his conscience whether he be in the favour of God or no (as oftentimes it happeneth), then it is hard for him to trust to his own bare imaginations, thinking on this fashion ; I know that I have sinned, but yet I am in this opinion, that God is not so cruel a revenger, but that He hath forgiven me. For such an opinion without God's Word is not a true faith, nor is able to stand in the dangerous skirmishes of temptation. But true faith must ever be stayed upon the certain word and work of God. Now God doth not speak to us with a voice sounding

¹ See Note V.

out of heaven; but He hath given the keys of the kingdom of heaven and the authority to forgive sin to the Ministers of the Church. Wherefore let him, that is a sinner, go to one of them. Let him [ac]knowledge and confess his sin, and pray him, that according to God's commandment, he will give him absolution, and comfort him with the word of grace and forgiveness of his sins. And when the Minister doth so, then I ought stedfastly to believe that my sins are truly forgiven me in heaven. And such a faith is able to stand strong in all skirmishes and assaults of our mortal enemy, the devil; forasmuch as it builded upon a sure rock, that is to say, upon the certain word and work of God. For he that is absolved, knoweth for a surety that his sins be forgiven him by the Minister. And he knoweth assuredly also that the Minister hath authority from God Himself so to do. And, thirdly, he knoweth that God hath made this promise to His Ministers, and said to them, "To whom ye forgive sins upon earth, to him also they shall be forgiven in heaven."

Wherefore, good children, give good ear to this doctrine; and when your sins do make you afraid and sad, then seek and desire absolution and forgiveness of your sins of the Ministers which have received a commission and commandment from CHRIST Himself to forgive men their sins, and then your consciences shall have peace, tranquillity, and quietness. But he that doth not obey this counsel, but being either blind or proud, doth despise the same, he shall not find forgiveness of his sins, neither in his own good works, nor yet in painful chastisements of his body, or any other thing whereto God hath not promised remission of sins. Wherefore despise not absolution, for it is the commandment and ordinance of God, and the HOLY SPIRIT of God is present, and causeth these things to take effect in us, and to work our salvation.

And this is the meaning and plain understanding of these words of CHRIST which you heard heretofore rehearsed, which

are written to the intent that we should believe, that whatsoever God's Ministers do to us by God's commandment are as much available, as if God Himself should do the same. For whether the Ministers do excommunicate open malefactors and unrepentant persons, or do give absolution to those which be truly repentant for their sins, and amend their lives, these acts of the Ministers have as great power and authority, and be confirmed and ratified in heaven as though our LORD JESUS CHRIST Himself had done the same. Wherefore, good children, learn these things diligently; and when you be asked, How understand you the words before rehearsed? Ye shall answer, I do believe that whatsoever the Ministers of CHRIST do to us by God's commandment, either in excommunicating open and unrepentant sinners, or in absolving repentant persons, all these their acts be of as great authority, and as surely confirmed in heaven, as if CHRIST should speak the words out of heaven.

So ye have, good children, the beginning and foundation of the Ministers of God's Word and of the authority of the keys, as our LORD JESUS CHRIST did first ordain and institute the same. The which our SAVIOUR CHRIST did institute and appoint for this purpose, that our consciences might thereby be comforted, and assured of the forgiveness of sins, and to have the inestimable treasures of the Gospel, as often as we have need thereof. That we thereby being made strong in our faith, might so continue to the end of our life. And "he that continueth to the end shall be saved."

The which grant us most merciful GOD. AMEN.

N O T E S.

I.

“THE ministry of things divine is a function which as God did Himself first institute, so neither may men undertake the same but *by authority and power given them in lawful manner*. That GOD, which is no way deficient or wanting unto man in necessities, and hath therefore given us the light of His heavenly truth, because without that inestimable benefit we must needs have wandered in darkness to our endless perdition and woe, hath in the like abundance of mercies ordained certain to attend upon the due execution of requisite parts and offices therein prescribed for the good of the whole world, which men thereunto assigned do hold their authority from Him, whether they be such as Himself immediately or as the Church in His name investeth, it being neither possible for all nor for every man without distinction convenient to take upon him a charge of such great importance. They are therefore Ministers of GOD, not only by way of subordination as princes and civil magistrates whose execution of judgment and justice the supreme hand of Divine Providence doth uphold, but Ministers of GOD as from whom their authority is derived, and *not from men*. For in that they are CHRIST’S ambassadors and His labourers, who should give them their commission but He whose most inward affairs they manage? Is not GOD alone the Father of spirits? Are not souls the purchase of JESUS CHRIST? What angel in heaven could have said to man as our LORD did unto Peter, ‘Feed my sheep: preach: baptize. Do this in remembrance of Me: whose sins ye retain they are retained: and their offences in heaven pardoned whose faults you shall on earth forgive?’ What think we? Are these terrestrial sounds, or else are they voices uttered out of the clouds above? The power of the Ministry of GOD translateth out of darkness into glory; it raiseth men from the earth and bringeth GOD Himself down from heaven: by blessing visible elements it maketh them invisible grace; it giveth daily the HOLY GHOST; it hath to dispose of that Flesh which was given for the life of the world, and that Blood which was poured out to redeem souls: when it poureth malediction upon the heads of the wicked they perish, when it revoketh the same they revive. O wretched blindness if we admire not so great power, more wretched if we consider it aright, and, notwithstanding, imagine that any but GOD can bestow it!”

HOOKER’S *Ecl. Pol.* book v. ch. lxxvii. 2.

II.

“The HOLY GHOST which He then gave was a holy and ghostly authority, authority over the souls of men, authority a part whereof consisteth in power to remit and retain sins: ‘Receive the HOLY GHOST: whose sins soever ye remit they are remitted; whose sins ye retain they are retained’.....Seeing therefore that *the same power is now given*, why should the same form of words expressing it be thought foolish?.....Besides that the power and authority delivered with those words is itself χάρισμα, a gracious donation which the SPIRIT OF GOD doth bestow, we may most assuredly persuade ourselves that the hand which imposeth upon us the function of our Ministry doth under the same form of words so tie itself thereunto, that he which receiveth the burden is thereby for ever warranted to have the SPIRIT

with him and in him for his assistance, aid, countenance and support in whatsoever he faithfully doth to discharge duty.....When we take ordination, we also receive the presence of the HOLY GHOST, partly to guide, direct and strengthen us in all our ways, and partly to assume unto itself, for the more authority, those actions that appertain to our place and calling.....We have that for the least and meanest duties performed by virtue of ministerial power, that to dignify, grace, and authorize them, which no other offices on earth can challenge. Whether we preach, pray, baptize, communicate, condemn, give absolution, or whatever, as disposers of GOD's mysteries, our words, judgments, acts and deeds, are not ours but the HOLY GHOST's."

HOOKE'S *Ecc. Pol.*, book v., lxxvii. 7, 8.

III.

"We believe that this [Catholic] Church is the kingdom, body and spouse of CHRIST; that of this kingdom, CHRIST is the sole Monarch; of this body, the sole Head; of this spouse, the sole Bridegroom; that there are various orders of Ministers in THE CHURCH, that some are Deacons, others Priests, others Bishops, to whom the instruction of the people, and the care and management of religious concerns, are entrusted."—BISHOP JEWELL'S APOLOGY, p. 28, edit. 1829.

IV.

"If man or angel shall challenge to himself this *absolute power* to forgive sin, let him be accursed; yet, withal, it must be yielded, that the blessed SON of GOD spake not those words of His last commission in vain, 'Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained;' John xx. 23. Neither were they spoken to the then present Apostles only, but, in them, to all their faithful Successors to the end of the world. It cannot, therefore, be granted, that there is some kind of power left in the hand of CHRIST'S Ministers, both to remit and retain sin. Neither is this power given only to the Governors of the Church, in respect of the censures to be inflicted or relaxed by them; but to all GOD'S faithful Ministers, in relation to the sins of men: a power, not sovereign and absolute, but limited and ministerial; for either quieting the conscience of the penitent, or further aggravating the conscience of sin and terror of judgment to the obstinate and rebellious. Neither is this only by way of a bare verbal declaration (which might proceed from any other lips;) but in the way of an operative and effectual application; by virtue of that delegate or commissary authority, which is by CHRIST intrusted with them. For, certainly, our SAVIOUR meant, in these words, to confer somewhat upon His Ministers, more than the rest of the world should be capable to receive or perform. The Absolution, therefore, of an authorized person, must needs be of greater force and efficacy, than of any private man, how learned or holy soever; since it is grounded upon the institution and commission of the SON of GOD, from which all power and virtue is derived to all His ordinances: and we may well say, That, whatsoever is in this case done by GOD'S Minister, (the Key not erring,) is ratified in heaven. It cannot, therefore, but be a great comfort and cordial assurance to the penitent soul, to hear the Messenger of GOD, (after a careful inquisition into his spiritual state, and true sight of his repentance,) in the Name of the LORD JESUS pronouncing to him the full remission of all his sins. And, if either the blessing or

curse of a father go deeper with us, than of any other whatsoever, although proceeding from his own private affection, without any warrant from above; how forcibly should we esteem the (not so much apprecatory as declaratory) benedictions of our spiritual fathers, sent to us out of heaven!"—BISHOP HALL'S *Cases of Conscience*. The third Decade, Case ix., works, vol. viii. pp. 446—449, 8vo. edit. 1808. See also BISHOP ANDREWES'S Sermon on John xx. 23, fol. edit. 1629, p. 49.

v.

“ BEHOLD your armoury!—sword, and lightning shaft,
 Culled from the stores of God's all-judging ire,
 And in your wielding left! The words, that waft
 Power to your voice absolving, point with fire
 Your awful curse. O grief! should heaven's dread Sire
 Have stayed, for you, the mercy-dews of old
 Vouchsafed, when pastor's arms in deep desire
 Were spread on high to bless the kneeling fold!
 IF CENSURE SLEEP, WILL ABSOLUTION HOLD?
 Will the great KING affirm their acts of grace
 Who careless leave to cankering rust and mould
 The flaming sword that should the unworthy chase
 From His pure Eden? O beware! lest vain
 Their sentence to *remit*, who never dare *retain*.”

Lyra Apostolica, Commune Pontificum.

I

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No. III.

THE BLESSED SACRAMENT

OF

THE ALTAR :

A SERMON,

SET FORTH BY THE MOST REVEREND FATHER IN GOD,

THOMAS CRANMER,

ARCHBISHOP OF CANTERBURY AND MARTYR.

Reprinted from the First Edition of his "Catechismus" of 1548.

ADVERTISEMENT.

IN this "Sermon" is contained the Catholic Doctrine of the REAL PRESENCE OF CHRIST IN THE SACRAMENT OF THE ALTAR, as "set forth" by Archbishop CRANMER, A. D. 1548.

OXFORD,
The Feast of the HOLY TRINITY.

A SERMON
OF THE
COMMUNION OF THE LORD'S SUPPER.

Our LORD JESUS CHRIST, good children, in the xv. chapter of John, speaketh these words:—

“I AM THE TRUE VINE, AND MY FATHER IS THE HUSBANDMAN. EVERY BRANCH THAT BEARETH NOT FRUIT IN ME HE WILL TAKE AWAY. AND EVERY BRANCH THAT BEARETH FRUIT HE WILL PRUNE, THAT IT MAY BRING FORTH MORE FRUIT. NOW ARE YE CLEAN THROUGH THE WORDS WHICH I HAVE SPOKEN TO YOU. DWELL IN ME, AND I WILL DWELL IN YOU. AS THE BRANCH CANNOT BEAR FRUIT OF ITSELF, EXCEPT IT GROW IN THE VINE, NO MORE CAN YE, EXCEPT YE ABIDE IN ME. I AM THE VINE, YE ARE THE BRANCHES. HE THAT ABIDETH IN ME, AND I IN HIM, BRINGETH FORTH MUCH FRUIT. FOR WITHOUT ME YE CAN DO NOTHING.”

By these words our LORD JESUS CHRIST doth teach us very plainly how we be justified and saved before God. For as the branch of a vine bringeth forth no fruit, except it abide in the vine, so we cannot be righteous except we abide in CHRIST. And as the branch of a vine doth not flourish, nor keep long his sap, but withereth away, and is cast into the fire when it is cut from the vine, even so be we damned and cannot be saved when we forsake our Master CHRIST.

Now ye have heard, good children, how by Baptism we are so planted in CHRIST that by Him we have forgiveness of our sins, and are grafted in Him as the branch is in the vine. And as the branches have sap and life of the vine, that they may bring forth fruit, so we also (which believe in CHRIST *and are baptized*) have received of Him the HOLY GHOST, that we may be justified. And if it chance us to fall from CHRIST through sin or unbelief, or to be put out of the Christian Congregation for our open and manifest sins, yet ye have heard how we are received again into the bosom of the Church, and joined to CHRIST'S Body by the authority of the keys and Absolution. But if we will be justified and saved, it is not enough to be planted in CHRIST, but we must also abide and continue in Him. Wherefore now followeth that doctrine which teacheth us how we ought to order ourselves, that we may still abide and grow in CHRIST, after that we are grafted in Him. And this doctrine is contained in the institution and receiving of the Supper of our LORD JESUS CHRIST. For as by Baptism we are born again, and as by the authority of the keys and Penance we are lifted up again, when we are fallen into sin after Baptism, so by the communion of the Holy Supper of the LORD we are preserved and strengthened, that we may be able stedfastly to stand and fight against the violent invasions of sin and the power of the devil. Wherefore, good children, forasmuch as ye be already planted in CHRIST by Baptism, learn also, I pray you, how ye may continually abide and grow in CHRIST, the which thing is taught you in the use of the LORD'S Supper. Ye shall, therefore, diligently learn the words by the which our LORD JESUS CHRIST did institute and ordain His Supper, that ye may repeat them word for word, and so print them in your memories, that you may bear them alway with you home to your fathers' houses, and there oftentimes rehearse them. And these be the words of our SAVIOUR CHRIST.

OUR LORD JESUS CHRIST, THE SAME NIGHT THAT HE WAS BE-

TRAYED, TOOK BREAD, AND GIVING THANKS, BRAKE IT, AND GAVE IT TO HIS DISCIPLES, AND SAID, TAKE, EAT, THIS IS MY BODY, WHICH IS GIVEN FOR YOU. DO THIS IN REMEMBRANCE OF ME

LIKEWISE HE TOOK THE CUP ALSO, AFTER HE HAD SUPPED, AND GIVING THANKS, GAVE IT TO THEM, AND SAID, DRINK OF THIS ALL YE. THIS IS MY BLOOD OF THE NEW TESTAMENT, WHICH IS SHED FOR YOU AND FOR MANY, FOR THE FORGIVENESS OF SINS. DO THIS AS OFTEN AS YE DRINK, IN REMEMBRANCE OF ME.

Now, ye shall diligently labour, not only to say without book these words of our SAVIOUR CHRIST, but also to understand what our LORD JESUS CHRIST meant by the same, that ye may make answer, when ye be asked any question herein, and that also in time to come ye may be able to teach your children, as ye yourselves are now instructed. For what greater dishonesty can there be, either in the sight of GOD or man, than to profess yourselves to be Christian people, and to receive the Sacraments, and yet not to know what CHRIST'S Sacraments be, and wherefore they were ordained? For Saint Paul saith, "That he which eateth and drinketh the Supper of the LORD unworthily, doth eat and drink his own damnation."

Now, therefore, good children, that ye may truly understand the words of the LORD'S Holy Supper, and that ye receive not this Sacrament to your own damnation, learn here diligently that the true understanding and use of the LORD'S Supper standeth in two things. The first is to do that which our Lord Himself hath commanded. The second is, to believe that which He hath promised. Of these two I will speak in order, whereto, I pray you, give good ear.

First, our SAVIOUR CHRIST taketh bread in His hand, He giveth thanks, He breaketh it, and giveth it to His disciples, and saith, "Take, eat." Likewise He taketh the cup, and saith, "Take, drink." Wherefore we ought to obey those words, and do that which our LORD commandeth us. For although CHRIST prescribeth no certain time when we ought to come together to

His Supper; although also He appoint no certain number of days how often in the year we ought to receive this Supper, yet this is His holy and godly will, that at sometime we should receive this Sacrament. And this to do is for our great commodity [advantage] and profit, for else our LORD would not have commanded us so to do, who knoweth better than we what help and comfort we have need of. Wherefore if we will be CHRIST's rue disciples, then we must do as He Himself commanded His disciples to do. Let us, therefore, go to this godly Supper; let us eat and drink thereof; and let us not abstain from the same without a great cause.

Secondarily, CHRIST saith of the bread, "This is My Body;" and of the cup He saith, "This is My Blood." Wherefore we ought to believe that in the Sacrament we receive truly the Body and Blood of CHRIST. For God is Almighty (as ye heard in the Creed). He is able, therefore, to do all things what He will. And as Saint Paul writeth, He calleth those things which be not as if they were. Wherefore, when CHRIST taketh bread and saith, "Take, eat, this is my Body," we ought not to doubt but we eat His very Body. And when He taketh the cup and saith, "Take, drink, this is My Blood," we ought to think assuredly that we drink His very Blood.¹ And this we must believe, if we will be counted Christian men.

And whereas in this perilous time certain deceitful persons be found in many places, who of very frowardness will not grant that there is the Body and Blood of CHRIST, but deny the same, for none other cause but that they cannot compass, by man's blind reason, how this thing should be brought to pass; ye, good children, shall with all diligence beware of such persons, that ye suffer not yourselves to be deceived by them. For such men surely are not true Christians, neither as yet have they learned the first article of the Creed, which teacheth that God is Almighty, which ye, good children, have already perfectly

¹ "The Body and Blood of CHRIST which are VERILY AND INDEED taken and received by the faithful in the LORD's Supper."—*Church Catechism*

learned. Wherefore eschew such croneous opinions, and believe the words of our LORD JESUS that you eat and drink His very Body and Blood, although man's reason cannot comprehend *how and after what manner* the same is there present. For the wisdom of reason must be subdued to the obedience of CHRIST, as the Apostle Paul teacheth.

Thirdly, He saith, that His Body was given to death for us, and that His Blood was shed for us. Wherefore we must believe and confess this thing, that all we are conceived and born in sin, as we have learned in the ten commandments, and chiefly in the two last. We are, therefore, by nature, the children of God's wrath, and should be damned for ever, if CHRIST had not redeemed us by His holy passion. For He was made man for us, and did all things for us, which we were bound to do and could not do: that is to say, He fulfilled the law for us, and took upon Him all that cross which we most righteously had deserved for our iniquities and offences, and He shed His blood for us that our sins might be forgiven us. All these things we ought stedfastly to believe. Wherefore, they be in a great error which will make satisfaction for their sins with fasting, prayer, alms-deeds, and such-like good works. For although we are bound to do these good works, yet they be not a sufficient price, ransom, or satisfaction for our sins, but only the death and blood of our SAVIOUR CHRIST was a sufficient and worthy sacrifice to take away our sins, and to obtain for us forgiveness of our offences, as it is written in the second chapter of Saint John, his first epistle. CHRIST is that sacrifice that pacifieth God's displeasure, and obtaineth pardon for our sins, and not for our sins only, but also for the sins of all the world.

Fourthly, CHRIST saith, do this in the remembrance of Me. Here also it is our duty to obey the word of CHRIST, and to do the thing which He hath commanded us to do. Wherefore, good children, doubt not but there is the Body and Blood of our

LORD, which we receive in the LORD'S Supper. For He hath said so, and by the power of His word hath caused it so to be. Wherefore, seeing CHRIST saith, "Do this as often as ye do it in remembrance of Me;" it is evident hereby that CHRIST causeth, even at this time, His Body and Blood to be in the Sacrament after that manner and fashion as it was at that time when He made His Maundy³ with His disciples. For else we could not do that thing which His disciples did. But CHRIST hath commanded us to do the self-same thing that His disciples did, and to do it in the remembrance of Him, that is to say, to receive His Body and Blood even so as He Himself did give it to His disciples. And let not the foolish talk of unbelievers move you, who are wont to ask this question, How can the Priest or Minister make the Body and Blood of CHRIST? To the which I answer, that the Minister doth not this thing of himself [alone]; but Christ Himself doth give unto us His Flesh and Blood, as His words doth evidently declare. Neither let their arguments or reasons persuade you which say that the Sacrament ought not to be received under both kinds, but under one kind only. For CHRIST gave to His disciples both kinds, and hath bid us that we also should do the same. And when He gave the cup to His disciples, He added thereto this commandment in these express and plain words, saying, "Drink ye all of this." Now we ought to obey GOD more than men; we ought, therefore, to receive the Sacrament under both kinds, as CHRIST commanded us; and regard not the gaggling of them that speak against the use of the Sacrament under both kinds, saying, it maketh no great matter whether ye receive it under both kinds, or one alone, and that it pertaineth not the salvation to receive it under both kinds. But what shall I dispute long in this matter? Take this for a conclusion, that it is only laudable and good to do that thing which CHRIST hath commanded, and not to swerve from the same.

³ The Thursday before Good Friday.

So we ought to receive this blessed Sacrament in the remembrance of CHRIST, as Saint Paul saith, that is to say, we ought to preach His death until He come again. For He will surely come again and judge both the quick and the dead, as ye have learned in your Creed. In the mean season we ought to remember and preach His death, that He hath redeemed us with His death and shedding of His most precious blood, and purchased for us forgiveness of our sins. And this we ought ever to have in our remembrance, that in nowise we forget this His exceeding great benefit, and that we seek not for remission of sins by any other ways or means than by faith in CHRIST.

Now when we preach the death of the LORD, and shew that He hath redeemed us thereby, we ought also to call this to our remembrance, that He died not for us only, but for all men that believe in Him. And, forasmuch as CHRIST loved all men so entirely that He died for them, we ought, for CHRIST's sake, to love our neighbours, for whom CHRIST hath died. For CHRIST saith, "All men shall know by this token that ye be My disciples, if one of you love another." And this is it what Saint Paul saith, "All we that be partakers of one Bread are one Body and one Bread."

As often, therefore, good children, as you shall come to the LORD's table (which ye shall use to do when ye shall come to further years of discretion), you shall seek the comfort of your consciences, and do as Saint Paul saith in these words, "Let a man examine himself, and so let him eat of the bread and drink of the cup. For he that eateth or drinketh unworthily, eateth and drinketh his own damnation, because he maketh no difference of the LORD's Body." And when ye shall have examined yourselves ye shall find that ye are sinners, and that ye have need that CHRIST should give His Body for you, and shed His Blood for you. And this to do is to examine and try yourselves, for Saint Paul saith, "If we would judge ourselves, we should not be judged of the LORD; but when we are judged of the

LORD we are chastised, that we should not be damned with the world." For him that doth not acknowledge his faults God doth judge and chastise with divers afflictions, that at the length He may cause him thereby to confess his faults, and repent him, that his sins may be forgiven him. Ye shall also examine yourselves whether ye be able to do that CHRIST commanded, and to believe that CHRIST saith; furthermore, ye shall make an inquiry in your consciences, whether you be glad in your heart to forgive your neighbour his offences against you, and to love him heartily and unfeignedly for CHRIST's sake.

For when ye do thus, then ye worthily receive the Body and Blood of CHRIST. And he that so receiveth it, receiveth everlasting life; for he doth not only with his bodily mouth receive the Body and Blood of CHRIST, but he doth also believe the words of CHRIST, whereby he is assured that CHRIST's Body was given to death for us, and that His Blood was shed for us. And he that thus believeth, eateth and drinketh the Body and Blood of CHRIST spiritually: of this CHRIST speaketh when He saith, "He that eateth My Flesh and drinketh My Blood abideth in Me, and I in him." And when we be planted in CHRIST, then we may come to this Holy Supper as often as we will, that by this ghostly food we may daily, more and more, wax stronger in our faith that CHRIST was given to be the ransom for our sins, and that He dwelleth in us and we in Him. For seeing that we are planted in Christ by Baptism, and are bound to grow and increase in Him, and be made like unto Him, it is not convenient that we should only have a wavering opinion that we dwell in CHRIST, and grow in faith and charity, but we must have a sure word and work of God, to the which we may lean in all temptations, and thereby be assured that we do spiritually grow and increase in CHRIST. And this word and work of God is set before our eyes in the LORD's Supper.

For seeing our SAVIOUR CHRIST doth give us His Body to be our meat, and His Blood to be our drink, and thereby doth

declare that He will effectually dwell in us, strengthen, and preserve us to everlasting life, we may stedfastly believe that CHRIST doth work in us, and that He will give us ghostly strength and stedfastness, that we, like green branches, may continue in the vine, and so be full of sap and bring forth good fruit. And this is the meaning and plain understanding of the words of the LORD'S Supper. Wherefore, learn them diligently, I pray you, that when ye be asked, What is the Communion, or the LORD'S Supper? ye may answer, It is the true Body and true Blood of our LORD JESUS CHRIST, which was ordained by CHRIST Himself to be eaten and drunken of us Christian people, under the form of bread and wine.

Furthermore, if any man will ask ye, Where is this written? ye shall answer, these be the words which the Holy Evangelists Matthew, Mark, Luke, and the Apostle Paul do write: "Our LORD JESUS CHRIST, the same night that He was betrayed, took bread, and giving thanks, brake it and gave to His disciples, and said, Take, eat, this is My Body which is given for you. Do this in remembrance of Me. Likewise, He took the cup, after He had supped, and giving thanks gave it to them, and said, Drink of this all ye. This is My Blood of the New Testament which is shed for you and for many, for the forgiveness of sins. Do this as oft as you drink, in remembrance of Me."

Furthermore, if any man ask ye, What availeth it thus to eat and drink? ye shall answer, These words do declare what profit we receive thereby, "My Body which is given for you"—"My Blood which is shed for you, for the forgiveness of sins." By the which words CHRIST declareth that by this Sacrament and words of promise are given to us remission of sins, life and salvation; for where forgiveness of sin is, there is also life and salvation. Again, if a man will go further with you and ask you, How can bodily eating and drinking have so great strength and operation? Ye shall answer, To eat and to drink doth not work so great things, but this word and promise of GOD, "My Body

which was given for you,"—"My Blood which was shed for you, for the remission of sins." This word of GOD is added to the outward signs, as the chief thing in the Sacrament. He that believeth these words, he hath that thing which the words promise, that is to say, forgiveness of his sins.

Besides this, if a man ask of you, Who be they who do worthily receive this Sacrament? ye shall answer, That fasting, abstinence, and such other like, are profitable for an outward discipline and chastisement of the body: but he receiveth the Sacrament worthily that hath faith to believe these words, "My Body which was given for you:"—"My Blood which was shed for you, for the remission of sins." But he that believeth not these words, or doubteth of them, he receiveth the LORD'S Supper unworthily. For this word, "given for you," doth require a faithful and believing heart.

So, good children, ye have the true understanding of the words of CHRIST, and the true use of the Holy Supper of the LORD. Learn all these lessons diligently, I pray you, that ye also in time to come may worthily receive this Sacrament, and from day to day stick and cleave more stedfastly to the words of our LORD JESUS CHRIST, and so continuing in CHRIST, may bring forth good fruit. And if you do so, then your heavenly Father will purge and prune you (as the husbandman doth the branches of his vine), that ye may daily flourish more and more, and bring forth fruit more plenteously; that God may be glorified by you, and your fruit may abide continually; and so, at the length, ye shall receive life and everlasting salvation and glory, with our SAVIOUR JESUS CHRIST.

To which GOD grant us all. AMEN.

NOTES.

I.

The following extracts will be found to illustrate the sentiment of CRANMER in the text.

“Thou oughtest to beware of curious and unprofitable searching into this most profound Sacrament, if thou wilt not be plunged in the depth of doubts. He that is a Searcher of Majesty, shall be oppressed by Thy glory. God is able to work more than man can understand. A pious and humble inquiry of Truth is tolerable, so it be always ready to be taught, and to endeavour to walk in the sound doctrines of the Fathers. 2. Blessed is that simplicity that forsaketh the difficult ways of questions, and goeth on in the plain and assured path of God’s Commandments: many have lost devotion whilst they would search after high things. Faith and a sincere life is required at thy hands, not height of understanding, nor a diving deep into the Mysteries of God. If thou dost not understand, nor conceive those things that are under thee, how shalt thou be able to comprehend those that are above thee? Submit thyself to God, and let thy sense be subject to Faith; and the light of knowledge shall be given thee in that degree, as shall be profitable and necessary for thee. * * * 4. Go forward, therefore, with a sincere and undoubted faith, and come to the Sacrament with unfeigned reverence. And whatsoever thou art not able to comprehend, commit securely to ALMIGHTY GOD. GOD deceiveth thee not: he is deceived that trusteth too much to himself. GOD walketh with the simple, revealeth Himself to the humble, giveth understanding to the little ones, openeth the sense to the pure minds, and hideth grace

from the curious and proud. Human reason is weak and may be deceived; but true Faith cannot be deceived. 5. All reason and natural search ought to follow faith, not to go before it, nor infringe it. For faith and love do here chiefly excel, and work in a sudden manner in this most Holy and Excellent Sacrament. God, who is everlasting and of infinite power, doth great and inscrutable things in heaven and in earth, and there is no searching out of His wonderful works. If the works of God were such as might be easily comprehended by human reason, they were not to be called wonderful and unspeakable."—*The Imitation of JESUS CHRIST*, by S. THOMAS à KEMPIS, book 4, c. xviii.

II.

"I wish that men would more give themselves to meditate in silence what we have by the Sacrament [of the Holy Eucharist] and less to dispute of *the manner how*. * * * * 'This is My Body,' and 'this is My Blood,' being words of promise, which we all agree that by the Sacrament CHRIST doth really and truly in us perform His promise, why do we vainly trouble ourselves with so fierce contentions, whether by consubstantiation, or else by transubstantiation, the Sacrament itself be first possessed with CHRIST or no? A thing which no way can either further or hinder us howsoever it stand; because our participation of CHRIST in this Sacrament dependeth on the co-operation of His omnipotent power, which maketh it His Body and Blood to us, whether with change or without alteration of the element, such as they imagine, we need not greatly to care or inquire."

HOOKER'S *Eccl. Pol.* book v. ch. lxvii. 3 and 6.

III.

"As to the *manner* of the presence of the Body of our LORD in the blessed Sacrament, we that are Protestant and Reformed according to the ancient Catholic Church, do not search into the manner of it with perplexing inquiries; but after the example of the Primitive and purest Church of CHRIST, we leave it to the power and wisdom of our LORD, yielding a full and unfeigned assent to His words. Had the Romish maintainers of transubstantiation done the same, they would not have determined and decreed, and then imposed, as an article of faith abso-

lutely necessary to salvation, a manner of presence, newly by them invented, under pain of the most direful curse, and there would have been in the Church less wrangling, and more peace and unity than now is.”
 —BISHOP COSIN’S *History of Transubstantiation in Tracts for the Times*.
 No. 27. p. 2.

IV.

“WHENE’ER I seek the Holy Altar’s rail,
 And kneel to take the grace there offered me,
 It is no time to task my reason frail
 To try CHRIST’S words, and search how they may be ;
 Enough, I eat His Flesh and drink His Blood,
 More is not told—to ask it is not good.

“I will not say with these, that bread and wine
 Have vanished at the consecration prayer ;
 Far less with those deny that aught divine
 And of immortal seed is hidden there.
 Hence, disputants ! The din which ye admire,
 Keep’s but ill measure with the Church’s choir.”

Lyra Apostolica, Life Immortal.

S.

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Tracts of the Anglican Fathers.

No. IV.

THE GIFTS OF THE HOLY GHOST,

IN THE

HOLY CATHOLIC CHURCH.

A SERMON,

SET FORTH BY THE MOST REVEREND FATHER IN GOD,

THOMAS CRANMER,

ARCHBISHOP OF CANTERBURY AND MARTYR.

Reprinted from the First Edition of his "Catechismus" of 1546.

ADVERTISEMENT.

THE Catechism of 1548 contains three Sermons on THE CREED. The first,—“of the Creation,”—is remarkable for little else than its testimony to the Catholic doctrine of the real presence of CHRIST in the blessed Eucharist. The substance of the second Sermon,—“of our Redemption,”—is comprised in CRANMER'S well-known Homily of the Salvation of Man. The third Sermon, which is literally reprinted in the following pages, will be found to contain a *summary* of the doctrine of the Archbishop concerning THE CHURCH and her Institutes; and when read in connexion with the Sermons on Baptism, the Apostolical Succession, and the Sacrament of the Altar, will faithfully exhibit the great Ecclesiastical principles upon which the Reformation was professedly conducted.

R.

CAMBRIDGE,

The Feast of S. Peter the Apostle.

A SERMON OF OUR SANCTIFICATION.

Now remaineth the third part of the Creed to be declared, which entreateth of our Sanctification, how we be made holy. And it is spoken in these words:

I BELIEVE IN THE HOLY GHOST, THE HOLY CATHOLIC CHURCH, THE COMMUNION OF SAINTS, THE FORGIVENESS OF SINS, THE RESURRECTION OF THE BODY, AND LIFE EVERLASTING. AMEN.

In the second part of the Creed (which treateth of our Redemption and price given for us) you have been taught, good children, to know the second Person in TRINITY, JESUS CHRIST, what He is, and what He hath done for us, that He was made man for our sakes, that He took upon Him our sins, and suffered for us the fear and pangs of death and hell, and had victory over them by His passion and death. And after, by His godly and victorious power, He arose again from death to life. And after this most glorious conquest, He ascended into heaven, where He sitteth at the right hand of His Father, and is our LORD, and we His servants, dearly bought. All this you have learned in the last Sermon; ¹ but now, good children, in this third part of the Creed you shall learn to know the third Person in TRINITY, the HOLY GHOST, and also His benefits and gifts, that we may know what we have received of GOD after our redemption, whereby we may be made meet to come to

¹ "Of our Redemption," concerning which, see the Advertisement to this Tract.

everlasting life through the merits of CHRIST. For although our LORD JESUS CHRIST hath redeemed us from the captivity of sin, death, and hell, and hath set us again in the favour of God, yet we should have no knowledge of these great benefits, we should feel in our consciences no comfort, joy, or peace, by the same, if they were not declared unto us by the preaching of God's most holy Word. And our consciences should still remain troubled, and the fear of eternal death, and all naughty desires and concupiscences of the frail flesh, should ever remain in us (even as from Adam's time they be in us as soon as we be born), and so we should be utterly unapt to the kingdom of God and life everlasting, if we should still remain as we be born.

For if we will be the heirs of God and everlasting life, we must be born again, and sanctified or made holy, as appertaineth to the children of the most holy God. Now this new birth and sanctification the HOLY GHOST worketh in us; and, therefore, He is called the HOLY GHOST, because all [every] thing that is sanctified or hallowed, is sanctified or made holy by Him. Wherefore when the HOLY GHOST is not in man, then it is not possible that he should be holy, although he did all the good works under the sun. And for this cause Saint Paul, writing to the Romans, doth call the HOLY GHOST the SPIRIT of sanctification, that is to say, the SPIRIT that maketh holiness. Learn, therefore, good children, that all we must be made holy and new men by the virtue of the HOLY GHOST, and that we cannot attain this holiness by our own strength or works, and therefore we must believe in the HOLY GHOST, that He will sanctify us at such time and place, and after that sort and manner, as it shall please Him. And it is our part to give place to His working, and not to withstand the same. And, therefore, we say in this Creed, "I believe in the HOLY GHOST." But it is necessary some things here to speak of the manner of Sanctification, how and after what manner the HOLY GHOST doth hallow us, that we may so prepare ourselves, or rather give place to the HOLY

GHOST which preventeth us, that He with His light and almighty strength and power may work His will in us.

Now I desire you to mark diligently by what means and fashion the HOLY GHOST doth work the sanctification or hallowing in us. After that our LORD JESUS CHRIST, by His death, passion, and resurrection had redeemed us, and obtained for us that our sins should be forgiven, and we be made the children of GOD, shortly after, in the feast of Pentecost, He sent down upon His Apostles the HOLY GHOST in the likeness of fiery tongues: The which HOLY GHOST gave them wisdom, cunning [skill, knowledge], audacity [confidence], and constancy, to teach boldly this Holy Gospel of CHRIST, that is to say, this Christian Faith, whereof we do speak. And where they could not be present themselves, or long abide and continue in their own persons, thither they sent their disciples and other godly and learned men, and to them they gave the HOLY GHOST by laying their hands upon their heads. And this rite or ceremony to ordain preachers and ministers of GOD's word hath continued in the CHURCH, even from the Apostles' time unto this day, and shall endure unto the world's end. For Saint Paul saith, "How shall men believe without a preacher? and how shall men preach except they be sent?"² And here you may learn that this holy Gospel which we preach, and the doctrine of the grace of CHRIST taught in the holy Church, cometh not of the will of man, but by the commandment of GOD and by the motion of the HOLY GHOST, which doth stir up men's minds to publish GOD's most holy Word, and doth work by His secret inspiration in the preachers and ministers of the same. For they were not able so much as to open their mouths to teach so high mysteries and heavenly wisdom, if the HOLY GHOST did not move them thereto, and work in them. Neither would the hearers so greatly esteem the preacher's word, and give so good heed unto it, except the HOLY GHOST did persuade them that the doctrine of the Gospel were of GOD and came from heaven

². See tracts of the Anglican Fathers, No. II.

Now the HOLY GHOST worketh by this word on this fashion. First, he that believeth the Gospel, and receiveth the doctrine of CHRIST, is made the son of GOD, as Saint John witnesseth in his Gospel, saying, "As many as receive Him, He hath given them power to be made the children of God." For when we believe in CHRIST, and are baptized, then we be born again, and are made the children of GOD.³ And when we be His children, then He giveth the HOLY GHOST into our hearts, as Saint Paul testifieth writing thus: "Forasmuch as you be now the children of GOD, therefore GOD hath sent the SPIRIT of His SON into your hearts, which crieth, Abba, Father." And when we have received the HOLY GHOST, He doth kindle in our hearts true love toward GOD, as Saint Paul writeth in the epistle to the Romans in the fifth chapter. "The love of God (saith he) is poured abroad in our hearts by the HOLY GHOST, which is given unto us." And where the true love of GOD reigneth, there are GOD's commandments kept, and there beginneth a certain obedience to His will and pleasure.

Furthermore, the HOLY GHOST doth slay the flesh and the lusts of the same, and helpeth us to overcome them, that we be not carried away by them, but may continue in cleanness and holiness of life. These be the benefits and works of the HOLY GHOST in us. And to the intent you may the more easily bear them away, I will (as briefly as I can) repeat them again unto you.

First of all, the HOLY GHOST provoketh and stirreth up men to preach GOD's Word: then He moveth mens' minds to faith and calleth them to Baptism, and then by faith and Baptism He worketh so, that He maketh us new men again. And when we be thus newly born and made again, and become the children of GOD, then the HOLY GHOST doth dwell in us, and make us holy and godly, that we may be the temples of GOD, in whom GOD may dwell and inhabit. Also this HOLY GHOST doth daily more

3. See Tracts of the Anglican Fathers, No I.

and more increase and establish our faith, that we, like most loving children, may call and embrace our heavenly Father and hang fast about His neck. The same HOLY GHOST doth also assure and warrant us that our sins be forgiven, and that our pardon is signed with God's seal. He doth also kindle in us a fervent love towards God, and maketh us willing to keep God's law and commandments, and helpeth us also to fight against sin, and to withstand our ill appetites and desires. Furthermore, with the cross of sickness, and divers other kinds of afflictions and adversities, the HOLY GHOST doth, as it were, crucify us and mortify us to the world, that we may live to CHRIST. And this work He worketh continually in us, and ceaseth not until He hath wrought in our hearts a perfect faith and a perfect charity, and until sin and all evil desires be clean at length purged out of us by the death of our bodies, and then we shall be perfect in all holiness, and clean delivered from all sin and adversity, and be heirs of our Father's kingdom and His true and most dearly-beloved children.

Wherefore, good children, as heretofore you have been taught that we ought to believe in GOD the FATHER that made us, and in GOD the SON that redeemed or bought us, so you must now learn to believe in the HOLY GHOST that hath hallowed us, and doth continually more and more renew and make holy all those that believe the Gospel. For he that believeth in JESUS CHRIST that He is our LORD and our REDEEMER, to him GOD giveth the HOLY GHOST to make him holy and righteous. As Saint Paul witnesseth, saying, "No man can call JESUS LORD, but by the HOLY GHOST." And forasmuch as now it hath been plainly declared unto you, after what sort and manner the HOLY GHOST doth sanctify us, it is your part not only to imprint this lesson diligently in your minds, but also to desire GOD, with continual and earnest prayers, that He will vouchsafe more and more to sanctify you. And as much as lieth in you apply yourselves to hear godly sermons, and give your hearts to God, like wax, apt and meet to receive what thing soever it shall please Him to print

in you. For he that is willing and glad to listen to godly sermons, he that is studious to learn the will of God, wherein CHRIST is preached, and with a stedfast faith cleaveth to the promise of the Gospel, he is made partaker of this sanctification and holiness, and of this so great comfort and everlasting salvation. For God saith by His prophet Isaiah, "My word shall not return to me in vain." And Saint Paul saith, that "The Gospel is the power of God wherewith He worketh the salvation of all them that believe."

Now the rest that followeth in the Creed is a short declaration of these things before rehearsed. For it followeth in the Creed, "I believe in the HOLY CATHOLIC CHURCH;" that is to say, all godly and Christian men must believe that the Gospel or doctrine of God's grace through the merits of our SAVIOUR JESUS CHRIST, is never in vain published in the world, or sowed abroad without fruit, but ever there is found some company of men, or some congregation of good people, which believe the Gospel and be saved. And this company of men which believeth the Gospel, although here upon earth they be severed in sundry places, yet are they called One Holy Catholic or Universal Church of CHRIST, that is to say, a multitude, congregation, or company of Christian people. For this word, Church, doth not here betoken a temple or church builded of timber and stone, but it signifieth a company of men lightened with the SPIRIT of CHRIST, which do receive the Gospel and come together to hear God's Word and to pray. And this Christian Church is a Communion of Saints, that is to say, all that be of this Communion or Company be holy, and be One Holy Body under CHRIST their Head: they be One Holy Congregation or Assembly. And this Congregation receiveth of their Head and LORD, JESUS CHRIST, all spiritual riches and gifts that pertaineth to the sanctification and making holy of the same Body. And these ghostly treasures be common to the whole Body, and to every member of the same. For he that is unfeignedly a faithful and godly man, is made partaker

of these benefits; and these are the said gifts which be come to the Holy Church of CHRIST, and to every member of the same.

The first is, that GOD the FATHER (that everlasting and endless Majesty) is our most gentle and merciful Father. That GOD the SON is our Redeemer and Mediator between the FATHER and us. And that GOD the HOLY GHOST is the common Sanctifier or Hallower of all them that have a true faith in God. The second is the preaching of the Gospel, the administration of Baptism, and the Sacrament of the Body and Blood of our LORD JESUS CHRIST, by the which we are made partakers of all the inheritance of heaven, and of all the benefits of CHRIST. The third is prayer. The fourth is the cross of affliction and adversity which GOD sendeth to all godly men to make them to know Him, to prove thereby and try their faith, to mortify their flesh, and to make clean the corruption of the same. And here I speak only of the cross which good men suffer. For the afflictions of the unfaithful and ungodly do rather hurt them than make them holy. Forasmuch as their impatientness is increased by such adversity, they be brought to more desperation and damnation.

Now it is very good for you to know these things, that you may also know that there is nothing in heaven or earth better for us than is the true knowledge of God, and that these excellent gifts and benefits cannot be had but only in the aforesaid Church or Congregation, and nowhere else.⁴ But when the true Church (which is ruled by the HOLY GHOST and the Word of God) doth promise us these so great riches and benefits, we ought not to doubt but that we have already received them. And when the Church doth appoint and ordain us to be preachers and ministers of these most precious treasures, we must stedfastly believe that GOD effectuously worketh with us, that He is present with us, and that He at all times doth strengthen us against the world and the devil, and that He doth help us to do

4. See Note I.

all things according to our calling prosperously and with good success. Secondly, we must believe the remission of sins. Therefore next unto this article, "I believe the Holy Catholic Church," is added, "The forgiveness of sins." For wheresoever the Church of CHRIST is, there is freely offered that eternal comfort above all measure, that is to say, the favour of GOD and remission of sins. And without that Church is no remission of sin. Wherefore we must seek remission of sins in the Church of CHRIST, and desire Absolution, that when the true Church by their ministers doth promise us remission of our sins, and here in earth doth absolve us, we may surely trust that in heaven also before GOD we be absolved and pardoned.

Thirdly, we must believe the resurrection of the flesh ; wherefore, after the article of the remission of sin followeth next this article, "I believe the rising again of the flesh." For among other punishments for original sin, laid upon Adam and his posterity, we daily see this horrible pain that the goodly beautiful body of man, created to immortality, must needs once be dissolved by death, and brought to a filthy and stinking corpse and grave ; that the tyranny of sin (which so long as we live rageth in our flesh) by our death may cease and have an end, as Saint Paul saith unto the Romans : for by death of the body cease all the desires, concupiscences, and rages of the mind, against the will and commandments of GOD. There ceaseth also all sins against our neighbours, as ire, envy, lechery, covetousness, pride, and all ill affections, and at the last day GOD shall raise us again from death, so that such infirmities and sins shall no more be found in us, but we shall be pure, spiritual, and immortal, and like to the bright and clear body of CHRIST. And that we may the more assuredly believe this, both CHRIST Himself rose from death and many saints also with Him. Fourthly, we must believe everlasting life. Wherefore it followeth in the Creed, " I believe everlasting life ;" that is to say, I believe that

when we shall rise from death, then we shall live ever with CHRIST in perfect holiness and justice, and in such a glorious joy as no tongue can tell nor heart think. And this treatise of the Creed we must end with this word, "Amen ;" which is as much to say, as I believe that all the articles of our Belief, before rehearsed, be very true, and therefore I have a sure faith, trust, and confidence. Therefore, good children, from the bottom of your hearts, you must believe in the HOLY GHOST, which doth promise unto us remission of our sins, by all the true preachers and ministers of GOD'S Word. And he doth also give light in our hearts and minds, and moveth us to believe GOD'S Word, and to put our faith and trust in Him. And the same HOLY GHOST doth daily purify and sanctify us, purge and cleanse us from sin, and after this bodily death shall raise us again to everlasting life. And take this for a sure conclusion, and doubt nothing thereof, that the HOLY GHOST, as He hath begun these things in us, so He will finish the same in us, if we obey Him, and continue in faith unto the end of our lives : for he that continueth unto the end shall be saved.⁶ And this is the sum, and also the most plain understanding, of this third part of the Creed, entreating of our sanctification or hallowing. Wherefore, good children, mark well this lesson, that when ye be demanded, How understand you the third part of the Creed ? ye may answer thus, I believe that neither by man's strength, power, or wisdom, neither by mine own endeavour, nor compass of mine own reason, I am able to believe in JESUS CHRIST, or to come unto Him. But the HOLY GHOST did call me by the Word of the Gospel, and with the gifts of His grace He hath hitherto endowed me and hallowed me, and in the true Faith He hath hitherto preserved and confirmed me : and this he hath not done only to me, but also He calleth and gathereth together in the unity of one Faith and one Baptism, all the Universal Church that is here in earth, and He halloweth, keepeth, and preserveth the same in the true

6. See Note II.

knowledge of CHRIST,⁷ and faith in His promises. And in this Church He giveth free and general pardon to me, and to all that believe in Him, of all our sins, offences, and trespasses ; and at the last day He shall raise me and all others that be dead ; and all that died in the true Faith of JESUS CHRIST He shall glorify in the life everlasting. Therefore, to the said HOLY GHOST that sanctifieth us, with the FATHER that made and created us, and the SON that redeemed us, be given all honour and glory, world without end.

AMEN.

7. See Note III.

NOTES.

I.

“THE necessity of believing the holy Catholic Church appeareth first in this, that CHRIST hath appointed it as the only way unto eternal life. We read at the first, that ‘the Lord added to the Church daily such as should be saved;’ (Acts ii. 47.) and what was then daily done, hath been done since continually. CHRIST never appointed two ways to heaven; nor did He build a Church to save some, and make another institution for other men’s salvation. ‘There is no other name under heaven given among men whereby we must be saved,’ but the name of JESUS, (Acts: iv. 12); and that Name is no otherwise given under heaven than in the Church. As none were saved from the deluge but such as were within the ark of Noah, framed for their reception by the command of GOD; as none of the first-born of Egypt lived, but such as were within those habitations whose door-posts were sprinkled with blood by the appointment of GOD, for their preservation; as none of the inhabitants of Jericho could escape the fire or sword, but such as were within the house of Rahab, for whose protection a covenant was made: so none shall ever escape the eternal wrath of GOD, which belong not to the Church of GOD.”—BISHOP PEARSON *on the Creed*, vol I. pp. 584, 585, Oxford Edit. 1833.

“Whosoever shall hereafter affirm or maintain, that there are within this Realm other meetings, assemblies, or congregations of the king’s born subjects, than such as by the laws of this land are held and allowed, which may rightly challenge to themselves the name of true and lawful churches, let him be excommunicated.”—*Canons of 1603*. XI.

II.

Cranmer was a stranger to the modern heresy of final perseverance. The same may be said of LATIMER, whose sentiments on the defectibility of grace are clearly stated in the following extracts from his sermons:

“I will you to pray that GOD will continue His SPIRIT in you. I do not put you in comfort, that if ye have once the SPIRIT ye cannot lose it. There be new spirits start up now of late that say after we have received the SPIRIT we cannot sin. I will make but one argument: Saint Paul had brought the Galatians to the profession of the Faith and left them in that state, they had received the SPIRIT once, but they

sinned again, as he testifieth of them himself. * * * If this be true, we may lose the SPIRIT that we have once possessed. It is a fond thing. I will not tarry in it."—p. 83. *Sermons*, Edit. 1584.

Again:—"The right faith abideth not in that man that is disposed purposely to sin. * * * for whosoever purposely sinneth, *contra conscientiam*, against his conscience, he hath lost the HOLY GHOST, the remission of sins, and finally CHRIST Himself."—p. 169. *Ibid.*

Again:—"Any act that is done against the law of GOD willingly is a deadly sin. And that man or woman that committeth such an act, loseth the HOLY GHOST and the remission of sins, and so becometh the child of the devil, being before the child of GOD. For a regenerate man or woman that believeth ought to have dominion over sin, but as soon as sin hath rule over him, he is gone; for she leadeth him to delectation of it, and from delectation to consenting, and so from consenting to the act itself. And he that is led so with sin, is in the state of damnation and sinneth damnably."—p. 226. *Ibid.*

III.

The belief in the indefectibility of the Catholic Church in all matters of saving Faith was entertained by all the leading Anglican Reformers. Thus Cranmer, on another occasion, writes "that the whole Church cannot make one article of faith, although it may be taken as a NECESSARY WITNESS for the receiving and establishing of the same with these three conditions, that the thing which we would establish thereby, hath been believed in all places, ever, and of all men."—*Answer to Richard Smith concerning "the Catholic Doctrine of the Body and Blood of our SAVIOUR CHRIST."*—p. 459. Fol. 1551.

Again he says:—"When all the Fathers agreed in the exposition of any place in Scripture, he acknowledged he looked on that as flowing from the SPIRIT of GOD; and it was a most dangerous thing to be wise in our own conceit: therefore he thought Councils ought to found their decisions on the Word of GOD, and those expositions which had been agreed on by the Doctors of the Church."—*Speech on General Councils. Works*, Oxf. 1833. Vol. ii. p. 14.

Again:—"Touching my doctrine of the Sacrament, and other my doctrine, of what kind soever it be, I protest that it was never my mind to speak, write, or understand any thing contrary to the most holy Word of GOD, or else against the holy Catholic Church of CHRIST, but purely and simply to imitate and teach those things only which I had learned of the sacred Scripture, and of the holy Catholic Church of CHRIST from the beginning, and also according to the exposition of the most holy and learned Fathers and Martyrs of the Church. And if any thing hath

peradventure chanced otherwise than I thought, I may err; but heretic I cannot be, forasmuch as I am ready in all things to follow the judgment of the most sacred Word of GOD, and of the holy Catholic Church, desiring none other thing, than meekly and gently to be taught, if anywhere (which GOD forbid) I have swerved from the truth.

“And I profess and openly confess, that in all my doctrine and preaching both of the Sacrament, and of other my doctrine whatsoever it be, not only I mean and judge those things, as the Catholic Church and most holy Fathers of old with one accord have meant and judged, but also I would gladly use the same words they used, and not any other words; but to set my hand to all and singular their speeches, phrases, ways, and forms of speech, which they do use in their treatises upon the Sacrament, and to keep still their interpretation.”—*Appeal from the Pope to the next General Council.* Works. vol. iv. pp. 126, 127.

BISHOP RIDLEY says,

“I acknowledge an unspotted Church of CHRIST, in the which no man can err, without which no man can be saved. * * * And in that the Church of GOD is in doubt, I use herein the wise counsel of Vincentius Lirinensis, whom I am sure you will allow, who, giving precepts how the Catholic Church may be in all schisms and heresies known, writeth in this manner: ‘When,’ saith he, ‘one part is corrupted with heresies, then prefer the whole world before that one part; but if the greatest part be infected, then prefer antiquity.’ In like sort now, when I perceive the greatest part of Christianity to be infected with the poison of the see of Rome, I repair to the usage of the Primitive Church.”—See *Life*, by Gloucester Ridley, pp. 613, 614. 4to. 1763.

FARRAR, HOOPER, COVERDALE, ROWLAND TAYLOR, PHILPOT, and BRADFORD, in their famous Confession, made at Oxford, May 8, 1554, say,

“We confess and believe that the Catholic Church, which is the Spouse of CHRIST, as a most obedient and loving Wife, doth embrace and follow the doctrine of these books [of Holy Scripture] in all matters of religion, and, therefore, that she is to be heard accordingly: so that those who will not hear this Church, thus following and obeying the word of her Husband, we account as heretics and schismatics, according to this saying: ‘If he will not hear the Church, let him be unto thee as an heathen. * * * * And we doubt not, by GOD’S grace, but we shall be able to prove all our confession here to be most true by the verity of GOD’S Word, and consent of the Catholic Church.”—*Ibid.* pp. 525—528.

PHILPOT also writes,

“As many as abode in the Ark of Noe were not drowned by the flood of Noe, even so many as abide in the true Church of CHRIST shall

receive no hurt by all the blustering and corrupt waters which the dragon, which persecuteth the Church into the wilderness, doth in the Apocalypse cast out after her to the end to drown her therewith. You that stand in doubt of any thing by these new found heretics, run to the pure Catholic Church for your sure instruction."—*An Apology of John Philpot, &c.*

It appears from the above extracts that it was in strict conformity with the judgment of the Reformers, that the Convocation of A. D. 1571, which first required the subscription of the clergy to the xxxix Articles, ordained:—

“But chiefly they (Preachers) shall take heed that they teach nothing in their preaching, which they would have the people religiously to observe and believe, but that which is agreeable to the doctrine of the Old Testament and the New, and THAT WHICH THE CATHOLIC FATHERS AND ANCIENT BISHOPS HAVE GATHERED OUT OF THAT VERY DOCTRINE.” *Liber quorundam Canonum disciplinae Ecclesiae Anglicanae. De Concionatoribus.*—*Sparrow's Collection, p. 238.*

R.

SECOND EDITION.

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1839.

Tracts of the Anglican Fathers.

PART II.

JEWEL AND NOWEL.

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" Ask for the Old Paths."  
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PRINTED AND PUBLISHED FOR W. E. PAINTER, 342, STRAND, LONDON.

1839.

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PREFACE.

IN the Preface to Part I. of these Tracts we explained, at some length, the object which we had in view in their publication at this time. Something more, however, seems to be required in explanation of the principle of selection by which we propose to be guided. For, it has been said, ‘It is to little purpose that you disavow partizanship, while ‘it is apparent that the Tracts selected are just such as ‘do support the views of strict Churchmen only; who, ‘of course, are regarded by the world as a “party.” ‘Unless you shew what the *principle* is on which the ‘selection is made, opponents may call it anything they ‘please. Let this be plainly professed, then it will be ‘for every one to judge how far it is consistently and ‘fairly followed.’

WE had hoped that, at the very outset, we had sufficiently indicated the general principle of our publication, and prevented all just ground of complaint or suspicion, when we stated that, instead of “selecting” pieces of our Reformers, or elder Divines, just as they might happen to accord, or not, with our own sentiments (which we readily owned that almost any one might do “so as to suit himself”¹)—we should endeavour to confine ourselves either to “authoritative documents” or “contemporary

¹ See Preface to Part I. p. 7.

“publications.” But this declaration, it seems, is not sufficient; and above all, ‘does not explain how it is that ‘all the Tracts which we reprint bear on the same ‘topics,—The Church and the Sacraments,—and nothing ‘else.’

Now not to insist, in reply, on the fact, that these are the very points in dispute—the very subjects on which we are, professedly,¹ here asking the judgment of the Reformers and Doctors, we are not unwilling to enlarge a little on this question. For perhaps there is reason, in the nature of things, for the tendency of the controversies of the day towards this class of sacred topics. And in speaking of this, some light will be cast on the “principle of selection” which we have adopted.

Not theologians only, but even mere men of the world now observe, and, according to their peculiar sentiments, speculate on, the anomalous condition of our present Christianity. We are evidently in an uncertain, indefinite, position. In carrying on the hereditary, transmitted strife with an evil world, the Church seems indeed almost hesitating. Of old, “her foundations were on the holy hills”; but now is the question raised, Whether her sons may not safely quit the old mysterious eminences, and descending to the open plain meet the world on its own ground. They who among us advise this procedure seem to be doing it on motives of expediency or of popularity. Thus, some shutting their eyes, as they must do, to much which in their hearts they obscurely admit, persuade themselves that the unbelief of the world is to be met by shewing that the demand on its belief is not so

¹ See Preface to Part I. p. 7.

great, after all, as used to be imagined. Accordingly, the mysteries of the Faith are to be represented as on a level, or nearly so, with the ultimate facts of science. Or, they may be coldly spoken of, as of a doubtful character, or second-rate importance. Or, (too often !) a significant silence is maintained respecting them, which the unbeliever may interpret as he pleases. “Evidences” are anxiously spread out for the satisfaction of the enlightened—and “explanations” are ready to soothe and conciliate the half-converted. And so, in part, is the way to be smoothed for making Christianity and modern “philosophy” merge into one another. In close harmony with those who thus think, there are other sorts of conciliators, equally willing, according to their modes, to “adapt “Christianity to the spirit of the age;” as if the Gospel were now in a transition state—at least undergoing some process of amendment: what it *has been*—what it was from the beginning, when received from its DIVINE AUTHOR, is not thought of, so much as what it may now become. Appeal seems to be made to the present and to the future, but not to the *past*. Some are defending Revealed Truth by proving its utility to the Politician—others, by shewing to the Free-thinker in Religion (who wants something abstracted, and flexible) its “elevated and comprehensive spirit.” And so, while the effectiveness and importance of a Christian “Establishment” are the ideas uppermost in the minds of the one class—the sublimity, or purity, or spirituality of Christian “principles” are the chief subjects of remark with the other. To take our Holy Religion as it actually presents itself to us, is certainly not the present fashion. Some abstract

modification of it, suitable to modern "science"—or state policy—or private enlightenment—*that* is the desideratum. And it seems impossible to avoid thinking that the time is come when those who embrace Christianity in all its ancient fulness—its mysteries and institutes, and not simply its generalized principles, must take their stand on intelligible ground. Others are calculating how much may be safely given up; let *us* now look to what we are called on sacredly to maintain. At a time like this, it is surely not without reason that the controversy has revived respecting the Christian CHURCH and Her SACRAMENTS.

And if it be so, that there is that in the aspect of these times which justifies—or perhaps renders inevitable—the revival of this controversy; so also there would seem to be, on the other hand, a peculiar fitness in the subject matter of these questions, to bring into collision the ancient and the modern spirits. On no other matter perhaps could we so well place in opposition the confessed "Stewards of the manifold mysteries"—acting "in the person of CHRIST"—and the Religious Deputies] of the people—acting in their own persons. Thus, there is something in the very notion of a SACRAMENT as repugnant to the systems and spirit of the latter, as it is essential to the very existence of the former. And so far there is an identity of feeling between those who shrink from the primitive and Catholic views of Divine Revelation. The idea of absolutely connecting a visible sign with an invisible grace¹ *thereby* conveyed, is regarded by philosophizing Divines, even among *us*, as a superstitious relic of the "old belief in magic," altogether unworthy of an en-

1. "A means *whereby* we receive the same." See the Catechism:

lightened age. Others of a more political and worldly cast look with undefined dread upon any explicit statement on the matter—unwilling to surrender sacred mysteries, yet fearful of saying what they admit. ‘ Might not state jealousy be awakened by any seeming assimilation to the powerful superstitions of Popery?—Or, if not so, if the Majesty of a Mysterious Creed began again to find favor in the world’s eyes might we not speedily learn that Rome was more than a match for us?’ Another class may be specified:—those who *fear*, with more or less distinctness, whether the Doctrine of Sacraments may not be hostile to “rational,” or else to what are termed “Evangelical” views of Religion? and of these there are many varieties; from those who in general terms acknowledge Sacraments as “means of Grace,” down (through the thinly separated shades of believers in “seals”—or “pledges”—or “signs”) to the ultra-spiritualized pure Scripturalists. These gravely question, Whether “ordinances” be any permanent parts of Christianity? and reject the very name of SACRAMENT (as the Arian does of the HOLY TRINITY)—as “not to be found in the Bible.” The modern spirit seems to be nearly the same, whether it manifest itself in the philosopher or the fanatic; and perhaps enough has now been said to account for the present tendency of religious controversy—so far, at least, as Churchmen are concerned. The turn which the debate has taken is, on reflection, just such as is likely to ensure the most definite result. Looking from another point of view, the mere facts of the case would bring us to a similar conclusion. For it is undeniable that the opinion which any man entertains concerning the doctrine of Sacraments

will give the whole tone and character to his theology; so that nothing can be better than this, to be taken as a test, and examined as such. For we see it invariably to happen, that if a man disputes the Sacraments of CHRIST (in whatsoever way he may think fit to do so) he will, throughout his system, entertain, more or less, what are technically called "low" views of Christian Truth in general. And, vice versa. What might have been anticipated by considering the reason of the thing, thus proves true in point of fact.

WHAT has been thus far alleged may, we trust, sufficiently account for the subjects and tone of these Tracts. In illustrating the Sacramental Doctrine of our Church, we shall be affording a true insight into her whole Theology. We would humbly ascribe it to GOD'S mercy, that through all the authoritative Revisions of our offices the ancient Catholic Faith has been preserved. In illustrating, as we hope to do, each of those Revisions by Tracts of the several revisers—Bishops or Doctors of our Communion—we shall have a special eye to the SACRAMENTAL offices of the Prayer Book, as affording, in theory and in fact, the key to all the rest. The first Revision, under Cranmer, we have already illustrated in Part I. We think that every fair minded man will acknowledge that the Catechismus (from which our first four Tracts are taken) which was set forth by the authority and direct command of the Archbishop, *at the same time* as he was revising the Liturgy, is conclusive as to the *animus* of the FIRST English Prayer Book. Let the Baptismal "Office" and the first of our Tracts be laid side by side—and no one can doubt the interpretation of either. But, it has

been said, That the subsequent revisions of the Prayer Book were intended by the CHURCH for the purpose, among others, of removing “the remaining leaven of the old Catholic doctrine.” Now, That the CHURCH intended any such thing in any of her revisions, is not only what has never been proved, but is directly contrary to the facts of the case. We do not deny that some individuals, both in the Church and in the State, wished to go the whole length of the Continental Protestants; but GOD frustrated their designs. On the second revision of the Prayer Book, in King Edward’s time, we shall not dwell here for several reasons. Chiefly, because it was never ratified by the convocation of the Church: and was so short a time in use, that its authority in any case could weigh but little, either for good or for evil. It was put forth solely by the authority of Parliament. The State was, even then, so much more “Protestant” than the Church, that young King Edward, finding the Bishops and Clergy hostile to *his* “Reform,” threatened, if necessary, to interpose his own royal authority to enforce it.¹ In truth, then, The SECOND authoritative Revision of our Prayer Book was the Elizabethan, A.D. 1559; and the spirit of this Revision we trust is shewn in this the Second Part of this Series of Tracts, by the “contemporaneous” sentiments of our Two great Divines of that era, JEWEL the recognized APOLOGIST, and NOWEL the CATECHIST of our CHURCH.² Once more, we repeat, that with the

¹ Strype’s *Life of Cranmer*, Vol I. p. 301, 8vo. 1812.

² Nowel’s *Catechism* was authorized by the Convocation of 1562, (see Advertisement to No. VI.) about three years after the revision of the Prayer Book.

individual opinions of any, even the greatest, of our Divines, we have here nothing to do. We should be altogether unwilling now to profess ourselves disciples of Jewel—any more than we formerly did of Cranmer. On some points it is too plain that he personally, at one time, inclined to Continental Protestantism—but this only makes his testimony the stronger when we find him declaring so fully the English Doctrine concerning the virtue of Sacraments. Let any one read page 80 (in the following Tract) and then judge in what spirit the Office of Baptism was revised in JEWEL'S days. And the like may be said of the Office of the Holy Communion, in which the Elizabethan Reformers so pointedly *restored* the words which had been omitted as implying CHRIST'S Real PRESENCE in the Eucharist. "THE BODY of the LORD JESUS CHRIST, which was given for thee," &c. Bearing this fact only in mind, let any one peruse page 103 in Tract VI. in the present number—and we think it will be strange if he mistake the spirit of our CHURCH'S teaching on this head. We look (we repeat it) to the Sacramental Services of the Church, not only as most unspeakably important in themselves—but as the touchstones of her whole Theology.

IN our succeeding numbers we intend to illustrate the other revisions of our Liturgy, under James and Charles, in a similar way. Be it remembered, that the question among Churchmen is simply, what *is* the honest meaning of certain offices, as drawn up by certain Divines? Their "contemporaneous," or, if possible, "authoritative," writings, we take to be sure commentaries on their own Liturgical works—more especially on points so

fundamental and *vital* as those to which only, or chiefly, we call attention. The perusal of them will at any rate cure in some degree the ignorance which represents the English Doctrine of the Sacraments as the offspring of the times of King Charles II. There cannot be a clearer confession than NOWEL gives us (p. 95) of the doctrine which maintains the *inherent* efficacy of the Sacraments, which nothing frustrates except a positive obstacle in the receiver. JEWEL also implies the same at p. 81.

IN conclusion, we cannot but think it a hopeful sign of our prospects, that so many persons seem anxious to shew (i. e. provided it be done honestly) that the CHURCH'S judgment is on their side. We have known a respectable Calvinist to maintain, that his opinions were most rigidly those of the English Church in her Articles and Homilies and Formularies!—We are glad to see a man anxious to *think with the Church*. He is right in *principle*, and only errs from want of knowledge. Some there certainly are who scarcely seem ingenuous in their professions on this head: They would have misgivings if they owned that the Church was against them, and try, therefore, to shew the contrary. Even these, however, seem to be rendering a sort of involuntary homage to the truth that “the CHURCH hath authority in controversies of Faith.” Even these, we say, by their anxiety to have the felt weight of the Church's authority for their dogmas, are admitting the very principle which, if righteously applied, would soon bring all our controversies to an end.

I.

OXFORD,

The Feast of the Circumcision, 1839.

P.S. The attention of the reader is particularly directed to the following letter :—

THE ANGLICAN FATHERS.

SIR,—The Editor of a Theological Magazine of some notoriety, has (in this month's number of his miscellany) thought fit to make one or two charges against the Editors of the *Tracts of the Anglican Fathers*, which you will, perhaps, permit me (as being one of the parties assailed) to notice in your pages.

Having stated that the sermons (reprinted from Cranmer's famous "Catechism" of 1548,) contained in Part I. of the Tracts, were not composed by Cranmer, the writer in the Magazine goes on to say :—

"The Editor of the 'Anglican Fathers' is obliged to admit this in his general Preface to Part I. : but he had given no such notification in the separate sermons published as tracts ; nay, he expressly calls them Cranmer's ; he says, for instance, 'see Cranmer's Sermon of Baptism ;' and they are stated to be Cranmer's five times in the advertisement upon the cover of our last number."

The impression intended to be conveyed by the above extract is, that the Editors of the "Sermons" wish to palm them upon the public as the productions of Cranmer, and merely *admit* that they are not, in a sneaking, underhand way, in the General Preface. How far such an impression would be correct, the following observations will show. To begin then with the *last* statement of the Magazine-writer, (that the Sermons are stated to be Cranmer's five times in the advertisement,) it may, perhaps, be sufficient to observe respecting it, that *the advertisement in question was not seen by the Editors until after it had been printed and in circulation* ; and is no part of the work itself.

With reference to the *second* assertion of the Magazine-writer, (that the Editors have given no notification that the Sermons are not by Cranmer in the separate ones published as Tracts,) it may be replied that the Editors were particularly careful to state, in the title pages, and in the advertisements appended to *three* of the four Sermons, that each was "*set forth*" (not written) by Cranmer, which is *the* expression employed in the title page of the first edition of the "Catechismus." The reason why they did not say in each Sermon that it was translated merely, and not composed by the Archbishop, simply was, that, as they designed to give the history of the Catechism in the Preface to the *Part*, they saw no necessity for the repetition of it in each *Number*.

With regard to the *first* statement of the Magazine-writer, (that the Editors are "*obliged to admit*" that the Sermons are not Cranmer's) it will be seen, from the following extract, that so far from wishing to *con-*

ceal this fact, they desired to call particular attention to it. They say :

“ We are not, in this publication, proposing to give the opinions of any individual Reformers, at any stage of the changes which they certainly passed through. Any one might thus select passages to suit himself. Our inquiry is simply, as to the *authoritative* documents, or *contemporary* publications, which they put forth. We wish to keep as clear as possible, from even seeming to rest on the opinion or character of an individual. Viewed in this respect, indeed, IT IS FORTUNATE that the Sermons now reprinted *were not composed by the Archbishop himself*, but merely translated under his direction (from the Latin of Justus Jonas,) and ‘set forth by his authority,’ for the special instruction of the people.”—*Preface*, pp. vii. viii.

It may here be admitted that once (and but once, in the note at p. 24, No. II.,) the reader is referred by one of the Editors to “Cranmer’s Sermon of Baptism,” and the Magazine-writer is quite welcome to all the uncharitable inferences he can draw from this *oversight*. The suspicious expression was used, I believe, for the sake of brevity, and under the impression, that a sermon which had been adopted and “set forth” by Cranmer, might in a loose and general way, not improperly be styled his.(1) Thus much concerning the first charge of the Magazine-writer. The other which I think it necessary to meet is, that the Editors of the Sermons have published them under false titles. I may observe, in reply, that *the original title is given at the head of each Sermon and immediately after the “Advertisement.”* It is true that in the statement of the *subject matter of each Tract*, the Editors followed their own judgment, just as they were guided by it in choosing a running title for their contemplated *series*. It is too absurd to suppose that, in doing so, they wished to deceive any body, when a reference not merely to the original Catechism, but to the literal reprint of it, (lately published at Oxford,) and to Legh Richmond’s *Fathers*, would have at once exposed their “disingenuous trick of unscrupulous controversialism.” They simply wished, in their own titles (which they had no idea could be confounded with Cranmer’s), to state the contents of the pages following, in a way which, while it faithfully attained this object, was the most likely to attract attention, and would not have been objected to by the Reformers themselves. The Magazine-writer is highly offended that the Sermon “Of the authority of the Keys,” is said to be about the “*Apostolical*

(1) And for so thinking, the Editor might have had no less an authority than that of the Archbishop himself, who, when speaking of the Catechism which contains the “Sermon of Baptism, calls it “*My Book of the Catechism* ;” and a few lines under, says, “Not long before I wrote the said Catechism.” See his *Answer to Dr. Smith*, as quoted by Legh Richmond, in his *Fathers of the English Church*, Vol. III. p. 319.

Succession." Surely, the following extract from the discourse in question states and maintains the above doctrine.

"You shall know that our LORD JESUS CHRIST, when He began to preach, He did call and choose His twelve Apostles; and afterwards, besides those twelve, he sent forth three score and ten disciples, and gave them authority to preach the Gospel.And after CHRIST'S ascension, the Apostles gave authority to other godly and holy men to minister GOD'S Word, and chiefly in those places where there were Christian men already, which lacked preachers, and the Apostles themselves could no longer abide with them: for the Apostles did walk abroad in divers parts of the world, and did study to plant the Gospel in many places. Wherefore where they found godly men, and meet to preach GOD'S Word, they laid their hands upon them, and gave them the HOLY GHOST, as they themselves received of CHRIST the same HOLY GHOST, to execute this office. And they, that were so ordained, were indeed, and also were called, the ministers of GOD, as the Apostles themselves were, as Paul saith to Timothy. And so the ministration of GOD'S Word (which our LORD JESUS CHRIST Himself did first institute,) was derived from the Apostles unto others after them, by imposition of hands and giving the HOLY GHOST, from the Apostles' time to our days. And this was the consecration, orders, and unction of the Apostles, whereby they, at the beginning, made bishops and priests, and this shall continue in THE CHURCH even to the world's end Wherefore, good children, you shall give due reverence and honour to the ministers of the Church. And on the other side, you shall take good heed, and beware of false and privy preachers, which privily creep into cities, and preach in corners, having none authority, nor being called to this office," &c. &c.

—*Anglican Fathers*, No. II. pp. 21-23.

The Magazine-writer denounces the expression, "the blessed Sacrament of the Altar" (which stands in *the Editors' title page* of the third Sermon "set forth" by Cranmer,) as an "incorrigibly popish phrase." That the Editors were right in supposing that neither Cranmer nor his brother Reformers would have scrupled to use it, is, however, clear from the following facts:—

"The Sacrament of the LORD'S Supper, they [the Reformers] called the Sacrament of the Altar, as appears plainly by the statute, I Edward VI., intituled 'An Act against such as speak unreverently against the Sacrament of the body and blood of CHRIST, commonly called the SACRAMENT OF THE ALTAR;' for which consult the body of the Act itself. Or, Secondly, by Bishop Ridley, one of the chief compilers of the Common Prayer Book, who doth not only call it the Sacrament of the Altar, affirming, that in the Sacrament of the Altar is the natural body and blood of CHRIST, &c., but in his reply to an argument of the Bishop of

Lincoln, taken out of S. Cyril, he doth resolve it thus; viz. 'The word Altar in Scripture signifieth as well the Altar whereon the Jews were wont to offer their burnt sacrifice, as the Table of the LORD's Supper; and that S. Cyril meaneth by this word Altar, not the Jewish Altar, but the Table of the LORD,' &c. *Acts and Mon.* Part 3, pp. 492-497. Thirdly, by Bishop Latimer, his fellow-martyr, who plainly grants that the LORD's Table may be called an Altar, and that the Doctors called it so in many places, though there be no propitiatory sacrifice but only CHRIST.' *Part 2*, p. 85. Fourthly, by several affirmations of John Lambert and John Philpot, two learned and religious men, whereof the one suffered death for religion in the reign of Henry VIII., and the other in the fiery time of Mary; this Sacrament being called by both the *Sacrament of the Altar*, in their several times; for which consult the Acts and Monuments, commonly called the Book of Martyrs."—*Heylin Cyprianus Anglicus, Pref.*, as quoted by Dr. Hook in the Notes to his valuable *Visitation Sermon*, pp. 156, 157.

To the facts thus collected by Heylin may be added another, namely, that in the first reformed Office Book which was put forth *contemporaneously* with the *Catechismus*, the Lord's Table is frequently, if not always, called *the Altar*.

Your readers, I imagine, will now be able to decide how far the Editors of the *Tracts of the Anglican Fathers* deserve the censure with which they have been attacked in the Miscellany in which the above accusations are made. My only fear now is, that its length will exclude this vindication from your excellent Magazine. If you think fit to shorten it by abridging the quotations, &c., you are perfectly at liberty so to do. My design is simply to clear the characters of several Clergymen from the aspersions which have been so gratuitously cast upon them; and if this object can be secured by the publication of even a dozen lines only of this communication, the Editors of the Tracts will be perfectly satisfied.

The Feast of All Saints.

I am, dear Sir, yours, &c. R.

P. S. The Magazine-writer accuses the Tract Editors with "foppish egotism," and "too probably downright falsification," because they choose to date the advertisements to their publications on "red-letter-days." Since, however, this charge is made against them, in common with "various [other] writers who have put forth innumerable books, tracts, and letters, thus ecclesiastically dated," they are quite content to share the obloquy of it with their brethren in misfortune. (1)

(1) The above Letter owing to the courtesy (for which we take this opportunity of making a public acknowledgment) of the Editor of the *Christian Remembrancer*, appeared in the December Number of that Periodical.



Tracts of the Anglican Fathers.

No. V.

OF SACRAMENTS ; AND CHIEFLY CONCERNING BAPTISM.

A TRACT,

WRITTEN BY THE RIGHT REVEREND FATHER IN GOD,

JOHN JEWEL,

BISHOP OF SARUM, AND CONFESSOR.

Reprinted from the learned and godly "Treatise of the Sacraments." Folio A.D. 1609.

ADVERTISEMENT.

THIS Tract is reprinted from Bishop JEWEL's "Treatise of the Sacraments." It principally illustrates the spirit of our Baptismal Formularies, which were revised and set forth anew at the beginning of the reign of Elizabeth. JEWEL was consecrated Bishop of Salisbury, January 21, 1559, and the Revised Prayer Book was first used (in the Queen's Chapel,) Sunday, May 12, in the same year.

M.

CAMBRIDGE,
The Feast of S.S. Simon and Jude.

OF SACRAMENTS ;

AND CHIEFLY CONCERNING BAPTISM.

Now I think good to speak of the Sacraments of THE CHURCH, that all you may know what they are, because you are all partakers of the Holy Sacraments. CHRIST hath ordained them, 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. As princes' seals confirm and warrant their deeds and charters, so do the Sacraments witness unto our conscience, that GOD'S promises are true, and shall continue for ever. THUS doth GOD make known His secret purpose to His Church ; first, He declareth His mercy by His word : then He sealeth it, and assureth it by His Sacraments. In the Word we have His promises—in the Sacraments WE SEE them.

It would require a long time, if I should utter that [which] might be said in this matter, especially in laying open such errors and abuses as have crept into the Church. But I will have regard to this place, and so frame my speech, that the meanest and simplest may reap profit thereby.

That you may the better remember it, I will keep this order. I will show you what a Sacrament is ; secondly, who hath ordained them ; thirdly, wherefore they were ordained, and

what they work in us ; fourthly, how many there are ; and then I will briefly speak of every [one] of them.

A Sacrament is an outward and visible sign whereby God sealeth up His grace in our hearts, to the confirmation of our faith. S. Augustine saith, “ A Sacrament is a visible sign of grace invisible.”¹ And that we may better understand him, he telleth us what thing we should call a sign. “ A sign is a thing that, besides the sight itself which it offereth to the senses, causeth of itself some other certain thing to come to knowledge.”

In Baptism, the water is the sign, and the thing signified is the grace of God. We see the water, but the grace of God is invisible ; we cannot see it. Moreover he saith, “ Signs, when they be applied to godly things, be called Sacraments.”² The signification and the substance of the Sacrament is to show us, how we are washed with the passion of CHRIST, and how we are fed with the Body of CHRIST. And again: “ If Sacraments had not a certain likeness and representation of the things whereof they be Sacraments, then indeed they were no Sacraments.”³ And because of this likeness which they have with the things they represent, they be oftentimes termed by the names of the things themselves. Therefore, after a certain manner of speech (and not otherwise,) the Sacrament of the Body of CHRIST is the Body of CHRIST, and the Sacrament of the Blood of CHRIST is the Blood of CHRIST ; so the Sacrament of Faith is Faith.

Who hath ordained the Sacraments ? Not any prelate, not any prince, not any angel or archangel, but only God Himself. For, He only hath authority to seal the charter, in whose authority only it is to grant it ; and only He giveth the pledge, and confirmeth his grace in us, which giveth his grace into our hearts.

[S.] Chrysostom saith, “ The mystery were not of God,

¹ De doctrinâ Christianâ. l. ii. c. 1.

² Ad Marcellinum, Epist. v.

³ Ad Bonifacium, Epist. xxiii.

nor perfect, if thou shouldst put any thing to it.”¹ In the days of Noah, when GOD determined to be merciful unto His people, and never to drown the whole world with water, He said, “I have set My bow in the cloud, and it shall be for a sign of the covenant between Me and the earth; and when I shall cover the earth with a cloud, and the bow shall be seen in the cloud, then will I remember my covenant which is between Me and you, and between every living thing in the flesh, and there shall be no more waters of a flood to destroy all flesh.”² In like manner, when GOD would witness and stablish to Abraham and his seed after him the promise of His mercy, He Himself ordained a Sacrament to confirm the same: “This is my covenant which ye shall keep between Me and you, and thy seed after thee: let every man child among you be circumcised.”³ Thus GOD ordained the Sacrament of Circumcision. This Sacrament was a seal of GOD’s promise to Abraham, and a seal of Abraham’s faith and obedience towards GOD. By this Sacrament man was bound to the LORD, and by the same Sacrament GOD vouchsafed to bind Himself to man. But how is the Sacrament formed? of what parts is it made?

[S.] Augustine saith, “Join the word of CHRIST’s institution with the sensible creature, and thereof is made a Sacrament.”⁴ Join the word to the creature of water, and thereof is made the Sacrament of Baptism: take away the word, then what is the water other than water? The word of GOD and the creature make a Sacrament. But why were Sacraments ordained? He telleth you, “Men cannot be gathered together to the profession of any religion, whether it be true or false, unless they be found in the fellowship of visible signs of Sacraments.”⁵

The first cause why they were ordained is, that thereby one should acknowledge another, as fellows of one household, and members of one body. So was all Israel reckoned the children

1 Hom. vii. in 1 Corin.

2 Gen. ix.

3 Gen. xvii.

4 Tract lxxx, in xiii, John.

5 Lit. xix. Cont. Faust. c xi.

of Abraham, because of their circumcision, and all such as were uncircumcised were cut off from the people, and had no part in the common-wealth of Israel, because they were uncircumcised ; even as we take them that are not baptized, to be none of our brethren, to be no children of GOD, nor members of His Church, because they will not take the Sacrament of Baptism.

Another cause is, to move, instruct, and teach our dull and heavy hearts, by sensible creatures, that so our negligence in not heeding or marking the Word of GOD spoken unto us, might be amended. For if any man have the outward seal, and have not the faith thereof sealed within his heart, it availeth him not ; he is but an hypocrite and dissembler. So the circumcision of the foreskin of the flesh taught them to mortify their fleshly affections, and to cut off the thoughts and devices of their wicked hearts. Therefore, said [S.] Stephen to the Jews, “Ye stiffnecked and of uncircumcised hearts and ears, you have always resisted the HOLY GHOST.”¹

So, when in Baptism our bodies are washed with water, we are taught that our souls are washed in the blood of CHRIST. The outward washing or sprinkling doth represent the sprinkling and washing which is wrought within us : the water doth signify the blood of CHRIST. If we were nothing else but soul, He would give us his grace barely and alone, without joining it to any creature, as he doth to His angels ; but seeing our spirit is drowned in our body, and our flesh doth make our understanding dull, therefore we receive His grace by sensible things.

[S.] Chrysostom saith, “I am otherwise affected than is he which believeth not : when he heareth of the water of Baptism, he thinketh it is nothing else but water ; but I see (not the creature only which mine eyes do see, but also) the cleansing of my soul by the HOLY GHOST. He thinketh that my body only is washed ; I believe that my soul is thereby made pure

and holy ; and withal, I consider CHRIST's burial, His resurrection, our sanctification, righteousness, redemption, adoption, our inheritance, the kingdom of heaven, and the fulness of the spirit."¹ For I judge not of the things I see by my eyes, but by the eyes of my mind.

When one that is unlearned, and cannot read, looketh upon a book, be the book never so true, never so well written, yet, because he knoweth not the letters, and cannot read, he looketh upon it in vain. He may turn over all the leaves, and look upon all, and see nothing ; but another that can read, and hath judgment to understand, considereth the whole story, the doughty deeds, grave counsels, discreet answers, examples, promises, the very drift and meaning of him that wrote it. So do the faithful receive the fruit and comfort by the Sacraments, which the wicked and ungodly neither consider nor receive. Thus do the Sacraments lead us and instruct us to behold the secret and unknown mercies of GOD, and to carry ourselves to the obedience of His will. And this is the other cause why Sacraments were ordained.

Thirdly, they are seals or confirmations of GOD's promise. S. Paul saith, " Abraham received the sign of circumcision, as the seal of the righteousness of the faith which he had when he was uncircumcised."² By these we stop the mouth of heretics : for if they deny that our LORD JESUS CHRIST was delivered to death for our sins, and is risen again for our justification, we shew them our Sacraments, that they were ordajned to put us in remembrance of CHRIST, and that by the use of them we shew the LORD's death till He come. We tell them these are proofs and signs that CHRIST suffered death for us on the cross. As [S.] Chrysostom saith, " Laying out these mysteries we stop their mouths."³

What ? are they nothing else but bare and naked signs ? GOD FORBID. They are the seals of GOD ; heavenly tokens and signs of the grace, and righteousness, and mercy, *given*

1 Hom. vii. in 1 Cor.

2 Rom. iv.

3 In Mat. Hom. ixxxiii.

and imputed to us. Circumcision was not a bare sign : “ That is not Circumcision which is outward in the flesh,” saith [S.] Paul, “ but the circumcision of the heart.”¹ And again, “ In CHRIST ye are circumcised with the Circumcision made without hands, by putting off the sinful body of the flesh, through the Circumcision of CHRIST.”² Even so is Baptism not any bare sign.

Saith [S.] Chrysostom, “ CHRIST’S Baptism in CHRIST’S passion.”³ *They are not bare signs, it were blasphemy so to say.*

The grace of GOD doth ALWAYS work with His Sacraments; but we are taught not to seek the grace in the sign, but to assure ourselves by receiving the sign, that it is given us by the thing signified. We are not washed from our sins by the water, we are not fed to eternal life by the bread and wine, but *by the precious blood of our SAVIOUR CHRIST, that LIETH HID in these Sacraments.*

[S.] Bernard saith, “ The fashion is to deliver a ring when seizin and possession of inheritance is given ; the ring is a sign of the possession ; so that he which takes it may say, the ring is nothing, I care not for it ; it is the inheritance which I sought for. In like manner, when CHRIST our LORD drew nigh to His passion, He thought good to give seizin and possession of His grace to His disciples, and that they might receive His invisible grace by some visible sign.”⁴

[S.] Chrysostom saith, “ Plain or bare water worketh not in us ; but when it hath received the grace of the HOLY GHOST, it washeth away all our sins.”⁵ So saith [S.] Ambrose also : “ The HOLY GHOST cometh down and halloweth the water.” And, “ There is the presence of the TRINITY.”⁶ So saith [S.] Cyril : “ As water, thoroughly heated with fire, burneth as well as the fire, so the waters that wash the body of him that is baptized are changed into Divine Power by the working of the HOLY GHOST.”⁷ So saith [S.] Leo, sometime Bishop of Rome

1 Rom. ii. 2 Coloss. ii. 3 Ad Hebr. Hom. xvi. 4 Serm. de Cœna DOMINI.

5 Hom. xxxv. in Johan. 6 De SAC. l. i. c. v. 7 In Johan. l. ii. c. xiii.

“CHRIST hath given like pre-eminence to the water of Baptism, as He gave to His Mother : for that Power of the Highest and that overshadowing of the HOLY GHOST, which brought to pass that Mary should bring forth the SAVIOUR of the world, hath also brought to pass that the water should bear anew, or regenerate him that believeth.”¹

Such opinion had the ancient learned Fathers, and such reverend words they used when they entreated of the Sacraments. For it is not man, but GOD which worketh by them ; yet is it not the creature of bread or water, but the soul of man that receiveth the grace of GOD. These corruptible creatures need it not, we have need of GOD’s grace.

But this is a phrase of speaking. For the power of GOD, the grace of GOD, the presence of the TRINITY, the HOLY GHOST, the gift of GOD, are not in the water, but in us. And we were not made because of the Sacraments, but the Sacraments were ordained for our sake.

Now for the number of Sacraments, how many there be, it may seem somewhat hard to say, and that it cannot be spoken without offence. For men’s judgments herein have swerved very much ; some have said there are two, others three, others four, and others that there are seven Sacraments. This difference of opinions standeth rather in terms than in the matter.²

The Sacraments instituted by CHRIST are only two : the Sacraments of Baptism and of our LORD’S Supper, as the ancient learned Fathers have made account of them. S. Ambrose having occasion of purpose to entreat of the Sacraments, speaketh but of two : saith he, “I begin to speak of the Sacra-

¹ Serm. v. de Nat. DOMINI.

² See *Tracts of the Anglican Fathers*, No. I. p. 5. Note. Our not having further guarded and explained the statement “set forth” by Cranmer in Tract I., respecting the right number of the Sacraments has, we regret to find, given offence to some. We trust it may be removed by Bishop Jewel’s remarks, which make it clear how very much we may overrate in importance, what, in one sense, seemed to the Reformers almost a verbal question.

³ De Sac. l. i. c. 1.

ments which you have received." And yet in his whole treatise, divided into six books, he writeth but two. His book is extant; if any man doubt this, he may see it. S. Augustine reckoneth them to be but two. "These be the two Sacraments of the Church."¹ Again, he saith, "Our LORD and His Apostles have delivered unto us a few Sacraments, instead of many; and the same in doing most easy, in signification most excellent, in observation most reverend, as is the Sacrament of Baptism, and the celebration of the Body and Blood of our LORD."² Thus [S.S.] Augustine and Ambrose, unto whom I might also join other ancient Fathers, reckon but two Sacraments. Let no man then be offended with us for so doing; we do *no new thing*, but *restore* the Ordinance of CHRIST; and *keep the example of the Holy Fathers*.³

What then? Do we refuse Confirmation, Penance, Orders, and Matrimony? Is there no use of these among us? Do we not allow them? Yes. For we do confirm, and teach repentance, and minister holy orders, and account matrimony and so use it as an honourable state of life. We visit the sick among us, and anoint them with the precious oil of the mercy of GOD. But we call not these Sacraments, because they have not the *like* institution. Confirmation was not ordained by CHRIST. Penance hath not any outward element joined to the word: the same may be said of Orders. And Matrimony was not first instituted by CHRIST, but GOD ordained it in Paradise long before. But in these two we have both the element and the institution. In Baptism the element is water; in the LORD'S Supper, bread and wine.

Baptism hath the word of institution, "Teach all nations, baptizing them in the name of the FATHER, and the SON, and the HOLY GHOST."⁴ The LORD'S Supper, in like manner, hath the word of institution, "Do this in remembrance of Me."⁵ Therefore, these two are properly and truly called the Sacra-

¹ De Symb. ad Catechumen.

² De Doct. CHRISTI, l. iii. c. 9.

³ See Note I.

⁴ Matt. xxviii.

⁵ Luke xxii.

ments of the Church, because in them the element is joined to the word, and they take their ordinance of CHRIST, and be visible signs of invisible grace.

Now, whatsoever lacketh either of these, it is no Sacrament. Therefore, are not the other five which are so reckoned, and make up the number of seven, in due signification and right meaning, taken for Sacraments; for in such sort as these are called Sacraments, that is, because they signify some holy thing, we shall find a great number of things which the godly learned Fathers have called Sacraments; and yet, I trow, we must not hold them as Sacraments ordained to be kept and continued in the Church: for then there should not be seven, but seventeen Sacraments.

S. Bernard calleth the washing of the Apostles' feet a Sacrament: "The washing of feet is the Sacrament of daily sins."¹ So [S.] Leo calleth the cross of CHRIST a Sacrament: "The cross of CHRIST, which was given to save the faithful, is both a Sacrament and also an example."² Tertullian called the whole state of Christian Faith, "the Sacrament of Christian Religion."³ S. Hilary, in divers places saith, "The Sacrament of Prayer, the Sacrament of Fasting, the Sacrament of Thirst the Sacrament of Weeping, the Sacrament of the Scriptures." Thus much for the number, that by the institution of CHRIST there are but two Sacraments, as Cardinal Bessarion confesseth: "We read that these two only Sacraments were delivered us plainly in the Gospel."⁴

I will now speak briefly of the Sacraments in several, and leave all idle and vain questions, and only lay open so much as is needful and profitable for you to know. Baptism, therefore, is our regeneration or new birth, whereby, we are born anew in CHRIST, and are made the sons of GOD, and heirs of the kingdom of heaven: it is the Sacrament of the Remission of Sins, and of that washing which we have in the blood of CHRIST.

¹ Serm. de Cena DOMINI.

² De Rosur. S. ii.

³ Cont. Marcion, l. iv.

⁴ De Sacr. Euchar.

We are all born the children of wrath, and have our part in the offence of Adam. S. Paul saith, "By one man sin entered into the world."¹ [S.] Augustine saith, "CHRIST said not, it shall come upon him, but, it abideth on him. He had regard to our offspring when he saith, 'the wrath of GOD abideth on him;' upon which, when the Apostle also looked, he said, 'And we, ourselves, also, were sometime the children of wrath.' That which in Adam was imputed to his offence and not to be of nature, is now in us, (which are come of Adam), become natural."² Therefore saith the prophet, "Behold I was born in iniquity, and in sin hath my mother conceived me."³ So that we all have cause to cry out and moan with S. Paul, "I see another law in my members rebelling against the law of my mind, and leading me captive unto sin which is in my members. O wretched man that I am who shall deliver me from the body of this death?"⁴

Hereof speaketh our SAVIOUR, "That which is born of the flesh, is flesh; and that which is born of the SPIRIT, is Spirit." And for this cause, saith He, "Except a man be born of the water and the SPIRIT, he cannot enter into the kingdom of GOD."⁵

For this cause are infants baptized, because they are born in sin and cannot become spiritual, but by this new birth of the water and the SPIRIT. They are the heirs of the promise; the covenant of GOD's favour is made unto them. God said to Abraham, "I will establish my covenant between Me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be GOD unto thee, and unto thy seed after thee."⁶ Therefore, saith the Apostle, "If the root be holy, so are the branches."⁷ And again, "The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy."⁸ When the Disciples rebuked those that brought little

1 Romans v. 2 De Verbis Apostol. S. xiv. 3 Psalm li. 4 Rom. vii.

5 John iii. 6 Gen. xvii. 7 Rom. xi. 8 1 Cor. vii.

children to CHRIST, that He might touch them, He said, "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of GOD."¹ And again, "Their angels always behold the face of My FATHER which is in heaven."² The kingdom of heaven is of such, saith CHRIST, not only then of those, but of other like infants, which shall be in all times.

As GOD took the seed of Abraham to be partakers of the covenant which He gave to Abraham, so He appointed that every man-child of eight days old should be circumcised. And "Abraham circumcised his son Isaac, when he was eight days old, as GOD had commanded him."³ May we think that the promise of GOD hath an end, so that it reached not to our children? or might the children of the Jews receive the sign of the covenant, and may not the children of the Christians?

Whatsoever was promised to Abraham, the same is also performed unto us. We enjoy the same blessings and free privilege of GOD's favour. S. Paul to the Galatians saith, "Know ye that they which are of Faith are the children of Abraham?" Again, "If ye be CHRIST, then ye are Abraham's seed, and heirs by promise."⁴

Now is the sign of the covenant also changed, and Baptism is instead of circumcision, as S. Paul declareth, and calleth them circumcised which are baptized. "In whom," meaning CHRIST, "also ye are circumcised, with Circumcision made without hands, by putting off the sinful body of the flesh, through the Circumcision of CHRIST, in that ye are buried with Him, through Baptism."⁵

Our SAVIOUR giveth charge to His Apostles to baptize all nations in the Name of the FATHER, and of the SON, and of the HOLY GHOST. The Apostles baptized not only such as professed their belief, but whole households. "The keeper of the prison was baptized, with all that belonged unto him."⁶

1 Mark x. 2 Ibid. 3 Genesis xxi. 4 Gal. iii.

5 Colos. ii. 6 Acts xvi.

So was Crispus, the chief ruler of the synagogue, and his household, and the household of Stephanus.

Infants are a part of the Church of GOD ; they are the sheep of CHRIST, and belong to His flock. Why should they not bear the mark of CHRIST. They have the promise of salvation ; why should they not receive the seal, whereby it is confirmed unto them ? They are of the fellowship of the faithful.

[S.] Augustine saith, " Where place you young children, which are not yet baptized ? Verily, in the number of them that believe." ¹ Why then should they not be partakers of the Sacrament together with the Faithful ?

And as the children of the Faithful by right ought to be baptized, so such others also as were born of unbelieving parents, and were aliens from the commonwealth of Israel, and were strangers from the covenant of promise, and had no hope, if they acknowledge the error in which they lived, and seek the forgiveness of their former sins, may well receive this Sacrament of their regeneration.

So when they which heard [S.] Peter were pricked in their hearts, and said to [S.] Peter and the other Apostles, men and brethren, what shall we do ? [S.] Peter said unto them, " Amend your lives, and be baptized every one of you in the name of JESUS CHRIST for the remission of sins." ² They were buried with CHRIST by Baptism into His death, and made partakers of His blood, and continued in the Apostles' doctrine and fellowship.

CHRIST, saith the Apostle, " loved the Church, and gave Himself for it, that He might sanctify and cleanse it, by the washing of water through the word." ³ Again : " According to His mercy He saved us, by the washing of the new birth, and the renewing of the HOLY GHOST." ⁴ For this cause is Baptism called salvation, life, regeneration, and forgiveness of sins, the power of GOD to resurrection, the image and pledge of the resurrection, and the weed of immortality.

¹ De Verbis Apost. S. i.

² Acts ii.

³ Eph. v.

⁴ Titus iii.

And yet are not these things wrought by the water, for then what need had we of CHRIST? what good did His passion? what doth the HOLY GHOST work in our hearts? what power of force is left to the word of GOD?

[S.] Augustine saith, "Why doth not CHRIST say, now ye are clean, because of the Baptism wherewith ye are washed; saving that because in the water it is the word that maketh clean? Take away the word, and what is water more than water?"¹ It is the covenant, and promise, and mercy of GOD, which clotheth us with immortality, assureth our resurrection, by which we receive regeneration, forgiveness of sins, life and salvation.

His word declareth His love towards us, and that word is sealed and made good by Baptism. Our faith, which are baptized, and our continuance in the profession which we have made, establisheth in us the grace which we receive. And it is said, "True Baptism standeth not so much in washing of the body, as in the faith of the heart."

As the doctrine of the Apostles hath taught us, saying, "By faith purifying their hearts."² And in another place, "Baptism saveth us, not the putting away of the filth of the flesh, but the examining of a good conscience before GOD, by the resurrection of JESUS CHRIST."³ Therefore, [S.] Jerom saith, "They that receive not Baptism with perfect faith, receive the water, but the HOLY GHOST they receive not."⁴

The water wherein we are baptized, doth not cleanse the soul; but "the blood of JESUS CHRIST, His SON, doth cleanse us from all sin."⁵ Not the water, but the blood of CHRIST reconcileth us unto GOD, strengtheneth our conscience, and worketh our redemption. We must seek salvation in CHRIST alone, and not in any outward thing.

Hereof, saith [S.] Cyprian, "The remission of sins, whether it be given by Baptism, or by any other Sacraments, do properly

1 Tract lxxx. in John.

2 Acts xv.

3 1 Peter iii.

4 In Ezek. ca. xvi.

5 1 John i.

appertain to the HOLY GHOST. The solemnity of the words, and the invocation of GOD'S Holy Name, and the outward signs appointed to the ministry of the Priest by the institution of the Apostles, work the visible outward Sacrament. But touching the substance thereof, it is the HOLY GHOST that worketh it."¹ [S.] Ambrose also saith, "Thou hast seen the water, thou hast seen the Priest, thou hast seen those things which thou mightest see with the eyes of thy body, and with such sight as man hath; but those things which work and do the deed of salvation, which no eye can see, thou hast not seen."²

Such a change is made in the Sacrament of Baptism: through the power of GOD'S working, the water is turned into blood; they that be washed in it receive the remission of sins; their robes are made clean in the blood of the Lamb. The water itself is nothing; but by the working of GOD'S SPIRIT, the death and merits of our LORD and SAVIOUR CHRIST are thereby assured unto us.

A figure was given at the Red Sea. The children of Israel passed through in safety, but Pharaoh and his whole army were drowned. Another figure hereof was given in the Ark. The whole world was drowned, but Noah and his family were saved alive; even so in the fountain of Baptism, our spiritual Pharaoh, the devil, is choked; his army, that is, our sins, are drowned, and we saved.

The wicked of the world are swallowed in concupiscence and vanities, and we abide safe in the Ark. GOD hath chosen us to be a peculiar people to Himself; we walk not after the flesh, but after the SPIRIT, therefore, we are in CHRIST JESUS, and there is now no condemnation unto us.

Now touching the minister of this Sacrament, whether he be a good man or an evil man, godly or godless, an heretic or a Catholic, an idolater or a true worshipper of GOD, the effect is all one;³ the value or the worthiness of the Sacrament dependeth not of man, but of GOD. Man pronounceth the

1 De Baptis. CHRISTI.

2 De Sac. l. 1. c. iii.

3 See Note II.

word, but GOD settleth our hearts with grace; man toucheth or washeth us with water, but GOD maketh us clean by the cross of CHRIST. It is not the minister, but CHRIST Himself, which is the Lamb of GOD that taketh away the sins of the world.

Again, whether the infant be signed with the sign of the cross, or be put into the water once or thrice: whether one, or two, or three, or more, be godfathers or witnesses of the baptism, it maketh nothing to the virtue of the Sacrament; they are no part thereof; *without these*, Baptism is whole and perfect.¹

Hereof [S.] Gregory saith, "The Faith being one, the diversity of customs hurteth nothing."² CHRIST left no order for the use of these things, neither did, by His word or example, require them. The Church of GOD hath liberty to dispose herein as may be most fitting for decency and godliness.

Some make doubt of those infants, the children of the faithful, which depart before Baptism, whether they be saved or not. What! shall we say that they are damned? It is a hard matter, and too curious for man to enter into the judgments of GOD; His mercy is infinite, and His purpose secret. He sheweth mercy upon those whom He will have mercy. Who can appoint Him, or set Him an order what He shall do? It is not good, nor standeth with Christian reverence, to be contentious and busy in searching out, or reasoning of matters which the wisdom of GOD hath hid from our knowledge. Yet if any would fain be resolved, he may thus safely reason: it is true that children are born in sin, and that by the sin of one man death hath entered into the world, and that the reward of sin is death; but who knoweth if GOD hath forgiven them their sin? Who is His counsellor, who knoweth his meaning? Our children are the children of GOD; He is our GOD and the GOD of our seed; they be under the covenant with us.

¹ Let this be well weighed by those who suppose the *faith of the sponsors* to be, in our Church's judgment, necessary to the validity of Baptism.

² L. i. Epist. xli.

The soberest way is to speak least, and to leave them to the judgment and mercy of GOD.

Howbeit, if any should despise, and of wilfulness refuse this Holy Ordinance, so that they would in no case be baptized, nor suffer their children to be baptized, that were damnable; otherwise the grace of GOD is not tied *so* to the ministration of the Sacrament, that if any be prevented by death, so that he cannot be received to the fellowship thereof, he should therefore be thought to be damned. For many have suffered death for GOD'S cause, for their faith in CHRIST, who never were baptized; yet are they reckoned, and are indeed, blessed martyrs. So Valentinianus, a Christian Emperor, died without Baptism; yet doth [S.] Ambrose commend him, and nothing doubteth, but that he is saved. He saith, "I have heard that you are grieved because he took not the Sacrament of Baptism. Tell me, what other thing is there in us, but our will and our desire?"¹ Again: "he which was endued with Thy SPIRIT, O GOD, how might it be that he should be void of Thy grace? or, if this move you, because the mysteries were not solemnly ministered, are not the martyrs crowned if they be only novices (that be not yet christened)? But if they be washed in their blood, then is he also washed in his godliness and in his desire." [S.] Augustine saith, "he is not deprived from the partaking and benefit of the Sacrament, so long as he findeth in himself that thing that the Sacrament signifieth."²

Constantinus the Great was the first Christian Emperor, yet was he not baptized until the time of his death; "who when he was at Nicomedia," saith Theodoretus, "being grievously sick, and knowing the uncertainty of this life, was baptized."³ The thief upon the cross was not baptized; yet CHRIST said unto him, This day shalt thou be with me in Paradise. The Prophet Jeremiah and John Baptist were sanctified in their mothers' wombs.

By these few it may appear, that the Sacrament maketh not

¹ Orat. de obit. Val. See Note III. ² In Serm ad infantes. ³ Hist. tripart. l. iii. c. xii.

a Christian, but is a seal and assurance unto all that receive it of the grace of GOD, unless they make themselves unworthy thereof, and that no man may despise this Holy Ordinance, and keep back his infants from Baptism, for in so doing he procureth his own damnation. In time of ignorance, many would see this and acknowledge it, that the outward Baptism by water was not [so] necessary to salvation, so that the children or others that died without it were, for lack thereof, damned.

The Church hath always received three sorts of Baptism—the Baptism of the SPIRIT, or of blood, or of water.¹ If any were prevented by death, or hindered by cruelty or persecution, so that they could not receive the Sacrament of Baptism at the hands of the minister, yet having the sanctification of the HOLY GHOST, or making their faith known by their suffering, they were born anew, and baptized.

GOD hath His purpose in us and our children. Before we were born, when we had done neither good nor evil, He had mercy and compassion on us. Judgment appertaineth unto GOD; He knoweth who are His. No man knoweth the things of GOD but the SPIRIT of GOD only.

And thus much of the Sacrament of Baptism, which is the badge and cognizance of every Christian. If any be not baptized, but lacketh the mark of GOD's fold, we cannot discern him to be one of the flock. If any take not the seal of regeneration, we cannot say he is born the child of GOD.

This is the ordinary way; let us use it, let us not despise nor be slow to receive the Sacraments; they are the means by which GOD maketh sure His goodwill towards us.

¹ See Note III.

NOTES.

I.

JEWEL, like the elder Anglican Reformers, paid great deference to the Writings of the "ancient learned Fathers." More than one example of this occurs in the preceding Tract, and he expresses himself with yet greater clearness in some of his other works. Thus, in his famous *Apology of the Church of England* c. vi. § 15. he writes, "We [the Anglican Church] have only departed from that church which may err, which CHRIST, who cannot err, so long since foretold should err, and which we see clearly with our eyes has departed from the *Holy Fathers*, the Apostles, CHRIST Himself, and the *Primitive and Catholic Church*. And we have approached, as much as possibly we could, the Church of the Apostles, and *ancient Catholic Bishops and Fathers*, which we know was yet a perfect, and as Tertullian saith, an *unspotted Virgin*, and not contaminated with any idolatry or great and public error. Neither have we only reformed the Doctrine of our Church, and made it like theirs in all things, but we have also brought the celebration of the Sacraments, and the forms of our public rites and prayers, to an exact resemblance to their institutions and customs."

Again, in answer to Harding, Jewel observes, "These be cases, not of wit, but of faith; not of eloquence, but of truth; not invented or devised by us, but from the Apostles, and *Holy Fathers*, and founders of the Church, by long succession brought unto us. We are not the devisers thereof, but only the keepers; not the masters, but the scholars. Touching the substance of Religion, we believe that [which] the *ancient, Catholic, learned Fathers* believed; we do that they did, we say that they said. And marvel not, in what side soever ye see them, if you see us join in the same. It is our great comfort that we see our Faith and their Faith to agree in one."—*Reply,—Answer to M. Harding's conclusion; ad fin.*

II.

The Holy Catholic Church has never authoritatively declared her judgment on the validity of Lay Baptism. In our own Church its validity has been defended by Hooker, book v. 62, &c., and by Bingham in his scholastic History of Lay Baptism; Jeremy Taylor and Waterland have ably maintained the contrary. It is plain, from the letters and other writings of our first Reformers, that they allowed lay persons to baptize *in case of necessity*, and accordingly the Rubric in the Prayer Books of Edward VI. and Elizabeth, directed "*First let them that be present call upon GOD for His grace, and say the LORD'S prayer, if the time will suffer; and then one of them shall name the child, and dip him in the water,*" &c. But in the year 1575, the Archbishops and Bishops (who had power and authority in their several dioceses *to resolve all doubts concerning the manner how to understand, do, and execute the things contained in the Book of Common Prayer,*) unanimously resolved that even *private Baptism in case of necessity*, was only to be administered by a lawful Minister or Deacon; and that other persons should be inhibited to intermeddle with the ministering of Baptism privately, as being no part of their vocation. This decision was agreed, settled, and subscribed to by both houses of Convocation. Upon the accession of James I. the question of Lay Baptism was again debated in the Hampton Court Conference, and the result was, that instead of those words, *Let them that be present call upon GOD, &c.* the rubric should be, *Let the LAWFUL MINISTER and them that be present, &c.* And instead of what follows, viz., *Then one of them shall name the child &c.* it was ordered, that, *the child being named by some one that is present, the said LAWFUL MINISTER shall dip it in the water, &c.* And thus the rubric remained till the review at the Restoration, when it only underwent some small variation; *the Minister of the Parish* being first named as the most proper person to be sent for, if not out of the way; but *in his absence any other LAWFUL MINISTER is to be called in that can be procured.* The Church only provides that none but a *Minister*, or one *duly ordained*, presume to baptize, well knowing that the persons by whom Baptism is to be administered are plainly as positive a part of the institution, as any thing else relating to that Sacrament; and consequently that the power of administering it must belong to those only whom CHRIST hath authorised by the institution.

The foregoing facts and observations will be found stated, somewhat more at large, in Wheatly's *Rational Illustration of the Book of Common Prayer*, pp. 372-375. 8vo. Edit. Lond. 1825. That learned Author

closes his remarks as follows : " If," says he, " it be asked, whether Baptism, when performed by an unordained person, be, in the sense of our Church *valid* and *effectual*? I answer, that, according to the best judgment we can form from her public acts and offices, it is not. For she not only supposes [Canon lxix.] that a child will die unbaptized, if the regular Minister does not come time enough to baptize it, but in the above said determination of the Bishops and Convocation, she expressly declares, that even *in cases of necessity*, Baptism is only to be administered by a *lawful* Minister or Deacon, and directly inhibits all other persons from intermeddling with it, though ever so *privately, as being no part of their vocation*; a plain intimation that no baptism, but what is administered by persons duly ordained, is valid or effectual. For if Baptism administered by persons not ordained be valid and sufficient to convey the benefits of it, why should such persons be prohibited to administer it in cases of real necessity, when a regular Minister cannot be produced? It would surely be better for the child to have it from any hand, if any hand could give it, than that it should die without the advantage of it. Our Church therefore, by prohibiting all from intermeddling in Baptism but a *lawful* Minister, plainly hints, that when Baptism is administered by any others, it conveys no benefit or advantage to the child, but only brings upon those who pretend to administer it the guilt of usurping a sacred office: and consequently that persons so pretendedly baptized (if they live to be sensible of their state and condition) are to apply to their lawful Minister or Bishop for that Holy Sacrament, of which they only received a profanation before."

Thus Wheatly. The Editors of these Tracts do not wish to give their opinion on the above question. They may however observe, that when they have been requested to baptize persons who had before received Dissenting or Lay Baptism, they have made use of the hypothetical form, as appointed in the Prayer Book, *i.e.* *If thou art not already baptized, N. I baptize thee, &c.*

III.

THERE is a large sense, in which every baptized man is included in the Catholic Church, and may be, according to his measure, partaker of her privileges, though he may not trace the grace to its true source, but may mistake the hand that blesses him.(1) And the wideness of the

(1) That is; many who have departed and joined the sects in sincerity and ignorance, may be attributing to human causes that re-invigoration of spiritual life

Catholic principle, as to the bestowal of Baptismal grace, ought not to be lost sight of here. In the Church there seems to have been recognized a sort of threefold validity of Baptism. The first (2) as ordinarily received from a Minister of the Church; the second (3) pertaining to the grace of martyrdom, or "Baptism by blood;" and the third (4) even extending in cases of extreme necessity to Christian confession, and the *earnest desire* of the Sacrament. Doubtless, it is the All-seeing GOD alone who can decide on any individual case. Yet it is easy to see how the Catholic doctrine does at least open a wide door to charitable *hope*. (5) How many even of those who are outwardly schismatical, may not be *wholly* so, we can never know here. How far the sincerity of some, or the circumstances of others, may avail as excuses before GOD, HE only can decide. Still, while our charity "hopeth all things," we know that where there is *doubt* only, there may be danger; and charity itself would oblige us to warn: for we think there *is* this peril; and we warn those Churchmen of their greater peril, who sanction religious principles, or frequent even doubtful assemblies, which the Church acknowledges not. They not only endanger themselves, but by their example may fatally mislead the souls of their brethren. But let us take the extremest case that can be alleged, namely, that of persons wilfully guilty of total and deliberate schism from the Apostolic Church; when we deny to such all share in the Church's peculiar grace here, or glory hereafter, are we denying them aught that they do not deny themselves?—aught which they even wish to claim? For instance—The Church has ever maintained that Baptism in the Apostolic community conveys the most exalted and unearthly blessings, and by consequence maintains, that the unbaptized possess them not. But is it not a fact, that all such persons totally reject the

which is but the forgotten Baptismal grace of CHRIST, mercifully "*in them, springing up to everlasting life.*" (John iv. 14; John vii. 38, 39.) This may be also one of GOD's means of humbling and reforming His too careless Church.

(2) John iii. 5.—The ordinary "entrance to the Kingdom."

(3) Matt. xx. 22; and perhaps, 1 Cor. xv. 29.

(4) Rom. x. 19. (which conveys the principle); and Luke xxiii. 42.

(5) Our own Church recognizes this doctrine; speaking in her Baptismal office of the "great necessity of the Sacrament *where it may be had*;" and in the Catechism of its "*general necessity*," CHRIST affirmed generally the necessity of being "born of water," as the preliminary of "entrance to His Kingdom;" yet He promised admission thereto to the dying thief, who *confessed* Him with a penitent heart.

notion of there being any spiritual value in Baptism? Does our uncharitableness then place them in a worse position than that which they voluntarily choose for themselves, and resolutely defend? Surely we are rather taking a high view of our own privileges and grace in CHRIST, than in any degree depriving others of theirs. We leave them where they place themselves. And it seems hard to call this a want of charity. It is impossible to say that we are depriving of Sacraments those who do not even pretend to them except in form. It is strange and uncandid to say, that we un-church those who (in our sense of the word) do not even pretend to be Churches.—*On the Apostolic Succession. Parochial Lectures*, by W. J. Irons, M. A., Vicar of Barkway, Herts. 8vo. pp. 102-104.

M.

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