

APPENDIX

No. I.

ARTICLES¹

DEvised BY

THE KINGES HIGHNES MAJESTIE,
TO STABLYSHE CHRISTEN QUIETNES AND UNITIE
AMONGE US,

AND

TO AVOYDE CONTENTIOUS OPINIONS,

WHICH ARTICLES BE ALSO APPROVED

BY THE CONSENT AND DETERMINATION OF THE HOLE
CLERGIE OF THIS REALME.

ANNO M.D.XXXVI.

¹ [In the Cotton MS. the title is, 'Articles about Religion, set out by the Convocation, and published by the King's authority.' See above, pp. 53, 54].

THE PREFACE.¹

Henry the VIII. by the grace of God king of England and of France, defensor^a of the faith, lord of Ireland, and in earth supreme head of the Church of England, to all, and singular our most loving, faithful, and obedient subjects, greeting.

The text of the following Articles is that of the edition originally printed by Thomas Berthelet, in 1536, which is preferred for the reasons above stated, p. 54. The collations marked *B* are derived from the Cotton MS. Cleopatra, E. V. fol. 59, through the medium of Burnet's Addend. to Vol. i. 459, seqq.; while those marked *C* represent the variations of the Articles as they were drawn by Collier, from the 'State Paper Office,' II. 122, seqq.; and those marked *F*, the variations in a copy made by Fuller from the Convocation-Records; Church History, Book v. p. 213, seqq. ed. fol.

AMONG other cures appertaining^b unto this our princely office, whereunto it hath pleased Almighty God of His infinite mercy and goodness to call us, we have always esteemed and thought, like as we also yet esteem and think, that it most chiefly belongeth unto our said charge diligently to foresee and cause, that not only the most holy word and commandments of God should most sincerely be believed, and most reverently be observed and kept of our subjects, but also^c that unity and concord in opinion^d, namely in such things as doth concern our religion, may increase and go forthward, and all occasion of dissent and discord touching the same be repressed and utterly extinguished.

For the which cause, we being of late, to our great regret, credibly advertised of such diversity in opinions, as have grown and sprung in this our realm, as well concerning certain articles necessary to our salvation, as also touching certain other honest and commendable ceremonies, rites, and usages now of long time used and accustomed in our churches^e, for conservation of an honest policy and decent and seemly order to be had therein,^f minding to have that unity and agreement established through our said Church concerning the premises, and being very desirous to eschew not only the dangers of souls, but also the outward unquietness which by occasion of the said diversity in opinions (if remedy were not provided) might perchance have ensued, have not only in our own person at many times taken great pains, study, labours, and travails, but also have caused our bishops, and other the most discreet and best learned men of our clergy of this our realm, to be assembled in our convocation, for the full debatement and quiet determination of the same. Where, after long and mature deliberation, and disputations

^a defensor] defender *B*.

^b appertaining] committed *B*.

^c that it most chiefly . . . but also] this to be most chief, most ponderous, and of most weight, that His holy word and commandments may sincerely, without let or hindrance, be of our subjects truly believed and reverently kept, and observed;

and that *B*.

^d opinion] opinions *F*.

^e now of long time . . . churches] in our said church *B*.

^f for conservation . . . had therein] for an honest policy and decent order heretofore of long time used and accustomed *B*.

¹ The whole of the Declaration or Preface is wanting in *C*.

had of and upon the premises, finally they have concluded and agreed upon the most special points and articles, as well such as be commanded of God, and are necessary to our salvation, as also divers other matters^a touching the honest ceremonies and good and politic orders, as is aforesaid; which their determination, debatement, and agreement, for so much as we think to have proceeded of a good, right, and true judgment, and to be agreeable to the laws and ordinances of God, and much profitable for the establishment of that charitable concord and unity in our church of England, which we most desire, we have caused the same to be published, willing, requiring, and commanding you, to accept, repute and take them accordingly. And further we most heartily desire and pray^b Almighty God, that it may please him so to illumine your hearts, that you and every of you may have no less desire, zeal and love to the said unity and concord, in reading, divulging, and following the same, than we have had, and have in causing them to be thus devised, set forth, and published.

And, for because we would the said Articles and every of them should be taken and understanden of you after such sort, order, and degree, as appertaineth accordingly, we have caused, by the like assent and agreement of our said bishops and other learned men, the said Articles to be divided into two sorts; whereof the one part containeth such as be commandedⁱ expressly by God, and be necessary to our salvation; and the other containeth such things as have been of a long continuance for a decent order and honest policy, prudently instituted and used in the churches^k of our realm, and be for that same purpose and end to be observed and kept accordingly, although they be not expressly commanded of God, nor necessary to our salvation.^l Wherefore we will and require you to accept the same, after such sort, as we have here prescribed them unto you, and to conform yourselves obediently unto the same. Whereby you^m shall not only attain that most charitable unity and loving concord, whereof shall ensue your incomparable commodity, profit, and lucre, as well spiritual as other, but also you shall not a little encourage us to take further travails,ⁿ pains, and labours for your commodities, in all such other matters as in time to come may happen to occur, and as it shall be most to the honour of God, the profit, tranquillity, and quietness of all you our most loving subjects.

[I.] *The principal articles concerning our Faith.*

First, As touching the chief and principal articles of our faith, sith it is thus agreed as hereafter followeth by the whole clergy of this our realm, we

^g the most special points . . . other matters] the said matters, as well as those that be commanded of God, and are necessary to our salvation, and as also the other B.

^h And further . . . pray] most heartily desiring and praying B.

ⁱ whereof the one part . . . commanded] that is to say, such as are commanded B.

^k churches] church F.

^l The order of the clauses of the sentence is inverted in B.

^m Wherefore we will . . . Whereby you] which ye following, after such sort as we have prescribed unto you B.

ⁿ you shall not . . . travails] ye conforming yourselves, and using these our said Articles as is aforesaid shall not a little encourage us to take further travail B.

will that all bishops and preachers shall instruct and teach our people, by us committed to their spiritual charge, that they ought and must most constantly believe and defend all those things to be true, which be comprehended in the whole body and canon of the Bible, and also in the three Creeds or symbols,^o whereof one was made by the apostles, and is the common creed, which every man useth: the second was made by the holy council of Nice, and is said daily in the mass; and the third was made by Athanasius, and is comprehended in the Psalm *Quicumque vult*: and that they ought and must take and interpret all the same things according to the selfsame sentence and interpretation, which the words of the selfsame^p creeds or symbols do purport, and the holy approved doctors of the Church do entreat and defend the same.

Item, That they ought and must repute, hold, and take all the same things for the most holy, most sure, and most certain, and infallible words of God, and such as neither ought, ne can be altered or convellid, by any contrary opinion or authority.

Item, That they ought and must believe, repute, and take all the articles of our faith contained in the said creeds to be so necessary to be believed for man's salvation, that whosoever being taught will not believe them as is aforesaid, or will obstinately affirm the contrary of them,^q he or they cannot be the very members of Christ and his espouse the Church, but be very infidels or heretics, and members of the Devil, with whom they shall perpetually be damned.

Item, That they ought and must most reverently and religiously observe and keep the selfsame words, according to the very same form and manner of speaking, as the articles of our faith be already contained and expressed in the said creeds, without altering in any wise, or varying from the same.

Item, That they ought and must utterly refuse and condemn all those opinions contrary to the said Articles, which were of long time past condemned in the four holy councils, that is to say, in the Council of Nice, Constantino-ple, Ephesus, and Chalcedonense, and all other sith that time in any point consonant to the same.

[II.] *The Sacrament of Baptism.*

Secondly, As touching the holy sacrament of Baptism, we will that all bishops and preachers shall instruct and teach our people committed by us unto their spiritual charge, that they ought and must of necessity believe certainly all those things, which hath been always by the whole consent of the Church approved, received, and used in the sacrament of baptism; that is to say, that the sacrament of baptism was instituted and ordained in the New Testament by our Saviour Jesu^r Christ, as a thing necessary for the attaining of everlasting life, according to the saying of Christ, *Nisi quis renatus fuerit ex aqua et Spiritu Sancto, non potest intrare in regnum caelorum*: that

^o three Creeds or symbols] Creed and symbols C.
^p selfsame] said C.

^q them] C adds or any of them.
^r Jesu] Jesus B. C.; the same elsewhere.

is to say,^a No man can enter into the kingdom of heaven, except he be born again of water and the Holy Ghost.

Item, That it is offered unto all men, as well infants as such as have the use of reason, that by baptism they shall have remission of sins, and the grace and favour of God, according to the saying of Christ,^b *Qui crediderit et baptizatus fuerit, salvus erit*: that is to say, Whosoever believeth and is baptized shall be saved.

Item, That the promise of grace and everlasting life (which promise is adjoined unto this sacrament of baptism) pertaineth not only unto such as have the use of reason, but also to infants, innocents, and children; and that they ought therefore and must needs be baptized; and that by the sacrament of baptism they do also obtain remission of their sins, the grace and favour of God, and be made thereby the very sons and children of God. Inasmuch as infants and children dying in their infancy shall undoubtedly be saved^c thereby, and else not.

Item, That infants must needs be christened because they be born in original sin, which sin must needs be remitted; which cannot be done but by the sacrament of baptism, whereby they receive the Holy Ghost, which exerciseth His grace and efficacy in them, and cleanseth and purifieth them from sin by His most secret virtue and operation.

Item, That children or men once baptized, can, ne ought ever to be baptized again.

Item, That they ought to repute and take all the Anabaptists' and the Pelagians' opinions contrary to the premises, and every other man's opinion agreeable unto the said Anabaptists' or the Pelagians' opinions in this behalf, for detestable heresies, and utterly to be condemned.

Item, That men or children having the use of reason, and willing and desiring to be baptized, shall, by the virtue of that holy sacrament, obtain the grace and remission of all their sins, if they shall come thereunto perfectly and truly repentant and contrite of all their sins before committed, and also perfectly and constantly confessing and believing all the articles of our faith, according as it was mentioned in the first Article.^d

And finally, if they shall also have firm credence and trust in the promise of God adjoined to the said sacrament, that is to say, that in and by this said sacrament, which they shall receive, God the Father giveth unto them, for his Son Jesu Christ's sake, remission of all their sins, and the grace of the Holy Ghost, whereby they be newly regenerated and made the very children of God, according to the saying of St. John and the Apostle St. Peter,^e *Delictorum poenitentiam agite, et baptizetur unusquisque vestrum in nomen Jesu*

^a The translation in this and other instances wanting in B and C: F gives the English without the Latin.

^b saying of Christ] saying of John C.
 ^c saved] salvus C. This spelling is retained throughout.

^x in the first Article] in the article here before, or else not C: in the article before, or else not B.

^y saying of Saint John and the apostle Saint Peter] saying of Christ and His apostle St. Peter B, C.

Christi in remissionem peccatorum, et accipietis donum Spiritus Sancti; that is to say, Do penance for your sins, and be each of you baptized in the name of Jesu Christ, and you shall obtain remission of your sins, and shall receive the gift of the Holy Ghost. And according also to the saying of St. Paul, *Non ex operibus justitiæ quæ fecimus nos, sed secundum suam misericordiam, salvos nos fecit per lavarum regenerationis et renovationis Spiritus Sancti, quem effudit in nos opulente per Jesum Christum Servatorem nostrum, ut justificati illius gratia hæredes efficiamur juxta spem vitæ æternæ*; that is to say, God hath not saved us for the works of justice which we have done, but of His mercy by baptism, and renovation of the Holy Ghost, whom He hath poured out upon us most plentifully, for the love of Jesu Christ our Saviour, to the intent that we, being justified by His Grace, should be made the inheritors of everlasting life, according to our hope.

[III.] *The Sacrament of Penance.*

Thirdly, Concerning the sacrament of penance, we will that all bishops and preachers shall instruct and teach our people committed by us unto their spiritual charge, that they ought and must most constantly believe, that that sacrament was institute of Christ in the New Testament as a thing so necessary for man's salvation, that no man, which after his baptism is fallen again, and hath committed deadly sin, can, without the same, be saved, or attain everlasting life.

Item, That like as such men which after baptism do fall again into sin, if they do not penance in this life, shall undoubtedly be damned; even so whensoever the same men shall convert themselves from their^a naughty life, and do such penance for the same as Christ requireth of them,^a they shall without doubt attain remission of their sins, and shall be saved.

Item, That the sacrament of perfect penance which Christ requireth of such manner persons consisteth of three parts, that is to say, contrition, confession, and the amendment of the former life, and a new obedient reconciliation unto the laws and will of God, that is to say, exterior acts in works of charity according as they be commanded of God, which be called in scripture, *fructus digni poenitentia*, the worthy fruits of penance.

Furthermore, as touching contrition, which is the first part, we will that all bishops and preachers shall instruct and teach our people committed by us unto their spiritual charge, that the said contrition consisteth in two special parts, which must always be conjoined together, and cannot be severed; that is to say, the penitent and contrite man must first knowledge the filthiness and abomination of his own sin,^b (unto which knowledge^c he is brought by hearing and considering of the will of God declared in His laws,) and feeling and perceiving in his own conscience that God is angry and displeased with him for the same; he must also conceive not only great sorrow and inward shame that he hath so grievously offended God, but also great

^a their] the said B, their said C.

^a C adds the declaration of which followeth.

^b sin] sin C.

^c unto which knowledge] whereunto B, C.

fear of God's displeasure towards him, considering he hath no works or merits of his own which he may worthily lay before God, as sufficient satisfaction for his sins; which done, then afterward with this fear, shame, and sorrow must needs succeed and be conjoined, the second part, that is to wit, a certain faith, trust, and confidence of the mercy and goodness of God, whereby the penitent must conceive certain hope and faith that God will forgive him his sins, and repute him justified, and of the number of His elect children, not for the worthiness of any merit or work done by the penitent, but for the only merits of the blood and passion of our Saviour Jesu Christ.

Item, That this certain faith and hope is gotten and also confirmed, and made more strong by the applying of Christ's words and promises^d of His grace and favour, contained in His gospel, and the sacraments instituted by Him in the New Testament; and therefore to attain this certain faith, the second part of penance is necessary, that is to say, confession to a priest, if it may be had; for the absolution given by the priest was instituted of Christ to apply the promises of God's grace and favour to the penitent.

Wherefore as touching confession, we will that all bishops and preachers shall instruct and teach our people committed by us to their spiritual charge, that they ought and must certainly believe that the words of absolution pronounced by the priest, be spoken by authority given to him by Christ in the Gospel.

Item, That they ought and must give no less faith and credence to the same words of absolution so pronounced by the ministers of the Church, than they would give unto the very words and voice of God Himself if He should speak unto us out of heaven, according to the saying of Christ, *Quorumcumque remiseritis peccata, remittuntur eis: quorumcumque retinueritis retenta sunt*: that is to say, Whose sins soever ye do forgive, shall be forgiven; whose sins soever ye do retain, shall be retained. And again, in another place Christ saith, *Qui vos audit me audit, &c.*; that is to say, Whosoever heareth you heareth me, &c.

Item, That in no wise^f they do contemn this auricular confession which is made unto the ministers of the Church, but that they ought to repute the same as a very expedient and necessary mean, whereby they may require and ask this absolution at the priest's hands, at such time as they shall find their consciences grieved with mortal sin, and have occasion so to do, to the intent they may thereby attain certain comfort and consolation of their consciences.

As touching the third part of penance, we will that all bishops and preachers shall instruct and teach our people committed by us to their spiritual charge, that although Christ and His death be the sufficient oblation, sacrifice, satisfaction, and recompence, for the which God the Father forgiveth and remitteth to all sinners not only their sin, but also eternal pain

due for the same; yet all men truly penitent, contrite, and confessed, must needs also bring forth the fruits of penance, that is to say, prayer, fastings, almsdeeds, and must make restitution or satisfaction in will and deed to their neighbours, in such things as they have done them wrong and injury in, and also must do all other good works of mercy and charity,^g and express their obedient will in the executing and fulfilling of God's commandment outwardly, when time, power, and occasion shall be ministered unto them, or else they shall never be saved; for this is the express precept and commandment of God, *Agite fructus dignos penitentiae*; that is to say, Do you the worthy fruits of penance:^h and St. Paul saith,ⁱ *Quemadmodum prae-buistis membra vestra serva immunditiae et iniquitati ad aliam atque aliam iniquitatem; sic et nunc praebete membra vestra serva justitiae ad sanctificationem, &c.*; that is to say, Like as in times past you have given and applied yourself and all the members of your body to all filthy living and wickedness, continually increasing the same, in like manner now you must give and apply yourself wholly to justice, increasing continually in purity and cleanness of life: and in another place he saith, *Castigo corpus meum, et in servitutem redigo*; that is to say, I chastise and subdue my carnal body and the affections of the same, and make them obedient unto the spirit.

Item, That these precepts and works of charity be necessary works to our salvation, and God necessarily requireth that every penitent man shall perform the same, whensoever time, power, and occasion shall be ministered unto him so to do.

Item, That by penance and such good works of the same, we shall not only obtain everlasting life, but also we shall deserve remission or mitigation of these present pains and afflictions in this world, according to the saying of St. Paul, *Si nos ipsi judicaremus, non judicaremur a Domino*; that is to say, If we would correct and take punishment of ourselves, we should not be so grievously corrected of God: and Zacharias the prophet saith, *Convertimini ad me, et ego convertar ad vos*; that is to say, Turn yourselves unto me, and I will turn again unto you: and the prophet Esay saith, *Frange esurienti panem tuum, et egenos vagosque induc in domum tuam. Cum videris nudum operi eum et carnem tuam ne despexeris; tunc erumpet quasi mane lumen tuum, et sanitas tua citius orietur, et anteibit faciem tuam justitia tua, et gloria Dei colliget te: tunc invocabis et Dominus exaudiet te, clamabis, et dicit: Ecce adsum. Tunc orietur in tenebris lux tua et tenebrae tuae erunt sicut meridies, et requiem tibi dabit Dominus semper, et implebit splendoribus animam tuam, et ossa tua liberabit, et eris quasi hortus irriguus et sicut fons aquarum, cujus non deficient aquae, &c.*; that is to say, Break and deal thy bread unto the hungry, bring into thy house the poor man, and such as want harborough; when thou seest a naked man, give him clothes to cover him with, and refuse not to succour and help the poor and needy, for he is thine own flesh. And if

^g and must make restitution or satisfaction—
[charity] and all other good works C.
^h a penance] C inserts and Saint Paul saith

"Debitores sumus."
[Saint Paul saith] in another place he saith
C.

^d promises] promissae B.

^f wise] ways B.

^e The rest of the quotation not cited in B.

thou wilt thus do, then shall thy light glister out as bright as the sun in the morning, and thy health shall sooner arise unto thee, and thy justice shall go before thy face, and the glory of God shall gather thee up, that thou shalt not fall: and whensoever thou shalt call upon God, God shall hear thee; and whensoever thou shalt cry unto God, God shall say, Lo, here I am, ready to help thee. Then shall thy light overcome all darkness, and thy darkness shall be as bright as the sun at noon days; and then God shall give unto thee continual rest, and shall fulfil thy soul with brightness, and shall deliver thy body from adversity; and then thou shalt be like a garden, that most plentifully bringeth forth all kind of fruits, and like the well-spring that never shall want water.

These things, and such other, should be continually taught and inculked into the ears of our people, to the intent to stir and provoke them unto good works; and by the selfsame good works to exercise and confirm their faith and hope, and look for to receive at God's hand mitigation and remission of the miseries, calamities, and grievous punishments, which God sendeth to men in this world for their sins.*

[IV.] *The Sacrament of the Altar.*

Fourthly, As touching the sacrament of the altar, we will that all bishops and preachers shall instruct and teach our people committed by us unto their spiritual charge, that they ought and must constantly believe, that under the form and figure of bread and wine, which we there presently do see and perceive by outward senses, is verily, substantially, and really contained and comprehended the very selfsame body and blood of our Saviour Jesus Christ, which was born of the Virgin Mary, and suffered upon the cross for our redemption; and that under the same form and figure of bread and wine the very selfsame body and blood of Christ is corporally, really, and in the very substance exhibited, distributed, and received unto and^l of all them which receive the said sacrament; and that therefore the said sacrament is to be used with all due reverence and honour, and that every man ought first to prove and examine himself, and religiously to try and search his own conscience, before he shall receive the same; according to the saying of St. Paul, *Quisquis ederit panem hunc aut biberit de poculo Domini indigne, reus erit corporis et sanguinis Domini; probet igitur seipsum homo, et sic de pane illo edat et de poculo illo bibat: nam qui edat aut bibit indigne iudicium sibi ipsi manducat et bibit, non dijudicans corpus Domini*; that is to say, whosoever eateth this body of Christ unworthily, or drinketh of this blood of Christ unworthily, shall be guilty of the very body and blood of Christ; wherefore let every man first prove himself, and so let him eat of this bread, and drink of this drink. For whosoever eateth it or drinketh it unworthily, he eateth and

* B and C substitute for this last paragraph the following equivalent: *Hæc sunt inculcanda ecclesiis et ut exercentur ad bene operandum, et in his ipsis operibus exercent, et confirmant fidem,*

potentes et expectantes a Deo mitigationem presentium calamitatum.

^l unto and] wanting B. C.

drinketh it to his own damnation; because he putteth no difference between the very body of Christ and other kinds of meat.

[V.] *Justification.*

Fifthly, As touching the order and cause of our justification, we will that all bishops and preachers shall instruct and teach our people committed by us to their spiritual charge, that this word Justification signifieth remission of our sins, and our acceptation or reconciliation into the grace and favour of God, that is to say, our perfect renovation in Christ.

Item, That sinners attain this justification by contrition and faith joined with charity, after such sort and manner as we before mentioned and declared; not as though our contrition, or faith, or any works proceeding thereof, can worthily merit or deserve to attain the said justification; for the only mercy and grace of the Father, promised freely unto us for His Son's sake Jesus Christ, and the merits of His blood and passion, be the only sufficient and worthy causes thereof: and yet that notwithstanding, to the attaining of the same justification, God requireth to be in us not only inward contrition, perfect faith and charity, certain hope and confidence, with all other spiritual graces and motions, which, as we said before, must necessarily concur in remission of our sins, that is to say, our justification; but also He requireth and commandeth us, that after we be justified we must also have good works of charity and obedience towards God, in the observing and fulfilling outwardly of His laws and commandments: for although acceptation to everlasting life be conjoined with justification, yet our good works be necessarily required to the attaining of everlasting life; and we being justified, be necessarily bound, and it is our necessary duty to do good works, according to the saying of St. Paul, *Debitores sumus non carni, ut secundum carnem vivamus. Nam si secundum carnem vixerimus, moriemur: sin autem spiritu facta corporis mortificaverimus, vivemus; etenim quicumque Spiritu Dei ducuntur, hi sunt filii Dei*; that is to say, We be bound not to live according to the flesh and to fleshly appetites; for if we live so, we shall undoubtedly be damned. And contrary, if we will mortify the deeds of our flesh, and live according to the Spirit, we shall be saved. For whosoever be led by the Spirit of God, they be the children of God. And Christ saith, *Si vis ad vitam ingredi, serva mandata*; that is to say, If ye will come to heaven, keep the commandments. And St. Paul, speaking of evil works, saith, *Qui talia agunt regnum Dei non possidebunt*; that is to say, Whosoever commit sinful deeds, shall never come to heaven. Wherefore we will that all bishops and preachers shall instruct and teach our people committed by us unto their spiritual charge, that God necessarily requireth of us to do good works commanded by Him; and that not only outward and civil works, but also the inward spiritual motions and graces of the Holy Ghost; that is to say, to dread and fear God, to love God, to have firm confidence and trust in God, to invoke and call upon God, to have patience in all adversities, to hate sin, and to have certain purpose and will not to sin again, and such other like motions and virtues: for Christ saith, *Nisi abundaverit justitia vestra plusquam Scribarum*

et Pharisæorum, non intrabit in regnum cælorum; that is to say, we must not only do outward civil good works, but also we must have these foresaid inward spiritual motions, consenting and agreeable to the law of God.

ARTICLES CONCERNING THE LAUDABLE CEREMONIES USED
IN THE CHURCH.^m

[VI.] *And first of Images.*

AS touching images, truth it is that the same have been used in the Old Testament, and also for the great abuses of them sometime destroyedⁿ and put down; and in the New Testament they have been also allowed, as good authors do declare. Wherefore we will that all bishops and preachers shall instruct and teach our people committed by us to their spiritual charge, how they ought and may use them. And first, that there may be attributed unto them, that they may be representers of virtue and good example, and that they also be by occasion the kindlers and stirrers of men's minds, and make men oft to^o remember and lament their sins and offences, especially the images of Christ and our Lady; and that therefore it is meet that they should stand in the churches, and none otherwise to be esteemed; and to the intent the rude people should not from henceforth take such superstition, as in time past it is thought that the same hath used to do, we will that our bishops and preachers diligently shall teach them, and according to this doctrine reform their abuses, for else there might fortune idolatry to ensue, which God forbid. And as for censuring of them, and kneeling and offering unto them, with other like worshippings, although the same hath entered by devotion, and fallen to custom; yet the people ought to be diligently taught that they in no-wise do it, nor think it meet to be done to the same images, but only to be done to God, and in His honour, although it be done before the images, whether it be of Christ, of the Cross, of our Lady, or of any other saint beside.

[VII.] *Of honouring of Saints.*

As touching the honouring of saints, we will that all bishops and preachers shall instruct and teach our people committed by us unto their spiritual charges, that saints now being with Christ in heaven be to be honoured of Christian people in earth; but not with that confidence and honour which are only due unto God, trusting to attain at their hands that^p which must be had only of God; but that they be thus to be honoured, because they be known the elect persons of Christ, because they be passed in godly life out of this transitory world, because they already do reign in glory with Christ;

^m This division of the Articles is not found in B, nor C.

ⁿ that the same . . . destroyed] that the same hath been said in the Old Testament for the great

abuses of them to have been sometimes destroyed C.

^o oft to] often B, C, F.
^p that] wanting in C.

and most specially to laud and praise Christ in them for their excellent virtues which he planted in them, for example of, and by them to such as yet are in this world to live in virtue and goodness, and also not to fear to die for Christ and His cause, as some of them did; and finally to take them, in that they may, to be advancers of our prayers and demands unto Christ. By these ways, and such like, be saints to be honoured and had in reverence, and by none other.

[VIII.] *Of praying to Saints.*

As touching praying to saints, we will that all bishops and preachers shall instruct and teach our people committed by us unto their spiritual charge, that albeit grace, remission of sin, and salvation, cannot be obtained but of God only by the mediation of our Saviour Christ, which is only sufficient Mediator for our sins; yet it is very laudable to pray to saints in heaven everlastingly living, whose charity is ever permanent, to be intercessors, and to pray for us and with us, unto Almighty God after this manner: "All holy angels and saints in heaven pray for us and with us unto the Father, that for His dear Son Jesu Christ's sake, we may have grace of Him and remission of our sins, with an earnest purpose, (not wanting ghostly strength,) to observe and keep His holy commandments, and never to decline from the same again unto our lives' end;" and in this manner we may pray to our blessed Lady, to St. John Baptist, to all and every of the Apostles or any other saint particularly, as our devotion doth serve us; so that it be done without any vain superstition, as to think that any saint is more merciful, or will hear us sooner than Christ, or that any saint doth serve for one thing more than another, or is patron of the same. And likewise we must keep holy-days unto God, in memory of Him and His saints, upon such days as the Church hath ordained their memories to be celebrated; except they be mitigated and moderated by the assent and commandment of us,^q the supreme head, to the ordinaries, and then the subjects ought to obey it.

[IX.] *Of Rites and Ceremonies.*

As concerning rites and ceremonies of Christ's Church, as to have such vestments in doing God's service, as be and have been most part used, as sprinkling of holy water to put us in remembrance of our baptism, and the blood of Christ sprinkled for our redemption upon the cross; giving of holy bread, to put us in remembrance of the sacrament of the altar, that all Christian men be one body mystical of Christ, as the bread is made of many grains, and yet but one loaf, and to put us in remembrance of the receiving of the holy sacrament and body of Christ, the which we ought to receive in right charity, which in the beginning of Christ's Church men did more often receive than they use nowadays to do; bearing of candles on Candlemas-day, in memory of Christ the spiritual Light, of whom Simeon did prophesy, as is read in the church that day:¹ giving of ashes on Ash-Wednesday, to put in

^q us] wanting in C.

¹ [i. e. in the Gospel for the Feast of the Purification.]

remembrance every Christian man in the beginning of Lent and penance, that he is but ashes and earth, and thereto shall return, which is right necessary to be uttered from henceforth in our mother-tongue always on the same day; bearing of palms on Palm-Sunday, in memory of the receiving of Christ into Jerusalem, a little before His death, that we may have the same desire to receive Him into our hearts; creeping to the cross, and humbling ourselves to Christ on Good Friday before the cross, and there offering unto Christ before the same, and kissing of it in memory of our redemption by Christ made upon the cross; setting up the sepulture^r of Christ, whose body after His death was buried; the hallowing of the font, and other like exorcisms and^s benedictions by the ministers of Christ's Church; and all other like laudable customs, rites, and ceremonies be not to be contemned and cast away, but to be used and continued as things good and laudable, to put us in remembrance of those spiritual things that they do signify;² not suffering them to be forgot, or to be put in oblivion, but renewing them in our memories from time to time. But none of these ceremonies have power to remit sin, but only to stir and lift up our minds unto God, by whom only our sins be forgiven.

[X.] *Of Purgatory.*

Forasmuch as due order of charity requireth, and the Book of Maccabees, and divers ancient doctors plainly show,¹ that it is a very good and a charitable deed to pray for souls departed, and forasmuch also as such usage hath continued in the Church so many years, even from the beginning, we will that all bishops and preachers shall instruct and teach our people committed by us unto their spiritual charge, that no man ought to be grieved with the continuance of the same, and that it standeth with the very due order of charity, a Christian man to pray for souls departed, and to commit them in our prayers to God's mercy, and also to cause other to pray for them in masses and exequies, and to give alms to other to pray for them, whereby they may be relieved and holpen of some part of their pain:^a but forasmuch as the place where they be, the name thereof, and kind of pains there, also be to us uncertain by Scripture; therefore this with all other things we remit to Almighty God, unto whose mercy it is meet and convenient for us to commend them, trusting that God accepteth our prayers for them, referring the rest wholly to God, to whom is known their estate and condition. Wherefore it is much necessary that such abuses be clearly put away, which under the name of purgatory hath been advanced, as to make men believe that through the bishop of Rome's pardons souls might clearly be delivered out of purgatory,

^r sepulture] sepulchre C.
^s exorcisms] wanting in C.
^t shew] shewen B, F.

^a relieved and holpen of some part of their pain] sooner obtain the mercy of God and fruition of His glory C.

¹ [See an interesting "Book of Ceremonies" in which the *symbolical* import of Divine worship (as then practised) is illustrated at great length in Strype, *Eccl. Mem.* I. App. 27, seqq.]

and all the pains of it, or that masses said at *Scala Cæli*,¹ or elsewhere, in any place, or before any image, might likewise deliver them from all their pain, and send them straight to heaven; and other like abuses.

LONDINI IN ÆDIBUS.
 THOMÆ BER
 THELETI REGII IMPRES-
 -SORIS.

[The following is the longer list of the signatures appended to the Articles of 1536: see above, p. 56. It is here printed from Burnet *ubi sup.*, and agrees with the second of the lists preserved by Collier, except that the order of the names is occasionally altered. Like many similar documents of the age it is capable of furnishing the reader with a number of instructive facts.]

Signed,
 Thomas Cromwell.

T. Cantuarien.	Hugo ab. de Redying.
Edvardus Ebor.	Robertus ab. Malmesbur.
Joannes London.	Clemens ab. Eveshamen.
Cuthbertus Dunelmens.	Johannes ab. de Bello.
Joannes Lincoln.	Willielmus ab. S. Petri Glocest.
Joannes Lincoln. nomine procura-	Richardus ab. Winchelcombens.
torio pro dom. Joan. Exon.	Joannes ab. de Croyland.
Joannes Bathonien.	Robertus ab. de Thorney.
Hugo Wygornen.	Robertus ab. de Walntham.
Joannes Roffen.	Joannes ab. Cirencest.
Rich. Cicestren.	Joannes ab. Texber.
Thomas Elien.	Thomas prior Coventr.
Joannes Lincoln. nomine procura-	
torio pro dom. Rowlando Coven. et	
Lichfielden.	Joannes ab. de Oseney.
Joannes Bangoren.	Henricus ab. de Gratiis.
Nicholaus Sarisburiens.	Anthonius ab de Eynsham.
Edvardus Hereforden.	Robertus prior Elien.
Willielmus Norwicensis.	Robertus prior sive magister ordinis
Willielmus Meneven	de Sempringham.
Robertus Assaphen.	Richardus ab. de Notte.ey.
Robertus abbas sancti Albani.	Hugo prior de Huntynghon.
Willielmus ab. Westmonaster.	Willielmus ab. de Stratford.
Joannes ab. Burien.	Gabriel ab. de Buockfestria.
Ricardus ab. Glasconia.	Henricus ab. de Wardenor.

¹ [Three shrines, borrowing this name from the chapel of *Scala Cæli* at Rome, appear to have existed in England anterior to the Reformation. The first was King Henry the Seventh's chapel at Westminster, the second was in the Church of St. Botolph at Boston, the third was the chapel of our Lady in the church of the Augustine Friars at Norwich. See further illustrations in "Notes and Queries," No. 25, p. 402.]

Joanes prior de Merton.
Richardus pr. de Walsingham.
Thomas ab. de Gerendon.
Thomas ab. de Stanley.
Richardus ab. de Bytlesden.
Richardus pr. de Lanthoni.
Robertus ab. de Thame.

Joannes prior de Neweham.
Radulphus prior de Kyme.
Richardus ab. de Bruera.
Robertus ab. de Welhows.
Bartholameus pr. de Overey.
Willielmus pr. de Burgaveni.
Thomas ab. de Abendon.

Inferior Domus.

Ri. Gwent archidiaconus London, et Breck.	Adam Traves archid. Exon.
Roberaus Aldrydge archid. Colecest.	Richardus Woleman dec. Wellen.
Thomas Bedyll archid. Cornub.	Tho. Brerewood archidiacon. Bar. procur. capituli et cleri Exon.
Richardus Strete archid. Derbiæ.	Georgius Carew archid. Totton proc. capituli et cleri Exon.
David Pole ar. Salop.	Thomas Bennet proc. cleri et capit. Sarum.
Richardus Doko archid. Sarum.	Richardus Arche proc. cleri et capit. Sarum.
Edmundus Bonner archid. Leycestriæ.	Petrus Ligham pr. cleri Cant.
Thomas Baghe archid. Surr.	Edmundus Steward proc. cleri Winton.
Gamaliel Clyfton decanus Hereford. et proc. capit.	Joannes Kayne pr. cleri Lincoln.
Joannes London decanus Wallingford.	Leonardus Savile proc. cleri archid. Lewen.
Nicholas Metcalf. archid. Roffens.	Simon Matthew pr. cleri London.
Richardus Layton archid. Bucks.	Humfrid. Ogle archid. Salop.
Hugo Coron proc. cleri Hereford.	Gulielmus Maye proc. cleri Elien.
Richardus Sparcheford proc. cleri Hereford.	Rolandus Phylips proc. capituli eccles. St. Pauli London.
Mauritius Griffith proc. cleri Roffen.	Joannes Bell ar. Glocest.
Gulielmus Buckmastre procurator cleri London.	Richardus Shelton mag. colleg. de Metyngham; per me Willielmum Glyn. archi. Anglessem.
Richardus Rawson archid. Essex.	Robertus Evans decan. Bangoren.
Edmundus Cranmer archid. Cant.	Walterus Cretyng ar. Bathonien.
Polidorus Vergilius archid. Wellen.	Thomas Bagard procurator cleri Wygornen.
Richardus Coren archid. Oxon.	Joannes Nase proc. cleri Bathon. et Wellen.
Henricus Morgan procurator cleri Lincoln.	Georgius Wyndam archid. Norwicen.
Petrus Vannes archid. Wygornen.	Joannes Chambre dec. St. Stephani. archid. Bedford.
Georgius Hennage decanus Lincoln.	Nicolaus Wilson.
Milo Spencer procurator cleri Norwicen.	
Willielmus Knyght archid. Cestriæ.	
Nicolaus Metcalf archid. Roffen.	
Willmus Hedge procuratur cleri Norwicen.	

APPENDIX

No. II.

A BOOK

CONTAINING

DIVERS ARTICLES, DE UNITATE DEI ET TRINITATE
PERSONARUM, DE PECCATO ORIGINALI, &c.

For some account of the origin and importance of these Articles, see above, pp. 73 seqq. They are now reprinted from Dr. Jenkyns' edition of *Cranmer*, iv. 273 seqq., and, as in that work, the passages or phrases which have reappeared in the Edwardine Articles, are denoted by *Italics*. Six of the *Thirteen Articles*, as we have seen already, p. 77 note (3), were printed by Strype, *Eccl. Mem.* i., App. No. cxii., but with considerable variations. A few of the more important are appended to the several Articles in question: while the portions of the document which are almost identical with the *Augsburg Confession* have been included between ||...||.

TABLE.

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| 3. De Duabus Christi Naturis. | 10. De Ministris Ecclesiæ. |
| 4. De Justificatione. | 11. De Ritibus Ecclesiasticis. |
| 5. De Ecclesia. | 12. De Rebus Civilibus. |
| 6. De Baptismo. | 13. De Corporum Resurrectione et
Judicio Extremo. |
| 7. De Eucharistia | |

I. De Unitate Dei et Trinitate Personarum.¹

||De Unitate Essentiæ Divinæ et de Tribus Personis, censemus decretum Nicenæ Synodi verum, et sine ulla dubitatione credendum esse, videlicet, quod sit una Essentia Divina, quæ et appellatur et est *Deus, æternus, incorporeus, impartibilis, immensa potentia, sapientia, bonitate, Creator et Conservator omnium rerum visibilium et invisibilium*, et tamen *tres sint personæ ejusdem essentiæ et potentiæ*, et cœternæ, *Pater, Filius, et Spiritus Sanctus*; et nomine personæ utimur ea significatione qua usi sunt in hac causa scriptores ecclesiastici, ut significet non partem aut qualitatem in alio, sed quod proprie subsistit. Damnamus omnes hæreses contra hunc articulum exortas, ut Manicheos, qui duo principia ponebant, bonum et malum: item Valentinianos, Arianos, Eunomianos, Mahometistas, et omnes horum similes. Damnamus et Samosatenos, veteres et neotericos, qui cum tantum unam personam esse contendent, de Verbo et Spiritu Sancto astute et impie rhetoricantur, quod non sint personæ distinctæ, sed quod Verbum significet verbum vocale, et Spiritus motum in rebus creatum.||

II. De Peccato Originali.²

||Omnes hominos, secundum naturam *propagati*, nascuntur cum peccato originali; hoc est cum carentia *originalis justitiæ* debitæ inesse, unde sunt filii iræ, et deficiunt cognitione Dei, metu Dei, fiducia erga Deum, etc. Et habent concupiscentiam, repugnantem legi Dei; estque hic morbus seu vitium originis vere peccatum, damnans et afferens nunc quoque æternam mortem his qui non renascuntur per Baptismum et Spiritum Sanctum. Damnamus Pelagianos, et alios, qui vitium originis negant esse peccatum, et ut extenuent gloriam meriti et beneficiorum Christi, disputant hominem viribus naturalibus sine Spiritu Sancto posse legi Dei satisfacere, et propter honesta opera rationes pronuciari justum coram Deo.||

¹ Confess. August. Part. I. § 1.

² Ibid. § 11. The extent of the Fall is stated less strongly in the English than in the German Article.

III. De Duabus Christi Naturis.¹

[Item docemus, quod *Verbum*, hoc est *Filius Dei*, *assumpserit humanam naturam in utero Beatæ Mariæ Virginis, ut sint duæ naturæ, divina et humana in unitate personæ inseparabiliter conjunctæ unus Christus, vere Deus, et vero homo, natus ex Virgine Maria, vere passus, crucifixus, mortuus, et sepultus, ut reconciliaret nobis Patrem, et hostia esset non tantum pro culpa originis, sed etiam pro omnibus actualibus hominum peccatis. Item descendit ad inferos, et vere resurrexit tertia die, deinde ascendit ad cælos, ut sedeat ad dexteram Patris et perpetuo regnet et dominetur omnibus creaturis, sanctificet credentes in ipsum, misso in corde eorum Spiritu Sancto, qui regat, consoletur, ac vivificet eos, ac defendat adversus Diabolum et vim peccati. Idem Christus palam est rediturus ut judicet vivos et mortuos, &c., juxta Symbolum Apostolorum.]*

IV. De Justificatione.²

Item de Justificatione docemus, quod ea proprie significat remissionem peccatorum et acceptationem seu reconciliationem nostram in gratiam et favorem Dei. hoc est veram renovationem in Christo; et quod peccatores, licet non assequantur hanc justificationem absque poenitentia, et bono ac proposito motu cordis quem Spiritus Sanctus efficit erga Deum et proximum, non tamen propter dignitatem aut meritum poenitentiae aut ullorum operum seu meritorum suorum justificantur, sed gratis propter Christum per fidem, cum credunt se in gratiam recipi, et peccata sua propter Christum remitti, qui sua morte pro nostris peccatis satisfecit. Hanc fidem imputat Deus pro justitia coram ipso. Rom. 3^o. et 4^o.|| Fidem vero intelligimus non inanem et otiosam, sed eam "quæ per dilectionem operatur." Est enim vera et Christiana fides de qua hic loquimur, non sola notitia articulorum fidei, aut credulitas doctrinæ Christianæ duntaxat historica, sed una cum illa notitia et credulitate, firma fiducia misericordiae Dei promissæ propter Christum, quæ videlicet certo persuademus ac statuimus eum etiam nobis misericordem et propitium. Et hæc fides vere justificat, vere est salutifera, non ficta, mortua, aut hypocritica, sed necessario habet spem et charitatem sibi individue conjunctas, ac etiam studium bene vivendi, et bene operatur pro loco et occasione. Nam bona opera ad salutem sunt necessaria, non quod de impio justum faciunt, nec quod sunt pretium pro peccatis, aut causa justificationis, sed quia necessum est, ut qui jam fide justificatus est et reconciliatus Deo per Christum, voluntatem Dei facere studeat juxta illud: "Non omnis qui dicit mihi Domine, Domine, intrabit regnum cælorum, sed qui facit voluntatem Patris mei, qui in cælis est." Qui vero hæc opera facere non studet, sed secundum carnem vivit, neque veram fidem habet, neque justus est, neque vitam æternam (nisi ex animo respiscat, et vere poeniteat) assequetur.³

¹ The rest wanting.

² Ibid. §§ IV. v.

¹ Confess. August. § III.

¶ Ut hanc fidem consequamur, institutum est ministerium docendi Evangelii et porrigendi Sacramenta. Nam per verbum et sacramenta tanquam per instrumenta donatur Spiritus Sanctus, qui fidem efficit, ubi et quando visum est Deo, in his qui audiunt Evangelium, scilicet quod Deus non propter nostra merita sed propter Christum justificet poenitentes, qui credunt se propter Christum in gratiam recipi. Damnamus Anabaptistas, et alios, qui sentiunt Spiritum Sanctum contingere sine verbo externo hominibus per ipsorum præparationes et opera.¶

V. De Ecclesia.

Ecclesia præter alias acceptiones in scripturis duas habet præcipuas: unam, qua Ecclesia accipitur pro congregatione omnium sanctorum et vere fidelium, qui Christo capiti vere credunt et sanctificantur Spiritu ejus. Hæc autem vivum^b est et vere sanctum Christi corpus mysticum, sed soli Deo cognitum, qui hominum corda solus intuetur. Altera acceptio est qua Ecclesia accipitur pro congregatione omnium hominum qui baptizati sunt in Christo et non palam abnegarunt Christum, nec juste et per ejus verbum^c sunt excommunicati. Ista Ecclesiæ acceptio congruit ejus statui in hac vita duntaxat, in qua boni malis sunt admixti et debet esse cognita ut possit audiri juxta illud: "Qui Ecclesiam non audierit," &c. Cognoscitur autem per professionem Evangelii et communionem sacramentorum. Hæc est Ecclesia catholica et apostolica, quæ non Episcopatus Romani aut cujusvis alterius Ecclesiæ finibus circumscribitur, sed universas totius Christianismi complectitur Ecclesias, quæ simul unam efficiunt catholicam. In hac autem catholica Ecclesia nulla particularis Ecclesia, sive Romana illa fuerit, sive quævis alia, ex institutione Christi supra alias Ecclesias eminentiam vel auctoritatem ullam vindicare potest. Est vero hæc Ecclesia una, non quod in terris unum aliquod caput, seu unum quendam vicarium sub Christo habeat aut habuerit unquam, (quod sibi jam diu Pontifex Romanus divini juris prætextu vindicavit, cum tamen revera divino jure nihil amplius illa sit concessum quam alii cuivis episcopo,) sed ideo una dicitur, quia universi Christiani in vinculo pacis colligati unum caput Christum agnoscunt, cujus se profiterentur esse corpus, unum agnoscunt Dominum, unam fidem, unum baptisma, unum Deum ac Patrem omnium.

Traditiones vero, et ritus, atque ceremoniæ, quæ vel ad decorem vel ordinem vel disciplinam Ecclesiæ ab hominibus sunt institutæ, non omnino necesse est ut eadem sint ubique aut prorsus similes. Hæc enim et variæ fuere, et variari possunt pro regionum et morum diversitate, ubi decus, ordo, et utilitas Ecclesiæ videbuntur postulare:

¶ Hæc enim et variæ fuere, et variari possunt pro regionum et morum diversitate, ubi decus decensque ordo principibus rectoribusque regionum vide-

^b vivum] una.

^c juste et per ejus verbum] wanting.

^d The rest as far as Traditiones wanting.

^e The following paragraph is written on a loose

slip of paper, as if subsequently added. In Strype's version we have, Sic tamen ut sint consentientes Verbo Dei.

buntur postulare; ita tamen ut nihil varietur aut instituat contra verbum Dei manifestum.]]

Et quamvis in Ecclesia secundum posteriorem acceptionem *[[mali sint bonis admixti, atque etiam ministeris verbi et sacramentorum nonnunquam præ-sint;]]* tamen cum ministrent non suo sed Christi nomine, mandato, et auctoritate, licet eorum ministerio uti, tam in verbo audiendo quam in recipiendis sacramentis juxta illud: "Qui vos audit, me audit." Neo per eorum malitiam minuitur effectus, aut gratia donorum Christi vile accipientibus, *[[sunt enim efficacia propter promissionem et ordinationem Christi, etiamsi per malos exhibeantur.]]*

VI. De Baptismo.¹

De Baptismo dicimus, quod Baptismus a Christo sit institutus, et *[[sit necessarius ad salutem, et quod per Baptismum offerantur remissio peccatorum et gratia Christi,]]* infantibus et adultis. Et quod non debeat iterari Baptismus. Et quod infantes debeant baptizari. Et quod infantes per Baptismum consequantur remissionem peccatorum et gratiam, et sint filii Dei, quia promissio gratiæ et vitæ æternæ pertinet non solum ad adultos, sed etiam ad infantes. Et hæc promissio per ministerium in Ecclesia infantibus et adultis administrari debet. Quia vero infantes nascuntur cum peccato originis, habent opus remissione illius peccati, et illud ita remittitur ut reatus tollatur, licet corruptio naturæ seu concupiscentia manet in hac vita, etsi incipit sanari, quia Spiritus Sanctus in ipsis etiam infantibus est efficax et eos mundat.^f Probamus igitur sententiam Ecclesiæ quæ damnavit Pelagianos, quia negabant infantibus esse peccatum originis. *[[Damnamus et Anabaptistas qui negant infantes baptizandos esse.]]* De adultis vero docemus, quod ita consequuntur per Baptismum remissionem peccatorum et gratiam, si baptizandi attulerint poenitentiam veram, confessionem articulorum fidei, et credant vere ipsis ibi donari remissionem peccatorum et justificationem propter Christum, sicut Petrus ait in Actis: "Poenitentiam agite, et baptizetur unusquisque vestrum in nomine Jesu Christi in remissionem peccatorum, et accipietis donum Spiritus Sancti."

VII. De Eucharistia.²

De Eucharistia constanter credimus et docemus, quod in sacramento corporis et sanguinis Domini, *[[vere, substantialiter, et realiter adsint corpus et sanguis Christi]]* sub speciebus panis et vini. Et quod sub eisdem speciebus vere et realiter exhibentur et distribuuntur illis qui sacramentum accipiunt, sive bonis sive malis.

^f mundat] mundat suo quodam modo.

¹ Conf. Aug. § IX.

² Conf. Aug. § x.: see above, p. 76.

VIII. De Poenitentia.¹

Summam et ineffabilem suam erga peccatores clementiam et misericordiam Deus Opt. Max. apud Prophetam declarans hisce verbis, "Vivo ego, dicit Dominus Deus, nolo mortem impij, sed ut impius convertatur a via sua et vivet," ut hujus tantæ clementiæ ac misericordiæ peccatores participes efficerentur, saluberrime instituit Poenitentiam, quæ sit omnibus resipiscentibus velut antidotum quoddam et efficax remedium adversus desperationem et mortem. Cujus quidem Poenientiæ tantam necessitatem esse fatemur, ut quotquot a Baptismo in mortalia peccata prolapsi sint, nisi in hac vita resipiscentes Poenitentiam egerint, æternæ mortis judicium effugere non poterint. Contra [vero] qui ad misericordiam Dei per Poenitentiam tanquam ad asylum confugerint, quantiscunque peccatis obnoxii sunt, si ab illis serio conversi Poenitentiam egerint, peccatorum omnium veniam ac remissionem indubie consequentur. Porro quoniam peccare a nobis est, resurgere a peccatis, Dei opus est et donum, valde utile et necessarium esse arbitramur docere, et cujus beneficium sit ut veram salutaremque Poenitentiam agamus, et quænam illa sit ac quibus ex rebus constet, de qua loquimur Poenitentia.

Dicimus itaque Poenientiæ per quam peccator a morte animæ resurgit, et denuo in gratiam cum Deo redit, Spiritum Sanctum auctorem esse et effectorem, nec quemquam posse sine hujus arcano afflatu, peccata sua salutariter vel agnoscere vel odio habere, multo minus remissionem peccatorum a Deo sperare aut assequi. Qui quidem sacer Spiritus Poenientiæ initium, progressum, et finem, cæteraque omnia quæ veram Poenitentiam perficiunt in anima peccatrice, hoc (quem docebimus) ordine ac modo operatur et efficit

Principio, facit ut peccator per verbum peccata sua agnoscat, et veros conscientia terrores concipiat, dum sentit Deum irasci peccato, utque serio et ex corde doleat ac ingemiscat, quod Deum offenderit; quam peccati agnitionem, dolorem, et animi pavorem ob Deum offensum, sequitur peccati confessio, quæ fit Deo dum rea conscientia peccatum suum Deo confitetur, et esse apud Deum accusat et damnat, et sibi petit ignosci. Psalm. 31. "Delictum meum cognitum tibi feci, et injustitiam meam non abscondi. Dixi, confitebor adversum me injustitiam meam Domino, et tu remisisti impietatem peccati mei." Atque hæc coram Deo confessio conjunctam habet certam fiduciam misericordiæ divinæ et remissionis peccatorum propter Christum, qua fiducia conscientia jam erigitur et pavore liberatur, ac certo statuit Deum sibi esse propitium, non merito aut dignitate poenientiæ, aut suorum operum, sed ex gratuita misericordia propter Christum, qui solus est hostia, satisfactio, ac unica propitiatio pro peccatis nostris. Ad hæc adest et certum animi propositum vitam totam in melius commutandi, ac studium faciendi voluntatem Dei et perpetuo abstinendi a peccatis. Nam vitæ novitatem sive fructus dignos Poenientiæ ad totius Poenitentia perfectionem necessario requirit Deus, juxta illud, Rom. 6^o: "Sicut exhibuistis membra vestra servire

¹ Strype has printed two Articles *de Poenitentia*, the second of which is on the whole, though not verbally, in accordance with the present.

immunditiæ et iniquitati, ad iniquitatem, ita nunc exhibete membra vestra servire justitiæ, in sanctificationem."

Atque hæc quidem omnia, agnitionem peccati, odium peccati, dolorem pavoremque pro peccatis, peccati coram Deo confessionem, firmam fiduciam remissionis peccatorum propter Christum, una cum certo animi proposito postea semper a peccatis per Dei gratiam abstinendi et serviendi justitiæ, Spiritus Sanctus in nobis operatur et efficit, modo nos illius afflatui obsequamur, nec gratiæ Dei nos ad Pœnitentiam invitanti repugnemus.

Cæterum cum has res quæ Pœnitentiam efficiunt maxima pars Christiani populi ignoret, nec quomodo agenda sit vera Pœnitentia intelligat, nec ubi speranda sit remissio peccatorum norit, ut in his rebus omnibus melius instituat et deceatur, non solum concionatores et pastores diligenter in publicis concionibus populum de hac re informare, et quid sit vera Pœnitentia, ex sacris literis sincere prædicare debent, verum etiam valde utilem ac summe necessariam esse dicimus peccatorum confessionem, quæ auricularis dicitur, et privatim fit ministris Ecclesiæ.

Quæ sane confessio modis omnibus in Ecclesia retinenda est et magnificianda, cum propter hominum imperitorum institutionem in verbo Dei, et alia commoda non pauca, (de quibus nox dicemus) tum præcipue propter absolutionis beneficium, hoc est remissionem peccatorum, quæ in hac confessione confidentibus offertur et exhibetur per absolutionem et potestatem clavium, juxta illud Christi, Joan. 20. "Quorum remisistis peccata," &c. Cui absolutioni certo oportet credere. Est enim vox Evangelii, qua minister per verbum, non suo sed Christi nomine et autoritate, remissionem peccatorum confidenti annuntiat ac offert. Cui voci Evangelii per ministrum sonanti, dum confitens certa fide credit et assentitur, illico conscientia ejus fit certa de remissione peccatorum, et jam certo secum statuit Deum sibi propitium ac misericordem esse. Quæ una profecto res Christianos omnes magnopere debet permovere, ut confessionem, in qua per absolutionem gratiæ et remissionis peccatorum certitudo concipitur et confirmatur, modis omnibus et ament et amplectantur. Et in hac privata absolutione sacerdos potestatem habet absolvendi confidentem ab omnibus peccatis, etiam illis qui soliti sunt vocari casus reservati, ita tamen ut ille privatim absolutus, nihilominus pro manifestis criminibus (si in jus vocetur) publicis judiciis subiaceat.

Accedunt huc et alia confessiones arcanae commoda, quorum unum est, quod indocti, ac imperiti homines nusquam [commodius] aut melius quam in confessione de doctrina Christiana institui possint, [modo confessorem doctum et pium nacti fuerint.] Nam cum animos attentos ac dociles in confessione efferrant, diligenter ad ea quæ a sacerdote dicuntur animum advertunt. Quocirca et fides eorum explorari potest, et quid peccatum sit, quamque horrenda res sit, et quæ sint peccatorum inter se discrimina, ac quam graviter contra peccata irascitur Deus, a doctis ac piis pastoribus seu confessoribus [ex verbo Dei] doceri possunt ac informari. Multi enim, propterea quod hæc ignorent, in conscientiis sæpe graviter anguntur, illic trepidantes timore, ubi timor non est, qui (ut Servator ait) "culicem excolantes, camelum deglutiunt;" in minimis levissimisque peccatis valde anxii, de

maximis et gravissimis non perinde pœnitentes. Sunt porro qui simili laborantes inscitia propter immodicum timorem et animi pusillanimitatem de peccatorum venia fere desperant. Contra sunt, qui per hypocrisim superbientes seipso adversus Deum erigunt, quasi aut sine peccato sint, aut ipsos pro peccatis Deus nolit punire.

Jam quis nescit utilis et necessaria istiusmodi hominibus confessio sit, in qua hi verbo Dei dure increpandi arguendique sunt, ut peccatores se agnoscant, atque intelligant, quam horribiliter Deus peccata puniat. Contra, illi qui nimio timore desperant, suavissima Evangelii consolatio afferenda est. Ad hæc in confessione [ex verbo Dei] doceri homines possunt, non solum qua ratione Diaboli tentationes vincant, et carnem mortificent, ne ad prioris vitæ sordes postea relabantur, verum etiam quibus remediis peccata omnia fugiant, ut non regnent in ipsis. Præterea illa animi humilitas qua homo homini propter Deum sese submittit, et pectoris sui arcana aperit, multarum profecto virtutum custos est et conservatrix. Quid quod pudor ille et erubescencia peccati quæ ex confessione oritur, præterquam quod animum a peccato ad Deum vero conversum indicat, etiam multos mortales a turpibus factis retrahit ac cohibet. Postremo, ut ille qui simpliciter et tranquam coram Deo peccato sua ministro Ecclesiæ confitetur, declarat se verum Dei timorem habere, ita hac animi humilitate discit Deum magis et timere et revereri, et innatam in corde superbiam reprimere, ut Dei voluntati facilius obsequatur et obtemperet. Jam vero, cum hæc ita se habeant, nihil dubitamus, quin omnes viri boni hanc confessionem tot nominibus utilem ac necessariam, non solum in Ecclesia retinendam esse, sed magno etiam in pretio habendam judicent. Quod si qui sunt qui eam vel damnant, vel rejiciunt, hi profecto se et in verbo Dei institutionem, et absolutionis beneficium, (quod in confessione datur) et alia multa atque ingentia commoda Christianis valde utilia, negligere et contemnere ostendunt; nec animadvertunt se in orbem Christianum maximam peccandi licentiam invehere, et magnam in omne scelus ruendi occasionem præbere.

Quod vero ad enumerationem peccatorum spectat, quemadmodum non probamus scrupulosam et anxiam, ne laqueum injiciat hominum conscientiis, ita censemus segnem et supinam negligentiam in re tam salutari magnopere periculosam esse et fugiendam.

[IX.] De Sacramentorum Usu.¹

¶ Docemus, quod *Sacramenta* quæ per verbum Dei instituta sunt, non tantum sint notæ professionis inter Christianos, sed magis, certa quedam testimonia et efficacia signa gratiæ, et bonæ voluntatis Dei erga nos, per quæ Deus invisibiliter operatur in nobis, et suam gratiam in nos invisibiliter diffundit, siquidem ea rite susceperimus; quodque per ea exciatur et confirmatur fides in his qui eis utuntur. Porro docemus, quod ita utendum sit sacramentis,

¹ Confess. August. 2. XIII.: but the English statement by introducing the epithet "efficacia" and the phrase "per quæ Deus invisibiliter operatur in nobis" expresses the doctrine of the sacraments more strongly.

ut in adultis, præter veram contritionem, necessario etiam debeat, accedere fides, quæ credat præsentibus promissionibus, quæ per sacramenta ostenduntur, exhibentur.¶ Neque enim in illis verum est, quod quidam dicunt, sacramenta conferre gratiam *ex opere operato* sine bono motu utentis, nam in ratione utentibus^g necessum est, ut fides etiam utentis accedat, per quam credat illis promissionibus, et accipiat res promissas, quæ per sacramenta conferantur.^h De infantibus vero cum temerarium sit eos a misericordia Dei excludere, præsertim cum Christus in Evangelio dicat, "Sinite parvulos ad me venire, talium est enim regnum cælorum:" et alibi, "Nisi quis renatus fuerit ex aqua et Spiritu Sancto, non potest intrare in regnum cælorum:" cumque perpetu Ecclesiæ Catholicæ consuetudine, jam inde ab ipsis Apostolorum temporibus, receptum sit infantes debere baptizari in remissionem peccatorum et salutem, dicimus quod Spiritu Sanctus efficax sit in illis, et eos in Baptismo mundet, quemadmodum supra in Articulo de Baptismo dictum est.

[X.] De Ministris Ecclesiæ.¹

¶De Ministris Ecclesiæ docemus, quod nemo debeat publice docere, aut Sacramenta ministrare, nisi rite vocatus,¶ et quidem ab his, penes quos in Ecclesia. juxta verbum Dei, et leges ac consuetudines uniuscujusque regionis, jus est vocandi et admittendi. Et quod nullus ad Ecclesiæ ministerium vocatus, etiamsi episcopus sit, sive Romanus, sive quicumque alius, hoc sibi jure divino vindicare possit, ut publice docere, Sacramenta ministrare, vel ullam ecclesiasticam functionem in aliena diocesi aut parochia exercere valeat; hoc est, nec episcopus in alterius episcopi diocesi, nec parochus in alterius parochia. Et demum quod militia ministri efficaciam Sacramentorum nihil detrahat, ut jam supra docuimus in Articulo de Ecclesia.

[XI.] De Ritibus Ecclesiasticis.²

¶Ritus, ceremoniæ, et ordinationes ecclesiasticæ humanitus institutæ, quæcunque prosunt ad eruditionem, disciplinam, tranquillitatem, bonum ordinem, aut decorum in Ecclesia, servandæ sunt et amplectendæ, ut stata festa, jejunia, preces, et his similia.¶

De quibus admonendi sunt homines quod non sint illi cultus, quos Deus in Scriptura præcipit aut requirit, aut ipsa sanctimonia, sed quod ad illos cultus et ipsam sanctimoniam admodum utiles sunt, ac tum placent Deo, cum ex fide, charitate, et obedientia servantur. Sunt autem veri et genuini cultus, timor Dei, fides, dilectio, et cætera opera a Deo mandata. Ad quæ consequenda et præstanda, quoties ritus et traditiones adjumentum adferunt diligenter servandæ sunt, non tanquam res in Scripturis a Deo exactæ, aut illis veris et genuinis cultibus æquandæ, sed tanquam res Ecclesiæ utiles, Deo gratæ, et adminicula veræ pietatis. Et quamvis ritus ac traditiones ejusmodi a Christianis observari debeant, propter causas quas ante diximus, tamen in illarum observatione ea libertatis Christianæ ratio habenda

^g necessum] necessarium.

^h conferantur] conferuntur.

¹ Confess. August. § XIV.

² Ibid. § XV.

est, ut nemo se illis ita teneri putet, quin eas possit omittere, modo adsit justa violandi ratio et causa, et absit contemptus: nec per ejusmodi violationem proximi conscientia turbetur aut lædatur. Quod si ejusmodi ritus aut ordinationes alio animo ac consilio instituuntur, aut observantur, quam ut sint exercitia quædam, admonitiones, et pædagogicæ, quæ excitent et conducant ad eas res in quibus sita est vera pietas et justitia; nos talem institutionem et observationem omnino improbandam et rejiciendam esse dicimus. Non enim remissio peccatorum, justificatio, et vera pietas tribuenda est ejusmodi ritibus et traditionibus, (nam remissionem peccatoris et justificationem propter Christum gratis per fidem consequimur) sed hoc illis tribuendum est, quod quemadmodum nec sine legibus politicis civitas, ita nec sine ritibus ac traditionibus Ecclesiæ ordo servari, confusio vitari, juvenus ac vulgus imperitum erudiri potest, quodque ejusmodi ritus et traditiones ad pietatem et spirituales animi motus non parum adminiculantur et prosunt. Quod si ullæ traditiones aliquid præcipiunt contra verbum Dei, vel quod sine peccato præstari non potest, nos ejusmodi traditiones, tanquam noxias et pestiferas, ab Ecclesia tollendas esse censemus: impias etiam opiniones et superstitiones quæ Christi gloriam ac beneficium lædunt atque obsecrant, quoties vel populi ignorantia ac simplicitate, vel prava doctrina aut negligentia pastorum, traditionibus ullis annectuntur et hærent, reseccandas penitus et abolendas esse judicamus. Præterea etiam hoc docendi sunt homines, quod ejusmodi rituum ac traditionum externa observatio Deo minime grata sit, nisi his, qui illis utuntur, animus adsit qui eas referat ad pietatem, propter quam institutæ sunt. Ad hæc, quod inter præcepta Dei, et ritus sive traditiones quæ ab hominibus instituuntur, hoc discrimen habendum sit, nempe quod ritus sive traditiones humanitus institutæ, mandatis ac præceptis Dei (quæ in Scripturis traduntur) cedere semper et postponi ubique debeant. Et nihilominus quoniam ordo et tranquillitas Ecclesiæ absque ritibus et ceremoniis conservari non potest, docemus adeo utile esse et necessarium, Ecclesiam habere ritus et ceremonias, ut si ab ut Ecclesia tollerentur, ipsa illico Ecclesia et dissiparetur et labefacteretur.

Postremo ritus, ceremoniæ, sive traditiones, de quibus antea diximus, non solum propter causas prædictas, verumetiam propter præceptum Dei, qui jubet nos potestatibus obedire, servandæ sunt.

[XII.] De Rebus Civilibus.

Misera mortalium conditio peccato corrupta, præceptis ad iniquitatem et ad flagitia ruit, nisi salubri auctoritate retineatur, nec potest publica salus consistere, sine justa gubernatione et obedientia; quamobrem benignissimus Deus ordinavit reges, principes, ac gubernatores, quibus dedit auctoritatem non solum curandi ut populus juxta divinæ legis præscripta vivat, sed etiam legibus aliis reipublicæ commodis, et justa potestate eundem populum continendi ac regendi; hos autem in publicam salutem deputavit Deus, suos in terra ministros, et populi sui duces ac rectores, eisque, subjecit universam cujusvis sortis multitudinem reliquam. Atque ob eam causam multa ac diligenter de illis in Scripturis tradit. Primum quidem, ut ipsi cœlestibus

præceptis erudiantur ad sapientiam et virtutem, quo sciant cujus sint ministri, et concessum a Deo iudicium et auctoritatem legitime atque salubriter exerceant; juxta illud, "Erudimini qui iudicatis terram, servite Domino in timore." Deinde vero præcipit, atque illis in hoc ipsum auctoritatem dat, ut pro conditione reipublicæ suæ, salutare ac justas leges (quoad pro virili possint) provideant atque legitime condant, per quas non solum æquitas, justitia, et tranquillitas in republica retineri, sed etiam pietas erga Deum promoveri possit; atque insuper ut legis Dei atque Christianæ religionis tuendæ curam habeant, quemadmodum Augustinus diserte fatetur, dicens, "In hoc reges, sicut eis divinitus præcipitur, Deo serviunt, in quantum reges sunt, si in suo regno bona jubeant, mala prohibeant, non solum quæ pertinent ad humanam societatem, verum etiam quæ ad divinam religionem." Proinde principum ac gubernatorum potestas et officium est, non solum pro sua et reipublicæ incolumitate ac salute justa bella suscipere, probos amplecti et fovere, in improbos animadvertere, pauperes tueri, afflictos et vim possos eripere, arcere injurias, et ut ordo et concordia inter subditos conservetur, atque quod suum est cuique tribuatur curare; verum etiam prospicere, et (si causa ita postulaverit) etiam compellere, ut universi tam sacerdotes quam reliqua multitudo officiis suis rite et diligenter fungantur, omnem denique operam suam adhibere, ut boni ad bene agendum invitentur, et improbi a malefaciendo cohibeantur. Et quamvis illi qui timore legum et poenarum corporalium cohibentur a peccando, aut in officio continentur, non eo ipso fiunt pii vel accepti Deo; tamen hucusque proficit salubris, coercio, ut et illi qui tales sunt, interim vel minus sint mali, vel saltem minus flagitiorum committant, viamque nonnunquam facilius inveniant ad pietatem, et reliquorum quies ac pietas minus turbetur, scandala et pernicioosa exempla auferantur a Christianis cœtibus, et apertis vitiiis aut blasphemiiis nomen Dei et religionis decus quam minimum dehonestetur.

Ad hæc quia necessum est, ut auctoritatem principum, reipublicæ atque rebus humanis summopere necessariam, populus tanquam Dei ordinationem agnoscat et revereatur; idcirco Deus Scripturis passim præcipit, ut omnes cujusunque in republica gradus aut conditionis fuerint, promptam et fidelem obedientiam principibus præstent, idque non solum metu corporalis poenæ, sed etiam propter Dei voluntatem; quemadmodum Petrus diligenter monet: "Subditi (inquiens) estote omni humanæ creaturæ propter Deum, sive regi quasi præcellenti, sive ducibus, tanquam ab eo missis ad vindictam malefactorum, laudem vero bonorum, quia sic est voluntas Dei." Paulus vero in hunc modum; "Admone illos principibus et potestatibus subditos esse, magistratibus parere, ad omne opus bonum paratos esse, neminem blasphemare." Quod si malus princeps aut gubernator quicquam injuste aut inique imperat subdito, quamvis ille potestate sua contra Dei voluntatem abutatur, ut animam suam lædat, nihilominus subditus debet ejusmodi imperium, quantumvis grave, pati ac sustinere, (nisi certo constet id esse peccatum,) potius quam resistendo publicum ordinem aut quietem perturbare; quod si certo constet peccatum esse quod princeps mandat, tum subditus neque pareat neque reipublicæ pacem quovismodo perturbet,

sed pace servata incolumi, et causæ ultione Deo relicta, vel ipsam potius mortem sustineat, quam quicquam contra Dei voluntatem aut præceptum perpetret.

Porro quemadmodum de obedientia principibus exhibenda Scriptura diligenter præcipit, ita etiam ut cætera officia alacriter illis præstemus, monet atque jubet, qualia sunt tributa, vectigalia, militiæ labor, et his similia. Quæ populus, ex Dei præcepto, principibus pendere et præstare debet, propterea quod reipublicæ absque stipendiis, præsidiis, et magnis sumptibus neque defendi possunt neque regi. Est præterea et honos principibus deferendus, juxta Pauli sententiam, qui jubet, ut principibus honorem exhibeamus. Qui sane honos non in externa duntaxat reverentia et observantia positus est, sed multo verius in animi iudicio et voluntate; nempe ut agnoscamus principes a Deo ordinatos esse, et Deum per eos hominibus ingentia beneficia largiri: ad hæc ut principes propter Deum et metuamus et amemus, et ut ad omnem pro viribus gratitudinem illis præstandam parati simus: postremo ut Deum pro principibus precemur, uti servet eos, ac eorum mentes semper inflectat ad Dei gloriam et salutem reipublicæ. Hæc si fecerimus, vere principes honorabimus, juxta Petri præceptum, "Deum time, Regem honorificate." Quæ cum ita sint, non solum licet Christianis principibus ac gubernatoribus regna et ditiones possidere, atque dignitatibus et muneribus publicis fungi, quæ publicam salutem spectant, et undecunque promovent vel tuentur, uti supra diximus, verum etiam quando in ejusmodi functionibus respiciunt honorem Dei, et eodem dignitatem suam atque potestatem referunt, valde placent Deo, ejusque favorem, ac gratiam ampliter demerentur. Sunt enim bona opera quæ Deus præmiis magnificentissimis non in hac duntaxat vita, sed multo magis in æterna, cohonestat atque coronat.

Licet insuper Christianis universis, ut singuli quique pro suo gradu ac conditione juxta divinas ac principum leges et honestas singularum regionum consuetudines, talia munia atque officia obeant et exerceant, quibus mortalis hæc vita vel indiget, vel ornatur, vel conservatur. Nempe ut victum quærant ex honestis artibus, negotientur, faciant contractus, possideant proprium, res suas jure postulent, militent, copulentur legitimo matrimonio, præstent jurandum et hujusmodi. Quæ omnia, quemadmodum universis Christianis, pro sua cujusque conditione ac gradu, divino jure licita sunt, ita cum pii subditi propter timorem Dei, principibus ac gubernatoribus suis promptam atque debitam præstent obedientiam, cæteraque student peragere, quæ suum officium et reipublicæ utilitas postulat, placent etiam ipsi magnopere Deo, et bona faciunt opera, quibus Deus ingentia præmia promittit, et fidelissime largitur.

[XIII.] De Corporum Resurrectione et Judicio Extremo.

Credendum firmiter atque docendum censemus, quod in consummatione mundi, Christus sicut ipsemet apud Matthæum affirmat, venturus est in gloria Patris sui cum angelis sanctis, et majestate, ac potentia, sessurusque super sedem majestatis suæ. Et quod in eodem adventu, summa celeritate, in momento temporis, ictu oculi, divina potentia sua suscitabit mortuos, sis-

tetque in eisdem in quibus hic vixerunt corporibus ac carne, coram tribunali suo cunctos homines, qui unquam ab exordio mundi fuerunt, aut postea unquam usque in illam diem futuri sunt. Et iudicabit exactissimo atque iustissimo iudicio singulos, et reddet unicuique secundum opera sua, quæ in hac vita et corpore gessit: piis quidem ac iustis æternam vitam et gloriam cum sanctis angelis impiis vero et sceleratis æternam mortem atque supplicium, cum Diabolo et prævaricatoribus angelis. Præterea quod in illo iudicio perfecta et perpetua fiet separatio proborum ab improbis, et quod nullum erit postea terrenum regnum aut terrenarum voluptatum usus, qualia quidam errore decepti somniaverunt. Demum quod nullus post hoc iudicium erit finis tormentorum malis, qui tunc condemnabuntur ad supplicia, sicut nec ullus finis beatitudinis bonis, qui in illo die acceptabuntur ad gloriam.

APPENDIX

No. III.

ARTICLES OF RELIGION

IN THE REIGNS OF

KING EDWARD VI. AND QUEEN ELIZABETH.

ARTICLES, 1552—1571.

The following series of Articles comprise, (1) the Latin edition published *separately* by Wolfe, in 1553, (see above, p. 86); (2) the English edition published in the June of the same year by Grafton; (3) the Latin edition of Wolfe, published in 1563, by the authority of the Queen (see above, p. 136); (4) the English edition of 1571, printed by Jugge and Cawood, and "put fourth by the Queenes auctoritie."

The Articles of 1552 have been collated with a copy in the State-Paper Office, signed by the six royal chaplains to whom they were submitted before their final publication, (see above, p. 84), and also with a copy of the edition published by Wolfe, as an appendix to the "Catechismus Brevis," in 1553, (see above, p. 86). The various readings obtained from these sources are denoted by the letters *A* and *B* respectively. Other variations occur in the Articles of bishop Hooper, as circulated in his diocese during the year 1551 and 1552, apparently both in Latin and English, (see above, pp. 86, 87): those contained in the record of his controversy with Joliffe, are denoted *J*.

In selecting the *Latin* Articles of 1562, and the *English* of 1571, the desire of the Editor was to exhibit the document in that shape which has the best claim to be considered authoritative: see above, p. 149. Collations have been drawn in the one case from the Parker *Latin* MS. of 1562, and from the Latin edition of 1571, printed by John Day, and published "auctoritate serenissimæ Reginae;" in the other from the Parker *English* MS. of 1571, and also from the English version of the Articles of 1562, entitled in the Bill of 1566, the *Little Book*, (see above, p. 140). These various readings are distinguished by the letters *C*, *E*, *D*, and *LB*, respectively.

For the sake of facilitating comparison, the sets of Articles are arranged collaterally. Where new matter was introduced after the year 1552, attention is called to the change by a blank space included within brackets []: where the whole or part of any Article subsequently disappeared, it is printed in a *larger type*; where the phraseology was modified, without involving the addition of entirely new matter, the extent of the substitution is denoted by † . . . †. In a few cases of simple *transposition*, the change will be pointed out by a foot-note.

1552.

Articuli de quibus in Synodo Londinensi, Anno Dom. M.D.LII. ad tollendam opinionum dissensionem et consensum veræ religionis firmandum, inter Episcopos et alios Eruditos Viros convenerat.¹

1552.

Articles agreed on by the Bishops, and other learned men in the Synode at London, in the yere of our Lorde Godde, M.D.LII. for the auoiding of controuersie in opinions, and the establishment of a godlie conorde, in certeine matters of Religion.

1562.

Articuli, de quibus in Synodo Londinensi anno Domini, iuxta ecclesiæ Anglicanæ computationem, M.D.LXII. ad tollendam opinionum dissensionem, et firmandum in uera Religione consensum, inter Archiepiscopos Episcoposque utriusque Provinciae, nec non etiam uniuersum Clerum convenit.

1571.

Articles whereupon it was agreed by the Archbishoppes and Bishoppes of both prouinces and the whole cleargie, in the Conuocation holden at London in the yere of our Lorde God. 1562. according to the computation of the Churche of Englande, for the auiding of the diuersities of opinions, and for the establishing of consent touching true Religion.

¹ *B adds*, regia auctoritate in lucem editi.

1552.

I.

De fide in Sacrosanctam Trinitatem.

Unus est vivus et verus Deus, æternus, incorporeus, impartibilis, impassibilis, immensæ potentia, sapientia, ac bonitatis, creator et conservator omnium, tum¹ visibilium tum invisibilium. Et in unitate hujus divinæ naturæ tres sunt personæ, ejusdem essentia, potentia, ac æternitatis, Pater, Filius, et Spiritus Sanctus.

II.

Verbum Dei, verum hominem esse factum.

Filius qui est verbum patris, [] in utero beate Virginis, ex illius² substantia naturam humanam assumpsit, ita ut duæ naturæ, divina & humana, integre atque perfecte in unitate personæ fuerint inseparabiliter conjunctæ, ex quibus est unus *Christus*, verus Deus et verus homo, qui vere passus est et crucifixus, mortuus et sepultus, ut patrem nobis reconciliaret, essetque hostia non tantum pro culpa originis, verum etiam pro omnibus actualibus hominum peccatis.

III.

De descensu Christi ad Inferos.

Quemadmodum *Christus* pro nobis mortuus est et sepultus, ita est etiam credendus⁴ ad inferos descendisse. Nam corpus usque ad resurrec-

1552.

I.

Of faith in the holie Trinitie.²

There is but one living, and true God, and he is euerlasting, with out bodie, partes, or passions, of infinite power, wisdom, and goodness, the maker, and preserver of all things bothe visible, and invisible, and in vnitie of this Godhead there be three persones of one substance, power, and eternitie, the Father, the Sonne, and the holie Ghoste.

II.

That the worde, or Sonne of God, was made a very man.

The sonne whiche is the woorde of the father, [] tooke mannes nature in the wombe of the blessed virgine Marie of her Substance, so that two hole, and perfecte natures, that is to saie, the Godhead, and manhode were ioigned together into one persone, neuer to be diuided, wherof is one *Christe* very God, and very manne, who truly suffred, was crucified, dead, and buried, to reconcile his father to vs, and to be a Sacrifice †for all sinne of manne, bothe originall, and actual. †

III.

Of the goyng doune of Christe into Helle.

As *Christ* died, and was buried for vs: so also it is to be believed, that he went doune in to hell. For the bodie laie in the Sepulchre,

¹ tum] cum A.² Cf. the 2nd of Hooper's Articles cited above, p. 91.³ illius] ejus A.⁴ est etiam credendus] etiam credendus est A.

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I.

De Fide in Sacrosanctam Trinitatem.

Vnus est viuus et uerus Deus, æternus, incorporeus impartibilis, impassibilis, immensæ potentia, sapientia ac bonitatis: creator et conseruator omnium tum visibilium tum inuisibilium. Et in Vnitate huius diuinæ naturæ tres sunt Personæ, eiusdem essentia, potentia, ac æternitatis, Pater, Filius, et Spiritus sanc-

II.

Verbum Dei uerum hominem esse factum.⁶

Filius, qui est uerbum Patris ab æterno à patre genitus uerus et æternus Deus, ac Patri consubstantialis, in utero Beate uirginis ex illius substantia naturam humanam assumpsit: ita ut duæ naturæ, diuina et humana, integre atque perfecte in unitate personæ, fuerint inseparabiliter coniunctæ: ex quibus est⁷ vnus *CHRISTVS*, verus Deus et verus Homo: qui uere passus est, crucifixus, mortuus, et sepultus, ut Patrem nobis reconciliaret, essetque⁸ non tantum pro culpa originis, uerum etiam pro omnibus Actualibus hominem peccatis.

III.

De Descensu Christi ad Inferos.

Quemadmodum *Christus* pro nobis mortuus est et sepultus, ita est

⁶ D and LB add and he is before euerlasting: cf. col. 2.⁷ De verbo, siue filio Dei, qui uerus homo factus est E.⁸ essetque] A inserts hostia after this word, agreeing with the other copies. The omission, therefore, might be due to an error of the press.⁹ That the Worde or Sonne of God was made verie man D, LB.¹⁰ all] The omission of this important word in many modern copies of the Articles is without the least authority.

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I.

Of sayth in the holy Trinitie.

There is but one luyng and true God, euerlasting, without body, partes, or passions, of infinite power, wysdome, and goodnesse, the maker and preseruer of al things both visible and inuisible. And in vnitie of this Godhead there be three persons, of one substance, power, and eternitie, the father, the sonne, and the holy ghost.

II.

Of the worde or sonne of God which was made very man.⁹

The Sonne, which is the worde of the Father, begotten from euerlasting of the Father, the very and eternall *GOD*, of one substance with the Father, toke mans nature in the wombe of the blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and manhood, were ioined together in one person, neuer to be diuided, wherof is one *Christe*, very *GOD* and very man, who truly suffered, was crucified, dead, and buried, to reconcile his Father to vs, and to be a sacrifice, not only for originall gylt, but also for all¹⁰ actual sinnes of men.

III.

Of the goyng doune of Christe into hell.

As *Christe* dyed for vs, and was

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tionem in sepulchro jacuit, Spiritus ab illo emissus, cum spiritibus qui in carcere sive in inferno detinebantur, fuit, illisque prædicavit, quemmadmodum testatur Petri locus.¹

IV.

Resurrectio Christi.

Christus vere à mortuis resurrexit, suumque corpus cum carne, ossibus, omnibusque ad integritatem humanæ naturæ pertinentibus, recepit, cum quibus in cælum ascendit, ibique residet, quoad extremo die ad iudicandos [] homines revertatur.†

V.

Divinæ Scripturæ doctrina sufficit ad salutem.

Scriptura sacra continet² omnia quæ sunt ad salutem necessaria, ita ut quicquid in ea nec legitur neque inde probari potest, licet interdum à fidelibus, ut pium et conducibile ad ordinem et decorum³ admittatur, attamen tã quoquam non exigendum est† ut tanquam articulus fidei credatur,⁴ et ad salutis necessitatem requiri putetur.[

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untill the resurrection: but his Ghoste departing from him, was with the Ghostes that were in prison, or in Helle, and didde preache to the same, as the place of S. Peter dooeth testifie.

IV.

The Resurrection of Christe.

Christe didde trueлие rise againe from deathe, and tooke a gainhis bodie with flesh, bones, and all thinges appertaining to the perfection of mannes nature, wherewith he ascended into Heauen, and there sitteth, untill he retourne to iudge [] men at the last daie.

V.

The doctrine of holie Scripture is sufficient to Saluation.

Holie Scripture containeth all thinges necessarie to Saluation: So that whatsoever is †neither† read therein, nor maie be proued therby, although it be sometime receiued of the faithful, as Godlie, and profitable for an ordre, and comelinesse: Yeat† no manne ought to bee constrained to beleue it,† as an article of faith, or repute it requisite to the necessitie† of Saluation.[

¹ The following sentence is added in A. At suo ad inferos descensu nullos a carceribus aut tormentis liberant Christus Dominus.

² continet] sufficienter continet J.

³ ad ordinem et decorum] wanting in J.

⁴ credatur] tradatur A.

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etiam credendus ad Inferos descendisse.⁵

IV.

Resurrectio Christi.⁷

Christus vere a mortuis resurrexit, suumque corpus cum carne, ossibus, omnibusque ad integritatem humanæ naturæ pertinentibus, recepit, cum quibus in cælum ascendit, ibique residet, quoad extremo die ad iudicandos [] homines reuersurus sit.

V.

De Spiritu sancto.

Spiritus sanctus, à patre et filio procedens, eiusdem est cum patre et filio essentiæ, maiestatis, et gloriæ, uerus, ac æternus Deus.

VI.

Divinæ Scripturæ doctrina sufficit ad salutem.¹¹

Scriptura sacra continet omnia quæ sunt ad salutem¹² necessaria, ita ut quicquid in ea nec legitur, neque inde probari potest, non sit à quocumque exigendum, ut tanquam Arti-

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buried:⁶ so also it is to be beleued that he went downe into hell.

IV.

Of the Resurrection of Christe.

Christe dyd truly aryse⁸ agayne from death, and toke agayne his body, with flesh, bones, and all thinges apperteyning to the perfection of mans nature, wherewith he ascended into heauen, and there sitteth, vntyll he retourne to iudge all⁹ men at the last day.

V.

Of the holy ghost.

The holy ghost, procedyng from the Father and the Sonne, is of one substance,¹⁰ maiestie, and glorie, with the Father, and the Sonne, very and eternall God.

VI.

Of the sufficiencie of the holie Scriptures for saluation.¹³

Holye Scripture conteyneth all thinges necessarie to saluation: so that whatsoever is not read therein, nor may be proued therby, is not to be required of anye man, that it

⁵ The second clause of Art. III. col. 1, retained in C, but marked throughout with a red pencil.

⁶ dyed for vs and was buried] dyed and was buried for us LB: cf. col. 2.

⁷ De Resurrectione Christi E.

⁸ aryse] ryse LB: cf. col. 2.

⁹ all] wanting in Latin copies of 1552, but found in E: cf. cols. 1 and 2.

¹⁰ substance] essence LB.

¹¹ De Diuinis Scripturis, quod sufficient ad salutem E.

¹² sunt ad salutem] ad salutem sunt E.

¹³ The doctrine of holie Scripture is sufficient to saluation LB, D.

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culus fidei credatur, aut ad necessitatem salutis¹ requiri putetur.

Sacræ Scripturæ nomine eos Canonicos libros Veteris et Novi testamenti intelligimus, de quorum auctoritate in Ecclesia nunquam dubitatum est.

*Catalogus librorum sacræ Canonicae scripturæ Veteris Testamenti.*²

Genesis.
Exodus.
Leuiticus.
Numeri.
Deuteronom.
Iosu.
Iudicum.
Ruth.
2. Regum.³
Paralipom. 2.
2 Samuelis.
Esdræ. 2.
Hester.
Iob.
Psalmi.
Prouerbia.
Ecclesiastes.
Cantica.
Prophetæ maiores.
Prophetæ minores.

Alios autem Libros (ut ait Hieronymus) legit quidem Ecclesia ad exempla uitæ et formandos mores, illos tamen ad dogmata confirmanda non

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shoulde be beleued as an article of the fayth, or be thought requisite necessarie⁴ to saluation.

In the name⁵ of holy Scripture, we do vnderstande those Canonickall bookes of the olde and newe Testament, of whose auctoritie was neuer any doubt in the Churche.

Of⁶ the names and number of the Canonickall Bookes.

Genesis.
Exodus.
Leuiticus.
Nuerie.
Deuteronomium.
Iosue.
Iudges.
Ruth.
The .1. boke of Samuel.
The .2. boke of Samuel.
The .1. booke of Kinges.
The .2. booke of Kinges.
The .1. booke of Chroni.
The .2. booke of Chroni.
The .1. booke of Esdras.
The .2. booke of Esdras.
The booke of Hester.
The booke of Iob.
The Prouerbes.
Ecclesia. or preacher.
Cantica, or songes of Sa.
4. Prophetes the greater.
12. Prophetes the lesse.

And the other bookes, (as Hierome sayth) the Churche doth reade for example of lyfe and instruction of manners:⁷ but yet doth it

¹ necessitatem salutis] transposed in E.

² De nominibus, et numero librorum sacræ canonice Scripturæ Veteris Testamenti E.

³ 2 Regum] The order of the following books is slightly different in C. E.

⁴ requisite necessarie] requisite as necessary LB, D. cf. col. 2.

⁵ In the name] By the naming LB.

⁶ Of] wanting in LB, D.

⁷ example of lyfe and instruction of manners] example and for good instruction of lyuing LB.

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VI.

Vetus Testamentum †non est rejiciendum.†

Testamentum Vetus, quasi Novo contrarium sit, non est repudiandum, sed retinendum, quandoquidem tam in veteri quàm in novo per *Christum* qui unicus est Mediator Dei et hominum, Deus et homo, æterna vita humano generi est proposita. Quare non sunt audiendi, qui veteres tantum in promissiones temporarias sperasse confingunt.†

VI.

The olde Testamente †is not to be refused.†

†The olde Testament is not to be put awaie as though it were contrarie to the newe, but to be kept still: for bothe in the olde, and newe Testaments, euerlasting life is offered to mankinde by Christ, who is the onlie mediatur betwene Godde and manne, being bothe Godde, and manne. Wherefore thei are not to be hearde, which feigne that the olde fathers didde looke onely for transitorie promises.†

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adhibet: ut sunt
Tertius et quartus Esdræ.
Sapientia.
Iesus filius Syrach.
Tobias. Iudith.
Libri Machabæorum. 2
[

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not applie them to establishe any doctrene. Such are these following.
The third boke of Esdras.
The fourth boke of Esdras.
The booke of Tobias.
The booke of Iudith.
The rest of the booke of Hester.*
The booke of Wisdome.
Iesus the sonne of Sirach.
Baruch, the prophet.
Song of the .3. Children.
The storie of Susanna.
Of Bel and the Dragon.
The prayer of Manasses.*
The .1. boke of Machab.
The .2. Booke of Macha.

Noui Testamenti Libros omnes¹ (ut uulgo recepti sunt) recipimus et habemus pro Canonicis.

All the bookes of the newe Testament, as they are commonly receaued, we do receaue and accompt them for Canonicall.

VII.

De Veteri Testamento.

Testamentum vetus Nouo contrarium non est, quandoquidem tam in veteri quàm nouo,⁴ per Christum, qui vnicus est mediator Dei et hominum, Deus et Homo, æterna vita humano generi est proposita. Quare malè sentiunt, qui veteres tantum in promissiones temporarias sperasse confingunt. Quanquam Lex à Deo data per Mosen, quoad Ceremonias et ritus, Christianos non astringat, neque ciuilia eius præcepta in aliqua Republica necessariò recipi debeant: nihilominus tamen ab obedientia man-

VII.

Of the Olde Testament.⁵

The olde Testament is not contrary to the newe, for both in the olde and newe Testament⁶ euerlasting lyfe is offered to mankynde by Christe, who is the onlye mediatur betweene God and man. Wherefore they are not to be hearde whiche feigne that the olde fathers dyd looke only for transitorie promises. Although the lawe geuen from God⁷ by Moses, as touchyng ceremonies and rites, do not bynde Christian men, nor the ciuile preceptes thereof, ought of necessitie to be receaued

¹ Libros omnes] omnes libros C, E.

² The rest of the booke of Hester] wanting in LB.

³ Baruch...Manasses] wanting in LB.

⁴ nouo] in nouo E.

⁶ Testament] Testamentus LB, D.

⁵ Touching the Olde Testament LB.

⁷ from God wanting in LB.

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VII.

Symbola tria.

Symbola tria, Niceni,¹ Athanasii, et quod vulgo Apostolicum appellatur, omnino recipienda sunt []. Nam firmissimis divinarum Scripturarum testimoniis probari possunt.²

VIII.

Peccatum Originale.

Peccatum originis non est (ut fabulantur Pelagiani, et hodie Anabaptistæ repetunt) in imitatione Adami situm, sed est vitium et depravatio naturæ cuiuslibet hominis ex Adamo naturaliter propagati: qua fit ut ab originali iustitia quam longissime distet, ad malum sua natura propendat et caro semper adversus spiritum concupiscat: unde in unoquoque nascentium, iram Dei atque damnationem meretur. Manet etiam in renatis hæc naturæ depravatio, qua fit ut affectus carnis, græcè φρόνημα σαρκός, quod⁴ alii sapientiam, alii sensum, alia affectum, alii studium [] vocant, legi Dei non subjiciatur.

¹ A adds inquam.

² Tria symbola Niceni, Athanasii et Apostolorum recipienda sunt et præstantur scripturis, sacris J.

³ Cf. Hooper's 3rd Article, for that as these Creeds are in such wise taken out of the Word of God, that do containe in them the sum of all Christian doctrine.

⁴ sed est vitium et depravatio...σαρκός, quod] verum in unoquoque nascentium iram Dei atque damnationem meretur, et naturam hominum ita vitiat et depravat ut a prima institutione quam longissime distet. Manet etiam in renatis concupiscentia et depravatio naturæ, qua fit ut caro semper concupiscat adversus spiritum, et affectus carnis quæ φρόνημα quod A.

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VII.

The three Creeds.

The three Creeds, Nicene Crede, Athanasius Crede, and that whiche is commonlie called the Apostles' Crede, ought throughly to be received []: for thei mai be proued by most certeine warrauntes of holie Scripture.

VIII.

Of originall or birthe sinne.

Originall sinne standeth not in the folowing of Adam, as the Pelligianes doe vainelie talke whiche also the Anabaptistes doe now a daies renewe, but it is the fault, and corruption of the nature of euery manne, that naturallie is engendered of the ofspring of Adam, whereby manne is very farre gone from † his former righteousnesse, whiche he had at his creation † and is of his owne nature † geuen † to euil, so that the fleshe desireth alwaies contrarie to the spirit, and therefore in euery persone borne into this worlde, it deserueth Goddes wrath and damnation: And this infection of nature doeth remaine, yea in

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datorum, quæ Moralia vocantur, nullus quantumvis Christianus, est solutus.⁵

VIII.

*Symbola tria.*⁶

Symbola tria, Nicænum, Athanasij, et quod vulgo Apostolicum⁷ appellatur, omnino recipienda sunt et credenda. Nam firmissimis Scripturarum testimonijs probari possunt.

IX.

*Peccatum Ooriginale.*¹⁰

Peccatum originis non est (vt fabulantur Pelagiani) in imitatione Adami situm, sed est vitium et depravatio naturæ cuiuslibet hominis ex Adamo naturaliter propagati, qua fit, vt ab originali iustitia quàm longissime distet, ad malum sua natura propendat, et caro semper aduersus spiritum concupiscat. Vnde in vnoquoque nascentium, iram Dei atque damnationem meretur. Manet etiam in renatis hæc naturæ depravatio; qua fit, ut affectus carnis, græcè φρόνημα σαρκός, (quod alij sapientiam, alij sensum, alij affectum, alij studium¹¹ [] interpretantur) legi Dei non subjiciatur. Et quanquam renatis et credentibus nulla propter Christum est condemnatio, peccati

⁵ The last clause of Art. VII. was transposed from Art. XIX. of the elder series.

⁶ De Tribus Symbolis E.

⁷ Of] wanting in LB, D.

¹⁰ De Peccato Originale E.

¹¹ Studium] C adds carnis in the margin. It is also found in E.

¹² originall ryghteousnes] his originall righteousness D; his former ryghteousnes which he had at his creation LB: cf. col. 2.

¹³ enclined] geuen LB.

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in any common wealth: yet notwithstanding, no Christian man whatsoever, is free from the obedience of the commaundementes, which are called morall.⁵

VIII.

Of⁶ the three Credes.

The three Credes, Nicene Crede, Athanasius Crede, and that whiche is commonlye called the Apostles' Crede, ought throughlye to be received and beleued: for they may be proued by moste certayne warrauntes⁹ of holie scripture.

IX.

Of originall or birth sinne.

Originall sinne standeth not in the following of Adam (as the Pelagians do vaynely talke) but it is the fault and corruption of the nature of euery man, that naturally is engendered of the ofspring of Adam, whereby man is very farre gone from originall ryghteousnes,¹² and is of his owne nature enclined¹³ to euill, so that the fleshe lusteth¹⁴ alwayes contrary to the spirite, and therefore in euery person borne into this worlde, it deserueth Gods wrath and damation. And this infection of nature doth remayne, yea in them that are regenerated, whereby the luste of the fleshe, called in Greke φρόνημα σαρκός, which some do expounde the wisdom, some sensualitie, some the

⁷ Apostolicum] Apostolorum E.

⁹ warrauntes] Warraunties LB, D.

¹⁴ lusteth] desireth LB.

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Et quanquam renatis et credendibus nulla propter *Christum* est condemnatio, peccati tamen in sese rationem¹ habere concupiscentiam fatetur Apostolus.

IX.

De libero arbitrio.

† Absque gratia Dei, quæ per Christum est, nos preveniente ut velimus, et cooperante dum volumus, ad pietatis opera facienda, quæ Deo grata sint et accepta, nihil valemus.†

X.

De gratia.

Gratia Christi, seu spiritus sanctus qui per eundem datur, cor lapidem aufert, et dat cor carneum. Atque licet ex nolentibus quæ recta sunt volentes faciat, et ex volentibus prava, nolentes reddat, voluntati nihilominus violentiam nullam infert. Et nemo hac de causa, cum peccaverit,² seipsum excusare potest, quasi nolens aut coactus peccaverit, ut eam ob causam accusari non mereatur aut damnari.

¹ in sese rationem] rationem in sese A.

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theim that are baptized, whereby the lust of the fleshe called in Greke φρόνημα σαρκός, (whiche some doe expoune, the wisdom, some sensualitie, some the affection, some the desire of the fleshe) is not subject to the lawe of GOD. And although there is no condemnation for them that beleue, and are baptized, yet the Apostle doeth confesse, that concupiscence, and lust hath of it self the nature of sinne.

IX.

Of free will.

† We haue no power to dooe good woorkes pleasaunte, and acceptable to God, with out the Grace of God by Christ, preuenting us, that we maie haue a good wille, and working in us, when we haue that wille.†

X.

Of Grace.

The Grace of Christ, or the holie Ghost by him geuen dothe take awaie the stonie harte, and geueth an harte of fleshe. And although, those that haue no will to good thinges, he maketh them to wil, and those that would euil thinges, he maketh them not to wille the same: Yet neuerthelesse he enforceth not the wil. And therefore no man when he sinneth can excuse himself, as not worthie to be blamed or condemned, by alleging that he sinned unwillinglie, or by compulsion.

² peccaverit] A adds ideoque accusari.

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tamen in sese rationem habere Concupiscentiam fatetur Apostolus.

X.

De Libero Arbitrio.

Ea est hominis post lapsum Adæ conditio, ut sese naturalibus suis viribus et bonis operibus ad fidem et invocationem Dei conuertere ac præparare non possit: Quare absque gratia Dei, quæ per Christum est, nos præueniente, ut uelimus, et cooperante dum volumus, ad pietatis opera facienda, quæ Deo grata sint et accepta, nihil valemus.

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affection, some the desyre of the fleshe, is not subiect to the lawe of God. And although there is no condemnation for them that beleue and are baptized: yet the Apostle doth confesse that concupiscence and lust hath of it selfe the nature of synne.

X.

Of free wyll.

The condition of man after the fall of Adam is suche, that he can not turne and prepare hym selfe by his owne naturall strength and good woorkes, to fayth and calling vpon God: Wherefore we haue no power to do good woorkes pleasaunt and acceptable to God, without the grace of God by Christe preuenting us, that we may haue a good wyll, and working with vs,³ when we haue that good wyll.

³ With vs] in vs LB, D: cf. col. 2.

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XI.

De Hominis justificatione.

† Justificatio ex sola fide Jesu Christi, eo sensu quo in Homelia de justificatione explicatur, est certissima et saluberrima Christianorum doctrina.†

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XI.

Of the Justification of manne.¹

† Justification by onely faith in Jesus Christe in that sence, as it is declared in the homelie of Justificatione, is a moste certeine, and wholesome doctrine for Christien menne.†

XII.

Opera ante justificationem.

Opera quæ fiunt ante gratiam Christi, et Spiritus ejus afflatum, cum ex fide Jesu Christi non prodeant, minime Deo grata sunt. Neque gratiam (ut multi vocant²) de congruo, merentur: Imo cum non sint³ facta ut Deus illa fieri voluit et præcepit, peccati rationem habere non dubitamus.

XII.

Workes before Justification.

Workes done before the Grace of Christe and the inspiratione of his spirite are not pleasaut to God, forasmoche as thei spring not of Faith in Jesu Christe, neither do thei make menne mete to receive Grace, or (as the Schole aucthoures saie) deserue Grace of congruitie: but because thei are not done as god hath willed and

¹ Teach the justification of man to come only by the faith of Jesus Christ and not by the merit of any mans good workes, Hooper's 7th Article.

² fiunt ante gratiam...vocant] fiunt ante justificationem cum ex fide Jesu Christi non prodeant minime Deo grata sunt, neque gratiam ut multi vocant A.

³ sint] sunt J.

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XI.

De Hominis Justificatione.

Tantum propter meritum Domini ac Servatoris nostri Iesu Christi, per fidem, non propter opera et merita nostra, iusti coram Deo reputamur:⁴ Quare sola fide nos iustificari, doctrina est saluberrima, ac consolationis plenissima: ut in Homilia de Iustificatione hominis fusiùs explicatur.

XII.

De bonis Operibus.

Bona opera quæ sunt fructus fidei et iustificatos sequuntur, quanquam peccata nostra expiari⁷ et diuini iudicij severitatem ferre non possunt, Deo tamen grata sunt et accepta in Christo, atque ex vera et uiua fide necessario profluunt, ut plane ex illis, æque fides uiua cognosci possit, atque arbor ex fructu iudicari.

XIII.

Opera ante Iustificationem.⁸

Opera quæ fiunt ante gratiam Christi, et spiritus eius afflatum, cum ex fide Iesu Christi non prodeant, minime Deo grata sunt: neque gratiam (ut multi⁹ uocant) de congruo merentur: Imo cum non sint facta ut Deus illa fieri uoluit et præcepit, peccati rationem habere non dubitamus.

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XI.

Of the iustification of man.

We are accompted righteous before God, only for the merite of our Lord and sauour Jesus Christe, by faith, and not for our owne workes or deseruynges. Wherefore, that we are iustified by fayth onely, is⁵ a most wholesome doctrine, and very full⁶ of comfort, as more largely is expressed in the Homilie of iustification.

XII.

Of good workes.

Albeit that good workes which are the fruites of fayth, and folowe after iustification, can not put away our sinnes, and endure the seueritie of Gods iudgement: yet are they pleasing and acceptable to God in Christe, and do spring out necessarily of a true and liuely fayth, in so muche that by them, a lyuely fayth may be as evidently knowne, as a tree discerned by the fruit.

XIII.

Of¹⁰ workes before iustification.

Workes done before the grace of Christe, and the inspiration of his spirite, are not pleasaut to God forasmoche as they spring not of fayth in Jesu Christ, neither do they make men meete to receaue grace, or (as the schole aucthoures saie) deserue grace of congruitie: yea rather for that¹¹ they are not done as GOD

⁴ reputamur] reputemur L, E.

⁵ is] it is, LB, D, (but corrected in the latter.)

⁶ very full] full LB.

⁷ expiari] expiare C, E.

⁸ De operibus ante justificationem E.

⁹ multi—Schole-aucthors. The same is observable in the elder Articles.

¹⁰ Of] wanting in LB, D.

¹¹ Yea rather for that] but because LB: cf. col. 2.

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XIII.

Opera Supererogationis.

Opera quæ Supererogationis appellant, non possunt sine arrogantia et impietate prædicari, nam illis² declarant homines non tantam se Deo reddere quæ tenentur,³ sed plus in ejus gratiam facere quam deberent: cum aperte Christus dicat, *Cum feceritis omnia quæcumque præcepta sunt vobis, dicite: Servi inutiles sumus.*

XIV.

Nemo præter Christum est sine peccato.

Christus in nostræ naturæ veritate, per omnia simillis factus est nobis, excepto peccato, a quo prorsus erat immunis, tum in carne tum in spiritu. Venit⁴ ut agnus absque⁵ macula esset, qui mundi peccata per immolationem sui semel factam⁶ tolleret: et peccatum (ut inquit Joannes) in eo non erat. Sed nos reliqui etiam baptizati, et in Christo regenerati, in multis tamen offendimus omnes, et⁷ si dixerimus quia peccatum non ha-

¹ albeit that good workes do necessarily follow justification; the which before justification are of no value or estimation before God. *Hooper's 7th Article.*

² illis] illa J.

³ Venit] Venit enim J.

⁴ semel factam] wanting in J.

⁵ etiam baptizati....omnes, et] quicumque sumus J.

1552. commaunded them to bee done, we doubt not, but thei haue the nature of sinne.¹

XIII.

Woorkes of Supererogation.

Voluntarie woorkes besides, ouer, and aboue Goddes commaundementes, whiche thei cal woorkes of Supererogation, cannot be taught without arrogancie, and finiquitie.† For by them menne dooe declare, that thei dooe not onely rendre to GOD, asmoche as thei are bounde to dooe, but that thei dooe more for his sake, then of bounden duetie is required: Whereas Christe saieth plainlie: when you haue dooen al that are commaunded you, saie, we be unprofitable seruantes.

XIV.

No man is without sinne, but Christe alone.

Christe in the trueth of our nature was made like unto us in al thinges, sinne onely except, from whiche he was clearely uoide bothe in his Fleshe, and in his Spirite. He came to be the lambe without spotte, who by Sacrifice of himself made ones for euer, should take away the sinnes of the worlde: and sinne (as Saint Jhon saieth) was not in him. But the rest, yea, although we be baptized, and borne againe in Christe,

² tenentur] teneantur J.

³ absque] sine J.

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XIV.

Opera Supererogationis.³

Opera quæ supererogationis appellant, non possunt sine arrogantia et impietate prædicari. Nam illis declarant homines non tantum se Deo reddere quæ tenentur sed plus in eius gratiam facere quam deberent cum aperte Christus dicat: Cum feceritis omnia quæcumque præcepta sunt vobis dicite: Serui inutiles sumus.

XV.

Nemo præter Christum sine peccato.¹¹

Christus in nostræ naturæ ueritate per omnia simillis factus est nobis, excepto peccato, à quo prorsus erat immunis, tum in carne tum in spiritu. Venit, ut Agnus absque macula esset,¹² qui mundi peccata per immolationem sui semel factam, tollerent: et peccatum (ut inquit Ioannes) in eo non erat. Sed nos reliqui, etiam baptizati, et in Christo regenerati, in multis tamen offendimus omnes: Et si dixerimus quia¹³

³ De operibus Supererogationis E.

¹⁰ to you] wanting in LB.

¹¹ Nemo præter Christum est sine peccato E.

¹² esset] wanting in E. It exists, however, in other copies of 1571.

¹³ quia Some modern editions have quod, but without authority.

¹⁴ No man is without sinne but Chryst alone LB, D.

¹⁵ once made] made once for euer LB.

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XIV.

Of³ woorkes of supererogation.

Voluntarie woorkes besydes, ouer and aboue Gods commaundementes, which they call woorkes of supererogation; can not be taught without arrogancie and impietie. For by them men do declare that they do not onely render vnto God as muche as they are bounde to do, but that they do more for his sake then of bounden duetie is required: Whereas Christe sayeth playnly, When ye haue done al that are commaunded to you,¹⁰ say, We be vnprofitable seruantes.

XV.

Of Christe alone without sinne.¹⁴

Christe in the trueth of oure nature, was made lyke vnto vs in al thinges (sinne only except) from which he was clearley voyde, both in his fleshe, and in his spirite. He came to be the lambe without spot, who by the sacrifice of hym self once made,¹⁵ shoulde take away the sinnes of the worlde: and sinne, (as S. John sayeth) was not in hym. But al we the rest, (although baptized, and borne agayne in Christe) yeat of-

³ Of] wanting in LB, D.

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bemus, nos ipsos seducimus, et veritas in nobis non est.

XV.

De peccato in spiritum sanctum.†

Non omne peccatum mortale post baptismum voluntarie perpetratum, est peccatum in spiritum sanctum et irremissibile: proinde lapsis à baptismo in peccata, locus penitentiae non est negandus. Post acceptum spiritum sanctum possumus à gratia data recedere atque peccare, denuoque per gratiam Dei resurgere ac respiscere. Ideoque illi damnandi sunt, qui se quamdiu hic vivant, amplius non posse peccare affirmant, aut vere respicientibus penitentiae locum denegant.

XVI.

Blasphemia in Spiritum Sanctum.

Blasphemia in Spiritum Sanctum, est cum quis Verborum Dei manifestè perceptam veritatem, ex malitia et obfirmatione animi, convitiis insectatur, et hostiliter insectatur. Atque huiusmodi, quia maledicto sunt obnoxii¹ gravissimo sese astringunt sceleri. Unde peccati hoc genus Irremissibile à Domino appellatur, et² affirmatur.

¹ A adds et reprobi per penitentiam non amplius restitui possunt.

² appellatur et] wanting in A.

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yeat we all offende in many thinges: and if we saie, we haue no Sinne, wee deceiue our selues, and the trueth is not in us.

XV.

Of sinne against the holie Ghoste.†

Euery deadlie sinne willingly committed after Baptisme, is not Sinne against the holie Ghost, and unpardonable: wherfore the place for penitentes, is not to bee denied to soche as fall into sinne after Baptism. After we haue receiued the holie Ghoste, we maie departe from grace geuen, and fall into sinne, and by the grace of GOD we maie rise again, and amende our liues. And therefore thei are to be condemned, whiche saie, thei can no more Sinne as long as thei live here, or denie the place for penitentes to soche as truelie repent, and amende their liues.

XVI.

Blasphemia against the holie Ghoste.

Blasphemia against the holie Ghost is, when a man of malice and stubbornesse of minde, doeth raille upon the trueth of goddes word manifestlie perceiued, and being enemie therunto, persecuteth the same. And because soche be guilty of Goddes curse, thei entangle themselues with a moste grieuous, and hainous crime, wherupon this kinde of sinne is called and affirmed of the Lorde, vnpardonable.

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peccatum non habemus, nos ipsos seducimus, et veritas in nobis non est.

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fende³ in many thinges, and if we say we haue no sinne, we deceaue our selues, and the trueth is not in vs.

XVI.

*De Lapsis post Baptismo.*⁴

Non omne peccatum Mortale post baptismum uoluntariè perpetratum, est peccatum in Spiritum sanctum et irremissibile. Proinde lapsis à baptismo in peccata, locus penitentiae non est negandus, post acceptum spiritum sanctum, possumus à gratia data recedere atque peccare, denuoque per gratiam Dei resurgere ac respiscere. Ideoque illi damnandi sunt, qui se quamdiu hic viuant, amplius non posse peccare affirmant, aut verè respicientibus penitentiae⁵ locum denegant.

XVI.

Of sinne after Baptisme.

Not euery deadly sinne willingly committed after baptisme, is⁶ sinne agaynst the holy ghost, and vnpardonable. Wherfore the graunt of repentaunce⁷ is not to be denied to such as fal into sinne after baptisma. After we haue receaued the holy ghost, we may depart from grace geuen, and fall into sinne, and by the grace of God (we may) aryse⁸ agayne, and amend our lyues. And therefore, they are to be condemned, whiche say they can no more sinne as long as they lyue here, or denie the place of forgeuenesse to such as truely repent.⁹

³ al we the rest...offend] we the reste although baptised and borne againe in Christe, yet we all offende, A: the rest, although we be baptised, and borne again in Chryste, yet we offende LB: cf. col. 2.

⁴ De Peccato post Baptismum E: De peccato in Spiritum Sanctum C.

⁵ Penitentiae] veniae E.

⁶ Not euery...is] Euery...is not LB: cf. col. 2.

⁷ graunt of repentaunce] place for penitence LB, D: cf. place for penitentes col. 2.

⁸ aryse] ryse LB: cf. col. 2.

⁹ LB adds and amende theyr liues: cf. col. 2.

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XVII.

De Prædestinatione et Electione.

Prædestinatio ad vitam est æternum Dei propositum, quo ante iacta mundi fundamenta suo consilio, nobis quidem occulto, constanter decrevit eos quos [] elegit ex hominum genere, a maledicto et exitio liberare, atque ut vasa in honorem efficta, per Christum ad æternam salutem adducere:¹ unde qui tam præclaro Dei beneficio sunt donati,² illi,³ spiritu ejus opportuno tempore operante, secundum propositum ejus vocantur, vocationi per gratiam parent,⁴ Justificantur gratis, adoptantur in filios, unigeniti Jesu Christi imagini efficiuntur conformes, in bonis operibus sancte ambulant, et demum ex Dei misericordia pertingunt ad sempiternam felicitatem.

Quemadmodum prædestinationis et electionis nostræ in Christo pia consideratio, dulcis, suavis, et ineffabilis consolationis plena est vere piis, et his qui sentiunt in se vim spiritus Christi, facta carnis, et membra quæ adhuc sunt super terram mortificantem, animumque ad cœlestia et superna rapientem, tum quia fidem nostram de æterna salute consequenda per Christum,⁵ plurimum stabilit atque confirmat; tum quia amorem nostrum in Deum vehementer accendit: Ita hominibus curiosis, carnalibus, et spiritu Christi destitutis, ob oculos perpetuo versari prædestinationis Dei sententiam, perniciosissimum est præcipitium, unde illos diabolus pertrudit vel in despera-

¹ adducere] perducere A.² illi] wanting in A.³ consequenda per Christum] per Christum consequenda A.

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XVII.

Of predestination, and Election.

Predestination to life, is the everlasting purpose of God, whereby (before the foundations of the worlde were laied) he hath constantlie decreed by his owne Judgements secrete to vs, to deliuer from curse, and damnation those whom he hath chosen [] out of mankinde, and to bring them to euerlasting saluation by Christ, as vessels made to honour: whereupon soche as haue so excellent a benefite of GOD giuen unto them be called, according to Goddes purpose, by his spirite, working in due seaseone, thei through grace obeie the calling, thei be justified frely, thei be made sonnes by adoptione, thei be made like the image of Goddes onely begotten sonne Jesu Christe, thei walke religiouslie in goode woorkes, and at length by Goddes mercie thei attein to euerlasting felicitie.

As the Godlie consideration of Predestination, and our election in Christe is ful of swete, pleasaunte, and vnspeakable comfort to Godlie persones, and soche as feele in themselues the working of the spirite of Christi, mortifying the workes of the flesh, and their earthlie membres, and drawing vp their minde to high, and heauenly thinges, aswel because it doeth greatlie stablish and confirme their faith of eternal Saluation to bee enioined through Christe, as because it dooeth feruentlie kindle their loue towardes Godde: So for

² donati] affecti A.⁴ parent] credunt A.

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XVII.

De Prædestinatione et Electione.

Prædestinatio ad uitam, est æternum Dei propositum, quo ante iacta mundi fundamenta, suo consilio, nobis quidem occulto, constanter decreuit, eos quos in Christo elegit ex hominum genere, a maledicto et exitio liberare, atque ut uasa in honorem efficta, per Christum ad æternam salutem adducere: Vnde qui tam præclaro Dei beneficio sunt donati, illi spiritu eius opportuno tempore operante, secundum propositum eius uocantur: uocationi per gratiam parent: iustificantur gratis: adoptantur in filios; vnigeniti Iesu Christi imagini efficiuntur conformes: in bonis operibus sanctè ambulant: et demùm ex Dei misericordia pertingunt ad sempiternam felicitatem.

Quemadmodum Prædestinationis et Electionis nostræ in Christo pia consideratio, dulcis, suavis et ineffabilis consolationis plena est verè pijs et his qui sentiunt in se vim spiritus CHRISTI, facta carnis et membra quæ adhuc sunt super terram mortificantem, animumque ad cœlestia et superna rapientem, tum quia fidem nostram de æterna salute consequenda per Christum plurimum stabilit atque confirmat, tum quia amorem nostrum in Deum uehementer accendit; ita hominibus curiosis, carnalibus, et spiritu Christi destitutis, ob oculos perpetuò versari Prædestinationis Dei sententiam, perniciosissimum, est præcipitium, unde illos

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XVII.

Of predestination and election.

Predestination to lyfe, is the euerlasting purpose of God, whereby (before the foundations of the world were layd) he hath constantly decreed by his counsell secrete to vs,⁶ to deliuer from curse and damnation, those whom he hath chosen in Christe out of mankynde, and to bryng them by Christe to euerlasting saluation, as vessels made to honour. Wherefore⁷ they which be indued with so excellent a benefite of God,⁸ be called accordyng to Gods pvrpose by his spirite workyng in due season: they through grace obey the calling: they be iustified freely: they be made sonnes of God by adoption: they be made lyke the image of his onely begotten sonne Jesus Christe: they walke religiously in good workes, and at length by gods meroy, they attein to euerlastyng felicitie.

As the godly consyderation, of predestination, and our election in Christe, is full of sweete, pleasaunt, and vnspeakable comfort to godly persons, and such as feele in them selues the working of the spirite of Christe, mortifying the workes of the fleshe, and their earthlye members, and drawing vp their mynde to hygh and heauenly thinges, aswell because it doth greatly establyshe and confirme their fayth of eternal saluation to be enjoyed through Christe, as because it doth feruently kindle their loue towardes God. So,

⁶ by his counsell secrete to us] wanting in LB: cf. col. 2.⁷ Wherefore] Wherevpon LB: cf. col. 2.⁸ they which be indued with so excellent a benefite of God] such as haue so excellent a benefite of God, giuen vnto them LB: they which be endued with so excellent a Benefite of God, giuen unto them D.

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tionem, vel in æque perniciosam impurissimæ vitæ securitatem. Deinde licet prædestinationis decreta¹ sunt nobis ignota, promissiones tamen diuinas² sic amplecti oportet, ut nobis in sacris literis generaliter propositæ sunt: et Dei voluntas in nostris actionibus ea sequenda est, quam in Verbo Dei habemus discrete reuelatam.

XVIII.

Tantum in nomine Christi speranda est æterna salus.

Sunt et illi anathematizandi qui dicere audent, unumquemque in lege aut secta quam profitetur esse seruandum,³ modò iuxta illam et lumen naturæ accurate⁴ vixerit: cum sacræ literæ tantum Iesu Christi nomen prædicent in quo salvos fieri homines oporteat.

XIX.

Omnes obligantur ad Moralia legis præcepta seruanda.

Lex à Deo data per Mosen, licet quoad ad Cæremonias et ritus Christianos non astringat, neque civilia

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curious, and carnall persones lacking the Spirite of Christ, to haue continuallie before their yies the sentence of Goddes predestination, is a moste daungerous dounefall, whereby the Deuill maie thrust them either into desperation, or into a rechielesnesse of most vncleane liuing, no lesse perilous then desperation.

Furthermore, although the Decrees of predestination are vnknown unto vs, yeat we must receiue Goddes promises, in soche wise, as thei bee generallie setfoorth to vs in holie Scripture, and in our doinges that wille of Godde is to be folowed, whiche we haue expressellie declared vnto vs in the woorde of Godde.

XVIII.

Wee must truste to obtaine eternal Saluation onely by the name of Christe.

Thei also are to be had accursed, and abhorred that presume to saie, that euery man shalbe saued by the Lawe, or secte whiche he professeth, so that he be diligente to frame his life according to that Lawe, and the lighte of Nature; For holie Scripture doeth sette out vnto vs onely the name of Iesu Christ, whereby menne must be saued.

XIX.

All men are bounde to keepe the moral commaundementes of the Lawe.

The Lawe, whiche was geuen of GOD by Moses, although it

¹ A adds quatenus homines de hominibus iudicare possunt.

² A adds quibus fides innitens certos nos reddit de nostra salute.

³ esse seruandum] transposed in A.

⁴ accurate] innocenter A.

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Diabolus protrudit, uel in desperationem, uel in æque perniciosam impurissimæ vitæ securitatem.

Deinde promissiones diuinas sic amplecti oportet, ut nobis in Sacris literis generaliter propositæ sunt: Et Dei voluntas in nostris actionibus ea sequenda est, quam in uerbo Dei habemus discretè reuelatam.

XVIII.

Tantum in nomine Christi speranda est æterna salus.⁵

Svnt illi⁶ anathematizandi qui dicere audent, unumquemque in Lege aut secta quam profitetur, esse seruandum: modo iuxta illam et lumen naturæ accurate vixerit: cum sacræ literæ tantum Iesu Christi nomen prædicent, in quo saluos fieri homines oporteat.

⁵ De speranda æterna Salute tantum in Nomine Christi E.

⁶ illi] et illi C, E.

⁷ We must trust to obteyne eternall saluation, only by the name of Chryst LB, D.

⁸ that lawe] the lawe D.

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for curious and carnal persons, lacking the spirite of Christe, to haue continually before their eyes the sentence of Gods predestination, is a most daungerous downefall, whereby the deuyl doth thrust them either into desperation, or into rechelesnesse of most vncleane liuing, no lesse perilous then desperation.

Furthermore, we must receaue Gods promises in such wyse, as they be generally set foorth to vs in holy scripture: and in our doynge, that wyl of God is to be folowed, which we haue expreslye declared vnto vs in the worde of God.

XVIII.

Of obtaynyng eternall saluation, only by the name of Christe.⁷

They also are to be had accursed, that presume to say, that euery man shal be saued by the lawe or sect which he professeth, so that he be diligent to frame his life accordyng to that lawe,⁸ and the light of nature. For holy scripture doth set out vnto vs onely the name of Iesus Christe, whereby men must be saved.

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ejus præcepta in aliqua Repub. necessario recipi debeant; nihilominus ab obedientia mandatorum quæ Moralia vocantur, nullus quantumvis Christianus est solutus: quare illi non sunt audiendi, qui sacras literas tantum infirmis datas esse perhibent, et spiritum perpetuò jactant, à quo sibi quæ prædicant suggeri asserunt, quanquam cum Sacris literis apertissime pugnent.

XX.

De Ecclesia.

Ecclesia Christi visibilis¹ est cœtus fidelium, in quo verbum Dei purum prædicatur, et Sacramenta quoad ea quæ necessario² exiguntur, juxta Christi institutum recte administrantur.

Sicut erravit Ecclesia Hierosolymitana, Alexandrina et Antiochena, ita et erravit Ecclesia Romana, non so-

¹ visibilis] wanting in J.

² necessario] wanting in J.

³ The Church of God is the congregation of the faithful wherein the Word of God is truly preached, and the sacraments iustly ministered according to the institution of Christ and his doctrine taught unto us by his holy Word, *Hooper's 4th Article*. He then proceeds, The Church of God is not by God's Word taken for the multitude or company of men as bishops, priests, and such other, but that it is the company of all men hearing God's Word and obeying unto the same; lest that any man should be seduced believing himselfe to be bound unto any ordinary succession of bishops and priests, but only unto the Word of God and to the right use of his sacraments.

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binde not Christian menne, as concerning the Ceremonies, and Rites of the same: Neither is it required, that the Ciuile Preceptes and Orders of it shoulde of necessitie bee receiued in any commune weale: Yet no Manne, (bee he neuer so perfeiote a Christian) is exempte and lose from the Obedience of those Commaundementes, whiche are called Moral: wherefore thei are not to be harkened vnto, who affirme that holie Scripture is geuen onlie to the weake, and do boaste themselues continually of the spirit, of whom (thei sai) thei haue learned soche thinges as thei teache, although thesame be most evidently repugnaunt to the holie Scripture.

XX.

Of the Church.³

The visible Church of Christ, is a congregation of faiethfull Menne, in the whiche the pure worde of God is preached, and the sacramentes be duellie ministred, according to Christes ordinance, in all those thinges that of necessitie are requisite to the same.

As the Church of Jerusalem, of

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XIX.

De Ecclesia.

Ecclesia Christi uisibilis, est cœtus fidelium, in quo uerbum Dei purum prædicatur, et⁴ sacramenta, quo ad ea quæ necessario exiguntur,⁵ iuxta Christi institutum rectè administrantur. Sicut errauit ecclesia Hierosolymitana, Alexandrina et Antiochena: ita et errauit Ecclesia Romana, non solum quoad agenda et cœremoniarum ritus, uerum in hijs etiam quæ credenda sunt.

XIX.

Of the Church.

The visible Church of Christe, is a congregation of faythfull men in the which the pure worde of God is preached, and the Sacramentes be duely ministered, accordyng to Christes ordinance in all those thynges that of necessitie are requisite to the same.

As the Church of Hierusalem, Alexandria, and Antioche haue erred: so also the Church of Rome hath⁶ erred, not only in their liuing and maner of ceremonies, but also in matters of fayth.⁷

⁴ et] ut E, (error of the press.)

⁵ exiguntur] exigantur E, (perhaps a similar error.)

⁶ hath] haue LB.

⁷ matters of fayth] matters of theyr fayth LB: cf. col. 2.

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lum quoad agenda et cæremoniarum ritus,¹ verum in his etiam quæ credenda sunt.

XXI.

De Ecclesia Authoritate.

[] Ecclesia non licet quicquam² instituere,³ quod verbo Dei Scripto aduersetur: neque unum Scripturæ locum sic exponere potest, ut alteri contradicat: quare licet Ecclesia sit diuinorum librorum testis et conservatrix, attamen ut aduersus eos nihil decernere, ita præter illos⁴ nihil credendum de necessitate salutis debet obtrudere.

XXII.

De autoritate Conciliorum Generalium.

Generalia Concilia sine iessu et voluntate Principum congregari non possunt: et ubi conuenerint, quia ex hominibus constant qui non omnes spiritu et ¶verbis¶ Dei reguntur, et errare possunt et interdum errarunt, etiam in his quæ ad normam pietatis pertinent: ideo quæ ab illis constituuntur, ut ad salutem necessaria, neque robur habent neque auctoritatem, nisi ostendi possunt è sacris literis esse desumpta.⁵

¹ et cæremoniarum ritus] wanting in J.

² quicquam] quippiam A.

³ instituere] consituere A, J.

⁴ attamen ut aduersus...illos] ut præter illos J, (a line is probably omitted.)

⁵ A adds Possunt reges et pil magistratus non expectata conciliorum generalium sententia aut convocazione in republica sua iuxta Dei verbum de rebus religionis constituere.

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Alexandria, and of Antioche hath erred: So also the Church of Rome hath erred, not onely in their liuing, but also in matters of their faith.

XXI.

Of the auctoritie of the Church.

[] It is not lawfull for the Church, to ordein any thing, that is contrarie to Goddes worde written, neither maie it so expoune one place of scripture, that it be repugnaunt to an other. wherfore although the church be a witness and a keeper of holie writte, yet as it ought not to decree any thing againste the same: so besides the same ought it not to enforce any thing to bee beleued for necessitie of Saluation.

XXII.

Of the auctoritie of general Counciles.

Generall counsailes maie not be gathered together, without the commaundements, and will of Princes: and when thei be gathered (forasmuche as thei be an assemblie of men wherof all be not gouerned with the spirite, and woorde of GOD) thei maie erre, and sometime haue erred, not onely in worldlie matiers, but also in thinges pertaining vnto God. Wherfore thinges ordeined by theim, as necessarie to Saluation haue neither strength, nor auc-

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XX.

De Ecclesie auctoritate.

Habet Ecclesia Ritus statuendi ius, et in fidei controuersijs auctoritatem, quamuis⁶ Ecclesie non licet quicquam instituere, quod verbo Dei scripto⁷ aduersetur, nec⁸ unum scripturæ locum sic exponere potest, ut alteri contradicat. Quare licet Ecclesia sit diuinorum librorum testis et conseruatrix, attamen vt aduersus eos nihil decernere, ita præter illos nihil credendum de necessitate salutis debet obtrudere.

XXI.

De autoritate Conciliorum Generalium.

Generalia Concilia sine iussu et uoluntate principum congregari non possunt, et vbi conuenerint, quia ex hominibus constant, qui non omnes spiritu et ¶verbis¶ Dei⁹ reguntur, et errare possunt, et interdum errarunt, etiam in his quæ ad normam pietatis pertinent: ideo¹¹ quæ ab illis constituuntur, ut ad salutem necessaria, neque robur habent, neque auctoritatem, nisi ostendi possint è sacris literis esse desumpta.

⁶ Habet Ecclesia...quamuis] wanting in C, E. See above, p. 138.

⁷ scripto] wanting in E.

⁸ nec] neque C, E.

⁹ The Church...And yet] wanting in LB, D.

¹⁰ verbis Dei] verbo Dei E. It is corrected from verbis into verbo in C.

¹¹ ideo] ideoque E.

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XX.

Of the auctoritie of the Church.

The Church hath power to decree Rites or Ceremonies, and auctoritie in controuersies of fayth: And yet⁹ it is not lawfull for the Church to ordayne any thyng that is contrarie to Gods worde written, neyther may it so expoune one place of scripture, that it be repugnant to another. Wherfore, although the Church be a witness and a keeper of holy writ: yet, as it ought not to decree any thing agaynst the same, so besides the same, ought it not to enforce any thing to be beleued for necessitie of saluation.

XXI.

Of the auctoritie of generall Councelles.

Generall Counsels may not be gathered together without the commaundement and wyll of princes. And when they be gathered together (forasmuche as they be an assemblie of men, wherof all be not gouerned with the spirite and word of God) they may erre, and sometyme haue erred, euen in thinges parteynyng vnto God. Wherfore, thinges ordayned by them as necessary to saluation, haue neyther strength nor auctoritie, vnlesse it may be de-

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XXIII.

De Purgatorio.

†Scholasticorum† doctrina de Purgatorio, de Indulgentiis, de Veneratione et adoratione tum¹ imaginum tum Reliquiarum,² nec non de invocatione sanctorum, res est futilis, inaniter conficta, et nullis Scripturarum testimoniis innitur, imo Verbo Dei perniciose contradicit.³

XXIV.

Nemo in Ecclesia ministret nisi vocatus.

Non licet cuiquam sumere sibi munus publice prædicandi, aut administrandi Sacramenta in Ecclesia nisi prius fuerit ad hæc obeunda legitime vocatus et missus. Atque illos legitime vocatos et missos existimare debemus, qui per homines, quibus potestas vocandi ministros atque mittendi in vineam Domini publice concessa est in Ecclesia, co-optati fuerint et asciti in hoc opus.

XXV.

Agendum est in Ecclesia lingua quæ sit populo nota.

†Decentissimum est et Verbo Dei maxime congruit, ut nihil in Ecclesia

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XXIII.

Of Purgatorio.

toritie, onlesse it maie be declared, that thei be taken out of holie scripture.

†The doctrine of Scholeauthoures† concerning purgatorie, Pardones, Worshipping, and adoration as well of Images, as of reliques, and also inuocation of Saintes, is a fonde thing vainlie †feigned,† and grounded vpon no warraunt of scripture, but rather repugnant to the woorde of God.

XXIV.

No manne maie minister in the Congregation, except he be called.

It is not lawful for any man to take vpon him the office of Publique preaching, or ministring the sacramentes in the congregation,⁴ before he be lawfullie called, and sent to execute the same. And those we ought to iudge lawfullie called, and sent, whiche be chosen, and called to this woork by menne, who haue publike auctoritie geuen vnto them in the congregation, to cal, and sende ministres into the Lordes vineyarde.

XXV.

Menne must speake in the Congregation in soche toung, as the people vnderstandeth.

†It is moste semelie, and moste

¹ tum] cum A.

² A adds de precatione pro defunctis. In like manner, we haue in Hooper's ninth Article, the doctrine of the schoolmen of purgatory, pardons, prayers for them that are departed out of this world, &c.

³ res est futilis....contradicit] nullis innitur scripturarum testimoniis, sed est res futilis et inaniter conficta J.

⁴ No maner of person of his own private authority to take upon him to preach the Word of God or to minister his sacraments openly, Hooper's 17th Article. He adds that a lawful calling is to be known either by manifest signes and tokens out of heaven, or els by such men unto whome appeartineth by office to appoint.

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XXII.

De Purgatorio.

Doctrina Romanensium de Purgatorio, de Indulgentijs, de veneratione et adoratione tum Imaginum tum Reliquiarum, nec non de inuocatione Sanctorum, res est futilis, inaniter conficta, et nullis Scripturarum testimoniis innitur, imo verbo Dei contradicit.⁵

XXIII.

*Nemo in Ecclesia ministret nisi uocatus.*⁶

Non licet cuiquam sumere sibi munus publice prædicandi, aut administrandi Sacramenta in Ecclesia, nisi prius fuerit ad hæc obeunda legitime uocatus et missus. Atque illos, legitime uocatos et missos existimare debemus, qui per homines, quibus potestas uocandi Ministros atque mittendi in vineam Domini publice concessa est in Ecclesia, cooptati fuerint et asciti in hoc opus.

XXIV.

*Agendum est in Ecclesia lingua quæ sit populo nota.*⁷

Lingua populo non intellecta publicas in ecclesia preces peragere, aut Sacramenta administrare, verbo

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XXII.

Of Purgatorie.

clared that they be taken out of holy Scripture.

The Romishe doctrine concernyng purgatorie, pardons, worshipping and adoration as well of images, as of reliques, and also inuocation of Saintes, is a fonde thing, vainly inuented,⁶ and grounded vpon no warrantie⁷ of Scripture, but rather repugnant to the worde of God.

XXIII.

*Of ministryng in the congregation.*⁸

It is not lawful for any man to take vpon hym the office of publike preachyng, or ministring the Sacramentes in the congregation, before he be lawfully called and sent to execute the same. And those we ought to iudge lawfully called and sent, whiche be chosen and called to this worke by men who haue publike auctoritie giuen unto them in the congregation, to call and sende ministers into the Lordes vineyarde.

XXIV.

*Of speakyng in the congregation, in such a tongue as the people vnderstandeth.*¹¹

It is a thing playnely repugnant to the worde of God, and the cus-

⁵ contradicit] perniciose contradicit C, (but the adverb is run through.)

⁶ inuented] fayned LB, cf. col. 2

⁷ warrantie] warrant D.

⁸ De Vocatione ministrorum E.

⁹ No man may minister in the congregation, except he be called LB, D.

¹⁰ De Precibus publicis dicendis in Lingua Vulgari E.

¹¹ Men must speake in the congregation in such a tongue as the people understandeth LB, D: cf. col. 2.

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publice legatur aut recitetur lingua populo ignota, idque Paulus fieri vetuit, nisi adesset qui interpretaretur.†

XXVI.

De Sacramentis.

Dominus noster Jesus Christus Sacramentis numero paucissimis, observatu facillimis, significatione præstantissimis, societatem novi populi colligavit, sicuti est Baptismus et Cœna Domini.²

[

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Sacramenta non instituta sunt à Christo ut spectarentur aut circumferrentur, sed ut rite illis uteremur: et in his duntaxat qui digne percipiunt, salutarem habent effectum, idique non ex opere (ut quidam loquuntur) operato; quæ vox ut peregrina est et sacris literis ignota, sic parit sensum minime pium³ sed admodum superstitiosum: qui vero indigne percipiunt damnationem (ut iniqui Paulus) sibi ipsis acquirunt.⁴

¹ Hooper adds to vernacular language due and distinct pronunciation.

² A adds quæ duo tantum in ecclesia pro sacramentis à Christo Domino sunt instituta et quæ sola sacramentorum propriam rationem habent.—Albeit that the imposition of hands be tokens of the approbation of the ministers of the Church, according to the example of the Apostles, yet it may not therefore be called a sacrament by like reason as the other two sacraments are, Hooper's 39th Article.

³ The Article in J. ends here.

⁴ Qui indigne ad baptismum et ad cœnum Domini accedunt quamquam percipiunt sacramenta, non tamen rom et salutarem effectum sacramentorum sumunt, Imo, quemadmodum Paulus dicit, damnationem sibi ipsis accersunt J.

⁵ not of any force by virtue or strength of any outward worke of the same (which of superstition is called opus operatum) but only by the vertue and meanes of the Holy Ghost, Hooper's 24th Article.

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agreeable to the woordes of God, that in the congregation nothing be openlie readde, or spoken in a toungue vnknewen to the people,¹ the whiche thing S. Paulo didde forbidde, except some were presente that should declare the same.†

XXVI.

Of the Sacraments.

Our LORDE Jesus Christe hath knitte toguether a companie of newe people with Sacramentes, moste fewe in number, moste easie to bee kepte, moste excellent in significatione, as is Baptisme, and the Lordes Supper.

[

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The Sacramentes were not ordeined of Christe to be gased vpon, or to be carried about, but that we shoulde rightlie use them. And in soche onely, as worthelie receiue thesame, thei haue an wholesome effecte, and operacione, and yet not that of the woorke wrought,⁵ as some men speake, whiche worde, as it is straunge, and vnknewen to holie Scripture: So it engendreth no God lie, but a verie superstitious sense.

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Dei et primitiæ Ecclesiæ consuetudini planè repugnat.

XXV.

De Sacramentis.

Sacramenta à Christo instituta, non tantum sunt notæ professionis Christianorum, sed certa quædam potius testimonia, et efficaciam signa gratiæ, atque bonæ in nos uoluntatis Dei, per quæ inuisibiliter ipse in nobis⁶ operatur, nostramque fidem in se, non solum excitat, uerumetiam confirmat.

Duo à Christo Domino nostro in Euangelio instituta sunt Sacramenta, scilicet Baptismus et Cœna Domini.

Quinque illa uulgo nominata Sacramenta, scilicet, confirmatio, Pœnitentia, Ordo, Matrimonium, et Extrema unctio, pro sacramentis euangelicis habenda non sunt, ut quæ partim à praua Apostolorum imitatione profluxerunt,⁷ partim uitæ status sunt in scripturis quidem probati, sed sacramentorum eandem cum baptismo et cœna Domini rationem non habentes: quomodo nec Pœnitentia, ut quæ signum aliquod uisibile seu cæremoniam a Deo institutam⁸ non habeat.⁹

Sacramenta non in hoc instituta sunt à Christo, ut spectarentur, aut circumferrentur, sed ut ritè illis uteremur: et in hijs duntaxat qui dignè percipiunt, salutarem habent effec-

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tome of the primitiue Church, to haue publique prayer in the Church, or to minister the Sacramentes in a tongue not vnderstanded of the people.

XXV.

Of the Sacramentes.

Sacramentes ordayned of Christe, be not onely badges or tokens of Christian mens profession: but rather they be certaine sure witnesses and effectuell signes of grace and Gods good wyll towards vs, by the which he doth worke inuisible in vs, and doth not onely quicken, but also strengthen and confirme our fayth in hym.

There are two Sacramentes ordayned of Christe our Lorde in the Gospell, that is to say, Baptisme, and the Supper of the Lorde.

Those fyue, commonly called Sacramentes, that is to say, Confirmatione, Penance, Orders, Matrimonie, and extreme Vnction,¹⁰ are not to be compted,¹¹ for Sacramentes of the gospel, being such as haue growen partly of the corrupt folowing of the Apostles, partly are states of life allowed in the scriptures: but yet haue not lyke nature of Sacramentes with Baptisme and the Lordes Supper, for that they haue not any visible signe or ceremonie ordayned of God.

The Sacramentes were not ordayned of Christ to be gased vpon, or to be caryed about; but that we

⁶ nobis] nos E.

⁸ institutam] institutum E.

¹⁰ Vnction] annoyling LB, D: cf. col. 2.

⁷ profluxerunt] profluxerint C.

⁹ habeat] habeant E.

¹¹ compted] accompted LB.

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Sacramenta per Verbum Dei instituta, non tantum sunt notæ professionis Christianorum, sed certa quædam potius testimonia et efficacia signa gratiæ atque bonæ in nos voluntatis Dei, per quæ invisibiliter ipse in nobis operatur, nostramque fidem in se non solum excitat, verum etiam confirmat.¹

XXVII.

Ministrorum malitia, non tollit efficaciam institutionum divinarum.

Quamvis in Ecclesia visibili, bonis mali sint semper admixti, atque interdum ministerio verbi et Sacramentorum administrationi præsent, tamen cum non suos Christi nomine agent, ejusque mandato et auctoritate ministrent, illorum ministerio uti licet, cum in Verbo Dei audiendo, tum in Sacramentis percipiendis: neque per illorum malitiam effectus institutionum Christi tollitur aut gratia donorum Dei minuitur quoad eos, qui fide et rite sibi oblata percipiunt, quæ propter institutionem Christi et promissionem efficacia sunt, licet per malas administrantur. Ad Ecclesiæ

¹ The whole of this clause, both Latin and English, is transposed in 1562.

² do not receive the virtue and true effect of the same sacraments, although they receive the externall signs and elements of the sacraments, *Hooper's 11th Article.*

³ not only signes and notes of the profession of Christian men, but also certaine impressions of prints of the grace and good-will of God towards us, which thing is made perfect in us, when inwardly the Holy Ghost worketh that our faith may apprehend the thing that is signified by the Word and the sacraments, *Hooper's 23rd Article.*

⁴ The malice of the minister cannot derogate nor hurt the doctrine, verity and majesty of God's word and his sacraments, *Hooper's 25th Article.*

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But thei that receiue the Sacramentes unwoorthelie,² purchase to theim selues Damnatione, as Sainet Paule saieith.

Sacramentes ordeined by the worde of God be not onely Badges, and tokens of Christien Mennes professione, but rather thei bee certeine sure witnesses, and effectuall signes of grace, and Goddes good will towarde vs, by the whiche he dothe worke inuisible in vs, and dothe not onlie quicken, but also strengthen, and confirme our faith in him.³

XXVII.

The wickednesse of the Ministres dooeth not take awaie the effectuall operation of Goddes ordinances.

Although in the visible Church the euill be euer mingled with the good, and sometime the euill haue chief auctoritie in the ministration of the worde and Sacramentes: Yet forasmoeche as thei doe not thesame in ther owne name, but dooe minister by Christes commission, and auctoritie: we maie use their ministerie bothe in hearing the worde of God, and in the receiuing the sacramentes, neither is the effecte of Goddes Ordinaunces taken awaie⁴ by their Wicknesse, or the grace of Goddes giftes diminished from soche, as by faieth

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tum: qui uerò indigne percipiunt, damnationem (ut inquit Paulus) sibi ipsis acquirunt.

XXVI.

Ministrorum malitia non tollit efficaciam institutionum diuinarum.⁵

Quamuis in Ecclesia uisibili bonis mali semper sint⁷ admixti, atque interdum ministerio uerbi et sacramentorum administrationi præsent, tamen cum non suos Christi nomine agent, eiusque mandato et auctoritate ministrent, illorum ministerio uti licet, cum in uerbo Dei audiendo, tum in sacramentis percipiendis. Neque per illorum malitiam effectus institutionum Christi tollitur, aut gratia donorum Dei minuitur, quoad eos qui fide et ritè sibi oblata percipiunt, quæ propter institutionem CHRISTI et promissionem efficacia sunt, licet per malos administrantur.

Ad Ecclesiæ tamen Disciplinam pertinent, ut in malos Ministros in-

⁵ or] and *LB.*

⁶ De vi Institutionum Diuinarum, quoad eam non tollat malitia ministrorum *E.*

⁷ sint] sunt *C.*

⁸ The wickedness of the ministers doth not take away the effectual operation of God's ordinances *LB, D, cf. col. 2.*

⁹ but in Christes and do minister by his commission and auctoritie] but do minister by Christes commission and aucthorite *LB. D.*

¹⁰ Christes ordinaunce] God's ordinaunces *LB.*

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should duly use them. And in such only, as worthily receaue the same, they haue a wholesome effect or⁸ operation: But they that receaue them vnworthyly, purchase to them selues damnation, as S. Paul sayth.

XXVI.

Of the unworthynesse of the ministers, which hinder not the effect of the Sacramentes.⁸

Although in the visible Church the euyl be euer myngled with the good, and sometime the euyl haue cheefe auctoritie in the ministration of the worde and Sacramentes: yet forasmuch as they do not the same in their own name but in Christes, and do minister by his commission and auctoritie,⁹ we may vse their ministrie, both in hearing the word of God, and in the receauing of the Sacramentes. Neither is y^e effect of Christes ordinaunce¹⁰ taken away by their wickednesse, nor the grace of Gods gyftes diminished from such as by fayth and ryghtly do receaue the Sacramentes ministered

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tamen disciplinam pertinet, ut in
† eos † inquiratur, accusenturque ab
iis, qui eorum flagitia noverint, atque
tandem iusto convicti iudicio, depo-
nantur.

XXVIII.

De Baptismo.

Baptismus, non est tantum sig-
num professionis ac discriminis nota,
qua Christiani à non Christianis dis-
cernuntur, sed etiam est signum re-
generationis, per quod tanquam per
instrumentum recte Baptismum sus-
cipientis, Ecclesiæ inferuntur,¹ pro-
missiones de remissione peccatorum
atque adoptione nostra in filios Dei
per Spiritum Sanctum visibiliter² ob-
signantur, fides confirmatur, et vi
divinæ invocationis, gratia augetur.
† Mos Ecclesiæ baptizandi parvulos
et laudandus et omnino in Ecclesia re-
tinendus.†

XXIX.

*De Cæna Domini.*³

Cæna Domini non est tantum sig-
num mutus benevolentis Christiani-
orem inter sese, verum potius est

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and rightlie receiue the Sacramentes
ministred vnto them, which bee effec-
tuall, because of Christes institu-
tions and promise, although thei be
ministred by euil men. Neuerthelesse
it apperteineth to the discipline of the
Churche, that inquirie be made of
† soche †, and that thei be accused
by those that haue knowledge of their
offences, and finally being founde
guiltie by iust iudgement, be deposed.

XXVIII.

Of Baptisme.

Baptisme is not onelie a signe of
profession, and marke of difference,
wherby Christien menne are dis-
cerned from other that bee not Chris-
tened, but it is also a signe, and
seale of our newe birth, whereby, as
by an instrument thei that receiue
Baptisme rightlie, are grafted in the
Churche, the promises of forgeuenesse
of Sinne, and our Adoption to be the
sonnes of God, [] are visiblie
signed and sealed, faith is confirmed,
and grace increased by vertue of
praior vnto God. † The custome of
the Churche to Christen yonge child-
ren, is to be commended, and in any
wise to be reteined in the Churche.†

XXIX.

Of the Lordes Supper.

The Supper of the Lorde is not
onely a signe of the loue that Christ
tiens ought to haue among them

¹ inferuntur] inferuntur B, visibiliter inserimur A.

² visibiliter] wanting in A.

³ In A this article is divided into four, each consisting of a clause according to the present subdivision. Art. xxx. is entitled de Transubstantiatione; xxxi. de Corporali Christ-
presentia in Eucharistia; xxxii. Sacramentum Eucharistiæ non asservandum.

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quiratur, accusenturque ab hijs, qui
eorum flagitia noverint, atque tan-
dem iusto conuicti iudicio, depo-
nantur.

XXVII.

De Baptismo.

Baptismus non est tantum profes-
sionis signum ac discriminis nota,
qua Christiani à non Christianis dis-
cernantur, sed etiam est signum Re-
generationis, per quod tanquam per
instrumentum rectè baptismum sus-
cipientes,⁴ ecclesiæ inseruntur, pro-
missiones de Remissione peccatorum
atque Adoptione nostra in filios Dei,
per Spiritum sanctum visibiliter ob-
signantur, fides confirmatur, et vi
diuinæ inuocationis, gratia augetur.

Baptismus paruulorum omnino in
ecclesia retinendus est, ut qui cum
Christi institutione optime congruat.

XXVIII.

De Cæna Domini.

Cæna Domini non est tantum sig-
num mutus benevolentis Christiani-
norum inter sese, uerum potius est
sacramentum nostræ per mortem

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vnto them, which be effectuell, be-
cause of Christes institution and pro-
mise, although they be ministred by
euill men.

Neuerthelesse, it apperteyneth to
the discipline of the Churche, that
enquirie be made of euyl ministers,⁴
and that they be accused by those
that haue knowledge of their of-
fences: and finally, beyng founde
gyltie by iust iudgement, be de-
posed.

XXVII.

Of Baptisme.

Baptisme is not onely a signe of
profession, and marke of difference,
wherby Christian men are discerned
from other that be not christened:
but is also a signe of regeneration or
newe byrth,⁵ whereby as by an in-
strument, they that receiue baptisme
rightly, are grafted into the Church:
the promises of the forgeuenesse of
sinne, and of⁷ our adoption to be the
sonnes of God, by the holy ghost, are
visibly signed and sealed: fayth is
confyrmed: and grace increased by
vertue of prayer vnto God. The
baptisme of young children, is in any
wyse to be retayned in the Churche,
as most agreeable with the institution
of Christe.

XXVIII.

Of the Lordes Supper.

The Supper of the Lord, is not
onely a signe of the loue that Chris-
tians ought to haue among them
selues one to another: but rather it

⁴ euyl ministers] such LB: cf. col. 2.

⁵ suspitientes] an error of the press for suscipientes.

⁶ a signe of regeneration or newe byrth] a signe and seale of our newe byrth LB: cf.
col. 2.

of] wanting in LB.

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Sacramentum nostræ per mortem Christi redemptionis. Atque adeò rite, digne et cum fide sumentibus, panis quem frangimus est communicatio corporis Christi: Similiter poculum benedictionis, est communicatio sanguinis Christi.

Panis et vini transubstantiatio in Eucharistia, ex sacris literis probari non potest, sed apertis Scripturæ verbis adversatur [] et multarum superstitionum dedit occasionem.

Quam naturæ humanæ veritas requirat, ut unius ejusdemque hominis corpus in multis locis simul esse non posset, sed in uno aliquo et definito [] loco esse oporteat, idcirco Christi corpus, in multis et diversis locis, eodem tempore, præsens esse non potest. Et quoniam, ut tradunt Sacræ literæ, Christus in Cælum fuit sublatus, et ibi usque ad finem seculi est permansurus, non debet quisquam fidelium carnis ejus et sanguinis Realem et Corporalem (ut loquuntur) præsentiam in Eucharistia vel credere vel profiteri.

Sacramentum Eucharistiæ ex institutione Christi² non servabatur, circumferabatur, elevabatur, nec adorabatur.³

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selues one to another, but rather it is a sacrament of our redemption by Christes death, insomoch that to soche as rightlie, wortholie, and with faieyth receiue the same, the breade whiche we breake, is a communion of the bodie of Christe. Likewise the Cuppe of blessing, is a Communion of the bloude of Christe.

Transubstanciation,⁴ or the change of the substaunce of breade, and wine into the substaunce of Christes bodie, and bloude cannot bee proued by holie writte, but is repugnant to the plaine woordes of Scripture, [] and hath gouen occasion to many supersticions.

Forasmoch as the trueth of mannes nature requireth, that the bodie of one, and thesself same manne cannot be at one time in diuerse places, but must nedes be in some one certeine place: Therefore the bodie of Christe cannot⁵ bee presente at one time in many, and diuerse places. And because (as holie Scripture doeth teache) Christe was taken vp into heauen, and there shall continue vnto thende of the worlde, a faithful man ought not, either to beleue, or openlie to confesse the reall, and bodilie presence (as thei terme it) of Christes fleshe, and bloude, in the Sacramente of the Lordes supper.

¹ ut unius ejusdemque...definito] ut in multis locis simul esse non posset, sed certo quodam et definito A.

² J adds nec ex usu primitivæ Ecclesiæ. ³ nec adorabatur] ut adoretur J.

⁴ or any maner of corporall, or locall presence of Christ in, under or with the bread and wine, Hooper's 9th Article. He adds that what we receive is the confirmation and augmentation of all the merits and deservings of Christ.

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Christi redemptionis. Atque adeò rite, dignè et cum fide sumentibus, panis quem frangimus, est communicatio corporis Christi: similiter poculum benedictionis, est communicatio sanguinis Christi. Panis et vini transubstantiatio in Eucharistia, ex sacris literis probari non potest, sed apertis scripturæ verbis aduersatur, sacramenti naturam euertit, et multarum superstitionum dedit occasionem.⁵

Corpus Christi datur, accipitur, et manducatur in cœna, tantùm cœlesti et spirituali ratione. Modium autem que Corpus Christi accipitur et manducatur in cœna, fides est.

Sacramentum Eucharistiæ ex institutione Christi non seruabatur, circumferabatur, eleuabatur, nec adorabatur.

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is a Sacrament of our redemption by Christes death. Insomuch that to suche as ryghtlie, worthyly, and with fayth receaue the same the bread whiche we breake is a parttakyng⁶ of the body of Christe, and likewyse the cuppe of blessing, is a parttakyng of the blood of Christe.

Transubstantiation (or the change of the substaunce of bread and wine) in the Supper of the Lorde,⁷ can not be proued by holye writ, but is repugnaunt to the playne wordes of scripture, ouerthroweth⁸ the nature of a sacrament, and hath geuen occasion to many superstitions.

The body of Christe is geuen, taken, and eaten in the Supper only after an heauenly and spirituall maner:⁹ And¹⁰ the meane whereby the body of Christe is receaued and eaten in the Supper, is fayth.

The Sacrament of the Lordes Supper was not by Christes ordinaunce reserued, caryed about, lyfted vp, or¹¹ worshipped.

⁵ The following clause was here added in C, but struck out in the Synod: Christus in cœlum ascendens, corpori suo immortalitatem dedit, Naturam non abstulit humane enim nature veritatem, (iuxta Scripturas) perpetuo retinet, quam uno et definito Loco esse, et non in multa, vel omnia simul loca diffundi oportet. Quam igitur Christus in cœlum sublatus, ibi usque ad finem seculi permansurus, atque inde, non aliunde (ut loquitur Augustinus) venturus sit, ad iudicandum vivos et mortuos, non debet quisquam fidelium, carnis et eius, et sanguinis, realem, et corporalem (ut loquuntur) presentiam in Eucharistia vel credere, vel profiteri. Corpus tamen Christi datur etc.

⁶ parttakyng] This word was exchanged for communion which is the reading of LB, D.

⁷ in the Supper of the Lorde] into the substance of Christ's body and blood LB, D.

⁸ ouerthroweth] perverteth LB.

⁹ only after....maner] after....maner onely LB.

¹⁰ And] But LB, D.

¹¹ or] nor LB.

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The Sacramente of the Lordes supper was not commaunded by Christes ordinaunce to be kepte, caried about, lifted vp, nor worshipped.

XXX.

De unica Christi oblatione in cruce perfecta.

Oblatio Christi semel facta,¹ perfecta est redemptio, propitiatio et satisfactio pro omnibus peccatis totius mundi, tam originalibus quam actualibus: neque præter illam unicam est ulla alia pro peccatis expiatio. Unde Missarum sacrificia, quibus vulgo

¹ semel facta] semel in cruce facta *J.*

² for all sins of all times to all men believing in the same sacrifice, *Hooper's 15th Article.*

XXX.

Of the perfecte oblation of Christe made vpon the crosse.

The offering of Christe made ones for euer, is the perfecte redemption, the pacifyng of goddes displeasure, and satisfaction for al the sinnes of the whole world,² bothe original and actual: and there is none other satisfaction for sinne, but that alone.

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XXIX.

Of the wicked which do not eate the body of Christe in the vse of the Lordes Supper.

The wicked, and suche as be voyde of a liuely fayth, although they do carnally and visibly presse with their teeth (as Saint Augustine sayth) the Sacrament of the body and blood of Christ: yet in no wyse are the partakers of Christe, but rather to their condemnation do eate and drinke the signe or Sacrament of so great a thing.

XXIX.

De Vtraque Specie.

Calix Domini Laicis non est denegandus: utraque enim pars dominici sacramenti ex Christi institutione et præcepto, omnibus Christianis ex æquo administrari debet.

XXX.

Of both kindes.

The cuppe of the Lorde is not to be denyed to the laye people. For both the partes of the Lordes Sacrament, by Christes ordinance and commaundement, ought to be ministred to all Christian men alike.

XXX.

De unica Christi oblatione in Cruce perfecta.

Oblatio Christi semel facta, perfecta est redemptio, propitiatio, et satisfactio pro omnibus peccatis to-

XXXI.

Of the one oblation of Christe finished vpon the Crosse.

The offering of Christ once made,³ is the perfect redemption, propiciation, and satisfaction³ for all the

¹ This Article wanting in all the printed copies until 1571. See above, p. 137, n. 4. It is found, however, in *C and D*, in the former of which it stands as follows: *Impii et fide viua destituti, licet carnaliter et visibiliter (vt Augustinus loquitur) corporis et sanguinis Christi sacramentum dentibus premant, nullo tamen modo Christi participes efficiuntur. Sed potius tante rei Sacramentum seu Symbolum, ad Iudicium sibi manducant et bibunt. Similarly E.*

² once made] once made for euer *LB. cf. col. 2.*

³ redemption, propiciation, and satisfaction] redemption, the pacifying of God's displeasure and satisfaction *LB.*

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dicebatur, Sacerdotem offerre Christum in remissionem poenae aut culpae¹ pro vivis et defunctis, figmenta sunt, et perniciosae imposturae.

XXXI.

† *Cœlibatus ex verbo Dei præcipitur nemini.*

Episcopis, Presbyteris et Diaconis non est mandatum et cœlibatum voveant: neque jure divino coguntur matrimonio² abstinere.†⁴

XXXII.

Excommunicati vitandi sunt.

Qui per publicam Ecclesiae denunciationem rite⁵ ab unitate Ecclesiae præcisus et excommunicatus, is ab universa fidelium multitudine, donec per poenitentiam publicè reconciliatus fuerit arbitrio Judicis competentis, habendus est tanquam Ethnicus et Publicanus.

¹ in remissionem poenae aut culpae] *wanting in A, J.*

² The popish mass is a meere enemy against God's word and Christ's institution.....Albeit it doth retaine in it certain Lessons of the Holy Scriptures, yet it is nothing better to be esteemed than the verses of the sorcerer or enchanter that be nothing more to be esteemed for certaine holy wordes murmured and spaken in secret, *Hooper's 28th Article.*

³ matrimonio] a matrimonio *J.*

⁴ *A adds si dorum non habeant, tametsi voverint, quandoquidem hoc voti genus verbo Dei repugnat. Hooper adds that the forbidding of marriage is the doctrine of divells.*

⁵ rite] propter capitalia crimina *A.*

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wherefore the sacrifices of masses, in the whiche, it was, commonlie saied, that the Prieste, did offre Christe for the quicke, and the dead, to haue remission of peine or tsinne⁷ were forged fables, and daungerouse deceptes.

XXXI.

† *The state of single life is commaunded to no man by the worde of God.*

Bishoppes, Priestes, and Deacons are not commaunded to vowe the state of single life without marriage, neither by Goddes lawe are they compelled to absteine from matrimonio.†

XXXII.

Excommunicate persones are to bee auoided.

That persones, whiche by open denunciation of the Church, is rightlie cut of from the vnitie of the Church, and excommunicate, ought to be taken of the whole multitude of the faithful, as an Heathen, and publicane, vntill he be openlie reconciled by penance, and receiued into the Church by a Judge that hath auctoritie thereto.

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tius Mundi, tam originalibus quam Actualibus. Neque præter illam unicam est ulla alia pro peccatis expiatio. Vnde missarum sacrificia, quibus vulgo dicebatur, Sacerdotem offerre Christum in remissionem poenae aut culpae pro uiuis et defunctis, blasphemata figmenta sunt, et pernitiosae imposturae.

XXXI.

De Coniugio Sacerdotum.

Episcopis, Presbyteris et Diaconis, nullo mandato diuino præceptum est, ut aut cœlibatum uoueant, aut à matrimonio abstineant. Licet igitur etiam illis, vt cæteris omnibus Christianis, vbi hoc ad pietatem magis facere iudicauerint, pro suo arbitratu matrimonium contrahere.

XXXII.

Excommunicati vitandi sunt.⁷

Qui per publicam Ecclesiae denunciationem ritè ab unitate ecclesiae præcisus est et excommunicatus, is ab uniuersa fidelium multitudine, donec per poenitentiam publicè reconciliatus fuerit, arbitrio Iudicis competentis, habendus est tanquam Ethnicus et Publicanus.

⁶ blasphemous] forged *LB, D: cf. col. 2.*

⁷ De Excommunicatis vitandis *E.*

⁸ Excommunicate persons are to be avoided *LB, D.*

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sinnes of the whole worlde, both orinall and actuall, and there is none other satisfaction for sinne, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said that the Priestes did offer Christe for the quicke and the dead, to haue remission of payne or gylt, were blasphemous⁶ fables, and daungerous deceites.

XXXII.

Of the marriage of Priestes.

Byshops, Priestes, and Deacons, are not commaunded by Gods lawe eyther to vowe the estate of single lyfe, or to abstayne from marriage. Therefore it is lawfull also for them, as for all other Christian men, to mary at ther owne discretion, as they shall iuge the same to serue better to godlynesse.

XXXIII.

Of excommunicated persons, howe they are to be auoyded.⁸

That person whiche by open denunciation of the Church, is rightlie cut of from the vnitie of the Church, and excommunicated, ought to be taken of the whole multitude of the faythfull as an Heathen and publicane, vntill he be openly reconciled by penance, and receaued into the Church by a iudge that hath auctoritie thereto.

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XXXIII.

Traditiones Ecclesiasticæ.

Traditiones at que cæremonias eadem non omnino necessarium est esse ubique, aut prorsus consimiles, nam variæ et semper fuerunt et mutari possunt pro Regionum [] et morum diversitate; modo nihil contra Dei verbum instituat.

Traditiones et cæremonias Ecclesiasticas, quæ cum Verbo Dei non pugnant et sunt auctoritate publica institutæ atque probatæ, quisquis privato consilio volens et data opera publice violaverit, is, ut qui peccat in publicum ordinem Ecclesiæ, qui que lædit auctoritatem Magistratus, et qui infirmorum fratrum conscientias vulnerat, publice, ut cæteri timeant, arguendus est.

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XXXIII.

Traditions of the Church.

It is not necessarie that traditions and ceremonies bee in all places one, or vtterlio like. For at al times thei haue been diuers, and maie bee changed, according to the diuersitie of countries, [] and mennes maners, so that nothing bee ordeined against goddes worde.

Whosoever through his priuate iudgement willinglie, and purposelie doeth openlie breake the traditions and Ceremonies of the Church,¹ which bee not repugnaunte to the worde of God, and bee ordeined, and approued by common auctoritie, ought to be rebuked openlie (that other maie feare to doe the like) as one that offendeth against the common ordre of the church, and hurteth thauctoritie of the Magistrate, and woundeth the consciences of the weake brethren.

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XXXIV.

Traditiones Ecclesiasticæ.²

Traditiones atque cæremonias eadem, non omnino necessarium est esse ubique aut prorsus consimiles. Nam et variæ semper fuerunt, et mutari possunt, pro Regionum, temporum,³ et morum diuersitate, modo nihil contra uerbum Dei instituat.

Traditiones et cæremonias ecclesiasticas quæ cum uerbo Dei non pugnant, et sunt auctoritate publica institutæ atque probatæ, quisquis priuato consilio uolens et data opera publicè uiolauerit, is, ut qui peccat in publicum ordinem ecclesiæ, qui que lædit auctoritatem Magistratus, et qui infirmorum fratrum conscientias uulnerat, publicè, ut cæteri timeant, arguendus est.

Quælibet ecclesia particularis, siue nationalis auctoritatem habet instituendi, mutandi, aut abrogandi cæremonias aut ritus Ecclesiasticos, humana tantum auctoritate institutos, modò omnia ædificationem fiant.

⁴ Tomus secundus Homiliarum, quarum singulos titulos huic Articulo subiunximus, continet piam et salutarem doctrinam, et hijs temporibus necessariam, non minus quàm prior Tomus Homiliarum quæ æditæ sunt tempore Edwardi sexti. Itaque eas in ecclesijs per ministros diligenter et clarè, ut à populo intelligi possint, recitandas, esse iudicamus.

² De Traditionibus Ecclesiasticis E.

³ temporum] added in C. with a red pencil.

⁴ This is the natural point of division, but no title exists in C, D, or LB, to disjoin the account of the Homilies from the foregoing Article. Where a number is found at all it is affixed to the title of the first Homily; but the error is corrected in E, which contains also the title De Homiliis.

⁵ ordayned and approued] ordeined and appointed D.

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XXXIV

Of the traditions of the Church.

It is not necessarie that traditions and ceremonies be in al places one, or vtterly like, for at all times they haue ben diuerse, and may be changed accordyng to the diuersitie of Countreys, times, and mens maners, so that nothing be ordeyned against Gods worde. Whosoever through his priuate iudgement, wyllyngly and purposely doth openly breake the traditions and ceremonies of the Church, which be not repugnaunt to the worde of God, and be ordayned and approued⁵ by common auctoritie, ought to be rebuked openly, (that other may feare to do the lyke) as he⁶ that offendeth agaynst the Common order of the Church and hurteth the aouthoritie of the Magistrate, and woundeth the consciences of the weake brethren.

Euery particuler or nationall Church, hath auctoritie to ordaine, change, and abolishe ceremonies or rites of the Church ordeyned onlye by mans auctoritie, so that all thinges be done to edifying.

¹ willingly or openly with slanders do violate or break any ceremonies made and approved by the Kings majesties authority, Hooper's 16th Article.

⁶ he] one LB, D.

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XXXIV.

† *Homiliae.*

Homiliae nuper Ecclesiae Anglicanae per injunctiones Regias traditae atque commendatae, piis sunt atque salutare, doctrinamque ab omnibus amplectendam continent: quare populo diligenter, expedite clareque recitandae sunt.⁴

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XXXIV.

† *Homelies.*

Thomelies of late geuen, and set out by the kinges auctoritie, be godlie and holsome, containing doctrine to bee receiued of all menne, and therefore are to be readde¹ to the people diligentlie, distinctlie, and plainlie.†

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XXXIV.

Catalogus Homiliarum.

De recto ecclesiae usu.
 De ueris Idololatriae periculis.
 De reparandis ac purgandis ecclesijs.
 De bonis operibus.
 De ieiunio.
 In gula atque ebrietatis uitia.
 In nimis sumptuosos uestium apparatus.
 De oratione siue precatione.
 De loco et tempore orationi destinatis.
 De publicis precibus ac Sacramentis, idiomate uulgari omnibusque noto, habendis.
 De sacrosancta uerbi divini auctoritate.
 De eleemosina.
 De Christi natiuitate.
 De dominica passione.
 De resurrectione Domini.
 De digna corporis et sanguinis dominici in coena Domini participatione.
 De donis spiritus sancti.
 In diebus, qui uulgo Rogationum dicti sunt, concio.
 De matrimonij statu.
 De otio seu soccordia.
 De poenitentia.²

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XXXV.

Of Homilies.

The seconde booke of Homilies, the seuerall³ titles whereof we haue ioyned vnder this article, doth⁴ contayne a godly and wholesome doctrine, and necessarie for these tymes,⁵ as doth the former booke of Homilies, whiche were set forth in the time of⁶ Edwarde the sixt: and therefore we iudge them to be read in Churches⁷ by the Ministers diligently,⁸ and distinctly, that they may be vnderstanded by the people.

Of⁹ the names of the Homilies.

- 1 Of the right vse of the Church.
- 2 Agaynst perill of Idolatrie.
- 3 Of repaying and keping cleane of Churches.
- 4 Of good workes, first of fastyng.
- 5 Agaynst gluttony and drunkenesse.
- 6 Against excesse of apparell.
- 7 Of prayer.
- 8 Of the place and time of prayer.
- 9 That common prayer and Sacramentes ought to be ministred in a knowen tongue.
- 10 Of the reuerente estimation of Gods worde.¹⁰
- 11 Of almes doing.
- 12 Of the Natiuitie of Christe.
- 13 Of the passion of Christe.
- 14 Of the resurrection of Christe.
- 15 Of the worthie receauing of the Sacrament of the body and blood of Christe.

² The above titles are given in English by C, E, with the Homily Of Repentance, in both cases preceding that Against Idleness.

³ seuerall] wanting in LB, D.

⁴ doth] do LB, D.

⁵ these tymes] this time LB, D.

⁶ in the time of] at London vnder LB.

⁷ we iudge them to be read in churches] are to be read in our churches LB, D.

⁸ LB and D add playnely.

⁹ Of] wanting in LB, D.

¹⁰ In the Book of Homilies entitled An Information for them which take offence at certain places of Scripture.

¹ without omission of any part thereof, Hooper's 44th Article.

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XXXV.

† *De Libro Præcationum & cæremoni-
arum Ecclesiæ Anglicanæ.*

Liber qui nuperrime auctoritate Regis & Parlamenti Ecclesiæ Anglicanæ traditus est, continens modum æ formam orandi, & Sacramenta administrandi in Ecclesiæ Anglicanæ: similiter & libellus eadem auctoritate editus de ordinatione ministrorum Ecclesiæ, quoad doctrinæ veritatem, pii sunt, & salutari doctrinæ Evangelii in nullo repugnant sed congruunt, & eandem non parum promovent & illustrant, atque ideo¹ ab omnibus Ecclesiæ Anglicanæ fidelibus membris, & maximè à ministris verbi cum omni promptitudine animorum & gratiarum actione, recipiendi, approbandi, & populo Dei commendandi sunt.²

XXXVI.

De civilibus Magistratibus.

† Rex Angliæ est supremum caput in terris, post Christum, Ecclesiæ Anglicanæ & Hibernicæ.³

¹ et salutari doctrinæ...atque ideo] et quoad cæremoniarum rationem salutari Evangelii liberati si ex sua natura cæremoniæ illæ æstimentur in nullo repugnant sed probe congruunt et eandem in complurimis imprimis promovent; atque ideo A.

² commendandi sunt] transposed in A.

³ A adds neque in universo orbe ullum seipso majorem agnoscit a quo sua potestas et autoritas pendeat.—The Kings ma^y of England is to be taken and known as the only and supreme magistrate and power of the Church of England and Ireland, Hooper's 34th Article.

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XXXV.

† *Of the booke of Praiers, and Ceremonies of the Church of Eng-
lande.*

The Booke whiche of very late time was geuen to the Church of Englande by the kinges auctoritie, and the Parlamente, containing the maner and fourme of praiyng, and the ministring the Sacramentes in the Church of Englande, likewise also the booke of ordring Ministers of the Church, set fourth by the forsaied auctoritie, are godlie, and in no pointe repugnaunt to the holsome doctrine of the Gospel but agreable thereunto, ferthering and beautifying the same not a little, and therefore of al faithfull members of the Church of Englande, and chieflie of the ministers of the worde, thei ought to be receiued, and allowed with all readinesse of minde, and thanks geuing, and to bee commended to the people of God.†

XXXVI.

Of the Civile magistrates.

† The king of Englande is Supreme head in earth, nexte vnder Christe, of the Church of Englande,

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XXXV.

Libellus de Consecratione Archiepiscoporum & Episcoporum, & de ordinatione Presbyterorum & Diaconorum æditus nuper temporibus Edwardi sexti, & auctoritate Parlamenti illis ipsis temporibus confirmatus, omnia ad eiusmodi consecrationem & ordinationem necessaria continet, & nihil habet quod ex se sit aut superstitiosum aut impium. Itaque quicumque iuxta ritus illius libri consecrati aut ordinati sunt ab Anno secundo prædicti Regis Edwardi, usque ad hoc tempus, aut in posterum iuxta eosdem ritus consecrabitur aut ordinabitur ritè, ordine, atque legitime, statuimus esse & fore consecratos & ordinatos.

XXXVI.

De civilibus Magistratibus.

Regia Maiestas in hoc Angliæ Regno ac cæteris eius Dominijs, iure⁹ summam habet potestatem, ad

⁹ This Homily being first printed in 1571 is not mentioned in LB or D.

⁸ Title wanting here and in C, but supplied as follows by E: De episcoporum et Ministrorum Consecratione.

⁶ Title wanting in L

⁷ of Edwarde] of the most noble Kinge Edwarde LB, D.

⁸ aforementioned] aforesaid in D, (but corrected into aforementioned.)

⁹ iure] wanting in C, E.

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XXXVI.

Of consecration of Bishops and ministers.⁸

The booke of Consecration of Archbishops, and Bishops, and orderyng of Priestes and Deacons, lately set fourth in the time of Edwarde⁷ the sixt, and conformed at the same tyme by auctoritie of Parlamente, doth conteyne all thinges necessarie to suche consecration and orderyng: neyther hath it any thing, that of it selfe is superstitious or vngodly. And therefore, whosoever are consecrate or ordered accordyng to the rites of that booke, sence the seconde yere of the aforementioned⁹ king Edwarde, vnto this time or hereafter shalbe consecrated or ordered accordyng to the same rites, we decree all such to be ryghtly, orderly, and lawfully consecrated and ordered.

XXXVII.

Of the¹⁰ ciuill Magistrates.

The Queenes Maiestie hath the cheefe power in this Realme of Englande, and other her dominions, vnto

¹⁰ the] wanting in LB.

1552.

[Romanus Pontifex nullam habet jurisdictionem in hoc Regno Angliæ. Magistratus civilis est à Deo ordinatus atque probatus, quamobrem illi, non solum propter iram, sed etiam propter conscientiam, obediendum est.¹]

Legis civiles possunt Christianos propter capitalia & gravia crimina morte punire.

Christianis licet ex mandato Magistratus arma portare & justa bella administrare.

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and Irelande.† [The Bishope of Rome hath no iurisdiction² in this Realme of Englande.]

The ciuile Magistrate is ordeined, and allowed of God: wherefore we must obeie him,³ not onely for feare of punishment, but also for conscience sake.

The ciuile lawes maie punishe Christien men with death, for heinous, and grieuous offences.

It is lawfull for Christians at the commaundement of the Magistrate, to weare weapons, and to serue in laweful warres.

¹ quamobrem illi...obediendum est] quamobrem illi propter conscientiam obediendum est, nec ulli ex eius subditis licet aut vectigal aut tributum negare, ad regni seu reipublice statum tuendum et conservandum A.

² nor by God's word or of right ought to haue any maner of authority power or jurisdiction within this realme of England and Ireland or any part of the same, Hooper's 35th Article.

³ So that they do command nothing that is contrary unto God and his law, Hooper's 36th Article.

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quam omnium statuum huius Regni, siue illi ecclesiastici sunt siue non,⁴ omnibus causis suprema gubernatio pertinet, & nulli externæ iurisdictioni est subiecta, nec esse debet.

Cum Regiæ Maiestati summam gubernationem tribuimus, quibus titulis intelligimus animos quorundam calumniatorum offendi: non damus Regibus nostris aut uerbi Dei aut sacramentorum administrationem, quod etiam Iniunctiones ab Elizabetha Regina nostra nuper æditæ, apertissimè testantur: sed eam tantum prerogatiuam, quam in sacris scripturis à Deo ipso omnibus pijs Principibus, uidemus semper fuisse attributam, hoc est, ut omnes status atque ordines fidei suæ à Deo commissos, siue illi ecclesiastici sint, siue ciuiles, in officio contineant, & contumaces ac delinquentes, gladio ciuili coërceant.

Romanus Pontifex nullam habet iurisdictionem in hoc regno Angliæ.

Leges Ciuiles possunt Christianos propter capitalia et grauia crimina morte punire.

Christianis licet et ex mandato Magistratus arma portare, et iusta bella administrare.

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whom the cheefe government of all estates of this Realme, whether they be Ecclesiasticall or Ciuile,⁵ in all causes doth apparteine, and is not, nor ought to be subiect to any forraigne iurisdiction.

Where we attribute to the Queenes Maiestie the cheefe government, by whiche titles we vnderstande the mindes of some slaundersous folkes to be offended: we geue not to our princes the ministring either of God's word, or of Sacraments, the which thing the iniunctions also lately set forth by Elizabeth our Queene, doth most plainlie testifie: But that only prerogatiue whiche we see to haue ben geuen alwayes to all godly Princes in holy Scripture by God him selfe, that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiasticall or Temporall, and re-straine with the ciuill sworde the stubberne and euyl doers.

The bishop of Rome hath no iurisdiction in this Realme of Englande.

The lawes of the Realme may punishe Christian men with death, for heynous and greuous offences.

It is lawfull for Christian men, at the commaundement of the Magistrate, to weare weapons, and serue in the warres.

⁴ siue non] siue civiles E.

⁵ or Ciuile] or not LB, D.

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XXXVII.

Christianorum bona non sunt Communia.

Facultates & bona Christianorum non sunt communia, quoad jus & possessionem, ut quidam Anabaptistæ falso jactant, debet tamen quisque de his quæ possidet pro facultatum ratione, pauperibus eleemosynas benigne distribuere.

XXXVIII.

Licet Christianis jurare.

Quemadmodum juramentum vanum & temerarium à Domino nostro Jesu Christo & ab Apostolo ejus Jacobo, Christianis hominibus interdictum esse fatemur, ita Christianam religionem minime prohibere censemus, quin jubente Magistratu, in causa fidei & charitatis jurare liceat, modo id fiat juxta Prophetæ doctrinam, in Justitia, in Judicia & Veritate.

XXXIX.

Resurrectio mortuorum nondum est facta.

Resurrectio mortuorum non adhuc facta est, quasi tantum ad animam pertineat, qui per Christi gratiam à morte peccatorum excitetur, sed extremo die quoad omnes qui obierunt, expectanda est; tunc enim vita defunctis¹ (ut Scripturæ manifestissime testantur) propria corpora, carnes & ossa restituentur, ut homo integer, prout vel recte vel perditè vixerit, juxta sua

¹ defunctis] functis A.

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XXXVII.

Christien mennes gooddes are not commune.

The riches and gooddes of christians are not commune, as touching the right title and possession of the same (as certain anabaptistes dooe falslie boaste;) notwithstanding euery man ought of such thinges as he possesseth, liberallie to geue almes to the pore, according to his habilitie.

XXXVIII.

Christien menne maie take an Othe.

As we confesse that vaine, and rashe swearing is forbed Christian men by our Lorde Jesu Christ, and his Apostle James: so we iudge that christien religion doeth not prohibite, but that a man maie sweare, when the magistrate requireth in a cause of faith, and charitie, so it bee doen (according to the Prophetes teaching) in iustice, iudgemente, and trueth.

XXXIX.

The Resurrection of the dead is not yeat brought to passe.

The Resurrection of the dead is not as yet brought to passe, as though it only belonged to the soulle, whiche by the grace of Christe is raised from the death of sinne, but it is to be looked for at the laste daie: for then (as Scripture doeth moste manifestlie testifie) to all that bee dead their awne bodies, fleshe, and bone shalbe restored, that

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XXXVIII.

Christianorum bona non sunt communia.²

Facultates & bona Christianorum non sunt communia quoad ius & possessionem, vt quidam Anabaptistæ falso iactant. Debet tamen quisque de hijs quæ possidet, pro facultatum ratione, pauperibus eleemosynas benigne distribuere.

XXXVIII.

Licet Christianis Iurare.⁵

Qvemadmodum iuramentum uanum & temerarium à Domino nostro Jesu Christo, & Apostolo eius Iacobo, Christianis hominibus "interdictum esse fatemur: ita Christianam⁶ religionem minime prohibere censemus, quin iubente Magistratu, in causa fidei & charitatis, iurare liceat, modo id fiat iuxta Prophetæ doctrinam, in iustitia, in iudicio, & ueritate.

² De illicita bonorum Communicatione E.

³ Christen mens goodes are not common LB, D.

⁴ to the poore] wanting in LB.

⁵ De iurejurando E.

⁷ Christian men may take an othe LB, D.

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XXXVIII.

Of Christian mens goodes, which are not common.³

The ryches and goodes of Christians are not common, as touching the ryght, title, and possession of the same, as certayne Anabaptistes do falsely boast. Notwithstanding euery man ought of suche thinges as he possesseth, liberally to geue almes to the poore,⁴ accordyng to his habilitie.

XXXIX.

Of a Christian mans othe.⁷

As we confesse that vayne and rashe swearing is forbidden Christian men by our Lord Jesus Christe, and James his Apostle: So we iudge that Christian religion doth not prohibite, but that a man may sweare when the Magistrate requireth, in a cause of faith and charitie, so it be done accordyng to the prophetes teaching, in iustice, iudgement, and trueth.

⁶ Christianam] Christianorum E.

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opera, sive præmia sive pœnas reportet.

XL.

Defunctorum animæ neque cum corporibus intereunt, neque otiose dormiunt.

Qui animas defunctorum prædicant usque ad diem iudicii absque omni sensu^a dormire, aut illas asserunt una cum corporibus mori, & extrema die cum illis excitandas, ab orthodoxa fide, quæ nobis in saceris literis traditur, prorsus dissentiunt.

XLI.

*Millenarii.**

Qui *Millenariorum* fabulam revocare conantur, sacris literis adversantur, & in Judaica deliramenta sese præcipitant.

XLII.

Non omnes tandem servandi sunt.

Hi quoque damnatione digni sunt, qui conantur hodie perniciosam opinionem instaurare, quod omnes, quantumvis impii, servandi sunt tandem, cum definito tempore à justitia divina pœnas de admissis flagitiis luerunt.

absque omni sensu] wanting in A.

1552.

the whole man maie (according to his workes) haue other rewarde, or punishment, as he hath liued vertuouslie, or wickedlie.

XL.

The soules of them that departe this life doe neither die with the bodies, nor sleep idlie.

Thei whiche saie, that the soules of suche as departe hens doe sleepe, being without al sence, fealing, or perceiung, vntil the daie of iudgement, or affirme that the soules die with the bodies, and at the laste daie shalbe raised vp with thesame, doe vtterlie dissent from the right believe declared to vs in holie Scripture.

XLI.

Hereticke called Millenarii.

Thei that goe about to renewe the fable of hereticke called Millenarii, be repugnant to holie Scripture, and caste them selues headlong into a Juishe dotage.

XLII.

All men shall not bee saued at the length.

Thei also are worthie of condemnation, who indouere at this time to restore the dangerous opinion, that al menne, be thei neuer so vngodlie, shall at length bee saued, when thei haue suffered paines for their sinnes a certaine time appoincted by Goddes iustice.

* Milliarum A.

1562.

1571.

1552.

Κύριε ὦσον τὸν Βασιλεία.

1552.

God saue the King.

Hos Articulos fidei Christianæ, continentes in uniuersum nouem decim paginas in autographo, quod asseruatur apud Reuerendissimum in Christo patrem, Dominum Matthæum Cantuariensem Archiepiscopum, totius Angliæ Primatem & Metropolitanum, Archiepiscopi & Episcopi utriusque Prouinciæ regni Angliæ, in sacra prouinciali Synodo legitimè congregati, unanimi assensu recipiunt & profitentur, & ut ueros atque Orthodoxos, manuum suarum subscriptionibus approbant, uicesimo nono die mensis Ianuarij: Anno Domini, secundum computationem ecclesiæ Anglicanæ, millesimo quingentesimo sexagesimo secundo: uniuersusque Clerus Inferioris domus, eosdem etiam unanimiter & recepit & professus est, ut ex manuum suarum subscriptionibus patet, quas obtulit & deposuit apud eundem Reuerendissimum, quinto die Februarij, Anno prædicto.

Quibus omnibus articulis, Serenissima princeps Elizabeth, dei gratia Angliæ, Franciæ & Hiberniæ Regina, fidei Defensor, &c. per seipsam diligenter prius lectis & examinatis, Regium suum assensum præbuit.

1562.

1571.

The Ratification.

This Booke of Articles before rehearsed, is agayne approued, and allowed to be holden and executed within the Realme, by the ascent and consent of our Soueraigne Ladye Elizabeth, by the grace of GOD, of Englande, Fraunce and Irelande Queene, defender of the fayth. &c. Which Articles were deliberately read, and confirmed agayne by the subscription of the handes of the Archbyshop and Byshoppes of the vpper house, and by the subscription of the whole Cleargie in the neather house in their Conuocation, in the yere of our Lorde GOD. 1571.

- 1 Of fayth in the Trinitie.
- 2 Of Christe the sonne of GOD.
- 3 Of his goyng downe into hell.
- 4 Of his Resurrection.
- 5 Of the holy ghost. |
- 6 Of the sufficiencie of the Scripture.
- 7 Of the olde Testament.
- 8 Of the three Creδες.
- 9 Of originall sinne.
- 10 Of free wyll.
- 11 Of Iustification.
- 12 Of good workes.
- 13 Of workes before iustification.
- 14 Of workes of supererogation.
- 15 Of Christe alone without sinne.
- 16 Of sinne after Baptisme.
- 17 Of predestination and election.
- 18 Of obtaining saluation by Christe.
- 19 Of the Churche.
- 20 Of the auctoritie of the Churche.
- 21 Of the auctoritie of generall Counsels.
- 22 Of Purgatorie.

1552.

1552.

Excusum Londini, apud Reginaldum Wolfium, Regiæ Majestatis in Latinis Typographum, Anno Dom. 1553.

Richardus Graftonus typographus Regius excudebat.

*Londini mense Junii.
An. do. M.D.LIII.*

Cum priuilegio ad imprimendum solum.

1562.

1571.

- 23 Of ministring in the congregation.
- 24 Of speaking in the congregation.
- 25 Of the Sacramentes.
- 26 Of the vnworthynesse of the Ministers.
- 27 Of Baptisme.
- 28 Of the Lordes supper.
- 29 Of the wicked whiche eate not the body of Christe.
- 30 Of both kyndes.
- 31 Of Christes one oblation.
- 32 Of the marriage of Priestes.
- 33 Of excommunicated persons.
- 34 Of traditions of the Churche
- 35 Of Homilies.
- 36 Of consecration of Ministers.
- 37 Of ciuill Magistrates.
- 38 Of christian mens goods.
- 39 Of a christian mans othe.
- 40 Of the ratification.

Excusum Londini apud REGINALDUM Wolfium, Regiæ Majest. in Latinis typographum. ANNO DOMINI. 1563.

¶ Imprinted at London in Powles Churchyard, by Richarde Iugge and Iohn Cawood, Printers to the Queenes Maiestie, in Anno Domini 1571.

* Cum priuilegio Regiæ maiestatis.

APPENDIX

No. IV.

THE ELEVEN ARTICLES,

1559.

A Declaration of certain principal Articles of Religion set out by the order of both archbishops metropolitans, and the rest of the bishops for the uniformity of doctrine, to be taught and holden of all parsons, vicars and curates, as well in testification of their common consent in the said doctrine to the stopping of the mouths of them, that go about to slander the ministers of the church for diversity of judgment, as necessary for the instruction of their people; to be read by the said parsons, vicars, and curates at their possession-taking, or first entry into their cures, and also after that, yearly at two several times, that is to say, the Sunday next following Easter day, and St. Michael the archangel, or on some other Sunday within one month after those feasts, immediately after the gospel.

For some account of the following Articles, see pp. 120 seqq., and for their circulation in Ireland after the year 1566, pp. 121, 169. They are here reprinted from Wilkins, iv. 195 seqq

FORASMUCH as it appertaineth to all Christian men, but especially to the ministers, and the pastors of the Church, being teachers and instructors of others, to be ready to give a reason of their faith, when they shall be thereunto required; I, for my part, now appointed your parson, vicar, or curate, having before my eyes the fear of God, and the testimony of my conscience, do acknowledge for myself, and require you to assent to the same.

First, That there is but one living and true God, of infinite power, wisdom, and goodness, the Maker and Preserver of all things; and that in unity of this Godhead there be three Persons, of one substance, of equal power and eternity, the Father, the Son, and the Holy Ghost.

II. I believe also whatsoever is contained in the holy canonical Scriptures, in the which Scriptures are contained all things necessary to salvation, by the which also errors and heresies may sufficiently be reproved and convicted, and all doctrine and articles necessary to salvation established. I do also most firmly believe and confess all the articles contained in the three Creeds, the Nicene Creed, Athanasius' Creed, and our common Creed, called the Apostles' Creed; for these do briefly contain the principal articles of our faith, which are at large set forth in the holy Scriptures.

III. I do acknowledge also that church to be the spouse of Christ, wherein the word of God is truly taught, the sacraments orderly ministered according to Christ's institution, and the authority of the keys duly used; and that every such particular church hath authority to institute, to change, clean to put away ceremonies, and other ecclesiastical rites, as they be superfluous, or be absurd, and to constitute other making more to seemliness, to order, or edification.

IV. Moreover I confess, that it is not lawful for any man to take upon him any office or ministry, either ecclesiastical or secular, but such only as are lawfully thereunto called by their high authorities, according to the ordinances of this realm.

V. Furthermore, I do acknowledge the queen's majesty's prerogative and superiority of government of all estates, and in all causes, as well ecclesiastical as temporal, within this realm, and other her dominions and countries, to be agreeable to God's word, and of right to appertain to her highness, in such sort, as is in the late act of parliament expressed, and sithence by her majesty's Injunctions declared and expounded.

VI. Moreover, touching the Bishop of Rome, I do acknowledge and confess, that by the Scriptures and word of God he hath no more authority than other bishops have in their provinces and dioceses; and therefore the power,

which he now challengeth, that is, to be the supreme head of the universal church of Christ, and to be above all emperors, kings, and princes, is an usurped power, contrary to the Scriptures and word of God, and contrary to the example of the primitive church, and therefore is for most just causes taken away and abolished in this realm.

VII. Furthermore, I do grant and confess, that the book of Common Prayer and administration of the holy sacraments, set forth by the authority of parliament, is agreeable to the Scriptures, and that it is catholic, apostolic, and most for the advancing of God's glory, and the edifying of God's people, both for that it is in a tongue, that may be understood of the people, and also for the doctrine and form of ministration contained in the same.

VIII. And although in the administration of baptism there is neither exorcism, oil, salt, spittle, or hallowing of the water now used, and for that they were of late years abused and esteemed necessary, where they pertain not to the substance and necessity of the sacrament, that they be reasonably abolished, and yet the sacrament full and perfectly ministered to all intents and purposes, agreeable to the institution of our Saviour Christ.

IX. Moreover, I do not only acknowledge, that private masses were never used amongst the fathers of the primitive church, I mean, public ministration and receiving of the sacrament by the priest alone, without a just number of communicants, according to Christ's saying, "Take ye and eat ye," etc., but also, that the doctrine, that maintaineth the mass to be a propitiatory sacrifice for the quick and dead, and a mean to deliver souls out of purgatory, is neither agreeable to Christ's ordinance, nor grounded upon doctrine apostolic, but contrarywise most ungodly and most injurious to the precious redemption of our Saviour Christ, and his only sufficient sacrifice offered once for ever upon the altar of the cross.

X. I am of that mind also, that the holy communion or sacrament of the body and blood of Christ, for the due obedience to Christ's institution, and to express the virtue of the same, ought to be ministered unto the people under both kinds; and that it is avouched by certain fathers of the church to be a plain sacrilege, to rob them of the mystical cup, for whom Christ hath shed his most precious blood, seeing he himself hath said, "Drink ye all of this:" considering also, that in the time of the ancient doctors of the Church, as Cyprian, Hierom, Augustine, Gelasius, and others, six hundred years after Christ and more, both the parts of the sacrament were ministered to the people.

Last of all, as I do utterly disallow the extolling of images, relics, and feigned miracles, and also all kind of expressing God invisible in the form of an old man, or the Holy Ghost in the form of a dove, and all other vain worshipping of God, devised by man's fantasies, besides or contrary to the Scriptures, as wandering on pilgrimages, setting up of candles, praying upon beads, and such like superstition; which kind of works have no promise of reward in Scripture, but contrarywise threatenings and maledictions: so I do exhort all men to the obedience of God's law, and to the works of faith,

as charity, mercy, pity, alms, devout and frequent prayer with the affection of the heart, and not with the mouth only, godly abstinence and fasting, charity, obedience to the rulers, and superior powers, with such like works and godliness of life commanded by God in his word, which, as St. Paul saith, "hath promises both of this life and of the life to come," and are works only acceptable in God's sight.

These things above rehearsed, though they be appointed by common order, yet I do without all compulsion, with freedom of mind, and conscience, from the bottom of my heart, and upon most sure persuasion, acknowledge to be true and agreeable to God's word; and therefore I exhort you all, of whom I have cure, heartily and obediently to embrace and receive the same, that we all joining together in unity of spirit, faith, and charity, may also at length be joined together in the kingdom of God, and that through the merits and death of our Saviour Jesus Christ, to whom with the Father, and the Holy Ghost, be all glory and empire now and for ever. Amen.

APPENDIX

No. V.

LAMBETH ARTICLES.

The following is a copy of the Lambeth Articles, in the form which they finally assumed. It is taken from Strype, *Whitgift*, 461, who thought it worthy of being entitled a 'correct and authentic' version. The truth is that we must carefully distinguish between the 'Articuli a D. Whitakero Lambethæ propositi,' and the 'Articuli approbati:' and for the sake of impressing this difference on the reader, the original theses are subjoined, together with a number of emendations suggested by the bishops, to whom they were afterwards presented. The commentary or *critique* of Whitgift and the rest, is preserved in a small publication, entitled 'Articuli Lambethani,' Lond. 1651, and afterwards appended to Elis's 'Artic. XXXIX. Eccl. Anglican. Defensio.'

Articuli approbati a reverendissimis Dominis, D.D. Joanne Archiepiscopo Cantuariensi, et Richardo Episcopo Londinensi, et aliis Theologis, Lambethæ, Novembris 20, Anno 1595.

- I. Deus ab æterno prædestinavit quosdam ad vitam, et quosdam ad mortem reprobavit.
- II. Causa movens aut efficiens prædestinationis ad vitam non est prævisio fidei aut perseverantiæ, aut bonorum operum, aut ullius rei quæ insit in personis prædestinatis, sed sola voluntas beneplaciti Dei.
- III. Prædestinatorum præfinitus et certus est numerus, qui nec augeri nec minui potest.
- IV. Qui non sunt prædestinati ad salutem, necessario propter peccata sua damnabuntur.
- V. Vera, viva et justificans fides, et spiritus Dei sanctificans non extinguitur, non excidit, non evanescit in electis, aut finaliter aut totaliter.
- VI. Homo vere fidelis, id est, fide justificante præditus, certus est plephoria fidei, de remissione peccatorum suorum et salute sempiterna sua per Christum.
- VII. Gratia salutaris non tribuitur, non communicatur, non conceditur universis hominibus, qua servari possint, si voluerint.
- VIII. Nemo potest venire ad Christum nisi datum ei fuerit, et nisi Pater eum traxerit. Et omnes homines non trahuntur a Patre ut veniant ad Filium.
- IX. Non est positum in arbitrio aut potestate uniuscujusque hominis servari.

Articuli Lambethæ propositi prout a cl. V. D. Whitakeri in ipsius autographo concepti, Episcopis aliisque Theologis Lambethæ proponerentur.

I.

Deus ab æterno prædestinavit quosdam ad vitam, et quosdam ad mortem reprobavit.

lis hic non intenditur, sed est verissimus Articulus.

II.

Causa efficiens Prædestinationis non est prævisio fidei, aut perseverantiæ, aut bonorum operum, aut ullius rei quæ in sit personis prædestinatis, sed sola et absoluta et simplex voluntas Dei.

Lambethanis 1^o 'movens;' 2^o 'ad vitam;' 3^o mutatur in 'sola absoluta et simplex voluntas Dei,' in 'sola voluntas beneplaciti Dei;' idque non sine justa ratione. Causa enim movens prædestinationis 'ad vitam,' non est 'fides,' sed 'meritum Christi,' cum Deus servandis salutem destinavit non propter fidem, sed propter Christum. 'Moventis' vocabulum proprie 'merito' convenit; Meritum autem est in obedientia Christi, non in fide nostra. Additur 'ad vitam,' quia licet prædestinationis 'ad mortem' causa sit 'prævisio' infidelitatis et impoenitentiae, adeoque alicujus rei quæ insit personis prædestinatis 'ad mortem;' tamen nulla est causa prædestinationis 'ad vitam,' nisi sola 'voluntas beneplaciti Dei;' juxta illud Augustini, 'Prædestinationis causa quaeritur et non invenitur; reprobationis vero causa quaeritur et invenitur.' 'Absoluta et simplex voluntas Dei' majus quiddam dicit, quam sola voluntas beneplaciti. Nam et conditionalis voluntas est beneplaciti, et vult Deus nos recte facere, si nos velimus ejus gratiæ non deesse: et placuit Deo servare singulos homines, si crederent.

III.

Prædestinatorum præfinitus et certus est numerus, qui nec augeri nec minui potest.

servantur quam Deus præciverit.

Articuli Lambethæ propositi prout ab Episcopis reliquisque Theologis concepti sunt, et de sensu, quo admissi sunt.

I.

Admissus est hic Articulus totidem verbis. Nam si per primum 'quosdam' intelligantur 'credentes,' per secundum 'quosdam,' 'increduli;'

II.

Causa movens aut efficiens Prædestinationis 'ad vitam' non est 'prævisio' fidei aut perseverantiæ, aut bonorum operum aut alius rei, quæ insit in personis prædestinatis: sed 'sola voluntas beneplaciti Dei.' Additur in hoc secundo Articulo a

III.

In hoc Articulo nihil mutatur: verissimus enim est si de præscientia Dei intelligatur quæ nunquam fallitur. Non enim plures vel pauciores

IV.

Qui non sunt prædestinati ad salutem, necessario propter peccata condemnabuntur.

priorem interpreteris ut et 'peccata' et 'damnationem' necessitate quadam ex ipsa prædestinatione deducas atque ex ea fluere existimes, aperte Augustino, Prospero, Fulgentio, &c. contradicis, et cum Manichæis, Deum peccati autorem necesse est facias.

V.

Vera, viva et justificans fides et Spiritus Dei sanctificans non extinguitur, non excidit, non evanescit, in iis qui semel ejus participes fuerunt, aut totaliter aut finaliter.

alio et ad mentem Augustini; cum in autographo sint ad mentem Calvinii. Augustinus enim opinatus est, 'veram fidem quæ per dilectionem operatur, per quam contingit adoptio, justificatio et sanctificatio, posse et intercidi et amitti: fidem vero esse commune donum electis et reprobis, sed perseverantiam electis propriam:' Calvinus autem, 'veram et justificantem fidem solis salvandis et electis contingere.' Et cl. v. D. Overal defendit et in Academia et in Conventu Hamptoniensi, 'justificatum, si incidat in graviora peccata, antequam poenitentiam agat, in statu esse damnationis:' ibique contrari sententia quæ statuit, 'justificatum, etiamsi in peccata graviora incidat, justificatum tamen manere,' a Regia Majestate damnata est: ita in hoc Articulo nihil minus quam Whitakeri sententia probata est

VI.

Homo vere fidelis, id est, fide justificante præditus certus est, certitudine fidei, remissione peccatorum suorum et salute sempiterna sua per Christum.

substituitur vox Græca 'plerophoria.' Quidam autem ex theologis voluerunt, pro fidei plerophoria, reponi spei plerophoriam: verum eorum absentia cum transigeretur negotium, effecit ut maneret vox 'fidei' quam scripserat Whitakerus. Vocæ autem 'plerophoriæ' usi sunt, quia non designat plenam et absolutam certitudinem, qualis est 'scientiæ vel principiorum fidei,' (cum fides sit talium rerum, quarum est evidentia vel certa scientia,) sed minorem quandam certitudinis gradum, quippe cum etiam in judiciariis et forensibus probationibus usurpetur.

¹ See above, p. 198.

Verissimus est hic articulus, si de certitudine præsentis status intelligatur, aut etiam futuri, sed conditionata. Credit enim fidelis se credere, et credit credentem servatum iri; credit etiam perseveraturum se; sed non una omnino et eadem certitudine: quia certitudo hæc partim nititur Dei promissionibus, qui nos tentari ultra vires non patitur; partim pii propositi sinceritate, qua pro tempore futuro nos Deo obedientiam præstituros sancto in nos recipimus.

Alioqui si hic sensus affingitur assertioni, 'hominem certitudine eadem, qua Christum credat mortuum et esse mundi salvatorem, credere debere, se esse servandum, sive electum,' repugnaret hæc assertio Confessioni regis Edvardi, in qua legitur, 'decretum prædestinationis incognitum est;' et Augustino, 'Prædestinatio apud nos, dum in præsentis vitæ periculis versamur, incerta est.' *De Civit. Dei*, Lib. xi. cap. 12, et alibi, 'Justi, licet de suæ perseverantiæ præmio certi sint, tamen de ipsa perseverantiæ reperiuntur incerti.'

VII.

Gratia sufficiens ad salutem non tribuitur, non communicatur, non conceditur, universis hominibus, qua servari possint, si velint.

akeri autographo substituerunt Lambethani, 'gratiam salutarem;' ut plane appareat loqui eos de ea gratia, quæ est actu ultimo salutaris sive actu efficax seu quæ per se, non addita nova gratia, salutem operatur. Hæc quidem non conceditur, sed ne offertur universis, cum sint plurimi (utpote pagani, &c.) quibus Evangelium nec interna nec externa voce prædicetur. Ergo illa verba 'qua servari possint si velint' intelligenda sunt de potentia proxima et immediata. Nam si de potentia remotiore intellexissent, frustra induxissent vocem 'gratiæ sufficientis,' quæ 'sufficiens' appellari solet, non quod sit efficax, vel per se actu operetur salutem, sed quod sufficiens sit ad salutem ducere, modo homo non ponat obicem. Et hæc Augustini et Prosperi fuit sententia, qui 'gratiam saltem parciozem, occultiozemque omnibus datam' aiunt, et talem quidem quæ ad remedium sufficeret. Unde Fulgentius, 'Quod non adjuvantur quidam a gratia Dei, in ipsis causa est, non in Deo.'

VIII.

Nemo potest venire ad Christum nisi datum ei fuerit, et nisi Pater eum traxerit: et omnes homines non trahuntur a Patre ut veniant ad filium.

quo omnium hominum corda pulsari dicit Prosper. Tractum autem Theologi Lambethani non intellexerunt (cum Whitakero) 'determinationem physicam irresistibilem;' sed divinam operationem (prout communiter in con-

VII.

Gratia 'salutaris' non tribuitur, non communicatur, non conceditur universis hominibus, qua servari possint, si velint. Pro 'gratia sufficienti ad salutem,' quod erat in Whit-

VIII.

In hoc Articulo nihil mutatum: non omnes trahuntur tractu ultimo. Sed qui negat omnes trahi tractu remotiore tollit opitulationem illam generalem, sive commune auxilium

versione nominis operatur) quæ naturam voluntatis liberam non tollit, sed ad bonum spirituale idoneam primo facit, deinde et ipsam bonam facit.

IX.

Non est positum in arbitrio aut potestate uniuscujusque hominis servari.

IX.

In hoc quoque nihil mutatum: verissimum enim est, salutem nostram esse primario non in nobis, sed a gratia præveniente, excitante, concomitante et subsequente in omni opere bono; secundario ab arbitrio et voluntate hominis consentiente atque acceptante. Nulla potestas est arbitrii ad bonum spirituale, non modo tollat impedimenta, sed et vires suppeditet. Non est ergo positum in arbitrio "primitus et potissimum;" imo nullo modo in arbitrio est positum, ut homo quilibet quolibet momento ad salutem possit pervenire. At vero esse aliquam aliquando in arbitrio potestatem gratiæ subordinatam et gratiæ consentientem, nemo inficias iverit, qui Augustinum audiverit: "Dum tempus est, (inquit,) dum in nostra potestate et opera bona facere;" et alibi, de pœnis inferni loquens: Majus est (inquit) quod timere debes, et in potestate habes ne eveniat tibi.

APPENDIX

No. VI.

ARTICLES OF RELIGION

AGREED VPON BY

THE ARCHBISHOPS AND BISHOPS,

AND THE REST OF THE CLEARGIE OF IRELAND.

In the Conuocation holden at Dublin in the yeare of our
Lord God 1615, for the auoiding of Diuersities of
Opinions, and the establishing of consent
touching true Religion.

IRISH ARTICLES OF RELIGION.

Of the holy Scripture and the three Creeds.

1. The ground of our Religion, and the rule of faith and all saving trueth is the word of God, contained in the holy Scripture.
2. By the name of holy Scripture we understand all the Canonick Bookes of the Old and New Testament, viz. :

Of the Old Testament.

The 5 Bookes of Moses.	Psalmes.
Iosua.	Prouerbes.
Iudges.	Ecclesiastes.
Ruth.	The Song of Salomon.
The first and second of Samuel.	Isaiah.
The first and second of Kings.	Jeremiah, his Prophesie and Lamentation.
The first and second of Chronicles.	Ezechiel.
Ehra.	Daniel.
Nehemiah.	The 12 lesse Prophets,
Esther.	Iob.

Of the New Testament.

The Gospells according to Matthew.	Colossians.
Marke.	Thessalonians 2.
Luke.	Timothie 2.
Iohn.	Titus.
The Actes of the Apostles.	Philemon.
The Epistle of S. Paul to the Romanes.	Hebrewes.
Corinthians 2.	The Epistle of S. Iames.
Galathians.	Saint Peter 2.
Ephesians.	Saint Iohn 3.
Philippians.	Saint Iude.
	The Reuelation of S. Iohn.

All which wee acknowledge to be giuen by the inspiration of God, and in that regard to be of most certaine credit and highest authority.

3. The other Bookes, commonly called *Apocryphall*, did not proceede from

For some account of the formation and authority of these Articles, see above, pp. 171 seqq. They are now reprinted from a copy of the original edition, which is appended to Dr. Elrington's *Life of Archbishop Ussher*.

such inspiration, and therefore are not of sufficient authoritie to establish any point of doctrine; but the Church doth reade them as Bookes containing many worthy things for example of life and instruction of maners.

Such are these following :

The thirde booke of Esdras.	Baruch, with the Epistle of Ieremiah.
The fourth booke of Esdras.	
The booke of Tobias.	The song of the three Children.
The booke of Iudith.	Susanna.
Additions to the booke of Esther.	Bell and the Dragon.
The booke of Wisedome.	The praier of Manasses.
The booke of Iesus, the Sonne of Sirach, called Ecclesiasticus.	The First booke of Macchabees.
	The Second booke of Macchabees.

4. The Scriptures ought to be translated out of the original tongues into all languages for the common use of all men: neither is any person to be discouraged from reading the Bible in such a language, as he doth vnderstand, but seriously exhorted to read the same with great humilitie and reuerence, as a speciall meanes to bring him to the true knowledge of God, and of his owne duty.

5. Although there bee some hard things in the Scripture (especially such as haue proper relation to the times in which they were first vttered, and prophesies of things which were afterwarde to bee fulfilled,) yet all things necessary to be knowne vnto euerlasting saluation are cleere deliuered therein: and nothing of that kinde is spoken vnder darke mysteries in one place, which is not in other places spoken more familiarly and plainely, to the capacitie of learned and vnlearned.

6. The holy Scriptures containe all things necessary to saluation, and are able to instruct sufficiently in all points of faith that we are bound to beleue, and all good duties that we are bound to practise.

7. All and euerie the Articles contained in the *Nicene Creede*, the *Creede of Athanasius*, and that which is commonly called the *Apostles' Creede*, ought firmly to bee received and beleued, for they may be proued by most certaine warrant of holy Scripture.

Of faith in the holy Trinitie.

8. There is but one liuing and true God, euerlasting, without body, parts, or passions, of infinite power, wisdom, and goodnes, the maker and preseruer of all things, both visible and inuisible. And in vnitie of this Godhead, there be three persons of one and the same substance power and eternitie: the Father, the Sone, and the holy Ghost.

9. The essence of the Father doth not begett the essence of the Sonne; but the person of the Father begetteth the person of the Sonne, by communicating his whole essence to the person begotten from eternitie.

10. The holy Ghost, proceeding from the Father and the Sonne, is of

one substance, maiestie, and glory, with the Father and the Sonne, very and eternall God.

Of God's eternall decree, and Predestination.

11. God from all eternitie did by his vnchangeable counsell ordaine whatsoever in time should come to passe: yet so, as thereby no violence is offered to the wills of the reasonable creatures, and neither the libertie nor the contingencie of the second causes is taken away, but established rather.

12. By the same eternall counsell God hath predestinated some vnto life, and reprobated some vnto death: of both which there is a certaine number, knowne only to God, which can neither be increased nor diminished.¹

13. Predestination to life, is the euerlasting purpose of God, whereby, before the foundations of the world were layed, he hath constantly decreed in his secret counsell to deliuer from curse and damnation, those whom he hath chosen in Christ out of mankinde, and to bring them by Christ vnto euerlasting saluation, as vessels made to honor.

14. The cause mouing God to predestinate vnto life, is not the foreseeing of faith, or perseuerance, or good workes, or of any thing which is in the person predestinated, but onely the good pleasure of God himselfe.² For all things being ordained for the manifestation of his glory, and his glory being to appeare both in the workes of his Mercy and of his Iustice; it seemed good to his heauenly wisdom to choose out a certaine number towards whom he would extend his vnderdeserued mercy, leauing the rest to be spectacles of his iustice.

15. Such as are predestinated vnto life, be called according vnto Gods purpose (his Spirit working in due season) and through grace they obey the calling, they bee iustified freely, they bee made sonnes of God by adoption, they be made like the image of his onely begotten Sonne Iesus Christ, they walke religiously in good workes, and at length, by God's mercy they attaine to euerlasting felicitie. But such as are not predestinated to saluation, shall finally be condemned for their sinnes.³

16. The godlike consideration of Predestination and our election in Christ, is full of sweete, pleasant, and vnspokeable comfort to godly persons, and such as feele in themselues the working of the spirit of Christ, mortifying the workes of the flesh, and their earthly members, and drawing vp their mindes to high and heauenly things: as well because it doth greatly confirme and establish their faith of eternall saluation to be enioyed through Christ, as because it doth feruently kindle their loue towards God: and on the contrary side, for curious and carnall persons, lacking the spirit of Christ, to haue continually before their eies the sentence of Gods predestination, is very dangerous.

17. Wee must receiue Gods promises in such wise as they be generally

¹ [Lambeth Articles, i. iii.]

² [Ibid, ii.]

³ [Lambeth Articles, iv.]

set forth vnto vs in holy Scripture; and in our doings, that will of God is to be followed, which we haue expressly declared vnto vs in the word of God.

Of the creation and gouernement of all things.

18. In the beginning of time, when no creature had any being, God by his word alone, in the space of sixe dayes, created all things, and afterwarde by his prouidence doth continue, propagate, and order them according to his owne will.

19. The principall creatures are Angels and men.

20. Of Angels, some continued in that holy state wherein they were created, and are by God's grace for euer established therein: others fell from the same, and are reserued in chaines of darknesse vnto the iudgement of the great day.

21. Man being at the beginning created according to the image of God (which consisted especially in the Wisedome of his minde and the true Holyness of his free will) had the couenant of the lawe ingrafted in his heart: whereby God did promise vnto him euerlasting life, vpon condition that he performed entire and perfect obedience vnto his Commandements, according to that measure of strength wherewith hee was endued in his creation, and threatened death vnto him if he did not performe the same.

Of the fall of man, originall sinne, and the state of man before iustification.

22. By one man sinne entred into the world, and death by sinne: and so death went ouer all men, for as much as all haue sinned.

23. Originall sinne standeth not in the imitation of Adam (as the Pelagians dreame) but is the fault and corruption of the nature of euery person that naturally is ingendred and propagated from Adam: whereby it commeth to passe that man is deprived of originall righteousness, and by nature is bent vnto sinne. And therefore, in euery person borne into the world, it deserueth Gods wrath and damnation.

24. This corruption of nature doth remaine euen in those that are regenerated, whereby the flesh alwaies lusteth against the spirit, and cannot bee made subject to the lawe of God. And howsoever, for Christs sake there bee no condemnation to such as are regenerate and doe beleue: yet doth the Apostle acknowledge that in it selfe this concupiscence hath the nature of sinne.

25. The condition of man after the fall of Adam is such, that he cannot turne, and prepare himselfe by his owne naturall strength and good workes, to faith, and calling vpon God. Wherefore we haue no power to doe good workes, pleasing and acceptable vnto God, without the grace of God preuenting vs, that we may haue a good will, and working with vs when wee haue that good will.

26. Workes done before the grace of Christ, and the inspiration of his spirit, are not pleasing vnto God, for as much as they spring not of faith in Iesus Christ, neither do they make men meete to receaue grace, or (as the

Schoole Authors say) deserue grace of congruities: yea rather, for that they are not done in such sorte as God hath willed and commaunded them to be done, we doubt not but they are sinfull.

27. All sinnes are not equall, but some farre more heynous than others; yet the very least is of its owne nature mortall, and without Gods mercy maketh the offender lyable vnto euerlasting damnation.

28. God is not the Author of sinne: howbeit he doth not only permitt, but also by his prouidence gouerne and order the same, guiding it in such sorte by his infinite wisedome, as it turneth to the manifestation of his owne glory and to the good of his elect.

Of Christ, the mediator of the second Covenant.

29. The Sonne, which is the Word of the Father, begotten from euerlasting of the Father, the true and eternall God, of one substance with the Father, tooke mans nature in the wombe of the blessed Virgin, of her substance: so that two whole and perfect natures, that is to say, the Godhead and Manhoode were inseparably ioined in one person, making one Christ very God and very man.

30. Christ in the truth of our nature, was made like vnto vs in all things, sinne only excepted, from which he was cleerley voyd, both in his life and in his nature. He came as a Lambe without spot, to take away the sins of the world, by the sacrifice of himselfe once made, and sinne (as *Saint Iohn* saith) was not in him. He fulfilled the law for vs perfectly: For our sakes he endured most grievous torments immediately in his soule, and most painefull sufferings in his body. He was crucified, and dyed to reconcile his Father vnto vs, and to be a sacrifice not onely for originall guilt, but also for all our actuall transgressions. He was buried and descended into hell, and the third day rose from the dead, and tooke againe his body, with flesh, bones, and all things appertaining to the perfection of mans nature: wherewith he ascended into Heauen, and there sitteth at the right hand of his Father, vntil hee return to iudge all men at the last day.

Of the communicating of the grace of Christ.

31. They are to be condemned, that presume to say that euery man shalbe saued by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature. For holy Scripture doth set out vnto vs only the name of Iesus Christ whereby men must be saued.

32. None can come vnto Christ, vnlesse it be giuen vnto him, and vnlesse the Father drawe him. And all men are not so drawn by the Father that they may come vnto the Son. Neither is there such a sufficient measure of grace vouchsafed vnto euery man whereby he is enabled to come vnto euerlasting life.¹

¹ [Lambeth Articles, vii. viii. ix.]

33. All Gods elect are in their time inseparably vnited vnto Christ by the effectuall and vitall influence of the holy Ghost, deriued from him as from the head vnto euery true member of his mysticall body. And being thus made one with Christ, they are truly regenerated, and made partakers of him and all his benefits.

Of Iustification and Faith.

34. We are accounted righteous before God, onely for the merit of our Lord and Saviour Iesus Christ, applied by faith; and not for our owne workes or merits. And this righteousnes, which we so receiue of Gods mercie and Christs merits, imbraced by faith, is taken, accepted, and allowed of God, for our perfect and full iustification.

35. Although this iustification be free vnto vs, yet it commeth not so freely vnto vs, that there is no ransome paid therefore at all. God shewed his great mercie in deliuering vs from our former captiuitie, without requiring of any ransome to be payd, or amends to be made on our parts; which thing by vs had been vnpossible to be done. And whereas all the world was not able of themselues to pay any part towards their ransome, it pleased our heauenly Father of his infinite mercie without any desert of ours, to prouide for vs the most precious merits of his owne Sonne, whereby our ransome might be fully payd, the lawe fulfilled, and his iustice fully satisfied. So that Christ is now the righteousnes of all them that truly beleue in him. Hee for them payd their ransome by his death. Hee for them fulfilled the lawe in his life. That now in him, and by him euerie true Christian man may be called a fulfiller of the lawe: forasmuch as that which our infirmitie was not able to effect, Christs iustice hath performed. And thus the iustice and mercie of God doe embrace each other: the grace of God not shutting out the iustice of God in the matter of our iustification; but onely shutting out the iustice of man (that is to say, the iustice of our own workes) from being any cause of deseruing our iustification.

36. When we say that we are iustified by Faith onely, we doe not meane that the said iustifying faith is alone in man, without true Repentance, Hope, Charity, and the feare of God (for such a faith is dead, and cannot iustifie,) neither do we meane, that this our act to beleue in Christ, or this our faith in Christ, which is within vs, doth of it selfe iustifie vs, or deserue our iustification vnto vs, (for that were to account our selues to be iustified by the vertue or dignitie of some thing that is within our selues:) but the true vnderstanding and meaning thereof is that although we heare Gods word and beleue it, although we haue Faith, Hope, Charitie, Repentance and the feare of God within us and adde neuer so many good workes thereunto: yet we must renounce the merit of all our said vertues, of Faith, Hope, Charitie, and all our other vertues, and good deeds, which

¹ [Cf. Homily, Of Salvation, Part II. p. 24, ed. Camb.]

we either haue done, shall doe, or can doe, as things that be farre too weake and vnperfect, and vnsufficient to deserue remission of our sinnes, and our iustification: and therefore we must trust onely in Gods mercie, and the merits of his most dearely beloued Sonne, our onely Redeemer, Sauour, and Iustifier Iesus Christ. Neuerthelesse, because Faith doth directly send vs to Christ for our iustification, and that by faith given vs of God wee embrace the promise of Gods mercie, and the remission of our sinnes, (which thing none other of our vertues or workes properly doth :) therefore the Scripture vseth to say, that *Faith without workes*; and the ancient fathers of the Church to the same purpose, that *onely Faith* doth iustifie vs.

37. By iustifying Faith we vnderstand not onely the common beleefe of the Articles of Christian Religion, and a perswasion of the truth of Gods worde in generall: but also a particular application of the gratuitous promises of the Gospell, to the comfort of our owne soules: whereby we lay hold on Christ, with all his benefits, hauing an earnest trust and confidence in God, that he will be mercifull vnto vs for his onely Sonnes sake. So that a true beleueer may bee certaine, by the assurance of faith, of the forgiuenesse of his sinnes, and of his euerlasting salvation by Christ.¹

38. A true liuely iustifying faith, and the sanctifying spirit of God, is not extinguished, nor vanisheth away in the regenerate, either finally or totally.²

Of sanctification and good workes.

39. All that are iustified, are likewise sanctified: their faith being alwaies accompanied with true Repentance and good Workes.

40. Repentance is a gift of God, whereby a godly sorrow is wrought in the heart of the faithfull, for offending God their mercifull Father by their former transgressions, together with a constant resolution for the time to come to cleaue unto God, and to lead a new life.

41. Albeit that good workes, which are the fruits of faith, and follow after iustification, cannot make satisfaction for our sinnes, and endure the seueritie of Gods iudgement: yet are they pleasing to God, and accepted of him in Christ, and doe spring from a true and liuely faith, which by them is to be discerned, as a tree by the fruite.

42. The workes which God would haue his people to walke in, are such as he hath commaunded in his holy Scripture, and not such workes as men haue deuised out of their own braine, of a blind zeale, and deuotion, without the warrant of the word of God.

43. The regenerate cannot fulfil the lawe of God perfectly in this life. For in many things we offend all: and if we say, we haue no sinne, wee deceaue our selues, and the truth is not in vs.

44. Not euerie heynous sinne willingly committed after baptisme, is sinne against the holy Ghost, and vnpardonable. And therefore to such as fall into sinne after baptisme, place for repentance is not to be denied.

¹ Lambeth Articles, vi.]

² [Ibid. v.]

45. Voluntary workes, besides ouer and aboute God's commandements, which they call workes of Supererogation, cannot be taught without arrogancie and impietie. For by them men doe declare that they doe not onely render vnto God as much as they are bound to doe, but that they doe more for his sake then of bounden duty is required.

Of the seruice of God.

46. Our dutie towards God is to beleue in him, to feare him, and to loue him with all our heart, with all our minde, and with all our soule, and with all our strength, to worship him, and to giue him thankes, to put our whole trust in him, to call vpon him, to honour his holy Name and his word, and to serue him truly all the dayes of our life.¹

47. In all our necessities we ought to haue recourse vnto God by prayer: assuring ourselues, that whatsoever we aske of the Father, in the name of his Sonne (our onely mediator and intercessor) Christ Iesus, and according to his will, he will vndoubtedly grant it.

48. Wee ought to prepare our hearts before wee pray, and vnderstand the things that wee aske when we pray: that both our hearts and voyces may together sound in the eares of Gods Maiestie.

49. When almighty God smiteth vs with affliction, or some great calamitie hangeth ouer vs, or any other waighty cause so requireth; it is our dutie to humble our selues in fasting, to bewaile our sinnes with a sorrowfull heart, and to addict our selues to earnest prayer, that it might please God to turne his wrath from vs, or supplie vs with such graces as wee greatly stand in neede of.

50. *Fasting is a with-holding of meat, drincke, and all naturall foode, with other outwarde delights, from the body, for the determined time of fasting. As for those abstinences which are appointed by publike order of our state, for eating of fish and forbearing of flesh at certaine times and daies appointed, they are no wayes ment to bee religious fastes, nor intended for the maintenance of any superstition in the choice of meates, but are grounded merely vpon politike considerations, for prouision of things tending to the better preseruacion of the Commonwealth.

51. Wee must not fast with this perswasion of minde, that our fasting can bring vs to heauen, or ascribe holynesse to the outward worke wrought. For God alloweth not our fast for the worke sake (which of it selfe is a thing meereley indifferent,) but chiefly respecteth the heart, how it is affected therein. It is therefore requisite that first before all things we cleanse our hearts from sinne, and then direct our fast to such ends as God will allow to bee good: that the flesh may thereby be chastised, the spirit may be more feruent in prayer, and that our fasting may bee a testimony of our humble submission to Gods maiestie, when wee acknowledge our sinnes vnto him, and are inwardly touched with sorrowfulness of heart, bewailing the same in the affliction of our bodies.

¹ From the 'Catechism.'

² [Cf. Homily, Of Fasting, p. 284.]

52. All worship deuised by mans phantasie, besides or contrary to the Scripture (as wandering on Pilgrimages, setting vp of Candles, Stations, and Iubilies, Pharisaiicall sects and fained religions, praying vpon Beades, and such like superstition) hath not onely no promise of reward in Scripture, but contrariwise threatnings and maledictions.

53. All manner of expressing God the Father, the Sonne, and the holy Ghost, in an outward forme, is vtterly vnlawfull. As also all other images deuised or made by man to the use of Religion.

54. All religious worship ought to be giuen to God alone; from whome all goodness, health, and grace ought to be both asked and looked for, as from the very author and giuer of the same, and from none other.

55. The name of God is to be vsed with all reuerence and holy respect: and therefore all vaine and rash swearing is vtterly to be condemned. Yet notwithstanding vpon lawfull occasions, an oath may be giuen, and taken according to the word of God, *iustice, iudgement, and truth.*

56. The first day of the weeke, which is the *Lords day*, is wholly to be dedicated unto the seruice of God: and therefore we are bound therein to rest from our common and daily buysinesse, and to bestow that leasure vpon holy exercises, both publike and priuate.

Of the Ciuill Magistrate.

57. The Kings Maiesty vnder God hath the Soueraigne and chiefe power, within his Realmes and Dominions ouer all manner of persons, of what estate, either Ecclesiasticall or Ciuill, soeuer they bee; so as no other forraigne power hath or ought to haue any superiority ouer them.

58. Wee do professe that the supreme gouernement of all estates within the saide Realmes and Dominions, in all causes, as well Ecclesiasticall as Temporall, doth of right appertaine to the Kings highnes. Neither doe we giue vnto him hereby the administration of the Word and Sacraments, or the power of the Keyes: but that prerogatiue onely, which we see to haue been alwaies giuen vnto all godly Princes in holy Scripture by God himselfe; that is, that he should containe all estates and degrees committed to his charge by God, whether they be Ecclesiasticall or Ciuill, within their duty, and restraine the stubborne and euill doers with the power of the Ciuill sward.

59. The Pope neither of himselfe, nor by any authoritie of the Church or Sea of Rome, or by any other meanes with any other, hath any power or authoritie to depose the King, or dispose any of his Kingdomes or Dominions, or to authorise any other Prince to inuade or annoy him or his Countreies, or to discharge any of his subjects of their allegiance and obedience to his Maiestie or to giue licence or leaue to any of them to beare armes, raise tumult, or to offer any violence or hurt to his Royall person, state, or gouernement, or to any of his subjects within his Maiesties Dominions.

60. That Princes which be excommunicated or deprived by the Pope, may be deposed or murdered by their subiects, or any other whatsoever, is impious doctrine.

61. The lawes of the Realme may punish Christian men with death for heynous and grieuous offences.

62. It is lawfull for Christian men, at the commandement of the Magistrate, to beare armes, and to serue in iust wars.

Of our duty towards our Neighbours.

63. 'Ovr duty towards our neighbours is, to loue them as our selues, and to do to all men as we would they should doe to us; to honour and obey our Superiours, to preserue the safety of mens persons, as also their chastitie, goods, and good names; to beare no malice nor hatred in our hearts; to keepe our bodies in temperance, sobernes, and chastitie; to be true and iust in all our doings; not to couet other mens goodes, but labour truely to get our owne lining, and to doe our dutie in that estate of life vnto which it pleaseth God to call us.

64. For the preseruacion of the chastitie of mens persons, wedlocke is commaunded vnto all men that stand in need thereof. Neither is there any prohibition by the word of God, but that the ministers of the Church may enter into the state of Matrimony: they being no where commaunded by Gods Lawe, either to vow the estate of single life, or to abstaine from marriage. Therefore it is lawfull also for them, as well as for all other Christian men, to marrie at their owne discretion, as they shall iudge the same to serue better to godlines.

65. The riches and goodes of Christians are not common, as touching the right, title, and possession of the same: as certaine Anabaptists falsely affirme. Notwithstanding euerie man ought of such things as hee possesseth, liberally to giue alms to the poore, according to his ability.

66. Faith giuen, is to be kept, even with Hereticks and Infidells.

67. The Popish doctrine of Equiuocation & mentall Reseruacion is most vngodly, and tendeth plainly to the subuersion of all humane society.

Of the Church, and outward ministry of the Gospell.

68. There is but one Catholike Church (out of which there is no saluation) containing the uniuersall company of all the Saints that euer were, are, or shalbe, gathered together in one body, vnder one head Christ Iesus: part whereof is already in heaven *triumphant*, part as yet *militant*, heere vpon earth. And because this Church consisteth of all those, and those alone, which are elected by God vnto saluation, & regenerated by the power of his spirit, the number of whome is knowen only vnto God himselfe; therefore it is called *Catholike* or vniversal, and the *Inuisible* Church.

69. But particular and visible Churches (consisting of those who make profession of the faith of Christ, and liue vnder the outward means of saluation) be many in number: wherein the more or lesse sincerely according to Christs institution, the word of God is taught, the Sacraments are adminis-

¹ [Cf. "Catechism."]

tered, and the authority of the Keyes is vsed, the more or lesse pure are such Churches to bee accounted.

70. Although in the visible Church the euill bee euer mingled with the good, and sometimes the euill haue chiefe authoritie in the ministration of the word & Sacraments: yet, for as much as they doe not the same in their owne name, but in Christs, and minister by his commision and authority, we may vse their ministry both in hearing the word and in receiuing the Sacraments. Neither is the effect of Christs ordinance taken away by their wickednesse: nor the grace of Gods gifts diminished from such as by faith and rightly doe receaue the Sacraments ministred vnto them; which are effectually, because of Christs institution and promise, although they be ministred by euill men. Neuerthelesse it appertaineth to the discipline of the Church, that inquiry be made of euill ministers, and that they be accused by those that haue knowledge of their offences, and finally being found guiltie, by iust iudgement bee deposed.

71. It is not lawfull for any man to take vpon him the office of publike preaching or ministering the Sacraments in the Church, vnless hee bee first lawfully called and sent to execute the same. And those we ought to iudge lawfully called and sent, which bee chosen and called to this worke by men who haue publike authoritie giuen them in the Church, to call and send ministers into the Lords vineyard.

72. To haue publike prayer in the Church, or to administer the Sacraments in a tongue not vnderstood of the people, is a thing plainly repugnant to the word of God, and the custome of the Primitiue Church.

73. That person which by publike denunciation of the Church is rightly cut off from the vnitie of the Church, and excommunicate, ought to bee taken of the whole multitude of the faithfull, as a Heathen and Publican, vntill by Repentance he be openly reconciled and receaued into the Church, by the iudgement of such as haue authoritie in that behalfe.

74. God hath giuen power to his ministers, not simply to forgiue sinnes, (which prerogatiue he hath reserued onely to himselfe) but in his name to declare and pronounce vnto such as truely repent and vnfaignedly beleue his holy Gospell, the absolution and forgiuenesse of sinnes. Neither is it Gods pleasure that his people should be tied to make a particular confession of all their knowen sinnes vnto any mortall man: howsoeuer any person grieved in his conscience, vpon any speciall cause, may well resorte vnto any godly and learned Minister, to receaue aduise and comfort at his hands.

Of the authoritie of the Church, generall Councils, and Bishop of Rome.

75. It is not lawfull for the Church to ordaine any thing that is contrary to Gods word: neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore although the Church bee a witness, and a keeper of holy writt: yet as it ought not to decree any thing against the same, so besides the same ought it not inforce any thing to be beleueed vpon necessitie of saluation.

76. General Councils may not be gathered together without the commaundement and will of Princes; and when they be gathered together (for as much as they be an assembly of men not alwaies gouerned with the spirit and word of God) they may err, and sometimes haue erred, euen in things pertaining to the rule of pietie. Wherefore things ordained by them, as necessary to saluation, haue neither strength nor authority, vnlesse it may be shewn that they bee taken out of holy Scriptures.

77. Euery particular Church hath authority to institute, to change, and cleane to put away ceremonies and other Ecclesiasticall rites, as they be superfluous, or be abused; and to constitute other, making more to seemelynes, to order, or edification.

78. As the Churches of *Ierusalem*, *Alexandria* and *Antioch* haue erred; so also the Church of *Rome* hath erred, not onely in those things which concerne matter of practice and point of ceremonies, but also in matters of faith.

79. The power which the Bishop of *Rome* now challengeth, to be Supreme head of the vniuersall Church of Christ, and to be aboue all Emperours, Kings and Princes, is an usurped power, contrary to the Scriptures and word of God, and contrary to the example of the Primitiue Church: and therefore is for most iust causes taken away and abolished within the Kings Maiesties Realmes and Dominions.

80. The Bishop of Rome is so farre from being the supreme head of the vniuersall Church of Christ, that his workes and doctrine doe plainly discover him to bee *that man of sinne*, foretold in the holy Scriptures *whome the Lord shall consume with the spirit of his mouth, and abolish with the brightnes of his coming.*

Of the State of the old and new Testament.

81. In the Old Testament the Commaundements of the Law were more largely, and the promises of Christ more sparingly and darkely propounded, shaddowed with a multitude of types and figures, and so much the more generally and obscurely deliuered, as the manifesting of them was further off.

82. The Old Testament is not contrary to the New. For both in the Old and New Testament euerlasting life is offered to mankind by Christ, who is the onely mediator betweene God and man, being both God and man. Wherefore they are not to be heard, which faine that the old Fathers did looke onely for transitory promises. For they looked for all benefits of God the Father through the merits of his Sonne Iesus Christ, as we now doe: onely they beleued in Christ which should come, we in Christ already come.

83. The New Testament is full of grace and truth, bringing ioyfull tidings vnto mankind, that whatsoever formerly was promised of Christ, is now accomplished: and so in stead of the auncient types and ceremonies, exhibiteth the things themselues, with a large and cleere declaration of all the benefits of the Gospell. Neither is the ministry thereof restrained any

longer to one circumcised nation, but is indifferently propounded vnto all people, whether they be Iewes or Gentils. So that there is now no Nation which can truly complaine that they be shut forth from the communion of Saints and the liberties of the people of God.

84. Although the Law giuen from God by Moses, as touching ceremonies and rites be abolished, and the Ciuill precepts thereof be not of necessitie to be receaued in any Common-wealth: yet notwithstanding no Christian man whatsoever is freed from the obedience of the Commaundements, which are called Morall.

Of the Sacraments of the New Testament.

85. The Sacraments ordained by Christ, be not onely badges or tokens of Christian mens profession: but rather certaine sure witnesses, and effect-uall or powerfull signes of grace and Gods good will towards us, by which he doth worke inuisibly in vs, and not onely quicken but also strengthen and confirme our faith in him.

86. There bee two Sacraments ordained of Christ our Lord in the Gospell, that is to say, *Baptisme* and the *Lords Supper*.

87. Those five which by the Church of *Rome* are called Sacraments, to witt, *Confirmation*, *Penañce*, *Orders*, *Matrimony*, and *Extream unction*, are not to be accounted Sacraments of the Gospell: being such as haue partly grown from corrupt imitation of the Apostles, partly are states of life allowed in the Scriptures, but yet haue not like nature of Sacraments with *Baptisme* and the *Lords Supper*, for that they haue not any visible signe or ceremonie ordained of God, together with a promise of sauing grace annexed thereunto.

88. The Sacraments were not ordained of Christ to be gazed vpon, or to be carried about; but that we should duely vse them. And in such onely as worthily receaue the same, they haue a wholesome effect and operation; but they that receaue them vnnorthily, thereby draw iudgement vpon themselues.

Of Baptisme.

89. Baptisme is not onely an outward signe of our profession, and a note of difference, whereby Christians are discerned from such as are no Christians; but much more a Sacrament of our admission into the Church, sealing vnto vs our new birth (and consequently our Iustification, Adoption, and Sanctification) by the communion which we haue with Iesus Christ.

90. The Baptisme of Infants is to be retained in the Church, as agreeable to the word of God.

91. In the administration of Baptisme, *Exorcisme*, *Oile*, *Salte*, *Spittle*, and superstitious *hallowing of the water*, are for iust causes abolished: and without them the Sacrament is fully and perfectly administered, to all intents and purposes, agreeable to the institution of our Sauour Christ.¹

[Cf 'Eleven Articles,' § viii.]

Of the Lords Supper.

92. The Lords supper is not onely a signe of the mutuall loue which Christians ought to beare one towards another, but much more a Sacrament of our preseruatiō in the Church, sealing vnto vs ovr spirituall nourishment and continuall growth in Christ.

93. The change of the substance of bread and wine into the substance of the Body and Bloud of Christ, commonly called *Transubstantiation*, cannot be proued by Holy Writ; but is repugnant to plaine testimonies of the Scripture, ouerthroweth the nature of a Sacrament, and hath giuen occasion to most grosse Idolatry, and manifold superstitions.

94. In the outward part of the Holy Communion, the Bodie and Bloud of Christ is in a most liuely manner *represented*: being no otherwise present with the visible elements than things signified and sealed are present with the signes and seales, that is to say, symbolically and relatiuely. But in the inward and spirituall part the same Body and Bloud is really and substantially *presented* vnto all those who haue grace to receaue the Sonne of God, euen to all those that beleue in his name. And vnto such as in this manner doe worthylie and with faith repaire vnto the Lords table, the Bodie and Bloud of Christ is not onely signified and offered, but also truly exhibited and communicated.

95. The Bodie of Christ is giuen, taken, and eaten in the Lords Supper, onely after an heauenly and spirituall manner; and the meane whereby the Body of Christ is thus receaued and eaten is Faith.

96. The wicked and such as want a liuely faith, although they doe carnally and visibly (as Saint Augustine speaketh) presse with their teeth the Sacrament of the body and bloud of Christ, yet in no wise are they made partakers of Christ; but rather to their condemnation doe eat and drincke the signe or Sacrament of so great a thing.

97. Both the parts of the Lords Sacrament, according to Christs institution and the practise of the auncient Church, ought to be ministred vnto Gods people; and it is plain sacriledge to rob them of the mysticall cup, for whom Christ hath shed his most precious bloud.¹

98. The Sacrament of the *Lords Supper* was not by Christs ordinance reserued, carried about, lifted vp, or worshipped.

99. The sacrifice of the Masse, wherein the Priest is said to offer vp Christ for obtaining the remission of paine or guilt for the quicke and the dead, is neither agreeable to Christs ordinance nor grounded upon doctrine Apostolike; but contrarywise most ungodly and most iniurious to that all-sufficient sacrifice of our Sauour Christ, offered once for euer vpon the Crosse, which is the onely propitiation and satisfaction for all our sinnes.

100. Priuate Masse, that is, the receauing of the *Eucharist* by the Priest alone, without a competent number of communicants, is contrary to the institution of Christ.

¹ [Cf. 'Eleven Articles,' § x.]

Of the state of the soules of men, after they be departed out of this life; together with the generall Resurrection, and the last Iudgement.

101. After this life is ended the soules of Gods children be presently receaued into Heauen, there to enjoy vnspeakable comforts; the soules of the wicked are cast into Hell, there to endure endlesse torments.

102. The doctrine of the Church of Rome, concerning *Limbus Patrum*, *Limbus Puerorum*, *Purgatorie*, *Prayer for the dead*, *Pardons*, *Adoration of Images and Reliques*, and also *Inuocation of Saints* is unainely inuented without all warrant of holy Scripture, yea and is contrary vnto the same.

103. At the end of this world the Lord Iesus shall come in the clouds with the glory of his Father; at which time, by the almightie power of God, the liuing shalbe changed and the dead shalbe raised; and all shall appeare both in body and soule before his iudgement seat, to receaue according to that which they haue done in their bodies, whether good or euill.

104. When the last iudgement is finished, Christ shall deliuer vp the Kingdome to his Father, and God shalbe all in all.

The Decree of the Synod.

If any Minister, of what degree or qualitie soeuer he be, shall publicly teache any doctrine contrary to these Articles agreed vpon, if, after due admonition, he doe not conforme himselfe, and cease to disturbe the peace of the Church, let him be silenced, and deprived of all spirituall promotions he doth enjoy.

The following 'Notes and Illustrations' are drawn almost exclusively from the symbolical Books of the Roman and Reformed Communions, and from the works of contemporary writers, where the language is either strikingly parallel or antagonistic to the statements of the English Articles. The value of such illustrations will appear more especially in the case of disputed or technical phraseology.

ARTICLE I.

Cf. *Augsburg Confession*, Art. i. from which the present was borrowed almost verbatim, apparently through the medium of the XIII. Articles: see above, pp. 76, 255.)

The following is the version of this Article in the *Reformatio Legum Ecclesiasticarum*, c. 2: 'Omnes filii Dei per Jesum Christum renati, ex corde puro, conscientia bona, et fide non ficta credant et confiteantur, unum esse vivum et verum Deum æternum et incorporeum, impassibilem, immensæ potentia, sapientia et bonitatis, Creatorem et Conservatorem omnium rerum tum visibilium tum invisibilium: et in unitate ejus divinæ naturæ tres esse Personas, ejusdem essentia ac æternitates, Patrem, Filium, et Spiritum Sanctum: Patrem vero a seipso esse, nec ab alio quoquam vel generari vel procedere; et Filium quidem a Patre generari: Spiritum Sanctum vero et a Patre et a Filio procedere: nec ullam naturæ diversitatem aut inæqualitatem in ista Personarum distinctione poni, sed quoad substantiam, vel, ut dicunt, essentiam divinam, omnia inter eos paria et æqualia esse:—(cf. Gardiner's Articles, § 1. Cardwell's Docum. Annals, i. 161.)

ARTICLE II.

(Cf. *Augsburg Confes.* Art. III. from which the English Article was mainly borrowed, as above, pp. 76, 255.....The clause respecting our Lord's eternal generation and consubstantiality was introduced in 1562, from the Wirtemberg Articles of 1551; see p. 124.)

In the *Reformatio Legum*, c. 3, we have the following version of it: 'Creatur etiam, cum venisset plenitudo temporis, Filium qui est verbum Patris, in utero beatæ virginis Mariæ, ex ipsius carnis substantia, naturam humanam assumpsisse, ita ut duæ naturæ, divina et humana, integre atque perfecte in unitate Personæ, fuerint inseparabiliter conjunctæ; ex quibus unus est Christus, verus Deus et verus homo: qui vere passus est, crucifixus, mortuus et sepultus, descendit ad inferos ac tertia die resurrexit, nobisque per suum sanguinem reconciliavit Patrem, sese hostiam offerens illi, non solum

pro culpa originis, verum etiam pro omnibus peccatis quæ homines propria voluntate adjecerunt.'

The *Irish Articles* handle the mysterious question as to the *mode* of derivation of the Son from the Father: see § 9.

ARTICLE III.

(See above, pp. 101, 132 and notes, for the causes which most probably led to the abbreviation of this Article in 1562. The longest form it had assumed occurs in the rough draught of 1552, as signed by the royal chaplains, see p. 256, note 1.)

The '*Assembly of Divines*' made the Article run as follows: 'As Christ died for us, and was buried; so it is believed that he continued in the state of the dead and under the power and dominion of death, from the time of his death and burial, until his resurrection; which hath been otherwise expressed thus, *He went down into hell.*'

The view very generally received among the English, as opposed to the Calvinistic theologians, was thus stated in Nowell's *Catechismus*: 'Christum vt corpore in terræ viscera, ita, anima a corpore separata, ad inferos descendisse; simulque etiam mortis suæ virtutem, adque efficacitatem ad mortuos atque inferos adeo ipsos ita penetrasse, vt et incredulorum animæ acerbissimam iustissimamque infidelitatis suæ damnationem, ipseque inferorum princeps Satanæ tyrannidis suæ et tenebrarum potestatem omnem debilitatam, fractam atque ruina collapsam esse, persentiret: contra vero mortui Christo dum vixerunt fidentes, redemptionis suæ opus iam peractum esse, eiusque vim atque virtutem cum suavissima certissimaque consolatione, intelligerent atque perciperent,' 71, ed. Lond. 1572.

ARTICLE IV.

Reformatio Legum, c. 4: 'Credatur item Dominus noster Jesus Christus, etiam post resurrectionem, duplici natura constare; divina quem, immensa, incircumscripita, et infinita quæ ubique sit et omnia impleat; humana vero, finita et descripta humani corporis terminis ac finibus, qua, postquam peccata nostra perpurgavisset, in cœlos ascendit, ibique ita sedet ad dexteram Patris, ut non ubique sit, quippe quem oportet in cœlo remanere, usque ad tempus restitutionis omnium, cum ad iudicandum vivos et mortuos veniet, ut reddat cuique opera sua.'

ARTICLE V.

(Cf. Wirtemberg Confession, above, p. 124, note 4, for the origin of this Article.)

Reformatio Legum, de Hæresibus, c. 6: 'Quomodo vero hæc putida membra sunt ab Ecclesiæ corpore segreganda, quæ de Christo capite tam perverse sentiunt [*above*, p. 92, note,] sic illorum etiam est execrabilis impu-

dentia, qui cum Macedonio contra Spiritum Sanctum conspiraverunt, illum pro Deo non agnoscentes.'

ARTICLE VI.

(On the primary aim of this Article, see above, p. 101, and notes.)

After enumerating the canonical books, the *Reformatio Legum* proceeds: 'Hæc igitur generatim est sancta Scriptura, qua omnia creditur ad salutem necessaria, plene et perfecte contineri credimus, usque adeo ut quicquid in ea non legitur, nec reperitur, nec denique ex eadem aut consequitur, aut convincitur, a nemine sit exigendum ut tanquam articulus fidei credatur.'

One of *The Articles of the Principal Heads of Religion*, (above, p. 120, note 1:) 'S. Scriptura in se continet omnem doctrinam pietatis; ex qua sufficienter et error omnis convinci possit et veritas stabiliri.'

[*of whose authority was never any doubt in the Church.*] This mode of ascertaining the component parts of the Canon did not satisfy the French and Belgic reformers. *E. g.*, in Art. iv. of the *Galic Confession*, (1561,) it is stated: 'Nous connoissons ces livres estre canoniques, et reigle tres certaine de nostre Foy non tant par le commun accord et consentement de l'Eglise, que par le tesmoignage et intérieure persuasion du S. Esprit, qui les nous fait discerner d'avec les autres livres Ecclesiastiques [=Apocryphal.] Sur lesquels (encore qu'ils soyent utiles) on ne peut fonder aucun article de Foy.' (Niemeyer, 314, 315:) cf. *Confess. Belgic.* Art. v. (*Ibid.* 361, 362.)

The Apocryphal books, according to the *Reformatio Legum*, 'leguntur quidem a fidelibus et in ecclesia recitantur, quod ad ædificationem plebis plurima in illis valeant, quibus tamen non tantum autoritas tribuitur, ut fidei nostræ dogmata ex ipsis solis et separatim citra alios indubitata Scripturæ locos constitui, constabiliri, vel possint, vel debeant. Sunt ergo et cum iudicio et sobrie isti tum audiendi tum legendi.'

The *Roman Church*, since April 8, 1546, has included the books of Tobit, Judith, Baruch, Wisdom, Ecclesiasticus, and the 1st and 2nd of Maccabees, in the Old-Testament canon, (Council Trident. Sess. iv. :) and the same decree (which was the work of five cardinals and forty-eight bishops) after declaring that the Christian revelation is transmitted 'in libris scriptis et sine scripto traditionibus,' orders both to be received '*patri pietatis affectu ac reverentia.*' Of this dogma, Alley speaks as follows, *Pore Mans Librarie*, i. 58: 'It is therefore a new invention and lye, invented lately in the diuels shoppe that all doctrine of religion cannot be proued out of the Scriptures and that mens traditions, *without and besides the Scriptures*, are necessary workes to saluation.'

ARTICLE VII.

(See above, pp. 93, 102, and notes, for the original aim of this Article.)

'Here I note onely one thing, which is [the] temeritie, ignorance and blasphemy of certaine phantastical heades, which hold y^t the prophets do write onely to the people of y^e old Testament, and that their doctrine did pertain onely to their time; and would seclude al y^e fathers y^t liued vnder y^e law from the hope of eternal saluation. And here is also a note to be gathered against them which vtterly reiect y^e old testament, as a boke nothing necessarie to y^e christians which liue vnder y^e Gospel. But as I haue said before, ther is no difference betwene the old Testament and the newe, but onelye in circumstance and nothing in substance. And therefore the one is as wel to be allowed and receiued as the other.' Alley, *Pore Mans Librarie*, II. 97: cf. *Homilies*, 2nd Part of Faith, 38, ed. Camb.

The *Gallican Confession*, Art. XXIII. is somewhat different: 'Nous croyons que toutes les figures de la Loy ont prins fin à la venue de Iesus Christ. Mais combien que les cérémonies ne soyent plus en usage, néanmoins la substance et vérité nous en est demeurée en la personne de celui, auquel gist tout accomplissement. Au surplus, il nous faut ayder de la Loy et des Prophetes tant pour reigler nostre vie, que pour estre confirmer aux promesses de l'Évangile.'

ARTICLE VIII.

(See Art. I. of 1536, above, pp. 59, 239; and cf. *Confess. Saxon. Præm.*, *Confess. Gallic.* Art. v.)

Reformatio Legum, de Summa Trin. c. 5: 'Et quoniam omnia ferme, quæ ad fidem spectant catholicam, tum quoad beatissimam Trinitatem, tum quoad mysteria nostræ redemptionis, tribus Symbolis, hoc est, Apostolico, Niceno, et Athanasii breviter continentur; idcirco ista tria Symbola, ut fidei nostræ compendia quædam recipimus et amplectimur, quod firmissimis divinarum et canonicarum Scripturarum testimoniis facile probari possint.'

The *Articles of the Principal Heads of Religion* subjoin to a similar statement: 'Qui istis non crediderint inter veros Catholicos non sunt recipiendi.'

ARTICLE IX.

(For the original aim of this Article, see p. 102 and notes. It is based on Art. II. of the Augsburg Confession, from which it was drawn through the medium of the XIII. Articles, above, pp. 76, 255.)

Reformatio Legum, de Hæresibus, c. 7: 'In labe peccati ex ortu nostro contracta, quam vitium originis appellamus, primum quidem Pelagianorum,

deinde etiam Anabaptistarum nobis vitandus et submoendus est error, quorum in eo consensus contra veritatem sacrarum Scripturarum est, quod peccatum originis in Adamo solo hæserit, et non ad posteros transierit, nec ullam afferat naturæ nostræ perversitatem, nisi quod ex Adami delicto propositum sit peccandi noxium exemplum, quod homines ad eandem pravitatem invitat imitandum et usurpandum.'

Catechismus Brevis, 1553, (see above, p. 86): 'Quo factum est, ut statim uterque mortui sunt, hoc est, non tantum morti corporis obnoxii fuerunt, verum *animi quoque vitam amiserunt, quæ est justitia*; et protinus in illis imago offuscata est, ac lineamenta illa justitiæ, sanctitatis, veritatis et cognitionis Dei, longe pulcherrima, *confusa sunt et pene deleta*; reliqua vero fuit imago terrena cum injustitia conjuncta, fraude, affectione carnali, et de rebus divinis ac celestibus ignoratio summa. Inde autem nata est carnis nostræ infirmitas; inde ista corruptio et confusio affectionum et cupiditatum omnium; hinc illa pestis, hinc illud seminarium et nutrimentum peccatorum omnium, quo genus humanum inficitur et *Peccatum Originis* appellatur.' B. vii. seqq.

very far gone from original righteousness.] The '*Assembly of Divines*' preferred the phrase '*wholly deprived of original righteousness*,' which brought the Article into harmony with some of the earlier statements of the Lutherans and the general tenour of the Calvinistic teaching. The *Gallican Confession*, Art. IX. may be quoted as a specimen: 'Nous croyons que l'homme ayant esté créé pur et entier, et conforme à l'image de Dieu, est par sa propre faute descheu de sa grace qu'il avoit reçue, et ainsi s'est aliéné de Dieu, qui est la fontaine de justice et de tous biens, en sorte que *sa nature est du tout corrompue*; et est tant aveuglé en son esprit et dépravé en son cœur, a perdu toute intégrité sans en avoir rien de résidu.'

original righteousness.] By this phrase the Schoolmen generally described the moral and spiritual condition of man anterior to the fall: some, however, making the '*donum originalis justitiæ*' no more than a super-added grace, and not a connatural quality. See Field, *On the Church*, II. 176—205; ed. E. H. S. In the view of these latter, the effect of the fall was *simply* privative, whereas the Article before us regards it as a positive, though not entire, vitiation of man's nature: cf. *Confess. Saxon.* Art. II. (Apud Francke, App. 75.)

concupiscentia and lust hath of itself the nature of sin.] According to the version of the *Assembly of Divines*, it '*is truly and properly sin*,' and similarly the Saxon Confession, ubi sup. On the contrary, the council of Trent (in 1546) decreed as follows: '*Hanc concupiscentiam, quam aliquando Apostolus peccatum appellat, sancta synodus declarat, ecclesiam Catholicam numquam intellexisse peccatum appellari, quod vere et proprio in renatis peccatum sit, sed quia ex peccato est et peccatum inclinat.*' Sessio v. § 5. It is very remarkable that in former passage of the same section the view is anathematised, which affirms that in the sacrament of baptism '*non tolli totum id, quod veram et propriam peccati rationem habet.*' The English Article retains the phrase '*peccati rationem habere*,' but drops the epithets

'veram et propriam,' and has thus occupied a sort of middle place between the contending parties.

The following is the view of Gardiner and the anti-reformation school: 'Although the gylte of originall synne be taken awaye in baptyisme, yet *the scarre of it* (as it were,) *y' matter of it doth remayne*, whiche as it troubleth and letteth mans perfection in vertue, and therby is maynteyned a continual strife and debate, so is it not to be accompted our synne tyll we conceyue it by embracyng and agreynge to such carnall motions.' *Declaration* (against Joye,) fol. cxxi.

ARTICLE X.

(See above, p. 102, and note 4: the former clause was introduced from the Wirtemberg Articles, above, p. 124; the latter is almost verbatim from St. Augustine, 'De Gratia et Libero Arbitrio,' c. xvii. al. xxxiii.)

Reformatio Legum, ibid. c. 7: 'Similiter nobis contra illos progrediendum est, qui tantum in libero arbitrio roboris et nervorum ponunt ut eo solo sine alia speciali Christi gratia recte ab hominibus vivi posse constituent.'

Necessary Doctrine and Erudition, Article of Free-will: 'And so likewise although there remain a certain freedom of will in those things which do pertain unto the desires and works of this present life [cf. Augsburg Confes. § xviii.,] yet to perform spiritual and heavenly things free-will of itself is sufficient: and therefore the power of man's free-will, being thus wounded and decayed, hath need of a physician to heal it, and an help to repair it; that it may receive light and strength, whereby it may see, and have power to do those godly and spiritual things, which before the fall of Adam it was able and might have done:' pp. 329, 330.

Gardiner's *Declaration* (against George Joye:) 'All such textes of Scripture as seeme to attribute to man power and faculte of him selfe to do good, howe playnely so euer they be, I maye gather no sence or vnderstandynge of them, but suche as may agre with those textes of Scripture that shew how man of himselfe can not do any good things, not so muche as thynke a good thought, but it be by the speciall gyfte and grace of God. And howe playne so euer some of the textes of Scripture seme, so to conside man as to resemble him to an earthpot at the pleasure of the potter, and onely to do as he is ordeined to do by God, yet must we forbear to make any other sence, then such as may agre with other textes of Scripture, that declare mans frechoise to receiue grace when it is offred hym, or to refuse it and continue in synne.' fol. xl.

The *Gallican Confession*, as before, makes use of a somewhat different language: 'Et combien qu'il ait encores quelque discrétion du bien et du mal; non obstant nous disons que ce qu'il a de clarté, se convertit en ténèbres, quand il est question de chercher Dieu, tellement qu'il n'en peut nullement approcher par son intelligence et raison. Et combien qu'il ayt volonté par laquelle il est incité à faire cecy ou cela, toutesfois elle est du tout cap-

tive sous péchée, en sort qu'il n'a nulle liberté à bien, que celle que Dieu luy donne.'

ARTICLE XI.

(Cf. Augs. Conf. Art. iv. p. 37; Art. v. of 1536. p. 60; Art. iv. of 1538. p. 76; Art. xi. of 1552. p. 102, and notes; Wirtemberg Confess. p. 124.

Reformatio Legum, ibid. c. 7: 'Neo illi sunt audiendi, quorum impietas salutarem et in sacris Scripturis fundatam justificationis nostræ doctrinam oppugnat, in qua tenendum est, non operum momentis, justitiam hominum collocari.'

Catechismus Brevis: 'Quoties igitur dici solet, sola nos fide justificari et servari, ita dictum est quia fides, aut potius fiducia sola apprehendit, intelligit, et cognoscit nostram justificationem nobis a Deo gratis dari, hoc est, nullis nostris meritis, sed ex gratuita gratia Omnipotentis Patris.' d, vi.

Confessio Variata, A. D. 1540: 'Quum igitur dicimus Fide justificamur, non hoc intelligimus quod justus simus propter ipsius virtutis dignitatem, sed hæc est sententia: consequi nos remissionem peccatorum et imputationem justitiæ per misericordiam propter Christum.' Apud Francke, Lib. Symbol. App. 14.

Gardiner, *Declaration* (against Joye:) 'I euer affirmed that we be frely iustified and frely saued, and yet God in giuinge vs this fredome, for Christ, worketh so in ordre and so wylléth vs to obserue it, which I call the condycyon, as for wante thereof we shal eyther not atteyne fredome, or loose our fredom when we haue atteyned it.' fol. ciiii.... 'And surely al the disputa-cyon, in this Artycle of iustification is deduced by discussion thus farre, that for all the *only* and *onely*, with so many *onelyes* which they haue added to *faythe*, to make y' speach litigious, there now is none founde amonge lerned men, but that saye (as ye master Joye say) that charite is not excluded from faith in iustification, [cf. *Hom. Of Salvation*, 24. ed. Camb.,] but that there is in the iustification of man fayth and charitie. But the newe secte (whiche ye professe,) to mayntayne the aduerbe *onelye*, saye the offyce of fayth is onely to iustifie, and yet charitie is present, but is not effectuose therein,' fol. cxiii.: cf. the 6th of his XV. *Articles*.

The following is the view taken of the doctrine by the *Council of Trent*, in 1547: 'Hanc dispositionem seu præparationem justificationis ipsa consequitur: quæ non est sola peccatorum remissio, sed et sanctificatio, et renovatio interioris hominis [cf. Art. v. of 1536. p. 66.] per voluntariam susceptionem gratiæ et donorum. Unde homo ex injusto fit justus et ex inimico amicus, ut sit hæres secundum spem vitæ æternæ. Hujus justificationis causæ sunt; *finalis* quidem, gloria Dei, et Christi ac vitæ æternæ; *efficiens* vero, misericors Deus, qui gratuito abluit et sanctificat, signans et unguens spiritu promissionis sancto, qui est pignus hæreditatis nostræ: *meritoria* autem, dilectissimus unigenitus suus, Dominus noster Jesus Christus; qui, cum essemus inimici, propter nimiam charitatem qua dilexit nos, sua sanc-

tissima passione in ligno crucis, nobis justificatione meruit, et pro nobis Deo Patri satisfecit. *Instrumentalis* item, sacramentum baptismi, quod est sacramentum fidei, sine qua nulli unquam contigit justificatio. Demum unica *formalis* causa est justitia Dei, non qua ipse justus est, sed qua nos justos facit, qua videlicet ab eo donati renovamur spiritu mentis nostræ, et non modo reputamur sed vere justii nominamur et sumus, justitiam in nobis recipientes, unusquisque suam secundum mensuram, quam Spiritus Sanctus partitur singulis prout vult, et secundum propriam cujusque dispositionem et cooperationem.' Sess. VI. c. VII.

ARTICLE XII.

(Borrowed in part from the Wirtemberg Confession: see above, p. 124.)

Articles of 1583, or 1540, (see above, p. 78): 'Nam bona opera ad salutem sunt necessaria: non quod de impio justum faciunt, nec quod sunt pretium pro peccatis, aut causa justificationis; sed quia necessum est, ut qui jam fide justificatus est, et reconciliatus Deo per Christum, voluntatem Dei facere studeat,' etc.

Confessio Variata, de Bonis Operibus, § 2: 'Docemus etiam, quomodo hæc inchoata obedienti placeat Deo. Nam in hac tanta infirmitate et imunditie naturæ sancti non satisfaciunt legi; opus igitur est piis consolatione, ut sciant, quomodo hæc exigua et imperfecta obedientia Deo placeat. Non enim ideo placet quia legi satisfaciatur, sed quia personæ reconciliatæ et justæ sunt propter Christum et credunt sibi condonari imbecillitatem suam... Quamquam igitur hæc nova obedientia procul abest a perfectione legis tamen est justitia et meretur præmia, ideo quia personæ reconciliatæ sunt.'

The *Council of Trent*, Sess. VI. cxvi. maintains that the word 'merit' (as in the above extract) may be properly applied to Christian works, and adds the following denunciation of those who questioned the assertion: 'Si quis dixerit hominis justificati bona opera ita esse dona Dei, ut non sint etiam bona ipsius justificati merita, aut ipsum justificatum bonis operibus, quæ ab eo per Dei gratiam et Jesu Christi meritum, cujus vivum membrum est, fiunt, non vere mereri augmentum gratiæ, vitam æternam, est ipsius vitæ æternæ, si tamen in gratia decesserit, consecutionem, atque etiam gloriæ augmentum, anathema sit;' cf. Gardiner's *Declaration*, fol. xx., and his 7th *Article*.

ARTICLE XIII.

(For the original aim of this Article, see above, p. 104, and note.)

The inability of man to do good works without preventing grace (sine præveniente Spiritus Sancti inspiratione atque ejus adjutorio) was strongly affirmed at the *Council of Trent*, (Sess. VI. Can. I, III), in opposition to some of the Pelagianizing Schoolmen: but the doctrine that all works wrought before *justification* are truly sinful (vere peccata, vel odium Dei mereri) was

laid under a special anathema (Can VII.) Gardiner, in like manner, distinguished between 'bona opera' and 'opera poenitentia,' of which the former follow justification, while the latter precede it, fol. xxxviii. He afterwards taxed his opponent with ignorance as to the true meaning of the terms 'meritum de congruo' and 'de condigno,' fol. clxvi. b.

Luther, (quoted by Archbp. Laurence, Serm. IV. :) 'Hic adversarii opponunt exemplum Cornelii . . . Cornelius, inquit, teste Luca, vir bonus, justus, timens Deum, faciens eleemosynas multas populo et deprecans Deum semper, ergo merebatur de congruo remissionem peccatorum . . . Errant igitur sophistæ cum dicunt, pro statuendo opere congrui Cornelium operibus naturalibus rationis et moralibus, consecutum esse gratiam, et remissionem Spiritus Sancti. Nam justum et timentem Dei, &c. esse, affectus sunt non hominis Gentilis aut naturalis sed spiritualis qui jam fidem habet.'

ARTICLE XIV.

(For the original aim of this Article, see above, p. 104, and note.)

Reformatio Legum, ibid. c. 8: 'Tum et illorum arrogantia comprimenda est, et autoritate legum domanda, qui supererogationis opera quædam importaverunt, quibus existimant non solum cumulate Dei legibus, et explete satisfieri, sed aliquid etiam in illis amplius superesse quam Dei mandata postulent, unde et sibi mereri et aliis merita applicari possint.'

ARTICLE XV.

(Aimed at the 'Romish' dogma respecting the sinlessness of the Virgin, above, p. 104; and in later times rejected by Wesley as impugning his doctrine of human perfection.)

Joliffe, (against Hooper), fol. 165: 'Hinc articulum sanum et verum esse affirmamus, veruntamen quoties fit quæstio de peccato, Mariam virginem exceptam intelligimus.' He afterwards (fol. 166) quotes the following from Gabriel Biel, 'eruditissimus sacræ Theologiæ licentiatus': 'Cæteri quoque sancti, etsi quidam eorum ab omni *actuali* tam mortali quam veniali peccato (sicut de Ioanne Baptista et Ieremia propheta constat) fuere liberi, *originali* tamen culpa non caruerunt, quamvis ab ea, priusquam nascerentur, sunt mundati: sola virgo Maria ita ex utroque parente fuit concepta, ut tamen ab originali peccato prærogativa singulari sit præservata.'

See the decision of the *Council of Trent* under the following Article.

ARTICLE XVI.

(See above, p. 104, note 6, and for the various objections to this Article, pp. 195, 198, 200, (note 1), 203.)

Reformatio Legum, ibid. c. 9: 'Etiam illi de justificatis perversæ sentiunt, qui credunt illos, postquam justii semel facti sunt, in peccatum non posse

incidere, aut si forte quicumque eorum faciunt, quæ Dei legibus prohibentur, ea Deum pro peccatis non accipere. Quibus opinione contrarii, sed impietate pares sunt, qui quodcumque peccatum mortale, quod post baptismum a nobis susceptum voluntate nostra committitur, illud omne contra Spiritum Sanctum affirmant gestum esse et remitti non posse.'

Augsburg Confession, Art. XII. § 3: 'Damnant Anabaptistas, qui negant semel justificatos posse amittere Spiritum Sanctum . . . Damnantur et Novatiani qui nolebant absolvere lapsos post baptismum redeuntes ad poenitentiam.'

Council of Trent, Sess. VI. XXIII.: 'Si quis hominem semel justificatum dixerit amplius peccare non posse, neque gratiam amittere, atque ideo eum qui labitur et peccat nunquam vere fuisse justificatum, aut contra, posse in tota vita peccato omnia etiam venialia vitare, nisi ex speciali Dei privilegio, quemadmodum de beata virgine Maria tenet ecclesia, anathema sit.'

Gardiner, (against Joye,) fol. clvi.: 'I have learned and thereafter speake, that a sinner cannot turne without the grace of God, which God dystributeth by degrees, as y^e sonne sheweth herselfe (*sic*) in the morninge, in whom there is encrease by successe tyl the sonne come to the highest at noon. Men fall sodenly doune the hyll from God, but they be drawn vp the hyll to hym by degrees.'

ARTICLE XVII.

(For the original aim of this Article, see above, p. 104 and notes; for the verbal modifications in 1562, pp. 126 (note,) 127. The wording of it has several points of resemblance to Luther's Preface to his *Comment. on the Epistle to the Romans*. (See Bp. Short's *Hist. of the Church*, pp. 323, 324.)

The *Reformatio Legum*, *ibid.* c. 22, after mentioning the practical evils which had grown from a perversion of the doctrines of predestination and reprobation, proceeds as follows: Nos vero sacris Scripturis eruditi, talem in hac re doctrinam pronimus, quod diligens et accurata cogitatio de prædestinatione nostra et electione suscepta, (de quibus Dei voluntate determinatum fuit antequam mundi fundamenta jacerentur;) hæc itaque diligens et seria, quam diximus, his de rebus cogitatio, piorum hominum animos spiritu Christi afflatus et carnis et membrorum subjectionem percentiscentes, et ad coelestia sursum tendentes, dulcissima quadam et jucundissima consolatione permulcet, quoniam fidem nostram de perpetua salute per Christum ad nos perventura confirmat, vehementissimas charitatis in Deum flammam accendit, mirabiliter ad gratias agendas exsuscitat, ad bona nos opera propinquissime adducit, et a peccatis longissime abducit, quoniam a Deo sumus electi, et filii ejus instituti. Quæ singularis et eximia, conditio summam a nobis salubritatem morum, et excellentissimam virtutis perfectionem requirit: denique nobis arrogantiam minuit, ne viribus nostris geri credamus, quæ gratuita Dei beneficentia et infinita bonitate indulgentur. Præterea neminem ex hoc loco purgationem censemus vitiorum suorum afferre posse; quia

Deus nihil ulla in re injuste constituit, nec ad peccata voluntates nostras unquam invitas trudit. Quapropter omnes nobis admonendi sunt, ut in actionibus suscipiendis ad decreta prædestinationis se non referant, sed universam vitæ suæ rationem ad Dei leges accommodent; cum et promissiones bonis, et minas malis, in sacris Scripturis *generaliter propositas* contemplermur. Debemus enim ad Dei cultum viis illis ingredi, et in illa Dei voluntate commorari, quam in sacris Scripturis patefactam esse videmus.'

Gardiner, (against Joye,) fol. xxxix.: 'I acknowledge God's predestination as whereof I am most certeynly assured by scripture, and also confesse the textes of scripture by me rehersed to conteyne a most certeine truth and ought therefore to be worshypped and reuerenced. And am sorry to se the high mystere of Goddes predestinacion and the scripture lykewise to be abused vnsemely by noughtye men, to suche ende and effecte as the Grekes and infidels vsed the false opinion of destynye.'... Again (fol. lii.): 'For and their opinion were true, there neded no preachynge, prayer, ministracion of sacramentes or any memory or remembraunce of Christ, but as the Turkes do, ones in a weke tell the people out of the stepyll, ye that are predestinate, shal be of necessitie saued, ye that are not predestinate, shal be of necessitie dampned.'... Again (fol. lxxiii): 'The true teachynge of Christes church abhorreth necessitie, and yet worshyppeth for moost certayne trutthes of Goddes prouidence, election, and predestinacion, whereby we be taughte that God is auctor of al our helth, welth and saluacion, the circumsaunce of which workyng in God in his election and predestinacion, although it be as impossible for man's wit to frame with our choyse and free wyll, as to deuise howe a camell sholde passe through the eye of an nedle without makyng the nedles eye bygger or the camell lesse; yet that is impossible for man, is not impossible for God.' He then goes into a long argument with the hope of dispelling some portion of the mystery in which this is enveloped, 'by distincting Goddes knowledge from His Election as the cause from the effect.'

The private opinions of the leading English reformers on the general question of the Divine decrees have been not unfrequently collected, and shewn to be uncalvinistic: *e. g.* in Wincheste's *Dissertation on the XVIIth Article*, Laurence's *Authentic Documents relating to the Predestinarian Controversy*, and *Bampton Lectures*, 383 seqq.

Calvin's doctrine is thus stated in the *Institutiones*, Lib. III. c. 21, § 5, and even intensified elsewhere: 'Prædestinationem vocamus æternum Dei decretum, quo apud se constitutum habuit quid de unoquoque homine fieri vellet. Non enim pari conditione creantur omnes; sed aliis vita æterna, aliis damnatio æterna præordinatur. Itaque prout in alterutrum finem quisque conditus est, ita vel ad vitam vel ad mortem prædestinatum dicimus.'

The dogma of reprobation, respecting which the English Article is altogether silent, was by *Calvin* regarded as an essential part of his system: 'Multi quidem ac si invidiam a Deo repellere vellent, electionem ita fatentur ut negent quenquam reprobari; sed incite nimis et pueriliter, quando

ipsa electio nisi reprobationi opposita non staret. Dicitur segregare Deus quos adoptet in salutem; fortuito alios adipisci, vel sua industria acquirere, quod sola electio paucis confert, plusquam insulse dicitur. Quos ergo Deus præterit reprobatur, neque alia de causa nisi quod ab hæreditate quam filiis suis prædestinat, illos vult excludere.' *Instit.* Lib. III. c. 23, § 1.

The general doctrine of the *Lutherans* was strongly opposed to the Calvinistic, as will be seen in the following extract from the *Formula Concordiæ* (Libr. Symbol. Part III. p. 67:) 'Rejicimus itaque omnes, quos jam enumerabimus, errores. (1) Quod Deus nolit, ut omnes homines pœnitentiam agant et evangelio credant. (2) Quando Deus nos ad se vocat, quod non serio hoc vult, ut omnes homines ad ipsum veniant. (3) Quod nolit Deus, ut omnes salventur, sed quod quidam non ratione peccatorum suorum, verum solo Dei consilio, proposito, et voluntate, ad exitium destinati sint, ut prorsus salutem consequi non possint. (4) Quod non sola Dei misericordia et sanctissimum Christi meritum, sed etiam in nobis ipsis aliqua causa sit electionis divinæ, cujus causæ ratione Deus nos ad vitam æternam elegerit. Hæc dogmata omnia falsa sunt, horrenda et blasphema, iisque piis mentibus omnis prorsus consolatio eripitur, quam ex evangelio et sacramentorum usu capere deberent, et idcirco in ecclesia Dei nequaquam sunt ferenda.'

The *Council of Trent*, though much divided on this subject, made no more than the following decree (Sess. VI. c. XII.): 'Nemo quoque, quamdiu in hac mortalitate vivitur, de arcano divinæ prædestinationis mysterio usque adeo præsumere debet, ut certo statuatur se omnino esse in numero prædestinationum: quasi verum esset quod justificatus aut amplius peccare non possit, aut si peccaverit certam sibi respicientiam promittere debeat, nam nisi ex speciali revelatione scire non potest, quos Deus sibi elegerit.'

ARTICLE XVIII.

(For the original aim of this Article see above, p. 104 and note.)

Reformatio Legum, *ibid.* c. 11: 'Horribilis est et immanis illorum audacia, qui contendunt in omni religione vel secta, quam homines professi fuerint, salutem illis esse sperandam [cf. the title of the *Latin Article*,] si tantum ad innocentiam et integritatem vitæ pro viribus enitentur juxta lumen, quod illis præluet a natura infusum. Autoritate vero sacramentorum literarum confixæ sunt hujusmodi pestes. Solum enim et unicum ibi Jesu Christi nomen nobis commendatum est, ut omnis ex eo salus ad nos perveniat.'

Melancthon (quoted by *Laurence*, 301:) "Usitata et falso distinctio est, tres esse logos, naturalem, Mosaicam, et Evangelicam. Et magis impium, est, quod affingunt, singulos propter suæ legis observationem consecutos esse remissionem peccatorum, et vitam æternam."

ARTICLE XIX.

(See above, p. 104 and note 4; cf. Augsburg Conf. Art. VII. p. 37; Art. V. of 1538, p. 76; Art. III. of 1559, pp. 119, 120.)

In the *Articles of Principal Heads of Religion* (see above, p. 102, note 1,) we have the following definition: 'Ecclesia Christi est in qua purum Dei Verbum prædicatur et sacramenta juxta Christi ordinationem administrantur, et in qua clavium autoritas retinetur: cf. *Homilies*, 465, ed. Camb., for the same 'three notes or marks.'

Alley, Poor Mans Librarie, I. fol. 195, 6: 'It (the Church) hath alwayes thre notes or markes whereby it is knowne. The first note is pure and sound doctrine. The second note are the sacraments ministred according to Christes holy institution. The third note is the right vse of ecclesiasticall discipline. This description of the Church is agreeable both to the Scriptures of God and also to the doctrine of the auncient Fathers, so that none may iustly find fault therwith: cf. *Confessio Belgicæ*. Art. XXIX. apud *Niemeyer*, p. 380.

Joliffe (against *Hooper*), fol. 90: 'Diffinitio ista ecclesiæ manca et mutila est. Nam ecclesia Christi catholica est congregatio fidelium omnium quæ unica est professione fidei, doctrinæ, et administratione sacramentorum, ac catholicæ religionis, cum legitima et continua successione vicariorum Christi.'

The second portion of the Article finds the following parallel in the *Reformatio Legum*, *ibid.* c. 21: 'Etiam illorum insania legum vinculis est constringenda, qui Romanam ecclesiam in hujusmodi petra fundatam esse existimant, ut nec erraverit, nec errare possit; cum et multi possint ejus errores ex superiore majorum memoria repeti, et etiam ex hac nostra proferri, partim in his quibus vita nostra debet informari, partim etiam in his quibus fides debet institui.'

ARTICLE XX.

(For the original aim of this Article, and its enlargement in 1562, see above, p. 103, 137, 138. The disputed clause has a parallel in the *Wirtemberg Confession*, p. 125, note 5.)

Alley, Poore Mans Librarie, I. 87: 'Of the word the Church hath her authoritie and by it onely ought to pronounce and give sentence of all controuersies. . . . Again, 88, b: 'By this it evidently appeareth that it was then the iudgement of the Church to give sentence in all controuersies out of the Scriptures, and to refuse (? refute) those, which wrested obscure and darcke places to confirme their wicked doctrine, by other manifest and playne places of Scriptura. . . . Therefore it may be concluded that they which attribute vnto the Church and to the Fathers authoritie to ordeine any thyng without the Scripture, and to define of controuersies of religion without the word, do offer great iniurie and wrong to the primatiue Church.'

ARTICLE XXI.

(See above, p. 105.)

The *Reformatio Legum*, de Summa Trinitate, c. 14, after expressing the greatest regard for the four œcumenical councils, proceeds in the following manner: 'Quibus tamen non aliter fidem nostram obligandam esse censemus, nisi quatenus ex Scripturis sanctis confirmari possunt. Nam concilia nonnulla interdum errasse, et contraria inter sese definivisse, partim in actionibus juris, partim etiam in fide, manifestum est.'

Alley, ubi sup. i. 199, b.: 'The old and auncient synodes are to be embraced gladly, and must be taken, as touching the opinions of faith, for holy counsels, as the counsels of Nice, Constantinople, Ephesus the first, of Calcidon and such like, which were assembled for the confuting of errors. For they doo contain nothing, but the pure and natie interpretation of the Scriptures, which the holye Fathers applyed to dashe downe and ouerthrow the enemies of true religion. In the latter [i. e. later] counsels the Church did degenerate from the purity of that golden worlde, yet notwithstanding those counsels had some Bishops that were knowen to bee better than the rest.'

ARTICLE XXII.

(See above, p. 93, note 1; p. 105, note 3; p. 126.)

Romish doctrine.] In the *Heads of Doctrine*, 1559, the phrase 'doctrina Scholasticorum,' was still retained. Some of the earlier examples in which the word *Romish* was employed, to characterise the mediæval abuses of which the pope was the chief patron, occur in *Alley's Praelections*, 1560; e. g. i. 95, b. *Cranmer, Answer to Gardiner*, III. 516, has the phrase 'your new *Romish* errors.'

Purgatory.] The decree of the *Council of Trent*, on this and other points embraced in the present Article, is dated Dec. 4, 1563, and was not therefore directly intended by the Reformers; but the general teaching of the Western Church, for some time anterior to the Reformation, had propagated the same errors in a less guarded form. The way in which they were defended by *Joliffe* and his friends, while commenting on this Article, may be seen in his work against Hooper, fol. 90—115.

Reformatio Legum, ibid. c. 10: 'Verum sacræ Scripturæ solam Christi mortem nobis ad delictorum purgationem reservant, nec ullum ponunt aliud sacrificium quod ad hanc rem valere possit, imo de purgatorio sane ipsorum ne una quidem syllaba sacris in Scripturis invenitur.'

The doctrine here contemplated is thus expressed in the *Articles* sent by *Gardiner* to the University of Cambridge in 1555, (see above, p. 115:) 'Credimus post hanc vitam esse purgatorium in quo animæ defunctorum purgantur, poenaeque adhuc peccatis debita, exsolvitur: sanctumque et salubre esse pro defunctis exorare, nostraque preces, eleemosynas, jejunia, et opera alia

pia, maxime autem altaris sacrificium, illis multum prodesse persuasissimum habemus.' *Cardwell's Doc. An.* i. 164.

Respecting *Relicks and Images*, he speaks as follows: 'Reliquias martyrum, et loca in eorum honorem consecrata, pie et religiose a Christianis venerari, et in visi posse affirmamus; imaginum quoque usum ferendum et hominibus esse fructuosum esse fatemur.' *Ibid.*

Respecting *Invocation of Saints*: 'Sanctos cum Christo agentes nos pie posse et debere venerari, eosdemque invocare, ut pro nobis orent, atque nostras preces et vota ab illis percipi, et eorum nos precibus juvari confitemur et agnoscimus.' *Ibid.* 163.

Pardons.] The following illustration is from the chief of the anti-reformation party: 'Amonges other thynges [I] noted the deuylls craft, what shifte he vseth to deceyue man whose felicitie he enuieth, and therefore coueteth to haue man idle and voyde of good workes, and to be ledde in that idelnes, with a wanne hope to liue merely and at his pleasure here, and yet haue heuen at y^e last: And for that purpose procured oute *pardons from Rome*, wherein heauen was sold for a little money, and for to retayle that marchaundise, the deuyll vsed freres for his ministers: nowe they be gone with all theyr tromperye but the deuyll is not yet gone.' *Gardiner, against Joye*, fol. ix.

ARTICLE XXIII.

(Based on the Augsburg Conf. Art. xiv. above, p. 38; for its original aim, p. 105; cf. Art. iv. of 1539, p. 120.)

Reformatio Legum, ibid. c. 16: 'Similis est illorum amentia, qui institutionem ministrorum ab Ecclesia disjungunt, negantes in certis locis certos doctores, pastores atque ministros collocari debere; nec admittunt legitimas vocationes, nec solemnem manuum impositionem, sed per omnes publice docendi potestatem divulgant, qui sacris literis utcunque sunt aspersi et spiritum sibi vendicant; nec illos solum adhibent ad docendum, sed etiam ad moderandam Ecclesiam et distribuenda sacramenta; quæ sane universa cum scriptis Apostolorum manifestè pugnant.'

Heads of Religion: 'Absque externa et legitima vocatione non licet cuiquam sese ingerere in aliquod ministerium ecclesiasticum vel sæculare.'

ARTICLE XXIV.

(See above, pp. 105, 126.)

Heads of Religion: 'Præceptum Dei est, ut quæ leguntur in ecclesia illa lingua proferantur quæ ab ecclesia intelligatur.'

ARTICLE XXV.

(For the original aim of this Article, see p. 105, and note; for its numerous modifications, pp. 126, 128, and notes. The first clause was derived from Art. ix. of 1538, p. 76.)

The *Reformatio Legum*, after condemning the error of those who spoke of the sacraments as 'inania et vacua' (quoted above, p. 105, note 1.) proceeds: 'Quæ cum inter nos dispertuntur, si divini Spiritus fides confirmatur, erigitur conscientia, promissio etiam veniæ peccatorum per Christum facta intrinsecus exhibeter, extrinsecus vero istis sacramentis quasi sigillo quodam consignatur. Præterea verbo Dei quod intercedit, et symbolorum adhibitorum naturis erudiuntur fideles de pretio nostræ redemptionis per Christum comparatæ, Spiritus sanctus et gratia in mentibus fidelium uberius instillatur, tum etiam fœdus quod per Christum inter Deum et nos ictum est corroboratur, ut nobis ille proprius sit Deus, nos illi peculiaris populus, et astringimus nos ipsos ad peccatorum abolitionem et integritatem vitæ suscipiendam. Quæ si recte ponderentur, necesse est ut obmutescat illorum calumnia, qui sacramentorum inopem volunt, et nudam naturam relinquere.' cf. *Confessio Scoticana*, I. A. D. 1568; apud Niemeyer, 352, 353.

Heads of Religion: 'Christus tantum duo sacramenta expresse nobis commendat, Baptisma et Eucharistiam: quibus confertur gratia rite summentibus, etiam si malus sit minister; et non prosunt indigne suscipientibus quantumvis bonus sit minister.'

The *Swiss* doctrine is thus stated in the *Consensus Tigurinus*, A. D. 1549, c. vii.: 'Sunt quidem et hi sacramentorum fines, ut notæ sint ac tesserae Christianæ professionis et societatis sive fraternitatis, ut sint ad gratiarum actionem incitamenta et exercitia fidei ac piæ vitæ, denique sygraphæ ad id obligantes. Sed hic unus inter alios præcipuus, ut per ea nobis gratiam suam testetur Deus, repræsentet atque obsignet. Nam etsi nihil aliud significant, quam quod verbo ipso annunciatur, hoc tamen magnum est, subjici oculis nostris quasi vivas imagines, quæ sensus nostros melius efficiant, quasi in rem ducendo; dum nobis Christi mortem omniaque ejus beneficia in memoriam revocant, ut fides magis exerceatur; deinde quod ore Dei renunciatum erat, quasi sigillis confirmari et sanciri.' The *Reformed*, as distinguished from the *Lutherans*, confined themselves to this *obsignatory* view of the sacraments, denying that they could properly be said to *work* or to *confer* grace: cf. ubi sup. c. xvii., and still more strongly in *Zwingli's Fidei Ratio*, apud Niemeyer, 24, and in the *Consensionis Caputum Explicatio*, p. 209, ed. Niemeyer. The idea that a sacrament ever acts 'instar canalis,' is denounced as 'plane insipida superstitio.'

efficacia signa.] The following is the language of Dr. Ward, one of the delegates at the Synod of Dort: 'Sacramenta ista, quæ signa *efficacia* appellat Articulus noster xxiv., conferre gratiam dicimus.' Opera Nonnulla, p. 44, ed. S. Ward, Lond. 1658; cf. *Ussher's Works*, xv. 506, 510, ed. Elrington.

Joliffe (against Hooper,) fol. 174: 'Sacramenta Christi ecclesiæ non sunt tantum notæ professionis Christianæ, nec tantum signa efficacia gratiæ, sed etiam gratiam illam, quam significant, virtute passionis et institutionis Christi, conferunt his qui non ponunt obicem. [This phrase is found in St. Augustine, Ep. xxiii. who employs it with regard to infants. Ward, ubi sup. 45.] . . . Sacramentum novæ legis proprie dicitur, quod ita signum est gratiæ Dei et inuisibilis gratiæ forma, vt ipsius imaginem gerat, et causa existat;' cf. *Gardiner's 3rd Article*.

ARTICLE XXVI.

(Included in Art. v. of 1538, p. 76; see also p. 105, and note, for its original application.)

Consensus Tigurinus (Niemeyer, p. 210): 'De ministris hic non agitur, de quibus stulte olim dubitatum est, an eorum perfidia vel alia quævis indignitas sacramenta vitiet. Nobis autem sanctior est Dei institutio, quam ut ejus vis ab hominibus pendeat.'

Council of Trent, A. D. 1547, Sess. vii. 'De Sacramentis,' can. xi.: 'Si quis dixerit in ministris dum sacramenta conficiunt et conferunt, non requiri intentionem saltem faciendi quod facit Ecclesia, anathema sit.'

ARTICLE XXVII.

(Cf. Art. ii. of 1536, p. 58; Art. v. of 1538, p. 76; Art. xxviii. of 1552, p. 105. For the strengthening of the language of 1552, respecting infants, see p. 127.)

whereby, as by an instrument.] 'Bucerus in *Retract.* in Matth. agnoscit sacramenta recte dici *instrumenta*, organa et canales gratiæ.' Ward, ubi sup. 53. 'Diversæ good holy doctours haue taught as I sai by such places of Scripture, that God in the working of such cleansing of the soule and infusion of grace, useth the sacramentes not as a *bare signe*, but as an *instrument* with whiche and by whiche it pleaseth hym to work them.' *Sir Thomas More* (against Tindale,) *Works*, i. 386. 'All these graces almighty God worketh by baptisme as by a peculiar *instrument* for that purpose in the hartes of all infants that by the church and in the faith of the church [*Gardiner* adds, fol. clix. b, *and of their parentes*] be offered to God and baptised, wher nothing of the infantes party doth stop the grace of the sacrament. But if he that is baptised be of age and discretion hauing the use of his reason, it is required necessarily of him before baptisme to haue faith and repentaunce of his naughty living.' *Holsome and Catholyke Doctryne* (*Sermons* by Thomas Watson, intruding bishop of Lincoln, 1557,) fol. xii. 'Sunt enim sacramenta signa ac symbola visibilia rerum internarum et invisibilium, per quæ, *ceu per media*, Deus ipse virtute Spiritus Sancti in nobis operatur.' *Confess. Belgica*, Art. xxxiii.

The baptism of young children.] The *Reformatio Legum* speaks as follows: 'Deinde crudelis illorum impietas in baptismum irruit, quem infantibus im-

partiri nolunt, sed omnino nulla ratione. Nec enim minus ad Deum et ecclesiam pertinent Christianorum infantes, quam liberi quondam Hebræorum pertinebant, quibus in infantia cum circumcisio adhiberetur, nostris etiam infantibus debet baptismus admoveri, quoniam ejusdem promissionis et fœderis divini participes sunt, et a Christo sunt etiam summa cum humanitate suscepti.

The *Lutheran* as opposed to the Calvinistic view of *infant* baptism will be seen in an extract from a series of *Articuli Visitatorii* (Francke, App. 119,) where they condemn what they describe as the 'falsa et erronea doctrina Calvinistarum.'

The propositions thus selected for their censure are the following: (1.) 'Baptismum esse externum lavacrum aquæ, per quod interna quædam ablutio a peccatis tantum significatur. (2) Baptismum non operari neque conferre regenerationem, fidem, gratiam et salutem, sed tantum significare et obsignare ista. (3) Non omnes, qui aqua baptizantur, consequi eo ipso gratiam aut donum fidei, sed tantum electos. (4) Regenerationem non fieri in vel cum baptismo, sed postea demum crescente ætate, imo et multis in senectute demum contingere. (5) Salutem non dependere a baptismo, atque ideo baptismum in causa necessitatis non permittendum esse in ecclesia, sed in defectu ordinarii ministri ecclesiæ permittendum esse, ut infans sine baptismo moriatur. (6) Christianorum infantes jam ante baptismum esse sanctos ab utero matris, imo ad huc in utero materno constitutos esse in fœdere vitæ æternæ, ceteroqui sacrum baptismum ipsis conferri non posse.' This limitation of baptism to the children of the faithful constantly appears in the 'Calvinistic' Confessions, e. g. *Zwinglii* de Sacramentis, apud Niemeyer, 25; *Galic.* Art. xxxv.; *Belgic.* xxxiv. 'He secludeth the children of excommunicate persons and of professed papistes from the sacrament of baptisme, vntill they be able to make a confession of their fayth; which smelleth very strongly of Anabaptisme, and is a manifest error.' Whitgift's 'Table of the dangerous doctrines avouched by T. C.' prefixed to *The Defense*, ed. 1574: cf. Hales, *Letters from the Synod of Dort*, 22.

ARTICLE XXVIII.

(For the important Changes to which that Article was subjected, see pp. 127, 133, and note.)

Transubstantiation. The *Reformatio Legum*: 'Obrepsit etiam in eucharistia periculosissimus error eorum qui docent, concionantur et contendunt, virtute certorum verborum quæ minister ad symbola hujus sacramenti insurrat, panem converti vel (ut ipsi loquuntur) transubstantiari in Christi corpus, et itidem vinum in sanguinem. Quod sane dogma quoniam sacris literis adversatur, a natura sacramenti discrepat et verum Christi corpus ita depravat, ut vel divinam in illud inducat naturam omnibus locis diffusam [cf. the paragraph of 1552, which was afterwards suppressed,] vel ex eo spectrum aut machinam quandam comminiscatur, totum hoc papisticæ fœcis somnium auferri volumus, et naturam veram panis et vini in eucharistiæ

remanentem plane agnoscere, quomodo Spiritus Sanctus apertis verbis attestatur. Itaque nec in altum tolli sacramentum hoc, nec circumferri per agros patimur, nec conservari in crastinum, nec adorari; denique nullam relinquimus majorem eucharistiæ venerationem quam baptismi et verbi Dei.'

Heads of Religion, A. D. 1559: 'Cœna Dominica non est tantum symbolum mutæ benevolentiæ Christianorum inter se, sed magis symbolum est nostræ redemptionis per Christi mortem et nostræ conjunctionis cum Christo. Ubi fidelibus vere datur et exhibetur, communicatio corporis et sanguinis Domini..... Scholastica Transubstantiatio panis et vini in corpus et sanguinem Christi probari non potest ex sacris literis.'

ARTICLE XXIX.

(First published in 1571; for its suppression till that period, see above, pp. 125, 137, and notes.)

ARTICLE XXX.

(Added in 1562, p. 125: cf. Art. x. of 1559.)

Gardiner, *Sermon* in 1548 (quoted by Mr. Haweis, *Sketches*, 43:) Where I said of the mass that it was a sacrifice ordained to make us the more strong in the faith and remembrance of Christ's passion....the Parliament [alluding to 1 Edwd. VI. c. 1] very well ordained mass to be kept; and because we should be the more strong in the faith and devotion towards God, it was well done of the Parliament for moving the people more and more with devotion, to ordain that this sacrament should be received in both kinds; cf. his 8th Article.

Council of Trent, July 16, 1562, Sess. xxi. can. 1.: 'Si quis dixerit ex Dei præcepto vel necessitate salutis omnes et singulos Christi fideles utramque speciem sanctissimi eucharistiæ sacramenti sumere debere, anathema sit.'

ARTICLE XXXI.

(Based on Augsburg Conf. Part II. Art. III. § 10; above, p. 107.)

Bullinger, (*Decad.* p. 17, published 1550:) 'Itaque relinquitur jam indubitatum Christum Dominum plenariam esse propitiationem, satisfactionem, hostiamque, ac victimam pro peccatis (pro poena, inquam, et pro culpa) totius mundi, et quidem solam. Non est enim in alio quoquam salus.'

Cranmer, (*Answer to Gardiner*, 1551:) 'This is the honour and glory of our High Priest wherein He admitteth neither partner nor successor. For by His own oblation He satisfied the Father for all men's sins, and reconciled mankind into His grace and favour....And as He dying once was offered for all, so as much as pertained to Him, He took all men's sins unto Himself.' See other passages asserting the universality of Christ's satisfaction, in *Laurence*, *Bampt. Lect.* 299, 300.

The sacrifices of masses.] *The Reformatio Legum*, *ibid.* c. 10: 'Quorum-

dam nimis est curiosa perversitas qui veniam quidem peccatorum expectant, sed hanc morte Christi per solam fidem ad nos accommodatam plene non redunt et omnibus partibus impleri. Quapropter alia conquirunt sacrificia, quibus perpurgari possint, et ad hanc rem missas exhibent in quibus sacrificium Deo Patri credunt oblatum esse, nimirum corpus et sanguinem Domini nostri Jesu Christi, vere, quomodoque illi dicunt, realiter, ad veniam peccatorum impetrandam et salutem tam mortuorum quam vivorum procurandam; quibus etiam regnum tam latum dant ut illis aliquando minui, nonnunquam omnino tolli purgatorii tormenta statuant;’ cf. the 9th of the *Eleven Articles*.

Joliffe (against Hooper,) fol. 189: ‘Quod ad missam attinet recte eam dici arbitror repetitam commemorationem passionis et mortis Christi, in qua ille se obtulit pro peccatis totius mundi.’

ARTICLE XXXII.

(See above, p. 107, and note 1; and for the change this Article underwent in 1562, p. 127.)

Heads of Religion: ‘Celibatus nulli hominum statui præcipitur, neque iungitur ministris ecclesiæ ex verbo Dei.’

Joliffe (against Hooper,) fol. 189, b: ‘His qui non voverunt non est mandatum, neque enim pugnant Ordo et Matrimonium: cæterum iis qui se voto astrinxerunt, dicit Scriptura, redde vota.’

ARTICLE XXXIII.

(See above, p. 107.)

Nowell, Catechismus, (p. 157. ed. 1572:) ‘In ecclesiis bene institutis atque moratis, certa, ut antea dixi, ratio atque ordo gubernationis instituebatur atque observabatur. Deligebantur seniores; id est magistratus ecclesiastici, qui disciplinam ecclesiasticam tenerent atque colerent. Ad nos auctoritas, animadversio, atque castigatio censoria pertinebant: hii adhibito etiam pastore, si quos esse cognoverant qui vel opinionibus falsis, vel turbulentis erroribus, vel anilibus superstitionibus vel vita vitiosa flagitiosaque magnam publice offensionem ecclesiæ Dei adferrent, quique sine cœnæ Dominicæ profanatione accedere non possent, eos a communione repellebant, atque rejiciebant, neque rursum admittebant, donec poenitentia publica ecclesiæ satisfecisset.’

ARTICLE XXXIV.

(Included in Art. v. of 1538: for its original aim, see p. 107, and note; for its modifications in 1562, pp. 126, 133: cf. Art. III. of 1559.)

Heads of Doctrine: ‘Quævis ecclesia particularis auctoritatem instituendi,

mutandi et abrogandi ceremonias et ritus ecclesiasticos habet, modo ad decorem, ordinem et adificationem fiat.’

Traditions of the Church] ‘Colligimus hinc ecclesiasticorum (quos vocant) *traditiones* et leges, quibus fastum, divitias, honores, titulos legesque suas fulciunt et defendunt, causam esse omnis insanix; nam capti Christo non consonant.’ *Zwinglii Articuli*, § XI: Niemeyer, p. 5.

ARTICLES XXXV, XXXVI.

(For the indignation which these Articles excited among the Puritans, see above, pp. 193, 194. The object of the second clause in Art. xxxvi. has been explained already, p. 127, note 2.)

ARTICLE XXXVII.

(For the original aim of this Article, see above, p. 107; and for its modification in 1562, p. 126.)

Heads of Doctrine: ‘Elizabetha regina Angliæ est unicus et supremus Gubernator hujus regni et omnium dominiorum et regionum quarumcunque tam in rebus et causis ecclesiasticis quam temporalibus....Romanus Pontifex nullam habet jurisdictionem in hoc regno, nec alia quæcunque potestas extranea.’

Gardiner, Sermon in 1548, as above; ‘It is a marvellous thing that upon these words the Bishop of Rome should found his supremacy; for whether it be *super petram* or *Petrum*, all is one matter; it maketh nothing at all for the purpose to make a foundation of any such supremacy. For otherwise when Peter spake carnally to Christ (as in the same chapter a little following,) Satan was his name, where Christ said, “Go after me, Satan;” so that the name of Peter is no foundation for supremacy, but as it is said in Scripture, *Fundati estis super fundamentum apostolorum et prophetarum*, that is, by participation (for godly participation giveth name of things,) he might be called the head of the Church, as the head of the river is called the head, because he was the first who made this confession of Christ, which is not an argument for dignity, but for the quality that was in the man.’

ARTICLE XXXVIII.

(See above, p. 107.)

Reformatio Legum, c. 14: ‘Excludatur etiam ab eisdem Anabaptistis inducta honorum et possessionum communitas, quam tantopere urgent, ut nemini quicquam relinquunt proprium et suum.’

ARTICLE XXXIX.

(See above, p. 108.)

Reformatio Legum, c. 15: 'Præterea nec juramentorum Anabaptistæ legitimum relinquant usum, in quo contra Scripturarum sententiam et veteris Testamenti patrum exempla, Pauli etiam apostoli, imo Christi, imo Dei Patris, procedunt.'

THE END