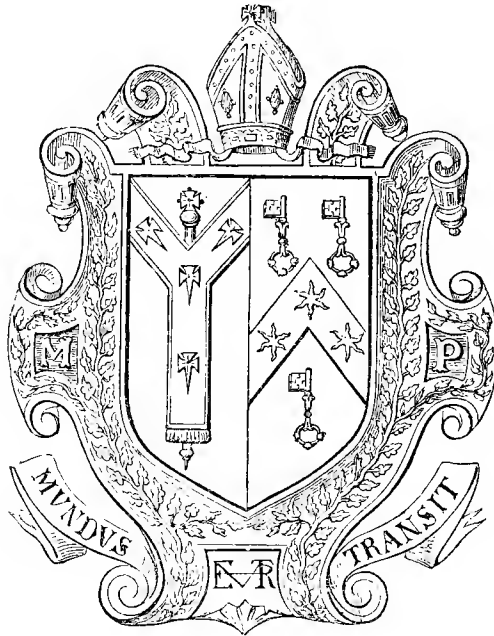


The Parker Society.

Instituted A.D. M.DCCC.XII.



**For the Publication of the Works of the Fathers
and Early Writers of the Reformed
English Church.**

A

GENERAL INDEX

TO THE

PUBLICATIONS OF THE PARKER SOCIETY.

COMPILED FOR

The Parker Society,

BY

HENRY GOUGH,

OF THE MIDDLE TEMPLE, ESQ., BARRISTER AT LAW.



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M.DCCC.LV.

THE THIRTEENTH & FINAL REPORT

OF THE

Council of the Parker Society,

FOR THE PUBLICATION OF THE WORKS OF THE FATHERS AND EARLY
WRITERS OF THE REFORMED ENGLISH CHURCH.

IN closing the proceedings of the Parker Society, the Council desire to express their thankfulness to God that a very important object has been attained, that the works of the leading English Reformers have been made for all future time easily accessible to the theological student, and a fuller light thereby thrown upon the principles of the Church of England. Heretofore the writings of the divines of the Reformation age were so rare, that it was difficult for any but those who had ready access to the large libraries of the country to obtain an extended acquaintance with them. It is true that some few pieces, such as the Apology of Bishop Jewel and the Sermons of Bishop Latimer, were popularly known: the selections also published by the late Rev. Legh Richmond were in many hands. But these and other volumes of the kind were little more than specimens, and served mainly to indicate that the mine was rich, if it only could be worked out. The design, therefore, of the Parker Society (originated by a friend and colleague, whose memory the Council affectionately cherish, the late GEORGE STOKES, Esq.) was new. It was not merely to cull out two or three celebrated productions: it was not to give the writings of a single author, or to select portions from a number: it had a wider range: it proposed to re-publish the entire mass of the printed works of the leading divines of our reformed church, who flourished in the age when the Roman yoke, which pressed so grievously upon our forefathers, was broken, and to add the pieces from their pens, if any such could be found, that were still lying in manuscript unpublished.

If the Society has not accomplished all that it designed, if it has left untouched the works of some valuable authors, if it has in one or two cases been unable to comprehend in its volumes the whole of the writings of divines it undertook to re-print, the Council, though it may feel some regret, cannot express surprise. Such publications could not be of a popular character. Those who were acquainted with the authors of that date knew that their language was frequently uncouth, their learning ponderous and of a scholastic cast, their matter for the most part controversial, and that, in short, they lacked much, from the very fact of their belonging to another age, of that which gives currency to modern literature, even modern theological literature. It was no matter of surprise, therefore, that some of the subscribers expressed a degree of disappointment when the Parker Society volumes began to appear, that men accustomed to the current style of the present day could not bring themselves to grapple with the solid, perhaps heavy, productions of the elder divines. The very cheapness, too, of the Society's publications, multiplying them so rapidly upon subscribers' shelves, was not without its influence.

It is needless to advert further to reasons why some part—it is comparative l a small part—of the original plan has not been completed; the Council would rather turn with thankfulness to what has been accomplished. They reverently acknowledge God's blessing on their proceedings, evidenced in the harmony in which they have worked together, the public support which has been afforded, the satisfactory results of their labours. Fifty-four volumes, the list of which has repeatedly been printed in the Reports, several of them of large size, have been issued, and are within every one's reach. They have been distributed through the United Kingdom, the colonies, and many foreign countries. They are a library in themselves. They comprise the complete works of the most eminent prelates, and others, who suffered imprisonment, exile, or death, in the sixteenth century, for the gospel's sake; and those of their immediate successors when religion was re-established under Queen Elizabeth. They contain proved weapons for the whole encounter with popery, and maintain the doctrine and order of the Church of England against those who afterwards rose up from her own bosom to assault her. They have shed light upon contemporary history. They are documents, which have already been frequently appealed to in the Ecclesiastical Courts, and which will ever remain as evidences of Reformation truth. It is a curious fact, that the Parker Society publications alarmed the Roman Catholics of this country, and induced them—so it was stated in a prospectus—to establish a counter-society for re-printing the works of Romish writers against whom the Reformers had contended. A few volumes were issued; but the plan met with little support, and it is believed was soon given up.

The fifty-four Parker books are now augmented by a General Index, the value and importance of which every reader will be prepared to appreciate.

The Council have only to add that the final statement of accounts will be completed as speedily as possible, and will then be made public.

33, Southampton Street, Strand, December, 1855.

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P R E F A C E.

THE publications of the Parker Society are brought to a conclusion with the present volume, which, it is trusted, will afford means of easy access to the contents of the entire series, and so increase its value.

Little need be said in explanation of the plan on which this Index is framed. At all events it has been endeavoured—it is hoped not unsuccessfully—to make it explain itself.

In the event of any medieval writer not being found mentioned under his supposed surname, recourse may be had to his Christian name; and there may be cases in which the converse of this rule should be applied. It is likewise possible that information as to given subjects may sometimes be found under the names of their contraries, or other correlatives. It is believed, however, that such cases are generally provided for by the cross-references. Some omissions, of these and other kinds, may have arisen from the necessity there was of printing portions of the MS. before the revision of the whole; but it is apprehended that such omissions are few.

Spurious and doubtful writings attributed to the Fathers are generally indicated as such, but possibly not always. It has not been considered necessary to describe the Decretal Epistles in the names of the early Popes, as pseudonymous, since the fact of their being so, with but few exceptions, is sufficiently notorious¹.

¹ Oudin. *Comment. de Scriptoribus Ecclesiæ Antiquis*, Tom. ii. p. 46, &c.

Extracts from the Fathers and from other writers, will, it is hoped, be found, though in many cases compressed, always accurate in substance. Nevertheless, in so large a work, executed in a time comparatively short, and with the subordinate assistance of several other persons, the compiler hardly ventures to pledge himself to the verbal exactness of every particular citation.

The material of this Index, as of the books to which it refers, is of course mainly theological. There are, however, but few subjects to which it has not some relation. The publications of the Society include a considerable amount of historical and biographical information; they may also prove serviceable to the topographer and the antiquary; certainly they are not likely to be overlooked by any who may hereafter direct their attention to English lexicography.

The compiler has, in conclusion, to acknowledge his obligations, and to return his best thanks, to several gentlemen who have favoured him with valuable suggestions.

H. G.

[The bracketted reference to R. de Diceto, p. 183, col. 1, proves on examination to be unfounded.]

List of the Publications of the Parker Society.

* The three sizes, royal 8vo, demy 8vo, and post 8vo, are distinguished by the characters α , β , and γ . At the end of each title is placed the abbreviated form of reference used in this Index.

BALE (John), bp of Ossory :

Select Works. Edited by the Rev. Hen. Christmas, M.A., F.R.S., F.S.A. 1849 (β) *Bale*.

BECON (Thomas), S.T.P. :

Early Works, being the Treatises published by him in the reign of king Henry VIII.
Edited by the Rev. Jo. Ayre, M.A. 1843 (α) 1 *Bec*.

The Catechism, with other pieces written by him in the reign of king Edward VI.
Edited by the same. 1844 (α) 2 *Bec*.

Prayers and other pieces. Edited by the same. 1844 (α) 3 *Bec*.

BRADFORD (John), M.A. :

Writings. Edited by the Rev. Aubrey Townsend, B.D. 2 vol., 1848, 53 (β) 1, 2 *Brad*.

BULLINGER (Henry), minister of the church of Zurich :

Decades. Translated by H. I. Edited by the Rev. Tho. Harding, M.A. 4 vol., 1849, 50, 51, 52 (β) 1, 2, 3, 4 *Bul*.

CALFHILL (James), D.D., bishop-elect of Worcester :

An Answer to John Martiall's Treatise of the Cross. Edited by the Rev. Rich. Gibbings, M.A. 1846 (β) *Calf*.

COOPER (Thomas), bp first of Lincoln, and then of Winchester :

An Answer in Defence of the Truth, against the Apology of Private Mass. To which is prefixed the Work answered. Edited by the Rev. Will. Goode, M.A., F.S.A. 1850 (γ) *Coop*.

COVERDALE (Myles), bp of Exeter :

Writings and Translations. Edited by the Rev. Geo. Pearson, B.D. 1844 (β) 1 *Cov*.

Remains. Edited by the same. 1846 (β) 2 *Cov*.

CRANMER (Thomas), abp of Canterbury :

Works. Edited by the Rev. Jo. Edm. Cox, M.A., F.S.A. 2 vol., 1844, 46 (α) 1, 2 *Cran*.

FULKE (William), D.D., master of Pembroke hall, Cambridge :

A Defence of the sincere and true Translations of the Holy Scriptures into the English Tongue, against the cavils of Greg. Martin. Edited by the Rev. Cha. Hen. Hartshorne, M.A. 1843 (β) 1 *Ful*.

Stapleton's Fortress overthrown. A Rejoinder to Martiall's Reply. A Discovery of the Dangerous Rock of the Popish Church commended by Sanders. Edited by the Rev. Rich. Gibbings, M.A. 1848 (β) 2 *Ful*.

GRINDAL (Edmund), successively bp of London, and abp of York and Canterbury :

Remains. Edited by the Rev. Will. Nicholson, M.A. 1843 (β) *Grin*.

HOOPER (John), bp of Gloucester and Worcester :

Early Writings. Edited by the Rev. Sam. Carr, M.A. 1843 (β) 1 *Hoop*.

Later Writings, &c. Edited by the Rev. Cha. Nevinson, M.A. 1852 (β) 2 *Hoop*.

HUTCHINSON (Roger) :

Works. Edited by Jo. Bruce, Esq., F.S.A. 1842 (β) *Hutch*.

JEWEL (John), bp of Salisbury :

Works. Edited by the Rev. Jo. Ayre, M.A. 4 vol., 1845, 47, 48, 50 (α) 1, 2, 3, 4 *Jew*.

LATIMER (Hugh), sometime bp of Worcester :

Works. Edited by the Rev. Geo. Elwes Corrie, B.D., Norrisian professor of divinity [now D.D. and master of Jesus college]. 2 vol., 1844, 45 (β) 1, 2 *Lat*.

LITURGIES :

The Two Liturgies, A.D. 1549, and A.D. 1552 : with other Documents set forth by authority in the reign of king Edward VI. Edited by the Rev. Joseph Ketley, M.A. 1844 (β) *Lit. Edw*.

Liturgies and Occasional Forms of Prayer set forth in the reign of queen Elizabeth. Edited by the Rev. Will. Keatinge Clay, B.D. 1847 (β) *Lit. Eliz*.

NORDEN (John):

A Progress of Piety. 1847 (γ) *Nord.*

NOWELL (Alexander), dean of St Paul's:

A Catechism, written in Latin: together with the same Catechism translated into English, by Tho. Norton, &c. Edited by the Rev. G. E. Corrie, D.D., master of Jesus college, Cambridge. 1853 (β) *Now.*

PARKER (Matthew), abp of Canterbury:

Correspondence. Edited by Jo. Bruce, Esq. and the Rev. Tho. Thomason Perowne, M.A. 1853 (β) *Park.*

PHILPOT (John), B.C.L., archdeacon of Winchester:

Examinations and Writings. Edited by the Rev. Rob. Eden, M.A., F.S.A. 1842 (β) *Phil.*

PILKINGTON (James), bp of Durham:

Works. Edited by the Rev. James Scholefield, M.A., regius professor of Greek, Cambridge. 1842 (β) *Pil.*

POETRY:

Select Poetry, chiefly Devotional, of the reign of Queen Elizabeth. Collected and edited by Edw. Farr, Esq. 1845 (γ) *Poet.*

PRAYERS:

Private Prayers, put forth by authority during the reign of Queen Elizabeth. With an Appendix, containing the Litany of 1544. Edited by the Rev. Will. Keatinge Clay, B.D. 1851 (β) *Pra. Eliz.*

Christian Prayers and Holy Meditations, as well for Private as Public Exercise. Collected by Hen. Bull. 1842 (γ) *Pra. B.*

RIDLEY (Nicholas), bp of London:

Works. Edited by the Rev. Hen. Christmas, M.A., F.S.A. 1841 (β) *Rid.*

ROGERS (Thomas), M.A.:

The Catholic Doctrine of the Church of England, an Exposition of the Thirty-nine Articles. Edited by the Rev. J. J. S. Perowne, M.A. 1854 (β) *Rog.*

SANDYS (Edwin), successively bp of Worcester and London, and abp of York:

Sermons, &c. Edited by the Rev. Jo. Ayre, M.A. 1841 (β) *Sand.*

TYNDALE (William):

Doctrinal Treatises and Introductions to different portions of the Holy Scripture. Edited by the Rev. Hen. Walter, B.D., F.R.S. 1848 (β) 1 *Tyn.*

Expositions and Notes on sundry portions of the Holy Scriptures, together with The Practice of Prelates. Edited by the same. 1849 (β) 2 *Tyn.*

An Answer to Sir Tho. More's Dialogue, The Supper of the Lord after the true meaning of John vi. and 1 Cor. xi., and Will. Tracy's Testament expounded. Edited by the same. 1850 (β) 3 *Tyn.*

WHITAKER (William), D.D., regius professor of divinity, and master of St John's coll., Cambridge:

A Disputation on Holy Scripture, against the Papists, especially Bellarmine and Stapleton. Translated and edited by the Rev. Will. Fitzgerald, M.A. 1849 (β) *Whita.*

WHITGIFT (John), successively bp of Worcester and abp of Canterbury:

Works. Edited by the Rev. Jo. Ayre, M.A. 3 vol., 1851, 2, 3 (β) 1, 2, 3 *Whitg.*

WOOLTON (John), bp of Exeter:

The Christian Manual. 1851 (γ) *Wool.*

ZURICH:

The Zurich Letters, comprising the correspondence of several English bishops and others, with some of the Helvetian Reformers, during the early part of the reign of Queen Elizabeth. Translated and edited by the Rev. Hastings Robinson, D.D., F.S.A. 2 vol., 1842, 5 (β) 1, 2 *Zur.*

Original Letters relative to the English Reformation, written during the reigns of King Henry VIII., King Edward VI., and Queen Mary: chiefly from the Archives of Zurich. Translated and edited by the same. 1847 (β) 3 *Zur.*

To the above may be added *Epistolæ Tigurinæ*, 1848 (β), being the original Latin of 3 *Zur.* For this and the General Index there were special subscriptions. The Latin originals of 1 and 2 *Zur.* are annexed to those volumes. A list of the publications of the Society in the order of time will be found at the end of this volume.

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v. *Sin, Repentance, Absolution, Excommunication*: he maintains the doctrine of original sin, 2 *Bul*. 390; calls pride the greatest sin, *Sand*. 137; condemns usury, 2 *Jew*. 853, 856; calls it killing a man, to deny him the things which should preserve his life, 1 *Bec*. 25; says Paul calls those impudent that are contentious, &c., 2 *Jew*. 607; reprobates unthankfulness towards God, *Sand*. 156; says that he that preaches Christ must be estranged from all kinds of vices, 1 *Bec*. 386; says it is a shameful lie to call oneself a Christian, and not to do the works of Christ, *ib*. 337; remarks that when a man begins to live wantonly, he begins to decline from the true faith, 3 *Jew*. 584; asks, how can the word of God be sweet in thy mouth in which is the bitterness of sin? *Grin*. 381; says God verily foreknew to what end the fury of the mad man (Cain) would come, nevertheless he was not urged by necessity of sinning (pseud.), 2 *Bul*. 378; says the soul overcome with the pleasure of the flesh is made flesh, 2 *Jew*. 566; on the frailty of the flesh, 4 *Jew*. 635; Ambrose (or Prosper) on the law of the mind, and the conflict between the flesh and the spirit, 3 *Jew*. 464; passages describing true repentance (pseud.), 1 *Bec*. 98, *Sand*. 140; says that none can rightly repent, unless he trust in God's mercy, *Wool*. 145; remarks on the penitence of Peter, 1 *Ful*. 438; he exhorts sinners to humble themselves, and to let the church weep for them, 3 *Jew*. 361; referred to on penance, 3 *Jew*. 456; remarks on absolution, with reference to the doctrine of the Novatians, 1 *Ful*. 272, 273; he declares that he alone forgives sins, who alone died for our sins, 2 *Bec*. 173, 174 n.; says that to forgive sin and to give the Holy Ghost is only in the power of God, *ib*. 173, 219, 227, 3 *Bec*. 468; declares that no man can be partner with Christ in forgiving sins, 3 *Jew*. 380; cited as saying that the word of God forgives sin, the priest is the judge, 2 *Bec*. 174; his words are that sins are forgiven by the word of God, the expounder whereof is the Levite, *ib*. n., 3 *Jew*. 358, 364, 378—81; on Paul's absolution of the incestuous person, 1 *Ful*. 485; he asserts that he who receives not remission of his sins here, shall not have it in

another life, 2 *Bec.* 395, 3 *Bec.* 461, 3 *Jew.* 563; on excommunication, 3 *Whitg.* 239; his conduct towards Theodosius; see i, above.

vi. *Grace, Justification, Faith, Works, Merit*: he says that without the worship of the true God that which seems to be virtue is sin (pseud.), 2 *Cran.* 142; he asserts that the grace of the Holy Spirit knows nothing of slow struggles, *Whita.* 38, 102; says it is ours to remove the stone, it is God's to raise the dead, 3 *Jew.* 379; maintains justification by faith only, 2 *Bec.* 639, *Wool.* 34; passages on justification, 2 *Cran.* 204—206, 210, 211; asks whence he should have merit, mercy being his crown, 1 *Ful.* 369, 2 *Ful.* 92; says that the redemption of Christ's blood would wax vile, if justification were due to merits, 3 *Bec.* 170; says that he who believes in Christ shall be saved without works, 2 *Cran.* 130; says it was decreed of God that, the law ceasing, the grace of God should require only faith for salvation, 3 *Jew.* 244; and again, that faith alone is appointed for salvation, *ib.*; says, I will not glory because I am just, but because I am redeemed; not because I am void of sins, but because my sins are forgiven me, &c. 3 *Jew.* 246 (see also n. 4); says (believers) are freely justified, because working nothing, and rendering nothing again, they are justified by faith only, by the gift of God (pseud.), 2 *Bul.* 341, 3 *Jew.* 244; says the grace of God through Christ hath justified men, not from one sin alone, but from many, 1 *Bec.* 337; sees the doctrine of justification by faith in the history of Jacob obtaining the blessing, *Wool.* 36; says he fulfils the law that believes in Christ, 2 *Bec.* 638; exclaims that faith is richer than all treasures, 1 *Bec.* 207; 3 *Bec.* 165; says faith is the mother of good will and righteous working, 1 *Bec.* 80; calls faith the root of all virtues, 1 *Bec.* 207, 3 *Bec.* 165; asserts that they who are the workmanship of God are no more sluggish (pseud.), 1 *Bec.* 80, 81, 2 *Cov.* 243; says the gifts of virtues cannot be idle, *ib.*; says that he who repudiates the faith, and limits the rights of the law is an unjust man, for, "The just shall live by faith," *Phil.* 34; speaks of Gentiles believing in Christ by the leading of nature, 3 *Jew.* 198

vii. *The Church*: he says God's house is where he is feared according to his will, 1 *Jew.* 434; that the church shines not by her own light, but by the light of Christ, 4 *Jew.* 750; that all the children of the

church are priests, *ib.* 984; asks what can be more honourable, than that the emperor (Valentinian) should be called a child of the church? 1 *Jew.* 369, 3 *Jew.* 376; says that the law (i. e. the civil law) did not gather the church, but the faith of Christ did, 2 *Jew.* 1023, *Phil.* 27, 34; held that things used in the primitive church are not of necessity to be observed always, 1 *Jew.* 39, 74—76; speaks of differences between the apostolical church and the church of his day, 1 *Whitg.* 218; says they who should have been the vicars of the apostles are become the fellows of Judas, 4 *Jew.* 1009; would rather have the stony temples want their precious furniture, than the living temples of God their necessary food, 1 *Bec.* 31, 32; declares that the church has gold, not to hoard, but to bestow upon the poor, 1 *Bec.* 23, 3 *Bec.* 362; says that the disputation of faith ought to be in the congregation before the people, *Phil.* 16; approves provincial synods, 4 *Jew.* 1049, 1054

viii. *Apostles, Bishops, Ministers*: he ascribes the creed to the apostles, *Whita.* 604; says that the apostles mentioned in Eph. iv. are bishops, 2 *Whitg.* 230, 355; on apostles, prophets, evangelists, and pastors and teachers, 1 *Whitg.* 494, 503, 504; on the apostleship of Epaphroditus, 1 *Whitg.* 497; said to mention archbishops (pseud.), 2 *Whitg.* 153, 430; intimates that Timothy was bishop of Ephesus, 2 *Whitg.* 295; extols the episcopal power, 3 *Bec.* 508 n.; calls the bishop the highest priest, 4 *Jew.* 823; tells Felix, bp of Comum, that he has taken the government of the highest priesthood, *ib.*; says that all orders are in a bishop, and that he is prince of priests, 2 *Whitg.* 171 n., 432; "a bishop must be ...of good behaviour" (*κόσμιον*),—this he refers to the ornaments of the mind, 1 *Zur.* 157; says to one, Unless thou embrace the good work, a bishop thou canst not be, 3 *Jew.* 309; charges bishops of his time with simony (pseud.), *Sand.* 44, 136, 2 *Whitg.* 153 n.; speaks of a bishop being chosen by the whole church, 1 *Whitg.* 443, 446; said to confound bishops and priests, 2 *Whitg.* 250; says the ordination of a bishop and of a presbyter is one, both are priests, but a bishop is first, 3 *Jew.* 439; calls presbyters or elders vicars of Christ, and God's prelates, 3 *Whitg.* 152; on elders in the synagogue and the church, *ib.* 154; speaks of government by seniors as discontinued in his time, *ib.* 199, 203; on the promotion of deacons to a

higher grade, *ib.* 70; on the injunction to lay hands suddenly on no man, 1 *Whitg.* 426, 433; thinks that ministers should abstain from worldly merchandise, *ib.* 485; maintains that he who preaches Christ must be estranged from all kinds of vices, 1 *Bec.* 386; says, in the beginning it was permitted to every one to preach, baptize, &c., 1 *Whitg.* 412, 2 *Whitg.* 526

ix. *Peter, Rome*: he says Peter exercised his primacy; the primacy of confession, not of honour; of faith, not of order, 1 *Ful.* 41, 2 *Ful.* 256, 257, 310; says Andrew received not the primacy, but Peter, 1 *Jew.* 366; speaks of Esau's primacy, *ib.*; affirms that what was said to Peter was said to the apostles (pseud.), 2 *Ful.* 284; explains how Christ looked on Peter after his denial of him, and caused his tears to flow, 1 *Bec.* 93, 94; mistaken in supposing that Peter was the first who saw our Lord after his resurrection, 2 *Ful.* 304; intimates that the command to feed Christ's sheep was given to all the apostles, 3 *Jew.* 384; says Christ left Peter as the vicar of his love, 2 *Ful.* 320, 321, 3 *Jew.* 282; speaks of Peter ruling others, 2 *Ful.* 256; credits and repeats an old tradition concerning Peter, *Rid.* 221; says they have not Peter's inheritance who have not his faith, (but the later editions for "fidem" read "sedem"), 4 *Jew.* 929; denies that Paul was inferior to Peter, though the latter was the foundation of the church, 2 *Ful.* 256; says Paul had the primacy in preaching among the Gentiles, 3 *Jew.* 328; says it is uncertain whether Peter or Paul should be placed first (pseud.), 1 *Jew.* 367, 375, 1 *Tyn.* 216 n.; calls pope Damasus ruler of God's house, 1 *Jew.* 429; and simply, bishop of Rome, *ib.* 433; addresses pope Symiacus as a brother, 1 *Jew.* 433, 1 *Tyn.* 216 n.; says that reference was made to himself, after determination of the bishop of Rome, 1 *Jew.* 382, 421, 4 *Jew.* 1044; desired in all things to follow the church of Rome, but claimed the faculty of judging whether anything were better observed elsewhere, 4 *Jew.* 1046; calls Rome the head of superstition, 1 *Jew.* 421

x. *Saints, &c.* (see also ix. and xvii.): he says that, except Christ be our intercessor, neither we nor all the saints can have anything to do with God, 1 *Bec.* 150, 3 *Bec.* 356; thinks that as the angels are over (nations), so shall they be who have deserved the life of angels, 3 *Jew.* 572; says the virgin obtained the grace to be replenished with

the Author of grace, 1 *Ful.* 528; (as to her perpetual virginity see iv. supra); his reading of Gen. iii. 15, "ipsa conteret," 1 *Ful.* 533; a spurious passage on the honour due to martyrs, 3 *Jew.* 575; on the apparition of Gervasius, Protasius, and Paul (pseud.), 2 *Jew.* 654; praises Helena, the mother of Constantine, 1 *Jew.* 306; calls her "stabularia," *Calif.* 322; how he speaks of Constantine, 4 *Jew.* 1004; how of the soul of Valentinian, 2 *Jew.* 742, (and see xii.); how of Theodosius, *Grin.* 25

xi. *Sacraments*: he treats of two sacraments only, 3 *Jew.* 459; yet he calls the washing of the disciples' feet a sacrament, 2 *Cran.* 79, and applies the same term to penance, 3 *Jew.* 456; he says that the sacraments do not require gold, and that their ornament is the redemption of captives, 3 *Bec.* 362, 4 *Bul.* 419, *Pil.* 156, 157; calls him who is not present at the sacraments a forsaker of the Lord's tents, (pseud.), 3 *Bec.* 473

xii. *Baptism*: he addresses baptism as the water that has washed the world stained with man's blood, 1 *Jew.* 535; calls it the pledge and image of resurrection, 3 *Jew.* 470; calls the words of baptism heavenly words, 2 *Jew.* 620; says that in baptism we crucify in ourselves the Son of God, *ib.* 727, 3 *Jew.* 448; asserts that the water is made sweet unto grace by the preaching of the Lord's cross, *ib.* 565; says, the water of the holy font has washed us, the blood of the Lord has redeemed us, *ib.* 595; says, thou hast seen the font, thou hast seen the priest, &c., but those things which work, thou hast not seen, *ib.* 1106; remarks that we should not look at the things which are seen, but at those which are not seen, *ib.* 569, 3 *Jew.* 503; exhorts to believe that the presence of the Godhead is in baptism, and that Christ is there, 3 *Jew.* 468, 503; calls baptism a mystery which eye hath not seen, nor ear heard, &c., 2 *Jew.* 565, 570; observes that in baptism one thing is done visibly, another wrought invisibly, 1 *Jew.* 466; says that is better seen which (with our bodily eyes) is not seen, *ib.* 467, 490, 540, 2 *Jew.* 576; shews that in the water there is the image of death, but in the Spirit the pledge of life, and that therefore, if there be any grace in the water, it is of the presence of the Holy Ghost, 3 *Bec.* 468; says (inter alia) that water cleanses not without the Spirit, 2 *Jew.* 565; says the water healeth not, unless the Holy Ghost descend and consecrate it, *Calif.* 202, 2 *Jew.* 1102, 3 *Jew.*

445, that all water heals not, but only that which has the grace of Christ and the presence of the Trinity, 1 *Jew.* 466, 2 *Jew.* 781, 3 *Jew.* 443, 500, that the priest makes his prayer that the font may be sanctified, and that the presence of the Eternal Trinity may be in it, 2 *Jew.* 763; shews that in baptism the minister cleanses not, 3 *Bec.* 469; says the grace of baptism forgave Constantine all his sins at the end of his life, 4 *Jew.* 1004; allows that forgiveness of sins has been granted without baptism, 2 *Bec.* 219, 3 *Bec.* 468; expresses his belief that Valentinian, though he died unbaptized, yet died in the Lord, 2 *Bec.* 224, 2 *Jew.* 1107, 3 *Jew.* 359; expounds the texts of which the heresy denying remission of sins after baptism has been gathered, 1 *Bec.* 95, 96; on the text, "Christ sent me not to baptize," &c., 2 *Whitg.* 456; affirms that baptism ought necessarily to be given to young children, 2 *Bec.* 210; explains the rites used in baptism, *Whita.* 603; speaks of trine immersion, 2 *Bec.* 227

xiii. *The Eucharist* (see also iii.): he asserts that the eucharist is not the Lord's supper, 2 *Lat.* 263; the first who used the term "missa" for the eucharist, 2 *Ful.* 81, 239, *Pil.* 507; an extract (spurious) on saying mass, 1 *Brad.* 512; on St Paul's command to tarry one for another, 1 *Jew.* 17; calls the element one thing, consecration another, 3 *Jew.* 500, 501; his opinion as to the words of consecration, 1 *Ful.* 505, *Rid.* 18; says that when the priest consecrates the sacrament, he uses the words of Christ, 1 *Ful.* 270, 3 *Jew.* 497; speaks of St Laurence the deacon as consecrating the Lord's blood, 1 *Jew.* 240; on Christ's presence in the sacrament, *Rid.* 202; refers the words "Taste and see that the Lord is gracious," to Christ in the eucharist, 2 *Jew.* 765; calls that sacrament the grace and virtue of Christ's very nature, 1 *Brad.* 98; 3 *Jew.* 487; says that by receiving Christ's flesh, we become partakers of his divinity, *Hutch.* 240 n., 3 *Jew.* 466; cited in the canon law as saying that although the forms of bread and wine be seen, we must believe that nothing else remains after consecration, but the flesh and blood of Christ, 2 *Jew.* 568, and as saying that the bread is that body which was formed in the virgin's womb, *ib.* 791; his words upon the eating of Christ's body, &c. are to be understood figuratively, 1 *Cran.* 55, 179; he calls the sacrament a creature, 1 *Jew.* 547, 2 *Jew.*

569, 772; teaches that the substance of the sacramental elements remains, *Hutch.* 273; asks whether the word of Christ, which of nought could make what was not, cannot change things which are into what they were not, 3 *Bec.* 424, 1 *Cran.* 276 n., 318; says that there is such power in the word of the Lord Jesus...that (the elements) are what they were, yet changed into another thing, 1 *Cran.* 276, (31), *Grin.* 69, 1 *Jew.* 458, 2 *Jew.* 566, 569, 1115, 3 *Jew.* 482, 497, 513; says that the power of benediction is greater than the power of nature, because by benediction even nature itself is changed, 1 *Cran.* 318, *Hutch.* 275—277, 2 *Jew.* 566, that the word of God changes the kinds of the elements, 2 *Jew.* 595, that the bread before the words of the sacraments is bread, when consecration cometh, of bread is made the body of Christ (pseud.?), 1 *Cran.* 177, 320, (72), 1 *Hoop.* 233, 2 *Jew.* 568; says that which is offered before the words of Christ is called bread, but afterwards it is called Christ's body (pseud.?) 1 *Cran.* 178; affirms that the forms of bread and wine are changed, 1 *Cran.* 323; says, before the blessing of the heavenly words, another kind is named, but after consecration the body of Christ is signified (pseud.?), 2 *Bec.* 285, 3 *Bec.* 436, *Coop.* 207, 1 *Cran.* 122, 178, 179, (50), 2 *Hoop.* 405 n., 1 *Jew.* 448, 2 *Jew.* 569, 570, 595, 597. 599, 699, 766, 775, 794, 1113, 3 *Jew.* 452, 500, 503; shews how the eucharist is the new testament in Christ's blood, 1 *Cran.* 122, 1 *Hoop.* 234 n.; says, when Moses called the blood the soul, doubtless he meant the blood to be one thing, and the soul another, 2 *Jew.* 612; says it is not the bread that goeth into the body...that strengthens the substance of the soul, 2 *Jew.* 572, 760, 3 *Jew.* 471, 474, 517, 524, 593; affirms that the body of Christ is spiritual meat, and spiritually eaten, 1 *Cran.* 178; says the sacrament is not corporal, but spiritual food, 3 *Bec.* 445; distinguishes between the flesh which was crucified, and the sacrament of that flesh, *ib.* 444, 445; calls the sacrament a type of the body of Christ, *Grin.* 69; designates the oblation the figure of Christ's body and blood, 2 *Bec.* 285, 3 *Bec.* 436, *Coop.* 207, 1 *Cran.* 122, (59), 2 *Jew.* 570, 3 *Jew.* 500; calls it an image, figure, type, similitude, &c., 2 *Jew.* 609; his use of the word simulacrum, 1 *Ful.* 102; speaks of receiving the sacrament for a similitude, 3 *Bec.* 436, *Coop.* 208, 1 *Cran.* 122, (59), 2 *Jew.* 570, 3 *Jew.* 487, 500; shews how in

signification and figure of the divine benefit we take the mystical cup, 3 *Bec.* 436, 1 *Cran.* 122, 2 *Jew.* 570; speaks of drinking the similitude of Christ's precious blood, 3 *Bec.* 436, 1 *Cran.* 122 (59), *Hutch.* 259, 2 *Jew.* 570; mentions that the priest ministered the sacrament saying, "The body of Christ," to which the recipient answered, "Amen," 1 *Jew.* 286 n., 2 *Jew.* 698; affirms that the cup after consecration was called blood, and that the people answered, "Amen," 2 *Jew.* 699; says, because we are delivered by the Lord's death, in eating and drinking we signify the flesh and blood which were offered for us (pseud.), 3 *Bec.* 436, 4 *Bul.* 440, 1 *Cran.* 122, (59), *Grin.* 65, 2 *Jew.* 570, 591, 597, 3 *Jew.* 493, 500; teaches that the wicked do not eat Christ's flesh nor drink his blood, *Hutch.* 265; says, the bread of life which came down from heaven doth minister everlasting life, and is the body of Christ, 1 *Cran.* 210, (81); remarks that he who ate the manna died, but that he who eats this body shall have remission of sins, and shall not die for ever, 2 *Bec.* 293, 3 *Bec.* 463, 1 *Cran.* 210, (81); says, Jesus is the bread that is the meat of saints, and he that takes it dies not a sinner's death, for it is the remission of sins, 2 *Bec.* 293, 3 *Bec.* 463, 1 *Cran.* 210, (81), 2 *Jew.* 1120, 3 *Jew.* 493, 4 *Jew.* 895; shews who are guilty of the Lord's body, (pseud.), *Grin.* 55, *Hutch.* 281; says, he is unworthy of the Lord who celebrates the mystery otherwise than it was delivered of the Lord (pseud.), *Coop.* 76, *Grin.* 57, 1 *Jew.* 205, 3 *Jew.* 444; asks Theodosius, after the slaughter at Thessalonica, how he will receive the body and blood of the Lord? which implies that the cup was given to the laity, *Coop.* 140, *Hutch.* 282, *Sand.* 455; says that as often as we drink, we have remission of our sins, 1 *Cran.* 210, (81); blames certain Greeks who came to the communion but once a year, *Coop.* 102, 1 *Jew.* 168; urges to receive the Lord's bread daily, and declares him who is not worthy to receive it every day, not worthy once a year, 2 *Bec.* 259, 3 *Bec.* 473, 1 *Jew.* 17, 120; speaks of offering up the eucharist once or twice in the week, 1 *Jew.* 129, 169, 2 *Jew.* 635, 636; interprets "our daily bread" of the sacrament daily consecrated, also of Christ the bread of life, 2 *Jew.* 772; says Christ gives bread always, 1 *Jew.* 450; calls the sacrament a spiritual medicine, and memorial of our redemption, 3 *Bec.* 389, 436; urges to receive it as the

medicine of the wound of sin, *ib.* 473; says that because we sin always, we ought always to have the medicine, 2 *Bec.* 259, 3 *Bec.* 470; declares that we offer unto the remembrance of Christ's death, 2 *Bec.* 249, 3 *Bec.* 457; speaks of the oblation of many offered together, 1 *Jew.* 105, 202, 2 *Jew.* 737, 3 *Jew.* 477; says Christ, as a priest, now offers himself, that he may forgive our sins; here in a figure, there (viz. in heaven), in truth, 2 *Ful.* 83, 84; exhorts priests to follow the Chief Priest in offering sacrifice for the people, 1 *Jew.* 490, 2 *Jew.* 729, 742, 2 *Lat.* 274; speaks of Christ's body as offered on earth, 1 *Jew.* 490; says Christ is daily sacrificed, 2 *Jew.* 726, our minds being altars, *ib.* 730; says that the flesh of Christ is offered for the salvation of the body, and the blood for the soul, 2 *Bec.* 244, 3 *Bec.* 413; he offered for the emperor Valentinian, though assured of his salvation, *Coop.* 96, 2 *Jew.* 742; commends his brother Satyrus, who, in shipwreck, hanged the sacrament about his neck, *Coop.* 27, 134, 141, 2 *Ful.* 105, 2 *Jew.* 554, 3 *Jew.* 552, 554; disallows a private reception of the sacrament, *Hutch.* 229 n

xiv. *Prayer, Praise, &c.*: he prescribes times for praying, 1 *Bec.* 172; speaks of supplications, prayers, intercessions, and giving of thanks, as observed in all the world (pseud.), *Calif.* 295; compares the voice of prayer in the church to the sound of the waves of the sea, 4 *Jew.* 812, *Whita.* 271 n.; warns against babbling in prayer, since unto God not words but thoughts do speak, 1 *Bec.* 133, 135; says we are brought into the presence of the king by officers, but to obtain God's favour we only need a devout mind, 1 *Jew.* 97, 3 *Jew.* 578; on unknown tongues (pseud.), *Whita.* 273; asserts that those things ought to be spoken which the hearers may understand, 2 *Bec.* 254; 3 *Bec.* 407, 408, for an ignorant person hearing what he understands not, knows not the end of the prayer, and does not answer, Amen, 3 *Bec.* 407, 1 *Jew.* 282, 312; says that the unlearned, when he understands, perceives the truth of the Christian religion, 3 *Bec.* 408; on praying and giving thanks "with the spirit," 1 *Jew.* 313—315, 2 *Hoop.* 564; he prays for the repose of Theodosius, 2 *Ful.* 87

xv. *Fasting*: he supposes that Lent was instituted by Christ, *Whita.* 604; on abstinence from wine, &c., *Wool.* 136; asks, what is fasting but a substance and a heavenly image? 3 *Jew.* 507; speaks of the

merit of fasting, 1 *Whitg.* 224; yet he cautions against boasting of a fast, else it will profit nothing, 2 *Bec.* 541; asks whether he can be thought to fast aright, who, instead of going to the church, goes to the chase, *ib.* 548; no fasting in his time between Easter and Whitsuntide, *Pil.* 556; his advice respecting different local customs of fasting, 3 *Jew.* 285, *Pil.* 557

xvi. *Virginity, Marriage*: he speaks of many heretics who feign chastity, 4 *Jew.* 767; says, we may desire virginity, but cannot command it, 3 *Jew.* 428, and that it may be counselled, but not enjoined, *ib.* 398; calls the minds of virgins altars on which Christ is daily offered for the redemption of the body, 1 *Jew.* 491, 730, 3 *Jew.* 470; affirms that a veiled virgin may not marry, 3 *Jew.* 418, and calls a lapsed virgin twice an adulteress, *ib.* 402; says a virgin is dependent on the judgment of her parents in respect to marriage, *Sand.* 455; says that the bands of matrimony are good, yet they are bands, 3 *Jew.* 415; observes that we see both virgins careful for the world, and married persons careful for the works of the Lord, *ib.* 417; on St Paul's words respecting virgins, *ib.* 422; remarks that the apostle had no commandment to give on this subject, but he had an example, *ib.* 423; says all the apostles were married, John and Paul excepted, 2 *Jew.* 727, 989, 3 *Jew.* 392, 4 *Jew.* 803; cites a canon of Nice on the second marriage of clerks, 2 *Whitg.* 152; allows that the second marriage of a priest is valid, *Pil.* 566; commends the married life of Gratian, *Pil.* 18; says that marriage with a niece is forbidden, 2 *Cran.* 329; allows diversity of religion to be a sufficient cause of divorce, 1 *Hoop.* 385; asserts that polygamy was without sin under the old law, 2 *Cran.* 405

xvii. *The Cross, Images*: he intimates that the standard of Abraham prefigured the cross, *Calf.* 103; describes the invention of the cross by Helena, *ib.* 325, 2 *Ful.* 190, 193, and declares that when she found it, she worshipped the King, not the wood, and intimates that the worship of the latter would have been a Gentile error and vanity of the wicked, 2 *Bec.* 72, *Calf.* 192, 377, 1 *Ful.* 212, 2 *Ful.* 202, 2 *Jew.* 650, *Park.* 8; tells what she did with the nails, *Calf.* 327; he numbers the second commandment among the ten, and holds it for a moral law, 2 *Bec.* 60; says the heathen worship wood as the image of God, 2 *Jew.* 646; false testimony for image-worship adduced as

if from him at the second council of Nice, 2 *Ful.* 207

xviii. *Heresies, Antichrist*: on the serpentine discourse of heretics, *Whita.* 18; he says they put all the force of their poisons in dialectical disputations, 3 *Jew.* 237; alleges the Nicene council against the Arians, 3 *Jew.* 237, 238; opposed the empress Justina, who favoured them, *Calf.* 301; abhorred the council of Ariminum, *ib.* 345; wrote against the Novatians, 1 *Bec.* 95; his words against Apollinarius, 2 *Jew.* 578; against Eutyches, 1 *Jew.* 482 n.; he considered that the Roman kingdom was that which hindered the revelation of Antichrist, 2 *Jew.* 913; says "the abomination of desolation" is the cursed coming of Antichrist, 4 *Jew.* 728

xix. *The Civil Power, the Emperor* (and see i.): he calls it a great point of teaching whereby Christian men are taught to be subject to the higher powers, 1 *Bec.* 221; says, if the temporal governor demand tribute, the church denies it not, *ib.*; that those who have worldly riches are (peculiarly) subject to Cæsar, 4 *Jew.* 835; teaches that the things of God are not subject to the power and authority of princes, *Phil.* 11; appeals to the emperor against laymen judging priests, 1 *Ful.* 268; says even an heretical emperor may consider what sort of a bishop he is, who lays the priestly right under laymen's feet, 2 *Fulk.* 380; on the behaviour of Constantine in the Nicene synod, *Whita.* 436; says Constantius, the Arian emperor, took upon himself to judge of faith within the palace, *Grin.* 388; speaks of the council of Aquilæa as assembled by command of the emperor, 4 *Jew.* 1005; commends Gratian, *Grin.* 18; also Valentinian, and Theodosius, *ib.* 11; words to Valentinian, *Grin.* 376, 4 *Jew.* 1027, whom he blames for assuming the cognizance of ecclesiastical matters, 1 *Ful.* 268, *Whita.* 441; he exhorts him to be subject to God, 4 *Jew.* 670; tells him that in a cause of faith bishops were wont to judge of Christian emperors, not emperors of bishops, 2 *Ful.* 267, *Grin.* 388; and that conference about faith ought to be left to the priests, *Grin.* 388; refused to be tried by Valentinian, and warned him that he had no power over things pertaining to God, 4 *Jew.* 898, 1028, 3 *Whitg.* 308; offered himself and his goods to the pleasure of that emperor, 2 *Ful.* 266; speaks of his people addressing Valentinian, "We beseech thee, Augustus, we do not fight; we

fear thee not, but we beseech," 3 *Jew.* 173; tells Theodosius that it neither becomes an emperor to deny liberty of speech, nor a priest not to say what he thinks, &c., *Park.* 94; and that in matters of religion, he (the emperor) should consult the priests of the Lord, *Grin.* 388; the law which Theodosius made at his suggestion, *Pil.* 409; he speaks of the labarum, or imperial banner, 2 *Jew.* 648

xx. *Miscellanea*: speaking of heavenly things, he says, the mind fails, the voice is silent, not mine only, but also the angels', &c., 3 *Jew.* 238; says, not the ancience of years, but of manners, is commendable, *Calf.* 192; said his arms were tears, 3 *Jew.* 170; declares it often against godly honesty to perform the oath that is made, 1 *Bec.* 372, 1 *Bul.* 250; remarks that it is no shame to go to the better, 4 *Jew.* 876; against giving heed to flattery, 3 *Whitg.* 578; on the evil consequences of forbearing things lawful (pseud.), *Sand.* 316; says it is a miserable necessity which is paid by paricide, 2 *Cran.* 216; shews how the outward man perishes, 3 *Jew.* 561; declares that there is no difference between the carcasses of the dead, unless it be that the rich stink most, 2 *Bec.* 436; speaks of Julian's attempt to rebuild the temple, 4 *Jew.* 1075; speaks of converted Jews using sometimes the Syrian tongue, sometimes the Hebrew, 1 *Jew.* 290; on the bear, 1 *Ful.* 60 n

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which it signifies, 3 *Bec.* 442, 443; says God is in himself as A and Ω, in the world as governor and author, in the angels as sweetness and comeliness, in the church as the good-man in his house, &c., *Wool.* 96; says, my God is everywhere present, everywhere whole, nowhere shut up, 3 *Jew.* 555, 4 *Jew.* 662; shews that the will of God is the first cause of all things, *Pil.* 674; and that what is done by God's will cannot be against nature, 1 *Jew.* 501; mentions things which God cannot do because he is almighty, *Hutch.* 111; maintains that God is not the author of evil, 1 *Ful.* 563; shews that there is nothing which is not subject to the providence of God, 2 *Cov.* 112; says, God fulfils his own good purposes by the evil purposes of wicked men, 3 *Zur.* 327; inquires who dare reply to God, 4 *Jew.* 831; remarks that he who gives the kingdom of heaven only to the godly, gives this earthly kingdom both to the godly and the godless, as he pleases, *Calf.* 113; confesses that all God's works are very good, *ib.* 131; says it is no injury to the holy hills to say that our help is not in them but in the Lord, *ib.* 67; calls God the Father, the Son, and the Holy Ghost, bread, 2 *Jew.* 766, 767, 3 *Jew.* 492; speaks of God as the inward bread of his soul, 2 *Jew.* 768, 1110, 3 *Jew.* 492; says, God shall be the end of our longing and desire, 2 *Cov.* 216; against the error of the Anthropomorphites, viz. that God has bodily parts, 1 *Bul.* 225, 3 *Bul.* 138; asks, what is the image of God, but the countenance of God? *Calf.* 172; shews how man is the image of God, *ib.* 156, 157; on the right hand of God, 3 *Bec.* 452, 1 *Bul.* 147, 150, 151, 2 *Cov.* 154, 155; referred to respecting the "back parts" of God, 3 *Bul.* 145 n.; says, every substance which is not God is a creature...and what is less than God is not God, 1 *Jew.* 482; observes that he loves God the less who loves anything besides God, 2 *Jew.* 583; shews why the Romans, who received the gods of almost all the Gentiles, never received the God of the Hebrews, 3 *Bul.* 203

He says, let no man believe of Christ but that which Christ has commanded him to believe of him, 3 *Jew.* 122, 4 *Jew.* 845; on the two natures in Christ, 1 *Jew.* 482; he declares that Christ, when he came to the virgin, was everywhere whole, everywhere perfect; wholly in the womb, wholly on the cross, &c., 1 *Hoop.* 224; observes that when Christ said, "I and My Father are one," the Jews rushed to take up stones, and that

they understood what the Arians do not, *Whita.* 481, 482; affirms that as concerning the form of God, Christ says, "I and My Father are one," 3 *Jew.* 261, and that the form is one, because the Godhead is one, *ib.*; expounds "form" by "substance," *ib.* 262; shews that the doctrine of homo-union is contained in scripture, though the word is not, 3 *Bul.* 246; says the word was confirmed in the council of Nice, 1 *Jew.* 533; asks, how do you touch God? because "the Word became flesh, and dwelt among us," 3 *Jew.* 492; calls the Word the everlasting meat, says the angels feed upon it, and shews that the Word was made flesh that man might eat, 1 *Jew.* 530; remarks that if Christ came as God he would not be known, 3 *Jew.* 493; on the text "Adorate scabellum pedum ejus," (*Psal.* xcix. 5), which he interprets of our Lord's humanity, 1 *Cran.* 236, *Hutch.* 254, 2 *Lat.* 273, 1 *Jew.* 541, *Rid.* 233, 234; he observes that we must beware not so to maintain the divinity of the man, that we take away the truth of his body, 2 *Bec.* 277, 3 *Bec.* 451, 3 *Bul.* 264, 265, 1 *Cran.* 94, 186, *Grin.* 52, 1 *Jew.* 482, 495 n., 497, 505, 3 *Jew.* 259, 623; writes, when thou thinkest of the form of a servant in Christ, think of the fashion of a man, if thou hast faith, 1 *Jew.* 496, 3 *Jew.* 261; says, Christ as concerning his manhood is a creature, 1 *Jew.* 482; mentions that Nestorius taught that Christ was man only, and that Eutyches denied his manhood, 1 *Cran.* 293; (see more as to our Lord's humanity lower down, after the passages respecting his ascension); on Christ alone without sin, 3 *Jew.* 581; why our Lord was named Christ, and of his offices as King and Priest, 3 *Bul.* 296, 297; asserts that there is no other way to the Father than by him, 1 *Bec.* 150; he speaks of him as the corner-stone, joining two walls, viz. the Jews and the Gentiles, 3 *Jew.* 280; writes largely of Melchisedec as a type of Christ, 2 *Jew.* 731; how Abraham saw Christ's day, 1 *Hoop.* 212; remarks that it is not said that the rock signified Christ, but that it "was Christ," 2 *Jew.* 563 (and see v. and xiii. below); says the rock was Christ for its firmness, and the manna was Christ, because it came down from heaven, *ib.* 765; affirms that the godly in manna understood Christ, *ib.*; on Christ's sleep in the ship, *Sand.* 382 n.; shews that when Judas departed, the Son of man was glorified, that departure being a figure of the time when the tares shall be

separated from the wheat, 4 *Bul.* 284, 285; explains in what sense Christ confessed himself to be a king when before Pilate, 1 *Hoop.* 79; maintains that Christ's death was not of necessity, but of his own will, *ib.* 168; speaks of the victim tied by the horns, as a type of Christ crucified, 1 *Jew.* 503; says Christ was both the priest and the sacrifice, and his cross the altar, 2 *Jew.* 733; writes, there were three on the cross, one the Saviour, another to be saved, another to be damned; the punishment of all was alike, but the cause diverse, 3 *Jew.* 188; shews that Christ could not be bodily present in the sun and moon, and upon the cross at one time, 1 *Jew.* 495, 3 *Jew.* 257, 535; teaches that only Christ could offer for the remission of sins, and no other thing than his own body, 2 *Hoop.* 505; asserts that no man takes away the sins of the world but Christ alone, 2 *Bec.* 173, 3 *Bec.* 419; calls the blood of Christ the ransom of the whole world (*Prosper*), *ib.* 419, 422; says that Christ by his death, that one true sacrifice, has put away whatsoever sins there were, *ib.* 419; declares that the Lord sent his Son, who giving to all remission of sins might offer them being justified to God, *ib.*; affirms that Christ's body died without sin, that the obligations of all faults might be put out, *ib.* 418; invites to behold Christ that we may be healed from sin, 3 *Bec.* 172, 422; reposes all his hope in the precious blood of Christ, *ib.* 171; observes that Christ is slain to every man, when he believes that Christ was slain, 2 *Jew.* 726, 733; shews that of the very remnant of our thoughts, that is, of our very memories, Christ is daily sacrificed unto us, 3 *Jew.* 469; speaks of every man offering up the sacrifice of our Lord's passion for his sins, *ib.* 336; says that Christ crucified is milk for babes, and meat for the strong, 1 *Jew.* 463; on Christ crucified as milk for babes, 3 *Jew.* 493; he calls the cross of Christ our feast and spiritual fair, &c. (*dub.*), *Calf.* 277; on the title upon the cross, 1 *Jew.* 275; the descent into hell not in the creed which he expounds, 1 *Bul.* 137; his opinion on that subject, *ib.* 138; he confesses his ignorance of the reason of it, *Whita.* 537, but calls him an infidel who denies it, 1 *Ful.* 280; his doctrine respecting the true resurrection of our Lord, 2 *Cov.* 145; he shews how the body of our Lord in respect of the substance of it, is even after the resurrection called flesh, 1 *Jew.* 461; says that our Saviour, after the resurrection, though now in the spiritual

flesh, yet in the true flesh did eat and drink with the disciples, 2 *Cov.* 193; speaks of Christ slain and rising daily, 1 *Jew.* 128; on Christ's words to Mary, "Touch me not," *ib.* 477; his doctrine relative to the ascension of our Lord, 2 *Cov.* 153; on the Son of man ascending where he was before, &c., 1 *Jew.* 524, 525; he says, now thou findest not Christ to speak on earth, 3 *Jew.* 254; shews that Christ, by his ascension, would secure us against those whom he foretold as saying, "Lo, here is Christ," 1 *Jew.* 495; cautions against listening to those who say that the body of Christ which rose and ascended was not that which was buried, 3 *Bul.* 265; on his session at God's right hand, 1 *Bul.* 150, 151; he warns against listening to those who deny that Christ sits at the right hand of God, 3 *Bec.* 452, 453; on what is meant by that expression, 2 *Cov.* 154, 155; he proves that after the form of Christ's human nature, we may not think that he is everywhere, 2 *Bec.* 277, 278, 3 *Bec.* 451, 1 *Cran.* 94, 95, 96, (48), *Grin.* 52, 1 *Jew.* 505, 2 *Jew.* 797, 3 *Jew.* 259; speaks of Christ being absent in his manhood, 3 *Bec.* 452, 1 *Cran.* 73; affirms that as to the flesh which the Word assumed, as to that which was born of the virgin, taken by the Jews, fixed on the cross, &c. (Christ said) "Me ye have not always," 2 *Bec.* 273, 274, 3 *Bec.* 272, 273, 274, 427, 428, 452, 4 *Bul.* 454, 455, 1 *Jew.* 505, 506, 2 *Jew.* 1118, 3 *Jew.* 263, *Phil.* 187, 188, *Rid.* 42, 43, 176; says our Lord absented himself in body from all the church, and ascended into heaven, 3 *Jew.* 263; teaches that we must believe and confess that Christ as to his humanity is visible, corporeal, local, &c., 2 *Hoop.* 491, 3 *Jew.* 261; says he is gone, and yet is here...for he has carried his body into heaven, but has not taken from the world his majesty, 1 *Jew.* 505; says Christ went as man, but remained as God: he went as to that which was in one place; he remained as to that which was everywhere, 3 *Jew.* 263; speaks of Christ as absent in body, but present in the power of his majesty, and as hearing what the consciences of the people have said, 4 *Jew.* 976; declares that Christ has left the world by his bodily departure, but not with the governance of his divine presence, 3 *Bec.* 428, 452; says, after Christ is risen and ascended, he is in us by the Spirit, 1 *Jew.* 477, 479; asserts that a body must needs be in some certain place, 2 *Bec.* 278, 281, 3 *Bec.* 454, 3 *Bul.* 264, 265, 4 *Bul.*

444, 1 *Cran.* 97, 101, (50), 1 *Hoop.* 194, 1 *Jew.* 484, 3 *Jew.* 259; says, Christ's body in which he rose must be in one place, but his truth is dispersed in all places, 2 *Bec.* 278, 3 *Bec.* 452, 1 *Brad.* 91, and see 591, 1 *Cran.* 140, *Grin.* 53, 2 *Hoop.* 488, 1 *Jew.* 486, 494, 2 *Jew.* 776, 1118, 3 *Jew.* 146, 252, 254, 257, 259, 262, 535, *Rid.* 176, 215, 216; corruption of this testimony in some copies, 1 *Hoop.* 192, 3 *Jew.* 254; says, according to his body he is in heaven and passes from place to place, 3 *Jew.* 485; says that we ought not to inquire, where and how the body of our Lord is in heaven, but we must believe that it is only in heaven, 2 *Bec.* 278, 3 *Bec.* 273, 452, 2 *Cov.* 156; declares that Christ is everywhere as God, but in a certain place of heaven because of the measure of a true body, 2 *Bec.* 278, 3 *Bec.* 430, 1 *Bul.* 148, 1 *Cran.* 94, 3 *Jew.* 257; other words to the same purport, *Grin.* 53, 3 *Jew.* 535; he asserts that Christ is in every place in that he is God, but in heaven in that he is man, 3 *Bec.* 273, 451, 1 *Cran.* 186, 1 *Jew.* 505, 3 *Jew.* 259; says, Christ by his Godhead is ever with us; but, unless he had bodily departed from us, we should always carnally see his body, 1 *Jew.* 505; says, we have Christ always, as regards the presence of his majesty, but not as to that of his flesh, 1 *Brad.* 90 n., 3 *Bul.* 265, 3 *Jew.* 485, *Rid.* 42, 43; asserts that the Son of God as concerning his divinity is incircumscribable, but as concerning his humanity he is contained in a certain place (pseud.?) 3 *Bec.* 428, 453; says that until the world be ended Christ is above, yet that his truth is even here, 1 *Jew.* 494, 2 *Jew.* 1118; says that it becomes us to have the glorious body of our Lord in high and worthy estimation, 2 *Cov.* 157; declares that they sin no less who blaspheme Christ reigning in heaven, than they who crucified him walking on the earth, 1 *Bec.* 359, 363; says, the priesthood of Aaron is now found in no temple, but that of Christ continues always in heaven, 2 *Jew.* 736; "where the body is, there shall the eagles be gathered together," this, says he, was spoken of spiritual men, who by imitating his passion and humility are filled as it were with his body, 3 *Jew.* 546; asked by Consentius whether the body of Christ in heaven have blood in it, 1 *Jew.* 206; he says Christ reigns not carnally in heaven, 1 *Cran.* 139; declares that the body of our Lord...hath received an heavenly change; and we ourselves are commanded

at the last day to hope for the same, 1 *Jew.* 461; says Christ gave immortality to his body, he did not take away its nature, 2 *Cov.* 160, 1 *Jew.* 461, 502, 505, 3 *Jew.* 252, 254, 259; says, this is my whole hope and all my trust, for in Christ Jesus our Lord is flesh and blood, which is a portion of each of us, therefore where a portion of mine reigns, there I believe I reign too, 3 *Jew.* 592; Augustine (or Honorius of Autun) on Stephen's vision of Christ, 1 *Jew.* 542; says, the Wisdom of God, the Word of God, our Lord Jesus Christ, is everywhere present, &c., 1 *Jew.* 493; asks a persecutor to find, if he can, a place of exile whence he may command Christ to depart, *ib.* 499; says that Christ is present by grace to the godly, *Rid.* 226; you have Christ, says he, at present by faith, at present by the sacrament of baptism, at present by the meat and drink of the altar, (see xv. b. below); shews that Christ's presence is not seen by the eyes, but realized by faith, *Bale* 31; says, our life is Christ, who dwells in our hearts, now by faith, afterwards by sight, 2 *Jew.* 598; often speaks of touching Christ, i.e. believing in him, 1 *Jew.* 500, 506, 3 *Jew.* 548; says, that we touch not Christ with our hands, 1 *Cran.* 153, but may touch him with our faith, 1 *Jew.* 506; in reply to the inquiry, How shall I hold Christ, being absent? he says, send up thy faith, and thou holdest him, 2 *Bec.* 274, 3 *Bec.* 428, 452, 2 *Hoop.* 489, 1 *Jew.* 448, 2 *Jew.* 776, 1121, 3 *Jew.* 469, 547, 548, 549, *Sand.* 88; writes, the absence of our Lord is not absent, have faith, &c., 3 *Jew.* 549; speaks of some who could not lay hold on him, because they had not the hands of faith, 3 *Jew.* 548; says, there are certain spiritual hands in the heart, *ib.*; exhorts to come to Christ, i.e. to believe in him, 2 *Jew.* 764, 3 *Jew.* 548; says, he that believeth in Christ...is united to him and made a member of his body, 1 *Jew.* 476, 3 *Jew.* 495; repeatedly declares that by faith we are incorporated in Christ, 1 *Jew.* 477, 3 *Jew.* 494; declares that we are (not only made Christians) but also made Christ, i.e. his members, 1 *Jew.* 474, 2 *Jew.* 566, 3 *Jew.* 495; exclaims, behold him ascending, believe in him absent, hope in him coming; yet by his secret mercy feel him to be present, 3 *Jew.* 258, 535; exhorts to maintain the Christian profession that he arose from the dead, ascended into heaven, &c., 2 *Bec.* 277, 278, 3 *Bec.* 451, 1 *Cran.* 94 1 *Jew.* 505, 3 *Jew.*

485; maintains that Christ shall so come again as he was seen to go into heaven, i. e. in the same form and substance, 1 *Jew.* 495, 3 *Jew.* 259; and that Christ will come from heaven, and not from any other place, to judge the quick and the dead, 1 *Brad.* 392 n., 3 *Bul.* 264, 265, *Grin.* 52, 3 *Jew.* 485, *Rid.* 177; by the word "nations" (Luke xxi. 25), he understands those who shall be on Christ's left hand, *Sand.* 364; gives reasons why the time of the world's end is hidden from us, *Sand.* 352; on the burning and renewal of the world, 1 *Brad.* 357

He proves the godhead of the Holy Ghost by Peter's words to Ananias, 3 *Jew.* 264; and by words of Paul, *ib.*; says if the Holy Ghost were not God, he would not be placed before the church in the rule of faith (i. e. the creed), *Whita.* 485; proves the procession of the Holy Ghost from the Son, *ib.* 536; his explanation of Gen. i. 2, "the Spirit of God moved," &c., *Hutch.* 65, 196; sin against the Holy Ghost, see below; how the Holy Ghost descended in the form of a dove, and as cloven tongues of fire, 4 *Bul.* 285, 286

iv. *Angels, good and evil*: he says, angel is a name of office, not of nature (dub.), 3 *Bul.* 327; presumes not to say when angels were created, *ib.* 329; supposes "light" and "darkness" in Gen. i. to have reference to good and evil angels, *Whita.* 462; confesses his ignorance of the difference between the orders of the heavenly hierarchy, 3 *Bul.* 336, 337, 3 *Jew.* 278, *Whita.* 577; says, when the angels of God hear, he heareth in them, as in his temple, 3 *Bul.* 345; shews that they are not unchangeable by nature, but by grace, *ib.* 332, 333; maintains that angels, and indeed all creatures, are corporeal, *ib.* 330, 331; on the bodies in which they have appeared, *ib.* 331, 332; against trusting in their intercession, *ib.* 347; he says good angels require sacrifice not to themselves, but to God, *ib.*; and that if angels require sacrifice to be done to them, they are by no means to be obeyed, though they work miracles, *Calf.* 319; and shews that they are not holy angels who accept worship, but malignant spirits, 3 *Bul.* 210; he affirms that if we should build a temple to the most excellent angel, we should be accursed, 3 *Bul.* 348, 4 *Bul.* 501, *Calf.* 129; ascribes the fall of the devil to pride and disobedience, 3 *Bul.* 352; shews that he had no power against Job, but by God's permission,

ib. 364; in what sense Satan is "the prince of this world," *ib.* 358; how he is "cast out," *ib.* 358, 359; his transformation into an angel of light, 1 *Jew.* 549; he speaks of Origen's error that the devil and his angels after great torments should be delivered and be placed with the holy angels, 3 *Jew.* 560

v. *Scripture, Word of God*, (see ix. below):

(a) On the canon of Scripture, *Whita.* 51; he says, we should prefer those books which are received by all churches to those which some do not receive, &c., 1 *Ful.* 19, *Whita.* 45, 308; denounces an anathema on all who should receive any scriptures but those which the church had received, *Whita.* 331; he does not however, make the difference between canonical and apocryphal writings dependent on the judgment of the church, *ib.* 309, 315, but teaches that the canonical authority of the Old and New Testament was established in the days of the apostles, *ib.* 310; he uses the word canonical in a large sense, *ib.* 46, 48; on the preservation of the scriptures by Christ's enemies the Jews, 4 *Jew.* 980; they say, we have no law of our own, but only theirs, *ib.* 763; he says, the Jews help us with their books, but they are our enemies in their hearts, *ib.* 763; another passage to the like effect, *ib.*; he held those books to be of less authority which are not in the Jewish canon, *Whita.* 46; says, but few prophets left any writings, *ib.* 302; asserts that Enoch wrote some things before Moses, *ib.* 114, 516; calls Tobit and Judith, &c. canonical, 4 *Bul.* 539, 1 *Ful.* 20; praises the book of Wisdom, *Whita.* 56 n.; once thought it was Solomon's, *ib.* 46; cites it, *ib.* 89; what he says of Ecclesiasticus, *ib.* 93; he once thought this was Solomon's, *ib.* 46; he reckons the books of the Maccabees canonical, admitting, however, that they were not accounted so of old, 4 *Bul.* 539; confesses that they were not esteemed by the Jews as the Law and Prophets, 1 *Ful.* 23, 2 *Ful.* 221, *Whita.* 51; says, the church allows them as canonical on account of the terrible and wonderful passions of certain martyrs, 3 *Jew.* 433, *Whita.* 94; though he calls them canonical, yet he does not allow them to be divine, *Whita.* 93—95; says, although something may be found in the books of the Maccabees worthy to be joined with the number of miracles, yet hereof he will have no care, intending only to speak of the miracles contained in the books of the

holy canon, 3 *Jew.* 432; speaks of a reckoning not found in the holy scriptures that are called canonical, but in certain other books, among which are the books of the Maccabees, 3 *Jew.* 432, *Whita.* 94; declares the case of suicide commended in the Maccabees to be an example of folly not to be imitated by Christ's martyrs, *Grin.* 24; on certain writings rejected from the canon, *Whita.* 304; he gives reasons why, although many had written of the deeds of Christ and the apostles, only four Gospels and the Acts are received, *ib.* 315, 532; says, in opposition to the Manichees, that believing the Gospel he must needs believe the Acts, both being alike commended to him by catholic authority, *ib.* 318; says, if you ask us how we know that these are the apostle's writings? we know them by the same means as you know the writings of Manichæus, 3 *Jew.* 441; speaks of the Manichees reading certain books written in the names of the apostles, by some stitchers together of fables, *Whita.* 315; speaks of the contents of some of these books, 1 *Jew.* 113; disallows the Apocalypse of Paul, *Whita.* 315; does not reckon the Decretal Epistles as holy scripture (as falsely stated in Gratian), *ib.* 109; distinguishes between canonical scripture and the writings of the doctors, 2 *Lat.* 248; various arguments, shewing holy scripture to be divine, *Whita.* 319

(b) The authority of holy scripture asserted, 2 *Bec.* 261, 1 *Hoop.* 566, 1 *Whitg.* 224 n.; he declares that scripture is placed on an elevated throne, demanding the obedience of every faithful and pious understanding, *Whita.* 353, 663, he calls it a letter from God, 2 *Bec.* 549; another passage, *Pil.* 286; shews that God speaks to us in scripture, which must therefore be reverently received, 2 *Bec.* 549; says that God speaks therein as a familiar friend, without dissimulation, to the heart of learned and unlearned, 2 *Jew.* 671, 4 *Jew.* 897, 1187, *Whita.* 374; says that he who sent the prophets before his incarnation sent the apostles after his ascension, 2 *Cran.* 29; tells us that whatever the apostles wrote, Christ wrote, he being the Head, *Whita.* 527, 528; makes Christ the judge of controversies, *ib.* 461, or his apostles (he speaking in them), *ib.* 461, 462; says, holy scripture hath laid a rule unto our doctrine, that we may not dare to understand more than is meet, 4 *Jew.* 772; expresses his belief in the infallible authority of the writers of the scriptures, and maintains

that they were free from error, but that all other writings are to be judged by scripture and reason, 3 *Bec.* 403, *Coop.* 145, 146, 2 *Cran.* 32, *Phil.* 352, 1 *Whitg.* 173; asserts that the evangelists were free from all error, *Whita.* 37, and says that to admit the smallest lie would invalidate the authority of scripture, *ib.*; exhorts to yield and consent to holy scripture, which can neither deceive nor be deceived, 2 *Cov.* 335, 3 *Jew.* 231; he owned scripture as the rule of faith, 2 *Jew.* 1000; what he means by that expression, *Whita.* 486, 487; speaks of scripture as a foundation against insidious errors, *ib.* 697; says, let us not bring deceitful balances...but let us bring the divine balance from the holy scriptures, 2 *Cran.* 30, *Whita.* 28, 659; speaks of some who use not the equal balance of the divine scriptures, but the deceitful balance of their own customs, 1 *Jew.* 260, 3 *Jew.* 480; says, our mind ought not to swerve from the authority of the divine scriptures, *Calf.* 27, 28; affirms that the canonical books may not be doubted, but that the writings of bishops may be reproved by better authority, 3 *Bec.* 403, 404, 2 *Cran.* 31; declares that we hold not the disputations of men, though never so catholic and worthy, as the canonical scriptures, 3 *Bec.* 391, 2 *Cran.* 33, 3 *Jew.* 176, 216, 4 *Jew.* 1173; passages shewing how other writers are to be read, *Calf.* 58, 2 *Cran.* 32, 33, 3 *Jew.* 227, *Rid.* 114, *Whita.* 463; he says, this kind of writings is to be read not with a necessity of believing, but a liberty of judging, 2 *Cran.* 32, 3 *Jew.* 227, 4 *Jew.* 1174; says the words of the creed are scattered through the scriptures, *Whita.* 529, 553; in a disputation on the term homousion, he appeals not to councils, but to scripture, *ib.* 535, (and al. see ix.); against heretics, he cites the scriptures, 2 *Ful.* 230; says, the scribes and Pharisees, sitting in Moses' seat, teach the law of God; but if they teach any thing of their own, they are not to be heard, 2 *Cran.* 30, 54, 3 *Jew.* 323, 4 *Jew.* 710, 775, 1117; says, they spake good things unto the people, &c., 4 *Jew.* 710; speaks of bishops sitting in the chair, i. e. teaching the law of God, 1 *Jew.* 402; says that to follow reason is very dangerous, and that the safer way is to walk by the scriptures, 1 *Jew.* 377, 2 *Jew.* 793; shews that we must not allege natural reason against the authority of the holy scriptures, 1 *Jew.* 378; teaches that if we live after men's reason, we do not live after the will of God, *Rid.* 133; says it is

lawful for pure minds to know the eternal law of God, but not to judge it, *Whita.* 353, 354; shews that although a man be spiritual, yet he ought to be a doer, not a judge of the law, &c., 3 *Jew.* 442; says that in any case in which clear and certain instruction is not afforded by the scriptures, human presumption should restrain itself,

Cran. 17, *Whita.* 695; asks, when the Lord hath been silent, who of us shall say such or such things are? 2 *Cran.* 523, 3 *Jew.* 239, 440; made great difference between the holy scriptures and other writings, 2 *Cran.* 77; said he owed his consent without gainsaying only to the canonical scriptures, 2 *Cran.* 29, 3 *Jew.* 228, 239, *Whita.* 702; affirms that we may lawfully dissent from all doctrines but those of scripture, 2 *Cran.* 30; according to these books, says he, we freely judge of all other writings, whether of the faithful or unfaithful, *Whita.* 659, 660, 3 *Jew.* 238, 1 *Whity.* 224; says that a doctrine confirmed by the clear authority of canonical scripture should be believed without doubt; not so other witnesses, 2 *Bec.* 261, *Whita.* 702; writes, I seek the voice of the Shepherd: read me this out of a prophet, or the law, or a psalm, &c., 3 *Jew.* 239, *Sand.* 14; says to the Donatists, after the voice of our Shepherd, uttered most plainly by the mouths of the prophets, his own mouth, and the mouths of the evangelists, we cannot admit your voices, 1 *Jew.* 262, 4 *Jew.* 865; says, away with man's writings, let the divine words sound, 3 *Jew.* 223, *Whita.* 697; exclaims, let our writings be taken from among us, let the book of God come among us; hear what Christ says, hear the Truth speaking, 3 *Jew.* 231, 4 *Jew.* 1173, *Whita.* 699; that we should not hear, I say, but, Thus saith the Lord, 2 *Cran.* 31, 1 *Jew.* 79, 2 *Jew.* 1000, 3 *Jew.* 229, 4 *Jew.* 750, *Sand.* 95; he did not account Cyprian's writings as canonical, but weighed them by the scriptures, 2 *Cran.* 33, *Whita.* 601; says, we do no wrong to Cyprian when we distinguish his writings from the canonical authority of the divine scriptures, 3 *Jew.* 233, 4 *Jew.* 1174; says to Jeromc, I reckon not, my brother, that thou wouldst have thy books read as those of the apostles and prophets, 3 *Bec.* 403, 2 *Cran.* 32, 3 *Jew.* 176, *Phil.* 353; exhorts him to take unto him Christian severity to correct and amend a book of his, 3 *Jew.* 607; men not to trust to his own writings as if they were canonical scripture, *Calif.* 58, 2 *Cran.* 33, 2 *Ful.* 134, 3 *Tyn.* 136; allows

appeal to scripture against himself, 1 *Hoop.* 132; asks, how do they know when they hear me speak of myself, whether I speak the truth? 3 *Jew.* 373; suggests to his opponents the laying aside of all authorities except the divine canonical scriptures, since he would wish the church to be shewn not by the doctrines of men, but by the divine oracles, 3 *Jew.* 230; again, hear this, Thus saith the Lord, not Thus saith Donatus, Rogatus, Vincent, &c., 3 *Jew.* 231, 4 *Jew.* 1173; he asserts that what Faustus says upon the birth of Mary is not to be held binding, because it is not canonical, 2 *Cran.* 30; asks Faustus why he does not submit himself to the authority of the gospel, 4 *Jew.* 865; on the way in which some treated the scriptures, 1 *Jew.* 447; charges heretics with taking away the authority of the scriptures, and leaving every man to his own fancy, 4 *Jew.* 775; speaks against striving for man's fancy, and negligently considering God's word, *ib.* 850; grieves that the holy scriptures are not regarded, and so many presumptions of men are enforced, 3 *Jew.* 569, and so many servile burdens, *ib.* 570, (see xvi. below); his speech to Petilian, who burned the holy gospel (the words are in fact those of Petilian himself), 4 *Jew.* 764, see 1 *Jew.* 463, *Sand.* 16 n.; says, let him be thought to have cast the holy scriptures into the fire, who, when they are read, is proved not to consent to them, 4 *Jew.* 762; intimates that to quarrel with the will of him who made the testament is as bad as to commit the testament to the flames, 4 *Jew.* 765

(c) On the sufficiency of scripture:—references to several passages, 1 *Whity.* 224; his testimonies to this, 2 *Cran.* 29, *Whita.* 694, &c.; he says that whatsoever things Christ wished us to read, he enjoined the apostles to write, *Whita.* 630, and that amongst the things plainly set down in scripture, are all things which relate to faith and manners, hope and charity, 2 *Cran.* 17, 31, 32, *Whita.* 28, 374, 394, 694, 3 *Whity.* 55; another passage to the like effect, *Whita.* 695; he declares that what is to be retained and what is to be shunned are to be found in scripture, 2 *Cran.* 29; asserts that the scriptures are plain upon every point that a man could not be ignorant of without danger to his salvation, *ib.* 31; says that not all things which Christ did are written, but certain chosen things sufficient for the salvation of be-

lievers, 2 *Cran.* 30, *Phil.* 360, *Whita.* 547, 629, 630; speaking of Paul's anathema against preachers of another Gospel, he pronounces a like anathema against all who teach anything concerning Christ or his church, or whatever pertains to our faith and life, except that which we have received in the legal and evangelical scriptures, 3 *Jew.* 230, 4 *Jew.* 772, 1174, 2 *Lat.* 261, *Rid.* 113, 631, 696, *Whita.* 624; other words on Paul's anathema, 2 *Cran.* 29, *Whita.* 627; on the caution against adding to the Apocalypse, *Whita.* 622; he says that we should seek no farther than is written, 2 *Cran.* 33; on the littleness of all knowledge gathered out of the books of Gentiles, compared to the knowledge of the scriptures, *ib.* 30

(d) The original text, and versions thereof:—he commends Hebrew and Greek learning for finding out the meaning of the Latin, 1 *Ful.* 47, 48, *Whita.* 468, 493; on the superior authority of the original Greek and Hebrew, *Whita.* 157; he maintains that Hebrew was the original tongue, *ib.* 113; he asserts the inspiration of the Septuagint, 1 *Ful.* 51, 53; his high opinion of that translation, *Whita.* 119; he affirms the miraculous unanimity of the translators, *ib.* 120; on certain alleged errors of their version, *ib.* 122; he was not entirely addicted to the Latin Bible, 1 *Ful.* 70; says many Latin versions were made from the LXX, *ib.* 73; his opinion of the old Latin versions, *Whita.* 128; he tried to persuade Jerome from translating the scriptures from the Hebrew, 1 *Ful.* 25, 48; his account of Jerome's version, *Whita.* 131; he speaks (in several places) of the scriptures being published in various tongues, 4 *Jew.* 896; does not say that the scripture was read in three languages only, *Whita.* 220; his testimony to the use and value of vernacular versions, *ib.* 245; lays down critical rules respecting MSS. and versions, 4 *Bul.* 542, 543

(e) On the study and interpretation of scripture:—he says they require not rash and proud accusers, but diligent and pious readers, 2 *Hoop.* 493; advises to seek the meaning of scripture by reading, meditation, prayer, contemplation, *Whita.* 467; he (or more probably Alcuin) says, continual reading purges all things; whose will ever be with God, must evermore pray and read, 2 *Jew.* 681; reading without meditation is barren, meditation without reading erroneous, prayer without

meditation is cold (pseud.), 3 *Jew.* 435; speaks of some men who, when they hear they should be humble, will learn nothing, 2 *Jew.* 680, 4 *Jew.* 897; rules for interpreting scripture from his four books of Christian Doctrine and other writings, *Whita.* 462, 492—494; on the four senses of scripture, viz. the historical (or literal), the ætiological, the analogical, and the allegorical, *ib.* 403; Augustine (or Alcherus) on the literal sense, 2 *Jew.* 618; he says we should not be content with the letter, *ib.* 595; how he uses the phrase "secundum literam," 1 *Jew.* 504; he shews that the spiritual understanding of Paradise, Hagar and Sarah, &c. is not inconsistent with a literal sense, *Calf.* 101; on the tree of life, and the tree spoken of in the first Psalm, *ib.* 102; (as to figurative speeches see also xiii. and xv. below); cautions against taking a figurative speech according to the letter, *Grin.* 63, 1 *Jew.* 448, 2 *Jew.* 594, 1113; it is to this (he says) Paul refers when he says "the letter killeth," for when the thing that is spoken figuratively is taken as if it were plainly spoken it savours of the flesh, 3 *Jew.* 447; he calls it a wretched bondage of the soul to take words for things, 4 *Bul.* 287, *Whita.* 470, (and see xiii. below); notes a rule to be observed in every allegory, 2 *Jew.* 1112; warns not to think a speech figurative unless it be repugnant to charity, as the command to heap coals of fire on the head of an enemy, 4 *Bul.* 288, 289; gives examples of figurative speeches, 4 *Bul.* 440, 441, *Whita.* 379; observes that our Lord said of John, "He is Elias;" but John himself said, "I am not Elias;" John answering plainly, our Lord speaking figuratively, 3 *Jew.* 500; remarks that all things signifying appear in a certain manner to bear the persons of the things signified; e. g. "The rock was Christ," 3 *Jew.* 545; explains how to distinguish literal from figurative expressions, 2 *Bec.* 290, 291, 3 *Bec.* 431, 1 *Cran.* 115, 137, *Grin.* 63, 1 *Hoop.* 162; distinguishes figurative speaking from lying, 1 *Brad.* 547 n.; says the grace of God lay hidden in the Old Testament, 2 *Jew.* 618, 797, and that the New Testament is hidden in the Old Testament, or in the Law, *ib.* 595, 604, 619, 797; says the Old Testament is unveiled in the New, and the New veiled in the Old, *Whita.* 620, that Christ came, not to add what was wanting, but to accomplish what was written, *ib.*, the times are altered, not the faith, 2 *Cran.* 138,

there was a veil placed over the face (of the Jews) that they might not see Christ in the scriptures, 3 *Jew.* 531; he shews that if anything apparently contrary to truth is found in the canonical writings, it is to be attributed to an error in the copy, or to its being misunderstood, 2 *Cran.* 32; on things mentioned in scripture by way of anticipation, *Whita.* 378; he says, it is written in Genesis, "These be the children of Israel, that were born to him in Mesopotamia;" and yet Benjamin was born long afterward, 4 *Jew.* 694; again, we say that Paul the apostle was born at Tarsus in Cilicia, and yet Paul at the time, when he was born, was no apostle, 3 *Jew.* 206, 4 *Jew.* 694; so, when we hear that Christ's disciples were bidden to the marriage at Cana, we must understand that they were not then his disciples, but became so afterwards, 4 *Jew.* 694; remarks that sometimes a thing is told after that was done before, 1 *Cran.* 248; and that the circumstance of the scriptures is wont to open the meaning, 3 *Jew.* 227, *Whita.* 494; says we ought not always to approve whatever we read men that are praised to have done, *Calf.* 281; passages on the plainness of scripture, *Whita.* 393, 394; he says God has made the scriptures stoop to the capacity of babes and sucklings, *ib.* 393; shews that God feeds us with the plain places of scripture, and exercises us with the hidden; and adds that there is scarcely anything in the obscure parts which is not found elsewhere very plainly, 1 *Ful.* 558, *Whita.* 393; passages on the depths of scripture, *ib.* 374, 375, 393; he says things easily investigated are generally beld cheap, *ib.* 374; reproves Julian the Pelagian, for exaggerating the difficulties of scripture, 4 *Jew.* 897, 1182, *Whita.* 395; says the scriptures expound themselves, 3 *Tyn.* 249; advises to let scripture be compared with scripture, &c., 3 *Whitg.* 466, 467, see also *Rid.* 113; shews that conference of scriptures will make a perfect preacher, 2 *Ful.* 132; says that one place of scripture ought to be understood by means of many, *Phil.* 138; on the exposition of the obscurer parts of scripture, 4 *Bul.* 292; he repeatedly affirms that dark places in scripture are to be expounded by those that are more plain, *Calf.* 57, 2 *Cran.* 17, 31, 32, 1 *Ful.* 10, *Grin.* 197, 2 *Hoop.* 494, *Phil.* 138; says man's words do not cause the word of God to be understood, 2 *Jew.* 982; in

teaching, he disclaims doing more than expounding the words of the great Teacher, *Whita.* 659, 698; acknowledged that there were more things in scripture which he knew not, than that he knew, *ib.* 375; says that he who loves the law of God honours in it even what he understands not, 1 *Jew.* 327; so he read Paul, and Isaiah, *ib.*; he says that he who supposes himself to understand the scriptures, and is without love to God and his neighbour, as yet understands nothing, 1 *Bul.* 77, 4 *Bul.* 55; on the eloquence of the inspired writers, *Whita.* 150; his definition of a testament, *Hutch.* 246 n.; he calls scripture a glass which flatters no man, 1 *Brad.* 55

(f) Expositions of some particular passages:—in Gen. iii. 15, he corruptly reads "ipsa conteret," &c., and refers the text to Eve, and to the church, 1 *Ful.* 533, *Whita.* 164; he follows the LXX. in Gen. iv. 7, reading "conversion" for "desire," 1 *Ful.* 390; on the division of languages (Gen. xi.), *Whita.* 112, 378; he says "lex" is sometimes used for morals, 2 *Lat.* 348; sometimes he reckons but three precepts in the first table, sometimes he reckons four, 1 *Bul.* 214, 1 *Hoop.* 349, 350; shews that Gideon's fleece (Jud. vi.) was a type of the Jewish nation, 2 *Bul.* 287; strangely expounds 1 Sam. xxi. 13, being misled by an erroneous translation, *Whita.* 469, (and al. see xv. b. below); calls Isaiah rather an evangelist than a prophet, 1 *Bul.* 51; (Apocrypha; see above); he harmonized the gospels, *Whita.* 377; speaks of "the mountains" of holy scripture (Matt. xxiv. 16), *Whita.* 684, compare *Rid.* 63; refutes an heretical punctuation of John i. 1, by the rule of faith, *Whita.* 487; on John vii. 52, "search and look," &c., 3 *Jew.* 242; on John xx. 30, where it is said that Jesus did many signs which are not written, *Whita.* 547, 629, 630; he says the apostolic epistles were written not only to them who heard them, but to us, 4 *Jew.* 858; places Paul above all doctors and writers, 3 *Jew.* 233; differs from Jerome on Gal. ii. 14, (Paul's contest with Peter), 1 *Ful.* 35; his interpretation of Jacob's staff (Heb. xi.), *ib.* 539, 540, 542; he supposed that John's first epistle was written to the Parthians, *Whita.* 218; origin of the mistake, *ib.* n.; on Gog and Magog (Rev. xx.), *Bale* 571

(g) He directed the scriptures to be read to the people, 1 *Jew.* 270; frequently refers to the public reading of scripture, 3 *Whitg.* 47, 48, (and see xvii. below); admonishes

the people to read the scriptures at home, 2 *Jew.* 670; exhorts to feed on the hills of scripture, 2 *Cran.* 31; says that by the scriptures that faith is conceived whereby the just liveth, and by which we walk so long as we sojourn absent from the Lord, *Whita.* 664, 696; exhorts to read the holy scriptures, because God willed them to be written that we might be comforted by them, 2 *Jew.* 696; says, if we do not read or hearken to the divine scriptures, our very medicines are turned into wounds, 4 *Jew.* 796; declares that the instruction of scripture is so modified that none shall be unable to draw enough for himself, if he approach with piety and devotion, *Whita.* 394; on God's word as a lamp, *ib.* 384; says the truth, by which holy souls are lightened, is one, &c., 1 *Jew.* 493; says that before our Lord came righteous men believed in him that was to come, as we believe in him that is come; the times are changed, not the faith, 4 *Bul.* 299; says, truth is sweet and bitter, &c., *Pil.* 475; allows some room for diversity of opinion in matters not essential to Christian faith, 2 *Bul.* 400, &c., 4 *Jew.* 1306

vi. *Tradition* (see ix. below): he denies that antiquity and old custom can prevail against the truth, 4 *Jew.* 777; declares we ought to follow the truth rather than the custom, 1 *Bec.* 376, 3 *Bec.* 390, *Calf.* 191; says custom must give place when the truth is once opened, 3 *Bec.* 390, 2 *Cran.* 51, 1 *Jew.* 49; on the authority of traditions, 2 *Cran.* 58, and the ordinances of our elders, *ib.* 59; he says heretics built their falsehoods on that saying of Christ, "I have many things to say unto you, but ye cannot bear them now," 1 *Jew.* 125, 3 *Jew.* 439; thinks that what is universally observed, but not written in the scriptures, nor coming from general councils, is tradition from the apostles, 2 *Cran.* 56 n., 59, and says that what the universal church holds, not being instituted by councils but always retained, is justly ascribed to apostolic authority, 2 *Jew.* 587, 3 *Jew.* 338, *Whita.* 507, 2 *Whitg.* 187; ascribes the great anniversary solemnities and other universal customs to apostolic tradition or to general councils, *Whita.* 605, 606, 1 *Whitg.* 230, 2 *Whitg.* 186; declares that all things neither contained in scripture, nor found in the statutes of councils, nor confirmed by the universal custom of the church... should be cut away, *Calf.* 194; his alleged testimony in favour of

tradition considered, *Whita.* 219, 605, &c.

vii. *Sin*: he gives several definitions of sin, 2 *Bul.* 360; distinguishes between "peccatum," "delictum," and "crimen," *ib.* 359; cautions that when we hear that all things are of God, we must not think that sin is of him, *ib.* 383; shews how God is said to do evil (Amos iii.), not sin, but punishment, *ib.* 382, 383, and see 1 *Ful.* 563; why God forbade Adam to eat of the tree of knowledge, 2 *Bul.* 376; he shews that there is no sin without will, *ib.* 388; another passage, 1 *Lat.* 195, and that the beginning of vices is in the will of man, though the hearts of men are moved by various accidental causes, 2 *Bul.* 404; says there are two things which work all sin in man; desire and fear, *ib.*; and three things by which sin is accomplished; suggestion, delectation, consent, *ib.* 405, 406; shews that voluntary sin is hereditary, *ib.* 388; treats largely of original sin, *ib.* 386, 387; Pighius says he had a wrong opinion on the subject, 4 *Jew.* 786, 787; shews that all the old fathers confessed it, 2 *Bul.* 390; calls it "alienum peccatum," yet shews that it is proper to all, *ib.* 397; proves that infants have original sin, 4 *Bul.* 376; quotes Jerome on the universality of sin, even in babes, 2 *Bul.* 391; describes the errors of Cœlestius and Pelagius on original sin, *ib.* 386; shews that sin and death from the first man went through all men, 1 *Bec.* 69, and how men are evil by nature, 2 *Bul.* 362; remarks that it is not said the wrath of God shall come upon the sinner, but that it "abideth upon him," and again, "we ourselves were sometime the children of wrath," referring to the corruption of our nature, 2 *Jew.* 1104; his view of Rom. vii. "I am carnal," &c., *Whita.* 455; on concupiscence remaining after baptism, 2 *Bul.* 418; he affirms that in men who are baptized, and justified, there remains a conflict with the world, the flesh, and the devil, 2 *Cov.* 385; teaches that although our sins are forgiven in baptism, concupiscence remains in us as long as we live, 4 *Bul.* 399, and that on account of it we cannot do what we would, 2 *Cov.* 385; observes that the concupiscence of the flesh, against which the good Spirit lusts, is both sin, and the pain of sin, and the cause of sin, 3 *Jew.* 389, 464; says, as long as thou livest there must be sin in thy members, *ib.* 464; reproves the contrary opinion in the Pelagians, &c., 2 *Cov.* 387; shews that sin is

left in man in this life for the conflict of faith, 2 *Bul.* 430, 431; says that holy men truly pronounce themselves to be sinners, and shews why, 2 *Cov.* 385, 386; explains how the Christian, though all his sins are put away, yet says, "Forgive us our debts," 3 *Bec.* 419; says, let the apostles of Christ themselves say, O Lord, forgive us our offences, 3 *Jew.* 562; declares that except Christ there was never a man without sin in this life, nor ever will be, *ib.* 581; against weighing sins with deceitful balances, 2 *Bul.* 407; shews that things done amiss through ignorance, are sins, and how, *ib.* 410; on the saying of our Lord about having a "cloak for sin," *ib.* 411; shews that in them who will not understand, ignorance is sin, and in those who cannot understand, the penalty of sin, so that both are justly condemned, 4 *Jew.* 897; argues that the reprobate sense of the heathen is a just punishment, 2 *Bul.* 380; remarks that not to suffer unjustly, but to do unjustly, is sin, 2 *Bul.* 414; other passages to the same effect, *ib.*; speaks of vices nigh to virtues, 2 *Whitg.* 393 n.; against talebearers, 1 *Hoop.* 407; explains the word "mammon," 1 *Tyn.* 68 n.; he condemns usury, 2 *Jew.* 852, 860; on those who seek Jesus that they may gain something by him, 3 *Whitg.* 581, 582; he (or Maximus) says, there is no difference before God, whether a man hold another's goods by open violence, or by guile, 4 *Jew.* 1077, 1078; on sacrilege, 4 *Jew.* 802; on flattery, 3 *Whitg.* 572; he condemns the flatterer's tongue, *Sand.* 132; warns that no man must flatter himself, 1 *Bec.* 83; says a proud man is a son of the devil, 2 *Lat.* 170; tells Julian, the Pelagian, that his pride is fain to cover itself with sorry clouts, 4 *Jew.* 850; says pride itself has a certain desire of unity and omnipotence, 3 *Jew.* 277; and that in the pomp of this world man desires to have many things subject to him, a perverse imitation of almighty God, *ib.* 279; says that he takes the name of God in vain, who for the love of a temporal thing takes God for a witness, 1 *Bec.* 379; praises Regulus for keeping his oath, 1 *Hoop.* 336; commends David for breaking his rash oath, 1 *Bec.* 374, 1 *Bul.* 251; writes terribly of lying, 1 *Lat.* 503; observes that lies have a covert to lurk in, 1 *Jew.* 84; says, when thou speakest untruth under the colour of humility, if thou wert not a sinner before,

by lying thou art made a sinner, 4 *Jew.* 847; mentions eight kinds of lies, 2 *Bul.* 114; on the officious lie, 2 *Whitg.* 59 n.; shews that no lie can possibly be righteous, 2 *Bul.* 116; teaches that we should choose death rather than deny the truth, *ib.* 413; against hypocrisy, or the false shew of holiness, 4 *Jew.* 798; on counterfeit innocence, *Wool.* 47 n.; he has many godly sayings of cursing, 2 *Hoop.* 561; censures drunkenness, 2 *Jew.* 1040; condemns necromancy, 1 *Hoop.* 327; tells the servants of God that there is nothing worse than idleness, and that they must work in the name of the Lord, 4 *Jew.* 800; says, he is guilty not of a small price, but of the blood of Christ, who defiles his soul which was made clean by the blood and passion of Christ (pseud.), *ib.* 894; asserts that (the adulterer) is guilty of eternal death, because he despised in himself the blood of the Redeemer (pseud.), *ib.* 895; says, the cry of Sodom and Gomorrah is multiplied, *ib.* 634; disallows self-murder in order to escape sin, 2 *Bul.* 415, 416; says we do not find in the canonical scriptures any permission to take away our own lives, *Whita.* 95; states various opinions on the sin against the Holy Ghost, 1 *Lat.* 463 n.; cited by Gratian as saying that the sin against the Holy Ghost is final impenitence (pseud.), 2 *Bul.* 425; on the punishment of the wicked, *Bale* 576 (see also xxv. below); says he is an enemy of righteousness who sins not, only for fear of punishment, 1 *Bec.* 93; writes that there is as great a diversity of punishments as of sins, 2 *Bul.* 427; declares that no sinner is to be loved as such, 1 *Bul.* 185; says it is in the power of the wicked to sin, but to produce this or that effect by sinning is not in their power, but in God's, who ordains even darkness, 3 *Zur.* 326, 327

viii. *Grace, Justification, Works, &c.*: he says grace is so called because given gratis, *Sand.* 297, and affirms that that cannot be grace, which is not every way free, *ib.* 11; declares that the faithful Jews before Christ were under grace, *Hutch.* 326; refutes the errors of Pelagius on grace, 3 *Bul.* 11 (and see xxvii. below); asks what is meant by the words "For nothing thou shalt save them"? and replies, thou findest nothing in them why thou shouldest save them, and yet thou dost save them, &c., 3 *Jew.* 588; shews that salvation is the free gift of God, 3 *Bec.* 170; recommends thanks to be given to God for free redemp-

tion, 1 *Bec.* 75; shews that God gives not the pain that is due, but the grace which is not due, *ib.* 73; declares that deserved punishment would throw all men into death unless the undeserved grace of God delivered them, 3 *Jew.* 588; denies that our merits have caused salvation to be sent to us, and says that if our merits did anything, it should come to our damnation, 2 *Ful.* 92; says, let no man say that the grace of God is given to him for the merits of his works, or the merits of his prayers, or the merits of his faith, &c., *Wool.* 79; writes, let us be glad to be healed...let us not boast of health, 2 *Cov.* 390; observes that he has profited much in this life, who by his profiting has learned how far he is from the perfection of righteousness, 3 *Jew.* 581; says, we may receive the gift according to our portion, but cannot pour it out upon others; yet on their behalf we call upon God, 4 *Jew.* 829; teaches that all who receive eternal life receive it only by Christ, 1 *Bec.* 75; says, all my hope is in the death of my Lord; his death is my merit, my refuge, health, life, and resurrection (pseud.), 2 *Cov.* 404; exclaims, let only the price of the blood of my Lord avail me to the perfection of my deliverance, 3 *Jew.* 566; "They washed their robes in the blood of the Lamb,"—that is (says he), in the grace of God through Christ, *ib.* 487; remarks that God's mercy is greater than our iniquity, 1 *Lat.* 267; expounding Rom. v. 18, says that the grace of Christ hath loosened not only the faults of infants, but many afterwards added, 1 *Bec.* 337, 3 *Bec.* 418, 419; asserts that in Christ we receive the remission of all sins, 3 *Bec.* 418; let none be doubtful (says he) lest anything be not forgiven, 3 *Jew.* 566; declares salvation to be both by grace, and by justice, 1 *Ful.* 339; affirms that Christ shall not, because of the wicked, remain without his inheritance; "The Lord knoweth them that are his," 4 *Jew.* 724, 725; says, the number of the predestinate is certain, and can neither be increased nor diminished, 3 *Whitg.* 612; writes that the gospel is preached to some unto reward, to some unto judgment, 3 *Jew.* 362; shews how some hear the gospel inwardly, some outwardly, and that to the former it is given to believe, but not to the latter, 2 *Jew.* 822; says that according to God's secret predestination, there are many sheep without the church, and many wolves within the church, 4 *Jew.* 667, 890; declares that the reprobate, though called, justified,

and renewed by the laver of regeneration, perish because not called according to God's purpose, *Whitg.* 613; refutes the notion of destiny, 2 *Bul.* 364; refuses not to employ the word (prædestinatio?), *Phil.* 403; affirms that as we do not by memory compel things past, so God does not by his foreknowledge compel things future, 2 *Bul.* 378; says we may not ask why (true religion came) so late, for the counsel of him who sent it is impenetrable, 4 *Jew.* 777; declares that, as the nature of man could not keep the health it had, it certainly cannot get again that which it lost, 1 *Bec.* 70; expounding Rom. iii. 23, says, no man of himself is able to recover the life lost, *ib.* 315, 316; his memorable saying, give what thou commandest, and command what thou wilt, 1 *Lat.* 387, 433, *Pil.* 208, *Sand.* 133; he maintains, against the Pelagians, that God commands what we cannot do, 2 *Cov.* 388; shews that although we are commanded to depart from evil and do good, we can of ourselves do neither, *ib.* 389; why God commands this, viz. that we may know what we ought to ask him, *ib.*; he declares that free-will avails to evil, but not without God's help to good, 1 *Bec.* 70, *Sand.* 133; shews that there is free-will both to evil and to good, but that none can have the latter unless the Son make him free, 3 *Bul.* 103; exclaims, O evil free-will without God! 3 *Jew.* 168, and says that man misusing his free-will lost both himself and his will, *ib.*, that the possibility of nature (i. e. free-will), is wounded, mangled, lost, *ib.*, that free-will being enslaved avails only to sin, *ib.*, that what we do well, or understand aright, we owe to God; we have nothing of our own but sin, *ib.*; he remarks that we will, but it is God that worketh in us to will; we do, but it is God that worketh in us to do, &c., that our confession may be humble and lowly, and that the whole may be ascribed to God, &c., *ib.*; on the office of man's will in justification—the passage in which occurs the question, he that made thee without thee, shall he not justify thee without thee? 1 *Brad.* 217, 1 *Ful.* 386; this passage perverted by Romanists, 1 *Brad.* 217 n., 1 *Ful.* 386, &c.; he says that faith (as to which see also iii. above,) is the beginning of man's salvation, 1 *Bec.* 207, 3 *Bec.* 165; affirms that it is the foundation of repentance, 2 *Cov.* 343; maintains that it is the gift of God, *Wool.* 37 n.; ascribes it not to man's will, nor to any merits going

before, but confesses it to be God's free gift, 2 *Ful.* 43; acknowledges that he once erroneously supposed that faith was not the gift of God, but of ourselves, 1 *Bul.* 100; says of some that they have their hearts shut because they have not the key of faith, 3 *Jew.* 358; declares that that ought to be called the key whereby the hardness of hearts is opened unto faith, *ib.* 364, 373; says that God speaks to the heart of every one of us, *Whita.* 290; writes that when we become strong in faith, we believe by God himself internally confirming and illuminating our minds, *ib.* 321; on the inward assurance of faith—I would hear and understand how thou madest heaven and earth, &c., *ib.* 356; he shews that in order to obtain an understanding of what we believe, it is requisite that our minds should be inwardly confirmed and illuminated by God himself, *ib.* 357; on the "unction from the Holy One," *ib.* 452, and the necessity of the inward teaching of the Holy Ghost, *ib.* 453; he speaks of Christ as an inward Teacher, *ib.*; on being "taught of God," 4 *Bul.* 99; another passage, *Whita.* 454 (see also x. below); he says the word of God works in our hearts, not because it is spoken, but because it is believed, 1 *Jew.* 328; remarks that faith hath eyes of her own, 1 *Jew.* 451, 3 *Jew.* 531; on reason and faith (pseud.), 1 *Jew.* 504; he says the multitude is saved, not by quickness of understanding, but by simplicity of believing, 1 *Jew.* 323, *Whita.* 240; another passage to the same effect, *Whita.* 241; writes that if Christ died only for those who have sure intelligence, our labour is almost in vain, 1 *Jew.* 323; speaks of the unlearned as rising up, and catching heaven away from us, 2 *Jew.* 693; distinction between believing "illi," "illum," and "in illum" (pseud.), *Calif.* 86 n.; he says we believe Paul, we do not believe in Paul; we believe Peter, &c., 3 *Jew.* 256; remarks, he that hath faith without hope and charity believes that there is Christ, but he believes not in Christ, *ib.* 584; in reply to the inquiry what it is to believe in God, he says, by believing to love, by believing to go into him, and to be incorporated with his members, *ib.* 253; declares that when we believe in Christ, of the very remnants of our thought, Christ is sacrificed unto us every day, 2 *Jew.* 724; says, have faith, and he whom thou seest not is present with thee, *ib.* 741; exhorts to approach Jesus, not in the flesh, but with the heart, not with presence of body,

but with power of faith, *ib.* 740; asks, what is it to approach unto him, unless to believe in him? 3 *Jew.* 548; says, let us now shew the Jews where Christ is, would God they would hear and lay hold on him, *ib.* 547; addresses one, thou wilt say, How shall I hold Christ being absent? how shall I reach my hand unto heaven, that I may hold him sitting there? Send up thy faith and thou holdest him; thy fathers held him in the flesh, hold thou him in thy heart, *ib.* 469, 548, (and see p. 51, col. 2, above); on Christ's dwelling in our hearts by faith, 1 *Jew.* 476; he tells the widow Italice not to think herself desolate while Christ dwells in her heart by faith, *ib.* 499; says the faith of absent things is present, and the faith of things that are without is within, 2 *Jew.* 740, 3 *Jew.* 469; writes, the things that we understand are more certain than the things that we see, 3 *Jew.* 470; shews that things to come were foreseen by the prophets with the same spirit of faith as that by which we believe those things now they are come, 2 *Bul.* 287; says, it is possible that a man may hold all the words of the creed, and yet not believe rightly, 3 *Jew.* 255; on the faith of devils, spoken of by James, 3 *Tyn.* 201 n.; he says a foolish faith not only doeth no good, but hurteth, 2 *Jew.* 926, 3 *Jew.* 122, 553, 4 *Jew.* 845; explains what repentance is, 1 *Bec.* 92; declares that God wills not the sacrifice of a slain beast, but of a slain heart, *ib.* 97; says that penitence ought to be desired which is evidently grounded on faith, *ib.* 98; observes that the dead man cannot be raised unless the Lord cry within him, 3 *Jew.* 358; said to compare fear to the bristle on the shoe-maker's thread, *Pil.* 104, 3 *Jew.* 199; mentions the signs of true repentance, 1 *Bec.* 77, 78, 92; justification by faith defended by him in many places, 2 *Cov.* 340; references to several passages, *ib.*; sentences on justification collected from his works, 2 *Cran.* 203—208, 210 *bis*, 211 *bis*, his third treatise on St John's epistles referred to on the subject, 2 *Lat.* 313; he uses the vulgar term "satisfaction," but plainly rejects the false doctrine, *Calif.* 75; speaks of faith alone justifying, 2 *Bec.* 639; calls justification and glorification the gift of God, not of merits, 1 *Bec.* 72, 73; says that the medicine of the soul's wounds is to believe in Christ, *ib.* 79; tells that all who are justified by Christ are righteous not in themselves but in him, 2 *Bec.* 638; says all the commandments are accounted to be done when the thing

that is not done is forgiven, 3 *Jew.* 581; writes, "if righteousness be by the law, then is Christ dead in vain," but if Christ died not in vain, the ungodly is justified by him alone, *Wool.* 35; shews that Paul by "the deeds of the law" meant not only ceremonies but morals, 2 *Bul.* 248; alleged to say that of all that Paul taught nothing is more difficult than what he wrote concerning the righteousness of faith, *Whita.* 360; shews that the teaching of James is not opposed to that of Paul, 3 *Jew.* 244, *Wool.* 30; says the objection of difference between Paul and James is made by those who understand neither, 4 *Jew.* 765; on the prayer, "Enter not into judgment with thy servant, O Lord," 3 *Jew.* 586, 587; he commends not the works of his hands, *ib.* 587; he (or rather Ambrose) says, presume not of thy working, but of the grace of Christ,...this is not arrogance, but faith; to declare that thou hast received, is not pride but devotion, 3 *Jew.* 246; warns those who will be partakers of the grace of God not to boast their merits, 2 *Bec.* 637, *Wool.* 78; asks, what are the merits of men? 3 *Jew.* 587; alleged to speak of the reward of merits, but the passage is spurious, 1 *Ful.* 353; remarks that merits are of God, not of man, 1 *Ful.* 353; says, let men's merits be still, and let the grace of God reign, 3 *Bec.* 170, 2 *Cov.* 432; writes, when a man sees that whatever good he has is not of himself but of his God, he sees that all that is praised in him is of the mercy of God, not of his own merits, *Wool.* 78; says if God were to deal with us after our merits, he would find nothing but that he might condemn, 3 *Jew.* 587; confesses that his merit is the mercy of the Lord, 1 *Bec.* 54, 75, 3 *Bec.* 171; shews that the Lord at the judgment will crown the righteous with favour and mercy, 3 *Jew.* 587, 588; shews (at length) that God crowns not our merits, but his own gifts, 2 *Bul.* 347—350; expresses the same sentiment in other places, *Bale* 590, 631, 2 *Cov.* 432, 1 *Ful.* 340, 353; shews that although life eternal will be rendered to good works, those works must be referred to the grace and gift of God, 2 *Bul.* 328; says, if God has covered sins, he has determined not to observe... to consider, or to punish, 2 *Lat.* 246; asks, what shall I render to the Lord, for that I call my sins to remembrance, and yet my soul is not afraid thereof? 3 *Jew.* 246; says, it is not of my presumption, but of his promise, that I shall not come into

judgment, *ib.*; shews that self-righteousness is the cause of heresies and schisms, 4 *Jew.* 852; teaches that good works are inseparable from true faith, 2 *Cran.* 137, but that we must set no good works before faith, *ib.* 141, and that there is no light in works done without a godly intent and true faith, *ib.* 142; says there is no good without the chief good, *Wool.* 51, 52; he (?) says that a good work maketh not a good man, but a good man maketh a good work (cited by W. Tracy), 3 *Tyn.* 273; declares that good works follow, and shew a justified man, 2 *Ful.* 386; and that they spring from charity, *Pra. Eliz.* 568; he says, when grace is given, then our works (merita) begin to be good, and that through grace, 2 *Bul.* 325; teaches that every work which comes not of faith is sin, 2 *Cran.* 142, that all the life of them that believe not is sin, *ib.*, that pagans and heretics cannot do good works, *ib.*, and that the virtues of unbelievers deserve punishment, *Wool.* 49; he says that good things (in themselves) may be done, and yet not be done well by those who do them, 2 *Bec.* 541, and that there is no virtue but obedience, *Sand.* 145; but he asserts that there is one work in which are all good works, viz., faith which worketh by love, 2 *Cran.* 142, and that good life can never be divided from such faith, 3 *Jew.* 584; he says, if we are the children of God we are led by God's Spirit to do good, 2 *Cov.* 389; declares that he takes upon him the name of a Christian man in vain, that follows not Christ (pseud.), 1 *Bec.* 387, *Wool.* 9; shews in what sense the virtue which is now in a just man is called perfect, 3 *Jew.* 581; tells that the just are so called, not because they are void of all sin, but because they are furnished with the greater part of virtues, *ib.*; says our very righteousness itself is such in this life, that it stands rather in forgiveness of our sins, than in perfection of virtues, *ib.* 582; declares that the true sacrifice is every good work, *Coop.* 91; on brotherly love as an evidence of the love of God, *Sand.* 286; he shews that we should, from the consideration of our own failings, ever be ready to excuse our brethren, *ib.* 106; says we must verily take heed, lest in the storm of contention the fairness of charity be not obscured, 1 *Whitg.* 230; calls alms-deeds works of justice, 1 *Ful.* 446; on the sin of giving stolen things as alms, *Wool.* 138; passages on the necessity of restitution, 2 *Bul.* 50, 1 *Hoop.* 404, 1 *Lat.*

11, 405, 2 *Lat.* 211, 427, *Pil.* 471; amongst alms-deeds he reckons the forgiveness of injuries, *Wool.* 137; praises humility, 1 *Bec.* 201

ix. *The Church* (see v. and viii. above): he says, we believe (not we believe in) the holy church, and explains the difference, 1 *Bul.* 159, 3 *Jew.* 434; affirms that Cain and Abel represent the false church and the true, *Phil.* 106; writes, sometime the church was only in Abel, and sometime only in Enoch, 4 *Jew.* 724; says the synagogue was a congregation, the church a convocation, yet calls the former "ecclesia," 1 *Ful.* 227; affirms that the Israelites were Christians, and that Christians are Israelites, 2 *Jew.* 614; says the Lord has set the church (his tabernacle) in manifestation (Ps. xix.), 2 *Ful.* 54; 'on the apparel of "the queen," in Ps. xlv., 4 *Jew.* 814; on the two cities, Babylon, which is confusion, and Jerusalem, the vision of peace, and their respective citizens, 1 *Cov.* 199; he says we are all citizens of one or the other, *Bale* 253; on the stones of New Jerusalem, *ib.* 609; he says all that belong to the body of Christ, the chief and true Prince of priests, are consecrated with the royal priesthood, 4 *Jew.* 984; and again, all are priests, because they are members of the one Priest, 1 *Ful.* 242 n., 4 *Jew.* 984; says the church is often compared to the moon, 4 *Jew.* 724; writes, until the end of this world, the church goes forward as a pilgrim, between the persecutions of the world and the comforts of God, 3 *Jew.* 160; and again, the whole city of God is a pilgrim in the earth, *ib.*; he speaks of persecution increasing the church, *Rid.* 100 (and see xxiii. below); observes that the church has learned of her Redeemer to put no trust in man, 4 *Jew.* 1057; says the church is called catholic because she is universally perfect, and halteth in nothing, and is spread throughout the world, 2 *Ful.* 36, 3 *Jew.* 268, *Phil.* 136; his definition of the catholic faith, *ib.* 38; speaks of asking the way to the catholic church in a city, 1 *Ful.* 222; confesses that the name of catholic (amongst other things) stayed him in the right faith, 2 *Ful.* 241; on the unity of the church, 3 *Whity.* 595; he speaks of the sacramental bread as a figure thereof, 2 *Hoop.* 426; says the unity of the church stands by the power which Christ hath reserved to himself only, of which (unity) it is said, "My dove is one," 4 *Jew.* 751; on union with the church, 1 *Whity.* 95; he says, let no man

think he knows Christ unless he be a partaker of his body, i. e. of the church, 1 *Jew.* 234; affirms that there can be no good men separate from the church, *Pil.* 617 n.; states that whoever is separate from the church, however well he may live, shall not have (eternal) life, *Rid.* 122; says he shall not have God for his Father, who will not have the church for his mother, *ib.*; cautions against seeking the conventicles of the just separated from the unity of all the world, which, he says, can never be found, 2 *Ful.* 62; reprehends the setting up altar against altar, 1 *Jew.* 90 (and see corrig.); shews whence schisms come, 4 *Jew.* 852, (see xxvii. below); says there is no security of unity except the church be declared out of the promises of God, &c., 2 *Ful.* 62; writes that when heresy has prevailed there is no other proof of true Christianity but the scriptures, and that the true church can be known by them only, *Whita.* 684 (comp. the *Opus Imperfectum*, cited *Coop.* 187); advises him who fears he may be deceived, to consult that church which the scripture points out, *Rid.* 127, *Whita.* 442; having alleged succession of bishops, &c. as marks of the church, he says, we do not so much presume of those documents as of the holy scriptures, 2 *Ful.* 242, 351; says the church must not be sought in our own righteousness, but in the scripture, 2 *Cran.* 29; and that the true church is shewn not by signs and wonders, miracles and visions, not by catholic consent even, but by the scriptures and the voice of the Shepherd, *ib.* 47, 48; desires the holy church to be pointed out, not by human documents, but by the divine oracles, 3 *Jew.* 153, 4 *Jew.* 750, 864; in the holy scriptures (says he) the church is manifestly known, 4 *Jew.* 864; we must know the church as we know the Head, in the holy canonical scriptures, *ib.*; holy scripture points out the church without any doubtfulness, 3 *Jew.* 326, 4 *Jew.* 750, 864; the church is best sought in the words of him who is the Truth, and who best knows his own body, *Coop.* 186, 187, 4 *Jew.* 750, 864; by the mouth of Truth (says he) I know the church that is partaker of the truth, 4 *Jew.* 864; says to the Donatists, let the Head, on whom we agree, shew unto us his body, on which we disagree, *ib.* 749; and again, in the scriptures we learn Christ, in the scriptures we learn the church; these scriptures we have indifferently between us; why do we not after

one sort hold Christ and the church by them? 2 *Jew.* 1000; again, let Christ be asked that he may shew his own church, 3 *Jew.* 223; whether they (the Donatists) have the church or not, let them shew by the scriptures, *Coop.* 188, 4 *Jew.* 749, 2 *Ful.* 54; and again, let them, if they can, shew us their church, not in the speeches and rumours of the Africans, nor in councils of their bishops... but in the injunction of the Law, &c., *Whita.* 51; there are (says he) certain books of the Lord, to the authority of which both parties agree; let us there seek the church, 3 *Jew.* 153, 4 *Jew.* 748; his declaration that he had not believed the gospel unless the authority of the catholic church had moved him, 4 *Bul.* 67, 2 *Cov.* 419—421, 2 *Cran.* 59, 4 *Jew.* 864, 865, *Phil.* 135, 347, &c., *Rid.* 125, 3 *Tyn.* 49, 50, *Whita.* 319, &c.; the context of this passage, 2 *Cov.* 421, *Phil.* 348; the saying well-explained by Melancthon, *Rid.* 128; Driedo and Bellarmine thereon, *Whita.* 322; his reasons for adherence to the church, viz. consent of nations, succession from Peter, the name of catholic, &c., 1 *Brad.* 526, 2 *Ful.* 350, *Phil.* 137, 141, 142, *Pil.* 617 n.; he states these reasons in opposition to the Manichees, *Phil.* 141, and urges the same points against the Donatists, *ib.* 144; says the church ought not to set herself above Christ, 2 *Jew.* 638; ascribes more to truth of doctrine than to the authority of the church, *Whita.* 321; says that ecclesiastical judges, being men, are oftentimes deceived, 1 *Jew.* 228, 3 *Jew.* 176, 4 *Jew.* 1174; observes that the earthly seat is one thing, the judgment seat of heaven another, 3 *Jew.* 180; declares the authority of general councils to be most healthful, 3 *Jew.* 223, but does not own them as the rule of faith, 2 *Jew.* 996 (see 1 *Zur.* 162); will not have the council of Nice or Ariminum urged, but rather the authority of scripture, *Calf.* 10, 2 *Cran.* 36, 2 *Ful.* 130, 2 *Jew.* 638, 996, 3 *Jew.* 217, 228, *Rog.* 210, *Whita.* 535, 563, 698; says the general councils themselves are often corrected by later ones, 2 *Cran.* 36, 3 *Jew.* 176, 177, *Rid.* 134; speaks of certain synods as councils of quarrelling bishops, &c., 4 *Jew.* 1052; considers that customs universally observed, as the great yearly festivals, were either delivered by the apostles, or decreed by general councils, *Whita.* 605, 606, 1 *Whitg.* 230, 2 *Whitg.* 186; says that what the whole church holds, not being appointed by councils, must be be-

lieved to be of apostolic authority, 2 *Jew.* 587, 3 *Jew.* 338, *Whita.* 507, 2 *Whitg.* 187; teaches that in things not determined by scripture the custom of the people of God is to be taken for a law, 1 *Whitg.* 222, &c.; exhorts Christians to keep the customs of the church of the place where they live, *ib.*; another passage, *ib.* 286; calls it madness not to observe anything observed by the whole church, *Whita.* 506, 1 *Whitg.* 202; maintains that changes disturb through novelty, *ib.* 227; on order, 2 *Whitg.* 311, 334; he speaks of the mingled church, *Rid.* 126; shews that not all who are in the visible church are in the body of Christ, 4 *Bul.* 341; says there are many sheep without, many wolves within, 4 *Jew.* 667, 890; distinguishes true Christians from mere professors, 2 *Lat.* 346; calls false Christians antichrists, *ib.* 316, 345; declares that neither heretics, nor hypocritical professors have either a true faith, or are to be counted among the members of Christ, 1 *Cran.* 211, (81); counsels to tolerate evil men for the good's sake, *Rid.* 136, 137; says, oftentimes God's word rebukes the wicked sort of the church as though all were such, and none at all remained good, 4 *Jew.* 722; advises men quietly to correct what they may, and what they cannot to suffer till God amend it, 4 *Bul.* 61; divides the church into penitents, reformers, and the perfect, 1 *Cov.* 202, 203; supposes the judgment spoken of in Rev. xx. to denote the government of the church at present, 3 *Jew.* 367; says the church, after a certain manner, eateth those whom she hath gotten, 1 *Jew.* 503; he replies to the vaunt of the heathens that Christianity should perish, 3 *Jew.* 180

x. *Bishops and other Ministers, Ministry, Monks, &c.*: he says bishops were made instead of apostles, 2 *Ful.* 309; speaks of the apostles as fathers, and of bishops as their children, *Rog.* 329 n.; claims for the governors of the church the power given to the apostles, 1 *Jew.* 385; his use of the word pope, 2 *Hoop.* 236; declares the name bishop to be the same as superintendent, 4 *Jew.* 906; inquires what a bishop is, but the first presbyter, i. e. the highest priest, 3 *Jew.* 315, 439, 4 *Jew.* 823, 2 *Whitg.* 432; exhorts one to follow his bishop, 1 *Whitg.* 226; says, a bishop's office is a name of labour, not a name of honour, that he who wishes to be foremost, not to do good, may know he is not a bishop, 2 *Jew.* 1020, 3 *Jew.* 308,

4 *Jew.* 972, 1103; on the election of bishops in his time, 2 *Zur.* 229; he writes that our heavenly Master forewarned the people of evil rulers, lest on their account the seat of wholesome doctrine should be forsaken, &c., 1 *Jew.* 398; says he that neither rules himself, nor has washed off his sins, nor corrected his children, may rather be called a filthy dog than a bishop, 1 *Jew.* 399, 3 *Jew.* 309, 4 *Jew.* 972; affirms that the character (of a bishop) many wolves give to wolves, 3 *Jew.* 281, 349, 4 *Jew.* 972; warns that we may not consent even to catholic bishops if they be deceived, and determine contrary to the canonical scriptures, 3 *Jec.* 227, 285, 4 *Jew.* 875; remarks that bishops' letters, if they swerve from the truth, may be reprehended by the discretion of any one more skilful, *ib.* 1054; acknowledges himself, though a bishop, to be inferior in many respects to Jerome, a presbyter, 1 *Ful.* 264; says the bishop's office is higher than the presbyter's after the names of honour which the use of the church has obtained, 3 *Jew.* 294; mentions that Aerius denied any difference between a bishop and a presbyter, *Rog.* 330 n., 2 *Whitg.* 292; says every man should be a bishop in his own house, 1 *Lat.* 14; (as to the priesthood of all Christians, see ix. above); on evangelists, 2 *Whitg.* 302; on Philip the deacon, 3 *Whitg.* 60; he intimates that the deacons of Rome advanced themselves above their estate, 1 *Jew.* 355; mentions one Falcidius, who foolishly sought to make deacons equal to priests, 3 *Jew.* 293; says evil men resist Christ, when they blaspheme his ministers who blame them, 2 *Lat.* 347; cautions against spiritual pride, and the despising of human ministry, 1 *Bul.* 86; says, let us hear the gospel as if the Lord were present, 4 *Bul.* 103; asserts that preachers deliver Christ unto their learners, 3 *Jew.* 545; says that to minister the word and sacraments the minister is somewhat, but to make clean and justify he is nothing, 2 *Bec.* 227, 3 *Bec.* 469; shews that conversion is not the work of the minister but of God, 4 *Bul.* 98, 99; address the people, saying, we speak in your ears, but how do we know what may be wrought in your hearts? whatsoever is wrought within you is wrought not by us but by him, 3 *Jew.* 373; tells the people that so far from seeing the thoughts of their hearts, he cannot see what they do in their houses, 4 *Jew.* 976; shews how men preach outwardly, and

how God reveals inwardly, 1 *Bul.* 86; says that God who by his ministers warns us outwardly with the signs of things, by himself teaches us inwardly with the very things themselves, *ib.*; shews that outward teaching is nothing without the inward teaching of the Spirit, 4 *Bul.* 99; paraphrases the charge "Feed my sheep"—think not to feed thyself, but my sheep, feed them as mine, not as thine; seek my glory in them, not thine, &c., 3 *Jew.* 281; remarks that Christ said not unto Peter, Feed thy sheep, but, Feed mine, 4 *Jew.* 918; says, whosoever they be that feed the sheep to make them theirs, not Christ's, they love themselves and not Christ, 3 *Jew.* 175, 4 *Jew.* 919; declares that pastors must recall wandering sheep, even with stripes, (the passage not found,) *Sand.* 72; on the pastoral watch-tower, 1 *Jew.* 370—372; on compelling men to come in, *Sand.* 46; he warns the people not to ridicule their pastors if they should express themselves ungrammatically in their prayers and sermons, 1 *Jew.* 295, *Whita.* 224; wills the priests to correct their Latin speech, that the people may understand, and say, Amen, 1 *Jew.* 268, 295; on a priest learning from a layman, *Bale* 118; he speaks of the continency of clerks, as an example to others, 2 *Ful.* 94, 95; mentions Paul's anathema against false teachers, (see v. c. above); describes the miserable state before God of unfaithful ministers, 1 *Hoop.* 551; says that he who for fear of any power hides the truth, provokes the wrath of God, 2 *Lat.* 298; declares that the hearers despise the words of doctrine when they see the works of the preacher differ from the words of his preaching, 1 *Bec.* 16; if (pastors) will teach their own things, be cautious not to hear or do them, 3 *Jew.* 202; on the sin of negligent pastors, 2 *Whitg.* 459; on priests who sell their prayers, and receive the gifts of widows (*pseud.*), 2 *Jew.* 628; he says there is no reason why the sheep should hate their clothing, because they sometimes see wolves disguised in it, 3 *Jew.* 152; speaks of deans (*decani*), 2 *Whitg.* 178—180; referred to respecting abbots and monks, 4 *Jew.* 909; as to the latter, 4 *Bul.* 515; he says, let no brother placed in a monastery say, I will depart out of the monastery, 2 *Ful.* 102; remarks that the devil has scattered abroad a multitude of hypocrites under the habit of monks, 4 *Jew.* 800; speaks of monks who desire idle

hands and full altars, *ib.*; complains of their hypocrisy, idleness, and wickedness, *Hutch.* 203; several passages against the idleness and hypocrisy of monks, 4 *Jew.* 797, 798, 799; he did not institute an order of friars, 2 *Ful.* 102, 103; his advice to certain virgins or nuns, respecting their apparel, discipline, prayers, &c., 2 *Ful.* 100

xi. *Peter, Rome*: he allows Peter's primacy, and considers that he was a figure of unity or of the whole church, 2 *Ful.* 294, 295, 317; but he also speaks of Esau's primacy, 1 *Jew.* 366; he calls Peter the first of the apostles, *ib.* 428, and prince of the apostles, *ib.* 430, and (as Harding says) head of the church, *ib.* 436; he says, Peter was an eye in the head, *ib.* 370; asks, who is honoured in Peter, but he that died for us? for we are Christians, not Petrians, *ib.* 369; remarks that the devil confessing Christ was bidden to hold his peace, but that Peter's confession was allowed, *Rog.* 272 n.; asserts that Peter takes his name from the rock, not the rock from Peter, 4 *Jew.* 1119, 1 *Tyn.* 217 n.; he declares that Christ was the rock, upon which foundation Peter himself was also built, 2 *Ful.* 298, 1 *Jew.* 340; imagines our Lord as saying, "I will build thee upon me," 2 *Ful.* 298, 1 *Jew.* 340, 2 *Jew.* 895, 1000, 4 *Jew.* 1119; "upon this rock," i.e. (says he) upon the rock which thou hast confessed, 2 *Jew.* 895, 1 *Tyn.* 217 n.; or (as he writes in his Retractions) upon him whom Peter confessed,...the rock was Christ, 1 *Ful.* 226, 4 *Jew.* 1118; in the work last mentioned he leaves it to the reader to choose between two interpretations, viz. that the rock is Peter as a figure of the church, or Christ whom Peter confessed, 2 *Ful.* 287; see further, *ib.* 273, 294; he says, when Christ said unto Peter, "unto thee will I give the keys of the kingdom of heaven," he signified the whole church, 3 *Jew.* 356; other passages to the same effect, 3 *Jew.* 384, *Phil.* 44, 75, 1 *Tyn.* 218 n.; he writes that wretched men, while in Peter they understand not the rock, and are unwilling to believe that the keys of the kingdom of heaven are given unto the church, have lost them out of their hands, 3 *Jew.* 385; says Peter spake for all, and received with all, 1 *Jew.* 368; he says Peter paid tribute as the head of them (the apostles), 1 *Jew.* 436, 437; shews that Christ prayed not for Peter only, 4 *Jew.* 711, 717, 929; asks whether he did not also pray for John and James, 3 *Jew.* 219, 4 *Jew.* 710, 717, 917;

quoting Ambrose, he explains how Christ looked on Peter after his denial of him, 1 *Bec.* 93, 94; affirms that when he said unto Peter, "Lovest thou me? Feed my sheep," he said it to all, 2 *Ful.* 295, 3 *Jew.* 385; his exposition of the threefold precept, *Hutch.* 102, 1 *Tyn.* 218 n.; another exposition, 2 *Ful.* 291; he says Peter and his fellow-disciples lived together in concord, 3 *Jew.* 288; writes, we have learned in the holy scriptures that Peter, in whom the primacy of the apostles has the pre-eminence, &c. was corrected by Paul, 2 *Ful.* 313; observes that God taught Peter by Paul, who was called after him, 3 *Jew.* 284; speaks of the agreement between Peter and Paul as to preaching, *ib.* 327; says, Christ without respect of persons gave to Paul to minister among the heathens, what he gave to Peter to minister among the Jews, *ib.* 288; shews that Paul could not be the root or the head of those whom he planted, and that he was a member, not the head, 1 *Jew.* 379, 432, 440, 3 *Jew.* 270; calls Rome Babylon, *Rog.* 181, the second Babylon, 4 *Jew.* 1063; shews who are the citizens of Babylon, *ib.*; why Rome was called the metropolis, 1 *Jew.* 433; he says the imperial city imposed not only her yoke but her language on the vanquished nations, *Whita.* 225; expounds Rom. i. 7, "to all that be in Rome," 1 *Bec.* 73; proves the church of Rome to be apostolical, *Phil.* 78, 79; speaks of princes coming to Rome, and going to the memory (shrine) of a fisher, 2 *Ful.* 111; he yielded great reverence to the see of Rome, and why, 1 *Jew.* 370; he declares that in the church of Rome the principality of the apostolic chair has always flourished, 2 *Ful.* 351, 1 *Jew.* 369, 4 *Jew.* 822, 824; on the succession of bishops there, 1 *Jew.* 398; he speaks of succession from Peter as a mark of the church (see ix. above); says that in the succession of bishops of Rome, there was no Donatist, 1 *Jew.* 94, 3 *Jew.* 321, 325, 4 *Jew.* 886, *Whita.* 427; mentions that Constantine referred the Donatists to Melchisedes, bishop of Rome, *Whita.* 436, 437; speaks of the matter of Cæcilian as committed to the same and other bishops by the emperor, 1 *Jew.* 397; but he disallowed appeals to Rome, *Park.* 111, rejected the pretended Nicene canon on that subject, 2 *Ful.* 70, 353, and decreed, among other bishops, that it should not be lawful to appeal to Rome, 1 *Jew.* 370; quoted as saying that all Christian countries beyond sea are subject to the church of Rome, *Rid.* 260; but the passage is spurious

or interpolated, *Rid.* 260 n.; disputes on it, *ib.* 263, 265, 279; his language respecting Innocent I. is incompatible with papal supremacy and infallibility, 1 *Tyn.* 216 n.; when he speaks of the chair of heavenly doctrine, he does not mean the see of Rome, 2 *Ful.* 350; he says the faith sprang from the Greeks, or from the Eastern churches, 1 *Jew.* 280, 353; 4 *Jew.* 883

xii. *Saints* (see iv. above): he says, the blood of martyrs has been sown, the crop of the church has sprung up, *Pil.* 144 n.; another like passage, 2 *Cov.* 313 n.; the sentiment often occurs in his writings, 1 *Lat.* 361 n.; of the faithful he says, they were bound, imprisoned, beaten, tortured, burnt, yet they multiplied, 3 *Jew.* 189, 4 *Jew.* 1181, *Pil.* 144, 269; affirms that not the death but the cause makes a martyr, 1 *Hoop.* vii. 2 *Hoop.* 504; denies that the blood of any martyr was shed for the remission of sins, 3 *Bec.* 419; controverts the notion that men may obtain pardon by the merits of holy friends, 3 *Jew.* 566; writes that Paul does not make himself a mediator between God and the people, but intreats them to pray one for another, being all members of Christ's body, 3 *Jew.* 575; asks what Christian could bear John if he had made himself the mediator, 2 *Jew.* 634, 3 *Jew.* 575; says, we honour the saints with love, not with service, neither do we build temples to them, &c., 2 *Ful.* 149, 150; writes, we do not erect temples to our martyrs as unto gods, but memorials as unto dead men, &c., 3 *Bul.* 221; says, we make not temples, &c. to martyrs, because not they, but their God is our God, 4 *Bul.* 501, *Calf.* 129; shews that the priest does not offer sacrifice to the martyrs, but to God, 3 *Bul.* 221, 1 *Ful.* 269; asks, who ever heard of a priest sacrificing to Peter, Paul, or Cyprian? 1 *Ful.* 268, 269; passages on the honour due to martyrs and on the reasons for their commemoration, 2 *Cran.* 483, 2 *Ful.* 88, 2 *Whitg.* 580; he censures the excesses that were committed in honouring dead saints, 1 *Jew.* 158; on their monuments, 2 *Tyn.* 161 n.; he condemns superstition at the tombs of martyrs, 2 *Ful.* 44; on burial near a martyr's tomb, *ib.* 105; he speaks of the martyrs who lie underneath the altar of God in heaven, 2 *Jew.* 754, 755, 756, and approves of their burial under the altar on earth, *ib.* 756; somewhat sanctions the commendation of departed souls to the saints, 3 *Tyn.* 126 n.; mentions a saying of the heretic Faustus, that idols

were changed into martyrs, 4 *Jew.* 949; speaks of some honoured on earth as saints, whose souls are tormented in hell, *Bale* 58; cited to the same effect, 1 *Hoop.* 345; mentions some who sold the bones of doubtful martyrs, 1 *Hoop.* 345, 1 *Jew.* 158; he says Moses was a priest, 4 *Jew.* 981, 982; affirms that no man knew the grave of Moses, lest the people should adore it (psend.?), *ib.* 1047; (as to the ghost of Samuel, see xxv. below); he commends David for breaking his rash oath, 1 *Bec.* 374, 1 *Bul.* 251; on his seeming madness, 3 *Jew.* 250; he commends the Maccabees, *Rid.* 139; referred to in connexion with the dispute respecting the immaculate conception of the virgin Mary, 4 *Jew.* 1046, 1053; he pronounces all men sinners except the virgin, of whom, for the honour of the Lord, he will have no question, 1 *Bec.* 317; says, she was more blessed in that she received the faith of Christ, than in that she conceived the flesh of Christ, &c., 3 *Jew.* 578; observes that her maternal nearness would have profited her nothing, had she not borne Christ in her heart, 2 *Jew.* 757; thinks she was a little vainglorious, 1 *Lat.* 383, 515, 2 *Lat.* 163, 164; (Peter, see xi. above, where Paul is also named); he declares that Christ sacrificed Paul with his voice, and, after a certain manner, did eat him, 3 *Jew.* 495; on the charge of madness against the same apostle, *ib.* 250; he did not blindly receive the writings of Cyprian, 1 *Ful.* 39 (and see xiii. b); his story of Firmius, bishop of Tagasta, *Hutch.* 54; his account of St Anthony of Egypt, 2 *Jew.* 684; he commends his knowledge of the scriptures, 3 *Jew.* 430, 435; on the works of Epiphanius, 2 *Whitg.* 288, 289, his commendation of Jerome, 2 *Bul.* 390, 1 *Jew.* 278 (see xiii. b); describes Paulinus as rich for the poor, 1 *Hoop.* 397

xiii. *Sacraments*: he declares that men cannot be gathered into any name of religion, either true or false, unless they are knit together in some fellowship of visible signs or sacraments, 4 *Bul.* 332, 1 *Jew.* 131, 2 *Jew.* 1100; defines a sacrament as a holy sign, *Bale* 212, 1 *Jew.* 458, or a sign of a holy thing, *Phil.* 92, as the visible form of an invisible grace, *Bale* 213, 4 *Bul.* 234, *Grin.* 43, and n., 1 *Jew.* 515, 2 *Jew.* 1099, as a visible word, 1 *Bec.* 12, 3 *Bec.* 255, 2 *Jew.* 620, *Wool.* 22; in another place he asks, what are corporal sacraments, but, as it were, visible words? 4 *Bul.* 317, 1 *Jew.* 547; again, the sacraments are words visi-

ble, for in them as in lively images the death of Christ is sensibly set before our eyes, 3 *Jew.* 365; he calls them signs of things, being one thing and signifying another, *Bale* 148, 2 *Bec.* 284, 3 *Bec.* 441, 1 *Cran.* 221, 3 *Jew.* 500, 501, *Rid.* 42, *Sand.* 454; says they are visible signs of divine things, *Bale* 218, 4 *Bul.* 291, 292, 2 *Hoop.* 405, 1 *Jew.* 458, 546; observes that signs, when applied to divine things, are called sacraments, 4 *Bul.* 284, 1 *Jew.* 219, 2 *Jew.* 591, 1099, 1100; defines a sign, 4 *Bul.* 227, 1 *Jew.* 219, 458, 515, 2 *Jew.* 605, 1099; says we universally call those things signs, which signify anything, 4 *Bul.* 227; speaks of everything that is either done or spoken in a figure shewing forth that which it signifies, 4 *Jew.* 764; terms sacraments holy seals, *Hutch.* 252; declares that unless sacraments had a certain likeness of those things of which they are sacraments, they would indeed be no sacraments; and shews that forasmuch as sacraments bear the names of those things of which they are sacraments, after a certain manner, the sacrament of Christ's body is Christ's body, ...and the sacrament of faith is faith, 2 *Bec.* 283, 3 *Bec.* 440, 441, 1 *Brad.* 88, 533, 4 *Bul.* 284, *Coop.* 203, 1 *Cran.* 124, 225, 1 *Ful.* 270, *Grin.* 61, 1 *Hoop.* 515, 2 *Hoop.* 462, *Hutch.* 36 n., 237, 266, 1 *Jew.* 167, 458, 489, 503, 518, 2 *Jew.* 570, 600, 609, 718, 793, 1100, 1113, 3 *Jew.* 446, 456, 462, 471, 512, 602, *Rid.* 41, *Sand.* 453, 454, 3 *Whitg.* 111, &c.; a very similar passage, from the Canon Law, 1 *Cran.* 126, 282; says that a thing which signifies is wont to be called by the name of that which it signifies, and gives examples, 2 *Bec.* 282, 3 *Bec.* 441, 4 *Bul.* 284, 1 *Cran.* 125; 1 *Lat.* 167; also that images are wont to be called by the names of those things whereof they are images, 2 *Bec.* 249; writes that in sacraments we must not consider what they are, but what they signify, 1 *Cran.* 126, 221, 2 *Hoop.* 405, 1 *Jew.* 150, 467, 515, 545, 547, 2 *Jew.* 569, 1113, 3 *Jew.* 455, 497, 509, 526, *Rid.* 42; again, he says of signs, let no man consider in them what they are, but rather what signs they are, i. e. what they signify, 2 *Jew.* 594, 3 *Jew.* 500; teaches that the sacraments of the Jews and ours are all one in signification, 4 *Bul.* 299, 300, 1 *Cran.* 75, 76, 2 *Hoop.* 520, that is, the same faith in different signs, 4 *Bul.* 300, 1 *Jew.* 219; the faith remains, the signs are changed, 2 *Jew.* 709; again, the times are changed, not the faith, 4 *Bul.* 299,

2 *Cran.* 138; he thinks those mad who see diversity of things because of diversity of signs, 1 *Cran.* 76; declares that the Jews had one thing, we another, ...but both signify the same, 2 *Jew.* 595; says, these things (the manna, &c.), were sacraments; different in signs, but in the thing which is signified, equal, 4 *Bul.* 299, 1 *Cran.* 75, 2 *Jew.* 610, 1119, 3 *Jew.* 447; the law and the prophets ...had sacraments foreshewing a thing to come; but the sacraments of our time witness that to have come, which those foretold as coming, 4 *Bul.* 297, 2 *Jew.* 610; he calls the old sacraments promises of things to be performed, ours, tokens of things which are performed, 4 *Bul.* 297, 2 *Jew.* 610, 3 *Jew.* 448; then, it was "Christ is about to come," now, "Christ hath come," 1 *Cran.* 76, 2 *Jew.* 709; he says, the sacraments of the new testament give salvation, those of the old testament promised a Saviour, 4 *Bul.* 297, 1 *Cran.* 77, *Hutch.* 250, 2 *Jew.* 616; on the meaning of circumcision, 2 *Bul.* 173; speaks of the Red Sea as consecrate in the blood of Christ, 2 *Jew.* 732; says, unto the Jews the rock was Christ, *ib.* 726, 731; observes that (Paul) says not the rock signified Christ, but, "the rock was Christ," 1 *Hoop.* 127, though it was not Christ in substance, but by signification, 1 *Jew.* 447, 2 *Jew.* 600, 4 *Jew.* 765; he says that while the faith remains, the signs vary; the rock was Christ to the Jews, to us Christ is what is laid on the altar of God, 2 *Jew.* 617; declares that manna, and the altar of God, signified the bread which descended from heaven, 4 *Bul.* 299; says of Moses, Aaron, and others, that they understood the visible manna spiritually, 2 *Jew.* 619; on "the same spiritual meat," 3 *Bec.* 443, 2 *Jew.* 602; remarks that "our fathers" (did eat it), not their fathers, *Hutch.* 249; says that as many as in the manna understood Christ ate the same spiritual meat as we do, 1 *Cran.* 76, 1 *Jew.* 545, 2 *Jew.* 617; speaks of the sacraments of the church as two (gemina), 2 *Jew.* 1103, 3 *Jew.* 459, and says of God, he has knit together the fellowship of a new people with sacraments very few in number, very easy in observation, very excellent in signification, as baptism... and the communion, ...and whatsoever else is commended to us in the canonical scriptures, 4 *Bul.* 247, 2 *Hoop.* 124, *Pil.* 130; says the Lord has not burdened us with signs, but...delivered a few things instead

of many..., as the sacrament of baptism, and the celebration of the Lord's body and blood, 2 *Bec.* 291, 3 *Bec.* 441, 4 *Bul.* 246, 286, *Calf.* 223, 1 *Cran.* 134, 2 *Jew.* 1103, 3 *Jew.* 459, 1 *Whitg.* 267; mentions that the Punic Christians called baptism "salvation," and the sacrament of the body of Christ "life," 1 *Jew.* 294, 3 *Jew.* 482 n.; declares that holy men receive Christ in their hands and in their forehead, 2 *Jew.* 760, 3 *Jew.* 545, 467; uses the term sacrament in a wide sense, 4 *Bul.* 247, 248; speaks of the sacraments of the scriptures, i. e. their dark sayings, *Calf.* 235; speaks of holy bread given to catechumens before their baptism, and calls it a sacrament, 1 *Cran.* 180, 3 *Jew.* 458, *Rid.* 30; calls chism a sacrament, *Calf.* 215; says the washing of feet is the sacrament of daily sins, 3 *Jew.* 458; declares that in the figure of the cross is contained a sacrament, *ib.* 457; speaks of the sacrament of marriage, *ib.*; mentions the sacrament of ordination, 4 *Bul.* 247; speaks of baptism and orders, as sacraments not to be repeated, 1 *Brad.* 534; says the word comes to the element and it becomes a sacrament, 1 *Bec.* 12, 2 *Bec.* 270, 3 *Bec.* 255, 1 *Brad.* 87, 4 *Bul.* 240, *Calf.* 205, 1 *Hoop.* 516, *Hutch.* 40, 1 *Jew.* 123, 2 *Jew.* 795, 1100, 1125, 3 *Jew.* 452, 458, *Phil.* 65, 3 *Whitg.* 129, 130; *Wool.* 22, 2 *Zur.* 232; distinguishes the sign from the thing signified, 2 *Jew.* 592, 759; he says the sacrament is one thing, the thing of the sacrament another, *Grin.* 43, 1 *Jew.* 516, 520, 2 *Jew.* 1122, 3 *Jew.* 501, 526; warns that all mysteries must be viewed with inner eyes, 2 *Jew.* 594; notes that in sacraments one thing is seen, another understood, 3 *Bec.* 440, 2 *Jew.* 594, 3 *Jew.* 514; observes that the thing which is seen has a corporal shew; that which is understood, spiritual fruit, *ib.* 595; says, if we apply our mind to the visible things wherein the sacraments are administered, who is ignorant that they are corruptible? but if to that which is wrought by them, who does not see that they are incorruptible? 3 *Jew.* 484, 514, 517; says it is a miserable servitude of the soul to take the signs for the things signified, 3 *Bec.* 435, 1 *Jew.* 448, 456, 516, 2 *Jew.* 591, 1113, 3 *Jew.* 472, 526, 540 (compare p. 55, col. 2, above); declares that as to follow the letter and to take the signs for the things signified is (a point) of servile infirmity; so to expound the signs unprofitably is (a point) of evil-wandering error, 4 *Bul.* 272, 286, 287, *Coop.* 210, 1 *Cran.* 134,

2 *Hoop.* 428; writes that he serves under a sign, who works or worships any sign, not knowing what it signifies, 1 *Cran.* 134; says that he who worships a profitable sign divinely appointed, and understands its power and meaning, does not worship that which is seen and passes away, but that unto which all such things have relation, 1 *Jew.* 548; he says this of baptism and the celebration of the body and blood of the Lord, *ib.*; teaches that sacraments must be venerated not with a carnal bondage, but with a spiritual freedom, 2 *Bec.* 291, 3 *Bec.* 441, and that they are to be honoured, not wondered at, *Grin.* 49; his doctrine on the efficacy of sacraments, 2 *Brad.* 405, 1 *Cov.* 459, 460; he says, those of the new testament give salvation, 3 *Jew.* 447 (and see p. 67, col. 2); in what sense, *ib.*; he taught not that they give grace (ex opere operato), 4 *Bul.* 297; he declares that God is present with his words and sacraments, 2 *Jew.* 763; argues that, if any grace be given in the sacraments, it is God's always, 3 *Bec.* 469; says although the sacraments were common to all, yet their grace was not common to all, which is the power of the sacraments, 3 *Jew.* 487; avers that men are not to be thought to be in the body of Christ because they are corporally partakers of his sacraments, 4 *Bul.* 341; shews, by examples of scripture, that the visible sacraments profit not without the sanctification of invisible grace, 2 *Bec.* 218, 3 *Bec.* 466, 467, 1 *Brad.* 98, 4 *Bul.* 273, 347—349; teaches that sacraments received without faith in Christ are unprofitable to the receiver, 4 *Bul.* 341, 342; mentions some in his time who taught that if a man had been baptized and had received the communion, though he lived wickedly, &c., yet he could not be condemned, 2 *Jew.* 750; concludes that all are condemned who are not partakers of baptism and the eucharist, 2 *Whitg.* 521 (but see xiv. below); says that the sacraments worthily used bring reward, unworthily, judgment, 1 *Cran.* 68, 69; shews that they are spirit and life, even when carnally received, but not to the carnal receiver, 4 *Bul.* 343; writes that the wickedness of men cannot make them less holy, though to the ungodly they are a testimony of damnation, *ib.*; remarks that the faith of the receiver has nothing to do with the integrity of the sacrament, though very much with his salvation, *ib.*; says that the ways of evil men do not obstruct the sacraments of God, but that the sacra-

ments hinder the ways of evil men, 1 *Cran.* 58; shews that the Donatists and Petilians did not esteem sacraments holy unless given by holy men, *Rog.* 270 n.; teaches that it is not communion with bad men in the participation of sacraments that defiles a man, but consent to their deeds, *Rid.* 121; declares that Christ left it to the apostles to order how the sacraments, &c. (see xv. *h*) should be used; speaks of brethren celebrating the same sacraments, and answering "Amen," 2 *Jew.* 699; intimates that pagans see the good works of Christians, though their sacraments are hidden from them, *ib.* 706; tells how the people desired the rites of the church in times of trouble, 1 *Jew.* 244; says, visible sacraments are instituted on account of carnal men, &c., 3 *Jew.* 370, and shews that when Christ shall have delivered up the kingdom, we shall have no need of bodily mysteries, 2 *Jew.* 615

xiv. *Baptism*: he exhorts catechumens to dispose their minds against the time of their baptism, 1 *Jew.* 119; mentions a mystical meat given to catechumens before baptism, 3 *Jew.* 458, *Rid.* 30; in the fictitious addresses to catechumens there is mention of crossing before baptism, 2 *Ful.* 145, they being mentioned as after a certain manner sanctified by the sign of Christ, 3 *Jew.* 359, and conceived by the sign of the cross, *ib.*; he says, baptism is no God, but it is a great thing because it is a sacrament of God, 2 *Jew.* 771, 3 *Jew.* 481, 482; writes that when the element has received the Holy Ghost it becomes a sacrament, and is not water of drinking but of sanctification, not common water but the water of refreshment, 3 *Jew.* 500; calls baptism the sacrament of Christian fellowship, 4 *Bul.* 400; says, ye have Christ at present by the sign, by faith, by the sacrament of baptism, (see xv. *b*); calls baptism the sacrament of faith, and declares that after a certain manner it is faith, *Coop.* 203 (and see p 67, col. 1); another passage, *ib.* 205; speaks of Christ's baptism as red, 2 *Jew.* 732; says, we honour the baptism of Christ wheresoever it be, 1 *Jew.* 514, 547; remarks that the apostle says, "we are buried with Christ," &c. not, we signify burial, 2 *Bec.* 283, 3 *Bec.* 444, *Coop.* 203, 1 *Cran.* 124, *Hutch.* 37 n., 2 *Jew.* 600, *Sand.* 454; shews that heretics lose not their baptism, and maintains that they are not to be baptized again, 4 *Bul.* 393, *Whita.* 607—609, 3 *Whitg.* 141, 576; opposed Cyprian's views on rebaptizing

heretics, *Whita.* 507; says, the baptism of the church may be without the church, but the gift of blessed life is not found but within the church, 3 *Jew.* 444; affirms that a catechumen, how much soever he profiteth, bears the burden of his iniquity so long as he is unbaptized, *ib.* 355; condemns the Pelagians for promising to infants dying unbaptized a blessed life without the kingdom of God, *ib.* 564; on the condition of such infants after death, *ib.*; he repeatedly maintains that infants cannot be saved without baptism, 1 *Hoop.* 132, 4 *Bul.* 375, 376, 377; yet in other places he speaks dubiously, 4 *Bul.* 380, 381; and he says baptism is fulfilled invisibly when not contempt of religion, but necessity excludes it, 2 *Bec.* 224, 4 *Bul.* 381, 3 *Jew.* 355; says Paul baptized as a minister, ... the Lord as the power itself, and shews the difference, 4 *Bul.* 42, 368, 369, 1 *Jew.* 455; and again, the Lord continues baptizing still; not by the ministry of his body, but by the invisible work of his majesty, 1 *Jew.* 455; says, my Master hath assured me of whom his Spirit saith, "This is he who baptizeth," 3 *Jew.* 461; again he says, the Lord retained to himself the power of baptizing, the ministry he gave to his servants, *ib.* 380; again, it is Christ that baptizeth, *ib.* 480; declares that God has retained to himself alone the power in baptism to forgive sins, 2 *Bec.* 219, 3 *Bec.* 469, 3 *Jew.* 379; says the water outwardly shews the sacrament of grace, and the Spirit inwardly works the benefit of grace, 2 *Jew.* 604; asserts that good and bad baptize visibly, but that God baptizes invisibly by them, 2 *Bec.* 227, 3 *Bec.* 469; affirms that baptism is holy though ministered by unholy men, 4 *Bul.* 350; shews, against the Donatists, that baptism is no less effectual when ministered by wicked men than by good men, since grace belongs to God, *ib.* 369, 370; his doubts respecting baptism by laymen, 4 *Bul.* 380; 2 *Whitg.* 536; he admits that baptism is given by them, though not rightly given, 2 *Whitg.* 532, and allows lay-baptism in cases of necessity, *ib.* 526; mentions the baptizing of young children, 4 *Bul.* 392; extract from his sermon *De Bapt. Infantum, Calf.* 243, 244; he says the baptism of young children was derived not from the authority of councils, but from the apostles, 2 *Bec.* 210, 4 *Bul.* 392, *Phil.* 280; maintains it from scripture, 2 *Cran.* 59, *Whita.* 506; mentions Cyprian's decree on the subject, 4 *Bul.* 392, *Phil.* 279; re-

cites also the opinion of John, bp of Constantinople, *Phil.* 279; intimates that the Pelagians rejected it, *Rog.* 280 n.; he reckons young children, not yet baptized, in the number of those who believe, 2 *Jew.* 1105; says children are rightly called faithful, because they confess the faith, in a certain manner, by the words of those who bring them, 4 *Bul.* 344; observes that they are carried unto Christ the Physician to receive the sacrament of everlasting salvation, 2 *Jew.* 764; asserts that it is holy and right to believe that the faith of those by whom the child is offered is profitable to him in baptism; our mother the church, he adds, lends them the feet of other men that they may come, and the heart of other men that they may believe, 3 *Jew.* 462, *Phil.* 106 n., 1 *Zur.* 180 n.; and he says that as they are born again by the ministry of baptizers, so also they believe by the hearts and mouths of the confessors; they have faith on account of the sacrament of faith, 3 *Jew.* 462; speaks of children being baptized in the faith of their godfathers, *Phil.* 106; remarks on sponsorship, 2 *Bec.* 283, 3 *Whitg.* 111—113; his reply to Boniface, who asked him how parents and friends could answer for an infant in baptism, 1 *Cran.* 124 (59); in his time the sponsors answered for the infant, who was at once admitted to the Lord's supper, *Calif.* 213; Grindal and Horn say that the questions put to infants seem to be borrowed from him, 1 *Zur.* 179; on the exorcism of infants, *ib.* 178 n.; he speaks of baptism by trine immersion, 2 *Bec.* 227; several passages describing the prayers and rites then used, including exorcism, exsufflation, sponsors, and oil, 4 *Bul.* 360, 361; shews that we ought to long and mourn for that unspeakable thing to come which the sacrament points to, 2 *Jew.* 615; says the water is enriched almost with a greater gift than Mary (pseud.) 3 *Jew.* 443; declares again st the Pelagians, that baptism washes away all sins...but takes not away the infirmity which the regenerate possess, *ib.* 461; says, the holiness of baptism cannot be defiled; the heavenly power is assistant unto the sacrament, 1 *Jew.* 537, 2 *Jew.* 763; teaches the use of this ordinance, viz. that the baptized may he incorporate into Christ, 1 *Jew.* 473; says that by baptism we are joined as members unto the body of Christ, 4 *Bul.* 377, 400; affirms that the baptized are incorporate into Christ, and made his members,

1 *Jew.* 141, 3 *Jew.* 467; he (or Fulgentius) unhesitatingly declares that every faithful man is partaker of the body and blood of the Lord, when in baptism he is made a member of Christ, 3 *Bec.* 443, *Coop.* 121, *Grin.* 68, 69, 1 *Jew.* 132, 450, 529, 2 *Jew.* 767, 3 *Jew.* 530 (v. Bede); he says, the sacrifice of the Lord's passion every one offers for his sins when he is dedicated in the faith of his passion, 2 *Jew.* 727, 737, 748; and again, that the Lord's sacrifice is in a manner offered for each, when in baptism he is marked with the name of Christ, *ib.* 727; and again, "there remaineth no more sacrifice for sin," i. e. he can be no more baptized, *ib.*; he declares that true baptism consists not so much in the washing of the body, as in the faith of the heart, *ib.* 1105, 3 *Jew.* 462; asks why Christ does not say, "Ye are clean because of the baptism wherewith ye are washed," but, "for the word which I have spoken unto you," saving for that it is the word that cleanseth in the water? take away the word, and what is the water but water? 1 *Cov.* 459, 2 *Jew.* 757, 1105, 3 *Jew.* 353, 357, 365; inquires whence is the virtue of the water, that it touches the body and washes the heart, unless by the working of the word, not because it is spoken, but because it is believed? 4 *Bul.* 258, *Calif.* 205, 2 *Hoop.* 407, 1 *Jew.* 123, 3 *Jew.* 462, 558; speaks of the water of baptism giving us outwardly the sacrament of grace, 3 *Jew.* 463; from the words "Baptism doth now save us," he shews that the visible sacrament alone is not sufficient, 4 *Bul.* 341, 3 *Jew.* 462; says the laver of regeneration is common to all who are baptized, but the grace thereof, by which the members of Christ are regenerated with their head, is not common to all, 4 *Bul.* 300, 301 n.; writes that many have baptism, not to life eternal, but to eternal punishment, not well using so good a thing, 4 *Jew.* 893; teaches that it is available to some unto the kingdom, to some unto judgment, *ib.* 893, 894; says, he who receives baptism unworthily receives judgment, not health (pseud.), 1 *Jew.* 517; declares that visible baptism did nothing profit Simon Magus, 4 *Bul.* 347, 348; says holy things (baptism and priesthood) fly from evil men, 2 *Jew.* 761; mentions the opinion of the Manichees that baptism is of no avail, 4 *Bul.* 397, *Rog.* 275 n.; holds, in opposition to the Pelagians, that baptism is necessary for the remission of original sin, *Rog.* 277 n.; he wrote on this sacrament

against the Donatists, 1 *Cran.* 221; says Donatus did not believe baptism to be, except in his communion, 1 *Jew.* 132; on the baptism of those bereft of reason, 3 *Jew.* 355 n.; he mentions one who was baptized as he lay in a trance, in deadly pain, and unconscious, *ib.* 358; speaks against baptizing unborn infants, 1 *Jew.* 6, 3 *Jew.* 358

xv. *The Eucharist* (see also xiii.):

(a) Name, institution, &c.:—he calls the sacrament “signaculum” and “signum,” 2 *Hoop.* 405; terms it a figure, *Grin.* 195, the sacrament of bread and wine, 2 *Jew.* 795, 3 *Jew.* 483, a sacrament of memory, 1 *Hoop.* 529, *Rid.* 39, the Lord’s morsel, 2 *Jew.* 772; speaks of it as a sermon, 1 *Jew.* 121; his use of the word “communion,” *ib.* 132; (as to the word “missa,” see (h) below;) on Luke’s account of the institution, 1 *Cran.* 248, *Grin.* 197; why it is not spoken of in John xiii., 4 *Bul.* 463; his exposition of Christ’s saying, that he would drink of the wine in the kingdom of his Father, *Hutch.* 269; intimates that the breaking of bread in going to Emmaus was hospitality, 1 *Brad.* 548, 1 *Jew.* 232; elsewhere he interprets it of the sacrament, 2 *Ful.* 234; says (the eucharist) is blessed and sanctified, 1 *Ful.* 504; speaks of the sacrament causing us to be moved as if we saw the Lord present on the cross, 1 *Jew.* 467, 539, 2 *Jew.* 600, 726; another passage, somewhat similar, 1 *Jew.* 491

(b) Of the sign and the thing signified, and how the elements are Christ’s body and blood:—he distinguishes between Christ’s body and the sacrament thereof, 2 *Bec.* 293, 1 *Cov.* 427, 2 *Jew.* 767; speaks of the visible and invisible sacrament, 1 *Cran.* 201, 204; says (eternal life) pertains to the virtue of the sacrament, not to the visible sacrament, 3 *Bec.* 432, 2 *Jew.* 619, 1120; declares that although the sacrament be visibly ministered, yet it must be invisibly understood, 1 *Cran.* 230, 231, (87); he (or rather Fulgentius) speaks of the figurative character of the eucharist, *Rid.* 40; speaks of Christ ordaining a similitude or representation of his sacrifice, 3 *Bec.* 458, 459; says the sacrament is a figure, commanding us to communicate with the passion of Christ, &c., (see (c) below); referred to on Christ’s presence therein, *Rid.* 251; he says we have Christ at present, by faith, by a sign, by the sacrament of baptism, by the meat and drink of the altar, 3 *Bec.* 452, 1 *Jew.* 491, 537, 2 *Jew.* 740, 3 *Jew.* 484, 529; cited in the Canon Law as saying that

the elements are before consecration bread and wine, afterwards the flesh and blood of Christ, 1 *Jew.* 545, 2 *Jew.* 571; he says we receive Christ’s flesh covered with the form of bread, &c., 2 *Jew.* 617, 796, 3 *Jew.* 525; affirms that Christ gave his flesh to be eaten which he took of the earth, &c., *Rid.* 234; declares plainly, in many places, that Christ’s body is not corporally present, nor corporally eaten in the sacrament, 1 *Cran.* 232; his exposition of the word “corporaliter,” (not with reference to this subject), 1 *Jew.* 476; he denies that there is any miracle in the sacrament, 1 *Hoop.* 225, 2 *Hoop.* 410; declares that we call that the body and blood of Christ which is taken of the fruit of the earth, and consecrated by mystical prayer, 3 *Bec.* 442, 1 *Cran.* 105, (54); says the bread by a certain consecration becomes mystical unto us, 2 *Hoop.* 426; shews that inasmuch as sacraments have the name of the things whereof they are sacraments, the sacrament of Christ’s body is Christ’s body, and the sacrament of Christ’s blood, the blood of Christ (see p. 67, col. 1); declares that the heavenly bread is called Christ’s body, when indeed it is the sacrament of his body, 2 *Bec.* 250, 284, 3 *Bec.* 437, 458, *Coop.* 204, 2 *Jew.* 619, 620, 794, 3 *Jew.* 508, *Rid.* 42; gloss on this passage, 2 *Jew.* 621; he explains how the bread is Christ’s body and the cup his blood, one thing being seen and another understood, 3 *Bec.* 440, 3 *Jew.* 514; says, the fathers (i. e. before Pelagius) expressed the sacraments of so great a thing none otherwise than by the name of the same thing, *Hutch.* 37, 3 *Jew.* 499; imagines Christ as saying, understand what I say spiritually; ye shall not eat this body that ye see... I have delivered you a certain sacrament, 2 *Bec.* 296, 3 *Bec.* 443, *Coop.* 211, 1 *Cran.* 231, *Grin.* 44, 45, 70, 1 *Hoop.* 235, 2 *Hoop.* 463, 495, 1 *Jew.* 451, 479, 525, 542, 2 *Jew.* 621, 622, 775, 895, 1111, 3 *Jew.* 529, *Rid.* 39; says that Christ, by speaking (in John vi.) of his ascension, shewed what he meant in saying he would give his body, 1 *Jew.* 454; shews that “the flesh profiteth nothing,” 1 *Jew.* 526; on 1 *Sam.* xxi. 13, “Ferebatur in manibus suis,” he says that Christ after a certain manner bare himself in his own hands, 3 *Bec.* 442, 4 *Bul.* 438, 439, 1 *Cran.* 59, 61, 1 *Ful.* 544 n., *Grin.* 61, 198, 1 *Jew.* 502, 503, 2 *Lat.* 274, *Rid.* 243, 244, *Whita.* 469; he says the Lord held bread, 1 *Jew.* 503; declares that the Lord did not hesitate to say, “This is

my body," when he gave the sign of his body, 2 *Bec.* 282, 285, 3 *Bec.* 271, 369, 435, 442, 1 *Brad.* 590, 4 *Bul.* 441, *Coop.* 201, 211, *Grin.* 65, 1 *Hoop.* 127, 231, 2 *Hoop.* 405, 463, 1 *Jew.* 219, 2 *Jew.* 563, 592, 612, 1112, 3 *Jew.* 169, 243, 512, 4 *Jew.* 765, *Rid.* 41, 3 *Tyn.* 259, 260; speaks of the sacrament as the partaking of the body and blood of the Lord, 3 *Bec.* 389; says, our Lord by the sacrament of wine commends unto us his blood, 3 *Jew.* 521; exhorts to drink Christ's blood, 2 *Lat.* 269; asserts that Paul says to those who receive the body and blood of the Lord, "Seek those things which are above," 1 *Jew.* 542, 3 *Jew.* 534; says "the blood is the soul," as "the rock was Christ," 2 *Bec.* 282, 3 *Bec.* 442, 2 *Jew.* 612; calls the elements bread and wine after consecration, 2 *Jew.* 571; exclaims, come boldly, it is bread, and not poison, 3 *Bec.* 424; says, that which you see is the bread and the cup, which also your eyes do shew you; but faith sheweth further, that the bread is the body of Christ, and the cup his blood, 2 *Bec.* 267, 268, 3 *Bec.* 424, 1 *Cran.* 277, (31), 1 *Jew.* 11, 150, 564, 2 *Jew.* 579, 776, 791, 1066, 1115, 3 *Jew.* 482, 483, 512, see also *Bale* 93; says the bread is spent in receiving the sacrament, 2 *Bec.* 252, 3 *Bec.* 456, 2 *Hoop.* 425; speaks of the visible species of the elements, 2 *Jew.* 793, 794; deems the words "daily bread" to include, that which is needful for the body, the visible consecrated bread, and the invisible bread of God's word, 1 *Brad.* 100; takes it to mean either the sacrament of the body of Christ, which (says he) we receive daily, or the spiritual food, the meat which perisheth not, 1 *Jew.* 169, 2 *Jew.* 767, not the bread that passes into the body, but that bread of everlasting life, which sustains the substance of the soul (pseud.), 1 *Jew.* 169, 2 *Jew.* 571; (see also (h) below); he says, no man eats the flesh of Christ, unless he first adore, (i. e. worship him in heaven), 1 *Cran.* 230, 1 *Jew.* 11, 12, 541; on "the poor" and "the rich of the earth" eating at Christ's table, and adoring, 1 *Jew.* 543, 544; he says (in the Canon Law) we honour in form of bread and wine, things invisible, 1 *Jew.* 545; declares that (the elements) may have honour as things pertaining to religion, but not wonder as things marvellous, 1 *Jew.* 481, 2 *Jew.* 1122; says he is no less guilty who hears God's word negligently, than he who suffers the body of

Christ to fall upon the ground (pseud.), 1 *Brad.* 100, 1 *Cran.* 146, 1 *Jew.* 151, 2 *Jew.* 771

(c) Of eating Christ's body, &c. (see the preceding paragraph; also p. 67, col. 2): he speaks of Christ's flesh as the true food, and of his blood as truly drink, 1 *Cran.* 24; shews how the eating and drinking thereof must be spiritually understood, 2 *Bec.* 293, 296, 1 *Cran.* 27; his words about eating the body of Christ with our mouths are to be understood figuratively, 1 *Cran.* 55; he means not that Christ's flesh is to be eaten carnally, but spiritually, at the Lord's supper as well as at all other times, *ib.* 118, 208; he teaches (in many places) that sacraments are food for the mind, not for the mouth, 1 *Hoop.* 233; declares that Christ's words about eating his flesh (John vi.) must be understood figuratively, since otherwise they would seem to command a horrible wickedness, 1 *Brad.* 91, 4 *Bul.* 289, 461, 1 *Cran.* 22, 27, 115, (57), *Grin.* 70, 1 *Jew.* 525, 2 *Jew.* 622, 624, 1113, 3 *Jew.* 487, *Rid.* 21, 32, *Whita.* 472, and see 2 *Lat.* 266; calls the sacrament a figure commanding us to partake of his passion, 1 *Cran.* 115, 212, 2 *Hoop.* 429, 463, 1 *Jew.* 452, 463, 2 *Jew.* 624, 3 *Jew.* 619; he shews that to keep in our minds that Christ was crucified and wounded for us, is to eat his flesh and drink his blood, 1 *Cran.* 115, 212, 232, (57); remarks that the people took the saying (in Jo. vi.) foolishly; but they were hard, not the saying, 2 *Bec.* 296, 3 *Bec.* 443, 2 *Jew.* 895; declares the words of Christ to be spirit and life, though not to him who carnally understands them, 1 *Cran.* 206; imagines Christ as saying, understand what I speak spiritually; ye shall not eat this body which ye see, &c. (see (b) above), and, when ye shall see the Son of man ascending where he was before, even then truly shall you see that he bestows his body not in that manner which you think, 3 *Jew.* 487, 539; quotes Christ's saying, "he that eateth me shall live through me," 2 *Jew.* 766; speaks of him as shewing us what it is to eat his body...not only in the sacrament, but in very deed, i. e. to dwell in him, 2 *Bec.* 293, 3 *Bec.* 434, 463, 464, 1 *Jew.* 450, 3 *Jew.* 542; calls Christ the food of great ones, 2 *Jew.* 786; calls him the bread of our heart, 1 *Jew.* 475, 2 *Jew.* 1117, 3 *Jew.* 530; says, Christ hath called us unto his gospel, and he himself is our meat to be tasted in the heart, 2 *Jew.* 768; again, Christ is our meat, than which there is nothing more

savoury if a man have a sound taste in his heart, 3 *Jew.* 549; exclaims, hunger within, thirst within, *ib.* 530; says, this bread requires the hunger of the inner man, 2 *Bec.* 295, 1 *Jew.* 451, 2 *Jew.* 572, 3 *Jew.* 467, 488, 589; speaks of him who eats inwardly, not outwardly, who eats in the heart, not who presses with the teeth, 3 *Bec.* 432, 1 *Hoop.* 233, 2 *Jew.* 619, 1120, 3 *Jew.* 487, 542; writes, he that eateth not eateth, and he that eateth eateth not, 3 *Jew.* 531; speaks of drinking inwardly, 1 *Jew.* 451, 2 *Jew.* 572; declares that Christ cannot be devoured with teeth, 3 *Bec.* 434; asks, why preparast thou thy teeth and belly? believe, and thou hast eaten, 2 *Bec.* 295, 296, 3 *Bec.* 432, 1 *Brad.* 105 n., 4 *Bul.* 460, 1 *Cran.* 118, 208, *Grin.* 44, 1 *Hoop.* 233, 530, *Hutch.* 242, 1 *Jew.* 141, 449, 468, 475, 528, 2 *Jew.* 776, 1110, 1119, 3 *Jew.* 466, 486, 492, 530, 589, *Sand.* 88, 3 *Tyn.* 228; again, prepare not thy jaws, but thy heart, 1 *Cran.* 118, 208, 1 *Hoop.* 233, 2 *Hoop.* 497, 2 *Jew.* 1110, 3 *Jew.* 486, 539; he asserts that the grace of Christ is not consumed by morsels, 3 *Jew.* 487, 530, 539; declares that he who believes eats, 2 *Bec.* 295, 296, 3 *Bec.* 434, *Hutch.* 263, 3 *Jew.* 488; speaks of making Christ come into the bowels of the hungry by preaching him, 4 *Jew.* 790; asserts that the centurion received Christ into his heart, *ib.*; calls Christ the bread of which he that eats lives for ever, 3 *Bec.* 463; exclaims, brethren, behold the heavenly bread, eat it with a spiritual mouth, 3 *Jew.* 530; says, to believe in him, that is to eat the living bread, &c., 2 *Bec.* 295, 296, 3 *Bec.* 465, 1 *Hoop.* 233, *Hutch.* 263, 1 *Jew.* 452, 468, 2 *Jew.* 776, 3 *Jew.* 533, 549, 589, 3 *Tyn.* 228; says, when Christ is eaten, life is eaten, 1 *Jew.* 458; exclaims, eat life, drink life, 1 *Brad.* 97, *Rid.* 161, 201

(d) That Christ's body is eaten by the righteous, but not by the wicked:—he admonishes that he that comes to the holy banquet must come full of holiness, 3 *Bec.* 476; shews that those only who are cleansed may receive the meat of the body of Christ, *ib.* 475; says, the sacrament is received from the Lord's table, of some unto life, of some unto destruction; but the thing itself whereof it is a sacrament (that is, the body of Christ) is received of every man unto life and of no man unto destruction, whosoever be partaker of it, 3 *Bec.* 463, 465, 1 *Cran.* 212, 1 *Cov.* 428, 1 *Jew.* 193, 453, 524, 2 *Jew.* 759, 1122, 3 *Jew.* 449, 494, 4 *Jew.* 895; admonishes not to eat the flesh and drink

the blood of Christ only in the sacrament, which many evil men do, 3 *Bec.* 433; affirms that he who is in the unity of the body of Christ truly eats his body and drinks his blood, *ib.* 463, 464; approves the judgment of those who say that he eats not the body of Christ, who is not in the body of Christ, 2 *Bec.* 293, 3 *Bec.* 464, 1 *Brad.* 91, 542, 4 *Bul.* 465, 1 *Cran.* 216; says this is the eating of that meat and the drinking of that drink,—for a man to dwell in Christ, and to have Christ abiding in him, 2 *Bec.* 293, 3 *Bec.* 463, 1 *Cran.* 26, 212, 1 *Jew.* 212, 2 *Jew.* 786, 3 *Jew.* 454, 619, 4 *Jew.* 893; declares that he that dwells not in Christ and in whom Christ dwells not, without doubt, neither spiritually eats his flesh nor drinks his blood, although he carnally and visibly presses the sacrament thereof with his teeth, 2 *Bec.* 293, 3 *Bec.* 463, 4 *Bul.* 460, 465, 470, 1 *Cov.* 428, *Grin.* 58, 2 *Hoop.* 498, 2 *Jew.* 759, 4 *Jew.* 895, and see *Hutch.* 264; on the citation of this passage in the 29th article of the church of England, *Parh.* 381; again, he who abides not in me and in whom I do not abide, let him not say or think that he either eats my body or drinks my blood, 2 *Jew.* 1120, 3 *Jew.* 532, and see 1 *Cran.* 26; again, he that agrees not with Christ neither eats his flesh, nor drinks his blood, though he daily receive the sacrament of so great a thing to the condemnation of his presumption, 2 *Bec.* 292, 3 *Bec.* 433, 434, 463, 464, 1 *Cran.* 205, 210, (81), *Grin.* 59, *Hutch.* 265 n., 1 *Jew.* 519, 2 *Jew.* 1120; he says they (the wicked) have the sacrament outwardly, but do not hold the thing itself inwardly...so they eat and drink judgment, 2 *Jew.* 604, 4 *Jew.* 894; yet he speaks of evil men receiving the body of Christ quodam modo, *Phil.* 133, and says it was the body of the Lord even to them who ate unworthily, 1 *Cran.* 222; says that those without the church may have the sacrament, but the matter of it they cannot have, 2 *Bec.* 293, and that heretics and schismatics receive the same sacrament (as the church does), but it is not profitable to them, but very hurtful, 3 *Bec.* 464, 1 *Cran.* 216, *Phil.* 632; shews that it is hurtful to those who use it ill, 1 *Cran.* 221, (85); remarks that bread feeds man, but kills the hawk, 2 *Hoop.* 424; says it is death, not life, to him who thinks that (Christ) the Life was a liar, 2 *Jew.* 699; what it is not to discern the Lord's body, 4 *Bul.* 471; he says, he that is blind within sees not Christ the

bread, 2 *Jew.* 1121, 3 *Jew.* 474; avouches that Judas was present at the last supper, 4 *Bul.* 464; says, the Lord himself tolerates Judas, and suffers a devil, a thief, and his betrayer, to receive among his innocent disciples our price, 4 *Jew.* 892, 893; declares that he admitted Judas to the feast, in which he commended and delivered to his disciples the figure of his body and blood, 2 *Bec.* 285, 3 *Bec.* 369, 435, *Coop.* 202, *Grin.* 65, 2 *Hoop.* 405, *Hutch.* 250, 1 *Jew.* 447, 2 *Jew.* 592, 609, 775, 1113, 3 *Jew.* 169, 527, 532, 4 *Jew.* 893, *Rid.* 40; he says that they (the disciples) did eat the bread that was the Lord, he, (Judas), the bread of the Lord against the Lord, 2 *Bec.* 294, 297, 3 *Bec.* 463, 466, 1 *Brad.* 512, 537, 542, 4 *Bul.* 465, 1 *Cran.* 213, 224, 2 *Hoop.* 497, 2 *Jew.* 767, 3 *Jew.* 455, 481, 532; declares that good men eat both, *Rid.* 247; nevertheless he speaks of Judas (in one sense) receiving the body and blood of the Lord, 2 *Bec.* 296, 1 *Cran.* 222, *Hutch.* 265, 266; tells how Judas received the morsel (non malum sed male), 2 *Bec.* 296, 3 *Bec.* 432, 1 *Cran.* 221, *Rid.* 246; shews that the Lord's supper was the same to Peter and to Judas, but that the effect differed in them; the table (says he) was one to both, but it availed not to both for one thing, 1 *Brad.* 542, 1 *Cran.* 57

(e) Benefits, &c.:—referred to on the grace of the Lord's supper, *Rid.* 202; he says, whosoever with faith and fear hears the word of God, is comforted by the breaking of bread, 3 *Jew.* 549; teaches that they who eat and drink Christ eat and drink life, 3 *Bec.* 414, 433, 465; says to eat him is to be refreshed, to drink him is to live, 3 *Bec.* 414, 433, 465; a like passage, to eat *that*, &c., 1 *Cran.* 203, 212, 1 *Jew.* 528; he says he who eats not the flesh of Christ...has not life, and he who eats it has life eternal, 1 *Cran.* 212, see also 2 *Jew.* 1121, 1122, 3 *Jew.* 449, 493, 592; writes of certain heretics who affirmed that whoever once received the sacrament could not be damned, 1 *Hoop.* 161; he erroneously maintains that is necessary for salvation to infants, 3 *Bul.* 398, 4 *Bul.* 379, *Calif.* 259, 2 *Ful.* 41, 158, 392; mentions an instance of the practice of giving it to them, 1 *Jew.* 6; a spurious passage alleged for infant communion, *ib.* 250; shews, however, that those who depart hence without receiving the sacrament of Christ's body and blood, are not deprived of the benefit of that sacrament if they

have that which is thereby signified (Fulgentius), 3 *Bec.* 443, 1 *Jew.* 132, 2 *Jew.* 1107

(f) The sacrament as a type of unity:—he speaks of the sacrament of bread as denoting unity, 1 *Jew.* 232, 234; shews that it declares the unity of Christians, &c., *Grin.* 55, 56; calls it the mystery of unity, 1 *Jew.* 141; blames him who takes the mystery of unity, and does not hold the bond of peace, *Grin.* 56, 1 *Jew.* 204; says, we receive together, we drink together, because we live together, 1 *Jew.* 261, 3 *Jew.* 479; passages on the "one bread and one body," *Coop.* 120, 2 *Hoop.* 426; he says the Lord calls bread, made by the kneading of many grains, his body, *Grin.* 56 n., 2 *Hoop.* 426, and see 1 *Cov.* 445, 1 *Cran.* 249; declares that the Lord would have his meat and drink understood to be the fellowship of his body and members, 1 *Jew.* 134; shews that he must be in the body of Christ, who would receive the body of Christ, 1 *Brad.* 91, 542 (& *al.* see (d) above); another passage, 1 *Jew.* 141; he says, we are made Christ's body, and by his mercy we are that which we receive, 1 *Hoop.* 230, *Hutch.* 240; hence he tells the faithful communicants, ye are there upon the table, ye are there in the cup, 1 *Hoop.* 230, *Hutch.* 240, 1 *Jew.* 468, 522, 539, 3 *Jew.* 542, 602

(g) The eucharist as a sacrifice:—he affirms that Christ was once offered in himself, and yet is daily offered sacramentally, 2 *Bec.* 250, 3 *Bec.* 458, 2 *Jew.* 718; declares that Christ is the priest, himself offering, and himself the oblation; the sacrament of which thing the church will have to be the daily sacrifice, 2 *Ful.* 80 n.; says, Christ is sacrificed, i. e. the sacrifice of Christ is represented, and remembrance is made of his passion, 2 *Jew.* 726; shews how Christ is sacrificed by the people every day, 1 *Hoop.* 529 n., 1 *Jew.* 167; says that by our remembrance of Christ, he is sacrificed to us daily, 1 *Jew.* 23 (similar passages will be found in iii. p. 50); affirms that every man offers the sacrifice of the Lord's passion for his own sins, (see p. 70, col. 2); shews in what way the sacrament is called a sacrifice, 4 *Bul.* 432, 1 *Cran.* 87, 124, 2 *Hoop.* 528, 529; says, the church offers up the sacrifice of bread and wine, 2 *Hoop.* 429, 2 *Jew.* 1114, 3 *Jew.* 349; asserts that the sacrifice of the church consists of two things, the visible shape of the elements, and the invisible flesh and blood of our Lord, 2 *Bec.* 268, 1 *Cran.* 277, 282, 2 *Jew.*

592, 594; says, the visible sacrifice is a sacrament, i. e. a holy sign, of the invisible sacrifice, 1 *Cov.* 451 n., 1 *Cran.* 351, 2 *Hoop.* 405, 528, 2 *Jew.* 736, 737, and that what is called of all men the sacrifice, is a sign of the true sacrifice, 1 *Cran.* 351, (95), 2 *Ful.* 80 n., 2 *Hoop.* 528, 529, 2 *Jew.* 710, 737; he says, the sacrifice of the flesh of Christ made by the hands of the priest is called Christ's passion, death, crucifixion; not really, but in a significant mystery, 2 *Bec.* 250, *Coop.* 204, 2 *Jew.* 711, 794, 4 *Jew.* 893; contrasts the carnal sacrifices of the Law, wherein there was a figure of the flesh of Christ which he should offer, with our sacrifice, in which there is a thanksgiving for and memorial of the flesh of Christ which he has offered for us (Fulgentius), 3 *Bec.* 441, 442, 456, 457, 1 *Cran.* 77, *Grin.* 68, 2 *Hoop.* 429, 430, 1 *Jew.* 491, 2 *Jew.* 602, 610, 708, 709, 716, 3 *Jew.* 350; says, the flesh and blood of (Christ's) sacrifice was, before the advent of Christ, promised by sacrifices of resemblance; in the passion it was given in truth; since his ascension it is celebrated by a sacrament of remembrance, 2 *Bec.* 249, 3 *Bec.* 441, 457, 2 *Jew.* 710, 736; observes that all the sacrifices of the old testament in many and various ways signified the one sacrifice whose memory we now celebrate, 2 *Jew.* 708; says that now Christians celebrate the memory of his finished sacrifice by the holy oblation and participation of his body and blood, 3 *Bec.* 456, *Rid.* 179; now we offer not his flesh with our hands, but with our heart and mouth we offer praise, 4 *Jew.* 1047; he declares that the church offers sacrifice, not to martyrs, but to God alone, 3 *Bec.* 356; again, he speaks of this sacrifice as the (mystical) body of Christ, which is not offered to martyrs, since they themselves are that body, *Coop.* 93; another passage, wherein he speaks of the people as the oblation, *ib.*; on Melchisedec's offering, 1 *Ful.* 148; he says he gave Abraham the eucharist of the Lord's body and blood, 2 *Jew.* 732; writes, Christ has given an image of his sacrifice to be celebrated in his church in memory of his passion, that he might be a priest, not after the order of Aaron, but of Melchisedec, 2 *Jew.* 656, 736, 3 *Jew.* 336, 4 *Jew.* 715; says that the same sacrifice which Melchisedec offered is now offered throughout the world, 2 *Jew.* 736; declares that the priest offers up the sacrifice of praise, not after the order of Aaron, but after the order of Melchise-

dec, *ib.* 737; on the offering foretold by Malachi, *ib.* 723; he calls upon the Jews to behold the accomplishment of that prediction, *ib.* 736; terms the Lord's supper the sacrament of the altar, *Phil.* 119; speaks of the altars of our hearts (*dub.*), 2 *Jew.* 735

(*h*) Rites:—he says the Saviour left the circumstances of the sacrament to his apostles, &c., 1 *Jew.* 39, 74, 122, 125, 1 *Whitg.* 237; relates that the heathen supposed Christians to worship Bacchus and Ceres in the sacrament, 1 *Jew.* 544; 3 *Jew.* 552, 4 *Jew.* 709, *Rid.* 236; his writings contain some vestiges of the primitive forms, 4 *Bul.* 409; he speaks of daily communion, 1 *Jew.* 125, 174, 202; speaks of some communicating every day, some on certain days, some only on the Lord's day, 2 *Bec.* 258, 3 *Bec.* 381, *Coop.* 101, 1 *Jew.* 17; affirms that the sacrament is prepared in some places every day, in some places on certain days, 2 *Bec.* 258, 3 *Bec.* 381, 1 *Jew.* 169, 2 *Jew.* 759; says, the "daily bread" may be taken for the sacrament of Christ's body, which we receive every day, 1 *Jew.* 169, 202 (see (*b*) above); states that many in the Eastern parts did not communicate daily, *ib.* 169; neither praises nor blames daily communion (*pseud.*), 2 *Bec.* 258, 3 *Bec.* 470, 1 *Jew.* 199, but counsels men to receive every Sunday, if the mind be without desire to sin (*pseud.*), 2 *Bec.* 258, 3 *Bec.* 470, *Pil.* 542; his advice to parties differing about the frequency of celebration, 4 *Bul.* 424, 425; he speaks of the communion as celebrated twice in some places, on the Thursday before Easter, 2 *Jew.* 631; replies to questions as to its celebration on that day, 1 *Whitg.* 236; shews that in the primitive church the priest and people sometimes communicated after supper, 1 *Jew.* 136; mentions the table of the Lord set in the midst, 1 *Jew.* 311, 2 *Jew.* 636; speaks of the Donatists breaking the altarboards, 1 *Jew.* 311, 3 *Jew.* 602; on the mode of celebration at Carthage, 1 *Jew.* 208; he uses the term "missa" for the dismissal of the catechumens, 2 *Ful.* 82 n., see *Phil.* 93; speaks of the exhortation "Sursum corda," as used throughout the world, 1 *Cov.* 456 n., and as used in the holy mysteries, 1 *Jew.* 119, 3 *Jew.* 534; he says the hearts of the faithful are in heaven, because daily lifted up to heaven, and mentions the response, "Habemus ad Dominum," 3 *Bec.* 266, 360; declares that in the sacraments of the faithful it is said that

we should lift up our hearts unto the Lord, and that the people responded, 3 *Bec.* 407, 3 *Jew.* 534; says that the faithful know when it is said, "Let us give thanks unto our Lord God," 3 *Bec.* 407; affirms that prayer should be made for the dead, 3 *Bul.* 397; says the souls of the dead are relieved by the devotion of the living, when the sacrifice of the Mediator is offered, 2 *Lat.* 275; mentions the kiss of peace, 1 *Jew.* 154; says the bread is broken that it may be distributed, &c., 1 *Jew.* 203, 2 *Jew.* 588, 4 *Jew.* 819; referred to to shew that the bread and the cup were given into the hands of the communicants, 2 *Bec.* 301 n., 3 *Bec.* 411, 1 *Jew.* 154; speaks of the host being broken, and the blood from the chalice poured into the mouths of the faithful, 3 *Bec.* 413, 1 *Jew.* 167, 209, 2 *Jew.* 599, 600, 729; mentions that the minister said, "The body of Christ," and that the recipient replied "Amen," 1 *Jew.* 141; addresses the communicants as receiving the cup of Christ together, 3 *Bec.* 413; seems to imply that the sacrament was not received, 2 *Jew.* 554; he (or Cæsarius) speaks of the care used in receiving the sacrament to be carried home, 1 *Jew.* 148, 151, 248; referred to (the passage also attributed to Gregory) as naming private mass, 1 *Jew.* 106; tells of the expulsion of evil spirits from the house of Hesperius by the offering of the sacrifice of the body of Christ, 2 *Ful.* 86

xvi. *Ceremonies* (see also ix. and xiii.): on the burden of Jewish ceremonies, *Rid.* 138; he declares that in his time ceremonies so oppressed religion ... with servile burdens, that the condition of the Jews was more tolerable, 2 *Bul.* 126, 1 *Jew.* 138, 2 *Jew.* 992, 3 *Jew.* 570, 4 *Jew.* 797, *Lit. Edw.* 198, 3 *Tyn.* 74, *Whita.* 607, 2 *Whitg.* 577; this passage not noticed in the very copious index of the Benedictine editors, 3 *Tyn.* 74 n.; he is grieved that many things wholesomely commanded in the holy scriptures are not regarded, and that all things are full of presumptions, *Calf.* 268, 3 *Jew.* 569, 571; advises Januarius to conform to the customs of the church where he comes, they being not contrary to faith and good manners, 4 *Bul.* 58, 504, 3 *Jew.* 285, 1 *Whitg.* 236; says that in matters not determined by scripture, custom must be taken for law, 1 *Jew.* 254; commends whatever tends to the increase of faith or charity, *Grin.* 29; allows that changes may be made in respect of times,

&c., 2 *Brad.* 389, *Calf.* 196; would have ceremonies whose causes are doubtful, cut away, 1 *Jew.* 509, 2 *Jew.* 589, 3 *Jew.* 570, 1 *Whitg.* 238, 241; speaks of holy bread given to catechumens, and calls it a sacrament, 1 *Cran.* 180, 3 *Jew.* 458, *Rid.* 30; asks what else is imposition of hands but prayer over a man? *Calf.* 215; on the ceremony of washing the feet, 1 *Jew.* 223, 225; calls it a sacrament, 3 *Jew.* 458; says his mother left bringing wine and cakes to the church not because it was ungodly or unlawful, but because it resembled the superstition of the heathen, 3 *Jew.* 616; speaks of some vowing oil and wax for the lights at night, *ib.* 178

xvii. *Prayer, Praise, Worship*: he mentions the opinion of Socrates that every god should be worshipped according to his own commandment, *Calf.* 34, 3 *Jew.* 553, *Sand.* 87; calls prayer a help to him that prayeth, a sacrifice to God, a scourge to the devils, *Sand.* 263; observes that if Stephen had not prayed, Paul had not been converted, 3 *Jew.* 556, 1 *Lat.* 338 n.; says that God is to be sought and prayed unto in the secret places of a reasonable soul, 1 *Bec.* 133, 134, 3 *Bec.* 407; declares that one about to pray should prepare a secret place in the peace of his heart, 1 *Bec.* 159; admonishes to ask in prayer of none but the Lord God, *ib.* 167; says we must think it no great thing to be heard at our will, but for our profit, *ib.*; declares that the prayer which is not made by Christ is very sin, 1 *Bec.* 149, 2 *Bec.* 135, 3 *Bec.* 356; asserts that the prayer of an envious man is put away from the ears of God, 1 *Bec.* 138; says that prayer without devotion is as the bellowing of oxen, *ib.* 163, 164; states that there is nothing which the Lord's prayer does not comprehend, 4 *Bul.* 203, 2 *Whitg.* 469, 486; on the petition "deliver us from evil," 2 *Whitg.* 484; he does not mention the doxology to the Lord's prayer, 4 *Bul.* 220; says that in some prayers of his time there were many things contrary to the catholic faith, 1 *Jew.* 316; allows that prayers which have something heretical in them may yet be profitable to those who recite them in simplicity, *Whita.* 265; says, I have a sacrifice within, with which I may persuade my God, 4 *Jew.* 1047; shews how we must ask for bodily health, 2 *Whitg.* 474; he prayed for tribulation in this world, that he might be spared hereafter, 3 *Bec.* 104; he says the souls of the dead are relieved by the devotion

of the living, (see xv. (h), and xxv.); calls fasting and alms the two wings of prayer, 1 *Bec.* 163, 4 *Bul.* 179; shews that we may pray standing, kneeling, sitting, or lying, 4 *Bul.* 185, 186; distinguishes between praying much and babbling much, *ib.* 205; shews that words are needful to us, but not to God, *ib.* 204, and that there is no need of voice in prayer, except in public, 1 *Jew.* 57, 284, 285, *Whita.* 271; says we should pray with intelligence, not as birds utter sounds which they have been taught, but do not understand, 1 *Jew.* 8, 282, 283, 330, *Whita.* 272; (as to the use of unknown tongues, see the next division); on the use of "Amen," 1 *Jew.* 312, 317; exhorts men to understand the joyful sound, *Whita.* 272; shews that we should sing with understanding and with the heart, 4 *Jew.* 812; he (or rather Basil) asks, how can he sing duly unto God, who knows not what he sings? 1 *Jew.* 333; (the same) on singing the psalms, *ib.* 332; (the same) says the psalms were made for young men and children to sing, *ib.* 332; says, we sing one psalm, and answer one Amen, *ib.* 286; inculcates the offering of the sacrifice of praise to God, 1 *Bec.* 186; calls it the sacrifice of the new testament, 2 *Jew.* 735; on blessing the Lord at all times, *Calif.* 250; he desired that over melodious tunes might be removed from his ears and from the church, and approved the mode of singing prescribed by Athanasius, 4 *Bul.* 194; mentions that Ambrose ordained singing after the manner of the East, *ib.* 195; describes the singing in the church of Milan, 1 *Jew.* 265; on giving thanks "with the spirit," *ib.* 313; repeatedly speaks of the reading of the gospel, and the lesson, 4 *Jew.* 857; says, behold God's emmet; she riseth daily, goeth to the church of God, prayeth, heareth the lesson, singeth the hymn, &c., *ib.* 858; (as to temples, see iv. and xii. above)

Prayers taken or adapted from his writings, or ascribed to him: (præcatio) pœnitentis et divinarum misericordiam implorantis, *Pra. Eliz.* 373; the same in English, with the title, a prayer in commendation of God's mercy received, *ib.* 501; pro tollenda morum pravitate, et vita melius instituenda, *ib.* 380; the same in English, *ib.* 438; viri fidelis oratio de se humiliter sentientis, *ib.* 381; oratio afflicti in tribulatione, *ib.* 382; oratio, qua nos Deo commendamus, et gratiam ab eo poscimus, *ib.* 383; de vitâ hujus miseriis querela, *ib.* 395; a prayer

to God the Father, in Jesus Christ, our Redeemer, *ib.* 453; a prayer for forgiveness of sins, ascribed to him, *ib.* 494; a complaint of a sinner, in that he sinneth again after repentance, *ib.* 503; a prayer for continuance in seeking after Christ, *ib.* 528; the fear of the Judge and the judgment day (a prayer), *ib.* 557; one of his prayers turned into Latin verse by Walter Haddon, *ib.* 382 n.

xviii. *Tongues*: on the division of languages (Gen. xi), *Whita.* 112, 378; he asks, what profits the integrity of speech, if the hearer's understanding follows not? 4 *Jew.* 810, 811; other like passages, *ib.* 811; observes that we hear these words, "vita beata," and the thing itself we all confess ourselves to long for; but we have no pleasure in the sound, &c., *ib.* 813; says no man is edified by hearing what he understands not, *ib.* 858, *Whita.* 265; remarks that a man would rather dwell with his dog than with a man of an unknown tongue, 4 *Jew.* 768; says the diversity of tongues is no schism, *ib.* 814; "Astitit regina a dextris tuis in vestitu deaurato, circumdata varietate" (Psalm xlv. 9); this he expounds of the variety of tongues in all nations, *ib.*; a spurious treatise quoted by Eckius with reference to the three holy tongues, 3 *Bec.* 410 n.; he maintains that the original tongue was Hebrew, *Whita.* 113; on the employment of an unusual Greek word by Cresconius, 1 *Ful.* 589; he remarks that the imperial city imposed not only her yoke but her language on the vanquished nations, *Whita.* 225; passages from his works shewing that Latin was commonly spoken in his time in Africa, *ib.* 224, 225; he says, now I will speak Latin, that all may understand, 1 *Jew.* 56, 296; he often spoke words that were not good Latin, that he might be the better understood, *ib.* 295, *Whita.* 224; he would (e.g.) call a bone "ossum" to avoid the ambiguity of "os," 1 *Brad.* 562; on the Punic tongue, 1 *Jew.* 294; he states that the eucharist was in that tongue called "life," and baptism, "health," 1 *Jew.* 294, 3 *Jew.* 482 n.; other remarks on the Latin and Punic tongues, *ib.* 268, 296, 297; on speaking with tongues, *ib.* 313

xix. *Miracles*: he says that when it pleased God, even Balaam's dumb ass spake reasonably; yet men are not commanded in their doubts to seek counsel of an ass, 4 *Jew.* 943; addresses Faustus, ye

work no miracles, and if ye did, at your hands we would take heed of them, *Calif.* 319, 2 *Cran.* 46, 3 *Jew.* 197; he would not receive a thing as true on account of miracles, seeing that they might be the feigned devices of lying men, or the wonders of deceitful spirits, *Calif.* 333, 2 *Cran.* 47, 4 *Jew.* 1040; cautions against miracle mongers, seeing that in the last days there shall rise up false prophets, 4 *Jew.* 662, 1041; on the lying wonders which shall be wrought by Antichrist, 2 *Cran.* 46; whoever (says he) now requires prodigies that he may believe is himself a great prodigy, 4 *Jew.* 1041; he observes that although the blind flesh does not open its eyes by a miracle of the Lord, yet the blind heart opens its eyes by the word of the Lord, *ib.*; a similar passage as to the ears, *ib.*; still he asserts that there were miracles in the church in his time, referring particularly to the case of a blind man restored to sight at Milan, 2 *Cran.* 48; mentions a woman named Innocentia who was healed by the sign of the cross, 2 *Ful.* 157

xx. *Festivals and Fasts*: on St Paul's reproof for observing days (Gal. iv.), 2 *Whitg.* 594; he says that the day of the Lord's nativity is not to be celebrated in a sacrament (or figure), but it is only to be called to memory that he was born, *ib.* 577; on the institution of the great yearly solemnities, viz. those of the passion, resurrection, ascension, and descent of the Spirit, 1 *Whitg.* 230, 2 *Whitg.* 592; he shews in what sense Easter is the time of the Lord's passion, &c., 2 *Bec.* 283, 3 *Bec.* 440; judges that Easter is authorized by scripture, 2 *Whitg.* 568; nevertheless he says, Christ rises to thee every day, 2 *Jew.* 733; quotes Seneca respecting the sabbath of the Jews, 1 *Hoop.* 346; speaks of it as a type of eternal rest, *ib.* 339; says that of all the ten commandments only that concerning the sabbath is to be taken figuratively, 2 *Bul.* 255, 2 *Cran.* 61, and affirms that we are not commanded to keep the day according to the letter, but spiritually, 2 *Cran.* 102; condemns those who when they hear of the sabbath, understand nothing thereby but one day in the seven, 1 *Bul.* 287; distinguishes the sabbath and the Lord's day, and thinks that fasting is not positively unlawful on either, though very inexpedient on the latter, *Whita.* 573, 1 *Whitg.* 228, 229; ascribes the institution of the Lord's day to apostles and apostolic men, and says

that the doctors of the church transferred to it all the glory of the Jewish sabbath, 2 *Brad.* 391 n.; mentions but few saints' days, 1 *Hoop.* 347; he recommends the taming and mortifying of the flesh, 2 *Bec.* 544; shews the necessity of fasting for that purpose, *ib.*; allows that days of fasting are not limited by our Lord or his apostles, 3 *Jew.* 438; says the apostles determined nothing concerning fasting, *Whita.* 665; observes, it is written that we ought to fast, but not on what days we should fast, *Pil.* 558; mentions fasting between Easter and Whitsuntide as unlawful, 3 *Jew.* 436; speaks of the contention about a certain fast as interminable, &c., *Calif.* 262; applies to Ambrose respecting different local customs of fasting, *Pil.* 557; mentions that in the Lent season most men abstained not only from flesh, but also from certain fruits, 3 *Jew.* 438; says, I ask not what thou eatest, but what thou likest, *ib.* 170; says, in our fasting nothing is better than this, that he who eateth not despise not him who eateth, 4 *Jew.* 1142; maintains that the fasts of Christian men are to be observed spiritually rather than carnally, 1 *Bec.* 105, 106, 2 *Bec.* 540; shews that the great and general fast is to abstain from iniquities and unlawful pleasures of the world, 1 *Bec.* 106, 2 *Bec.* 540; declares it of no profit to pass a whole day in fasting, if afterward the soul be oppressed with superfluity of meats, 2 *Bec.* 535; recommends that what is not eaten on fasting-days be bestowed on the poor, *ib.* 546; remarks that mercy commended the prayer and fasting of Cornelius, who fed those that wanted, *ib.*

xxi. *Marriage, &c.*: he wrote a work in defence of marriage, 1 *Jew.* 157; affirms that it is holy, 4 *Jew.* 804; calls it a sacrament, 1 *Ful.* 492; speaks of the band of marriage, and the sacrament of marriage, 3 *Jew.* 457; speaks of marriage as chastity, &c., 1 *Bul.* 402; compares Abraham with John Baptist in respect of marriage, *Pil.* 575, 576, *Sand.* 322; observes that holy Samuel begat children, and Zachariah, 3 *Jew.* 416; on the chastity of John, and that of Peter, *Park.* 159; he affirms that sometimes chastity is good, sometimes marriage, 3 *Jew.* 415; says it is the special gift of God that men will and are able to live continently, 1 *Ful.* 389; on the text "a sister, a wife," (1 Cor. ix. 5) arguing that the latter word should be rendered "woman," *ib.* 471 n.; on a bishop being "the

husband of one wife," *Whita.* 455; shews that a Christian wife is holy, *3 Jew.* 405, 416; recounts the behaviour as a wife of his mother Monica, *2 Bec.* 341 n.; says Paul would dissuade from marriage, not as from a thing bad and unlawful in itself, but as from a thing burdensome and troublesome, *3 Jew.* 389; declares that men had better marry than burn, *ib.* 400, 421; charges the Manichees with forbidding marriage, as Paul foretold, *2 Jew.* 1129, *3 Jew.* 158, 420, *4 Jew.* 642, *Rog.* 261 n.; writes, he forbids marriage who says it is an evil thing, not he who prefers what is better, *3 Jew.* 418, 420; relates that the Hieracites admitted to their communion none but single persons, *Rog.* 306 n.; mentions that the Cathari did not allow second marriages, *Rog.* 262 n., 307 n.; declares lapse from a vow of chastity to be worse than adultery, *3 Jew.* 386, 401, yet he rejects the opinion that the marriage of such persons is no marriage, but rather adultery, *4 Bul.* 513, *3 Jew.* 401, *4 Jew.* 640, 788, and maintains that they sin grievously who put such persons asunder, *3 Jew.* 399, *4 Jew.* 642, 786, 797; denies that such persons are to be condemned for marrying, but for that they have violated their first faith, (or promise of continency), *4 Bul.* 513, *3 Jew.* 402; remarks on some who have made vows of celibacy, *3 Jew.* 400; he requires the mother's consent to be asked for a damsel's marriage, *Sand.* 326; shews that the judicial law of Moses is not in force with reference to adultery, *1 Whitg.* 273; says that concubinage was without sin under the old law, *2 Cran.* 405; writes, although men have no wives, yet it is not lawful for them to have concubines, whom they may afterward put away, *4 Jew.* 633; denies any distinction between concubine and harlot, *ib.*; his book *De Ordine*, (written before his conversion) cited by Harding in favour of the allowance of harlots, *3 Jew.* 157, *4 Jew.* 643, 645; he says, the worldly city has made the filthiness of harlots lawful, *4 Jew.* 645, (see also vii. above.)

xxii. *Confession, Penance, Absolution, Excommunication*: he shews why God requires confession, *3 Jew.* 369; asks, what have I to do with men, that they should hear my confessions, as if they could heal my griefs? and speaks of a sort of men curious in searching out the life of others, and slothful in correcting their own, *2 Jew.* 1134, *3 Jew.* 359, *4 Jew.* 976; shews that

Peter's penitence was not ecclesiastical penance, *1 Ful.* 438; on penance (or repentance) before and after baptism, and the daily penance of all believers, *ib.* 436—438; he exhorts sinners to do penance, as it is done in the church, that the church may pray for them, &c., *3 Jew.* 356, 361; advises one to make satisfaction by public penance, that he may be received into communion, having been reconciled by the judgment of the priest, *ib.* 360, 374; says that forasmuch as for the most part the grief of one man's heart is unknown to another,... it is very well that by those that have the oversight of the church, certain times of penance are appointed, that the congregation may be satisfied, *ib.* 374; applauds the provision that open penance in the church should be done but once, *ib.* 354; speaks of the more grievous penance, whereby penitents were suspended from the eucharist, *1 Ful.* 431; refers to false penitents, *2 Jew.* 1068; says the fruit worthy of penance is to lament past sins, and not to do them again, *1 Bec.* 93; (see passages on repentance and restitution in viii. above); approves moderation in discipline, *4 Bul.* 508, but accounts it sometimes mercy to punish, and cruelty to spare, *Sand.* 148, *1 Zur.* 261 n.; says, the will of the priest can neither further nor hinder, but the merit of him that desires absolution, *3 Jew.* 381; declares that the priests do not forgive sin, but the Holy Ghost through them, *2 Bec.* 174; seems to ascribe binding and loosing to all Christian people, *3 Whitg.* 258; says that the church received the keys from Christ, i.e. the power of binding and loosing, *Whita.* 425; shews what binding and loosing is, *3 Jew.* 356; calls excommunication the condemnation of episcopal judgment, than which there is in the church no greater punishment, *ib.*; speaks of excommunication by the bishop and the whole church, *3 Whitg.* 256, 257; shews that none should be excommunicated unless convicted, *ib.* 263; thinks excommunication altogether in vain, where the infection is general, *ib.* 259; asks, what is a man harmed if human ignorance strike him out of the table (of the church), unless an evil conscience blot him out of the book of the living, *4 Jew.* 650, 890

xxiii. *Affliction, Persecution* (see ix. and xii.): he tells why God hath filled the world with calamities, *1 Cov.* 141; admonishes that we (like Job) should think adversity to be from God, *2 Cran.* 107, not

from the devil, *ib.*; says that sufferings are no proof of righteousness, *Sand.* 378; shews that the godly are afflicted that they may seek help, and ultimately that they may praise God, 1 *Cov.* 128; describes the different effects of affliction on the righteous and on the wicked, 2 *Bul.* 75—79; speaks of the wicked conspiring against the just, not because they love one another, 4 *Jew.* 956; says the false prophets were not persecuted by Elijah, as he was by the wicked king, 3 *Jew.* 183; enumerates ten persecutions of the church, 2 *Bul.* 105; mentions a common proverb that rain fails because of Christians, 3 *Jew.* 214; compares the blood of Christians to the seed of gospel fruits, 1 *Lat.* 361; shews that the oppressed suffer for a time, but that the oppressor heaps up for himself wrath against the day of wrath, *Pil.* 474

xxiv. *The Soul* (see xxv.): he doubts whether souls are created, or whence they come, 3 *Bul.* 374; confesses that he cannot name the substance of the soul, *ib.* 372; argues that the soul is incorporeal, *ib.* 369—371; says that only man has a substantial soul, living after the body, *ib.* 385; denies that there are two souls in man, as Jacobus and certain Syrians affirmed, *ib.* 367; on the operations and powers of the soul, *ib.* 377, 378; tells of a man who lay in a trance seven days, 1 *Lat.* 539; on the knowledge of souls departed with regard to what they do who are alive, 2 *Cov.* 218; he judges that the spirit raised by the witch of Endor, was not the soul of Samuel, but the devil in his likeness, 2 *Cran.* 45; shews that the soul is mortal, and that its death was its revolt from God in paradise, 3 *Bul.* 381, 2 *Cov.* 201; says the soul has its death when it lacks a blessed life, and shews that (in another sense) it is immortal, 3 *Bul.* 381

xxv. *Death, Judgment, Heaven, Hell; also Burial, Purgatory, Resurrection, &c.*: he prefers a good life to a long life, 2 *Cov.* 129; thinks death rather to be chosen than a repetition of life, 1 *Brad.* 337; on looking for death, *Sand.* 173 n. (and 171); he affirms that he cannot die ill who has lived well, *Grin.* 30, *Sand.* 173; speaks of corruption and worms as the dishonour of man's state, 1 *Tyn.* 159 n.; says that in what state every man shall be found the last day of his life, so shall he be taken the last day of the world, 3 *Bec.* 460, *Grin.* 5, 3 *Jew.* 568, *Sand.* 162, and that the day of the

Lord shall find him unprovided, whom the last day of this life finds unprovided, 3 *Jew.* 563; as our Lord finds a man when he calls him hence, even so he judges him, 3 *Jew.* 568; says the bodies of the dead, specially of the faithful, are not to be despised or cast away, 3 *Bec.* 125; on the causes of solemnizing funerals, *Sand.* 161, 162; declares that funeral rites are rather the comforts of the living than the helps of the dead, 3 *Bec.* 125, 462, *Lit. Eliz.* 431, *Pil.* 320, *Sand.* 162, 3 *Tyn.* 272; passages on hell (*infern*), particularly as the abode of Abraham, &c. before Christ's death, 1 *Ful.* 289—295; what the term *infern* means, *ib.* 298, 309; he says whatever separates brethren is to be called *infern*, *ib.* 299; on the lower hell, *ib.*; his doctrine concerning memorials for the dead, 2 *Cov.* 270; he erred respecting prayer for the dead, 3 *Bul.* 398, affirming that prayers for their souls are not to be neglected, *ib.*; he declares, that it is not to be denied that the souls of the departed (faithful) are benefited by the sacrifice and alms of survivors, 2 *Jew.* 750, 752; he condemns Aetius and the Arians for denying its efficacy, 3 *Jew.* 564; (see also xv. (*h*) above); Augustine (or Chrysostom?) on mourning apparel, 3 *Whitig.* 369, 370; he (or Eligius?) declares that when the soul is separated from the body it is immediately placed in paradise for its good deserts, or cast into hell for sin, 2 *Bec.* 277, 2 *Lat.* 247; teaches that since the ascension of our Lord the souls of saints go straightways to heaven, and of sinners to hell (*pseud.*), 2 *Bec.* 394, 3 *Bec.* 460; states his belief in heaven and hell, but declares himself utterly ignorant of a third place, not finding it in the holy scriptures (*pseud.*), 2 *Bec.* 394, 3 *Bec.* 461, 1 *Ful.* 278, 2 *Ful.* 241, 293, 3 *Jew.* 564, 567, *Phil.* 415; he (or Cæsarius?) affirms that there are two places, and a third is not seen; he who has not deserved to reign with Christ shall doubtless perish with the devil, 3 *Bec.* 277, 2 *Lat.* 246; asserts that there are two dwelling-places, one in fire, the other in the eternal kingdom, 2 *Bec.* 394, 3 *Bec.* 461; declares that there is no other place to correct our manners but only in this life, 3 *Bec.* 461, 462; tells that the souls of the godly are in rest, while those of the ungodly suffer punishment, *ib.* 462; says, some will have no punishments after death but the pains of purgatory, 3 *Jew.* 560; again he says, some suffer pains temporal in this life only,

some after death, some both now and also then, yet before that most severe and last judgment, 3 *Jew.* 564; a supposititious sentence ascribed by Gratian to Augustine respecting purgatory, 2 *Ful.* 240; he doubted of it, 2 *Ful.* 240, 241, 3 *Jew.* 563—568, 1 *Tyn.* 269 n.; he says, for example, that some such thing after this life is not incredible, but it is questionable whether it be or not, 3 *Jew.* 565; again, that the spirits of the dead find a fire of transitory tribulation I do not disprove, for perhaps it is true, *ib.*; another passage expressive of doubt, *ib.*; he speaks of the Arabici, who affirmed that souls are dissolved with bodies, and raised again at the end, 4 *Jew.* 930, 932, 935, 937; says, every one sleeps with his own cause, and with his own cause shall rise again, 2 *Bec.* 395, 3 *Bec.* 460, 1 *Hoop.* 571, 3 *Jew.* 568; declares that as all who die, die no otherwise than in Adam, so all who are made alive (in the resurrection) are made alive in Christ, 4 *Bul.* 374; his mind concerning the resurrection of the flesh, 2 *Cov.* 192—194; he maintains the resurrection of the same body, 1 *Bul.* 169, 2 *Cov.* 169; yet declares that our resurrection shall not be carnally, 2 *Cov.* 192, 193, 1 *Cran.* 139; in what sense our bodies will be spiritual after the resurrection, 2 *Cov.* 182, 193, 194; on errors concerning the resurrection of the body, *ib.* 183; on the glory of the bodies of the righteous after the resurrection, *ib.* 179; he cannot tell what their action, rest, and ease will be, *ib.* 213; declares that the saints in the spiritual body shall see God, 1 *Bul.* 179, 2 *Cov.* 215; Augustine (rather Fulgentius) on the resurrection of the ungodly, 2 *Cov.* 200; he says that whosoever in this life shall not please God, shall in the world to come have repentance for his sins, but pardon in the sight of God he shall not find, because, although there will be the sting of repentance, yet there shall be no amendment of the will, 3 *Jew.* 568; supposes “the uttermost farthing” to mean that punishment which is called eternal, *ib.* 563; shews that living bodies may continue in hell-fire, 2 *Cov.* 204; refutes those who deny punishment to be everlasting, *ib.* 208; says, none can tell the nature of the fire there, unless God shew him, 2 *Lat.* 236, 361; on Psalm lxxiii. 20, he affirms that God will bring their image to nought in his (celestial) city, who have brought his image to nought in his earthly city, *Calf.*

xxvi. *Images, the Cross*: he cautions against the love of visible things in religion, *Calf.* 41; shews that whatever the soul serves as God, must needs be better than herself, and thence argues that we may not worship the earth, the sun, the stars, &c., 3 *Bul.* 229, 230; speaks against images, 1 *Hoop.* 47; cautions against the worship of man’s handy-work, observing that better are the workmen themselves, 3 *Bul.* 202, 203, *Calf.* 378; shews that worship (latria) is not to be given to angels nor men, much less to stones, 1 *Hoop.* 320; says, Jacob did not erect the anointed stone to adore it, 1 *Jew.* 551; commends king Hezekiah for destroying the brazen serpent, 1 *Ful.* 183; mentions various evil consequences of images, *Calf.* 43; cites Varro as saying that the Romans worshipped for more than 170 years without any, 1 *Bul.* 201, 202, 1 *Hoop.* 319, and approves his opinion that religion might be more purely observed without them, *Calf.* 43, 2 *Ful.* 127, 1 *Hoop.* 319, *Park.* 86, *Rid.* 89, likewise his saying that they who first erected the images of gods took away fear, and increased error, 1 *Hoop.* 319, 2 *Jew.* 659; cites his statement that the knowledge of the gods were useful, if a man knew what power and authority each god had in every thing, for thus, he said, we should be able to know what god to call upon and whom to pray to, 3 *Jew.* 576; shews why scripture so frequently reminds us that images have mouths and speak not, &c., 2 *Jew.* 665, *Park.* 87, *Rid.* 89; disallows images amongst Christians, 2 *Ful.* 128; calls it a detestable thing to place a likeness of God in a Christian temple, much more in the heart, 1 *Bul.* 150, 151, *Calf.* 42, 2 *Cran.* 101, *Hutch.* 24, 2 *Jew.* 644, 4 *Jew.* 794; says, they deserved to err who sought Christ and his apostles not in holy books, but in painted walls, *Calf.* 188, 4 *Jew.* 792; speaks of certain heretics who favoured images, 2 *Jew.* 646; mentions Marcellina, a follower of the Carpocratian sect, as worshipping images of Jesus, Paul, Homer, and Pythagoras, 1 *Bul.* 229, 2 *Jew.* 667, 4 *Jew.* 950; says, that images are of more force to crook an unhappy soul than to straighten and amend it, *Calf.* 187, 188, *Park.* 87, *Rid.* 89; states how the heathen defend image-worship, and shews it to be idolatry, *Calf.* 185—187, 1 *Hoop.* 319; says, let no man tell me, it is not a god, 2 *Jew.* 667, 4 *Jew.* 950; shews that temples, idols, groves, &c. should not be converted to pri-

vate use, 2 *Whitg.* 31, 54; his use of the word "simulacrum," 1 *Ful.* 103; distinguishes δουλεία from λατρεία, *ib.* 258 n., but he is no authority in Greek, *ib.* 260; thinks that the two sticks gathered by the widow of Sarepta prefigured the cross, 2 *Ful.* 146; says, Christ has left us the cross in remembrance of his passion, &c., *Calf.* 185; refers the height, length, and depth of the love of Christ (Eph. iii.) to hope, patience, and humility, and to the figure of the cross, *ib.* 205; says, let me not have a naked forehead; let the cross of Christ my Lord cover it, *ib.* 75, 76; again, thou must be marked in thy forehead with the sign of the passion and cross, &c. *ib.* 224; shews that the cross was honoured by the Romans when they became Christians, 2 *Ful.* 202; speaks of catechumens as signing themselves with the cross, 2 *Jew.* 706; cited as saying that no sacrament is solemnly done without the cross, *Calf.* 206, 234; a spurious book in his name says, that by the mystery of the cross churches are dedicated, the ignorant instructed, the font hallowed, &c. *ib.* 184, 204, 207; on resisting the enemy with the sacrament of the symbol (or creed) and the banner of the cross (pseud.), *ib.* 84

xxvii. *Heresies*: he speaks of the kingdom of ignorance, i. e. the kingdom of error, 2 *Jew.* 800; he fled from what was proved to be error, 4 *Jew.* 876; his alleged saying, I may err, but will not be a heretic, 3 *Jew.* 210, *Pil.* 620, 1 *Whitg.* 8, 2 *Whitg.* 539; 3 *Whitg.* 460; he remarks that heresy is very hard to be defined, 3 *Jew.* 211; says, they are heretics who, in the church of Christ, savour anything corrupt, and stubbornly resist when admonished, *ib.* 210; declares him to be a heretic who for the sake of any temporal good, especially of vain-glory and pre-eminence, breeds or follows false and new opinions, *Bale* 218, 1 *Brad.* 539, *Rid.* 155, 2 *Hoop.* 540; refers to the fact that Jesus Christ the righteous is our advocate and propitiation, and adds, he that held this never made heresy, or schism; whence then come schisms? when men say, We are righteous, we sanctify the unclean, we justify the wicked, &c. 3 *Jew.* 380, 4 *Jew.* 852; says, all heretics abused those words of our Lord, "I have yet many things to say unto you," 1 *Jew.* 125, 3 *Jew.* 439, *Whita.* 544; reckons up at least eighty-eight heresies, 1 *Jew.* 334 n., 2 *Jew.* 687 n., 3 *Jew.* 603; on the difference between heretics and schismatics, 4 *Bul.*

63; declares it to be the property of error to suppose that what displeases one's-self, is displeasing to God, 1 *Jew.* 100 n.; says of some, whatever they love they will have to be the truth, 4 *Jew.* 740; imagines certain heretics as saying, What we will is holy, &c. 3 *Whitg.* 593; describes the practices of schismatics, 4 *Bul.* 60, 61; writes, none would make schisms if they were not blinded with hatred of their brethren, 1 *Whitg.* 7; on leaders of sects, *ib.* 136; rejoices on heretics being delivered from their old errors, 2 *Bec.* 316; says, far be it from us to compel any man to our religion, 1 *Bul.* 364, but elsewhere he allows the persecution of heretics, *Hutch.* 329 (see xxix. below); affirms that those who are not willing, should be forced to the truth, *Phil.* 105; would have heretics both taught and terrified, 3 *Whitg.* 528; but he says it pleases no good men in the catholic church for any one thought a heretic to be killed, 2 *Bec.* 317, 4 *Jew.* 770; prescribes in respect of heretics to love the men but kill the errors, 2 *Bec.* 316; would have them killed with the two-edged sword (the holy word); killed unto themselves, that they might live unto God, 4 *Jew.* 770, 771; says he once thought that heretics should not be compelled to the unity of Christ, but that the case of his own city (Hippo) changed his mind, 1 *Bul.* 365; his opinions on compulsion in matters of religion, at length, *ib.* 366—369; holds that whatever good we meet with in any heresy is not to be rejected, 1 *Zur.* 158; writes of certain heretics who affirmed that whosoever had received the Lord's supper could not be damned, 1 *Hoop.* 161; says heretics turn upside down, by allegories, whatever is contained in the Bible against their errors, *Phil.* 426; derides certain carnal heretics, 1 *Jew.* 463; his words to a heretic named Emeritus, 4 *Jew.* 703; speaks of the Adamites, 2 *Brad.* 385 n.; his account of Aërius, 2 *Brad.* 381 n., 3 *Bul.* 399, 2 *Whitg.* 292; he condemns the Angelici, 3 *Bul.* 348, 2 *Ful.* 42 n., *Phil.* 420 n.; speaks of the Anthropomorphites, whom he calls Vadiani, 1 *Hoop.* 160 n.; refutes their heresy, 1 *Bul.* 227, 3 *Bul.* 138; describes the heresy of Apollinarius, 3 *Bul.* 260; speaks of the Apostolics, 2 *Brad.* 381 n., 2 *Bul.* 24, *Phil.* 420 n.; mentions the Arabici, who affirmed that souls are dissolved with bodies, and raised again at the end, 4 *Jew.* 930, 932, 935, 937; on the Arians, *Rog.* 72; tells how they called

themselves catholics, 4 *Jew.* 713, and termed the orthodox Homöisians, 1 *Jew.* 465; on Carpocrates, *Rog.* 154 n. (as to the idolatry of his sect, see xxvi. above); as to the Cathari, see p. 79, col. 1; on the heresy of the Cerdonians, *Whita.* 31; he describes the errors of the Cerinthians, 2 *Jew.* 566 n.; on the Circumcellions, *Rog.* 77, 118, 3 *Whitg.* 57; writing of the Donatists, he shews that some of them were Arians, and some Circumcellions, 1 *Whitg.* 113; speaks of their error on free-will, *Rog.* 106; declares that they not only said they were just, but even the justifiers of men, *ib.* 135; mentions their opinion that the church remained only in Africa, 3 *Jew.* 151, *Rog.* 171, and their notion of its purity, *Rog.* 167; censures them as worse than the Jews who persecuted the flesh of Christ walking on earth, seeing that they persecuted the gospel of Christ sitting in heaven, 3 *Jew.* 183; records that they brake the altar-boards, *ib.* 602; says, that in an assembly they laboured that nothing should be done, *ib.* 209; that they said to him, Dispute we will not, but baptize we will, 4 *Jew.* 898, and that they subscribed their articles with the names of the dead, 1 *Jew.* 184; speaks of their complaining of persecution, 2 *Brad.* 379; he maintains, by the example of Nebuchadnezzar, that Christian princes rightly punished them, 1 *Bul.* 358; he reproves Cresconius the Donatist, 3 *Jew.* 315; his saying to Tyconius the Donatist, 1 *Ful.* 147 (as to this sect, see also p. 69, col. 1, 2, p. 71, col. 1, and xxix. below); he speaks of the Ebionites, 2 *Jew.* 566 n.; on the opinions of Eutyches, 2 *Cov.* 348 n., 1 *Cran.* 293; he says the Helvidians supposed that Mary had other children besides our Lord, 4 *Bul.* 437 n.; writes of the Heracleonites, *Phil.* 424 n.; as to the Hieracites, see p. 79, col. 1; on the heresy of Jovinian, 2 *Bul.* 407; he copiously refutes the Manichees, *Whita.* 31; his account of their founder Manes, *Phil.* 421 n.; says he had twelve disciples, *ib.* 422 n.; mentions that he was said to be the Paraclete, 4 *Jew.* 843 n.; speaks of the Manichean opinion that there were two gods, one good, one evil, *Rog.* 37, and that the world was made by the latter, *ib.* 41; refers to their notion that the princes of darkness held fast the light lest it should flee from them, 4 *Jew.* 870; mentions their error that Christ suffered and died only in appearance, *Rog.* 51, and that in fact demons suffered, *ib.* 57; records

their false doctrine with respect to original sin, *ib.* 99; their error as to men being driven to sin, *ib.* 105; and their denial of the resurrection of the body, *ib.* 64, 145; says they denied many things in the holy scriptures, *Rog.* 80, 3 *Jew.* 158 n., ascribed the Law of Moses to the prince of darkness, *Rog.* 92, and rejected the Acts, *ib.* 84; says they read apocryphal scriptures, written by cobblers of fables under the name of the apostles, 1 *Jew.* 113, 2 *Jew.* 894, 3 *Jew.* 442; says they commended the sacrament of bread and the cup, 1 *Jew.* 258; on their profanation of that sacrament, *Rog.* 295 n.; he says, they bore a countenance of continent life and notable chastity, 4 *Jew.* 767; on their pretended fasting, 3 *Jew.* 159; he says they that among them are called auditores eat flesh, till the ground, and, if they will, marry, none of which they do who are called electi, 3 *Jew.* 419, *Rog.* 303 n.; maintains, against this heresy, that Christians may possess property, *Rog.* 353 n.; intimates that they gave no alms to men not of their sect, *ib.* 355 n.; records their saying that it should not be inquired what men professed their sect, but what was the profession, 4 *Jew.* 940; mentions their notion that herbs and trees live, understand, and feel pain when they are hurt; and that (for a similar reason) they ate no eggs, 3 *Jew.* 511; says, thus the Manichees rave, but let them repent and be not Manichees, *ib.* 624; his prayer for them, *Phil.* 510; he says to them, let them persecute you who know not with what labour the truth is found, and how hardly errors are avoided, 4 *Jew.* 1075; against Faustus the Manichee, 1 *Jew.* 461; his saying to this man, 1 *Ful.* 146, 147 (as to this sect, see also v. (a), xxi. and xxix.); on the idleness of the Messalians, 1 *Jew.* 193; on the (Montanist or) Cataphrygian heresy, *Phil.* 421 n.; he mentions their assertion that Paul knew in part, &c. for the perfection (which was in Montanus) was not yet come, 4 *Jew.* 760; says Nestorius taught that Christ was man only (pseud.), 1 *Cran.* 293; on the Passalorynchites, *Phil.* 421 n.; on the Patripassians, *Rog.* 57; his controversy with Pelagius and his sect, 3 *Bul.* 11, 2 *Cov.* 387, 388, &c., 2 *Hoop.* 73 n., and with Celestius his partner, 2 *Bul.* 386, 2 *Cov.* 387; he describes the errors of the Pelagians respecting original sin, 2 *Bul.* 386, and reproves them for affirming that the righteous are utterly without sin, 2 *Cov.* 387; their errors

on original sin, *Rog.* 99, on baptism, see pp. 69, 70, on free-will, *Rog.* 105; he cites fathers against Julian the Pelagian, 3 *Jew.* 230; tells him that his pride is fain to cover itself with sorry clouts, 4 *Jew.* 850; as to the Petilianites, see p. 69, col. 1; Petilian their leader is named p. 54, col. 2; on the Priscillianists, *Rog.* 119 n.; he tells that they supposed the members of man's body to be governed by the twelve signs, 2 *Bul.* 363; on the Rhetorians, *Rog.* 161; on the heresy of the Timotheans, 2 *Jew.* 566; his opinion of the ancient Traditors, 1 *Tyn.* 144 n.; he tells how pagans are to be won, 2 *Whitg.* 32, 34

xxviii. *Antichrist*: on St Paul's allusion to that which delayed the coming of Antichrist, *Whita.* 553, 554; he considers that it was the Roman empire, 2 *Jew.* 913; calls Antichrist, the prince, and the last Antichrist, 2 *Ful.* 367; says false miracles shall attend his presence, 2 *Cran.* 46; maintains that he shall subdue all kings, and obtain the kingdom himself alone, 2 *Jew.* 917, 4 *Jew.* 681; expresses his belief that he shall come to such a height of vain-glory, that many weak men shall think God has forsaken the care of the world, 4 *Jew.* 681; says he shall place his seat in the holy temple (pseud.), 3 *Jew.* 348; mentions an opinion that by the phrase "sitteth in the temple of God" is meant sitteth as if he were the temple of God, i. e. the church, *Coop.* 184, 2 *Jew.* 918, 4 *Jew.* 729; says the temple in which he shall sit is not the temple of any idol, 2 *Jew.* 916, 4 *Jew.* 729

xxix. *Kings, Civil Power*: he condemns those who will not obey the laws of temporal governors, 1 *Bec.* 216; shews how men are called gods, 1 *Jew.* 462; writes about Constantine and Theodosius, 1 *Bul.* 385; told Boniface that princes have many temporal friends, but few who care for their souls, 1 *Zur.* 64; on good and evil magistrates (pseud.), 3 *Whitg.* 588; on the duty and conduct of the Jewish kings and Nebuchadnezzar in matters of religion, 2 *Brad.* 379; he shews, from the second psalm, how kings should "serve the Lord with fear," 1 *Bul.* 367—369, 4 *Jew.* 976, 1145, *Pil.* 641 n., *Sand.* 41; another passage, *Pil.* 641; he says, kings serve God...if within their kingdom they command what is good, and forbid what is evil, not only in civil matters but in religion, 2 *Cran.* 479, 4 *Jew.* 986; again, he says that kings serve Christ by making laws for Christ, 4 *Jew.* 1033, 3 *Whitg.* 414, 592; words on appealing to the emperor,

1 *Jew.* 396, 3 *Whitg.* 592; he asks, is it not lawful for the emperor to speak in a case of religion? 1 *Jew.* 396, 4 *Jew.* 964, 966, 1029, 3 *Whitg.* 309; yet he reproves the Donatists for desiring to have an earthly king to be judge of their cause, 2 *Ful.* 357; mentions that they chose the emperor to be their judge, and then despised him, 4 *Jew.* 965; he says, if it is no fault to appeal to the emperor, it is no fault to be heard by the emperor, *ib.* 966; speaks of one Felix, a bishop, being purged before the emperor, *ib.*; passages on the duty of the magistrate with reference to heretics, 1 *Bul.* 365—369; says when emperors hold the truth, and by the truth give commandment against error, whoso despises it procures judgment against himself, 4 *Jew.* 992; shews that worldly possessions are holden by the right of kings, *ib.* 835; mentions a law made in Rome, called Lex Voconia, that no man should convey his inheritance to a woman, not even to his only daughter, *ib.* 665; on going to law, &c., *Hutch.* 327; on the legal penalty of a false suggestion by a plaintiff, 1 *Jew.* 101, 102; he intimates that the Manichees spoke against the payment of tribute, *Rog.* 337 n.; says if any thinks, because he is a Christian, he ought to pay no tribute, he falls into a great error, 1 *Bec.* 220, 221; shews that magistrates may restrain men from crimes, *Rog.* 345 n.; does not disallow the punishment of death, *ib.* 349 n.; shews that war is lawful, 1 *Bul.* 371—373; maintains this point in opposition to the Manichees, *Rog.* 351 n.; shews that God has blessed faithful kings with great victories, &c. 2 *Bul.* 13; but he is not always consistent with himself on the question whether Christians should engage in war, *Whita.* 456; referred to on oaths, 1 *Bul.* 252 n., 1 *Hoop.* 336; he asserts that they ought to be had only in necessary things, 1 *Bec.* 379 (and see the case of David in xii. above).

xxx. *Miscellanea*: he says the ark of God, though taken captive, lost not its holiness, 2 *Jew.* 781; derives the word religion à religando, 1 *Bul.* 233, 3 *Bul.* 231; describes the conduct of a peaceful man in religious contentions, *Pil.* 661; defines charity, or love to God and man, 1 *Bul.* 180; tells who our neighbour is, *ib.* 184; says all men are to be loved alike, but as we cannot do good to all, we must especially do good to them to whom we are more nearly joined, *ib.* 186; sayings about conscience, 2 *Hoop.* 574; he calls it a

point of great wisdom for a man to recall that which he has evil spoken, 1 *Bec.* 372; prescribes a rule of discipline in re-proving inferiors, 3 *Bec.* 508 n.; remarks that words are not ordained that men should deceive each other with them, 4 *Bul.* 264; more on the use of words, *ib.* 265; says, I fear lest we should appear to do injury to our senses, when we would by speaking prove that wherein the evidence of truth surpasses speech, 3 *Jew.* 514; writes, it is easy for any one to conquer Augustine, but you should see whether by truth or by clamour, *ib.* 543; declares that it is much less evil to be unlearned than to be unapt to learn, 4 *Jew.* 910; mentions with disapprobation a saying of Varro, that it is useful to states that their valiant men believe themselves, though falsely, to be the children of gods, *ib.* 783; exclaims, O vanity, selling vanity to them that will hear vanity, *ib.* 851; says it pertains nothing to the city (of God) in what apparel, &c. any follow the faith; therefore when philosophers become Christians they are not compelled to change their apparel, &c. 3 *Jew.* 615, 2 *Whitg.* 37; he admonishes clerks or monks against remarkable apparel, 3 *Jew.* 617; his own apparel, *ib.* 618; he says, we may conjecture from a man's other works whether he wear mean clothing in contempt of superfluous apparel or for ambition, *ib.*; says that even hypocrites counterfeit homely and necessary apparel to deceive the unwary, *ib.*; tells one that his pride is fain to cover itself with sorry clouts, 4 *Jew.* 850; speaks against women painting their faces, 3 *Jew.* 402; against the desire of worldly things, 3 *Whitg.* 584; says good men use the world that they may enjoy God; evil men do the contrary, *ib.* 580; observes that justice is the inheritance of children, &c., *Wool.* 14; says that when any thing which decays not by giving, is had and not given, it is not had as it ought to be, *Coop.* 7; writes against superstitious charms for the cure of diseases, 4 *Bul.* 260; remarks that the ground is rent by the share alone, but that this may be done, the other parts of the plough are also necessary, 2 *Jew.* 983; mentions that in the East sheep bear twice a year, 2 *Lat.* 119 n.; says sound may be extended and divided by delay, 3 *Jew.* 261; remarks that frozen snow cannot be hot, for as long as it is snow, it is not possible for it to be hot, *ib.* 623; asks, if one know not which way to go, what profits it to know

where to go? 4 *Jew.* 796; the dates he assigns to Mercurius Trismegistus and Rhadamanthus, 2 *Bul.* 218 n.; explains why Gentiles are called Greeks, 1 *Jew.* 278; says that the intention of a question is to be considered, 1 *Lat.* 272; asks what availeth a key of gold if it will not open what we desire, and what hurteth a key of wood if it will do this? 1 *Jew.* 316, 2 *Jew.* 983; a garbled extract, 1 *Ful.* 38

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the tradition of baptism, meaning the written command, 3 *Jew.* 437, *Whita.* 498; distinguishes between scripture and tradition, *ib.* 499; speaks of worldly wisdom opposed to God's wisdom, 2 *Jew.* 1023; enumerates various traditions asserted to be apostolical, but which are not so regarded by papists, 3 *Jew.* 436, *Whita.* 666; on things indifferent, or not settled in Scripture, *ib.* 594; on ecclesiastical usages, 1 *Whitg.* 218; a passage on traditions wherein it is said that if we reject customs, not written, we may condemn things necessary to salvation (dub.), *Calif.* 266, 2 *Cran.* 58, 3 *Jew.* 430; testimonies alleged from his works in favour of tradition considered, *Whita.* 588—594

v. *Justification, &c.*: he confesses original sin, 2 *Bul.* 390, 3 *Jew.* 588; his words on justification by faith alone, wherein he speaks of Paul boasting of the contempt of his own righteousness, 2 *Cran.* 130, 205, 3 *Jew.* 246; he remarks that one who trusts not to good deeds, nor hopes to be justified by works, has no other hope of salvation but the mercies of God, 2 *Jew.* 1041, 3 *Jew.* 246, 583; says (the believer) knows himself to be void of true righteousness, but, only by faith in Christ, to be justified, 3 *Jew.* 244; a similar passage, *ib.* 588; he shews that the just even now drinks of the living water, 2 *Jew.* 598, 615; maintains that faith is produced by the energy of the Holy Ghost, *Whita.* 357

vi. *Bishops, &c.*: he says, Christ appointed Peter pastor of his church after him, and gave the same power unto all pastors, 1 *Jew.* 360, 3 *Jew.* 384; declares that Peter is a rock through Christ the rock, 2 *Ful.* 284, and says he received the building of the church upon him for the excellency of his faith, *ib.* 289, see also 4 *Jew.* 1118; speaks of the many bishopricks as knit together by a garland, 3 *Jew.* 301; speaks of the safety of the church of Antioch depending on Athanasius of Alexandria, 1 *Jew.* 403, 3 *Jew.* 304; writes to Athanasius on the expediency of the bishop of Rome giving his counsel in certain matters, and desiring his own help, 1 *Jew.* 393, 3 *Jew.* 135, 301—304, *Whita.* 439; he also desires counsel of all the bishops of the West, 1 *Jew.* 393, 3 *Jew.* 303; nevertheless he asks, what help shall the pride of the Western (bishops) give us? 3 *Jew.* 294, 303, 304; speaks of certain young men who preached against bishops, 3 *Whitg.* 594; mentions that the Arians denied the

catholic bishops to be bishops, 4 *Jew.* 1052, 1053

vii. *Angels, Saints, Images*: he affirms that an angel cannot be at one time in divers places, 2 *Bec.* 280, 3 *Bec.* 454, 1 *Cran.* 97, (50), *Phil.* 209; says the angels are present in the church, and mark those who keep their fast, 2 *Jew.* 741; did not deem the perpetual virginity of Mary an article of faith, *Whita.* 502, 539; on the imitation of saints and martyrs, 2 *Cran.* 483; his statement respecting Zacharias who was slain, *Whita.* 589; his account of Julitta the martyr, 1 *Brad.* 554; on the sign of the cross, *Whita.* 590; a creed erroneously ascribed to him approves image-worship, 2 *Jew.* 657; cited as saying that the honour given to an image passes to the prototype, *ib.* 662; on the pictorial art, *ib.* 660; he exhorts painters (meaning orators?) to set forth the deeds of martyrs, 2 *Ful.* 199

viii. *Baptism*: he says the people were baptized in Moses, and believed in him, 3 *Jew.* 256; speaks of baptism as a power to resurrection, 1 *Jew.* 529, 3 *Jew.* 470, 532, 593; says that in it the kingdom of heaven is set open, 1 *Jew.* 466; says the grace is not of the nature of water, but of the presence of the Spirit, 2 *Jew.* 565, 3 *Jew.* 510, mentions many traditional observances in the celebration of baptism, 2 *Cran.* 56 n., as the blessing of the water, *Whita.* 592, and trine immersion, 2 *Bec.* 227, *Whita.* 592; he says those who are baptized should renounce Satan, *Whita.* 593

ix. *Eucharist* (v. *Liturgies*): on "Taste and see that the Lord is gracious," 1 *Jew.* 451, 3 *Jew.* 530; he says Christ called his mystical doctrine his flesh and blood, 1 *Cran.* 209, 2 *Jew.* 656; writes, there is a spiritual mouth of the inner man, whereby he is nourished by receiving the Word of life, the bread that came from heaven, 1 *Jew.* 529, 2 *Jew.* 1117, 3 *Jew.* 530; his reading of Luke xxii. 20, "This cup," &c., 1 *Ful.* 133, 512; on the sacrament as a remembrance, 2 *Jew.* 591; he calls it the mystical advent of Christ, 1 *Brad.* 98, *Rid.* 202, and the anti-type of the body of Christ, *Grin.* 69; says it is divine, undefiled, heavenly, 3 *Bec.* 388, and that he that comes to it must be pure from filthiness, *ib.* 476; he shews that reverence is needful, 2 *Hoop.* 433; on "the fruit of the vine," 3 *Jew.* 521; referred to about substance and accidents, 1 *Cran.* 324, 326; on the benefits of receiving the Lord's body and blood, *Coop.* 141; he speaks of receiving the sacrament with the hand,

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x. *Prayer, Praise, Worship*: he describes the customs used in worship in all Christian congregations, 3 *Bec.* 408; disallows prayer in an unknown tongue, *Whita.* 264, 265; mentions the singing of psalms in various languages, 2 *Jew.* 692; speaks of the common prayer and worship of the Egyptians, Lybians, Thebans, &c., 1 *Jew.* 290; mentions the custom of standing in prayer on Sundays, and from Easter to Whitsuntide, *Whita.* 587, his reasons for this practice, *ib.* 593, and for turning to the East in prayer, *ib.* 591; he likens the sound of the people praying in the church to the roaring of the waves, 1 *Jew.* 56, 281, 282, 2 *Jew.* 1059, *Whita.* 271, 2 *Whitg.* 493; shews how the people joined in the psalm of confession, 1 *Jew.* 290, 333, *Whita.* 270; exhorts to let the tongue sing, but to let the mind search out the meaning, 1 *Jew.* 284, 333; says, he sings not unto the Lord who merely utters the words of the psalm, *ib.* 328, and that piety is not in the sound of the air, *Whita.* 402; says that a psalm puts demons to flight, and invites angels to help us, 1 *Jew.* 325 n., 327; exhorts artificers to sing psalms, *ib.* 331, 332; mentions the alternate singing of psalms, 1 *Jew.* 266, 3 *Whitg.* 385; teaches that Christian mysteries should not be exposed to the profane, 2 *Jew.* 702, 703; *Whita.* 253; says, let superfluous things be put to silence in the church of God (pseud.), 3 *Jew.* 617

xi. *Alms, Fasting, Penance, Celibacy*: he calls him a thief who makes that his own which he has received to distribute, 1 *Bec.* 25, 108, 2 *Bec.* 538; rebukes covetous men who while alive will give nothing, but at their death bequeath largely to the poor, 2 *Bec.* 396, 3 *Bec.* 460; part of this quoted by Jo. Damascene, 3 *Bec.* 366 n.; compares alms to seed sown, *Wool.* 137; a remark on

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xii. *Miscellanea*: he calls the creed (not, as Whitaker alleges, the scripture) the canon of right and the standard of truth, *Whita.* 28, 659 n.; compares doctrines to a chain of united links, 1 *Jew.* 89; speaks of the gospel as first springing up in his parts, 4 *Jew.* 883; against the heresy of Valentinus, 2 *Jew.* 791; he defends Gregory of Neocæsarea against the Sabellians, *ib.* 607; his use of the word *πληροφορία*, 1 *Ful.* 418; calls the world the school of our souls, 1 *Jew.* 501; shews how profane authors should be read, 2 *Ful.* 134; says we must be partakers of men's sayings after the manner of the bees, *Calf.* 59; on the evils of wicked company, *Wool.* 127; he says we should answer cavils, 3 *Whitg.* 577; remarks that he who would please the people had need be like a certain Egyptian sophist, *ib.* 570; speaks of Antichrist, 2 *Ful.* 74

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- v. *Miscellanea.*

i. *His Works: Calif.* 403, 1 *Hoop.* 118 n., *Jew.* xxxiii: his History translated by king Alfred, 4 *Jew.* 779, by Stapleton, 2 *Ful.* 5; variations in the numbering of its chapters, *ib.* 9 n.; he translated John's gospel, 2 *Jew.* 694, *Whita.* 222; wrote on the Apocalypse, *Bale* 255; his Collectanea, 2 *Lat.* 313; lessons from his works in Romish service books, 4 *Bul.* 201

ii. *Scripture, Doctrine*: he says the lifting up of the brasen serpent is the passion of our Redeemer on the cross, 2 *Jew.* 726; on the building of the old gate (Neh. iii. 6), *Pil.* 383; on the troubles attending the building of the second temple, *ib.* 447; on the Cainan mentioned Luke iii. 36, and on some discrepancies between the different copies of the scriptures, 1 *Ful.* 53, 56, 57; explains why Christ sent lepers to the priest, 1 *Tyn.* 264; on our Saviour's words to Peter, and the power of the keys, 1 *Jew.* 401, 1 *Tyn.* 218 n., which he affirms was given to all the apostles, 3 *Jew.* 385; he teaches that the church is built, not on Peter, but on his faith, 4 *Jew.* 1119; on the opposition of the scribes and Pharisees to Christ, 3 *Jew.* 324; he says the hairs of Christ's head were persecuted, *Bale* 195; asserts that Christ was taken up in his humanity, but concerning his divinity he abides still on the earth, 2 *Bec.* 275, 3 *Bec.* 429; declares that Christ forsook those corporally, whom concerning his divine majesty he never left, 2 *Bec.* 275, 278, 3 *Bec.* 429, 455; on the words of Christ, "A little while ye shall see me," *Grin.* 54; he says the Son of God prays for us as our Priest, in us as our Head, and is prayed to by us as God, 2 *Jew.* 733; on the people of God coming out of Babylon, 4 *Jew.* 881; on the fore-runners of Christ's second advent, *Bale* 137; [some of the wood-cuts and legends in the margin of the Book of Christian Prayers seem to have been suggested by his account of the fifteen days of judgment; see Neale's Hierologus, 107, *Pra. Eliz.* 490, &c.]; his interpretation of the sun and moon being obscured, *Sand.* 357; his opinion on the dissolution of the heavens and the earth, *ib.* 366; he says that

if any man speak, he is to speak the will of God, lest he say anything besides that which is commanded, 2 *Cran.* 35; on James's doctrine of justification, *ib.* 208, 209

iii. *Prayer, Sacraments, &c.*: he says, he prays always that does good always, 1 *Bec.* 170; calls the tongue barbarous, that cannot praise God, 1 *Jew.* 268; on the speech of Galilee, *ib.* 273; says that in his time this island searched out the knowledge of one truth with five tongues, 2 *Jew.* 692, 693, *Whita.* 222; cites Augustine on the participation of Christ's body and blood in baptism, *Coop.* 121 n., 1 *Jew.* 132, 2 *Jew.* 767, 3 *Jew.* 530; he knew not of transubstantiation or private mass, 1 *Hoop.* 227; was not a massing priest, 1 *Ful.* 277; he speaks of Christ instituting the sacrament of his flesh and blood in the figure of bread and wine, 2 *Bec.* 286, 3 *Bec.* 436, shewing that the bread has mystical relation to the body of Christ, the wine to his blood, 2 *Brad.* 590, *Grin.* 47, *Hutch.* 239, 1 *Jew.* 206; says the creature of bread and wine, by the ineffable sanctification of the Spirit, is turned into the sacrament of Christ's flesh and blood, 2 *Jew.* 568, 3 *Jew.* 497, 503; declares that we ourselves are made the body of Christ, 2 *Jew.* 566; he did not hold the outward sacrament of the Lord's supper to be absolutely necessary in all cases, 1 *Jew.* 132 n.; says that the wicked do not eat Christ's body, *Hutch.* 265; cited by P. Lombard on confession, 3 *Jew.* 357, 372; reports an opinion of Augustine on excommunication, 3 *Whitig.* 263, referred to on extreme unction, 3 *Jew.* 457

iv. *Church History*: he says Paul compared the gospel which he preached in a council of the apostles, 4 *Jew.* 914; asserts that a bishop is called superintendens in Latin, *ib.* 906; mentions the Swiss martyrs Felix and Regula, 2 *Bul.* 106; names six general councils, 1 *Bul.* 14; on the time of the Nicene synod, 4 *Jew.* 1000; records the death of Augustine of Hippo, 4 *Bul.* 515; his statement as to the relationship between Gregory the Great and Felix III, 2 *Ful.* 99; he preserves a testimony of Gregory about the fourfold distribution of church goods, 4 *Bul.* 488; gives the story of Augustine the monk, 1 *Jew.* 299—301, 306, 4 *Jew.* 778; his testimony exonerates him from the guilt of murder, *Calf.* 306 n., 2 *Ful.* 6, 186; Jewel erroneously denies this, and says that the history is corrupted, 4 *Jew.* 779;

on Augustine's demands, *Calf.* 307; he mentions the Christian queen Bertha, 1 *Jew.* 306, 3 *Jew.* 165; speaks of churches in Britain not subject to the pope, 2 *Ful.* 374; shews that the Britons kept Easter with the Greeks, 1 *Jew.* 145, *Pil.* 512; speaks of the tonsure of the Greeks, 2 *Ful.* 115; examples of the consecration of bishops from his writings, *ib.* 118, 119; relates a miracle wrought by Germanus, *ib.* 116; his account of the abbot Benedict, 1 *Jew.* 303; on certain teachers of psalmody in Britain, and the introduction of singing in our churches, 1 *Jew.* 303, 305; his account of Cædmon, 1 *Jew.* 304, 2 *Jew.* 694

v. *Miscellanea*: he advises rather to forswear ourselves than, for the eschewing of perjury, to fall into any more grievous sin, 1 *Bec.* 374, 1 *Bul.* 251; cited by Rabanus Maurus as to the appearing of spirits, 3 *Bul.* 400; his exposition of S. P. Q. R., 1 *Jew.* 421, of PPP. SSS. RRR. FFF., *ib.* n.; his journey to Rome a fiction, 2 *Ful.* 119 n. Bedell (A?): A. B. chapl. challenged of false doctrine, *Grin.* 204

Bedell (Hen.), of St Pancras: *Park.* 278

Bedell (Mr), clerk to the ecclesiastical commissioners, *Grin.* 318 n (perhaps identical with the next).

Bedell (Tho.): v. Bedyll.

Bedford (Earls of): v. Russell.

Bedingfield (Sir Hen.): one of queen Mary's privy council, 1 *Zur.* 5 n

Bedlam: v. London.

Bedrot (Mr): saluted, 3 *Zur.* 607; named by Calvin, *ib.* n

Bedyll (Tho.), clerk of the council: 2 *Cran.* 242 n., 244 n., 261, 271, 272, 560

Beehive of the Romish Church: on St Patrick's purgatory, *Rog.* 215 n.; on the worship of the spear and nails, *ib.* 225 n

Beelzebub: v. Satan.

Beersheba: 4 *Bul.* 372

Bees (St): v. Saint Bees.

Beesley (Rich.), or Beaseley: one of the six preachers at Canterbury, 1 *Bec.* x. n

Bega, an Anglo-Saxon nun: 2 *Ful.* 26

Beggars: v. Fish (Simon).

Poor honest beggars and begging friars, 3 *Tyn.* 76; the craft of begging slothfully, 2 *Cran.* 108; sturdy beggars serve the devil, 1 *Lat.* 376; those who can work and will not are thieves, 2 *Bec.* 108; the duty of beggars, *ib.* 115; we all are beggars, 1 *Lat.* 413

Beguardi, or Begadores: said they were impeccable, *Rog.* 101; condemned by the council of Vienne, *ib.* n.; the Beguardi

would have no reverence given on the elevation of the sacrament, 1 *Jew.* 513; the United Brethren persecuted as Beghards, 2 *Brad.* 161 n.; Bogardi, 2 *Jew.* 689. [All these names appear to belong to the same sect, which is sometimes confounded with that of the Picards, *q. v.*]

Beguinae: would have no reverence given on the elevation of the sacrament, 1 *Jew.* 513; condemned by the council of Vienne, *Rog.* 101 n

Behem (Theobald), merchant at Strasburgh: 2 *Zur.* 305

Behesteth: promiseth, *Phil.* 379

Behold! use of the word in scripture, *Pil.* 72, 225, 459, in the prophecy of Isaiah concerning the virgin Mary, 2 *Hoop.* 8

Beiche (Steph.): confers with Bradford, 1 *Brad.* 499; named, *ib.* 541, 552

Bekesbourne, co. Kent: letters dated thence, 2 *Cran.* 411, &c.; it formerly belonged to Ch. ch. Canterbury, *ib.* 458; Parker desires to take down a part of his house at Ford to enlarge his house at Bekesbourne, *Park.* 419; repairs intended, *ib.* 446, 448

Bel and the Dragon: an apocryphal addition to the book of Daniel, *q. v.*

Bele, or **Bield**: a den or covert, *Sand.* 64

Belenian (Nic.): martyr, 3 *Zur.* 41 n

Beleth (Jo.): *Jew.* xxxiii; his opinion on the consecration of the sacrament in silence, 2 *Jew.* 703; cited on tongues, 1 *Jew.* 291

Belfry: poor Magdalene in the belfry, 1 *Lat.* 16, a poor woman, *ib.* 167

Belial (בְּלִיַּיִל): the word explained, 3 *Bul.* 357, 1 *Tyn.* 445

Belief: *v.* Creeds, Faith.

Believers: *v.* Christians, Faithful, Righteous, Saints.

Belisarius: conquered the Vandals, 1 *Jew.* 416; took Rome, 2 *Bul.* 109; caused Vigilius to be chosen bishop, 1 *Zur.* 18 n.; his wretched estate at last, 2 *Bec.* 441; named, 4 *Jew.* 1030

Bell (To bear the) away: 1 *Brad.* 480 n., 2 *Brad.* 84, 3 *Jew.* 415, *Rid.* 360

Bell, book, and candle: *v.* Excommunication.

Bell (.....): *v.* Bill (W.)

Bell (Jo.), bp of Worcester: employed as a civilian in the matter of the king's divorce, 2 *Cran.* 244; two letters to him, *ib.* 254; he resigns the collegiate church of Stratford-on-Avon, 2 *Lat.* 383 n.; referred to as bishop, 3 *Zur.* 626

Bellamy (Jo.): brother of Jewel's mother, *Jew.* v

Bellarmino (Rob. card.): some account of him and his works, *Whita.* 5, 6; Whitaker

writes against him, *ib.* xii. & passim; his opinion of Whitaker, 1 *Ful.* 14 n.; he kept the portrait of him in his study, *Whita.* x; his opinion on the inspiration of the sacred writers, *ib.* 102; he admits that the scriptures are to be believed, not on account of the church, but on account of the revelation of God, *ib.* 358; says that scripture is a commonitory, not a rule, *ib.* 657; pronounces the histories of the Old Testament unnecessary, *ib.* 660; admits the scripture is a partial rule, *ib.* 662; his rules for the interpretation of scripture, *ib.* 414; his Jesuitical glosses on several passages of scripture, *ib.* 6, &c.; he maintains the general purity of the Hebrew text, *ib.* 160, 161; his opinion as to how far the Vulgate is the work of Jerome, *ib.* 130; his defence of the Apocrypha, *ib.* 53; he ascribes Bel and the Dragon to a second Daniel, *ib.* 79; on the chronology of Judith, *ib.* 84; he denies that the faithful can obtain assurance of their forgiveness, 1 *Bul.* 91 n.; holds the supremacy of the pope to be an article of faith, *Rog.* 203; referred to on images, 1 *Hoop.* 47, on purgatory, 3 *Bul.* 393, 395, *Rog.* 215 n., on prayer for the dead, 3 *Bul.* 396, 399; he defends these doctrines by referring to the appearance of spirits, *ib.* 400; denies that bells are baptized, *Calif.* 15 n.; borrows arguments from the old heretics, *Whita.* 614; garbles quotations from the fathers, *ib.* 374; quotes an interpolated passage in the chronicle of Eusebius as proof that Peter continued for 25 years at Rome, 2 *Ful.* 337; cites the fictitious epistles of Martial of Limoges, *Calif.* 70 n.; his unsatisfactory account of the writings of the pseudo-Areopagite, *ib.* 211 n.; he relies on the testimony of the pseudo-Hege-sippus, 2 *Ful.* 339; his timidity in speaking of the counterfeit epistles of the early popes, *Calif.* 222 n.; stamps as ambiguous a feigned epistle bearing the name of pope Eusebius, *ib.* 323 n.; his dishonesty with regard to a poem assigned to Lactantius, *ib.* 181 n.; his opinion of the emperor Constantine, 2 *Ful.* 380; he adopts a glaring corruption of a passage in Eusebius's life of that emperor, *Calif.* 278 n.; alleges a falsified version of Eusebius respecting the invention of the cross, *ib.* 321 n.; adduces the fictitious Liber de Passione Imaginis Christi, bearing the name of Athanasius, 2 *Ful.* 200; condemns, and yet relies on, a work falsely ascribed to the same, *Calif.* 74 n.; his doubt as to the author of the Regulæ Contractiores ascribed to Basil,

- 2 *Ful.* 161; endeavours to discredit an epistle of Gregory Nyssen De his qui adeunt Hierosolymæ, *ib.* 109 n.; rejects an epistle of Epiphanius, *Calf.* 42 n.; adduces from Chrysostom a homily which he elsewhere confesses not to be authentic, *ib.* 63 n.; acknowledges that Chrysostom sometimes speaks hyperbolically, *ib.* 64 n.; his opinion on the Opus Imperfectum, *ib.* 96 n.; he maintains the genuineness of the spurious treatise Contra quinque Hæreses attributed to Augustine, 2 *Ful.* 147 n.; on the sermon De Visitatione Infirmorum, untruly assigned to the same father, *Calf.* 361 n.; alleges, on two occasions, the fabulous acts of the council of Sinuessa, 2 *Ful.* 364; rejects Gratian's corruption of a Milevitan decree, *ib.* 71 n.; on a canon of the Quinisext council, *Calf.* 137 n.; admits that the council of Basil allowed the cup in the eucharist to the Bohemians, 2 *Bec.* 245 n.; cites as authentic a counterfeit catalogue of canonical books assigned by Carranza to the council of Florence, 2 *Ful.* 222; misrepresentation as to the memorable Instructio Armeniorum, *Calf.* 248 n
- Bellasis** (Ant.), or Bellows, master in Chancery: 3 *Zur.* 289 n
- Bellasis** (Sir Will.): *v.* Bellewes.
- Bellerivus** (Ant.), Corranus: *v.* Corranus.
- Bellewes** (Sir Will.): 1 *Zur.* 213 n (probably Bellasis).
- Bellievre** (..... Pompon de): *v.* Pompon.
- Bello-Loco** (Gaufridus de): 1 *Lat.* 95
- Bellon** (P.): speaks of priests using the Armenian tongue in divine service, 3 *Bec.* 411
- Bells**: very numerous in England, 1 *Lat.* 498; Latin verses on their duties, *Calf.* 15 n.; bells baptized by papists, 1 *Bec.* 11, 4 *Bul.* 502, *Calf.* 15, 16, 17, 1 *Hoop.* 533, *Rid.* 55, *Rog.* 266, *Sand.* 19, 1 *Tyn.* 274; that at Christ church, Oxon, baptized Mary, *Jew.* x; superstitions respecting hallowed bells, 4 *Bul.* 502, 1 *Hoop.* 197, 1 *Tyn.* 225, 283, 3 *Tyn.* 258; bell-ringing, 1 *Brad.* 160, 4 *Bul.* 502, 1 *Hoop.* 197; it is not damnable while the world is out of order, 2 *Tyn.* 73; not now a mark of antichristianity, 2 *Whitg.* 38, 55; the bells were better preachers than the massers, 3 *Bec.* 256; bishops rung into towns; a bishop much offended at a broken bell, 1 *Lat.* 207; bells not to be knolled or rung in service-time, 2 *Cran.* 158, *Grin.* 160, 2 *Hoop.* 136, 146, except one bell before sermon, 2 *Cran.* 502; ringing after matins, 3 *Whitg.* 384 (see 2 *Hoop.* 136, 146); bell-ringing on All-hallows day at night forbidden, 2 *Cran.* 414, 415, *Grin.* 136, 160;
- yet in Elizabeth's time bells were tolled on vigils, on that of All Saints through the night, 2 *Zur.* 361; the passing-bell permitted, 2 *Hoop.* 137, enjoined, *Grin.* 136, 160; forth-fares, or knells, not to be rung for the death of any man, but one bell might be tolled, 2 *Hoop.* 137; bells tolled at funerals, 2 *Zur.* 361; one short peal rung before burial, another after, *Grin.* 136, 160; threefold peal at funerals, 3 *Whitg.* 362; bells rung to stay storms, 4 *Bul.* 502, *Pil.* 177, 536, 2 *Whitg.* 67, to drive away the devil, and evil spirits, 1 *Lat.* 498, 1 *Tyn.* 225; the curfaye (curfew) bell forbidden by Hooper, 2 *Hoop.* 136; the saunce (or sanctus) bell, 1 *Jew.* 292; the sacring bell, *Bale* 91, 1 *Brad.* 160 n., forbidden by Hooper, 2 *Hoop.* 128, by Ridley, *Rid.* 319, ordered to be destroyed, *Grin.* 135, 159; hand-bells to be destroyed, *ib.*; they were carried on gang days, *ib.* 141, and at funerals, *ib.* 136
- Belly**: made a god, 1 *Tyn.* 299, 300; the great evils of belly-care, 2 *Bec.* 602
- Belphegor**: Baal-peor, *Bale* 629, 2 *Hoop.* 451
- Belshazzar**: his sacrilege, 2 *Ful.* 114; the handwriting on the wall, 2 *Hoop.* 266; his destruction, 2 *Bul.* 13
- Bembo** (Pet. card.): works, *Jew.* xxxiii; his history of Venice, 4 *Jew.* 693; he calls Mary our lady and goddess, 3 *Jew.* 577, 4 *Jew.* 949; what Leo X. said to him, *Rog.* 181 n
- Bemeland**: Bohemia, 3 *Jew.* 604, 4 *Jew.* 995
- Benbowe** (Jane): her suit with Pery, 2 *Cran.* 249, 252, 253
- Benbrike** (Tho.): martyred at Winchester, *Poet.* 173
- Bendel** (Jo.): in exile, 1 *Cran.* (9)
- Benden** (Alice): martyred at Canterbury, *Poet.* 169
- Benedicite**: *v.* Daniel.
- Benedict V.** pope: his election, 1 *Whitg.* 401, 402; he (not Benedict I. as stated) was deposed by Otho, *Pil.* 640
- Benedict VIII.** pope: an enchanter, *Rog.* 180 (Benedict IX. is probably intended).
- Benedict IX.** pope: his history written by card. Benno, 2 *Hoop.* 240; his shameful life, 4 *Jew.* 702; his sorcery, *Bale* 593 (see Benedict VIII.); appearance of his ghost, 4 *Jew.* 702, *Pil.* 603 n
- Benedict XI.** or **XII.** pope (1334—42): reckoned by Onuphrius as X., 4 *Jew.* 934; cited about the state of faithful souls departed, *ib.* 925, 930, 931
- Benedict XIII.** antipope: two other popes at the same time, 1 *Tyn.* 325 n., *Whita.* 510

- Benedict (St), abbot of Cassina: founded the Benedictine order, 3 *Bul.* 295, 4 *Bul.* 515, 516; ministered the communion to a person who was dead, 1 *Jew.* 6, 192, 2 *Jew.* 751; a fable concerning him, *Pil.* 80; a prayer to him, *Rog.* 224; invoked against poison, *ib.* 226; St Benet's bowl, *Bale* 527
- Benedict, abbot of Aniane: restored the rule of St Benedict, 1 *Hoop.* 227 n
- Benedict, a British abbot: 1 *Jew.* 303
- Benedict, the Levite: *Calf.* 297 n
- Benedictines: their founder, 3 *Bul.* 295, 4 *Bul.* 515; monks under Benedict's rule, 4 *Bul.* 516; popes and prelates of the order *ib.*; writers on the Apocalypse, *Bale* 255; the order once observed in all cathedrals, 1 *Jew.* 39, 74; their silence, *Phil.* 421; the rule restored by Benedict of Aniane, 1 *Hoop.* 227 n.; the Carthusians a branch of this order (*v.* Carthusians); the order of Fontervraud, a new sect of Benedictines, founded by one Robert or Rodbert, 3 *Bul.* 295
- Benedictio mensæ: *v.* Graces.
- Benediction: *v.* Blessing.
- Benedictus (Luke i.): its use defended, 2 *Whitg.* 477, 482
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- Benedictus (Renatus): deemed 3 and 4 Esdras canonical, *Whita.* 104
- Benefactors: form, in commendationibus benefactorum, *Lit. Eliz.* 432
- Benefices: *v.* Appropriations, Dispensations, Impropriations, Ministers, Non-residence, Patronage, Pluralities, Simony.
- How bestowed by popes, 4 *Bul.* 144; bought and sold, 1 *Lat.* 186, 203; Latimer freely spoke against this, 2 *Bec.* 425; farmed, 2 *Cran.* 254, 258, 260, 268, 278, 279, 284, 2 *Jew.* 1012, 1 *Lat.* 203; made a provision for families, 1 *Lat.* 317; archbishop Grindal's dislike to the granting out of advowsons (expectationes) especially by ecclesiastical persons, *Grin.* 329; spiritual livings swallowed up by laymen, 1 *Lat.* 317; given to secular men, *ib.* 269, and even to boys, *Grin.* 167, 2 *Zur.* 360; pensions granted out of rectories, 1 *Lat.* 203 n.; benefices covetously sought for, 2 *Tyn.* 108, obtained by court favour, 2 *Tyn.* 336; St Paul not a benefice hunter, 1 *Lat.* 507; many were so poor, that seven or eight scarcely furnished a pastor with convenient expenses, 1 *Bec.* 21; mandate for a return of them, 2 *Cran.* 489; Godfrey's book, *Park.* 348; informations for non-residence, *ib.* 312; on dispensations for pluralities, non-residence, &c., *Grin.* 449, 450; inquiry respecting advowsons in the province of Canterbury, *ib.* 179; Jewel laments pluralities, and the abuse of patronage, 2 *Jew.* 999, 1000
- Benefit of Clergy: *v.* Clergy.
- Benefits: thanksgiving for all God's benefits, 3 *Bec.* 68, 85; they are to be acknowledged, 4 *Bul.* 221
- Benet (St): *v.* Benedict.
- Benet (Rich.), a rebellious priest: 2 *Cran.* 187 n
- Benett (Dr), patron of Barnack: 2 *Cran.* 239, 269 n
- Benett (Mr), chaplain to Latimer: 2 *Lat.* 416
- Benett (Rob.), rector of Barnack: 2 *Cran.* 269 n.
- Benger (Dr): depositions against him for speaking for the pope, 2 *Cran.* 300, 301
- Ben-Gorion (Jos.): *v.* Hegeppus.
- Benis (Tho.), rector of St Clement's, Norwich: *Park.* vi, 481
- Benjamin (Tribe of): war against it, 1 *Bul.* 375, 417
- Benjamin, a tailor: helps Sandys to escape, *Sand.* xiii, xiv
- Bennet (Rich.), alderman of Calais: 2 *Cran.* 373
- Bennett (Dr): in convocation 1555, living 1563, *Park.* 196
- Bennett (Will.): was prebendary of Southwell, and ambassador at Rome, 2 *Cran.* 233 n., 261, 262, 269, 275, 290
- Benno (Card.): wrote the life of Hildebrand (Gregory VII.), *Jew.* xxxiii; says that pope wanted some sign for the certainty of transubstantiation, 1 *Jew.* 534; relates that he wickedly burned the sacrament, 1 *Hoop.* 123, 2 *Jew.* 773; speaks of his misdeeds, 3 *Jew.* 250, 346, 4 *Jew.* 700; wrote concerning other popes, 2 *Hoop.* 240; mentions several who were enchanters, *Rog.* 181 n
- Benson (Will.), alias Boston, *q. v.*
- Bentham (Tho.), bp of Coventry and Litchfield: sometime in exile, *Grin.* 224, 3 *Zur.* 752; minister of a congregation in London in queen Mary's time, 4 *Jew.* 1198, 1 *Zur.* 7, 2 *Zur.* 160 n.; appointed bishop, 1 *Zur.* 63; signs a letter to the queen, *Park.* 294; his share in the Bishops' Bible, *Park.* 335 n.; a book dedicated to him, 4 *Bul.* xxi
- Benvenutus Imolensis: *Jew.* xxxiii; his account of Charlemagne and some of his successors, 4 *Jew.* 683, 684
- Beor, king of Ethiopia: said to have been christened by St Matthew, 1 *Jew.* 112
- Berdiseley (Will.), of Calais: 2 *Cran.* 320

Bereans : praised for searching the scriptures, *Whita*. 457

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Bergzabern, in the duchy of Deux-ponts : Coverdale pastor there, 1 *Cov*. viii, 2 *Cov*. xii, xiv, 503, &c. 3 *Zur*. 247, 483 n

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Bernard (St), abbot of Clairvaux : v. Guillemus.

- i. *His Life and Works*.
- ii. *On Christ*.
- iii. *Sin*.
- iv. *Grace*.
- v. *The Church*.
- vi. *Peter, Rome*.
- vii. *Saints*.
- viii. *Sacraments*.
- ix. *Miscellanea*.

i. *His Life and Works* : works, *Jew*. xxxiv ; story of him and his hostess, 1 *Lat*. 519 ; he compelled Peter Abelard to recant, 1 *Bec*. 337 ; compounded a great dispute in the church of Rome, 1 *Jew*. 382 ; erred in some points, 1 *Hoop*. 28 ; said to have excommunicated flies, *Rog*. 311 ; though he had done many good works, yet when he came to die he acknowledged he

had lived unthriftily, and called upon the favourable grace of God, 2 *Bec*. 637

ii. *On Christ* : touching Christ's nativity, he says, the body of Christ is of my body, and is mine, 1 *Jew*. 472 ; he declares that Christ is touched with devotion, not with the hand ; with faith, not with sense, 1 *Jew*. 500, 2 *Jew*. 769 ; he (or Guillelmus) desires to see whole Christ, and to touch Him ; and also to come to the holy wound of His side, &c., 2 *Jew*. 608 ; on Christ's presence in divers places, *Rid*. 217, 226 (see also vii, below).

iii. *Sin* : he declares that in the fall of the first man we all fell, 1 *Bec*. 69 ; explains why we feel in ourselves unlawful motions of concupiscence, *ib*. ; says man is but a stinking seed, and the meat of worms, 1 *Bec*. 204, 2 *Bec*. 442 ; declares that no man is saved without the knowledge of himself, whereof springs humility, 1 *Bec*. 205 ; he calls pride the beginning of sin, *ib*. 201 ; defines humility, *ib*. 193 ; denominates it the stedfast foundation of virtues, *ib*. 201 ; calls idleness the mother of toys, *Sand*. 117 ; says, they must needs be (occupied) in the work of devils, who are not (engaged) in the work of man, 4 *Jew*. 800 ; declares that it is not safe to be secure in heaven, or in paradise, much less in the world, *Sand*. 210 ; tells of some who falsely profess to love chastity, 2 *Jew*. 1129, 4 *Jew*. 642 ; declares that nothing displeases God so much as ingratitude, 1 *Bec*. 185, which he calls the enemy of the soul, *ib*. 186 ; confesses that the zeal of those who serve avarice, love pleasures, and follow the vain praises of men, convict us of negligence and lukewarmness, 1 *Cov*. 181 ; speaks of certain things as pastures for demons rather than for sheep, 4 *Jew*. 972 ; a confession of sins by him, *Pra. Eliz*. 494 ; another, *ib*. 495 ; remarks on the torments of conscience, *Wool*. 99

iv. *Grace* : he says man is created, healed, and saved, not by himself, *Pil*. 445 ; maintains justification of faith only, *Wool*. 35 ; says grace justifies freely, 1 *Bec*. 73, 2 *Cran*. 206 ; exclaims, how greatly we were indebted to Christ, who yet pays our debt, 1 *Bec*. 177 ; declares that the labour of a natural man for attaining the things of the Spirit is to no purpose, 2 *Jew*. 679 ; says mercy reposes not save in the vessel of faith, 2 *Cran*. 210 ; affirms that we must give thanks to God for the good things we do, 1 *Bec*. 179, 180 ; describes good works (which, he says, we call our merits) as...the

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justifies them, *Sand.* 214 n.; speaks of his
merit being the mercies of the Lord, &c.
3 *Jew.* 588; declares that what he lacks
he is bold to take out of the bowels
which abound with mercy, 3 *Bec.* 423;
asks, what safe and firm security and
rest is there for the weak, but in the
wounds of our Saviour? 3 *Jew.* 246; says
that when troubled he hides himself in the
wounds of Christ, 3 *Bec.* 172; asks, what
is of so mighty force to heal the wounds of
the conscience as the remembrance of
Christ's wounds, *ib.* 172, 423; calls the
passion of Christ the last refuge and sin-
gular remedy, *ib.* 423

v. *The Church; its corruptions*: he
asks, what greater pride can be, than for
one man to esteem his judgment more than
that of the whole congregation? 4 *Jew.*
921; remarks that the apostles stood to be
judged, but did not sit to judge, 1 *Brad.*
481; declares that temporal lordship was
forbidden to them, 4 *Jew.* 819, 985; says,
outward peace brought in lordly pride, *Pil.*
158; speaks of his days as the unhappy
times foreseen by the apostle, in which men
would not abide sound doctrine, 3 *Jew.* 596;
says, the whole company of Christian peo-
ple seems to have conspired against God,
from the least to the greatest, 4 *Jew.* 724,
735; declares of the church, from the foot
to the head there is no soundness in it,
1 *Jew.* 382, 2 *Jew.* 555, 769, 807, 992,
4 *Jew.* 724, 735, 742, 856, 907, 1106; la-
ments its wound as within the bowels, and
past recovery, 3 *Jew.* 596, 4 *Jew.* 906;
says, ill men go forward, good men back-
ward, 1 *Jew.* 382, 2 *Jew.* 807, 3 *Jew.* 195,
4 *Jew.* 1106; writes, they are not all the
Bridegroom's friends that are now the
spouses of the church; of many he says that
they are not the friends, but the rivals of
the Bridegroom, 3 *Jew.* 271; says all are
friends (in profession), all enemies (in
reality), 2 *Jew.* 1021, 1082, 4 *Jew.* 735;
declares that those called Christians have
become persecutors of Christ, &c., *ib.* 638,
and that they are the chiefest in perse-
cutting God, who love the highest rooms,
and to bear rule, *ib.* 992, 1021, 1082, 4 *Jew.*
735; says the servants of Christ serve Anti-
christ, 1 *Jew.* 382, 2 *Jew.* 707, 769, 1082,
3 *Jew.* 196, 4 *Jew.* 799, 1112; complains
largely of the pride and corruption of the

clergy, 3 *Bul.* 117; 4 *Jew.* 735; speaks of
the priests as worse than the people, 1 *Jew.*
121, 2 *Jew.* 685, 4 *Jew.* 735; finds fault
with their dainty apparel, 4 *Jew.* 971;
speaks of some as soldiers in their apparel,
clerks in their gain, neither in their acts,
ib. 972; says, holy degrees are given over
to lucre, &c., *ib.* 867; affirms that spiri-
tual ministers, who maintain their own
pomp on that which should be bestowed
on the poor, sin grievously two ways, 1
Bec. 24; asks, what avails it that they
be chosen in order, if they live out of
order? 3 *Jew.* 349; speaks of the bishops
and priests of his time as unchaste, and
given over to a reprobate mind, *ib.* 426,
and as abstaining from the remedy of mar-
riage, *ib.*; says, it is a shame to speak of the
things done by them in secret, 4 *Jew.* 628;
calls them the darkness of the world, *ib.*
747, 750; says they not only save not, but
destroy, 4 *Jew.* 873, that they do not feed
the Lord's flock, but kill and devour it, 3
Jew. 286, 4 *Jew.* 873; calls them not pastors
but traitors, 3 *Jew.* 286, 4 *Jew.* 746; says
doctors are become seducers, pastors im-
postors, prelates Pilates, 1 *Jew.* 162, 2 *Jew.*
992, 993, 1081, 4 *Jew.* 745, 746, 1112, *Sand.*
168; calls the clergy not hirelings, nor
wolves, but devils, 1 *Jew.* 121, 2 *Jew.* 642,
1081; the corruption of the clergy in his
time led him to expect the revelation of
Antichrist, *Coop.* 185, 2 *Jew.* 638, 769, 897,
1082, 4 *Jew.* 735; he writes against the
heretics called Apostolics or Henricians,
3 *Jew.* 151, *Rog.* 119 n., 330, 331 n

vi. *Peter, Rome*: Philpot refers to him
as saying that the Holy Ghost is Christ's
vicar, *Phil.* 108; he calls Peter by that
name, *ib.* n.; he was deceived, as to Peter's
supremacy, with the common error of his
time, 2 *Ful.* 321; on Peter's reception of
the keys, 3 *Jew.* 368; he supposed that
Christ's prayer for Peter secured the infal-
libility of the Roman see, *Whita.* 430; a
strange argument of his for the pope's
supremacy, 4 *Jew.* 747; he addresses the
pope as in primacy Abel, in government
Noah, &c., 1 *Jew.* 438 n., 4 *Jew.* 745, 882,
allows him two swords, 4 *Jew.* 825, and as-
cribes to him the plenitude of power, 2 *Brad.*
144 n., 3 *Jew.* 284, 4 *Jew.* 745, 746, 829, yet
intimates that there may be the fullness of
power without the fullness of justice, 4 *Jew.*
832; denies that the pope derives the right
(of crowning the emperor) from Peter,
ib. 836; speaks of the credit arising to
himself on account of the advancement of

Eugenius, *ib.* 1045; tells that pontiff that in some things he succeeded not Peter, but Constantine, *ib.* 1009; addresses him as the shepherd shining in gold and gorgeous attire, but caring not for the sheep, 2 *Jew.* 1020; tells him that ambition through him strives to reign in the church, 3 *Jew.* 294, 4 *Jew.* 867, and that his ecclesiastical zeal burned only for the maintenance of his dignity, 4 *Jew.* 707; writes strongly to him on the confusion of appeals, 1 *Jew.* 391; admonishes him that his power is in offences, not in possessions, 3 *Whitg.* 410; speaks of a certain pope as a follower of Judas, 1 *Hoop.* 312; writes of the pope's court, that it more easily receives good men than makes them, &c., 4 *Jew.* 657; says the beast of the Apocalypse occupies the chair of Peter, as a lion prepared for his prey, 2 *Jew.* 915, 4 *Jew.* 743; calls the Romans hateful and wicked, *Rog.* 182

vii. *Saints*: expressions respecting the virgin, 2 *Jew.* 900 n., 3 *Jew.* 572; he interprets Gen. iii. 15 ("ipsa conteret") of her, 1 *Ful.* 534; Bernard (or Gillebert?) shews that the church is taught by the sufferings of martyrs, *Bale* 187

viii. *Sacraments*: he says a sacrament is called a holy sign, the invisible grace being given with a visible sign, 3 *Bec.* 449; calls the washing of feet a great sacrament, 1 *Jew.* 223, 225, a sacrament of the remission of daily sins, 2 *Jew.* 1103, and applies the term sacrament to a painted cross (Gaufrid?), 1 *Jew.* 225; speaking of baptism he says, let us be washed in Christ's blood, 1 *Jew.* 466, 475, 2 *Jew.* 768, 3 *Jew.* 496, 529; mentions some who in his time denied the baptism of infants, 4 *Bul.* 382, *Phil.* 274; says the will is taken for the deed (in baptism) when necessity excludes the deed, 2 *Bec.* 224; observes that a ring is given to invest one with an inheritance; so Christ, when he drew nigh to his passion, gave his disciples seisin of his grace, by a visible sign, 2 *Jew.* 1102; the sealing-ring, he says, is nothing worth; I sought for the inheritance, 1 *Jew.* 449; says, that in the communion, not only the priest sacrifices, but the whole company of the faithful, *ib.* 177; exhorts daily to receive the sacrament as the medicine of the wound of sin, 2 *Bec.* 259; passages on the presence of Christ in the sacrament, 1 *Jew.* 492, *Rtd.* 217, 218; he says the flesh of Christ is given to us spiritually, not carnally, 2 *Bec.* 286, 3 *Bec.* 449; asks what it is to eat the flesh of Christ and drink his blood, but to

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- ad Jesum Christum, *Pra. Eliz.* 202; the same in English, *ib.* 108; an adaptation of a devout prayer by him, *Lit. Eliz.* 251; he wrote on the Apocalypse, *Bale* 258
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- Berosus**, the Chaldean: on Gog and Magog, *Bale* 571
- Berryn-Arbor**, or **Beriber**, co. Devon: Buden in this parish, Jewel's birth-place, *Jew.* v
- Bertha**, queen of Kent: attended by a Christian bishop, *Calif.* 306; worshipped at St Martin's, Canterbury, 1 *Jew.* 306; mentioned, 3 *Jew.* 165
- Berthelet** (Tho.), printer: 2 *Cran.* 395, 396
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- Bertie** (Pereg.), lord Willoughby de Eresby: sent to assist Henry IV. of France, *Lit. Eliz.* 470; his chaplain, 2 *Zur.* 327 n
- Bertie** (Rich.): an exile for religion, 2 *Zur.* 239 n.; husband of Katherine duchess of Suffolk (and father of the preceding), 1 *Lat.* 81 n.; (v. Bartie, perhaps the same).
- Bertram**, or **Ratramn**: his character by Tri-
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Cannings (Tho.), and Agnes his wife: 1 *Tyn.* 212 n

Canon: v. Mass, Scripture.

Meaning of the term when applied to

scripture, *Whita.* 27, 662; the word sometimes used with reference to the creed, *ib.* 27 n

Canon Law: v. Law.

Canonical hours: v. Hours.

Canonization: v. Saints.

It is judging before the time, 1 *Lat.* 149; the church of Rome divides departed saints into canonized and uncanonized, 3 *Tyn.* 121; canonizes such as are stout in the pope's cause, *Rid.* 55, 2 *Tyn.* 268

Canons: v. Councils.

To be kept not precisely, but as edification shall require, *Park.* 389; ancient canons not observed, 2 *Cran.* 37; Canones Penitentiales, Lips. 1516, 2 *Ful.* 22 n

Canons of the Apostles.

These canons having been variously divided by different editors, there are corresponding diversities of numeration. The canon, for example, which is here referred to as the 28th, is reckoned as the 29th by Beveridge, and by Dionysius Exiguus and Whiston as the 30th. The computation here adopted is that of the Corpus Juris Civilis, Antv. 1726; agreeing with that found at the end of the 1st volume of the Corpus Juris Canonici, Paris. 1687.

[1] A bishop to be ordained by two or three bishops, 1 *Ful.* 261, 3 *Jew.* 330, 1 *Whitg.* 348, 459; [2] presbyters, deacons, and other clerks, to be ordained by one bishop, 1 *Ful.* 261, 1 *Whitg.* 348, 459; [3] bishops and presbyters offering upon the altar honey, milk, strong-drink, animals, pulse, &c. to be deposed, 3 *Bec.* 359 n.; [4] respecting other firstfruits; not cited; [5] bishops, presbyters, and deacons, not to put away their wives under the pretence of religion, 2 *Cran.* 37, 168, 2 *Jew.* 989, 3 *Jew.* 404, 422, *Whita.* 566; [6] nor to undertake secular business, 2 *Cran.* 38, (see also canons 80 and 82); [7] on Easter; not cited; [8] on the course to be pursued in case any of the clergy did not communicate, 3 *Bec.* 417, 2 *Cran.* 38, 171, 1 *Jew.* 176, 197, 3 *Jew.* 473, *Rid.* 317, *Whita.* 566; [9] those who came into the church and heard the scriptures, but remained not to prayers, and to the communion, to be excommunicated, 3 *Bec.* 416, *Coop.* 219, 2 *Cran.* 38, 171, 1 *Jew.* 19, 143, 202, 2 *Jew.* 989, 3 *Jew.* 475, 476, *Phil.* 61, *Rid.* 105, 317, *Whita.* 567, 2 *Whitg.* 552; [10—24]

not cited; [25] lectors and chanters who were single at their ordination permitted to marry, but no other clerks, 2 *Ful.* 95, 3 *Jew.* 386; [26, 27] not cited; [28] bishops, presbyters, and deacons, obtaining their office by money, as well as those ordaining them, to be cut off from communion as Simon Magus was by Peter, *Whita.* 42; [29] not cited; [30] against schismatical presbyters, 1 *Ful.* 261; [31] presbyters and deacons suspended by one bishop, not to be received by another, 3 *Whitg.* 260; [32] no bishop or clerk travelling to be received without letters commendatory, 2 *Cran.* 37; [33] that the bishops of each nation should have a primate, and of his authority, 2 *Whitg.* 145, 242, 367, 428; [34] on ordination, not cited; [35] bishops, presbyters, and deacons, not assuming the charge assigned to them, to be suspended from communion, 2 *Jew.* 1020, 1 *Whitg.* 359, 366, 459; [36] a synod of bishops to be held twice a year, *Whita.* 567; [37—45] not cited; [46] no bishop or presbyter to repeat true baptism, *Whita.* 567; [47, 48] not cited; [49] commands trine immersion in baptism, *Whita.* 592

Supernumerary canons: different statements respecting the number of the apostles' canons, *Whita.* 41, 42; [50] on abstinence from marriage, flesh, and wine, *Pil.* 566; [51] on communion of the sick, referred to by the council of Nice, 2 *Ful.* 105, 106; [52—62] not cited; [63] clerks or laymen entering a synagogue of Jews, or conventicle of heretics, to pray with them, to be deposed, *Pil.* 629; [64—67] not cited; [68] enumerates orders of ministers, 3 *Jew.* 273; [69—79] not cited; [80] forbids clergymen to meddle in worldly affairs, 4 *Jew.* 820, 3 *Whitg.* 430; [81] not cited; [82] forbids clergymen to be civil magistrates, 4 *Jew.* 803; [83] not cited; [84] recognizes the Gospel of St John, and speaks of the Acts of the Apostles, *Whita.* 42; differs from Rome as to the canon of scripture, *ib.* 43, 103

The canons of the apostles are not authentic, 1 *Ful.* 254, *Rog.* 82, *Whita.* 508, 2 *Whitg.* 121; spurious from internal evidence, *Whita.* 42; falsely alleged to have been written by the apostles at Antioch, *ib.* 566; a farrago, taken in part from the acts of the council of Antioch, *ib.* 567; ancient testimonies against their genuineness, *ib.* 41, 42; not kept or used, 2 *Cran.* 37; they often speak of bishops, presbyters, and deacons, 1 *Ful.* 253

Canons of 1571 (*Liber quorundam canonum disciplinæ eccl. Angl.*): not of legal authority, *Grin.* 327; abolished the grey amice, 2 *Whitg.* 50 n

Canons of 1603: approved by king James, *Rog.* 22; three of them, *ib.* 33

Canons of 1640: cited respecting the observance of the day of the prince's inauguration, *Lit. Eliz.* 463

Canons (canonic): why so called, 4 *Bul.* 201; canons regular who have written on the Apocalypse, *Bale* 256

Canopy: of the hanging up the sacrament under it, 2 *Jew.* 553, &c.; only used in England, *ib.* 557, 559

Cantacuzene (Jo.): 2 *Jew.* 1028 n

Canterbury: burnt in the Conqueror's time, *Pil.* 607; the maid of Northgate, 2 *Cran.* 66; the rebels' camp near Canterbury, *ib.* 439 n.; martyrs in queen Mary's time, *Poet.* 163, 164, 165, 170, 173, *Sand.* i, 3 *Zur.* 175; a royal park there, *Park.* 178; scheme for making the river navigable, *ib.* 322; arrangements for queen Elizabeth's visit, *ib.* 441—444; the visit described, *ib.* 475, 476; Grindal's legacy to the mayor and citizens for poor people, *Grin.* 459; Canterbury bells, *Bale* 101; Canterbury tales, *Calif.* 288, 2 *Cran.* 198, 1 *Lat.* 107

The cathedral and monastery of Christ church: the first archbishops buried in a porch [at St Augustine's], 2 *Ful.* 13; the monks put out by abp Baldwin, *Pil.* 610; the murder of Becket, *Bale* 55, &c.; his shrine, its riches, and the offerings there, 2 *Cran.* 378 n., 1 *Hoop.* 40, 41, 1 *Tyn.* 436, 2 *Tyn.* 292, 3 *Zur.* 610 n.; the shrine destroyed, and Becket's bones burned, *Bale* 58, 2 *Cran.* 378 n.; pilgrimages to Canterbury, *Bale* 25; idolatry there, *Pil.* 63; relics set forth on St Blaise's day in the chapter-house, 2 *Cran.* 334; Monachus Cantuariensis, a writer on the Apocalypse, *Bale* 256; the four great officers of the monastery, 2 *Cran.* 312 n.; the cellarer, weightiness of his office, *ib.* 312; letter from Cranmer to the prior, *ib.* 260; Cranmer enthroned, *ib.* 270 n.; trepidation of the prior and convent in consequence of the affair of the holy maid of Kent; they offer the king money, *ib.* 271; misdemeanor of certain monks, *ib.* 333, 334; dispute about the office of physician there, *ib.* 357; proceedings of the subcellarer, Antony, *ib.* 373, 375; letter from Cranmer to Cromwell respecting the new foundation, *ib.* 396; the proposed new establishment, *ib.* 398; exchange of prebends allowed, *ib.* 416;

Cranmer solicits the message of Bekisbourne belonging to Christ church, in exchange, *ib.* 458; articles of inquiry at the visitation, 1550, *ib.* 159; injunctions to the dean and chapter, *ib.* 161; the library, *ib.*; names of the fourteen preachers in king Edward's time, 1 *Bec.* x. n.; Ridley's farewell to the cathedral church, *Rid.* 407; church-plate, &c. sold by deans Wotton and Godwin, *Park.* 303, 304; Parker erects an organ, 2 *Zur.* 150; Elizabeth reserves prebends for her chaplains, *Park.* 319; the contribution of the chapter to the French church in London, 1 *Zur.* 288 n.; cardinal Coligny buried in the cathedral, having been poisoned, *ib.* 250 n.; custom on receiving princes, *Park.* 442; how queen Elizabeth was received, *ib.* 475; Grindal's legacy to the petty canons, &c., *Grin.* 459; the cross, a place for preaching, *Bale* 118

The archbishoprick (v. Court of Arches): mother to other bishopricks, *Rid.* 264; the archbishop a patriarch in England, *ib.* 263; his prerogative, 1 *Tyn.* 237; his courts and privileges, 2 *Zur.* 360; in crowning the king, he has no power to reject, or impose conditions on him, 2 *Cran.* 126; by prescriptive custom he visits throughout his province, *Park.* 115; his power to visit vacant dioceses, *ib.* 476; what the archbishop paid to the pope for his annates or firstfruits, and what for his pall, 4 *Jew.* 1078; his style changed by convocation from "legate of the apostolic see," to "metropolitan and primate," 2 *Cran.* 304 n.; the title of "primate of all England," no derogation to the king's authority, *ib.* 304; an exchange effected between the crown and the see, *Park.* 102 n.; contention for the stewardship of the liberties, *ib.* 285 n., removed by the attainder of the duke of Norfolk, *ib.* 452; the steward to hold a court annually, citing all who hold of the palace of Canterbury by knight-service, *ib.*; reference to Steph. Birchington, *Hist. de Archiep. Cant.*, 2 *Tyn.* 294 n

The archbishop's palace, &c.: the palace burned in Cranmer's time, repaired by Parker, *Park.* xiii; entertainments given by the latter in 1573, *Grin.* 347; the archbishop's mint, 2 *Cran.* 294, 357

The province and diocese (v. Convocation): articles to be inquired of in the visitation of the diocese, 2 *Edw.* VI., 2 *Cran.* 154; injunctions and articles of inquiry in Grindal's visitation of the province, *Grin.* 156, &c.

St Augustine's abbey: copy of the spuri-

ous charter of king Ethelbert, containing a donation of the site, [another copy in Somner's Cant. 47,] 4 *Jew.* 781; letter from Cranmer to the abbot, 2 *Cran.* 240; Anne of Cleves lodges there, *ib.* 400 n.; a royal palace, *Park.* 442; queen Elizabeth lodges there, *ib.* 475

St Gregory's, a priory of black canons: 2 *Cran.* 240

Black Friars: the prior replies to Cranmer's sermons against the pope, 2 *Cran.* 327

Grey Friars: their house suppressed 2 *Cran.* 330; grant of the site, *ib.* n

St Sepulchre's, a Benedictine nunnery: Eliz. Barton a nun there, 2 *Cran.* 252, 271

St Martin's church: used for service by Augustine the monk, 1 *Jew.* 299, and by queen Bertba, *ib.* 306

The Foreigners' church: its beginning, 2 *Cran.* 421 n

Hospitals, &c.: return of hospitals and schools within the diocese, *Park.* 163, 165 —170; lazaret-house of St Lawrence by Canterbury, *ib.* 166; hospital of St John Baptist without the walls, *ib.* 167; hospital of poor priests, *ib.* 167; Maynerd's spittel, *ib.* 167; Eastbridge hospital, *ib.* 168, 3 *Zur.* 247 n.; the grammar-school, *Park.* 169 (see also 2 *Cran.* 160, 162, and Rush)

Cantilupe (Walter de), bp of Worcester: opposed the pope's legate, 4 *Jew.* 1080

Cantors: mentioned as an order in the apostolic canons, *Whita.* 509

Cantrells, i. e. Kentish-Town, *q. v.*

Canus (Melch.): mentioned, 2 *Lat.* 226 n.; his opinions opposed, *Whita.* passim; on inspiration, *ib.* 101; on the authority of scripture, *ib.* 277; on the advantages which attend a knowledge of the original scriptures, *ib.* 153; he says that traditions are of greater efficacy against heretics than scripture is, *ib.* 496; maintains the authority of the Vulgate, *ib.* 111, 140; on Abraham's purchase of a sepulchre, *ib.* 38; on the Apocrypha, *ib.* 53; on the book of Baruch, *ib.* 69; he maintains that without infused faith, we cannot certainly be persuaded of anything, *ib.* 358; rejects the canons of the council of Constantinople (691), 4 *Jew.* 41

Canute, king of England: commanded the water to retire, *Pil.* 51; his laws, 2 *Ful.* 22, *Jew.* xxxiv, 4 *Jew.* 905; complained to the pope that his bishops were vexed with exactions, 4 *Jew.* 1081

Cap: v. Caps.

Cape Farewell, Greenland: 2 *Zur.* 290 n

- Capel (Rich.): his writings, 1 *Brad.* 564 n
- Capellius (Car.): found a supposed book of Clement's, 1 *Jew.* 111
- Capernaïtes; how they took Christ's words (Jo. vi.), 4 *Bul.* 447, *Grin.* 44, 2 *Hoop.* 191, 450, 1 *Jew.* 451, *Rid.* 175, *Rog.* 289
- Capgrave (Jo.): his *Legenda Nova Angliæ*, 1 *Bec.* 139 n.; referred to about St Osyth, *Hutch.* 172 n.; on a synod held by Oswy at Whitby, *Pil.* 625; (see also *Legenda*); he wrote on the *Apocalypse*, *Bale* 257
- Capistranus (Jo.): on the book of Wisdom, *Whita.* 89
- Capito (Wolfg. Fabr.): notice of him, 3 *Zur.* 553 n.; mentioned, *ib.* 219, 520, 524; he sends a treatise to Henry VIII., 2 *Cran.* 340, 341; severely censures Jerome, 3 *Zur.* 235; letters to him, 2 *Cran.* 340, 341, 3 *Zur.* 15
- Capnio (Jo.): v. Reuchlin.
- Capon (Dr), or Caponer: 2 *Lat.* xxx.
- Capon (Jo.), bp of Salisbury: otherwise called *Salcot*, q. v.
- Capon (Will.), master of Jesus college, Cambridge; probably the Dr Capon above mentioned: Cranmer's letter to him with a buck, 2 *Cran.* 247
- Cappel, Switzerland: the abbey reformed, 4 *Bul.* ix; Zwingle and Joner slain in the battle there, *ib.* x, n.; the defeat, *ib.* xi, xvi, xvii.
- Cappellus (Marcus Ant.): 2 *Ful.* 70 n
- Caps (Clerical): *Grin.* 207, 2 *Whitg.* 1, 2 *Zur.* 118; appointed by injunction, *Park.* 240; the cap and gown, tippet, hood, 1 *Whitg.* 72, 2 *Whitg.* 1, &c., 1 *Zur.* 164, 2 *Zur.* 362; disputes about caps and surplices, 1 *Zur.* 142, 146; the round cap, whether lawful, 1 *Zur.* 134; the round or square cap, *ib.* 158, 345; square ones, *Grin.* 339; use of the square cap enjoined by Sandys, *Sand.* xx; a square cap worn by Hooper albeit (says Foxe) that his head was round, 3 *Zur.* 271 n.; Bucer declined to wear a square cap because his head was not square, *Pil.* 662; forked caps, 2 *Brad.* 225; different sorts of caps, 3 *Jew.* 612
- Caps of maintenance: sent by popes to kings, 1 *Tyn.* 186, 204, 300
- Captains: valiant ones, 1 *Bul.* 384; benefit of a stout captain, *Pil.* 377; duties of a good one, *ib.* 449
- Captives: those of Satan warned, 1 *Bec.* 127; captive Christians, 4 *Bul.* 20
- Captivity: v. Babylon.
- Capuchins: the order established by Clement VII. in 1525, 4 *Jew.* 1106
- Caput: caput, membra, corpus, *Now.* 99; diminutio capitis, 1 *Bul.* 356
- Car (Nich.): writes to Sir Jo. Cheke on Bucer's last illness, 2 *Brad.* xxiii (see also Carre.)
- Caraffa (Giampietro card.), afterwards Paul IV. q. v.
- Caraffa (Jo.), bp of Theate: founded the order of Theatines, 4 *Jew.* 1106 n
- Carbanell (Jo.), dean of Warwick college: 2 *Lat.* 396 n
- Carbuncle: a jewel, erroneously supposed to be self-luminous, 2 *Brad.* 211
- Card of ten: what, 1 *Bul.* 312
- Cardillus (Gaspar): *Jew.* xxxiv; calls the pope *terrenum Deum*, 4 *Jew.* 843
- Cardinals: the college of cardinals, *Whita.* 415; they have their name à cardine, 4 *Bul.* 117; called *cardines mundi*, 2 *Jew.* 1020; their beginning, 2 *Tyn.* 257; curious proof of their antiquity, adduced by Barbatius, from the first book of Kings, 4 *Jew.* 783; when they began to flourish, *Bale* 561; their general character, *ib.* 520; followers of Judas, 1 *Lat.* 211; compared to the seventy disciples of Manes, *Phil.* 422; they have always been pernicious to England, 2 *Cran.* 184; Romish hats never brought good hither, 1 *Lat.* 119; princes' and kings' sons made cardinals, 4 *Jew.* 970; boys raised to the dignity, 2 *Cran.* 39, 2 *Ful.* 289; pillars and pole-axes carried before them, 2 *Jew.* 1020; cardinal of the pit (i. e. card. de Puteo), 2 *Cran.* 225
- Cardmaker (Jo.), canon of Wells: his case, *Phil.* 6; his supposed submission, 1 *Brad.* 290, 473, 481, 554, 3 *Zur.* 171; burned in Smithfield, 1 *Brad.* 290 n., *Rid.* 391, 3 *Zur.* 171 n
- Cards: v. Gaming.
- Sermons on the card, 1 *Lat.* 1, &c.; Foxe's remarks on these sermons, 2 *Lat.* xi; the game of triumph, 1 *Lat.* 8 n.; hearts trump, *ib.* 13; the game of post, 1 *Jew.* 429; injunctions respecting playing at cards, *Grin.* 130, 138
- Cardwell (Edw.): Conferences, *Grin.* v. n.; Documentary Annals, *Grin.* 142 n., 173 n., 241 n., 473 n., 1 *Lat.* 122 n.; Two Books of Common Prayer, *Lit. Edw.* viii. n
- Care, Carefulness: against pensiveness and thought-taking for the life, with sentences and examples of scripture, 1 *Bec.* 439, &c.; against temptations from carefulness of living, with similar sentences and examples, *ib.* 441, 442; proper carefulness not forbidden, 2 *Bec.* 164; that which is forbidden is not labour, but careful pensiveness, *ib.* 617; anxious care forbidden, 2 *Tyn.*

- 109—111; what we ought to care for, *ib.* 110, 111; care and thought, what, 3 *Bec.* 607; a prayer against worldly carefulness, *Lit. Eliz.* 250; care of the body, 2 *Bul.* 312; carefulness, a part of repentance, 3 *Bul.* 106; care for others, a mean to maintain concord, *Sand.* 107; in some it is merely pretended, *ib.*; it must be hearty, *ib.* 108; specially the duty of princes, *ib.* 108, and of counsellors, *ib.* 110
- Care (Hen.): Modest Enquiry whether St Peter were ever at Rome, 2 *Ful.* 336 n.; Weekly Pacquet, *Calif.* 52 n
- Careless (Jo.): account of him, 2 *Brad.* 237 n.; he informed Latimer of coming danger, 1 *Lat.* 321, 2 *Lat.* xxi; died in prison, 1 *Lat.* 321 n., *Poet.* 168, 1 *Zur.* 86 n.; letters from him to Bradford, 2 *Brad.* 238, 354; letter to Latimer, *ib.* 406; letter to Philpot, *Phil.* 231; letters to him, 2 *Brad.* 34, 237, 242, *Phil.* 225, 227, 247; play upon his name, *ib.* 230
- Carelessness: *v.* Negligence.
- Carew (.....): Mr archdeacon Karow, at Paris, 1538, 2 *Cov.* 496
- Carew (Geo.), or Cary: being dean of Exeter, he has charge of bishop Bourne, *Phil.* xxviii; as dean of Windsor, he aids Geneva, *Grin.* 430 n., 432 n., 433
- Carew (Sir Fra.): his interest in Croydon, *Grin.* 403
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- Carey (Rich.): mentioned, *Poet.* xxxix.
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- Carle: one of low birth, *Pil.* 125
- Carleton (Geo.), bp of Chichester: on the seven sacraments, *Calif.* 237 n
- Carleton (Will.), a doctor of canon law: *Bale* 28
- Carlile (Chr.): denies Christ's descent into hell, *Rog.* 61
- Carlisle (Lodowick): *Pra. Eliz.* xx.
- Carlisle (Nich.): Grammar-schools, *Now.* i.
- Carlos (Don): *v.* Charles.
- Carman (Tho.): martyred at Norwich, *Poet.* 172
- Carmelites, or White Friars: a division of the Mendicants, 4 *Bul.* 516; their writers on the Apocalypse, *Bale* 257
- Carmichel (.....), warden of Liddisdale in Scotland: taken prisoner, sent into England, kept at York, and then sent home with honour and certain presents, *Grin.* 355 n
- Carnal: *v.* Man.
- Caro, carnalis, *Now.* 99; carnal bondage, 4 *Bul.* 287; carnal people, 2 *Bul.* 242; carnal security; against it, with sentences and examples of scripture, 1 *Bec.* 471, &c.
- Carneades: his saying of Chryssippus, 4 *Jew.* 757, 1178; his speech against justice, *ib.* 1103
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- Carnival: the first week in [before] Lent, so called by the Italians, 1 *Jew.* 107
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- Carolostadius (And. Bodenstain): his opinion on "Hic est corpus meum," *Rid.* 158
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- Carr (Sam.): editor of the Early Writings of Hooper, 1 *Hoop.*
- Carranza (Barth.): confessor to king Philip, 2 *Brad.* xxxviii; references to his Summa Conciliorum, 2 *Ful.* 89, 151, 154, 184 nn., *Rog.* 204 n.; this book vitiated, *Calif.* 91 n.; possibly misunderstood by Calhill respecting the synod of Elvira, *ib.* 154 n.; he shamefully corrupts an old canon, 2 *Ful.* 42 n.; on the Begadores, &c., *Rog.* 101; fictitious catalogue of canonical books ascribed by him to the council of Florence, 2 *Ful.* 222 n.; he says Monetarius, being a private man, took upon him the ordering and reformation of the church, *Rog.* 343 n
- Carre (.....), a master of Cambridge, [perhaps Nich. Car, *q. v.*], 2 *Brad.* xviii.
- Carretus (Lud.): shews that the Jews deny the Trinity, *Rog.* 43 n., and Christ's divinity, *ib.* 49 n
- Carriage: baggage, 4 *Jew.* 951
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- Carte (Tho.): Hist. of England, 1 *Lat.* 25, 29, 99, 101, 102, 118, 119, 151, 163, 181, 183, 247, 263, 271 nn., *Now.* i, 1 *Zur.* 209, 219, 253, &c. nn
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- Carter (Will.), chief printer for the Romanists: hanged at Tyburn, 1 *Ful.* xiii n., *Lit. Eliz.* 596 n
- Carthage: v. Councils.
- Seventy children offered up as a sacrifice to Saturn there; 2 *Jew.* 734; Scipio's lamentation over Carthage, 2 *Hoop.* 79; its tongue, 1 *Jew.* 293; the Carthaginian church, 2 *Bec.* 49
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his doctrine and miracles, *ib.*; by his own declaration, that we must believe in him, *ib.*; by his resurrection, *ib.* 346, 348, 406, for he is Lord over death, therefore very God, 1 *Lat.* 548, 550, 2 *Lat.* 67; his godhead is shewn by the declaration of Thomas, "My Lord and my God," 1 *Cov.* 222; by his ascension up to heaven, and sending the Holy Spirit, *ib.* 407, 408; he is the sole author of goodness, 1 *Bec.* 113 (as to his holiness, and his love, see *i.* above); he is the Son of God, 1 *Bul.* 127, 2 *Lat.* 75, 76; the eternal and co-equal Son of God, 2 *Lat.* 99; consubstantial and co-essential with the Father and the Holy Ghost, 1 *Bul.* 128, 3 *Bul.* 242, *Rog.* 201; his consubstantiality with the Father denied by Arians, *Phil.* 299 n., but proved from texts wrested by them, *Whita.* 481; why he is called the only Son of God, 2 *Bec.* 24, 25, *Nov.* (37), 154; he alone is the Son of God by nature, we by adoption, 2 *Bec.* 145, 3 *Bec.* 615, 3 *Bul.* 247; called the first-begotten, 2 *Bul.* 131; his eternal generation, *Hutch.* 20, 123, 161, 162; none can declare it, *Phil.* 299; he is begotten unspeakably from everlasting, 3 *Bul.* 238; not the son of the Holy Ghost, *Hutch.* 149; he is the image of God, *ib.* 3, &c.; his glory, 3 *Bul.* 52; all things should give way to it, 1 *Cov.* 494; his glory in the church, *Pil.* 148; he is to be worshipped, *Hutch.* 191; how he is to be adored, 1 *Jew.* 530; to be prayed to, *Hutch.* 192; what his godhead profits, 2 *Bec.* 25; honoured by professors of the truth, but not by Papists, *Sand.* 289, 290, who in effect deny it, *Pil.* 142; a prayer to him, 3 *Bec.* 76; a confession of sins to him, *ib.* 16, &c. (as to prayer in his name, see *iii.* c. 2, below).

(c) His manhood (see also his incarnation and ascension in *vi.* below):—of his true humanity, 1 *Bec.* 74, 318, 406, 410, &c., 2 *Bec.* 26, 3 *Bec.* 137, 3 *Bul.* 254, 1 *Cov.* 257, 260, 1 *Hoop.* 113, 2 *Hoop.* 9, 13, *Hutch.* 143, &c., 1 *Jew.* 461, 472, 2 *Lat.* 101, 103, 110, 114, 115, 136, 182, 183, *Rog.* 50; it is denied by some, 2 *Lat.* 99; answer to those who deny it, 1 *Bec.* 318, &c.; against the heresy of those that deny him to have taken flesh, with sentences and examples of scripture, *ib.* 410, &c.; why he took our nature, *Hutch.* 154; he became man that man's mortal nature might be exalted to an immortal life, 2 *Cov.* 71; he is less than the Father as touching his manhood, *Phil.* 56, 3 *Tyn.* 232; his manhood is a creature, and therefore not omnipresent, 3 *Tyn.*

232, 254 (see *a.* above); it is like ours in all respects, sin alone excepted, *Phil.* 208, 209, 3 *Tyn.* 254; he was without sin, 2 *Bul.* 195, 201, 2 *Hoop.* 13, 124, 454, 2 *Lat.* 5, 110, *Rog.* 132; he took both body and soul, *Hutch.* 144; what his body is, 3 *Bec.* 612, 3 *Bul.* 248; no dead carcase, 1 *Brad.* 106; errors touching it, 4 *Bul.* 277, 1 *Jew.* 481, 497; on his body being said to be corporally, or naturally, in us, 1 *Jew.* 476, &c.; he has no body invisible, 1 *Hoop.* 112; that his body is to be worshipped, or honoured, and how, *Hutch.* 206, 255; how to make a difference of the Lord's body, 4 *Bul.* 470; he has a reasonable soul, 3 *Bul.* 259; he had, as a man, his own will, 3 *Tyn.* 224; as man he knew not the time of his coming, *Sand.* 352; he received our infirmities, 1 *Hoop.* 263, 1 *Lat.* 226; he was tormented in his manhood only, 1 *Hoop.* 17, 1 *Lat.* 223; made perfect by afflictions, *Phil.* 253; his voluntary humiliation, *Pil.* 341; his humility and lowliness, 2 *Bec.* 446, 447; considered by Tyndale to be the "least in the kingdom of heaven," 2 *Tyn.* 232, 3 *Tyn.* 116; what profit we have by his humanity, 2 *Bec.* 27, 28

(d) The power of his Name, *Calf.* 83; meaning of the name Jesus, 1 *Bec.* 51, 74, 312, 2 *Bec.* 21, 3 *Bec.* 136, 615, 1 *Bul.* 128, 2 *Lat.* 144, *Nov.* (35), 151, *Sand.* 283, 1 *Tyn.* 182, 321, 2 *Tyn.* 152, 182, 227, *Whita.* 24; on bowing at that name, 2 *Ful.* 204, 3 *Whitg.* 384, 389, 390, 2 *Zur.* 161; what the name Christ or Messiah means, and why he is so called, 2 *Bec.* 22, 3 *Bec.* 136, 615, 1 *Bul.* 129, 326, 3 *Bul.* 21, 23, 283, 289, 296, 4 *Bul.* 228, *Lit. Edw.* 511, (559), *Nov.* (35), 152, *Sand.* 283, 1 *Tyn.* 228, 2 *Tyn.* 153, 180, 182; it imports prophet, priest, and king, *Whita.* 21; proofs that Jesus is the Christ, 2 *Lat.* 75; the Greek monogram compounded of XP, 2 *Ful.* 140; the name Immanuel, 1 *Bul.* 130, 2 *Tyn.* 182

iii. His three great offices.

(a) He is our Prophet, Priest, and King, 3 *Bec.* 615, 2 *Hoop.* 29; these offices viewed in their antagonism to popery, *Whita.* 21; king and priest, 2 *Bul.* 158; priest, king, and Lord, 2 *Cran.* 87

(b) He is our Prophet and teacher (see also *vi.* *a.* below):—he is a Prophet, 2 *Bec.* 23, *Nov.* (36), 153, *Sand.* 284, *Whita.* 22; the teacher of the church, 3 *Bul.* 283, 289, *Calf.* 289; our schoolmaster, 1 *Bec.* 321; the only schoolmaster, *Pil.* 81; that he is the alone teacher of truth, with probations out of scripture, 3 *Bec.* 312, &c.; chief con-

tents of his doctrine, 1 *Bul.* 52; special points of it, 1 *Cov.* 74; it is perfect and sufficient for our salvation, 3 *Bec.* 260; he sends his hearers to the scriptures, and not to the church, 2 *Cran.* 18; his doctrine as contrasted with that of Antichrist, 3 *Bec.* 520, &c.; the benefit we have by Christ being our prophet, 2 *Bec.* 23, 24

(c) That he is a Priest, and of his priesthood, 1 *Brad.* 7, 2 *Brad.* 312, 3 *Bul.* 285, 1 *Ful.* 241, 1 *Hoop.* 19, 48, *Hutch.* 46, 49, *Nov.* (36), 153, *Sand.* 27, 284, *Whita.* 23 (and see his passion in vi.); he is alone our priest, 2 *Bec.* 23; a priest after the order of Melchisedec, (*q.v.*) *Sand.* 411, 2 *Tyn.* 283; our great high-priest, 3 *Bul.* 282, 4 *Bul.* 96, 250, 1 *Cov.* 247, *Phil.* 395, 1 *Tyn.* 208; to be consulted as such, *Pil.* 679; typified by the high priest of Israel, *Whita.* 254, 2 *Whitg.* 346; his priesthood compared with Aaron's, 2 *Bul.* 154; comparison of him with the priests of the old law, 1 *Bec.* 334; not of the ordinary priesthood, 3 *Jew.* 324; he is the priest of the new testament, *Whita.* 423; his priesthood unchangeable or untransferable, 3 *Bul.* 216, 287, 2 *Ful.* 245; how he executes the office, 3 *Bul.* 283; blesseth, sacrificeth and sanctifieth, *ib.* 284; the profit of his priesthood, 2 *Bec.* 23

— (1) His sacrifice (*v.* Sacrifice):— how God's word teacheth of it, 2 *Brad.* 277, 2 *Cov.* 256; he is the sacrifice and the sacrificer, 1 *Brad.* 7, 2 *Brad.* 312, *Phil.* 408; he suffered willingly, 2 *Bec.* 30; he was made sin for us, *i.e.* a sacrifice for sin, or a sin-offering, *ib.* 575, 1 *Tyn.* 377; he took our sins upon himself, 1 *Lat.* 223, 330, 342, 2 *Lat.* 5, 113; he suffered for man's sin as though himself a sinner, 1 *Hoop.* 48, and was put to death by our sins, 1 *Bec.* 177; his humiliation, passion, and death, a proof of the greatness of sin, 1 *Brad.* 63; his sacrifice not Levitical nor carnal, but spiritual, 2 *Hoop.* 29; he is the only sacrifice for sin, 2 *Bec.* 250, 3 *Bec.* 138, 139, 265, 2 *Bul.* 159, 166, *Rid.* 52; our satisfaction, 3 *Bul.* 91; the only satisfaction, 2 *Bec.* 574, 575, 1 *Brad.* 48, 2 *Cov.* 356, &c., 369, 370, 373, *Sand.* 221; opinions of Romanists destructive of this faith, 2 *Cov.* 358—360; he made satisfaction by his death, 1 *Hoop.* 48, a full satisfaction for all manner of sins, 2 *Hoop.* 123, 500, an everlasting satisfaction, 1 *Tyn.* 228, 267; his one sacrifice was offered once for all, 1 *Brad.* 393, 2 *Cran.* 150, 1 *Hoop.* 48, 2 *Hoop.* 123, 500, 501, 2 *Jew.* 718, &c., 738, 1131, 1 *Lat.* 73, 74, 253, 522,

2 *Lat.* 259, 292, *Pil.* 621, 622, *Rid.* 207, 211, 1 *Tyn.* 370, 3 *Tyn.* 149; it is all sufficient, 2 *Bec.* 247, 248; perfect and complete, 1 *Brad.* 393, 2 *Brad.* 313; finished upon the cross, *Rog.* 296—301; never to be repeated, *Coop.* 96, *Rid.* 178; its virtue never ceases, 1 *Bec.* 53; it endures for ever, 3 *Bec.* 258, 2 *Bul.* 195, 198, 1 *Jew.* 128, 129, 167, 1 *Lat.* 73; testimonies out of the old fathers, that his only sacrifice is sufficient without repetition, 3 *Bec.* 421, &c.; his sacrifice sufficient for the whole world, 2 *Bul.* 200, 1 *Lat.* 522, 2 *Lat.* 292, *Rog.* 297, (see also Redeemer in iv. below, and the head Redemption); his blood sufficient to cleanse all the sins that have ever been committed, 1 *Lat.* 417; Christ is the alone propitiatory sacrifice for all the sins of the world, with probations out of scripture, 3 *Bec.* 311, 312; he died for all, *Sand.* 79; he suffered for us, 1 *Lat.* 21; his sacrifice was made for all the elect, *Rid.* 52; he suffered for the fathers, 3 *Bul.* 42; for man only, not for the angels, 2 *Lat.* 123; not for the impenitent, 1 *Lat.* 331; yet Latimer says that he shed as much blood for Judas as for Peter, *ib.* 521; for whose sins his death is a satisfaction, 1 *Bec.* 102; he made satisfaction for all our sins, 2 *Cran.* 93; for the sins of all believers, 2 *Tyn.* 154, 218; to them alone his death is profitable, 2 *Lat.* 3; the benefit of his sacrifice, *Lit. Edw.* 500, (549); he is the only reconciliator, 3 *Bul.* 214; his death the means of our reconciliation, 1 *Hoop.* 257; he has thereby fulfilled that which the law requires, 2 *Bec.* 631, and put an end to legal ceremonies, 1 *Bul.* 59, *Calif.* 123; he alone is our propitiation, 1 *Brad.* 49, 2 *Bul.* 154, 196, 3 *Bul.* 391, 2 *Tyn.* 153; his atonement, *Bale* 569; he has taken and cleansed our sins, 1 *Bul.* 107; he alone purges our hands and our hearts, *Sand.* 139; he is the washing of the faithful, 2 *Bul.* 159; his blood, *ib.* 215; it purges, *ib.* 202, 1 *Tyn.* 285, 360; it is the only purgatory, 2 *Bec.* 381, 3 *Bec.* 66, 228; it alone purges from sin, 1 *Ful.* 429, 1 *Lat.* 343, 423, 2 *Lat.* 309; it purges from all sin, 3 *Bul.* 391, 2 *Cov.* 378; not from original sin only, but from all sins, and from both pain and fault; statement of this, with probations out of scripture, 3 *Bec.* 309, &c.; looking carnally on his blood would not avail us, 2 *Lat.* 364; he is the only remedy of all sins and sickness, 2 *Hoop.* 171; his sacrifice makes clean for ever, 2 *Bec.* 450, &c.; he died to

procure peace, *Sand.* 288; his body given to be slain, not eaten, 1 *Hoop.* 156; he has by one oblation made perfect the faithful, 1 *Bec.* 96, 3 *Bec.* 368; the remembrance of his death makes us thankful to God the Father, 1 *Bec.* 65; the priesthood and sacrifice of Christ dishonoured and blasphemed by Rome, 2 *Brad.* 277, 2 *Cov.* 256, 1 *Hoop.* 500, 1 *Lat.* 231, *Sand.* 27; his death must not be depressed, 1 *Bec.* 337; how his passion is treated by Popish preachers, 2 *Tyn.* 12 (see also *Mass, Priests, Sacrifice*); his oblation said by Harding to be threefold,—in type, on the cross, in the sacrament, 2 *Jew.* 708, 709; comparison between Christ and the massmongers, 2 *Bec.* 451, 3 *Bec.* 267

— (2) He is our Mediator, Intercessor, Advocate:—Christ is our only mediator, 1 *Bec.* 55, 2 *Brad.* 294, 1 *Bul.* 130, 2 *Bul.* 192, 4 *Bul.* 68, 173, 2 *Cov.* 272, 1 *Hoop.* 34, 2 *Lat.* 234, 359, *Now.* (66), 186, 1 *Tyn.* 287; mediator or atonement-maker, 3 *Tyn.* 275; the alone mediator and intercessor, 2 *Bec.* 380, 381, 2 *Lat.* 85, 1 *Tyn.* 385; mediator and advocate, 3 *Bec.* 140; mediator, intercessor, and advocate, 2 *Bec.* 459, 460; mediator between God and man, 2 *Hoop.* 34, 1 *Jew.* 97; we must come unto the Father by him alone, 1 *Bec.* 150, 151; God accepts us and our works through Christ, 1 *Lat.* 167, 420, 453, 2 *Lat.* 85, 140; all good things are given to us of God for his sake, 1 *Bec.* 73, 83, 2 *Bec.* 45; all the promises were made in and for him, 1 *Hoop.* 257; all heavenly treasures are given in him, 1 *Bul.* 156; no mercy comes to us except through him, 1 *Tyn.* 11; our entrance into heaven comes only by him, 1 *Bec.* 115 (see *Way*, in *iv.* below); he is the mediator of the old and the new testament, 1 *Hoop.* 34; mediator of redemption and intercession, 3 *Bul.* 213; that he is the alone mediator and intercessor of the faithful, with probations out of scripture, 3 *Bec.* 308, 309; that he is the alone intercessor with God, and of his intercession, 3 *Bul.* 212—219, 284, 1 *Hoop.* 33, 34, 2 *Hoop.* 34, 1 *Tyn.* 385, 2 *Tyn.* 168, 169; the doctrine of Christ's intercession to be preached diligently, 1 *Hoop.* 34; his church is bound thereto, *ib.*; he prayed for his whole church, *ib.* 72; at God's right hand he ministers to saints, *ib.* 34; he alone is our advocate with the Father, 3 *Bul.* 218, 1 *Cov.* 384, 385, 2 *Cov.* 260, 425, 1 *Lat.* 330, 2 *Tyn.* 152; prayer must be made in his name,

2 *Bec.* 134; what it is to ask in his name, 1 *Bec.* 149, 2 *Bec.* 134

— (3) As a priest he blesses and sanctifies, 3 *Bul.* 284; his office is to consecrate and sanctify believers, 1 *Hoop.* 71, who, in him, are all priests (*v.* *Priests*).

(d) That he is a King, and of his regal office, 3 *Bul.* 274, 1 *Hoop.* 78, *Now.* (36), 152, *Sand.* 283, 2 *Tyn.* 168, *Whita.* 22; his seat as king, 3 *Bul.* 279; his kingdom, 1 *Brad.* 402; a meditation thereon, 2 *Brad.* 359; it is not of this world, 1 *Lat.* 360, 2 *Lat.* 91, *Lit. Edw.* 508, (556), (but the pope's is, 2 *Tyn.* 247, 273); the Jews looked for a temporal king, *Rid.* 70; Christ's kingdom shadowed forth by temporal conquests, *Pil.* 261; its difference from an earthly kingdom, *ib.* 269; it is spiritual, 2 *Bec.* 22, 2 *Brad.* 360, 1 *Hoop.* 79; Christ is king in the church, 4 *Bul.* 84, over which he has absolute power, *ib.* 42; he defends it by his power and his laws, 1 *Hoop.* 78, not by carnal weapons, *ib.* 79; he is king of all, 3 *Bul.* 237; how he reigns on earth, *ib.* 276, &c.; his kingdom not yet perfect, *Lit. Edw.* 520, (567); his kingdom desired, 1 *Lat.* 364; scripture calls the end of the world the fulfilling and performance of the kingdom and mystery of Christ, *Lit. Edw.* 510, (558); *v.* *Millennium*; when Christ will resign his mediatorial kingdom, 1 *Cov.* 385; how his kingdom is everlasting, 3 *Bul.* 280; the profit of his kingdom, 2 *Bec.* 22

iv. *Other names and titles*: Advocate, see *iii. c.* 2, above; All in all, see *i.* above; Altar, see *v.* below; called an Angel, *Pil.* 134, the angel from the altar, *Bale* 465; Anointed, see *ii.* above; Apparel, see *Garment* in this section; Book of life, see *Life* in this section; Bread, &c. (*v.* *Supper of the Lord*); he is the bread of life, 2 *Bul.* 192, 1 *Cov.* 212, 3 *Tyn.* 223, 226; our heavenly food, 2 *Bul.* 154, 156; the food of the soul, 2 *Bec.* 166, 232, *Hutch.* 242, not of the body, *Grin.* 44, 47, 2 *Jew.* 572; his flesh is meat, and his blood drink, 1 *Lat.* 457; the spiritual eating of him, 2 *Bec.* 294, 1 *Jew.* 528, 529, 543, *Whita.* 489; what it is to eat his flesh and drink his blood, 4 *Bul.* 457, *Hutch.* 244, 262, 1 *Tyn.* 369, 3 *Tyn.* 224, 226, 227, 236—238, 244; before his advent he was eaten by the fathers in their sacraments, 1 *Hoop.* 127, especially in the manna, 1 *Jew.* 545, 546, 2 *Jew.* 617, which was made Christ's body, 2 *Jew.* 577; his mystical body denoted by the bread in the communion, 3 *Tyn.* 257; he is

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On the variance between the Hebrew chronology and that of the LXX, *Whita.* 121; that of the Samaritan text and the LXX, 1 *Cov.* 32 n; that of the books of Maccabees, *Whita.* 99 n

Chrysippus: named, 2 *Ful.* 204; his saying on government, *Sand.* 36

Chrysológus (Pet.): reprobrates drunkenness, 2 *Jew.* 1040 n., *Sand.* 137

Chrysostom (St John): v. Liturgies.

- i. *His Life.*
- ii. *His Works.*
- iii. *On God, and Christ.*
- iv. *Angels.*
- v. *Scripture, Word of God.*
- vi. *Tradition.*
- vii. *Sin.*
- viii. *Grace, Justification, Works, &c.*
- ix. *The Church.*
- x. *Bishops and other Ministers.*
- xi. *Peter, Rome.*
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- xiii. *Sacraments.*
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- xvii. *Prayer, Praise, Worship.*
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- xx. *Festivals, Fasts.*
- xxi. *Marriage, &c.*
- xxii. *Confession, Penance, Absolution, Excommunication.*
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- xxiv. *Death, &c.*
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- xxvii. *Antichrist.*
- xxviii. *Kings, Civil Power.*
- xxix. *Miscellanea.*
 - i. *His life*: sent to Athens for instruction in his youth, 4 *Jew.* 652; his preaching at Constantinople, 1 *Jew.* 246; he preached but one day in the week, *ib.* 199; the extent of his jurisdiction, *Rog.* 329, 2 *Whitg.* 311, &c., 432; he deposed several bishops for simony, 2 *Whitg.* 315; blessed Theodosius, 2 *Ful.* 108; was exiled by the empress Eudoxia at the instigation of priests, 2 *Cran.* 12; his name struck out of the table of bishops of Constantinople, 4 *Jew.* 649; when he was banished, many of the people refused to communicate with his successor, *Coop.* 121; his appeal to pope Innocent, 1 *Jew.* 386, 387, 392, &c.; he would not attend an Arian council though called by the emperor Arcadius (not Constantius), 3 *Jew.* 38, 4 *Jew.* 1101; his death, *Lit. Eliz.* 452; commendation of him, 2 *Bul.* 395; Theodoret calls him the doctor of the world, 3 *Jew.* 282; he sometimes differs from other fathers, *Whita.* 455; not without his faults, *Calf.* 63, 64; condemned by heretical councils, *Rid.* 134; mentioned as Joannes Os Aureum.
 - ii. *His works*: *Calf.* 404, 2 *Ful.* 399, *Jew.* xxxv; MSS. of his homilies on Genesis, *Grin.* 291; his work on the gospels discovered, 3 *Zur.* 447; a phrase in one of his sermons upon Lazarus gave rise to the formation of an imaginary saint, 2 *Ful.* 44 n.; his first sermon De Cruce et Latrone wrongly assigned to Augustine, *Calf.* 63 n., 277, 2 *Ful.* 179, 180; some Latin homilies ascribed to him are mere compilations from his works, 2 *Brad.* 276 n.; on the genuineness of his epistle to Cæsarius the monk, first published by P. Martyr, *Rid.* 509; his hyperbolic language, *Calf.* 64, 77, 1 *Jew.* 473, 488; his many figurative speeches, 1 *Lat.*

274; his works praised, *Phil.* 682; quoted by Becon from the Latin editions, 1 *Bec.* 69 n.; falsified and untruly translated by Harding, 1 *Jew.* 393; an interpolation inserted by Possinus in the *Catena Græcorum Patrum*, 2 *Ful.* 286 n.; spurious treatises ascribed to him, *Calf.* 104 n.; five spurious homilies on Job, 2 *Ful.* 110, 139, 189; the *Opus Imperfectum*, 1 *Brad.* 529 n., 2 *Cran.* 18 n., 3 *Jew.* 311, 312, *Rid.* 33, *Sand.* 148 n.; opinions as to its authorship, *Calf.* 95 n.; it is ascribed by some to Maximus, an Arian, *Whita.* 684; *Homiliæ ex variis* in *Matth. locis*, not authentic, 2 *Ful.* 285 n.; spurious homilies on the gospel by Mark, *ib.* 147 n.; fictitious sermon *De negatione Petri*, *ib.* 285 n.; doubtful homily on Peter and Elias, *ib.*; spurious treatises respecting the cross, *Calf.* 63 n.; the first counterfeit *Sermo* in *Pentecosten*, alleged as genuine by Barrow, 2 *Ful.* 286 n.; counterfeit *Oratio* in *principes Apest. Petrum et Paulum*, *ib.* 110 n.; fictitious *Sermo* in *adorat. venerabil. Catenarum*, *ib.*; as to the *Liturgy* called his, *v. Liturgies*.

iii. *On God, and Christ*: he says it is a great matter to know which is the creature, and which the Creator, which the work, and which the Maker, 2 *Jew.* 1121, 3 *Jew.* 555; warns against confounding them, 3 *Jew.* 481; declares that to adore belongs to a creature, to be adored to the Lord, *Calf.* 378; shews that we are to honour Christ as he has willed us, 2 *Jew.* 559, 3 *Jew.* 553; says that if God had come in his manifest divinity, no creature could have borne his presence, 1 *Jew.* 530; declares that "the form of God" is the nature of God; "the form of a servant" verily is the nature of a servant, 3 *Jew.* 261; explains how Christ has profited us more largely than Adam hurt us, 3 *Bec.* 420; says, we see our Lord lying in a cradle, &c., 2 *Jew.* 608; his opinion respecting the bill on which Christ sat (*Jo. vi. 3*), *Sand.* 340; on the inconsistency of the people (*Jo. vi*), 3 *Whitg.* 568; on Christ's reply to them, *ib.* 577; on their greediness, *ib.* 582; on Christ's exhortation to them, not to labour for the meat that perishes, *ib.* 583, i. e. for worldly things, *ib.* 584; he remarks that Christ was heard in silence, 1 *Lat.* 204; says, both the winds and the sea bare witness to my Christ, 4 *Jew.* 662; shews why the Pharisees sought to keep men from Christ, 2 *Jew.* 1021; attributes the opposition of the Scribes and Pharisees to him to the fact that he was not of the priesthood, 3 *Jew.* 324;

shews why the Jews sought to stone him, *Whita.* 481; says, Christ overthrew the exchangers' banks, meaning thereby that there may be no coin in the church, but spiritual, 4 *Jew.* 816; speaking of Christ before Caiaphas he says, there was a shew of judgment, but indeed the violence of thieves (*O. I.*), 4 *Jew.* 918; says Judas sold Christ's blood, 2 *Lat.* 271; Abraham saw Christ's day, i. e. (as Chrysostom understands it) the day of his death, 1 *Hoop.* 212; he thinks the narrative of Christ's passion sufficient to soften a stone, 2 *Jew.* 716, 717; explains the words, "Christ... crucified among you," 3 *Jew.* 542; says Christians were upbraided as worshippers of One who was crucified, 2 *Jew.* 649, and that that death was holden accused among the Jews, and abominable among the heathen, *ib.*; shews that the devil and death have lost their sting by the body of Christ crucified, 3 *Bec.* 420; on Christ's blood shed for many, 2 *Jew.* 714; he says that the Father gave Christ an offering sufficient for the salvation of the whole world, 3 *Bec.* 421; on the weakness of the legal sacrifices and the perfection of that of Christ, 2 *Hoop.* 513; he contrasts the many sacrifices of the law with the one sacrifice of Christ in the gospel, 1 *Jew.* 171; speaks of the greatness of the one sacrifice of Christ, once offered, 3 *Bec.* 422; declares that there is none other sacrifice, one hath purged us, *ib.*; argues that if God have forgiven us our sins by one sacrifice, we have no need of a second, *ib.*; asserts that Christ has paid for us much more than we owe, *ib.*; says that the death of Christ has destroyed enmity, *ib.*; compares his sacrifice to a salve, 2 *Jew.* 720; on Christ's entering when the doors were shut, 1 *Jew.* 483; he says that the Lord drank wine and not water after his resurrection to root out a certain pernicious heresy, 2 *Hoop.* 438; speaks of Christ taking up his flesh and yet leaving it on earth, as Elijah did his mantle, *Phil.* 196; Philpot's explanation of this, *ib.* 197 (and see *xv. b.*); says Christ is here fully, and in heaven fully, one body, 3 *Jew.* 533; speaks of him as sitting above with the Father, and yet at the same time giving himself to those who will receive him, 1 *Jew.* 487; says, thou embracest the Lord himself, and being here beneath, art joined to that body that sits in heaven above, 3 *Jew.* 494, 496; declares that Christ is present in spirit unto faith, 1 *Hoop.* 224; affirms that he is evermore present with us; for, un-

less he were present, the church of God could not continue, 3 *Jew.* 486; understands the "one shepherd" to be Christ, *ib.* 280; says he is become our table, apparel, house, head, root, &c., 1 *Jew.* 526, 2 *Jew.* 1042; asks, what will not Christ be unto us? for by all manner of means he cleaves unto us, 3 *Jew.* 494; says, Christ moulds us, if I may so say, into one lump with himself, *ib.* 495; on the following of Christ, *ib.* 881, 882; on putting on Christ, 2 *Jew.* 1042; warns against believing reports that Christ has appeared, even in the true churches (O. I.), 3 *Jew.* 450, 451, 4 *Jew.* 865; his view of the signs going before the end of the world, *Sand.* 352; on the sign of the Son of Man (O. I.), *Calf.* 95, 96, 2 *Ful.* 137; on the deliverance of the creature from the bondage of corruption (Rom. viii), 1 *Brad.* 352; on the corruption and renewal of the world, 2 *Jew.* 577

iv. *Angels*: he says, the angels of God, be they never so great, are but servants and ministers, 3 *Jew.* 290, *Whita.* 627; declares that the angels and archangels are present at the sacrifice, 2 *Jew.* 739, and speaks of their intercession for us, *ib.* 741; affirms that the angels and martyrs are present in the church, *ib.*

v. *Scripture, Word of God* (see also ix)

(a) The origin and transmission of the scriptures:—he states that God the Creator of mankind spake many ways and in sundry sorts unto the fathers, 3 *Jew.* 434; shews why the scriptures are needful to us, though not to the patriarchs of old, *Whita.* 524; explains that it is for men's ungodliness that they have need of the scriptures, 3 *Jew.* 371; says, God minding to renew his favour towards man, sent his letters, thereby to reconcile man to himself, *ib.* 283; remarks that the prophets not only spoke, but wrote, and also prefigured events in real types, *Whita.* 648, 649; says to the Jews, you turn the leaves of the scriptures, made of the skins of dead cattle, but we have the Spirit that giveth life, 4 *Jew.* 763; declares that there remains now nothing among the Jews, but the writing contained in books, for all the observation of the law is passed from them, *ib.*; says, the letters of the law are with the Jews, but the sense and meaning with us, *ib.* 763, 980; writes, now-a-days there are some who cannot tell whether there be any scriptures, or no; yet has the Spirit of God so provided that they are still preserved, *ib.* 763

(b) *Scripture as a rule, &c.*:—he exhorts to follow exactly the rule of holy scripture, *Whita.* 659; calls scripture an exact balance and standard, and the rule of all things, 2 *Jew.* 1058 n., *Whita.* 28, 662, 686; says that he is a true Christian whose confession agrees with the scriptures, 2 *Cran.* 26; declares that none can teach like the oracles of God, *Whita.* 701; on teaching with and without proof from scripture, *ib.* 685; he exhorts his hearers to read the scriptures, and try his doctrine by them, 3 *Bec.* 543; says that every preacher is a servant of the law, and must neither take away from nor add to it (O. I.), 2 *Cran.* 25; a genuine passage somewhat similar, *ib.* 27; he beseeches men not to hear preachers for amusement, but to follow the standard of holy scripture, *Whita.* 683; says, out of the true churches themselves go forth deceivers, and therefore warns against believing those who do not speak things agreeable to the scriptures (O. I.), 3 *Bec.* 391, 2 *Jew.* 688, 3 *Jew.* 228, 450, 451; cautions against believing men unless they speak things agreeable to scripture, 2 *Cran.* 27; on Paul's anathema against those who should preach another gospel, *Whita.* 627; another passage, 4 *Jew.* 1028; he says we may not believe Paul himself if he speak of his own, &c., see vi. below; shews that the words of men who profess to speak by the Holy Spirit must be judged by scripture (psend?) *Coop.* 191, 2 *Cran.* 25, 528, 3 *Jew.* 234, 4 *Jew.* 774, 775; says, on Matt. xxiii, the key is the word of the knowledge of the scriptures, by which the gate of truth is opened to men; the key-bearers are the priests (O. I.), 4 *Bul.* 149, 1 *Jew.* 331, 3 *Jew.* 357, 364, 4 *Jew.* 1134; asks, when thou seest the scriptures delivered into the hands of false priests, dost thou not understand that the word of truth is delivered unto the wicked princes and scribes? (O. I.), 4 *Jew.* 764; says heretic priests shut up the gates of truth, and shews why (O. I.), 2 *Jew.* 696, 4 *Jew.* 767, 892, 1039; shews the absurdity of refusing to trust others in the matter of money, and yet in more important matters to follow men's opinions, without reference to scripture, *Whita.* 686; he calls the scriptures continual schoolmasters, 1 *Whitg.* 524; says there is need of scripture because many corrupt doctrine, *Whita.* 683; declares that wheresoever the Bible lieth the devil can have no power, *Calf.* 258; speaks of fleeing, when heresy prevails in the church, to the scriptures

(which he understands by "the mountains," Matt. xxiv), without which we cannot tell the true church, but shall fall into the abomination of desolation (O. I.), 2 *Cran.* 24, 25, 2 *Jew.* 688, 3 *Jew.* 153, 326, 4 *Jew.* 729, 1065, *Whita.* 683, 684; maintains that none can know which is the true church but by the scriptures (O. I.), 1 *Brad.* 528, 551, *Coop.* 187, 2 *Jew.* 985, 3 *Jew.* 153, 4 *Jew.* 750, 864, 1170, *Rid.* 123; speaks of scripture as the door of the sheepfold, and says that he who comes in another way is a thief, 3 *Jew.* 281, 4 *Jew.* 750, *Whita.* 700; speaks of the kingdom of God as inclosed in the scriptures (O. I.), 2 *Jew.* 604

(c) The sufficiency of scripture:—he asserts that all things are clear and plain in the divine scriptures; all needful things are manifest, 2 *Cran.* 18, 2 *Jew.* 683, 4 *Jew.* 1185, *Whita.* 396; he declares that all things may be determined by them, 2 *Cran.* 26; writes that all things needful to be known may be learned by them, *ib.* 27; says that whatever is required for our salvation is contained in them (O. I.), 2 *Cran.* 26, *Phil.* 361; on the expression "of all," in Acts i. 1, meaning, as he says, all things necessary for salvation, 1 *Hoop.* 106; he declares that the gospel contains all things both present and to come, 3 *Bec.* 404; says that the apostles did not write all things, because of their multitude, and because he that believes what they did write needs no more, 2 *Cran.* 27; compares the scriptures to an apothecary's shop, where every man may find a remedy, 1 *Whitg.* 516; on the sufficiency of scripture to those who will be ruled thereby, *Phil.* 362

(d) Versions:—he affirms that the original of the LXX. version of the prophets remained in his day, *Whita.* 119; he is said to have translated the scriptures into Armenian, *ib.* 222; he testifies to the existence of many vernacular versions of scripture in his time, 4 *Jew.* 896, *Whita.* 245

(e) The exposition and study of the scriptures, and that they are to be read by all:—he asks whether the power of the gospel is in the form of the letters, or in the understanding of the meaning (O. I.), 3 *Bul.* 261, *Calf.* 285, 2 *Hoop.* 407, 3 *Jew.* 445; says, God wills not that we should understand the words of holy scripture simply, but with great wisdom and discretion, 4 *Jew.* 764; observes that we have need of God's grace that we rest not on the bare words, for so heretics fall into

error, 2 *Jew.* 577, 4 *Jew.* 764; declares that as God is covered in heaven, so is he hid in the scriptures, &c., (O. I.), 3 *Jew.* 541; warns that in a type or figure we are not to expect all things, 2 *Jew.* 1122, 3 *Jew.* 447; two reasons for the obscurity of scripture (O. I.), *Whita.* 372; he says the apostles had nothing dark in their life or doctrine, *ib.* 388; remarks that Paul, when he uses any obscure expression, explains himself, *ib.* 492; maintains that John's doctrine is clear and lucid, *ib.* 397; states that scripture expounds itself, 2 *Cran.* 27, *Whita.* 495 n., 659; asserts that not man's wisdom but the Holy Ghost is the true expositor, 2 *Cran.* 27; says that we must ask by prayer, &c., and inquire of the ancient writers, and divers priests, if we would know the truth of scripture (O. I.), 2 *Cran.* 17; calls the priests the key-bearers, (O. I. see *b.* above); says that we ought to confute false interpreters, and instruct inquirers (O. I.), 2 *Cran.* 26; affirms that our senses become practised by the use of the scriptures, and often hearing, 2 *Jew.* 682; says, that he who applies with fervent desire to the scriptures, cannot be neglected of God, 2 *Cran.* 17, 1 *Jew.* 321, 4 *Jew.* 1064; another like passage, 2 *Jew.* 681; on the command to search the scriptures, *Whita.* 236, 372; on Paul's command to Timothy to be diligent in reading, *ib.* 523; another passage on the apostle's commendation of scripture to him, *ib.* 637; exhorts all men and women to the study of scripture, *Calf.* 258, 1 *Jew.* 324, 2 *Jew.* 685, 696, *Whita.* 247; a long citation to this effect from his third sermon on Lazarus, 2 *Cran.* 119—121; says, I beseech you all...to search the scriptures, 3 *Jew.* 231; admonishes the people to get books, 2 *Jew.* 670; exhorts secular men, particularly heads of families, to procure the scriptures and study them with great diligence, 2 *Jew.* 670, 685, 696, 4 *Jew.* 1186, *Whita.* 239, 246, 1 *Whitg.* 525, 3 *Whitg.* 55; blames the people's negligence of scripture by the example of the woman of Samaria, *Pil.* 609; his rebuke of those who thought the scriptures were only for monks, 1 *Jew.* 324, *Pil.* 609; he says it is more necessary for the lay people to read God's word, than for monks or priests, 2 *Jew.* 672, 679, *Whita.* 395; remarks, the grace of the Holy Spirit has so disposed the scriptures that publicans, fishers, tentmakers, &c might be saved by them, 4 *Jew.* 1183; says there is no need of logic, husbandmen

and old women understand it, 2 *Jew.* 675, 676; affirms that the scriptures are easy to the slave, the husbandman, the widow and the child, 4 *Jew.* 897, 1183, *Whita.* 397; exhorts fathers to teach their children to sing psalms, 1 *Jew.* 332; in several places he exhorts the people to read the scriptures at home, *Calif.* 258, 1 *Jew.* 270, 2 *Jew.* 685, 4 *Jew.* 796, 1186, *Whita.* 247; says, let one of you take in hand the holy book, and call his neighbours, and water and refresh both their minds and his own, 4 *Jew.* 796; on the evils which arise from ignorance of the scriptures, *Whita.* 397; he says, this is the cause of all ills, that the scriptures are not known, 2 *Jew.* 680, 4 *Jew.* 1186, *Whita.* 701; observes, thou wilt say, "I have not read the scriptures;" this is no excuse but a sin, 1 *Jew.* 324, 4 *Jew.* 1178; says no man can attain to salvation, except he be always occupied in spiritual reading, 4 *Jew.* 1177; again, to know nothing of God's laws is the loss of salvation, *ib.* 1186; says, this is the working of the devil's inspiration; he would not suffer us to see the treasure, lest we should get the riches, 1 *Jew.* 324, 4 *Jew.* 1178; rebukes those who call ignorance of the scriptures simplicity, 1 *Jew.* 324; calls the reading of the scriptures a great fence against sin, 2 *Jew.* 695; declares that ignorance has brought in heresies and vicious living, and turned all things upside down, 2 *Jew.* 695, 4 *Jew.* 1186

(f) Remarks on some particular portions of the Bible:—on Cain and Abel, 1 *Ful.* 395; on Laban's complaint against Jacob, 2 *Jew.* 558, 559; he shews how the law had a shadow of good things to come, 2 *Jew.* 616; compares the state of the Jews to a candle, that of Christians to the sun, 2 *Jew.* 615; likens the Jewish state to the first draught of a picture set out only in bare lines, 2 *Jew.* 615, 616; numbers the second commandment among the ten, and holds it a moral law, 2 *Bec.* 60; says, David turneth the earth into heaven, and of men maketh angels, 3 *Jew.* 547, and that they who call in David with his harp, by means of him call in Christ, 4 *Jew.* 790; on Isa. viii. 7, and the metaphors used there, *Whita.* 379; on two texts in Matt. ii. (verses 15 and 23), *ib.* 525; he expounds the doxology in the Lord's Prayer, 4 *Bul.* 219, 220; mystical exposition of Matt. xxiv. from the G. I.—see *b.* above and *ix.* below; as to "the eagles," see *xv.* below; on John vii. 52, "search and look," 3 *Jew.* 242; his exposition of Eph. i. 23, "the fulness of

him," &c., 1 *Ful.* 232, &c.; on the traditions of men (Colos. ii.), 1 *Ful.* 171; he vindicates the epistle to Philemon, *Whita.* 35

(g) Much of Cranmer's prologue to the Bible taken from him, 2 *Cran.* 118; he rebukes some who superstitiously hung the gospel about their necks as a charm (O. I.), 4 *Bul.* 261, *Calif.* 285, 1 *Jew.* 327, 328, 2 *Jew.* 750, 751; declares (in the Canon Law) that not only is he a betrayer of the truth who denies it, but also he who does not freely declare it, 1 *Jew.* 95, 2 *Lat.* 298

vi. *Tradition*: on Jewish traditions, added to the law, *Whita.* 618, 640; he states that the disciples observed the law, though not the traditions of the elders, 2 *Jew.* 1089, 3 *Jew.* 570; says, the mystery (or sacrament) were not divine nor perfect, if thou shouldst add anything to it, 2 *Jew.* 1100; affirms that the apostles delivered some things not in writing, *Whita.* 595, and (in other places) speaks in support of tradition, *ib.*; thinks a tradition of the church worthy of belief, 2 *Cran.* 57, 2 *Ful.* 231, *Whita.* 595; yet he says that to teach anything beside the doctrine of the apostles is to bring in dissensions and slanders, 2 *Cran.* 26; asserts that Paul delivered some things without writing, *ib.* 57, and that he calls his preaching, not written, by the name of the gospel, 3 *Jew.* 435, 437; but elsewhere he affirms that Paul wrote the same things which he had preached, 2 *Ful.* 231, and remarks that Paul says not, if they teach the contrary, or, if they overthrow the whole gospel, but, if they preach anything beside the gospel, let them be accursed, 4 *Jew.* 772; he declares that Paul himself is not to be believed if he speak anything of his own, 3 *Jew.* 290, 4 *Jew.* 711, 712, 773; asserts that good counsel is to be followed though it be not the custom, and that anything hurtful is to be rejected though it be the custom, *Calif.* 55, 2 *Cran.* 51

vii. *Sin*: he declares that every man is naturally not only a sinner, but sin, 1 *Bec.* 69; confesses original sin, 2 *Bul.* 390; his opinion on childbirth, 1 *Lat.* 252; he blames parents who lament their children's sickness, but make little account of their sin, *Sand.* 339; says the devil hides his snares under the colour of holiness, 3 *Jew.* 553; condemns flattery, 3 *Whitg.* 578; says, he who himself is a liar, thinks that nobody speaks the truth, not even God (O. I.), 3 *Jew.* 124, 4 *Jew.* 1062; as to swearing, see *xxviii.* below; on concupiscence; con-

tradietory statements ascribed to him, *Calif.* 64; on those shameless thieves who rob in the daytime, 3 *Jew.* 217; he compares an ill-gotten penny to a worm in an apple, *Pil.* 58, *Sand.* 231; condemns usury, 2 *Jew.* 853; calls it a great sin to desire evil against the brethren, 1 *Bec.* 154, 155

viii. *Grace, Faith, Works* (see also iii.): he says that mercy without justice is folly, &c. (O. I.), *Sand.* 147, 148; passages on justification, 2 *Cran.* 206 bis, 207; he speaks of faith alone justifying, 2 *Bec.* 639, 2 *Bul.* 342; declares that he who stayeth himself by only faith is blessed, 3 *Jew.* 244; says the thief was justified without works (dub.), *Wool.* 35, 36; observes that he needed not so much as one hour to repent, so great is the mercy of God, 3 *Jew.* 562, but he says that if he had lived, and not regarded faith and works, he would have lost his salvation (dub.), 2 *Cran.* 143; he declares that if we consider our own merits we are worthy of punishment, 3 *Bec.* 170; speaks of grace taking away all sins, *ib.* 420; maintains remission of sins without pilgrimage, 2 *Ful.* 111; speaks of being made worthy of the kingdom of heaven, 1 *Ful.* 360, 361, 364, 365; writes on Eph. i. 6, "hath made us accepted," *ib.* 410, 411; explains what repentance is, 1 *Bec.* 75, 76, 92, *Rog.* 256 n., (and see penance in xxii.); praises repentance, 1 *Bec.* 77, *Calif.* x. 64; declares that it alone cannot put away sins, *ib.* 78; but says that there is no sin which does not give place to the virtue of repentance, *ib.* 76; praises faith, *ib.* 79; says it gives things their substance, or rather is their substance, 3 *Jew.* 507; calls it a lamp, 1 *Bec.* 207, and the light of the soul, *ib.*; shews the necessity of having faith everywhere, *ib.* 79; his exposition of the words of St Paul, "I live in the faith of the Son of God," &c., 4 *Jew.* 662, 663; he says that without faith all things come to nought, 1 *Bec.* 79; declares that they who are sick should go to Christ with great faith, *ib.* 118, 119; says, we have offered this only gift to God...and by this only way we are saved, 2 *Ful.* 199; observes that Christ either is received or slain within us; for if we believe his word we receive him (O. I.), 4 *Jew.* 790; remarks on spiritual seeing, 3 *Jew.* 531; he says that where there is faith there is no need of questions, &c., 3 *Whitg.* 574; speaks against vain and impious questions, *ib.* 575; on the use of reason, 2 *Jew.* 793; he maintains that faith is full of good works, 2 *Cran.* 137; writes on the

nature and reward of good works, 2 *Cov.* 432; shews that there can be no good works without faith, 2 *Cran.* 143; says, a work without faith is nothing (O. I.), 1 *Bec.* 79; terms faith the nurse of all good deeds, *Wool.* 37, 38; calls a pure mind the cause of all good things, 1 *Bec.* 138; on the necessity not only of faith, but of a virtuous life, 1 *Ful.* 418; he declares that the sons of God are not content to sit idle, 1 *Bec.* 208, 346; says that God wills not that a Christian man be contented with himself alone, but that he also edify others, *ib.* 356, 357; speaks of charity as enabling a man to be, in a sense, present in several places at once, 1 *Jew.* 494; on giving "with simplicity," 3 *Whitg.* 283; he says that such as one would have God to be to him, such he must shew himself to those that have offended against him, 1 *Bec.* 155; declares that nothing makes us more like unto God than to be easy entreated of them that hurt us, *ib.* 156; says the name only of Christ does not make a Christian (O. I.), 2 *Jew.* 819; exhorts the Christian soldier not to look for victory without conflict, *Wool.* 11

ix. *The Church* (see also v. &c.): he says Christians are sheep, but rational ones, 1 *Whitg.* 373, 525; describes sheep and wolves (O. I.), *Sand.* 397 n.; mentions that Christians were called Galileans by Julian, 4 *Jew.* 667; thinks the ship (Matt. viii. 23) denotes the church, *Sand.* 371; admonishes to understand by "Jerusalem" (in Matt. xxiv.) the church, which is called the city of peace, and founded on the mountains of the scriptures (O. I.), 4 *Jew.* 750, *Whita.* 683, 684; declares that the true church is only to be known by scripture (O. I.—see v. b. above); on the command "Tell it unto the church," i. e. as he explains it, to the presidents and prelates, 3 *Whitg.* 170, 226; shews the necessity of superiors in all societies, 2 *Whitg.* 259, 262, 3 *Whitg.* 588; on the things "set in order" by Paul, *Whita.* 550; he says, this day (viz. Pentecost) the earth is made heaven, &c. (pseud.), 3 *Jew.* 547; declares that the apostles dwelling in the earth had their conversation in heaven, *ib.*; says the church was at first a heaven, the Spirit of God ordering all things, but that only the vestiges of such things remained in his time, 2 *Jew.* 898, 899, 3 *Jew.* 192; compares the church to a woman fallen from her former modesty, and who keeps her boxes, but has lost the treasure that was in them, &c., 2 *Jew.* 899, 3 *Jew.* 192, 4 *Jew.* 723, 764; says, as every good

thing proceeds from the temple, so every ill thing proceeds likewise from the temple (O. I.), 3 *Jew.* 596; declares that the church, by what way soever she do against the will of Christ, is worthy to be given over, 4 *Jew.* 727; says, of this head (i. e. Christ) the body hath both to be, and also well to be—what! cleavest thou to the members, and leavest the head? *ib.* 751; he affirms that we should not advance the church because of the increase of people, but endeavour to adorn her with virtue, *ib.* 723, 724; declares schism to be no less evil than heresy, 3 *Whitg.* 595; speaks of the infidel coming and saying, “I would be a Christian, but I know not whom I should follow, there is such dissension among you,” 3 *Jew.* 609; says, for this cause we are scorned of Jews and Gentiles, while the church is rent into a thousand parts, *ib.*; commends the leaving the bodily church when the wicked by violence have invaded it (O. I.), 4 *Jew.* 876; says the church is not walls and roof, but faith and life, 2 *Lat.* 313 n.; as to the abomination of desolation standing in the holy places of the church, see xxvii. below; as to the dignity of Antioch, see xi. below; he says, in his time the British islands had felt the power of God’s word, 1 *Jew.* 306, 3 *Jew.* 165

x. *Apostles, Bishops, and other Ministers*: he maintains that the prophets mentioned in Eph. ii. 20, are those of the Old Testament, *Whita.* 349; shews that different degrees were appointed in the church because equality engenders strife, 2 *Whitg.* 259, and that the rebellious nature of man made such degrees needful (O. I.), *ib.*; says the apostles were more mighty than kings, 1 *Jew.* 431, 4 *Jew.* 674; declares that Christ transferred all the judgment which he received of the Father unto the apostles and priests, 3 *Jew.* 355, 367, 368; says, heaven takes authority of judgment from the earth; in earth sits the judge, the Lord follows the servant, *ib.* 376; speaks of James as bishop of Jerusalem, 1 *Jew.* 428, 431, *Rog.* 328 n.; on the office of Timothy and Titus, 2 *Whitg.* 284, 285, 295, 296, 373, 427; on Paul’s commandment to the former, (1 Tim. vi. 14), 3 *Whitg.* 174; observes, on 1 Tim. iv. 14, (“the laying on of the hands of the presbytery”), that Paul was speaking not of priests but bishops, 1 *Whitg.* 433, 487, 488; expounds 1 Tim. v. 22, as admonishing Timothy to be circumspect in appointing ministers, *ib.* 426, 430; writes

on his hearing certain things from Paul “before many witnesses,” *Phil.* 366; says Paul committed the ordination and government of bishops to Titus, 1 *Whitg.* 434, 2 *Whitg.* 353; shews why a bishop is so called, 4 *Jew.* 906; he declared that one city might not have two bishops, 1 *Jew.* 348, 2 *Whitg.* 215; speaks of the emperor ruling over the world, a bishop over one city, *ib.* 315, 317; says, the seat makes not the priest, but the priest the seat; the place sanctifies not the man, but the man the place (O. I., and in the Canon Law), 1 *Bec.* 6, 1 *Bul.* 333, 3 *Jew.* 327, 4 *Jew.* 1013, 1070, 1117; complains of the derision suffered by the bishops of his day, 3 *Whitg.* 594; distinguishes bishops from presbyters, 1 *Whitg.* 487; declares that between a bishop and a priest there is scarce any difference, and that the former is superior only by the power of ordaining, 3 *Jew.* 439, 1 *Whitg.* 440, 2 *Whitg.* 260, 261; what he understands by χειροτονία, 1 *Whitg.* 346 n., 349; says, he that is appointed by men (only), before God is neither deacon nor priest (O. I.), 3 *Jew.* 309; he erred in styling ministers priests, 1 *Ful.* 251, but said his whole priesthood was to teach and preach the gospel, 2 *Jew.* 709; declares that every Christian is a priest, 3 *Jew.* 336; says, not every priest is holy, but every holy man is a priest (O. I.), 1 *Bec.* 6 n., and explains λειτουργούντων, Acts xiii., to mean preaching, 4 *Jew.* 805; he says there are many priests, yet few priests; many in name, few in labour (O. I.), 1 *Bec.* 6, 2 *Jew.* 1020, 3 *Jew.* 309; calls priests the key-bearers (O. I., see v. b.); terms them the stomach of the people, *Bale* 109; speaks of the priest as bearing not fire, but the Holy Ghost, 2 *Jew.* 769, 3 *Jew.* 545; compares the office of the ministry to that of a herald, *Whita.* 284; shews that as in worldly affairs, so in spiritual matters, the message of the king is not to be despised on account of the baseness of the messenger, 4 *Jew.* 911; compares a pastor to one who wrestles naked, *Sand.* 332; on the words “our sufficiency is of God,” 2 *Jew.* 982; shews why God puts “treasure in earthen vessels,” *Hutch.* 305; calls it a shame for priests, when laymen are found more faithful than they (O. I.), 1 *Bec.* 386; his remarks on the virtue of preaching, 3 *Jew.* 595; he shews that preachers must teach first with works and then with words, 1 *Bec.* 15; cautions against hearing the word to

destruction, 2 *Jew.* 1056; says that...if the ministry of man be wanting, the Lord himself will enlighten our mind, 2 *Jew.* 1019; another similar passage, 2 *Cran.* 17, 1 *Jew.* 321, 4 *Jew.* 1064; referred to on evil ministers, 2 *Lat.* 347; tells how to know wolves in sheep's clothing, *Calif.* 292; shews the danger of ordaining unworthy men, 1 *Bec.* 6; says that if priests teach well but live ill, their doctrine, but not their manners, must be taken (O. I.), *ib.* 386, 387, 2 *Bec.* 324, 333; declares that he who lives other than he speaks, teaches God to punish him, *Sand.* 71; as to Paul's anathema against false teachers, see v. b. above; he laments superiorities and salutations in the church of God, 4 *Jew.* 688; says they who neither believe nor fear the judgment of God, abusing their ecclesiastical dignity in secular sort, turn the same into secular dignity (O. I.), *ib.* 971; defends the possession of lands by ministers, *Pil.* 596; on the election of deacons (Acts vi.), 1 *Whitg.* 340; he speaks of the public reading of scripture by the deacon, 3 *Whitg.* 47; describes the reader's office, 4 *Jew.* 816; on the promotion of deacons to a higher grade, 3 *Whitg.* 70; he says that monks had their minds void of all affections, and their bodies like Adam's before the fall, *Calif.* 259; as to vowed women, see xxi. below.

xi. *Peter, Rome*: by the rock, he understood Peter, 4 *Bul.* 81; not his person, but his faith and confession, 2 *Ful.* 273, 285, 298, 1 *Jew.* 340, 2 *Jew.* 895; he thinks that Christ's gift of the keys to Peter was a gift of power to forgive sins, 3 *Whitg.* 235; does not consider that the keys were given to Peter only, for he speaks of them as committed to (John) the son of thunder, 2 *Ful.* 277; says Peter's crime was double, both for that he withstood Christ, and also for that he set himself before the rest, 3 *Jew.* 288; affirms that Christ shed his blood to purchase those sheep whose care he committed to Peter and his successors, 2 *Ful.* 326; his idea of Peter's primacy, *Whita.* 440; he designates him pastor and head, &c., 1 *Jew.* 435; often acknowledges Peter to be prince of the apostles, 2 *Ful.* 286, 304; calls him the head of the apostles, 1 *Jew.* 435, 3 *Jew.* 288; but he terms Elias head of the prophets, 1 *Jew.* 438, 3 *Jew.* 270, 288, 4 *Jew.* 1032, and styles the emperor the head of all men, 1 *Jew.* 438, 4 *Jew.* 975, 997, 1014; he calls Peter the ruler of the whole world, the teacher of the world, &c., 1 *Jew.* 428—430, 3 *Jew.* 269,

282; asks, how can he be a master that hath no scholar? (O. I.), 3 *Jew.* 309; declares that the apostles received the care of the whole world, 1 *Jew.* 430; states that the nation of the Jews was committed to Michael, but all the world to Paul, &c., *ib.* 430, 431, 3 *Jew.* 269; says Paul was moved with the care of all the churches, not of two or three, 3 *Jew.* 282, 319; asserts that he was as careful for the salvation of all, as if the whole world had been one house, *ib.* 319; calls him in a manner the common father of all the world, *ib.* 288; designates him the master of the world, and by other similar titles, *ib.* 282, 283, 319; calls John the pillar of all the churches in the world, *ib.* 319; says (to the people) let us take the care of the universal church, 1 *Jew.* 427; on Christ's inquiry of Peter, "Lovest thou me?" and his charge to him, 1 *Cov.* 356 n.; he says Christ asked Peter whether he loved him, to inform us how great care he takes of the government of the flock, 2 *Ful.* 317, 318; another like passage, *ib.* 326; thinks that Peter made James bishop of Jerusalem, 1 *Jew.* 428, 431; says Peter did all things (in the election of Matthias) with the consent of the disciples, 1 *Ful.* 466, 2 *Ful.* 286; says every Christian man who receives the word of Peter, is made Peter's chair, and Peter himself sits in him (O. I.), 4 *Jew.* 929, 1013; sets it down as an undoubted truth that none has place before Paul, 3 *Jew.* 288; shews that Paul was equal with the highest, 2 *Ful.* 286, 3 *Jew.* 328; says Paul had no need of Peter...but was equal to him in honour, 1 *Jew.* 328, 375, 431, 3 *Jew.* 287, 288, 328, 4 *Jew.* 917; on the agreement between Peter, Paul, &c., as to their preaching, 3 *Jew.* 328; he speaks of certain women as the head of the church at Philippi, 4 *Jew.* 975, 1 *Whitg.* 391; on the peculiar dignity of Antioch, where the disciples were first called Christians, 1 *Jew.* 369; another passage, 4 *Jew.* 883; he calls Antioch the head of all the world, 1 *Jew.* 421, 439, 4 *Jew.* 717, and the metropolis of the faith, 1 *Jew.* 433; considers it incongruous that they of Egypt should judge those of Thrace, 3 *Jew.* 303; says, whosoever desires primacy in earth, shall find in heaven confusion (O. I.), *ib.* 125, 126, 311, 312; observes that he who desires not vain-glory, being made Christ's vicar, ought to preach the justice of Christ (O. I.), *ib.* 606

xii. *Saints*: he declares that God sooner

hears us, than others praying for us, 1 *Jew.* 97 (and see corrig.), and that he is easy to be entreated without a mediator, *ib.*; on the lifting up of Moses' hands (dub. and pseud.), *Calf.* 104; says Elijah changed the nature of water (by making iron swim), 2 *Jew.* 565; calls him head of the prophets, see xi; on the Zacharias who was slain in the temple, *Whita.* 590; referred to on the expression "full of grace," applied to the virgin Mary, 1 *Ful.* 529; thinks that she was a little vainglorious (two passages), 1 *Lat.* 383, 515, 2 *Lat.* 226, 3 *Tyn.* 207; oftentimes calls Paul sutorem pellium (*σκυνοποιόν*), 3 *Jew.* 395; says it had been great folly for Paul, having received his doctrine from God himself, afterward to confer with men, 4 *Jew.* 901; observes, whithersoever a man come, he shall see Paul carried about in the mouth of every man, 3 *Jew.* 545; spurious passages on St Paul's chain, 2 *Ful.* 110, 139; as to this apostle see also xi; as to John see xi; he affirms that the tombs of Peter, Paul, John and Thomas, are well known, *Calf.* 130; says demons tremble not only at the Crucified, but at the ashes of those who are slain for him, *ib.* 77; rebukes Epiphanius for usurping authority in another church, 2 *Zur.* 242; tells how the monk Macedonius averted the rage of Theodosius from Antioch, *Calf.* 22 n

xiii. *Sacraments*: he observes that a figure must be not far from the truth, yet not the truth itself, 2 *Jew.* 594, and that if all things agreed, it would be no figure, *ib.* 1122; remarks on the rock being Christ, 3 *Jew.* 510; he says dyed wool is no longer called wool, but purple, or scarlet, &c. (pseud.), 2 *Jew.* 576; states that a sacrament is called a mystery because we see one thing, and believe another, *Calf.* 184, 2 *Jew.* 619; speaks of the sacraments as things perceived by the mind, delivered in things sensible; and shews that our being in the body is the reason why the graces of the sacraments are not bestowed nakedly, but by means of outward signs, 2 *Bec.* 287, 3 *Bec.* 443, 1 *Brad.* 87 n., 491 n., 4 *Bul.* 242, 243, 249, 1 *Jew.* 464, 2 *Jew.* 595, 618, 759, 3 *Jew.* 371, *Sand.* 87; says all mysteries must be viewed with inward eyes, 2 *Bec.* 287, 297, 3 *Bec.* 430, 431, 438, *Grin.* 62, 64, 1 *Jew.* 463, 525, 2 *Jew.* 792, 1111, *Sand.* 454, or, as he elsewhere says, with the eyes of the understanding, 2 *Jew.* 572; he declares that the eyes of faith, when they behold the unspeakable good things, do not so much as mark

the outward things, 3 *Jew.* 526; refers to the sacraments as stopping the mouths of heretics, see xv. below; speaks of the Lord's things as common to all, 1 *Jew.* 134; speaks of one baptism and one table, 2 *Jew.* 636; on our being baptized into one body, and drinking of one Spirit, 1 *Brad.* 88; warns that neither baptism, nor the holy table shall profit us, except we have a life pure from sin, 1 *Bec.* 341; denies that sacraments received by one, benefit others who receive them not, 2 *Jew.* 990; said to call penance a sacrament, 3 *Jew.* 456 n

xiv. *Baptism*: he intimates that catechumens may not join in the prayer of the church, 2 *Jew.* 706; refers to the words of baptism as not to be spoken in the presence of heathen men, *ib.*; calls them secret and dreadful words, *ib.* 716; terms baptism the seal of faith, 3 *Whitg.* 113; declares that the sick were healed at Bethesda, to shew the virtue of baptism, 3 *Jew.* 443; says the words of baptism pronounced by the priest regenerate him who is baptized, 2 *Jew.* 567, 706; declares that the element is sensible, but that what is wrought by it is spiritual, 4 *Bul.* 242, 243, 1 *Jew.* 465, 3 *Jew.* 513 n.; teaches that in baptism we receive, not the purple and the diadem, but the King himself for our clothing, 3 *Jew.* 544; considers that by baptism we are made flesh of Christ's flesh, and bone of his bone, 1 *Jew.* 131, 140, 477, 529, 3 *Jew.* 494, 529; says, as Christ was born by the Holy Ghost...even so in the font we are made the same, 1 *Jew.* 131, 3 *Jew.* 494; again, in thy baptism thou art made both a king and a priest and a prophet, 4 *Jew.* 984; speaks of the marvellous work therein effected as unspeakable, even by the angels, &c., 1 *Jew.* 487, 3 *Jew.* 498; shews that baptism is not to be judged by sight, 1 *Jew.* 466, 2 *Jew.* 594, 618, 619; says that an unbeliever, when he hears of the bath of baptism, thinks that it is nothing else but plain water, 1 *Jew.* 149, 466, 515, 2 *Jew.* 1101; what a Christian sees in baptism, 1 *Jew.* 515; he says simple water works not in us, but when it has received the grace of the Spirit, it washes away all sins, 2 *Jew.* 1102, 3 *Jew.* 443; declares that when the creature of water has received the Holy Ghost, it is made a sacrament, &c., 3 *Jew.* 500; calls it the water not of drinking, but of sanctification, 2 *Jew.* 576, 3 *Jew.* 500; says Christ by his baptism sanctified all water, *Whita.* 592; writes, when thou art baptized, it is not

the priest that dippeth thee, but it is God that.....holds thy head, 1 *Jew.* 454, 466, 2 *Jew.* 792, 3 *Jew.* 480; speaking of the change of the bread in the other sacrament, he adds, the like change is in the water of baptism, 3 *Jew.* 513; calls baptism Christ's passion, or his blood, (his words are, his baptism is a symbol of his passion), 1 *Jew.* 518, 521, 2 *Jew.* 727, 792, 1101, 3 *Jew.* 482, 502, 4 *Jew.* 893; teaches those who are to be baptized to hold the Saviour's feet, to wash them with tears, &c., 1 *Jew.* 487, 543; says baptism becomes to us, what the cross and grave were to Christ, *ib.* 521; on naming children; the example of the patriarchs, 2 *Jew.* 1108; on the text, "Christ sent me not to baptize," &c., 2 *Whitg.* 456; he speaks of some men deferring baptism to their death-beds, *Sand.* 152; condemns the Marcionites for baptizing living persons for the dead, 1 *Jew.* 23 n

xv. *The Eucharist* (see also iii. and vi.)

(a) Institution, &c.:—he speaks of the mysteries as stopping the mouths of heretics; for, he asks, if Jesus died not, whose sign or token is this sacrifice? 2 *Bec.* 288, 3 *Bec.* 438, 4 *Bul.* 317, 440, *Coop.* 206, *Grin.* 65, 1 *Jew.* 219, 258, 465, 2 *Jew.* 592, 609, 700, 775, 1101, 1112, 3 *Jew.* 468; writes of it as a memorial of the passion, &c., 2 *Jew.* 609; remarks that Christ, both in the bread and also in the cup, said, "Do this in remembrance of me," 3 *Jew.* 479; expounds those words as meaning, Do this in remembrance of my benefit, and of your salvation, 1 *Jew.* 166, 2 *Jew.* 591, 715; says that Christ participated in the mysteries of his body and blood, in which is a memory of himself, to induce his disciples to receive with a quiet mind, 3 *Bec.* 367, 438; expounds Christ's saying that he would drink of the fruit of the vine in his Father's kingdom, *Hutch.* 270; shews what "the fruit of the vine" is, see *b.* below; considers that the bread which Paul gave to eat in the shipwreck was merely sustenance, 1 *Jew.* 235; the *Opus Imperfectum* takes another view of it, *ib.*; Chrysostom denies that the eucharist is the Lord's supper, 2 *Lat.* 263

(b) Of the sign and the thing signified, and how the elements are Christ's body and blood (see xiii. above):—he cautions against understanding the words of Christ carnally, for that mysteries must be considered with inward eyes, i. e. spiritually, see xiii. above; explains what it is to understand car-

nally, 2 *Bec.* 287, 1 *Jew.* 452, 526; declares that there is no sensible thing delivered unto us by Christ (in these mysteries, but that) whatsoever things Christ has delivered are insensible, 3 *Jew.* 512, 3 *Tyn.* 260; speaks of Christ shewing bread and wine, after the order of Melchisedec, for a similitude of his body and blood, 2 *Bec.* 288, 3 *Bec.* 438, *Coop.* 206, 2 *Jew.* 580, 1115; states that Christ when he ascended left us his flesh in mysteries, *Phil.* 198; compares Christ's body to Elijah's mantle, 1 *Ful.* 510, 1 *Jew.* 488, 489, *Phil.* 196, *Rid.* 222—225; says, he that sits above with the Father is handled with the hands of all, 3 *Bec.* 411, 1 *Ful.* 510, 511, *Rid.* 223; declares that we receive in the mysteries the only begotten Son of God, 3 *Jew.* 543, 544; how he acknowledges Christ's very body to be present, 3 *Jew.* 544, 2 *Lat.* 274; he says, that royal body is worthy of the highest honour, 3 *Jew.* 523, 527; exhorts us, by the example of the magi, to worship the Lord's body, 1 *Jew.* 538, *Rid.* 250, 251; teaches how Christ's body is to be honoured, viz. by clothing the naked, &c., *Hutch.* 256, 257; prefers a poor man before the sacrament, and calls him the body of Christ rather than the other, *Grin.* 66; warns that the creature and the Creator must not be confounded, 3 *Jew.* 481; another passage to the same effect, 2 *Jew.* 1121, 3 *Jew.* 555, 556; says the bread is (in the Latin, signifies,) the body of Christ, and affirms the same of the receivers, 2 *Bec.* 287, 288, 3 *Bec.* 438, 2 *Hoop.* 405 n., 1 *Jew.* 135, 538, 765, *Rid.* 242; declares that not the true body of Christ, but a mystery of his body is contained in the hallowed vessels (O. I.), 2 *Bec.* 288, 3 *Bec.* 438, *Coop.* 205, *Grin.* 67, 198, 1 *Jew.* 151, 539, 2 *Jew.* 749, 771, 3 *Jew.* 467, 472, 523, 536, *Rid.* 32, *Sand.* 454; Gardiner's explanation of this passage, *Rid.* 33; its genuineness disputed, *ib.* 509; he reproves those who feared to touch holy vessels, yet dared to sin, 2 *Ful.* 115; says, the vessels are not partakers of him, nor feel him whom they contain, but we do truly, 3 *Jew.* 466; he says before the bread is hallowed we call it bread, but being hallowed, it is delivered from the name of bread, and deemed worthy to be called the Lord's body, although the nature of bread remains in it, 2 *Bec.* 265, 3 *Bec.* 423, 438, 1 *Brad.* 87 n., *Grin.* 72, *Hutch.* 275, 1 *Jew.* 545, 2 *Jew.* 564, 776, 792, 1066, 1106, 3 *Jew.* 501, 504, 509, *Rid.* 34, 174; Romish attempts to deny or suppress this passage,

Grin. 72 n.; he warns against supposing that the divine body is received at the hand of man, 2 *Bec.* 288, 3 *Bec.* 438, 2 *Jew.* 792; speaks of seeing the body of Christ with the eyes of the mind, 1 *Jew.* 150, and compare 515, see also the passage about the eagles, in *c.* below; he says Christ calls bread, either his doctrine or his body, for either of them makes the soul stronger, 2 *Jew.* 1111; declares that what is in the chalice is that which flowed out of Christ's side, 1 *Ful.* 511, 3 *Jew.* 519, 523, *Rid.* 237; but he says that when Christ gave the mystery of the sacrament he gave wine; the fruit of the vine, which produces wine, not water, 3 *Bec.* 359, 424, 1 *Brad.* 546, 2 *Jew.* 606, 3 *Jew.* 518, 521, 522, 523, *Rid.* 204; says David receiving of the water (that his men had gotten with great danger) would not drink of it; for it was not water, but blood (pseud.), 3 *Jew.* 499

(*c.*) Of eating Christ's body, (see also *b.* and *d.*):—he writes, the greatest and worthiest thing that is, thou dost not only behold in the earth, but thou also touchest it, and eatest it, 3 *Jew.* 525, 531; speaks of our fastening our teeth in the flesh of Christ, 2 *Jew.* 608, 1042, 3 *Jew.* 613, 618, 619; calls Christ that great bread that feedeth the mind not the belly, 1 *Jew.* 452, 2 *Jew.* 572, 786, 3 *Jew.* 618; declares that he is our food, and the food of angels, 2 *Jew.* 786, spiritual food, &c., 2 *Hoop.* 500; says, we, being here beneath, taste him sitting in heaven above, 3 *Jew.* 546; considers that we are called eagles (*Matt.* xxiv.) to shew that he who cometh to the body of the Lord must climb up on high, 2 *Bec.* 295, 3 *Bec.* 360, 433, 1 *Jew.* 12, 448, 454, 467, 489, 539, 764, 2 *Jew.* 1121, 3 *Jew.* 528, 543, 546; speaking of the eagle's flight he says, wipe away all filth from thy soul, prepare thy mind to receive these mysteries, &c., 3 *Jew.* 543

(*d.*) Exhortations to come to the communion; cautions to the wicked not to come, &c.:—his earnestness in exhorting to the eucharist, 2 *Brad.* 276, 2 *Cov.* 254 (see also *h.* below); he reproves his hearers for their slack coming to the holy table, 2 *Bec.* 259; complains, we stand at the altar for nought, &c., *Coop.* 14, 68, 1 *Jew.* 195, *Phil.* 97; his reproof of those who came but once or twice in the year, 3 *Bec.* 472, *Coop.* 101, 1 *Jew.* 170; his rebuke of those who stood by, not communicating, see *h.* below; he intimates that he who is not worthy of the communion is not worthy

of the prayers, 3 *Bec.* 416, 473, 2 *Brad.* 276 n., 1 *Jew.* 19, 127; declares that he who has a pure conscience ought every day to come to the communion, 2 *Bec.* 258, 259; exhorts those that come with a pure conscience and clean mind, to come always to the holy table, 3 *Bec.* 472, 473; urges to come with great desire, *ib.* 473; declares that those ought to be pure who touch the King's cup, *ib.* 412; asks how any can touch Christ's body with impure hands, *ib.*; admonishes the wicked not to come at all to the holy table, 3 *Bec.* 472, 1 *Jew.* 170; cautions hypocrites against approaching the sacrament of Christ's body and blood, 1 *Bec.* 117; warns that no Judas or unclean person come to the holy table, 3 *Bec.* 476; charges ministers to repel impure persons, *ib.* 476, 477; shews that the admission of evil men to the mysteries is sinful in those that do not repel them, *ib.* 477, 478; speaks of the exclusion of those who are not meet to be partakers, *ib.* 478, 483; says, we forbid those to be present who are not perfect Christians, *ib.* 478, 483; affirms that the same punishment awaits those who receive the body of the Lord unworthily as those who crucified him, *Rid.* 247; says a wicked man eats and drinks damnation to himself, not to others, *Pil.* 636; affirms that Judas received Christ's true body no less than Peter, Andrew, &c., 3 *Jew.* 449; the Lord's supper greatly frequented in his time, 2 *Bec.* 258

(*e.*) Benefits, &c.:—he calls the eucharistic mysteries a remembrance of many benefits, 3 *Bec.* 458; says, that in the sacrament we behold Christ's great benefit and our salvation, 1 *Jew.* 448; exhorts us to say, when we see the body of Christ set forth, Because of this body I am no longer dust and ashes, no longer captive, but free, 1 *Jew.* 537, 538, 2 *Jew.* 763; compares the eucharist to the coal from the altar (*Isa.* vi.), 2 *Bec.* 288 n., 1 *Brad.* 522; speaks of the people being made red with the blood of Christ, see *g.* below; speaks of the eucharist as the power and grace of God, 1 *Brad.* 97 n.; calls it the health of our souls, 1 *Bec.* 120; terms it the power of our soul, the sinews of the mind, &c., 3 *Bec.* 388; says, Christ calls us into heaven, unto the table of the great King, 3 *Jew.* 546, and see the passage about the eagles, in *c.* above; he says, this mystery makes earth heaven to us; ascend up therefore to the gates of heaven, &c., *ib.* 547:

on the grace received through the holy eucharist, 1 *Brad.* 97, 98, *Rid.* 202; he says we should depart from the table of the Lord God as lions that breathe fire, 1 *Bec.* 120, 121

(*f*) The sacrament as a type of unity:—he shews why we all partake of “one bread,” *Coop.* 78, and why it is called not the participation, but “the communion of the body of Christ,” *Rid.* 241; speaks not only of the bread, but of the receivers, as being the body of Christ, 2 *Bec.* 287, 288, 3 *Bec.* 438, 1 *Jew.* 135, 538, 765, *Rid.* 242; declares that we are made one body of Christ, 1 *Jew.* 132; says Christ reduces us, as it were, into one lump with himself, &c., *Hutch.* 240, 1 *Jew.* 470, (and corrig.) 473, 474

(*g*) The eucharist as a sacrifice:—he says Melchisedec brought forth bread and wine, but does not speak of it as a sacrifice, 2 *Jew.* 731; he shews that the oblation of the eucharist is a memorial of the sacrifice of Christ, 1 *Jew.* 171, 4 *Jew.* 804; says, our High Priest has offered up the sacrifice that cleanses us, and now we do the same in remembrance of him, &c., 2 *Jew.* 729; declares that we offer every day in remembrance of Christ’s death; and that we offer not another, but the same sacrifice; rather we make a remembrance of that sacrifice, 2 *Bec.* 249, 3 *Bec.* 457, 458, *Coop.* 94, 1 *Cov.* 451 n., 2 *Hoop.* 530, 1 *Jew.* 171, 493, 2 *Jew.* 729, 3 *Jew.* 535, 4 *Jew.* 804, *Rid.* 215, &c., *Sand.* 454; says, the sacrifice is one, though offered in many places, because there is but one Christ everywhere, &c., 1 *Jew.* 492, *Rid.* 215; speaks of the death of Christ as wrought in the mysteries, 2 *Jew.* 726, 733, 3 *Jew.* 448, 527; speaks of Christ being crucified before our eyes, and the company being made red with his blood, &c., 1 *Jew.* 488, 2 *Jew.* 608, 792, 3 *Jew.* 546; says, in the mysteries blood is drawn from Christ’s side, 2 *Jew.* 792; speaks of the priest standing at the altar, and commanding the people to offer thanks for all the world, &c., *Coop.* 97; mentions the sacrifice foretold by Malachi, as offered not by fire and smoke, but by the grace of the Spirit, 2 *Jew.* 724, 734, also as an unbloody sacrifice (pseud.), 2 *Jew.* 732; he says the sacrifice of the gospel ascendeth up without blood, without smoke, without an altar, *ib.* 735; yet he figuratively speaks of the mysteries as consumed by fire, *ib.* 791, 792; he considers “the offering up of the Gentiles” (Rom. xv. 16) to mean the

preaching of the gospel to them, *Calf.* 230

(*h*) Rites, &c.:—he says, if thou shouldst add anything to the mystery it were not divine nor perfect, 2 *Jew.* 1100, 1125; declares that we are not, like the Jews, subject to the necessity of time, 3 *Bec.* 380; speaks of receiving the communion at the Epiphany, in Lent, at Easter, &c., *Coop.* 100, 101; at Easter, *ib.* 14; would call it presumption to be prepared for communion only one day in the year, 1 *Jew.* 120; speaks of offering daily, see in *g.* above; his meaning expounded, *Coop.* 104; he exhorts those who come to the communion after meat to be sober in behaviour, *Hutch.* 222; mentions the practice of the deacon calling the people to the communion, and shews how his voice separated the congregation, *Coop.* 107, 1 *Jew.* 172, 198, 2 *Jew.* 716; his exhortation to the communion,—we stand at the altar for nought, nobody will communicate, *Coop.* 14, 68, 1 *Jew.* 195, *Phil.* 97; he elsewhere uses the word “nobody” for “few,” 1 *Jew.* 196; blames those who stand by at the communion, not partaking, 2 *Bec.* 257, 3 *Bec.* 416, 473, *Coop.* 107, 1 *Jew.* 119, 200, 2 *Jew.* 989, 3 *Jew.* 473, 474; shews that none who do not communicate must be present, 2 *Bec.* 257, 3 *Bec.* 483; says those who would not receive departed, &c., *Pil.* 542; mentions the unveiling of the altar at the sacrifice, 1 *Jew.* 508; cited as saying, in the time of the mysteries we embrace one another, that being many we may become one, *ib.* 132; says, we cry aloud in the sight of the oblation, “Lift up your hearts,” 3 *Jew.* 534; on blessing the eucharist, i. e. giving thanks, *Calf.* 232, 2 *Ful.* 168; another passage, 1 *Ful.* 502, and see 504; he says that the sacrament is consecrated not by men, but by Christ himself, 1 *Ful.* 271; his opinion as to the words of consecration, *Rid.* 18; speaks of the host in the hands of the priest, 2 *Lat.* 274; refers to sacrifice for the dead, *ib.* 275; mentions the address, “Holy things for the holy,” 1 *Jew.* 508, 511, *Pil.* 542; declares that the Lord’s supper ought to be common, 2 *Bec.* 239, 3 *Bec.* 416; says the mysteries are set forth to rich and poor, 1 *Jew.* 202; affirms that in some cases the priest differs nothing from the layman, as in the use of the venerable mysteries, 1 *Jew.* 202, 205, 208, 230, 248, 261, 2 *Jew.* 737; refers to the priest and people speaking together in the mysteries, 1 *Jew.* 18, 57, 292, 312; does

notsancion solitary masses, *Coop.* 99—107; says the things which belong to the eucharist, diverse from the old law, are all common between the priest and the people, 2 *Bec.* 245, 3 *Bec.* 413, *Coop.* 142, 143, *Hutch.* 282, *Sand.* 455; declares that priests and people receive equally of the holy table, 3 *Jew.* 477; says that in receiving the Lord's supper we ought to have golden minds, not golden vessels, 4 *Bul.* 419; the holy vessels are spoken of in *b.* above; he testifies that the sacrament was reserved in both kinds, 1 *Jew.* 241; speaks of the common supper after the communion, 2 *Bec.* 251

xvi. *Ceremonies*: he says these things (the traditions of men) are more regarded than the commandments of our Father, 3 *Jew.* 571; speaks of unction by the elders of the church, 1 *Ful.* 251, 3 *Jew.* 457; mentions the visible and spiritual oil, 2 *Jew.* 604; speaks of the priest lifting the gospel on high, 1 *Jew.* 512; mentions white (or clean?) garments, with reference, it is supposed to the clergy, 1 *Zur.* 350, but his meaning is disputed, *ib.* 160; speaks of priests going about in a white garment, 3 *Bec.* 476, 3 *Jew.* 616, 2 *Whitg.* 24, 26, 48; alleged to have introduced processions at Constantinople, and why, *Calf.* 298, &c.; did not consider pilgrimages needful, 2 *Ful.* 110, 111

xvii. *Prayer, Praise, Worship*: he says prayer is a great treasure, so that he that prays aright cannot sin, 1 *Bec.* 143; declares that prayer receives us full of sins, and cleanses us, *ib.* 144; asserts that by prayer all things are easy, *ib.* 143, 144; calls it the head of all goodness, terrible to the devils, and healthful to the godly, *ib.* 144; says that if we pray diligently God will enlighten us, without any interpreter, 1 *Jew.* 319, 321 (see *v. e.* and *x.*); declares that prayer is needful in order to prosperity, *Wool.* 135; asserts that the table which begins and ends with prayer shall never want, 1 *Bec.* 64, 175; says our prayers are acceptable to God only in Christ and for his sake, 2 *Jew.* 741; inculcates perseverance in prayer, 1 *Bec.* 153; prescribes times for daily prayer, *ib.* 172, 173; says, Paul the prince of the apostles calls upon us to be always praying, 4 *Jew.* 824; shews that a man may pray in any place, 1 *Bec.* 157—159; calls it the duty of a devout mind to pray, not so much with the voice as with the devotion of the heart, *ib.* 164; declares that, even though a man does not

use external gestures, yet if he shew forth a fervent mind, he will make a perfect prayer, *ib.* 131, 158; says, he prays in the sight of God who gathers his mind quietly, and lifts up himself to heaven, *ib.* 136; maintains that in prayer there is not so much need of the voice as of the thought, *ib.*; explains battalogia, or babbling in prayer, *ib.* 169, 170; censures long prayers, while the mind is without fruit, *ib.* 135, 136; it is alleged that he says private prayer is more effectual than common prayer (*sed qu.*), 1 *Lat.* 338; two passages on the greater advantage of public prayer, 1 *Jew.* 333; he describes a Christian congregation, 2 *Lat.* 342; says communion of prayer and sacraments ought to be one, *Grin.* 263; often speaks of the priests and people joining in prayer, 1 *Brad.* 528, 1 *Jew.* 281, 282, 289, 292, 2 *Whitg.* 493, and mentions the response "And with thy spirit," 1 *Jew.* 282, 308, 312; cites Paul as thinking it no small inconvenience if the unlearned cannot say, "Amen," 3 *Bec.* 408, (see also xviii); speaks of the minister, before the reading of holy scripture, charging the people to keep silence and give ear, 4 *Jew.* 857; also mentions that before the reading of the lesson the deacon said, *Πρόσχωμεν*, "Let us mark," *ib.*; declares the reader's office, *ib.* 816; writes, he enters empty before God, who coming to prayer does no alms (O. I.), 1 *Bec.* 162, 163; his opinions on prayer for the dead, *Whita.* 596; he says, when the Lord is blessed, and thanks are given to him, then more plenteous blessing is wont to be given by him, *Calf.* 250; on giving thanks "with the spirit," 1 *Jew.* 313, 315; on the sacrifice of our bodies, *Sand.* 414; Latin graces after meat taken from his works, *Pra. Eliz.* 400, 401; Bradford's preface to his two orations on prayer, 1 *Brad.* 13

xviii. *Tongues* (see also xvii): on the multitude of languages, 1 *Jew.* 278; on the gift of tongues, and other extraordinary gifts of the Holy Ghost, *ib.* 307—309; some remarks on speaking with unknown tongues, 2 *Hoop.* 548, 564, 1 *Jew.* 329, 330, *Whita.* 238, 262, 264; on the term "barbarian," as used by St Paul, *Whita.* 268, 272; he shews that prayer in an unknown tongue profits not, 1 *Jew.* 178; asks what profit can there be of a voice not understood? 2 *Bec.* 254, 255, 3 *Bec.* 408, 1 *Jew.* 309, 329, *Whita.* 262; shews that the voice of a teacher profits nothing, if the hearers do not understand him, 3 *Bec.* 409; observes that he that

understands not what he hears loses it (O. I.), 4 *Jew.* 858

xix. *Miracles*: speaking of miracles wrought by Peter, he says, before the knowledge of God was in men, there was reason that the power of God should be known by the holiness of men; but now it is madness, *Calf.* 112; shews that the faithful need no miracles, 2 *Cran.* 46; observes that a desperate mind stands still in the same forwardness though he see signs and miracles, *Calf.* 353, 2 *Ful.* 198; declares that Christ promised not to reward miracle-workers, but those that keep his commandments, 2 *Cran.* 49; calls the conversion of the world a miracle, 4 *Jew.* 1041; says, in old times it was known by miracles who were the true Christians, but now the working of miracles is taken quite away, and is rather found among false Christians (O. I.), 2 *Cran.* 46, 4 *Jew.* 1040, 1041, 1170; affirms that some miracles are wrought to try men, 2 *Cran.* 46; shews that the scriptures are of more force than the revelations of ghosts, *ib.* 43; affirms that sorcerers do not hold converse with dead men's souls, but with the devil, *ib.* 44; cites Clement as recording a declaration of Peter that Antichrist shall work miracles (O. I.), *ib.* 46; says, in the end power shall be given to the devil to work miracles (O. I.), 4 *Jew.* 1040

xx. *The Lord's day, Fasting*: he speaks of the first day of the week as the Lord's day, 1 *Hoop.* 342; shews that there are two kinds of fasting, a spiritual and a corporal fast, and that he who abstains from meat and not from evil works, though he appears to fast, fasts not in deed (O. I.), 1 *Bec.* 104, 105, 2 *Bec.* 539; says that fasting is abstinence from vices, and that abstinence from meat is received for this purpose, to make the flesh obedient to the spirit, 1 *Bec.* 105, 2 *Bec.* 545; asks what profit there is in fasting, if there be playing and trifling, &c. 4 *Jew.* 1141; calls fasting a help to prayer (O. I.), 1 *Bec.* 162; compares fasting and prayer to two wings, *Wool.* 136; explains what it is to anoint the head and wash the face in fasting, 1 *Bec.* 107, 108, 2 *Bec.* 537, 538; counsels that whenever we fast, we should be liberal to the poor, 2 *Bec.* 546; says that he who cannot fast, must give the larger alms, and be more diligent in prayer, *ib.* 546; says, thou dost fast, if thou despise money, if thou be fervent in love, if thou feed the hungry, and if thou forsake glory, 4 *Jew.* 1141; declares

that those who so fast that they please men rather than God, through vain-glory have no reward of their labour, 2 *Bec.* 541; affirms that Christ commanded us not to follow his fasting, or to fast as he fasted, 3 *Jew.* 439; remarks on people voluntarily afflicting themselves with nails, &c., 4 *Jew.* 695, 696

xxi. *Marriage, &c.*: he says, the first degree of chastity is unspotted virginity; the second is faithful wedlock (O. I.), 1 *Bul.* 402, 1 *Hoop.* 375; passages from the same book in which marriage is spoken of as evil, 3 *Jew.* 388, 420; he declares that if a virgin, by a vow of chastity dedicated to God, marry, she sins much, 3 *Jew.* 418; shews that "marriage is honourable in all," 1 *Ful.* 478, 479; often commends it, 3 *Jew.* 416; says that it is void of fault, and no hindrance to virtue, 2 *Jew.* 1128, 4 *Jew.* 804; writes, marriage not only hindereth us nothing from the service of God if we will be sober, but also bringeth us great comfort, 3 *Jew.* 417, 4 *Jew.* 807; again, he denies that marriage hinders, and says, thy wife was given to thee to be thy helper, 3 *Jew.* 416; declares that though marriage have much trouble in it, yet may it be so taken that it shall be no hindrance to perfect life, 3 *Jew.* 416, 4 *Jew.* 806; speaks of the wonders wrought by Moses and Peter, who were married, as well as by Elias who was not (pseud.), *Pil.* 576, *Sand.* 322, and see 3 *Jew.* 416; remarks that Isaiah, the beholder of the celestial cherubim, was married, 3 *Jew.* 416; observes that Paul terms conjugal chastity and temperance holiness, 4 *Jew.* 804; says, use marriage with discretion, and thou shalt be chief in the kingdom of heaven, 1 *Jew.* 158, 2 *Jew.* 728; excuse not thyself on account of thy marriage; the Lord was at the marriage feast, &c. (pseud.), 3 *Jew.* 416; again, let no man make his excuse on account of his wife, or children; this excuse is the craft and deceit of the devil, 3 *Jew.* 417; says that parents should provide wives for their sons, *Sand.* 455; declares that a married man may be promoted to the holy throne (i. e. the bishop's chair), 2 *Jew.* 728, 1128, 3 *Jew.* 385, 387, 406, *Phil.* 405 n.; shews that Paul's direction that a bishop is to be "the husband of one wife" is permissive, not obligatory, 3 *Jew.* 406; considers that the case of a man married again after the divorce of his first wife is contemplated, *ib.* 387, 407; asks, why Paul said not that a bishop should be an angel, &c., *ib.* 422, *Parh.* 159; says, Paul required this, not that

the same should now be observed in the church (pseud.), 3 *Jew.* 412; does not think that Paul's "yoke-fellow" was his wife, 1 *Ful.* 475; remarks that if any man will open the souls of unchaste women, he shall see the devil tempered together with them, 3 *Jew.* 495; asserts that (the pretended) virginity of women amongst men is more reproved of all men than fornication itself, &c., *ib.* 402, 425

xxii. *Confession, Penance, &c.*: he declares that conscience is a judge, *Wool.* 99; says, let the examination of thy sins be in thine own thought, let this judgment be without witness, let God only see thee confessing, 1 *Jew.* 120, 2 *Jew.* 1133, 3 *Jew.* 360, 376, 605, 4 *Jew.* 977; again, before God confess thy sins; before the true Judge with prayer pronounce thy offences, 3 *Jew.* 360; again, take heed that thou tell not a man of thy sins...but confess them to the Lord,... to him shew thy wounds, 3 *Bul.* 79; again, if thou art ashamed to tell thy sins to any man, then utter them daily in thine heart; I bid thee not confess them to thy fellow-servant, but to thy God, 3 *Bul.* 79, 1 *Jew.* 120, 2 *Jew.* 1133, 3 *Jew.* 376; imagines God as saying, Tell thy sin privately to me alone, that I may heal thy wound, 3 *Bul.* 79, 1 *Jew.* 120; and, This only I require, that (a sinner) confess his sins and forsake them, &c., 3 *Jew.* 566; another passage, *ib.* 567; he says, I bring thee not forth into the theatre of thy companions;...rehearse thy conscience before God, and declare it unto him, &c., 3 *Bul.* 79; again, here is the place of medicine, not of judgment, &c., 3 *Jew.* 360, 372; again, I say not that thou shouldst shew thyself openly, nor that thou shouldst accuse thyself before others, but... shew thy way unto the Lord, &c., 3 *Bul.* 78, 2 *Jew.* 1133, 3 *Jew.* 351, 360, 4 *Jew.* 977; as to repentance, see viii. above; he speaks of the penance of the Ninevites, 1 *Ful.* 432; he enforces reconciliation, *Sand.* 229; says that to deliver from the filthiness of sin is the mighty power of Christ, and that no man has power to forgive sin but God, 2 *Bec.* 173; cited as declaring that our priests have power utterly to cleanse the filth of the soul, 3 *Jew.* 352; declares that Christ has transferred the power of remitting sins to priests, *ib.* 355, 358, see also x. above; compares the power of priests in absolution to that of the Jewish priests in the matter of leprosy, 1 *Ful.* 272, 273; recites a text of James to prove that God forgives sins at the prayer of the elders, 2 *Ful.* 239, 240;

declares that those who are notorious offenders must be cast out, 3 *Bec.* 478, 483; referred to on the excommunication of the incestuous person at Corinth, 4 *Jew.* 850; cautions against sparing a wolf (O. I.?) *Sand.* 413

xxiii. *Affliction, Persecution*: he describes the sorrows of all estates of men, *Hutch.* 298; maintains that adversity should not cause men to sin, *ib.* 319; cautions not to marvel if we bear many adversities, because we follow after and desire those things which are spiritual, 4 *Jew.* 1153; declares it unlawful for Christians with violence to overthrow errors, 3 *Bec.* 202; shews that, as the sheep does not persecute the wolf, Christians do not persecute heretics, but are persecuted by them (O. I.), 3 *Bec.* 302, 3 *Jew.* 182; says that he who rejoices in the blood of persecution is a wolf (O. I.), 3 *Jew.* 183, 189; describes the persecution of the church by the emperor, 1 *Jew.* 391

xxiv. *Death, &c.*: he says that God takes us away by death at the time most profitable for us, 2 *Cov.* 117; censures superfluous cost at funerals, 3 *Bec.* 125; explains that lamps and funeral hymns are used because God has delivered the dead from all labours, *ib.* 461; does not approve of mourning apparel, 3 *Whitg.* 371 n.; referred to on memorials for the dead, 2 *Cov.* 270; as to prayer for the dead, see xvii. above; he speaks of sacrificing for the dead, 2 *Lat.* 275; he does not mention purgatory, 1 *Lat.* 248; says there is nothing to do after the end of this life; this is the time of repentance, that of judgment, 3 *Bec.* 461; calls this the time of watching and striving, the other a time of requitings, *ib.* 459; advises men to prepare their works against their departure, as, when they are once departed, it lies not in their power to repent, or put away their offences, 2 *Bec.* 395, 3 *Bec.* 461; says that when we be once gone hence, though we would never so fain, yet shall we be able to do nothing, 3 *Bec.* 459; states that he who washes not away his sins in this life shall find no comfort afterward, *ib.* 129, 459; cautions against thinking that mercy will be granted in another world at the prayers of any, 2 *Bec.* 395, 3 *Bec.* 129, 459; says a soul separated from the body cannot wander in these regions, 3 *Bul.* 401, 402; declares that Abraham, Isaac, and Jacob were in hell (ἄδης) until Christ's resurrection, 1 *Ful.* 294, 297; says that to be deprived of the fruition of God is greater pain than being in hell (the place of punishment), 2 *Lat.* 236; affirms that the greatest

pain of the damned is to be separate and cut off from Christ for ever, *ib.* 362; says, he that feareth more hell than Christ is worthy of hell, 2 *Hoop.* 253

xxv. *Images, the Cross, Relics*: he speaks against images, saying that we through writings enjoy the presence of the saints, *Calif.* 144, 149; on Jacob and his staff (*Heb.* xi.), 1 *Ful.* 541; he affirms that Joseph commanded his bones to be carried out of Egypt, in order to prevent idolatry, 4 *Jew.* 1047; mentions a picture of an angel destroying the Assyrians (*dub.*), *Calif.* 173; referred to on the cross (*pseud.*), *ib.* 63, 68; on the sign of the cross, *ib.* 258; he commends the use of that sign, *ib.* 258; again, 3 *Whitg.* 126; says we must not merely print the cross on the body, but first, by faith, in the mind, *Calif.* 76; declares that the cross has made demons contemptible to men, *ib.*; speaks of pieces of the cross enclosed in gold and worn about the neck, *ib.* 284; mentions the cross as everywhere upon the walls of houses, &c., 2 *Jew.* 649 n.; his silver crosses, 2 *Ful.* 120, 184; on the Greek Tau (*pseud.*), *ib.* 147; against the veneration of portions of Christ's garments, &c. (O. I.), *Calif.* 286, 2 *Ful.* 181, *Park.* 8; as to relics, see also xii. above; his opinion on the silver shrines (*vaol*) of Diana of Ephesus, 1 *Ful.* 204 n

xxvi. *Heretics*: he says, this tree (*viz.* of error) neither Paul planted, nor Apollus watered, nor God increased, 4 *Jew.* 886; cautions that even out of the true churches there oftentimes come deceivers, (O. I.), *ib.* 875; says heretics in their schism have churches, the scriptures, bishops, orders, baptism, the sacrament (*viz.* the communion) and in short Christ himself (O. I.), 2 *Jew.* 772; declares that error falls of itself, 1 *Jew.* 102; says Manes called himself the Holy Ghost (*pseud.*), 4 *Jew.* 842, 843, *Rog.* 71 n.; condemns the Marcionites for baptizing the living for the dead, 1 *Jew.* 23 n.; explains the opinions of Sabellius, Photinus, and others, *Hutch.* 121 n

xxvii. *Antichrist*: he considered that the Roman empire was that which hindered the revelation of Antichrist, 2 *Jew.* 913; says that he shall come into power on the dissolution of the empire, *ib.* 918, 4 *Jew.* 682; declares why he is called the abomination of desolation (O. I.), *ib.* 728, which (the same book says) shall stand in the holy places of the church, 3 *Jew.* 153, 160, 4 *Jew.* 729; he says Antichrist shall sit in the temple of God, not in that at Jerusa-

lem only, but also in the churches everywhere, 3 *Jew.* 348

xxviii. *Kings, Civil Power*: he notes that even apostles, evangelists, and prophets are subject to the higher powers, and that this subjection is no hindrance to godliness, 2 *Jew.* 997, 4 *Jew.* 675, 703, 705, *Pil.* 23, 3 *Whitg.* 591; shews that priests are subject to the higher powers, 1 *Brad.* 478; declares that it is good even for the devils themselves to be obedient one of them unto another, (O. I.), 3 *Jew.* 622; says that God himself hath set the head of the prince under the hand of the priest, *ib.* 376; censures disobedience to princes, 3 *Whitg.* 590; says, he that defileth the emperor's image is injurious to the majesty of the emperor's person (cited in the 2nd council of Nice), 4 *Jew.* 894; speaking of the emperor he says, we have offended him that hath no peer on earth, and styles him the top and head of all men, 1 *Jew.* 438, 4 *Jew.* 975, 997, 1014; declares that tribute is not to be given to magistrates, but *paid*, *Sand.* 200; relates how Constantine overthrew the Jews who attempted to restore their temple, 4 *Jew.* 1074, 1075; mentions that Julian, in his proclamations, scornfully termed the Christians Galileans, *ib.* 667; his saying to Gaina, on the duty of a godly emperor, (in Euseb.), 1 *Bul.* 391; he besought the emperor to call a council, 4 *Jew.* 1005; refused to attend an Arian synod though summoned by the emperor, 3 *Jew.* 38, 4 *Jew.* 1101; marvels if any ruler can be saved, 1 *Lat.* 98, 158, 178; shews how evil it is for a realm to be without a ruler, 3 *Whitg.* 588; says, if the rulers be taken from the cities, we shall lead a life more unreasonable than the very brute beasts, 1 *Bec.* 215; calls a city without godly citizens more loathsome than any cave, 4 *Jew.* 876; compares the people to the waves of the sea, &c., 1 *Whitg.* 468, 3 *Whitg.* 274, 571; on swearing, *Bale* 111, 112; he explains how it first came up, 1 *Bec.* 377; declares that a dagger pricks not so sharply as the nature of an oath, and that a swearer is a condemned malefactor, *ib.* 365; says that an oath makes not a man worthy to be believed, but the testimony of his life, *ib.* 377, 378; he (rather Chromatius) declares that, as in an oath there must be no falsehood, so in words ought there to be no lie, *ib.* 379, 380

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- Clichtoveus (Judocus): his argument from Virgil about "Hoc facite," 1 *Jew.* 15, 16; he declares that in the primitive church the faithful received the communion every day, 3 *Jew.* 477; in error about Philo, *Whita.* 89; his supplement to Cyril on John, 2 *Bec.* 173 n.; his conduct in this matter unjustly censured by Cave and others, 2 *Ful.* 277 n
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- Cliffe, co. Kent: the benefice annexed to the see of Rochester, *Park.* 100
- Clifford (Lady Anne), afterwards countess of Pembroke: v. Herbert.
- Clifford (Geo.): v. Clyfford.
- Clifford (Rich.), bp of London, previously of Worcester: one of lord Cobham's judges, *Bale* 6, 7, 23, 28, 39; he sends to the bishop of Hereford a copy of lord Cobham's condemnation, *ib.* 44
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- Clinton (Edw. lord), afterwards earl of Lincoln: privy councillor, 1 *Zur.* 5 n.; signature as such, 2 *Cran.* 524, 530, *Grin.* 414, 423, 427, 429, 433, 435, *Park.* 74, 77, 106, 122, 155, 330, 357, 381, *Rid.* 508; he commands troops against the rebels in the North, *Park.* 388 n., 1 *Zur.* 214 n., 247 n.; at the duke of Norfolk's trial, 1 *Zur.* 267 n.; created earl, *Park.* 447 n.; ambassador to France, 1 *Ful.* iii; 2 *Zur.* 201 n
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- Cloth: particulars concerning English cloth, 1 *Zur.* 215, 241, 296, 2 *Zur.* 63, 225, 3 *Zur.* 62, 67, 69, 72, 216, 222, 613, &c. (see the letters of R. Hilles generally).
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* Otherwise V.

† Otherwise VI.

‡ Called IV. by Cranmer.

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Cook* (Sir Ant.): named, *Grin.* 280, 4 *Jew.* 1222 n., 1225, 1226, 1 *Zur.* 59, 2 *Zur.* 64, 70, 93, 104, 114; called Ἀρχιμάγειρος, 4 *Jew.* 1207 n., 1223, 1 *Zur.* 21, 53; tutor to

* Cook and Cooke are arranged together.

- king Edward, 3 *Zur.* 81; on his way to Italy, *ib.* 686; in exile at Strasburgh, *Jew.* xiii; he purchases Ponet's books of his widow there, 3 *Zur.* 118; his return to England, 1 *Zur.* 5; it was thought he would be lord chancellor, 4 *Jew.* 1198, 1 *Zur.* 8; an ecclesiastical commissioner, *Park.* 370n., and visitor of colleges, *ib.* 439; letters by him, 2 *Zur.* 1, 13, 76, 3 *Zur.* 139
- His daughter Anne married Sir N. Bacon, *q. v.* His daughter Mildred married Sir Will. Cecil, *q. v.*
- Cook (Jo.), registrar of Winton: the enemy of Philpot, *Phil.* ix.
- Cooke (Jo.), alderman of Gloucester, 2 *Lat.* 418 n
- The lady Cooke, his widow, endows a school at Gloucester, *ib.*
- Cooke (Rob.): *v.* Cooch.
- Cooke (Rob.), or Cocus: *Censura, Calf.* 69, 89, 126, 137, 200, 248, 361, 2 *Ful.* 70, 90, 110, 165, 200 nn.; mistaken about the Pontifical, 2 *Ful.* 99 n
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- Cook (Will.?): one of the commissioners for the examination of Philpot, *Phil.* 9, 149
- Cooke (.....), chaplain to the earl of Sussex: *Park.* 458
- Coole (Rob.): *v.* Cole.
- Cooper (Eliz.): she was the woman who was burned at Norwich with S. Milner, *Poet.* 170
- Cooper (Tho.), bp. of Lincoln, afterwards of Winchester: some account of him, *Park.* 316 n.; biographical notice of him, by Ant. à Wood, *Coop.* ix; when vice-chancellor of Oxford he instituted the first public celebration of the queen's accession, *Lit. Eliz.* 463; could not have the see of Oxford, *Park.* 360; preaches before the queen, being bishop of Lincoln, 1 *Zur.* 261 n.; consulted by Whitgift on his book against Cartwright, 3 *Whitg.* x, 600; meets the queen at Canterbury, *Park.* 475; list of his works, *Coop.* xi; his ANSWER IN DEFENCE OF THE TRUTH, AGAINST THE APOLOGY OF PRIVATE MASS, with the Apology prefixed, edited by the Rev. Will. Goode, M.A., F.S.A., *Coop.*; references to this Answer, 2 *Ful.* vii. ix. 4; his Brief Exposition of such Chapters of the Old Testament as usually are read in the church...on Sundays, *Park.* 462
- Coot (Bald as a): 2 *Tyn.* 224
- Coots (Mr): having preached at Hales, he is summoned before Cromwell, 2 *Lat.* 374
- Cope [Lat. capa]: an ecclesiastical vestment, 1 *Brad.* 393 n., *Lit. Edw.* 217, 1 *Tyn.* 419, 2 *Whitg.* 50, 1 *Zur.* 158, 345; a golden one given, it is said, by Constantine to the church of Jerusalem, 2 *Ful.* 114; such a cope stated to have been sold by Cyril of Jerusalem, 2 *Whitg.* 23, 24; appointed by king Edward's first Prayer Book for the ministrations of the communion, *Lit. Edw.* 76, 97, 217; forbidden by his second Book, *ib.* 217; worn at the Lord's supper in Elizabeth's time, 3 *Whitg.* 106, 1 *Zur.* 74, 164; but its use was optional after the queen's injunction, 1 *Zur.* 158 n.; used in the larger churches, 2 *Zur.* 361, as at St Paul's, *Grin.* 211; refused by some, 2 *Whitg.* 61; article against wearing it, *Grin.* 159; copes used as bed-coverings, 2 *Ful.* 114
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- Cope (Hen.): ambassador from Strasburgh to the emperor, 3 *Zur.* 664
- Cope (Sir Walter): named, 2 *Zur.* 327 n
- Cophti, or Copti: 2 *Ful.* 328, it should be Sophi, which is a title of the king of Persia.
- Cophyne: coffin, *Calf.* 193
- Copland (Will.), printer: 1 *Brad.* 247, 2 *Brad.* 351
- Coppinger (Edm.): beguiled by Hacket, *Nord.* 113; published that the said Hacket was come to judge the world, *Rog.* 68; his visions, *ib.* 196 n.; his rebellion, *ib.* 344
- Coptic language: *v.* Egyptian.
- Copus (Alanus), i. e. N. Harpsfield, *q. v.*
- Copy: copiousness, 2 *Hoop.* 345, *Phil.* 325, 390
- Corage (coragium): the heart and its affections, 1 *Tyn.* 417, 2 *Tyn.* 74, 3 *Tyn.* 35, 278
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- Coranus (Ant.): *v.* Corranus.
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- Cordell (Sir Will.): one of queen Mary's privy council, 1 *Zur.* 5 n.; Woolton's epistle dedicatory to him, as master of the rolls, *Wool.* 3
- Core: *v.* Korah.
- Corell's Wood: belonged to the see of Canterbury, 2 *Cran.* 261
- Coren (Hugh), or Curwen, abp of Dublin, afterwards bp of Oxford: being prebendary of Hereford, he is deputed to visit the diocese, 2 *Cran.* 81 n.; detects a false miracle at Dublin, *Park.* 95 n., 96 n.; bishop of Oxford, *ib.* 305; should have a coadjutor there, *ib.*
- Coren (Oliver), Coryne, or Curwen: *Rid.* 536 n
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Corporal presence: v. Supper, Transubstantiation.

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Corpus Juris Civilis: v. Law (Civil).

Corranus (Ant.), otherwise A. Bellerivus Corranus, or del Corro: notices of him, *Grin.* 309, &c., *Park.* 340 n., 2 *Zur.* 254 n., 261; his contest with one Hieronymus, *Grin.* 309, &c.; bishop Grinda's judgment on the case, *ib.* 313, 314; preferred to be reader of divinity at the Temple, &c., *ib.* 312 n.; thought to preach erroneous doctrine, *Park.* 476, *Grin.* 353 n., 2 *Zur.* 254, 255, 261; he disliked commentaries, *Rog.* 196; his death, *Grin.* 312 n.; his books, *Park.* 339 n.; letter from him to Bullinger, 2 *Zur.* 254; letter to him, *Park.* 339

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- Corrychie, near Aberdeen: a battle there, 1 *Zur.* 129 n
- Corrie (Geo. Elwes), master of Jesus coll. Cambridge: editor of Latimer's works, 1 and 2 *Lat.*; also of Nowell's Catechisms, *Now.*
- Corringham, co. Lincoln: a prebend in the cathedral church, *Park.* viii, 482
- Corrodies: for decayed cooks, *Park.* 20
- Corruption: that of man's nature, 1 *Bec.* 46, 47, 3 *Bec.* 605; what, and how great, 2 *Bul.* 393; it includes the blotting out of God's image, *ib.* 394
- Corser (Tho.): his library, *Poet.* viii.
- Corsica: given to the pope, 2 *Tyn.* 261
- Corsie: corrosive, 2 *Cov.* 335; corsive, the same, 3 *Bec.* 69, (and see Corosy)
- Cortayne: curtain, *Calif.* 51
- Cortbeke (Hen. ad), or Corbett, a Dutch priest: recommended to Cromwell, 2 *Cran.* 386; kept by Cranmer, *ib.* 395
- Corunna: a new Spanish armada assembled there and at Ferrol, *Lit. Eliz.* 473
- Corvinus (Ant.): 1 *Whitg.* 135; his Postil translated by Wisdom, 2 *Bec.* 423
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- Coryphæus: the term applied to Peter, 2 *Ful.* 286 n
- Cosin (Jo.), bp of Durham: Works, *Calif.* 19 n.; Private Devotions, or Hours of Prayer, *Pra. B.* iii, *Pra. Eliz.* x. n., xii, &c.; Prynne's Brief Survey and Censure of this book, *Calif.* 226 n.; Hist. of Transub., *ib.* 248 n., 2 *Ful.* 21 n.; Schol. Hist. of the Canon, 4 *Bul.* 539 n., *Calif.* 248 n., 2 *Ful.* 89 n., 221 n., 222 n., 3 *Whitg.* 350 n
- Cosins (.....): v. Cosyn.
- Cosmus and Damian (SS): invoked for physic, 1 *Bec.* 139; account of them, *ib.* n
- Cosmus (.....), servant to the Dutch ambassador: fasts five or six days by Velsius's persuasion, that after his abstinence he might receive illuminationes à cœlo, and in the end falls mad, *Grin.* 255; Grindal's advice respecting him, *ib.*
- Cosowarth (Mich.): notice of him, *Poet.* xxxix; Psalm xxx. in metre, *ib.* 406
- Cosse: a kiss, 1 *Jew.* 154 n
- Cossé (Arth. de), bp of Coutances: he appears to be the bp of Constance received by abp Parker, *Park.* 214
- Costard: a species of apple, 8 *Bec.* 283; costardmongers, 2 *Whitg.* 115
- Costasye (.....): wrote on the Apocalypse, *Bale* 256
- Costerus (Fra.): alleges that the scriptures are obscure, *Rog.* 199, *Whita.* 361, 366; affirms that Christ, by his descent, turned hell into paradise, *Rog.* 62; maintains the infallibility of the Roman church, *ib.* 179 n.; says that the pope cannot teach heresy, *ib.* 183; on the celibacy of the priesthood, *ib.* 241 n.; on the virtues of the cross, *ib.* 320 n.; he appeals to the pseudo-Hegesippus, 2 *Ful.* 339 n
- Costerus (Jo.), editor of Ambrose's works: his authority alleged by Cartwright, 2 *Whitg.* 155 n
- Costious: costly, 1 *Bec.* 204; costuous, *Bale* 527
- Cosyn (.....), or Cosins: was chaplain to Bonner, *Phil.* 18; he examines Philpot, *ib.* 92, &c.
- Cosyn (Edw.): condemned for treason, 1 *Zur.* 129 n
- Cotelerius (Jo. Bapt.): Patres Apostolici, 2 *Bec.* 546 n., *Jew.* xxxv, 1 *Whitg.* 223, 2 *Whitg.* 171, 304, 310, 428 nn
- Cotes (Geo.), bp of Chester: notice of him, 2 *Cran.* 382 n
- Coteswold, a tract of land in co. Gloucester: famous for sheep, 3 *Jew.* 415
- Coton (.....): preferred by Henry VIII., 2 *Lat.* 373
- Cotray (Davy), of Pakring, monk of Byland: *Bale* 81
- Cotta: confutes the Epicureans, *Hutch.* 13
- Cottesford (Tho.): in exile, 1 *Cran.* (9), at Frankfurt, 3 *Zur.* 763; his preparative unto prayer, *Lit. Edw.* 377; notice of it, *ib.* x, *Pra. Eliz.* ix.
- Cotton (.....): v. Coton.
- Cotton (.....): martyred at Bramford, *Poet.* 173
- Cotton (Mr.), son of a knight: married Sir Rog. Woodhouse's daughter, *Park.* 401; very evil disposed, *ib.*; absconded, 402 n. 403, 415, 417
- Cotton (Hen.): on Coverdale's Ghostly Psalms, 2 *Cov.* 535
- Cotton (Roger): notice of him, *Poet.* xxxiv; stanzas from his Armour of Proof, *ib.* 372
- Cottrell (Jo.): commissioned to visit Salisbury cathedral, *Jew.* xvii.
- Cottrell (Eliz.): *Pra. Eliz.* xx.
- Council (The Privy): v. Privy Council.
- Councils: v. Creeds.

The names of those Councils which are for the most part

denominated General are printed in Italic capitals, as *BASIL*. Places are distinguished by their English names, as *Elvira*, but that no difficulty may occur in any case, other forms are inserted as cross-references*.

Councils in general:—of synods, 4 *Bul.* 505, &c.; how far to be allowed, *Phil.* 382, 383; councils are good, if of good men, 1 *Lat.* 288; of more weight than individual writers, 1 *Whitg.* 213; they have a twofold advantage, *Whita.* 434; on their office, *ib.* 436; two held by the apostles, 3 *Bul.* 52; see *Jerusalem*, p. 239; anciently held twice a year, 4 *Bul.* 506; various early councils speak of bishops, presbyters, and deacons, 1 *Ful.* 253; what sort of councils have been held in latter ages, 3 *Bul.* 116; councils cited in the Canon Law, see 4 *Jew.* 1332; Concilia, à Petro Crabbe, (*q. v.*) Col. Agr. 1551, *Calif.* 136 n., 2 *Ful.* 400, *Jew.* xxxv; he complains that the examples from whence he took them were wonderfully corrupted, &c., 1 *Jew.* 341; Sev. Bini Concilia, *Calif.* 403, 2 *Ful.* 398; Conciliorum Collectio, Par. 1644, 2 *Bec.* 210 n.; Concilia, studio Labb. et Cossart., Lut. Par. 1671, 1672, *Calif.* 138 n., 2 *Ful.* 23 n., *Jew.* xxxv; Foxe engaged in translating the Greek councils, 1 *Zur.* 43; many ancient ones possessed by Jo. Tilius, *Parh.* 141; some not reputed lawful ones, 1 *Jew.* 410; on their authority, *Whita.* 194; Romish errors respecting them, *Rog.* 205, &c.; their liability to error denied, *ib.* 208, 210; wicked and heretical ones, *Rid.* 134; some of their errors, *Rog.* 208, 209; they are not the rule of faith, 2 *Jew.* 996; our religion is older than councils, *Pil.* 549; holy scripture their guide, 1 *Bul.* 13; all religious councils have ascribed the supreme decision to scripture, *Whita.* 434, 435; they must be tried by scripture, 3 *Tyn.* 99; they have no authority, except as they are confirmed by the word of God, 3 *Bec.* 391, 392; God grants as much to two or three gathered in his name as to thousands, 1 *Lat.* 288; the doctrine of Christ needs not the approbation of any council, yet councils are useful for the promotion of unity, *Phil.* 397; they meet not to define all controversies or to interpret scripture, but to condemn heresies, *Whita.* 449; the use of their de-

crees, *Now.* (3), 115; opinion of Gregory Nazianzen against councils, 2 *Cran.* 464, 4 *Jew.* 908, *Pil.* 532; the chief and oldest like cobwebs catch small flies only, 2 *Cran.* 39; on the power to call them, 4 *Bul.* 45; councils not to be gathered but by the commandment and will of princes, *Rog.* 204; instances of some which were so called, 1 *Jew.* 382, 411, 3 *Jew.* 225, 4 *Jew.* 902, &c., 996, &c., *Rog.* 204, 2 *Whitg.* 362; Parker owns councils called by religious princes, *Parh.* 110; what councils were acknowledged by Bradford and others, 1 *Brad.* 371; we cannot certainly tell that councils were legitimately assembled, *Whita.* 449; they may be held without the pope's consent, 2 *Ful.* 160; ignorance of the members of some of them, *Whita.* 139; abuses reformed by provincial ones, 1 *Jew.* 322; according to Romanists only bishops (who are all sworn to the pope) have the right of suffrage, 3 *Jew.* 205; usually held in the pope's towns, 2 *Tyn.* 272; often confirmed by the pope, 1 *Jew.* 410; Rogers says that they have always (except in apostolic times) been confirmed by the sovereign, *Rog.* 205; proposed synod of the reformed churches, 2 *Cran.* 430, &c., 3 *Zur.* 23—26; opinions of the Disciplinaryans, or Puritans, about councils, *Rog.* 206; Cartwright, on appeals to synods of shires, provinces, and nations, 3 *Whitg.* 263

General councils (see also above):—a general council is the church representative, *Whita.* 22, 415; they are not commanded, *Rid.* 132; on the number of general councils, *Phil.* 44; the first four, 1 *Bul.* 12, honoured by Gregory as the four gospels, 3 *Jew.* 225, 4 *Jew.* 1109; how many allowed by Protestants, 3 *Jew.* 176; four (says Harding) allowed in England by parliament, *ib.* 264; no council was ever truly general, 2 *Cran.* 76; on their authority, *ib.* 76, 77, *Rog.* 203; Augustine declares it to be most healthful, 3 *Jew.* 233; without the word of God, they are not sufficient to make articles of faith, 2 *Cran.* 36; their decrees are binding only so far as they are consonant with God's word, *Rog.* 210; Panormitan says we ought rather to believe a simple man bringing in scripture, than a whole general council, *Phil.* 357; not all gathered together in the Holy Ghost, 2 *Cran.* 515; laws made by them

* Various councils held at the same place are distinguished from each other as far as time and other circumstances have allowed. The years (which will sometimes be found to differ from those assigned by other writers) are taken from L'Art de verifier les Dates, as given in Sir N. H. Nicolas's Chronology of History.

may be lawfully doubted, *ib.* 516; many good men may have been in them, and yet their decisions may have been erroneous, *ib.* 53; they may err, 2 *Ful.* 231, 1 *Jew.* 35, 65, 69, 254, 3 *Jew.* 176, 177, 4 *Jew.* 1109, *Rid.* 129, 130, 134, &c., *Rog.* 207; Cole maintains that no general council ever erred, 1 *Jew.* 38; they have erred in matters not trifling, 2 *Cran.* 11, 37, 39, even in things pertaining to God, *Rog.* 208; the relative authority ascribed to them and to the pope, 1 *Jew.* 67, &c., 4 *Jew.* 704, 922, 923, *Whita.* 414, 415; many Romanists have held that a general council may be called to depose an evil pope, 2 *Ful.* 160; who have summoned them, 3 *Jew.* 225, 4 *Jew.* 992, &c.; no one prince can now call one, 2 *Cran.* 467; the pope not always president, 1 *Jew.* 412, 4 *Jew.* 1003; the first place of signature not always given to him, 4 *Jew.* 1003; others besides bishops have given definitive sentence in them, 3 *Jew.* 206, 207; they have been confirmed by various bishops and lay princes, 4 *Jew.* 917, 998; their decrees may be altered by subsequent councils, *Pil.* 556, 557; some of them have rejected others, 2 *Cran.* 77; one has condemned another of heresy, *ib.* 11, 164; general councils have been overruled by provincial ones, 4 *Jew.* 1053; their decisions disregarded by Romanists, 1 *Jew.* 69, 70, or deceitfully adduced, *Pil.* 533; how they prove their general councils, 2 *Tyn.* 289; Popery cannot be proved by them, *Pil.* 531; councils of the pope and his flatterers called general, *Phil.* 396; general councils under the pope have never been free, 3 *Tyn.* 158; the churches of different Romish nations, assembled in a general council, would not believe each other, 3 *Tyn.* 99; judgment of the convocation respecting general councils, 2 *Cran.* 463; the opinions of Cranmer and several others of the bishops and clergy touching a proposed council, *ib.* 467; a general council looked for, 1560, 1 *Zur.* 90; Jewel desired a general council, Christ being president, 2 *Jew.* 995; we must not wait for general councils, 1 *Jew.* 322; what at this day Christians may look for by them, 3 *Bul.* 117

Achaia (250): held by Bacchylus, 4 *Jew.* 1125

Acon: v. *Aix-la-Chapelle*.

Africa: v. *Carthage*, *Hippo*, *Milevis*.

Agde (Agathense—506): mentioned, 2 *Bec.* 71; ordered that penitents, &c. should leave the church before the communion,

1 *Jew.* 181, 182; decreed that all catholics should communicate thrice a year, 2 *Bec.* 259, 3 *Bec.* 380, 2 *Cran.* 174, 1 *Jew.* 176, 177, *Pil.* 543; permitted mass in private oratories, provided that the owners came to the church on the great feasts, 1 *Jew.* 180, 181; decreed that upon certain days the country people should hold their communions only in great parishes or cities, 2 *Jew.* 631

Aix-la-Chapelle (...): declared it not lawful to minister the communion at home, but upon great necessity, 1 *Jew.* 184; affirmed that the voice and mind of them that sing unto the Lord in the church ought to agree together, 1 *Jew.* 309, *Whita.* 273; on reading in the church, *ib.* (see also *Melchidense*.)

Alexandria (321 or 324): refuted the Arians by scripture, *Whita.* 679

—(340?): against the accusers of Athanasius, 1 *Jew.* 355

—(363): condemns the followers of Macedonius, *Phil.* 382 n

—(...): committed the visitation of all the churches in the West to Eusebius, bishop of Vercellæ, and those to the East to Asterius, 1 *Jew.* 386, 403; appealed to the bishops of the West, 3 *Jew.* 303, 304; defence of one Macarius, charged with breaking a holy cup, 1 *Jew.* 167; the epistle in defence of him shews that the sacrifice was not daily offered, *ib.* 200

Altissiodorensis: v. *Auxerre*.

Ancyra (314): 4 *Jew.* 1049; canon respecting deacons who offered to idols, 1 *Jew.* 240; it allowed the clergy to marry if they stated their intention so to do at their ordination, 2 *Ful.* 96, 3 *Jew.* 396, 397, 408, 4 *Jew.* 806; on chorepiscopi, 1 *Whitg.* 220, 3 *Whitg.* 270; on simony, 1 *Whitg.* 220; canons referred to, 1 *Ful.* 424, 1 *Whitg.* 366, 459

Antioch (264): condemned Paul of Samosata, 4 *Jew.* 1007

—(339 or 354): an Arian council against Athanasius, 1 *Jew.* 352, 410

—(341): the so-called apostolical canons partly taken from its acts, *Whita.* 567; ordained that those who were present at the reading of scripture, but who did not communicate, should be put out of the church, 3 *Bec.* 416, 474, *Coop.* 219, 2 *Cran.* 171, 1 *Jew.* 70, 3 *Jew.* 477, *Phil.* 61; opposed to the reception of the sacrament by the priest alone, *Rid.* 317; ordered bishops and other ministers to be appointed by the metropolitan, 1 *Whitg.* 460; its canon

on the office of metropolitan, 2 *Whitg.* 145, 146, 149, 159, 242, 360—362, 364, 365, 399, 430; forbade a priest or deacon to appeal from his bishop to the emperor, *ib.* 371; on the course to be pursued in judging a bishop in case the bishops of the province did not agree, *ib.* 370; on the choice of ministers, 1 *Whitg.* 366, 459; against bishops, priests, and deacons, who, being condemned, should exercise any ministry, 2 *Whitg.* 371, or should set up separate altars, *ib.* 371; persons excommunicated by one bishop not to be received by another, 3 *Whitg.* 260; the acts of the council declared void by pope Julius I. because he was not called to it, 1 *Jew.* 412

Antissiodorensis : v. *Auxerre*.

Aquileia (381) : 4 *Jew.* 1020; summoned by the emperor, 2 *Whitg.* 362; did not own the bishop of Rome as supreme, *Phil.* 39; defended by Ambrose, 4 *Jew.* 1049, 1054

Aquisgranum : v. *Aix-la-Chapelle*.

Araucanum : v. *Orange*.

Arelatense : v. *Arles*.

Ariminense : v. *Rimini*.

Arles I. (314) : ordered that deacons should not minister the sacrament, 1 *Jew.* 240

— *II.* (442?) : on metropolitans, 2 *Whitg.* 159, 430; on the suspension of bishops, 3 *Whitg.* 262 n; divers canons mentioned, 1 *Whitg.* 220; the council cites a canon of Nice on libels, 2 *Whitg.* 152

— *III.* (452?) : enjoins penance to those through whose negligence the sacrament is eaten by a mouse or any beast, 2 *Jew.* 783

— (813) : summoned by Charlemagne, *Rog.* 204

Arvernense : v. *Clermont*.

Aurelianense : v. *Orleans*.

Auxerre (Altissiodorensis—586) : decree about the number of masses in one day, 2 *Jew.* 634, 635; it ordered that every woman, when she communicated, should have her dominical, 1 *Jew.* 179 n.; prohibited the Lord's supper to be given to the dead, 1 *Jew.* 7; direction about keeping chrism, *ib.* 249; against some horrible abuses, and wicked customs, 2 *Jew.* 635

BASIL (1431) : 2 *Cran.* 488, 4 *Jew.* 1105, 1110; its acts in Foxe, *Rid.* 374 n.; summoned expressly for the reformation of the clergy, 4 *Jew.* 1107; Augustinus de Roma bore the name of archbishop of

Nazareth in it, *ib.* 1056; referred to on the eucharist, *Coop.* 39; it allowed the Bohemians to receive the sacrament under both kinds, 2 *Bec.* 245, 3 *Bec.* 415, 1 *Jew.* 205, 3 *Jew.* 128, 203; an argument used there to shew that the church cannot err, 1 *Jew.* 78; the synod declares that many popes have fallen into heresies, 1 *Jew.* 400, 3 *Jew.* 345, 4 *Jew.* 927; says, although the pope be the ministerial head of the church, yet is he not greater than all the church; if so, when he erred the whole church should err with him, 4 *Jew.* 734, 922; determined that a council of bishops is above the pope, 1 *Jew.* 38, 4 *Jew.* 704, 1110; deposed pope Eugenius IV. (for a time), 1 *Jew.* 35, 67, 406, 4 *Jew.* 927, 955, and put Amadeus in his place, 4 *Jew.* 1105, 1111; says, the Holy Ghost doth not give light to all men at one time, but breatheth where he will, and when he will, 3 *Jew.* 595; decrees that fornication is sin, 4 *Jew.* 634; Jo. de Torquemada defends the revelations of St Bridget, 1 *Hoop.* 291 n.; the council took part with the Scotists, 1 *Jew.* 70; opposed by Æneas Sylvius, 2 *Brad.* 160, *Rid.* 374; rejected by the Dominicans, 1 *Jew.* 233, and the Thomists, *ib.* 254; Pighius says it decreed against reason, &c., *ib.* 35, 38, 67, 4 *Jew.* 1109; a treatise annexed to its acts, 2 *Ful.* 294 n

Braga (Bracarense—563?) : against anti-trinitarian errors, *Rog.* 45 n.; against an opinion of the Manichees, *ib.* 41 n.; against an error of Paul of Samosata, *ib.* 48 n

— *II.* (572) : cited as commanding those who will not communicate to be put out of the church, 1 *Jew.* 118, 119, 2 *Whitg.* 553 (*Capit. Mart. episc. Brac.*), and as prohibiting the observance of Gentile holydays, and the decking of houses with green boughs, 2 *Whitg.* 446, 447 (*id.*)

— *III.* (675) : forbids the use of milk, &c. in the communion, *Coop.* 137 n.; condemns the practice of dipping the sacramental bread, 1 *Jew.* 232; censures bishops for carrying relics about their necks, 2 *Jew.* 555 n

Brixen (1080) : charged pope Hildebrand (Gregory VII.) with many crimes, 1 *Jew.* 400, 3 *Jew.* 129, 345, 346; deposed him, 1 *Jew.* 406, 3 *Jew.* 129, 4 *Jew.* 700

Cabilonense : v. *Châlons*.

Cæsaraugustanum : v. *Saragossa*.

Carthage (or *Africa*) : councils held here in Cyprian's time*, 1 *Bul.* 12 n., 4 *Jew.*

* These councils are not distinguished by numbers. This is also the case with many subsequent synods held at Carthage between the numbered ones, as well as with synods held at some other places.

909; his sentences therein, *Parh.* 111; in one of them, A.D. 256, he said, "None of us makes himself a bishop of bishops," 2 *Ful.* 322 n., 3 *Jew.* 300; these synods denied the validity of baptism by heretics, and enjoined rebaptism, 1 *Ful.* 35, 4 *Jew.* 1109, 1 *Whitg.* 325, 2 *Whitg.* 208, 209, 365; saying of Cæcilius à Bilta in one of them, 2 *Jew.* 773

— *II.* (390): referred to, *Phil.* 78 n.; Gennedius was president, 4 *Jew.* 1003; it did not first use the term "missa," 2 *Ful.* 81 n.; mentions a primate in every province, 2 *Whitg.* 159, 272, 431; on excommunicated priests, 3 *Whitg.* 260; it dissolved priests' marriages, 4 *Jew.* 1053; its words respecting matrimony perversely glossed by Harding, 3 *Jew.* 418, 423

— *III.* (397): merely provincial, *Whita.* 40, 41; it abridged the council of Hippo, 3 *Jew.* 146; did not own the bishop of Rome as supreme, 2 *Hoop.* 540 n., *Phil.* 39; withstood his claims, *Rid.* 136; decreed that the bishop of the first see should not be called prince of priests, or high-priest, or the like; and declared that the Roman pontiff himself might not be called universal (bishop), 2 *Ful.* 322, 323, 2 *Hoop.* 235 n., 1 *Jew.* 355, 370, 425, 442, 3 *Jew.* 127, 143, 144, 312, 313, 314, &c., 355, 361, 370, 4 *Jew.* 824, 1110, *Whita.* 40, 2 *Whitg.* 168; the last clause suppressed by Crabbe, 1 *Jew.* 425; the synod disproves the alleged succession of the popes from Peter, *Poet.* 274 n.; it decreed that bishops should meet together in each of their provinces, at least once a year, 4 *Jew.* 1049; ordered nothing to be offered in the sacrament but bread and wine with water, 1 *Ful.* 261, 262; forbade sacraments to be administered to the dead, 1 *Jew.* 6, 7, 136, 192, 251, 2 *Jew.* 751, 3 *Jew.* 560, *Rog.* 266; on the use of forms of prayer, 2 *Whitg.* 468; it admitted children of fourteen to be readers in the church, 4 *Jew.* 911; ordained that nothing should either be read or sung in the church but the canonical scriptures, 4 *Bul.* 193, 1 *Jew.* 70, 265, 3 *Jew.* 87, 146, 4 *Jew.* 814, 815, 3 *Whitg.* 348, and the passions of martyrs on their days, 3 *Jew.* 146, 3 *Whitg.* 347; Carranza confesses that the mention of the passions of martyrs is an addition, 2 *Ful.* 89; on the canon of scripture; it received some apocryphal books as canonical or ecclesiastical, 4 *Bul.* 539, 1 *Ful.* 18, 19, 22, 23, *Whita.* 39, 46, 55, 3 *Whitg.* 350; forbade the observance of certain festivals, 2 *Whitg.* 447, 448; con-

demned night-wakes, 3 *Jew.* 167; forbade the children of bishops and clerks to exhibit or behold worldly spectacles, *Pil.* 566; in this (?) council Philippus and Asellus, the pope's legates, had the last place in subscription, 4 *Jew.* 999; confirmed by Leo IV., *Whita.* 39; Papists cling to it tooth and nail, to support purgatory and other errors, 2 *Cran.* 39; yet they receive not all its decrees, *Whita.* 40, 41

— *IV.* (398): speaks of the Pelagians denying that infants are to be baptized, 4 *Bul.* 376; did not permit a woman to teach or to baptize, 4 *Bul.* 370, 2 *Whitg.* 536, 537; allowed the sacrament to be poured into the mouth of a man when sick or mad, 1 *Jew.* 251; its decree about receiving to penance one that fell mad, 3 *Jew.* 359; it gives directions about the appointment of a bishop, 1 *Whitg.* 411; how he should be first examined, 4 *Bul.* 136—138; the manner of his consecration, *ib.* 139; gives instructions concerning the houses and living of bishops, 2 *Whitg.* 381, 388; says a bishop ought to have mean furniture, *Grin.* 300; ordains that no bishop sitting, shall suffer a presbyter to stand, 2 *Whitg.* 383; on ordination, and the laying on of hands of the presbyters, 1 *Ful.* 249, 250, 261; clerks directed to live by trade or husbandry, 2 *Whitg.* 381; the deacon to wear an alb in the time of oblation and reading, *ib.* 49; what alb is spoken of, 2 *Ful.* 113; doorkeepers and readers mentioned, 4 *Bul.* 114 n

— *V.* (401?): forbade leaving the principal chair and going to another church within the diocese, 1 *Jew.* 365

— (416): addresses Innocent I. "domine frater," 2 *Ful.* 351, *Pil.* 78, and "most honourable brother," 1 *Jew.* 385; it styles the Roman see apostolical, *Phil.* 78

— *VI.* (419): claims of the bishop of Rome, Boniface I., 2 *Cran.* 487; his craft with respect to certain alleged canons of the council of Nice, 2 *Hoop.* 236; the council charged pope Zosimus with corrupting the council of Nice, which was proved, 1 *Jew.* 356, 358, 3 *Jew.* 126, 300, 340, 341, 4 *Jew.* 789, 937; Augustine and many bishops here forbade appeals to Rome, and checked the presumption of the pope, 2 *Ful.* 70, 71, 353, 1 *Jew.* 353, 355, 361, 370, 386, 389, 418, &c., 3 *Jew.* 216, 300, 4 *Jew.* 1053, *Parh.* 111, *Phil.* 27; on metropolitans, 2 *Whitg.* 148; it prescribed the order of the priests and deacons receiving the communion, 1 *Jew.* 197; on

excommunicated priests, 3 *Whitg.* 261; decree respecting an excommunicate person who had been reconciled in sickness, 1 *Jew.* 136; this synod (and that of 425?) condemned by Boniface II. as led by the devil, 3 *Jew.* 127, 128, 295, 296

— (425): reproved pope Celestine for pride and lordliness, 3 *Jew.* 294, 295; the epistle to him, against appeals beyond sea, in which he is desired not to send his clerks, lest the smoky puff of the world should be brought into the church of Christ, 2 *Ful.* 71 n., 353, 1 *Jew.* 356, 389, 417, 3 *Jew.* 135, 295, 307, 311, 4 *Jew.* 679, 1124, 2 *Whitg.* 169 (see also the council of 419, which is not always clearly distinguishable from the present); corrupted by Harding, 3 *Jew.* 135; it allowed the title of primate, 2 *Whitg.* 170

CHALCEDON (451): some account of it, 1 *Bul.* 14; summoned by Martian, 1 *Jew.* 411, 4 *Jew.* 995, *Rog.* 204; held at Chalcedon against the pope's petition, 4 *Jew.* 997; pope Leo was called to the council by the emperors, *ib.* 996; 630 bishops present, *ib.* 772; Philippus, one of the pope's legates, had 157 subscribe before him, *ib.* 999; its confession of faith, taken out of the book of Isidore, 1 *Bul.* 19, 2 *Hoop.* 535; shewn by the martyr Vigilus not to be contrary to the doctrine of Cyril, 1 *Bul.* 20; received by our divines, 1 *Brad.* 371, 2 *Hoop.* 74, *Phil.* 35; it confirmed the Constantinopolitan creed as to the two natures of Christ, 3 *Bec.* 455; Dorotheus consented and subscribed, 4 *Jew.* 1025; cry of the bishops, "We all believe thus," &c., 3 *Jew.* 220, 4 *Jew.* 1043; Rogers says it had erred if Jerome had been away, *Rog.* 207, but, in fact, he died before it, *ib.* n.; his opinion accords not with it, 1 *Jew.* 423; his opinion received against it, *ib.* 227, 3 *Jew.* 219; it condemned for heretics the bishops Dioscorus, Juvenalis, and Thalasius, 4 *Jew.* 1021, 1022; Dioscorus declared he had the fathers for him, 1 *Jew.* 83, 84, 3 *Jew.* 226, 4 *Jew.* 783; the heretic Carosus also referred to fathers in support of his doctrine, 3 *Jew.* 226, 4 *Jew.* 783; Eutyches did the same, 3 *Jew.* 226, 4 *Jew.* 783; the synod condemned Eutyches, 1 *Jew.* 366, 3 *Jew.* 224, *Phil.* 185 n., and Nestorius, 1 *Jew.* 374, *Phil.* 185 n.; outcry of the bishops of Egypt against Theodoret, 2 *Whitg.* 318, 319; the council restores him, *ib.* 320, acquitting him of Nestorianism, *Rid.* 36; Cyril observed that all heretics out of the divinely inspired scriptures gather occasions

of their error, 4 *Jew.* 752; the bishops of the East said, "Accused be he that parteth Christ; accused be he that divideth him," 3 *Jew.* 598; the synod speaks of the council of Ephesus as a general one, 1 *Jew.* 66; referred to on primacy, 2 *Hoop.* 237; what sort of primacy it allowed to Leo, 2 *Ful.* 363; it did not own the bishop of Rome as supreme, *Phil.* 39; it says the fathers gave privileges to the see of old Rome on account of the empire, and gave like privileges to Constantinople, or New Rome, for the same reason, 3 *Jew.* 306, 4 *Jew.* 1023; claim of the bishop of Constantinople, 2 *Whitg.* 168; the synod decreed that he should be in dignity next to the bishop of Rome, with equal privileges, 2 *Ful.* 288, 289, 308, 327, 332, 363, 364, 1 *Jew.* 413, 3 *Jew.* 220; corruptions in the Latin text of this canon, 2 *Ful.* 289 n.; order respecting the jurisdiction of the bishops of Rome, Alexandria, and Antioch, 1 *Jew.* 361; on the primacy of Antioch, *ib.* 366; the council falsely stated to have called Leo universal bishop, 1 *Jew.* 422—426, 2 *Jew.* 629, 632, 3 *Jew.* 300, 316, *Pil.* 520; it appointed patriarchs, 2 *Whitg.* 221; mentions the patriarchs of every diocese, 2 *Zur.* 228 n.; speaks of archbishops, 2 *Whitg.* 160, 196, 316, 431; on the authority of the metropolitan, *ib.* 272; shews why it had been directed that bishops should assemble twice a year, 4 *Jew.* 1049; decrees that none be ordained without a title, 1 *Whitg.* 479, 480; forbids clergymen to undertake secular business without necessity, 3 *Whitg.* 430, 431, or to become soldiers, *ib.* 431; forbids one clerk to sue another in a temporal court, 2 *Cran.* 465; canon against pluralities, 1 *Whitg.* 531; consecrated monasteries forbidden to be made dwelling-houses for laymen, 2 *Cran.* 465; edict of the emperors in this synod, 1 *Jew.* 82, 229 n.; how it allowed the imperial authority, 4 *Jew.* 1023, 3 *Whitg.* 307, 308; titles applied to the emperors, 1 *Jew.* 432, 4 *Jew.* 1014, 1023; it speaks of cities being honoured by the royal letters with the metropolitan name, 3 *Jew.* 315; refers to Theodosius as confirming a general council, 1 *Jew.* 412; in it the civil magistrate condemned three bishops to be deposed, 3 *Jew.* 145, 4 *Jew.* 1021, &c.; Gratian's shameless deprivation of its twenty-eighth canon and other corruptions noted, 2 *Ful.* 288, 289, 364; why the same canon was omitted by Dionysius Exiguus, *ib.* 288 n.; the council alleged to have sought the pope's

confirmation, 1 *Jew.* 410; how it followed Leo, 3 *Jew.* 219, 220; he said he approved what it had decreed touching matters of faith, 4 *Jew.* 915, but censured it in some respects, 1 *Jew.* 413, 423, 3 *Jew.* 220—226, 4 *Jew.* 1109; the emperor Martian says, "By the holy edict of our majesty we confirm this reverend council," 4 *Jew.* 917, 998; references to it, 4 *Jew.* 822, 1003; cited (probably by mistake instead of the council of Châlons) on fasting, 2 *Bec.* 533

Châlons-sur-Saône (Cabilonense—643, 4): on the election of bishops, 1 *Whitg.* 411; it used the word "missa" for any kind of prayer, 1 *Jew.* 185; cited as ordaining that none should be counted to fast who ate before evensong was done, 2 *Bec.* 533 n

Clermont (Arvernense—535 or 549): decreed that all country priests and wealthy citizens, should on certain feasts resort to the cities, and communicate with their bishops, 1 *Jew.* 180, 2 *Jew.* 631

Cologne (1536): says, that the priests may not only mumble their prayers, but also pronounce them from their hearts, let the book of the law never be laid from their hands, 4 *Jew.* 812; the same council (?) on the public reading of legends, 3 *Whitg.* 347, 348

CONSTANCE (1414—18): held in a time of schism, 2 *Cran.* 488; it deposed three popes, and elected a fourth, *Whita.* 510; condemned and deposed John XXII. (otherwise XXIII. or XXIV.), 2 *Ful.* 269, 1 *Jew.* 35, 67, 406, 4 *Jew.* 704, 934, 935, 955; said that from his youth he had been a man of ill disposition, unchaste, dishonest, &c., 4 *Jew.* 702; spoke of an error of his respecting the soul, 3 *Jew.* 144, 4 *Jew.* 935; declared that faith should not be kept with heretics, 4 *Jew.* 955; the case of John Huss, *Rog.* 119 n., 120 n.; it unjustly condemned him and Jerome of Prague, 2 *Cran.* 37, (see their names); murdered two witnesses of the Lord, *Phil.* 396; betrayed and murdered them, notwithstanding their safe conduct, 4 *Jew.* 955; denounced the doctrine of Huss, 3 *Jew.* 162; broke faith with Jerome of Prague and others, *Phil.* 426; condemned several witnesses for the truth, *Phil.* 393; censured opinions of Wickliffe, *Bale* 9, 3 *Jew.* 162, 308, 309; decreed against Christ, 1 *Jew.* 214; condemned the article that the divinity and humanity are one Christ, 2 *Cran.* 37; decreed that the cup should not be given to the laity, 2 *Bec.* 244, 3 *Bec.* 275, 414, 415, 4 *Bul.* 416, 2 *Ful.* 31, 387, 1 *Jew.* 28, 35, 38,

63, 64, 2 *Jew.* 989; its doctrine on the eucharist soon controlled, *Coop.* 38; it declared the example of the primitive church not to be binding, 1 *Jew.* 39, 74; affirmed it to be needful to salvation to believe that the pope is universal (bishop), 3 *Jew.* 320; anathematized those who denied the distinction between a bishop and a priest, *ib.* 430; the council is declared by cardinal Cajetan to be justly abrogate, 1 *Jew.* 69

CONSTANTINOPLE I. (381): account of it, 1 *Brad.* 371 n., 1 *Bul.* 13, 2 *Whitg.* 315; summoned by Theodosius I., 1 *Jew.* 411, 4 *Jew.* 994, *Rog.* 204, 2 *Whitg.* 362; one hundred and fifty bishops present, 4 *Jew.* 772; they wrote to the emperor, "We are come to Constantinople by your majesty's commission," *ib.* 1004; the council condemned Macedonius, 3 *Jew.* 224, *Whita.* 449; its creed, 1 *Bul.* 16, 2 *Hoop.* 534; it appointed bishops with the consent of the people, 1 *Whitg.* 410; commanded that all disputes should be decided by the bishops of the province or neighbourhood, 2 *Cran.* 486; did not own the bishop of Rome as supreme, *Phil.* 39; what authority Damasus had in it, 4 *Jew.* 994; the epistle to him and the Western bishops, *ib.* 1124; the synod says that Constantinople ought to have the honour of primacy after Rome, because it is New Rome, 1 *Jew.* 370, 2 *Whitg.* 272; reserves the primacy to the church of Antioch, 1 *Jew.* 366; on metropolitans, primates, and archbishops, 2 *Whitg.* 163, 431; the bishops present besought the emperor Theodosius to ratify their decrees, 1 *Jew.* 412, 4 *Jew.* 917, 1001; this council allowed by Damasus, 1 *Jew.* 410, 4 *Jew.* 1001; received by our divines, 1 *Brad.* 371, 2 *Hoop.* 74

— (448): condemned Eutyches, *Phil.* 185 n

— (536): the epistle of Justinian, 3 *Whitg.* 304, 307; this synod (referred to as Const. V.) speaks of the people coming around the altar to hear the lesson, 1 *Jew.* 311, 2 *Jew.* 636, 3 *Jew.* 856; mentions clerks...of the catholic holy church of God, 1 *Jew.* 426; salutes the bishop as universal patriarch, &c., *ib.* 427; pope Agapetus said that from the time of Peter the apostle, the East church had never received any bishop consecrated by the hands of a bishop of Rome, except Mennas, 3 *Jew.* 331; this Mennas, bishop of Constantinople, was president of the council, 4 *Jew.* 1003; Paulus, bishop of Apamea, said to Justinian on the death of Agapetus, "Our

Lord hath taken the pope away, that he might reserve the whole fulness of order unto your majesty," *ib.* 1033

CONSTANTINOPLE II. (553): notice of it, 1 *Bul.* 14; it resisted the pope, 2 *Ful.* 308

— (587): conduct of John, bishop of Constantinople, 2 *Whitg.* 171, 172, 637

CONSTANTINOPLE III. (680—81): notice of it, 1 *Bul.* 14; the bishop of Athens was present, 4 *Jew.* 652; pope Agatho excused his absence to the emperor, *ib.* 999; Constantine Pogonatus not only sat amongst the bishops, but also subscribed with them, *ib.* 1024; he sat as moderator, 3 *Whitg.* 307; the late pope Honorius was condemned for following Sergius the heretic, 1 *Ful.* 76, 2 *Ful.* 312, 1 *Jew.* 400, 406, 4 *Jew.* 926; the council calls the faith of the Trinity a tradition, and speaks of the faith of two natures in Christ as the lively tradition of the apostles, 2 *Jew.* 673; confirms a former decree rejecting the Apocrypha, 1 *Ful.* 18; enjoins the mixed cup in the eucharist, *ib.* 261, 523; proves that consecration was used by the Greeks in Lent, only on Saturdays and Sundays, 1 *Jew.* 129, 246; Latin mass at this council, 2 *Brad.* 311; it was decreed, that no man should presume to remove priests from the company of their lawful wives, 3 *Jew.* 404, 422; the council declared it not meet for the orthodox to mutilate the sayings of the holy fathers, 1 *Jew.* 344; condemned the worship of images, *Phil.* 407, *Rid.* 497; the sixth synod referred to about apparel, 1 *Zur.* 159, 348; frequently confounded with the Quini-Sext council, *Calif.* 137, *Whita.* 39, 41 n. (which is probably referred to just above); its acts alleged to be forged, *Calif.* 137 n

— (691), the *Quini-Sext* council, held in *Trullo*: some account of its acts, *Calif.* x, xi, 137, *Whita.* 41; it confirmed the council of Laodicea, 1 *Whitg.* 406, and the third council of Carthage, 3 *Jew.* 313, *Whita.* 39, 41, 55, 63; forbade the title of prince of priests, or high priest, 3 *Jew.* 313; decreed that the bishop of Constantinople should have equal authority with the bishop of Rome, *ib.* 300, 307, 4 *Jew.* 841; forbade the reception of the sacramental bread by the communicants in golden vessels, 1 *Jew.* 154, 1 *Zur.* 179 n.; on the apostolical canons, *Whita.* 566; it mentions St James's Liturgy, 1 *Jew.* 108; permits the marriage of the clergy before ordination, 2 *Ful.* 95; speaks of clerical offenders being put into the place of laymen, *Coop.* 159 n.; cited on oratories, 1 *Jew.* 180;

it allowed pictures of the Saviour instead of typical representations of him by a lamb, *Calif.* 137 n.; made a canon against crosses in the pavement, *ib.* x, xi, 2 *Ful.* 151, 152; cited on apparel, 2 *Whitg.* 41; see also 1 *Zur.* 159, 348, where *this* council is probably referred to; its acts alleged to be forged, *Calif.* 137 n

— (754): held under Constantine Copronymus, *Calif.* xii, 46; it anathematized Jo. Damascene, *ib.* 71 n.; condemned image worship, 2 *Jew.* 659, 4 *Jew.* 1110, *Park.* 91, 3 *Tyn.* 183 n.; it decrees against images of Christ and of the saints, and various heresies, *Calif.* 138—154

CONSTANTINOPLE IV. (869): referred to about image worship, *Whita.* 509; of no authority, *ib.* 564

Elvira (Eliberitanum; near Granada—c. 305): not general, 2 *Ful.* 126; mistake made by Calphill, and in one of the homilies, as to its date, *Calif.* 154, 2 *Ful.* 153; annotations on its decrees, *Calif.* 302 n.; it requires communion thrice a year, 1 *Jew.* 176, but the canon is not regarded as genuine, *Coop.* 101, 102; forbade pictures in churches, 2 *Bee.* 71, 2 *Brad.* 308, *Calif.* 154, 2 *Cran.* 179, 2 *Ful.* 153, 154, 1 *Jew.* 69, 70, 2 *Jew.* 659, 990, 4 *Jew.* 791, 1110, *Park.* 93, *Phil.* 407, *Rid.* 94; prohibited the lighting of candles in the day-time in cemeteries, *Calif.* 302, 2 *Ful.* 185; forbade women to watch at burial places, 3 *Jew.* 167; this synod was condemned by the second council of Nice, *Calif.* 155

EPHESUS (431): account of it, 1 *Bul.* 13, 14; summoned by Theodosius II., 1 *Jew.* 411, *Rog.* 204; he writes to it, *Whita.* 437; denied by some to be general, 1 *Jew.* 38; two hundred bishops present, 4 *Jew.* 772; Cyril presided in it, *ib.* 995; it calls him head of the bishops there assembled, 1 *Jew.* 438; a confession made by him and sanctioned by the council, 1 *Bul.* 17, 2 *Hoop.* 534; the profession of John, bishop of Antioch, *Whita.* 678; the condemnation of Nestorius, 1 *Jew.* 527, 531, 3 *Jew.* 224; the Euchites censured, *Sand.* 263; the council alleged as authorizing communion under one kind, 1 *Jew.* 220, 296; it did not own the bishop of Rome as supreme, *Phil.* 39; mentions the metropolitan, 2 *Whitg.* 431; allowed by Celestine, 1 *Jew.* 410; received by our divines, 1 *Brad.* 371 n., 2 *Hoop.* 74

— II. (449): not lawful, but heretical, 1 *Jew.* 410; called by the Greeks *σύνδος ληστρική*, *Calif.* 155 n.; Dioscorus bishop of Alexandria was president, 4 *Jew.* 1003; it

did not own the bishop of Rome as supreme, *Phil.* 39; it absolved Eutyches the heretic, and condemned the godly Flavian, 1 *Jew.* 35, 65, 4 *Jew.* 1109, *Phil.* 185 n.; censured Theodoret in his absence, 2 *Whitg.* 320; the synod condemned, *ib.*; Pighius speaks of it as general, yet allows that it determined wickedly, 1 *Jew.* 35, 65

Ferrara (1438): its acts set forth by Abramus, 2 *Jew.* 689 n.; the bishops there declared that with whatsoever power the church of Rome is endued, yet is it inferior to the universal church, represented by a general council, 4 *Jew.* 922; its acts make mention of a mass said by fifteen Greek priests, *ib.* 888

FLORENCE (1439—42): a conventicle of Antichrist, *Whita.* 40; some account of it, 2 *Bec.* 266, 2 *Cran.* 488, *Rid.* 135; assembled instead of that at Basil, 4 *Jew.* 1105; some Oriental bishops there complained of the forgery of pope Zosimus, 3 *Jew.* 126, 341, 4 *Jew.* 937; it aimed to reunite the East and West, *Phil.* 29, and effected a temporary union, *Rid.* 250 n.; the Greek deputies were blamed by those who sent them for consenting to Romish doctrines, *Pil.* 145, 146; the Greeks would not allow transubstantiation, 3 *Bec.* 426, 1 *Jew.* 139, 533, 2 *Jew.* 564, 578; they would not deliberate on that point, *Rid.* 237, 249; they affirmed that the sacrament is made by the words "This is my body," 2 *Jew.* 699; the council referred to on the eucharist, *Coop.* 38, 1 *Lat.* 209; it admitted apocryphal books, *Whita.* 39; first asserted seven sacraments, *ib.* 512; spurious catalogue of canonical books, ascribed to it by Carranza, 2 *Ful.* 222 n.; a decree of Eugenius IV. wrongly attributed to it by Hooker, Stillingfleet, and others, [as Bramhall,—v. 211., *Oxf.* 1845], *Calif.* 247 n

Frankfort (794): some account of it, *Calif.* 155, 1 *Zur.* 156 n.; summoned by Charlemagne, 4 *Jew.* 1049, *Rog.* 204, 1 *Zur.* 156 n.; regarded in France as a general council, 1 *Zur.* 156 n.; called by Harding a false feigned matter, 4 *Jew.* 1050; denied by some to have been held, 4 *Jew.* 1270, 1 *Zur.* 156; proofs of its authenticity, 4 *Jew.* 1054, 1055; it forbade the worship of images, 4 *Jew.* 1049, &c., 1 *Zur.* 156; condemned the second synod of Nice, *Calif.* 155, 2 *Ful.* 154, 4 *Jew.* 1049, 1054, &c., *Rid.* 94; the Caroline Books, *Calif.* 155, 379, 2 *Ful.* 154, 4 *Jew.* 1054; their contents, *Calif.* 156—175; extracts from them, *ib.* 359, 363, 364

Gangra (3 . .): held between 325 and 341, 2 *Bul.* 24 n.; or, as some think, before Nice, 4 *Jew.* 1049; placed by some as late as 365 or 370, 1 *Zur.* 159 n.; it censured those who objected to the offering or communion of a married priest, 2 *Cran.* 39, 169, 2 *Jew.* 989, 3 *Jew.* 404, 4 *Jew.* 804, *Pil.* 570; made a canon on standing at prayer, 2 *Cran.* 39; cursed those that for justification wore a cloak instead of a byrrhus, 3 *Jew.* 614, 2 *Whitg.* 28, 1 *Zur.* 159, 350; condemned those who taught that faithful rich men could have no hope to be saved by the Lord, unless they renounced and forsook all their possessions, 2 *Bul.* 24; took those for heretics who regarded not the fast of Lent, 3 *Jew.* 430; condemned the pride and errors of Eustathius, *Coop.* 127, 2 *Ful.* 89, 1 *Jew.* 181, 186, 194, 1 *Zur.* 159, 350; divers canons mentioned, 1 *Whitg.* 220

Gironne (Gerundense—517): decreed that all little churches should conform themselves to the cathedral churches, &c., 1 *Jew.* 179

Granada : v. *Elvira*.

Hippo (393 or 395): abridged in the third council of Carthage, 3 *Jew.* 146; would have only the canonical scriptures read in the church, 4 *Jew.* 815; shews that children of fourteen were allowed to be readers in the church, *ib.* 911; said to disprove the alleged succession of the popes from St Peter, *Poet.* 274 n.; ordered that no priest should appeal to Rome, 3 *Jew.* 216; decreed that the bishop of the first see should not be called prince of priests, but only the bishop of the first see, 1 *Jew.* 355, 370; shews that the sacrament was sometimes put into dead men's mouths, *ib.* 251

Hispalense : v. *Seville*.

Illiberitanum : v. *Elvira*.

Jerusalem (52): the apostles' council here (Acts xv.), 3 *Bul.* 52, 2 *Ful.* 135, 249, 4 *Jew.* 917, 1007, *Whita.* 431, 432, 2 *Whitg.* 232; whether Peter or James was president, 2 *Ful.* 249, 4 *Jew.* 917, *Whita.* 432, 2 *Whitg.* 276, 277; no contest about headship, 2 *Cran.* 76; the decree, 2 *Bul.* 272, 275. Bullinger likewise reckons the Pentecostal assembly (A. D. 33, Acts ii.) as a council of the apostles, 3 *Bul.* 52

Laodicea (366): various dates assigned to it, 1 *Whitg.* 405 n.; on the election of bishops, &c., *ib.* 366, 405, 406, 408, 459; on metropolitans, 2 *Whitg.* 159; on baptism in Lent, 2 *Cran.* 39; it proves that the sacrifice was not daily offered, 1 *Jew.* 201; prescribed consecration in Lent only on Saturdays and Sundays, 2 *Cran.* 39, 1 *Jew.*

129; directed the priest to communicate in the holy place, 1 *Jew.* 198; forbade the sending abroad of the communion, *ib.* 161; prohibited the oblation to be made in private houses, *ib.* 184, 2 *Whity.* 543; rejected apocryphal books, 1 *Ful.* 18, *Rog.* 81, *Whita.* 306; decreed that nothing should be read or sung in the church but the canonical scriptures, 4 *Bul.* 193, 2 *Cran.* 39, 2 *Ful.* 89, 1 *Jew.* 265, *Rog.* 81, *Whita.* 54, 3 *Whity.* 347, 348; ordained that the gospel, with other scriptures, should be read on the sabbath-day (Saturday), 4 *Jew.* 815, 856; forbade Christians to take unleavened bread of the Jews, 2 *Whity.* 446, 447; on the service of the Greek churches, 1 *Jew.* 264; on catechumens and penitents, 1 *Ful.* 257 n.; canons respecting penance, *ib.* 432; it censured superstition in dress, 1 *Zur.* 159, 348; condemned the Angelici, 2 *Ful.* 42 n.; shameful corruption of the canon against them ("angelos" changed into "angulos") *ib.*; this synod was approved by the third council of Constantinople, *Whita.* 55

LATERAN III. (1179): reference to its decrees, 4 *Jew.* 1045 n.; *Tripartitum Opusculum*, a work annexed to this council, *Jew.* xliii; it declares that the study of philosophy was translated from Athens to Rome, and afterwards from Rome to Paris, 4 *Jew.* 654; remarks that if the Greeks are by a certain schism divided from the Latins, so are the Latins from the Greeks, and allows that the latter do, in some respects, more duly keep the customs of the apostles, *ib.* 884; observes that in many briefs there are contained so many indulgences, that good men marvel, &c., *ib.* 852; says, so excessive is the riot, as well in the prelates and bishops, as in the clerks and priests, that it is horrible to be told, 3 *Jew.* 417, 426, 4 *Jew.* 657; complains of the great multitude of monks and friars, 2 *Jew.* 1019, 4 *Jew.* 801, 1106

LATERAN IV. (1215): account of it, 2 *Bec.* 260; its acts, *Bale* 506; Innocent III. published his creed there, 3 *Bul.* 82, 4 *Bul.* 557; the council referred to on the eucharist, *Coop.* 38; it settled the doctrine of transubstantiation, 2 *Bec.* 260, 262, 268, 3 *Bec.* 274, 361, 426, 1 *Brad.* 511 n., 545, 3 *Bul.* 82, 1 *Hoop.* 526, 2 *Hoop.* 48 n., 522, 2 *Jew.* 549, 564, 1067, 1116, *Rid.* 16 n., 246; the term first used there, 1 *Jew.* 11, 44, 3 *Jew.* 488; it ordained that the sacrament should be reserved, 2 *Bec.* 253 n., 3 *Bec.* 373 n., 2 *Brad.* 310 n., 2 *Jew.* 556; required communion once a year, 3 *Bul.* 82, 1 *Brad.*

490 n.; commanded the reservation of chrisms, 2 *Bec.* 253 n., 2 *Brad.* 310 n., 2 *Jew.* 556; ordained auricular confession, 2 *Brad.* 310 n., 3 *Bul.* 82, 2 *Ful.* 90, 1 *Hoop.* 526, 1 *Jew.* 120, 2 *Jew.* 1133; advanced the pope and clergy above earthly princes, *Rog.* 209; directed that archbishops should have their palls from the pope, 2 *Brad.* 310 n.; decreed that lest too great a diversity of religions (i. e. religious orders) should bring great offence into the church of God, no man should thenceforth devise any new religion, 4 *Jew.* 801, 1106

LATERAN V. (1512—17): it was only summoned to overthrow the council of Pisa, 1 *Jew.* 70, 4 *Jew.* 1110; Egidius said that so often as councils were discontinued, so often was the church destitute of Christ, 4 *Jew.* 720; pope Julius affirmed that no council is of any credit, nor ever will be, unless confirmed by the authority of the church of Rome, *ib.* 1115; pope Leo declared the pope to have authority over all councils, *ib.* 919; Chr. Marcellus addressed the pope as another God on earth, 2 *Jew.* 906, 3 *Jew.* 284; Stephen, bishop of Patraça, ascribed all power to the pope, 1 *Jew.* 94, 3 *Jew.* 284, 4 *Jew.* 832, 846; Simon Begnius, bishop of Madrusia, called pope Leo the lion of the tribe of Juda, the root of David, and the saviour, 4 *Jew.* 752; card. Cajetan's declarations, 1 *Jew.* 69 n.; he said to the pope, "Gird thy sword upon thy thigh, O thou most mighty," *ib.* 94 n.; the pope decreed to be above the council, 4 *Jew.* 1110; he gave commandment to all preachers, that no man should dare to speak of the (time of the) coming of Antichrist, 4 *Jew.* 744; the council records the abhorrence of the Latin church by the Greeks, 3 *Jew.* 196

London (1255): on the great payments exacted of the clergy, 4 *Jew.* 1080

LIONS (Lugdunense—1274): named, 1 *Hoop.* 347; it condemned the errors of the Greeks, *Whita.* 536 [qu. for "Innocent the fourth," read "Innocent the fifth" ?]

Macra in France (...): bishops said to be entangled in worldly affairs, 4 *Jew.* 971; it declares that only Christ can be truly priest and king, and that since his incarnation the offices are separate, *ib.* 985

Mantua: an intended general council, summoned for May 1535, but not held, 2 *Cran.* 331 n., 467 n

Martin (Council of pope): v. *Rome* (650).

Mascon II. (Matisconense, 585): summoned by Gunthranus, *Rog.* 204; referred

to on baptism at Easter and Pentecost, 4 *Bul.* 367 n.; it decreed that every Sunday the oblation of the altar should be offered of all, 1 *Jew.* 179; its directions respecting what remained of the sacrament, 2 *Jew.* 554

Mayence (Moguntinum—813): summoned by Charlemagne, *Rog.* 204; it decreed that the greater litany should be used in procession for three days, *Calif.* 297, 2 *Ful.* 183
— (...): referred to on baptism at Easter and Pentecost, 4 *Bul.* 367 n

— (...): says, images are not set up to the intent we should honour or worship them, 2 *Jew.* 657; directed that if they were abused they should be notably altered or abolished, *ib.* 647, 668

Meaux (Meldense—845): ordained the sacrament of confirmation, 2 *Jew.* 1125

Melchidense & Aquisgranum (...): erred about matrimony, 2 *Cran.* 37

Milan (Mediolanense—3..): held by order of the emperor, 1 *Jew.* 382; Auxentius there, 4 *Jew.* 951; called by Hilary the synagogue of the malignant, *Rog.* 210

Milevis II. (416): mentions that the Pelagians affirmed that the petition "Forgive us our debts," was to be said humiliter non veraciter, *Rog.* 135 n.; erroneously cited respecting the grace of God (see *Orange II.*), 3 *Bul.* 10; it forbade appeals beyond sea, 2 *Cran.* 486, 2 *Ful.* 71, 1 *Jew.* 388, 3 *Jew.* 216, *Rid.* 136, 260 n.; how Gratian corrupted this canon, 2 *Ful.* 71 n.; on primates, 2 *Whitg.* 272; it sent its decrees to Rome, 2 *Ful.* 351, 352

Moguntinum: v. *Mayence*.

Nantes (660): says, it is a peevish thing to whisper those things to the walls that pertain to the people, 4 *Jew.* 812

Neocasarea (314 or 315): more ancient than the first Nicene, 4 *Jew.* 1049, 2 *Whitg.* 376 n.; it prohibited the marriage of priests, and forbade adultery, 2 *Ful.* 96, 97; directed that priests should not be made under the age of 30 years, 2 *Cran.* 39, 1 *Whitg.* 220; on chorepiscopi, 3 *Whitg.* 272

Nicæ I. (325): notice of it, 1 *Bul.* 12; summoned and held by Constantine, 2 *Bec.* 305, 2 *Cran.* 15, 2 *Ful.* 358, 1 *Hoop.* 276, 1 *Jew.* 411, 4 *Jew.* 695, 993, *Rog.* 204, 2 *Whitg.* 362; its date, *Pil.* 549, 2 *Whitg.* 142; conduct of Constantine with relation to it, *Whita.* 436, 3 *Whitg.* 306; it was attended by 318 bishops, 2 *Brad.* 312 n., 1 *Bul.* 56, 4 *Jew.* 772; pope Sylvester sent legates there, 4 *Jew.* 993; some other bishops also sent deputies, *ib.* 999; the

bishop of Rome did not preside, *Phil.* 77, but Eustachius, bishop of Antioch, 1 *Jew.* 412, 4 *Jew.* 1003; Constantine addressed the bishops as "sacerdotes," 1 *Ful.* 268, and exhorted them to decide everything by the authority of scripture, 2 *Ful.* 380, 3 *Jew.* 227, *Whita.* 435, 678, 679; the council did not follow the multitude, 2 *Ful.* 64; it anathematized Arius, *Phil.* 295 n.; condemned him by the scripture, *Whita.* 562; yet afterwards the Arians became more mighty than before, 4 *Jew.* 908; the synod approved the term *ὁμοούσιον*, *Whita.* 535; set forth the common creed, 2 *Cran.* 15 (v. Creeds); its doctrine allowed, 1 *Brad.* 371, 1 *Bul.* 12, 2 *Hoop.* 74; it censured Paul of Samosata, 1 *Hoop.* 64; anathematized the writings of Eusebius, 2 *Ful.* 359 n.; said to have commanded that no Christian should be without the Bible in his house, 2 *Jew.* 670, *Whita.* 221; did not receive the book of Judith as canonical, *Whita.* 82; catechumens mentioned, 2 *Jew.* 673 n.; it is written in this council that our baptism is not to be considered with bodily eyes, but with the eyes of the mind, and that we should consider the divine power which lies hid in the water, 4 *Bul.* 309, 310, 1 *Jew.* 545, 3 *Jew.* 445, 541, and that we should look on the water of baptism as full of heavenly fire, 1 *Jew.* 466, 2 *Jew.* 781, 3 *Jew.* 445; it refers to the Lamb of God lying on the holy table, 1 *Jew.* 464, 466, &c., 522, 3 *Jew.* 540, *Pil.* 546, *Rid.* 248—250; speaks of Christ as offered without sacrifice, 2 *Jew.* 710; admonishes not to look down to the bread and cup, &c., 2 *Bec.* 295, 3 *Bec.* 267, 433, 3 *Jew.* 540, 544; calls the holy mysteries the pledges or tokens of our resurrection, 3 *Jew.* 540, 593; falsely alleged as saying that none of the apostles called them a figure of the body of Christ, &c., *Rid.* 249; canon as to the order in which the clergy and people should receive the communion, 3 *Bec.* 417, *Coop.* 30, 103, 157, 2 *Cran.* 171, 1 *Ful.* 261, 2 *Hoop.* 395, 1 *Jew.* 197; it declares that deacons have not power to offer, 1 *Ful.* 261, 1 *Jew.* 240 n.; said to have allowed the deacons in the absence of the bishop and priests to take out the communion and receive it, 2 *Ful.* 107, 1 *Jew.* 239; allowed communion at the point of death, *Coop.* 29, 2 *Ful.* 105, 106, 2 *Whitg.* 544; but the canon refers only to excommunicated persons being penitent, *Coop.* 153, 2 *Ful.* 106, 2 *Whitg.* 544; it confirmed the distinctions of ecclesiastical grades, *Rog.* 329; canon on the jurisdiction of the

bishops of Alexandria, Rome, and Antioch, 2 *Cran.* 38, 486, 1 *Jew.* 69, 359, 403, 3 *Jew.* 225, 304, &c.; erroneously said to have appointed four patriarchs, *Phil.* 43, 2 *Whitg.* 220, 221 n.; the word does not occur till above a century afterwards, 2 *Zur.* 228 n.; the council did not own the bishop of Rome as supreme, or as greater than the other patriarchs, 2 *Hoop.* 233—235, 4 *Jew.* 838, *Phil.* 39; it recognized the jurisdiction of the see of Rome within certain territorial limits only, 1 *Jew.* 386, 3 *Jew.* 216, 4 *Jew.* 828; pretended decree acknowledging the appellate jurisdiction of the bishop of Rome, 2 *Ful.* 70, 71, 308, 353, 2 *Hoop.* 236, 1 *Jew.* 351, &c.; the council ordered that bishops should assemble twice a year, 4 *Jew.* 1049; allowed the offices of metropolitan, archbishop, &c., 2 *Hoop.* 237, 2 *Whitg.* 142; on the office and jurisdiction of metropolitans, 2 *Whitg.* 144, 148, 158, 430; it appointed the election of bishops to bishops, 1 *Whitg.* 460; commanded that bishops should be ordained by their metropolitans, *ib.* 439 n.; decreed that if any man were made a bishop without the consent of his metropolitan, he might not be a bishop, 3 *Jew.* 333; wrote to the church in Egypt concerning the election of ministers, 1 *Whitg.* 408, 409; ordered priests found eating in taverns to be excommunicated, 2 *Cran.* 39; referred to on deacons, 2 *Whitg.* 177; the council forbade the clergy to have women residing with them, except relations, 1 *Ful.* 261; durst not dissolve priests' marriages, 2 *Ful.* 153, 4 *Jew.* 1053; a strong attempt to do so successfully resisted by Paphnutius, 1 *Bul.* 401, 2 *Cran.* 169, 1 *Ful.* 480, 2 *Ful.* 240, 1 *Hoop.* 376, 1 *Jew.* 227, 423, 1 *Lat.* 288, *Pil.* 532, 576, *Rog.* 207, 3 *Tyn.* 157 n., 165; the statement denied or doubted by some Romanists, 1 *Hoop.* 376 n.; the council ordained that on Sundays and at Pentecost Christians should pray standing, *Calf.* 257, 413, 2 *Cran.* 38, *Whita.* 593, 666, 2 *Whitg.* 451; public confession spoken of, 3 *Jew.* 369; canon respecting penance, 1 *Ful.* 432; persons excommunicated by one bishop not to be received by another, 1 *Jew.* 388, 3 *Whitg.* 260; the bishops shouted, "Let the ancient orders hold still," 1 *Jew.* 2, 320, 4 *Jew.* 1042; there were some unseemly contests there, 2 *Whitg.* 436; by whom the council was approved, 1 *Jew.* 412; many thousands consented to it, 1 *Jew.* 358; alleged to have sought the pope's confirmation, 1 *Jew.* 410, 4 *Jew.*

914; allusion in one of its decrees to the fifty-second apostolic canon, 2 *Ful.* 106; divers canons mentioned, 1 *Whitg.* 220; their number variously reckoned, 2 *Whitg.* 151; only twenty genuine ones remain, 1 *Jew.* 359; the fathers cite some canons not found amongst the twenty, 2 *Whitg.* 152; some, it is said, were burned by heretics, 1 *Jew.* 351, 354; some are corrupt and counterfeit, 4 *Jew.* 937, 2 *Whitg.* 150; an interpolation in the eighteenth canon, 2 *Ful.* 107; the council falsified by Zosimus, *q. v.*; condemned by heretical councils, *Rid.* 134; confounded by some with the second Nicene synod, *Calf.* 154 n

NICE II. (787): corrupt, idolatrous, and wicked, 1 *Ful.* 260, 2 *Jew.* 653, 1 *Whitg.* 531; an heretical conventicle, *Whita.* 564; many of the bishops of Greece were present, 4 *Jew.* 652; on the authorities alleged there, *Calf.* 345 n.; the fictitious Liber de Passione Imaginis Christi, 2 *Ful.* 200; false testimony adduced as if from Ambrose, *ib.* 207; the council anathematized image-breakers, 1 *Ful.* 198—201, *Phil.* 406; an argument used there for images in churches, 1 *Jew.* 78; vanities and idolatrous fables in this council, 2 *Jew.* 658, 664; it affirmed that Christ dwelt in dead men's bones, *ib.* 594; denied that there were two kinds of worship, *ib.* 666; decreed the adoration of images, *Calf.* 48, 1 *Jew.* 548, 4 *Jew.* 791, 792, 1055, 1109, 1110, *Park.* 91, 92, *Rid.* 94, *Rog.* 209, 3 *Tyn.* 183, thereby contradicting scripture, general councils, and ancient doctors, *Whita.* 509; referred to respecting the picture sent to Abgarus, *Calf.* 41 n.; on the emperor's image, 2 *Jew.* 604; canon against pluralities, 1 *Whitg.* 530, 531; it allowed a clerk to labour with his hands rather than to have two benefices, 3 *Whitg.* 445; rejected the false epistle to the Laodiceans, *Whita.* 108, 303; Leontius said there, what an altar or a sacrifice is, Christians in a manner do not know, 2 *Jew.* 735; it condemned the council of Elvira, *Calf.* 155; recognized the Quini-Sext council, *ib.* 137 n.; decrees of the council of Constantinople, A.D. 754, preserved among its acts, *Calf.* 71 n., 138 n., *Park.* 91 n.; it declares that pope Honorius was condemned for a heretic in two general councils, 4 *Jew.* 926; calls Eupychius a priest of the church of Cæsarea, 3 *Jew.* 125, 410, 4 *Jew.* 805; Petrus protopresbyter and Petrus presbyter, the pope's legates, subscribed before all the bishops, 4 *Jew.* 912; it was condemned by Charlemagne and the

council of Frankfort, *Calif.* 155, &c., 2 *Ful.* 154, *Park.* 92, *Rid.* 94; contents of the Caroline Books in reply to it, *Calif.* 156—175; its decrees rejected in England and France, 2 *Ful.* 23

Orange I. (Arausicanum—441): forbade catechumens to enter the baptistery, 2 *Jew.* 706; prohibited the celebration of the eucharist on Good Friday and Easter eve, 1 *Jew.* 246

Orange II. (529): declares that to believe, to will, and to be able to do as we should do, is wrought by the Holy Ghost, 3 *Bul.* 10; subscribed by the prince's ambassadors and noblemen, 4 *Jew.* 1024, 1025

Orleans I. (Aurelianense—511): called litanies rogations, 2 *Ful.* 183; required communion thrice a year, 1 *Jew.* 176; this (?) synod ordered the sacrament to be burned when mouldy, 3 *Bec.* 374; it (?) decreed that every Christian man might have an oratory in his house, but not have mass said there, 1 *Jew.* 184; a canon relative to the erection of churches, attributed to the first council of Orleans, borrowed from a novel of Justinian, *Calif.* 135, 136, 2 *Ful.* 150

— *II.* (538): summoned by Childebert, *Rog.* 205

Oxford (1222): a deacon degraded for apostasy, and afterwards burned, *Bale* 3

— (...): forbade the sale of masses, 3 *Jew.* 552; the name of Christ omitted in its acts, and our lady's name put in its place, *ib.* 577

Paris (551?): in the time of Childebert, *Rog.* 205

— *VI.* (...): referred to on baptism at Easter and Whitsuntide, 4 *Bul.* 367 n

— (...): Probianus, bishop of Bourges, consented and subscribed at a synod here, 4 *Jew.* 1025; a council of Paris universally scoffed at, 1 *Jew.* 70

— *Pisa* (1511): the Lateran council summoned to repeal its decrees, 1 *Jew.* 70, 4 *Jew.* 1110

Plaisance (Placentinum—1095): directed that none should be ordained without a title, 1 *Whitg.* 480—482; on archdeacons, 2 *Whitg.* 176

Quini-sext: v. *Constantinople* (691)

Ratisbon (...): a council at Reinspurge declared that pope Hildebrand, under a colour of holiness (by forbidding priests' marriage) had laid the foundation for Antichrist, 4 *Jew.* 744

Rheims (813): summoned by Charlemagne, *Rog.* 204

Rheims (9..): a council under Hugh Capet, in which Arnulphus proclaimed the pope Antichrist, 4 *Jew.* 744, *Rog.* 182, 347
— (1119): Thurstan abp of York consecrated there, *Pil.* 584; in this council, or in one held about this time, Bernard is said to have severely censured the Romish clergy, 1 *Jew.* 121 (& al. v. Bernard).

Rimini (Ariminense—359): not allowed, and why, 1 *Jew.* 410, 3 *Jew.* 217; it most impiously decreed that Christ is not God, 4 *Jew.* 1109; confirmed the Arian heresy, *Rog.* 209; rejected the term *ἁμοούσιον*, *Whita.* 535; Ruffinus says none of the bishops there understood the word, *ib.* 139; condemned by a council at Rome in the time of Damasus, 1 *Jew.* 413; Basil's advice respecting its acts, *Whita.* 439; abhorred by Ambrose, *Calif.* 345; rejected by Augustine, *ib.* 10, 2 *Jew.* 638, 996; Gelasius cautions against it, 1 *Jew.* 111, 112

Rome (2..): councils here in Cyprian's time, 1 *Bul.* 12 n

— (251): held against Novatian, 4 *Jew.* 1007

— *II.* (325): a council alleged to have been held by pope Sylvester at the very time of the council of Nice, 4 *Jew.* 993; it is declared therein that the pope is to be judged of no man, 1 *Jew.* 68, 78, 3 *Jew.* 222, 339, 4 *Jew.* 1000; said to have decreed that no priest should make the chrism, for Christ of chrism hath his name, 4 *Jew.* 1000

— (3..): a council under Damasus condemns the Arian synod of Ariminum, 1 *Jew.* 413

— (496): seventy bishops sat there, *Calif.* 171 n.; the council received apocryphal books, *Whita.* 39, 44; denounced the Recognitions, *Calif.* 21; its opinion on the acts of Sylvester, *ib.* 174 n.; on the books of Lactantius, *ib.* 181; on the *Scripta de Inventione S. Crucis*, *ib.* 324 n

— *III.* (502?): at a synod in the time of Symmachus, king Odoacer marvelled that anything was attempted without his knowledge, 4 *Jew.* 952, 1001

— (650): the council of pope Martin [that of Rome, 650?] on metropolitans, 2 *Whitg.* 241

— *V.* (731): confirmed image worship, *Calif.* 48

— *VI.* (732): enjoined the worship of images, 2 *Brad.* 309, *Calif.* 48; this or the preceding council (or perhaps that of 769) said to have confuted the Iconomaches, *Phil.* 406

Rome (8.): a council under Nicolas I. prohibited any being present at the mass of an unchaste priest, 1 *Jew.* 70, 4 *Jew.* 801

— (1050): condemned Berengarius, 2 *Hoop.* 48 n

— (1059): referred to on the eucharist, *Coop.* 39; here Lanfranc opposed the opinions of Berengarius, 1 *Hoop.* 117 n., whom the council compelled to subscribe that Christ is in the sacrament sensibly, 1 *Jew.* 446, 459; remarkable gloss on the recantation, *ib.* 459; this synod seems to be that referred to *Grin.* 73 n. as the second of Lateran; reference to it with respect to unchaste priests, 4 *Jew.* 802

— (1099): Urban II. here anathematized all clerks who should do homage to any prince for their preferments, 1 *Tyn.* 380 n

— (1538): the assembly of eight cardinals, in the time of Paul III., 1 *Jew.* 469; report of the cardinals, &c. as to the state of the church, 4 *Jew.* 1107; on the corruption of manners at home, 2 *Jew.* 728, 807; they took order for the abating of the multitude of friars and monks, *ib.* 1019

Rouen (Rothomagensis—1072?): first forbade that the eucharist should be delivered into the hands of the laity, 3 *Bec.* 412, *Hutch.* 230

Salgunstadiense: v. *Selingstad.*

Saragossa (Cæsaraugustanum — ...): censured those who received the sacrament, and did not eat it presently in the church, 1 *Jew.* 148 n., 242

Sardica (347): summoned by Constantius, 2 *Whitg.* 362; Cusanus says Augustine held not this for a catholic council, but rather for a council of Arian heretics, 4 *Jew.* 938; British bishops there, 3 *Jew.* 165; remarks on the famous decree attributed to it respecting appeals to Rome, 2 *Ful.* 70, 71, and see 308, 353; reference to the same, 4 *Jew.* 838; the synod ordered that clergy excommunicated by one bishop should not be received by another, 3 *Whitg.* 261; on excommunication by a bishop in anger, *ib.* 262; this council mistakenly alleged for Nice, 4 *Jew.* 937, 938

Seleucia (359): not lawful, 1 *Jew.* 410

Selingstad (Salgunstadiense—1022): forbade any priest to offer more than three masses in a day, 2 *Jew.* 626, 633

Sens (1140): Abelard compelled to recant, 1 *Bec.* 337

Sens (....): preferred images to books, 2 *Jew.* 660

Seville II. (Hispalense—619?): reserves the consecration of altars, churches, virgins, &c. to the bishop, and forbids priests to administer the sacraments or to preach in his presence, 2 *Whitg.* 374

Sinuessa (303): fabulous, 2 *Ful.* 364, 365 n., 3 *Jew.* 340 n.; said to have decreed that the pope should be judged by no man, 3 *Jew.* 339, 4 *Jew.* 833; yet Marcellinus is alleged to have been judged by it, 2 *Ful.* 364, 365, 3 *Jew.* 339, 340

Sirmich (Sirmiense, or Syriemense—351, 357, 358): not lawful, 1 *Jew.* 410; condemned the orthodox as Homoousians, and subscribed to the impiety of the council of Ariminum, 4 *Jew.* 1109; willed Felix and Liberius to be bishops at Rome together, 1 *Jew.* 377; statement that Athanasius went away (qu. from Tyre?), 4 *Jew.* 961

Spain: v. *Braga.*

Strenaeshalch (now Whitby—6.): kings Oswine and Alfride there, 2 *Ful.* 16

Syrmiese: v. *Sirmich.*

Tela, in Spain (...): asserted to have forbidden appeals to Rome, 1 *Jew.* 388, 3 *Jew.* 216

Tewer: v. *Tribur.*

Toledo I. (400): anathematized those who should receive any other scriptures than those received by the church, *Whita.* 326; denounced heresies respecting the Godhead and manhood of Christ, 3 *Bul.* 268; condemned the Priscillianists, who thought man's body to be governed by the stars, 2 *Bul.* 363; its creed, 1 *Bul.* 22, 2 *Hoop.* 536; its doctrine approved, 1 *Brad.* 371 n.; this synod is stated to have permitted concubinage to the unmarried; Gratian says it enjoined it, but in editions of the Corp. Jur. Can. subsequent to the reformation, the passage has been altered, 4 *Jew.* 631, 3 *Tyn.* 40 n

— *III.* (...): prescribed that the articles of faith should be recited, that the people might present hearts purified to receive the body and blood of Christ, 3 *Bec.* 414

— *IV.* (633): called ignorance the mother of all errors, and declared it to be most of all to be eschewed in priests, 1 *Bec.* 384, 1 *Jew.* 57, 334, 2 *Jew.* 800; prohibited trine immersion in baptism, 2 *Bec.* 227 n., 4 *Bul.* 365, 2 *Cran.* 58, *Whita.* 593; directed the priests and deacons to communicate at the altar, the clerks in the choir, the people outside the choir, 1 *Jew.* 198; on the election of priests, 1 *Whitg.* 411; on certain priests who used the Lord's prayer

only on Sunday, 1 *Jew.* 170; it decreed that women unlawfully joined with priests, should be removed by the bishop, and sold, 4 *Jew.* 639; its creed, 1 *Bul.* 24; its doctrine approved, 1 *Brad.* 371 n

Toledo VI. (638): in what sense the word primacy is used by it, 1 *Jew.* 366

— *VIII.* (653): says it is better not to fulfil a vow than to commit wickedness, 1 *Bec.* 372, 3 *Jew.* 400

— *XI.* (675): ordered that if any man received not the sacrament delivered by the priest, he should be excommunicated, 1 *Jew.* 251; on the communion of the sick, 2 *Bec.* 245, 1 *Jew.* 251

— *XII.* (681): speaks of several masses as celebrated in a day, 2 *Jew.* 626, 638, &c.; sacrifice and receiving noted as sundry things, 1 *Jew.* 129; the use of images condemned, 2 *Bec.* 71 n., *Phil.* 407

— *XVI.* (694?): referred to against images, 2 *Bec.* 71 n

Toulouse (1229): first forbade the laity to possess the scriptures in their own tongue, 1 *Tyn.* 132 n

Tours I. (461 *): forbids a clerk to become a layman, 2 *Whitg.* 382

— *II.* (567): commanded the Lord's body to be laid up under the cross, *Calif.* 136, 2 *Ful.* 150; (this council?) referred to about providing a pix, 3 *Bec.* 373

— *III.* (...): charged bishops not to give themselves to feasts, 2 *Whitg.* 382; its canon concerning the translation of homilies, 2 *Ful.* 15; this seems to be the council summoned by Charlemagne, *Rog.* 204

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- ii. *His Works.*
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- iv. *Scripture, Truth.*
- v. *Tradition.*
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- xx. *Miscellaneous.*

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iii. *On God, and Christ*: he says it is dangerous to speak of God, 2 *Jew.* 675; asserts that God is not the God of all, but of believers, 4 *Jew.* 662; on his favour in permitting us to call him Father, 2 *Jew.* 722; on "the seed of the woman," *Whita.* 164 n.; he says, we should take care that when Christ comes he may find us holding what he admonished us of, observing what he taught, doing what he did, *Whita.* 692

iv. *Scripture, Truth* (see v.): he calls the word of God *scripturas deificas*, 1 *Jew.* 462; says all the rules of doctrine have emanated from scripture, *Whita.* 658; affirms that the gospel comprehends all things, and that nothing must be added, *Phil.* 373; on the rebaptizing of heretics, he appealed solely to the scriptures, *Whita.* 691, 692; he says, when we read the scripture, God speaks to us, when we pray, we speak to God, 3 *Whitg.* 39, 56; addresses the Novatians as reading the scriptures rather than understanding them (*pseud.*), 3 *Jew.* 222; on the public reading of scripture, 3 *Whitg.* 47; he declares that if we would walk in the light of Christ, we must not depart from his precepts, *Coop.* 115; advises to return to the head and source of divine tradition, &c., see xiii. and xix. below; how *Deut.* xvii. 12 is quoted by him, *Whita.* 421; on the excellency of the Lord's prayer, 4 *Bul.* 202, 203; he does not mention the doxology to it, *ib.* 220; cites the third book of Esdras, *Whita.* 68, 69; teaches that Christ only is to be heard, *Coop.* 62, *Whita.* 429, 643, but says that what the apostles delivered by the instruction of the Holy Ghost, is equal in authority to what Christ himself delivered, 2 *Cran.* 57; writes, forsaking error, let us follow the truth, 3 *Jew.* 351; asserts that no deliberation must be taken about adhering to the truth, 2 *Lat.* 290; says the truth is not to be dissembled, *Phil.* 631

v. *Tradition*: referred to on tradition, 2 *Ful.* 168; he uses the term for written teaching, *Whita.* 497, 498, (see iv. above); asks whether a certain tradition comes from the authority of the Lord or the gospel, &c., *Calf.* 233, 2 *Jew.* 674, 3 *Jew.* 437, *Whita.* 498; how he refers to I.a. xxix. 13,—“the precept of men,” 1 *Cran.* 49, *Whita.* 639; he would not yield to custom without scripture, *Whita.* 611; says, we must not follow the custom of men, but the truth of God, *Calf.* 27, *Coop.* 161, 2 *Cran.* 50, 1 *Jew.* 49, 3 *Jew.* 351; counsels not to mark what any men before us thought best to be done, but what Christ did first, who is before all, 1 *Bec.* 376, 3 *Bec.* 394, *Coop.* 62, 161, 1 *Jew.* 49, *Phil.* 117, *Whita.* 429, 602; asserts that the Aquarii defended themselves by custom without truth, 1 *Jew.* 154; maintains that custom is not greater than truth, 2 *Cran.* 51; says that custom without truth is the antiquity of error, and that Christ called himself (not custom but) the truth, 1 *Bec.* 376, 3 *Bec.* 390, 2 *Cran.* 51, *Pil.* 537, see also 1 *Jew.* 64 n.; pronounces it sacrilege that by the appointment of man God’s ordinance should be broken, 2 *Bec.* 261, 3 *Bec.* 398, 1 *Bul.* 208, 3 *Jew.* 235; speaks of the force of evil habits, *Wool.* 105

vi. *Sin*: he affirms that the Stoics and philosophers considered all sins equal, *Rog.* 137 n.; speaks of vices nigh to virtues, 2 *Whitg.* 393; says the blind love of their patrimony has deceived many, *Pil.* 630; declares that it is the work of the devil to defame God’s servants, 3 *Whitg.* 606; cautions that lies cannot long deceive, 2 *Jew.* 810, 3 *Jew.* 251, 4 *Jew.* 721, 892; passages against adultery, 3 *Jew.* 402

vii. *Grace, Faith, Works*: he speaks of the substance of salvation, 3 *Jew.* 507; was wont to say we should boast of nothing, because we have nothing of our own, 2 *Bul.* 324; calls humility the groundwork of holiness, 1 *Brad.* 559; writes of God’s readiness to forgive those who lament their faults, *Wool.* 142; cites scriptures concerning penitence, 1 *Ful.* 438, 439; describes its effects, 2 *Bul.* 87; says that faith only profits, 1 *Ful.* 353; affirms that to doubt, is not to know God, to offend Christ, &c., 3 *Jew.* 245; his opinion on merits, and the day of reward, 1 *Ful.* 351, 352; he observes that the testimony of a man’s life is more effectual than that of his tongue, *Wool.* 8; says of Christians, they come that they may learn, they learn that they may live, 2 *Jew.* 1033, 1063; de-

clares that no man is truly called a Christian, but he who labours to shew himself conformable to Christ, 1 *Bec.* 387; asks, how doth he say he believeth in Christ, that doth not the thing that Christ commanded? 3 *Jew.* 584; his doctrine on alms-deeds, 3 *Zur.* 234

viii. *The Church* (see iv. ix. &c.): he speaks of the mother and root of the catholic church, 2 *Ful.* 342; writing to Cornelius, bishop of Rome, he calls his church catholic, 4 *Jew.* 716; says that he who has not the church for his mother cannot have God for his father, 4 *Bul.* 51, 52, *Phil.* 317; asserts that he is not joined to the church, who is divided from the gospel, 1 *Jew.* 254, 2 *Jew.* 998, 3 *Jew.* 223, 430, 4 *Jew.* 876, *Sand.* 94, 456; declares that when we pray, we pray not for one, but for the whole people; for we, the whole people, are but one, 3 *Jew.* 301; says the church is one, as the light is one, though there are many rays, or as a tree, though it have many branches, 4 *Bul.* 49, 50, 3 *Jew.* 291, 300; speaks of one church divided into many members, and one bishoprick diffused abroad by the multitude of many bishops, 3 *Jew.* 301; thinks that the church is joined in one by consent of bishops, 1 *Jew.* 349, 372, 383, 3 *Jew.* 301, 2 *Whitg.* 211; what he means by universal brotherhood, 1 *Jew.* 349; he laments the decay of discipline and corrupt manners of his time, 3 *Jew.* 626; speaks against separation from the church, *Pil.* 617, 619; teaches that we must not depart from the church because we see cockle therein, but rather labour to be good corn, 4 *Bul.* 61, 62; says, whoever, separated from the church is joined to an adulterous church, is separated from the promises of the church, and from Christ’s merits, &c., 4 *Bul.* 51, 52; declares that out of the church there is no salvation, 4 *Jew.* 1072; alleged as saying that the blood of martyrs is the seed of the church, 2 *Ful.* 234, *Pil.* 144

ix. *Bishops, Priests* (see viii. x. xix.): he remarks that Christ never blamed the priests (of the Jews) except under the name of scribes and Pharisees, *Whita.* 427; holds that there ought only to be one bishop within one city, 1 *Jew.* 348, 2 *Whitg.* 214, 215; accounts every bishop within his own diocese the priest of God, 2 *Ful.* 253, 1 *Jew.* 348; says that they who are not with the bishop are not in the church, 1 *Jew.* 349; states that bishops who are made out of the church are not made

by the will of God, *Pil.* 485, 597, 605; hence he denies Novatian's claim to be a bishop, 3 *Jew.* 322; calls himself and others presidents in God's church, 1 *Jew.* 434; says, deacons must remember that the Lord has chosen apostles, i. e. bishops, &c., 2 *Whitg.* 355; said to speak of the office of an archbishop, 1 *Whitg.* 70; he held bishops to be equal, 2 *Ful.* 315, 1 *Tyn.* 215 n.; condemns the tyranny of bishops over their fellows, 2 *Whitg.* 207, 208, 210, 212, 213, 265; says, we must firmly hold unity, especially (those of us who are) bishops, that we may declare our bishoprick to be but one, 3 *Jew.* 301; speaks of the bishoprick as one and undivided, 1 *Jew.* 349; says there is one bishoprick, a part of which is held in whole of every bishop, 2 *Ful.* 316, 1 *Jew.* 434, 2 *Jew.* 1001, 3 *Jew.* 284, 291, 300, 4 *Jew.* 1121, *Phil.* 73, 74; declares that a portion of the flock is committed to every pastor, 3 *Bul.* 120, 2 *Ful.* 344, 2 *Whitg.* 207, 208, 209, 265; writes, although we are many pastors, we feed one flock, and are bound to gather and to nourish all the sheep that Christ hath won by his blood, 3 *Jew.* 301; declares that priests are not made without the providence of God, *Sand.* 334; said to regard the consent of the people to the election of ministers as necessary, 1 *Whitg.* 358; he speaks of it as observed throughout almost all provinces, 1 *Jew.* 349, 1 *Whitg.* 360, 362, 469; allows that, generally speaking, a bishop should be chosen in the presence of the people, 1 *Whitg.* 362; while acknowledging that he was wont to take the advice of the clergy and people in the election of ministers, he says that the testimonies of men are not to be looked for when divine suffrages have gone before, *ib.* 444, 459; speaks of a bishop being chosen peaceably by the suffrage of all the people, 2 *Whitg.* 197, and in the presence of the people, *ib.* 198; speaks of Cornelius ascending through different degrees till made bishop (of Rome), by the testimony of his fellow bishops and the suffrages of the clerks and people, 1 *Jew.* 408, 2 *Whitg.* 198, 199, 205; on the election of Sabinus, a bishop of Spain, 1 *Jew.* 349, 409; he shews from Num. xx. and Acts i. that the ordering of ministers should be in the presence of the people, that they may object if needful, 1 *Bec.* 7, 4 *Bul.* 132, 1 *Whitg.* 361, 362, 2 *Whitg.* 198; says, the people ought to sever themselves from a wicked prelate, 1 *Jew.* 401; affirms that the people have power to choose worthy priests and to refuse un-

worthy, 1 *Bec.* 7, 4 *Bul.* 132, 1 *Jew.* 408, 3 *Jew.* 332; says the people ought to separate from a wicked priest, as they have power to choose, &c., 1 *Whitg.* 361; cautions the people against communicating with a sinful priest, and declares such communion to be sinful, *Pil.* 634; this opinion noted as an error, *Rog.* 270; he says that not only vicious priests shall perish, but all who favour them, *Bale* 131; says there are many priests in the church that if one promote heresy, the rest may help, 2 *Ful.* 345, 1 *Jew.* 383, 3 *Jew.* 284, 301, 2 *Whitg.* 211; held that those who had sacrificed to idols should not be permitted to minister in the church, 1 *Whitg.* 324; decreed in a council that clerks who in time of persecution had offered sacrifice should be no more admitted to the ministry, *ib.* 325, 2 *Whitg.* 310; directs them to be reduced to lay communion, *Coop.* 159 n.; confounds bishops and priests, 2 *Whitg.* 250; his use of the word "presbyterium," 1 *Ful.* 153; he translates *πρεσβύτερος* by "major," 4 *Jew.* 912; blames a priest who became executor of a will, 3 *Whitg.* 415; complains of the pride and ambition of priests, 1 *Jew.* 354, 442; says Paul was afraid, considering only the empty name and shadow of a priest, 3 *Jew.* 309

x. *Peter, Rome*: referred to respecting Peter as the rock, 4 *Bul.* 81 n., *Pil.* 44; he speaks of the church as founded on him, *Phil.* 75; says there is one God, and one Christ, and one church, and one chair founded on Peter (or on the rock) by the voice of the Lord, 2 *Ful.* 333, 334; affirms that the church, which is one, is founded by our Lord's voice on one that hath received the keys of it, *ib.* 290, 331; notes that the Lord gave first to Peter (or to Peter the first), on whom he built his church, the power of loosing, *ib.* 329; remarks that Peter, on whom the church had been builded by the Lord, as one speaking for all, said, "Lord, to whom shall we go?" *ib.* 330; alleged as saying that the keys were given to all in the person of Peter, *Phil.* 44, 75; he says Peter, on whom the Lord built his church, did not, when Paul disputed with him, challenge anything arrogantly, 1 *Jew.* 372, 4 *Jew.* 834, *Parh.* 110; declares that the Lord after his resurrection gave equal power to all the apostles, and that the rest of them were the same that Peter was, endued with like fellowship, both of honour and of power, 2 *Ful.* 283, 291, 331, 1 *Jew.* 360, 367, 373, 384, 430, 3 *Jew.* 201, 286,

385, 605, 4 *Jew.* 1067, 1136, *Whita.* 418; observes that Christ prayed for the other disciples as well as Peter, 4 *Jew.* 929; he maintained (says Martin) that the church of Rome cannot err, 1 *Ful.* 38; the statement examined, *ib.* 39; he speaks of the apostle's praise of the Romans, and says unfaithfulness cannot have access to them (meaning that they would not listen to unfaithful reports), 1 *Ful.* 39 n., 2 *Ful.* 341, 342, 4 *Jew.* 720, 721, *Phil.* 113, 114; terms Rome the chair of Peter, and the principal church, whence priestly unity began, &c., 2 *Ful.* 341, 1 *Jew.* 428; calls Cornelius, bishop of Rome, his brother, companion and fellow-bishop, 1 *Jew.* 347, 385, 4 *Jew.* 841, *Phil.* 42; exhorts him not to shrink at the threats of the wicked, 1 *Jew.* 348, and see 3 *Whitg.* 322; (as to the election of Cornelius, see x.); calls pope Stephen his fellow-bishop, 2 *Ful.* 343; writes to him against Martian, bishop of Arles, 1 *Jew.* 405; reproves him, 2 *Ful.* 322 n., 4 *Jew.* 1046; speaks of him as in error, and a maintainer of the cause of heretics, 1 *Tyn.* 216 n.; mentions Basilides as deceiving him, 1 *Ful.* 40, 2 *Ful.* 342, 343; Cyprian differed from the bishop and church of Rome on rebaptization, 1 *Ful.* 35, 40, 2 *Ful.* 77, 345; was opposed to the pretensions of Rome, 2 *Hoop.* 236; declares it meet and right that every man's cause should be heard where the crime was committed, 3 *Bul.* 120, 2 *Ful.* 343, 344, 1 *Jew.* 389, 390, 3 *Jew.* 303, 4 *Jew.* 721; denies that the bishop of Rome has greater authority than other bishops, 4 *Jew.* 721; willed that Sabinus should continue a bishop in Spain, though disallowed by the pope, 3 *Jew.* 331; says that the authority of the bishops in Africa was no less than that of the bishop of Rome, 1 *Jew.* 390, 432, 3 *Jew.* 300; shews that bishops are not subject to the judgment of each other, but only to Christ, *Park.* 111; condemns Pupianus for making himself bishop of his bishop, 2 *Whitg.* 205, 206; says, none of us appoints himself bishop of bishops, &c., 4 *Bul.* 110, 2 *Ful.* 322, 3 *Jew.* 300; 4 *Jew.* 1119, 1 *Tyn.* 215 n., 2 *Whitg.* 208; language of the Roman clergy in an epistle to him, 2 *Ful.* 159, 160, 342

xi. *Sacraments*: he speaks of men being new born by both the sacraments, 3 *Jew.* 459; says, that sacraments declare Christians to be joined together with inseparable charity, 1 *Jew.* 134, 142; on sacramental communion with evil men, *Rid.* 121

xii. *Baptism*: he says "water" in the

scriptures always means baptism, 3 *Zur.* 234; refers to three kinds of baptism, 2 *Bec.* 225 n.; calls baptism (or rather, as it seems, God) the fountain of life, 3 *Jew.* 482; used "tingentes" for "baptizantes," 1 *Ful.* 256; he, and sixty-six other bishops, assembled in council, concluded that baptism might be administered to infants before the eighth day, 2 *Bec.* 209, 4 *Bul.* 366, 392, *Phil.* 279; how the ordinance was celebrated in his time, *Calf.* 213, 225; he maintains that the water should be consecrated, *Calf.* 225, 4 *Bul.* 363; speaks of the interrogation, 1 *Whitg.* 217 n.; mentions the exorcism of infants, 1 *Zur.* 178 n.; approves aspersion, *Whita.* 592; says anointing is necessary, *Calf.* 225, *Whita.* 601, 602, 1 *Whitg.* 217 n.; on the baptism of the bed-ridden, *Calf.* 203; he thought baptism by heretics to be invalid, and maintained that those baptized by them should be baptized again, 1 *Bec.* 279, 1 *Brad.* 524, 4 *Bul.* 349, 363, 393, *Coop.* 147, 1 *Hoop.* 173, 4 *Jew.* 1109, *Whita.* 506, 507, 608, 611, 2 *Whitg.* 209, 210, 435; quoted as affirming that no minister could rightly baptize who was not himself endued with the Holy Spirit, *Rog.* 270; on the point of rebaptization he differed from the church of Rome, 1 *Ful.* 35, 40, 2 *Ful.* 77, 345; he was in error, but not a heretic, 2 *Ful.* 376; not obstinate in his error, 4 *Bul.* 393; he relates that the Novatians abused baptism by rebaptizing, *Rog.* 266 n., 277 n.; speaks dangerously of the lapsed, *Coop.* 147

xiii. *The Eucharist*: (some of the sentences in v. above refer to this subject); on Melchisedec and his offering, 1 *Cran.* 86, 158, 1 *Ful.* 148, 2 *Jew.* 730, 731; his exposition of "our daily bread," 3 *Bec.* 470, 1 *Hoop.* 232 n., 2 *Jew.* 762; he says that both the passover and the eucharist were Christ's, *Rid.* 233; teaches that none but Christ is to be followed in the sacrifice which Christ offered, *Coop.* 161, 162, 2 *Jew.* 725, *Phil.* 65; declares that we should celebrate the sacrament as our Lord did, *Coop.* 80; he calls it the holy thing of the Lord, &c., 3 *Bec.* 388, and the passion of Christ, 2 *Jew.* 792, 3 *Jew.* 527; said to maintain the real presence of Christ's body therein, *Rid.* 201; he says Christ's body is present by faith, 2 *Jew.* 741; confesses that the body of Christ is meat for the soul (pseud.), 3 *Jew.* 543, 544; says the Lord called the bread, made by the moulding together of many grains, his body, and the wine, pressed out of many grapes, his blood, 2 *Bec.* 267,

286, 3 *Bec.* 424, 437, 1 *Brad.* 590, 4 *Bul.* 336, 1 *Cran.* 33, 104, (54), *Hutch.* 239, 1 *Jew.* 516, 2 *Jew.* 795, 1115, 3 *Jew.* 483, see also *Coop.* 121 n.; compares the eucharistic bread, consisting of many grains, but one loaf, to the mystical body of Christ, the heavenly bread, *Rid.* 174, 175; says that not meal alone, nor water alone, can be the body of Christ, 1 *Cran.* 104; speaks of the sacrament as denoting unanimity, 1 *Jew.* 134, 142; his works contain traces of the ancient way of celebrating the eucharist, 4 *Bul.* 409; he shews the necessity of frequent communion, 3 *Jew.* 470; speaks of daily communion, 1 *Whitg.* 217; mentions the exhortation "Lift up your hearts," and the response thereto, 3 *Bec.* 266, 360, 407, 1 *Cov.* 456 n., 1 *Jew.* 285, 292, 3 *Jew.* 534, *Rid.* 318, *Whita.* 260; speaks of the chalice consecrated by solemn blessing, 1 *Ful.* 501; mentions the mixed cup as necessary, and as Christ's institution, *Coop.* 136 n., 1 *Jew.* 139, 3 *Jew.* 349, *Whita.* 498, 499, 602, 2 *Whitg.* 435, 3 *Zur.* 234; says it was foreshewn by Solomon, 1 *Ful.* 522; passages concerning it, 4 *Bul.* 411—414; he says, the wine expresses the blood, by the water the people is understood, &c., 1 *Cran.* 121, (58), 2 *Jew.* 726, 3 *Jew.* 350, 2 *Whitg.* 541 n.; opposes the Aquarii, who used only water in the eucharist, *Coop.* 62, 132; admonishes them to return to the root and beginning of the Lord's tradition or ordinance, *Coop.* 74, 75, 1 *Hoop.* 238, 1 *Jew.* 215; warns that the precepts of the gospel must not be departed from, *Coop.* 109, 110, and admonishes to return to the ordinance of the Lord and his apostles, *ib.* 131, 132; he did not so much advocate the mixing with water, as the use of wine, *Whita.* 498, 602; yet he estimates the practice too highly, *ib.* 603; passages on the wine in the eucharist, 2 *Hoop.* 421—423, 500; writing against the aforesaid heretics he says, forasmuch as Christ said, "I am the true vine," therefore the blood of Christ is not water, but wine; nor can it be thought that his blood is in the cup, when wine is not in the cup, whereby the blood of Christ is shewed, 1 *Cran.* 267, (30), 1 *Hoop.* 232, 2 *Hoop.* 421, *Rid.* 204, *Whita.* 499 n.; affirms that it was wine that the Lord called his blood, and declares, that Christ's blood is not offered if wine be wanting, 2 *Bec.* 286, 3 *Bec.* 437, 1 *Brad.* 546, 1 *Cran.* 104, 267, (30), 2 *Hoop.* 421, *Hutch.* 272, 2 *Jew.* 606, 3 *Jew.* 521, 522; says further, how shall we drink with Christ new wine of the creature of the

vine, if in the sacrifice we do not offer wine? 1 *Cran.* 267, (30), 2 *Hoop.* 421, 2 *Jew.* 795, 3 *Jew.* 522; referred to against separating the bread and the cup, 4 *Bul.* 416 n.; he testifies that the cup was given to the laity, *Coop.* 139, 140, 143, *Sand.* 455; warns against leaving Christians without the defence of the body and blood of Christ, 3 *Bec.* 414; asks how we make them meet for the cup of martyrdom, if we do not admit them to drink the cup of the Lord in the church? 2 *Bec.* 243, 3 *Bec.* 413, *Coop.* 139, 140, *Phil.* 542; in his time the Lord's supper was given to children, 1 *Hoop.* 172, *Whita.* 666; referred to to shew that the bread and the cup were given into the hands of the communicants, 2 *Bec.* 301 n.; he speaks of sacrificing for the martyrs, *Coop.* 96, 3 *Jew.* 561; says, drink sanctified into the blood of Christ burst out of the defiled bowels (of Judas), 2 *Bec.* 267, 3 *Bec.* 424; relates that an apostate coming to receive the sacrament, found instead thereof his hands full of ashes, 2 *Hoop.* 415, 1 *Jew.* 153, 2 *Jew.* 761, 785; tells of a woman who reserved the sacrament irreverently, and saw it burning in her coffer, *Coop.* 24, 1 *Jew.* 6, 148, 241, 242, 2 *Jew.* 554, *Phil.* 206; the story shews that God is displeased with the reserving of the sacrament, 1 *Jew.* 151; his account of a child, who having eaten meats sacrificed to idols, was brought to receive the sacramental cup, *Coop.* 33, 165, 1 *Hoop.* 172 n., 1 *Jew.* 6, 249, 250, *Sand.* 455, *Whita.* 666

xiv. *Prayer, &c.*: he calls God the hearer, not of the voice, but of the heart, 1 *Bec.* 133, 1 *Brad.* 34; describes the right affections of the mind in prayer, 4 *Bul.* 178; advises to pray with modesty, not with clamour, *ib.* 185; on the petition "deliver us from evil," 2 *Whitg.* 484; as to the Lord's prayer see also iv. and xiii; he speaks of the reader sounding out the lofty words, the gospel of Christ, 4 *Jew.* 856; as to the public reading of scripture see also v.

xv. *Marriage* (see vi.): he reprehends the marriage of vowed virgins, 3 *Jew.* 386; elsewhere he allows that virgins may marry, notwithstanding their resolution not to do so, 4 *Bul.* 512, 513, and recommends those who cannot or will not persevere in chastity, to marry, 3 *Jew.* 399, 401, 402, 4 *Jew.* 797; declares that to maintain (the presence of) a continent life with reproach is worse than adultery, 3 *Jew.* 425

xvi. *Confession, Absolution, &c.*: he

speaks of exomologesis, i. e. confession, 1 *Ful.* 457 n.; writes of certain devout persons who confessed their sins to the priests of God sorrowfully and simply, 3 *Jew.* 368, 369; sets forth the order of confession, and describes the mode of absolving penitents, *ib.* 360; speaks of confession being made by the penitent, and his conscience being purged by sacrifice and the hand of the priest, 1 *Ful.* 457 n., 2 *Ful.* 83; declares that those who break canonical obedience must do penance, *Pil.* 629, and those who return from idol altars, *ib.* 630; says the Lord alone may shew mercy and forgive sins, 2 *Bec.* 172, 173; declares that the power of remitting sins was given to the apostles, to the churches which they founded, and to the bishops who succeeded them, *Whita.* 418 n.; speaks of things bound on earth being bound in heaven, &c., 3 *Jew.* 367 n.; uses the word "remissa" instead of "remissio," 2 *Jew.* 640; severely rebuked certain men who thought that other men's offences ought to be forgiven by the church for their merits, 3 *Tyn.* 199; on the undue absolution of Victor by Therapius, 3 *Whitg.* 254; he tells how a dying man being excommunicated should seek to be reconciled, 1 *Jew.* 244; reproves certain priests for too hastily receiving back some who had been excommunicated, 3 *Whitg.* 255, and declares his intention in such cases, *ib.* 256; says he is not a wise shepherd who gathers to his flock sheep that are diseased, *Pil.* 633; admonishes that ecclesiastical discipline is not to be left off because we are reviled, 3 *Whitg.* 322, and see 1 *Jew.* 348

xvii. *Persecution*: he says Christians were blamed for the calamities of his age, 1 *Tyn.* 164 n.; affirms that opprobrious speeches ought not to make us decline from the right way, 3 *Whitg.* 322; declares that (in time of persecution) God tries his family, &c., *Pil.* 632; says many have betrayed their faith at the first threats of the enemy, *ib.* 631; affirms that it is no shame to suffer of our brethren what Christ suffered, &c., 4 *Jew.* 859; writes on confessing the Lord when apprehended by the heathen, or in flight, *Grin.* 239, *Rid.* 387; says the priest of God, holding the gospel and keeping the commandments of Christ, may be killed, but cannot be conquered, 3 *Jew.* 189, 4 *Jew.* 770; exhibits the power of martyrdom, whereby persecutors are forced to believe (pseud.), 3 *Jew.* 558; said to call the blood of martyrs the seed of the church, 2 *Ful.* 234, *Pil.* 144

xviii. *Death, &c.*: he exhorts to repentance even at the very end of this temporal life, and warns that when we are departed hence, there is no place of repentance, 1 *Bec.* 326, 327, 3 *Bec.* 129, 277, 460; 3 *Bul.* 113, 114, 393; speaks of the profit of going out of the world, 3 *Bec.* 121; declares that departed brethren ought not to be mourned for, since they live with God, *ib.* 121, 461; shews that we should not mourn for those deceased as though they were lost, *ib.* 121, 122; on mourning apparel, 3 *Whitg.* 369, 370; he says, he fears death who will not go to Christ, 2 *Hoop.* 566; states that repentance after death shall be without fruit, 3 *Bec.* 129; says, such as God finds men when he calls them, such does he judge them, 2 *Bec.* 395, 3 *Bec.* 460; writes, we embrace the day of death, which assigns every one to his abode, &c., 2 *Lat.* 247; said not to mention purgatory, *ib.*; he speaks of purgation by fire, 3 *Zur.* 234; says he who acts against his conscience...builds for hell, *Grin.* 387

xix. *Heresy and Schism*: he says that the offences, through ignorance, of his predecessors, were no excuse for his continuance in error, and declares that he who errs of simplicity may be pardoned, but not he who perseveres in error after the revelation of the truth, *Coop.* 136, 1 *Jew.* 220, 3 *Jew.* 217, 349; exhorts men to flee from heresy as from the plague, *Whita.* 17; says the devil has devised a new fraud, under the very title of the name of Christ to deceive the unwary, 3 *Jew.* 152; speaks of some who teach night instead of day, destruction instead of safety, desperation under pretence of hope,...Antichrist under the name of Christ, 3 *Jew.* 247; shews how pride and self-will originate schisms and heresies, 3 *Whitg.* 605; says that heresies and schisms arise from not obeying God's priest, and because one priest and one judge at a time in the church (i. e. the bishop) is not considered as in the place of Christ, 2 *Ful.* 332, 1 *Jew.* 347, 349, 373, 3 *Jew.* 605, *Phil.* 73, 74, *Whita.* 441, 2 *Whitg.* 192, 193, 223, 240; again, he says that heresies and schisms arise from the bishop, who is one, and presides in the church, being despised by the arrogant presumption of certain persons, 1 *Jew.* 350, *Whita.* 441, 2 *Whitg.* 223; again, he says they arise because we go not to the origin of truth, nor seek the head, nor keep the doctrine of the heavenly Master, *Coop.* 62, 190, 2 *Cran.* 40, 1 *Jew.* 25, 79, 4 *Jew.* 1085; affirms that if we

return to the head and origin of the divine tradition, all man's error will cease, 1 *Hoop.* 238, 1 *Jew.* 79, 80, 3 *Jew.* 236, 350, 4 *Jew.* 1047, 1169; calls them schismatics who usurp the office of a bishop, 4 *Bul.* 131; compares those who set up another altar, &c., to Korah and his company, *Pil.* 624, 628; on the heresy of the Cathari, *Rog.* 135; he wrote against the Novatians, 1 *Bec.* 94; says, Novatian, after the manner of apes, challenged to himself the authority of the catholic church, &c., 3 *Jew.* 150, *Whita.* 667; tells that his sect abused baptism by rebaptizing, *Rog.* 266 n., 277 n.; he refers to certain bishops drawn into his heresy, 2 *Whitg.* 211; speaks of Felicissimus a Novatian, being expelled from the church, *ib.* 202; relates that ninety bishops condemned Privatus, *ib.* 198, 200; as to the Aquarii, see v. and xiii. above, and as to Basilides, see x.

xx. *Miscellanea*: he takes the than of Ezekiel for a mark, 2 *Ful.* 138; speaks of the origin and abuse of images, 2 *Jew.* 645, 646; relates how wicked spirits lurk in them, *Calf.* 317, 318; says that Satan changes himself into an angel of light to teach false doctrines, 2 *Cran.* 40; declares that evil spirits, being lost themselves, seek to destroy others, *ib.*; on man's upright posture, *Calf.* 371, 372; his high opinion of Tertullian, *Rid.* 37; referred to on legislators, *Pil.* 680; alleged by Gratian, as saying, Christ, by separate duties and distinct honours, hath set a difference between the offices of both powers, 4 *Jew.* 826, 985; on mourning apparel, 3 *Whitg.* 369, 370; on the holy oil (pseud.), 3 *Jew.* 510; Cyprian referred to, 1 *Brad.* 338; falsified by Harding, 1 *Jew.* 351

Cyprian of Antioch: 3 *Jew.* 333 n

Cyprian, bp of Rome: on holy water, 1 *Jew.* 15 n

Cyprianus (Ern. Sal.): *Calf.* 128 n

Cyprus: belonged to Venice, 4 *Jew.* 693; invaded by the Turks, 1 *Zur.* 239 n

Cyribiria: 4 *Bul.* 52

Cyril of Alexandria:

- i. *His Life and Works.*
- ii. *On God.*
- iii. *Scripture.*
- iv. *Grace, &c.*
- v. *The Church, Peter, &c.*
- vi. *Sacraments.*
- vii. *Miscellanea.*

i. *His life and works*: he was desired by pope Celestinus to represent him in the council of Ephesus, 4 *Jew.* 1002; called the

head of the bishops assembled there, 3 *Jew.* 270; his confession sanctioned by this council, 1 *Bul.* 17, 2 *Hoop.* 534; the decree of Chalcedon not contrary to his doctrine, 1 *Bul.* 20; he has been condemned by heretical councils, *Rid.* 134; referred to, *Whita.* 107, 678; his works, 2 *Ful.* 400, *Jew.* xxxvi; translation of his commentary on John by Geo. Trapezuntius, with the addition by Clichtoveus, 2 *Bec.* 173 n., 2 *Ful.* 277 n.; his rescript in the council of Africa, 1 *Jew.* 356, 358, 3 *Jew.* 340; he alleges Amphilocheus, 1 *Jew.* 475; charges not to corrupt his writings, *Bale* 638; how alleged in the second council of Nice, *Calf.* 173; certain homilies ascribed to him seem to be Origen's, 2 *Jew.* 553 n

ii. *On God; the Father, the Son, and the Holy Ghost*: he cites Pythagoras respecting God, 1 *Bul.* 197, 198, 3 *Bul.* 124, 1 *Hoop.* 285; says Paul did rightly know the enumeration of the sacred Trinity, 3 *Bul.* 164; defines a true faith in the Trinity, *ib.* 168; his exposition of John i. 1, "In the beginning was the Word," *ib.* 240—242; he proves Christ's divinity by his adoration, *Calf.* 378; says, Christ would not be adored, unless we believed that the very Word was made flesh, 1 *Jew.* 530; asserts that the humanity and divinity of Christ joined in one must be honoured together, *ib.* 525; allows the title θεοτόκος, denied by Nestorius, 3 *Jew.* 224; imagines Christ as saying "I have taken mortal flesh upon myself; but forasmuch as I, naturally being life, dwell in the same, I have reformed that whole flesh unto my life," *ib.* 538; declares that Christ meant not to reign worldly, 1 *Hoop.* 79; shews why the Pharisees kept people from coming to Christ, 2 *Jew.* 1021, 3 *Jew.* 570, 595; attributes the opposition of the scribes and Pharisees to Christ, to the fact that he was not of the priesthood, *ib.* 324; says the Jews first bound Christ, then sought cause against him, 1 *Jew.* 58, 2 *Jew.* 629; declares that the flesh of Christ by nature hath power to give life, 3 *Jew.* 510; asserts that Christ was more than a common man, else his blood could not work salvation, *ib.* 538; speaks of his body after his resurrection, 3 *Bul.* 257—259; writes on his leaving the world and going to the Father, *Phil.* 195; says, Christ is present by the Spirit, 1 *Jew.* 486; speaks of him as saying, "Although I be absent in body, yet as God I will be present," 3 *Jew.* 486; affirms that he departed only according to the flesh, *ib.* 262;

declares that he took away the presence of his body, though in the majesty of his Godhead he is ever here, 2 *Bec.* 273, 3 *Bec.* 273, 274, 427; says he will evermore be with his disciples by the power of his Divinity, although not in body, 3 *Jew.* 535; states that he is absent from us as concerning his body, but by his power is present with all that love him, 3 *Bec.* 428, 429; says that, if the nature of the Godhead were a body, it must needs be in a place, 2 *Bec.* 281, 3 *Bec.* 454; affirms that Christ could not be conversant with the apostles in the flesh after he had ascended to the Father, 1 *Jew.* 495, 2 *Jew.* 776, 1118, 3 *Jew.* 257; speaks of us as corporally in Christ, and of Christ as corporally in us, 1 *Jew.* 476, 2 *Lat.* 273; says we are joined to Christ both spiritually and according to the flesh, 1 *Jew.* 471, and uses many other similar phrases, *ib.*; writes on the Divinity of the Holy Ghost, 3 *Bul.* 304; shews that he is the Spirit of the Son as well as of the Father, *ib.* 306

iii. *Scripture*: he affirms that it is needful to follow the holy scriptures, and in nothing to depart from what they prescribe, *Whita.* 687; says (in a mystical exposition ascribed also to Origen) that every word pertaining to God is to be sought out in the two Testaments, *ib.*; rejoiced that the faith of the church was agreeable to the divine scriptures and the traditions of the fathers, 3 *Jew.* 229; to prove the divinity of Christ he relied on scripture, *Coop.* 198; he says that certain councils concluded a controversy by the evangelistic and apostolic words (cited by Evagrius), 3 *Jew.* 228; affirms that the scriptures, that they may be easy to all men, are profitably set abroad in familiar speech, 4 *Jew.* 897, *Whita.* 399; declares that all things are plain and straight to them that have found knowledge; but to fools the most easy places seem hard, 4 *Jew.* 1184; speaks of young men being brought up in the scriptures, 2 *Jew.* 676, 681; says Julian complained that Christian women were skilled in the scriptures, *ib.* 676; declares that even children become devout by reading the scriptures, 1 *Jew.* 57, 3 *Jew.* 605; remarks that all things were not written which the Lord did, but those which the writers thought sufficient, as well for good manners as for doctrine, 2 *Cran.* 33, *Whita.* 547, 625, 630, 687; gives directions about the interpretation of scripture, *Whita.* 492; shews that the scriptures are difficult to heretics, 2 *Jew.*

683; says they gather occasion of error out of them, 4 *Jew.* 752

iv. *Grace, &c.*: on the severity of the law and the mercy of the gospel, 1 *Whitg.* 329, 330; he says that inwardly to quicken a sinner is the gift of God, 2 *Bec.* 173; declares Christ to be the beginning and foundation unto holiness and righteousness, by faith, and none otherwise; and shews that he dwells in us by faith, 3 *Jew.* 496, 539; says, if thou offer up thy faith as the price, thou shalt receive remission of thy sins from Christ, *ib.* 559; speaks of Christ as saying, "So I made you partakers of the divine nature, when I caused my Spirit to dwell in you;" for, he adds, Christ is in us by his Spirit, changing our corruption into incorruption, *ib.* 593; declares that Christ alone is to be followed as a master, 1 *Bec.* 88, 2 *Cran.* 33

v. *The Church, Peter, &c.*: he speaks of corporal union among Christians, 3 *Jew.* 495; says, it is not enough to be reckoned amongst the branches of the true Vine, &c., 2 *Cran.* 203, 204; declares that Christ gave full power to the apostles, and their successors, 1 *Jew.* 360; says Peter, as prince and head of the rest, first exclaimed, "Thou art the Christ," *ib.* 436; affirms that Christ by giving Simon the name of Peter, signified that he would build his church on him, 2 *Ful.* 277; thinks that Christ, by "this rock," meant Peter's faith, *ib.* 277, 278, 297, 1 *Jew.* 340, 4 *Jew.* 1119; on the charge to Peter, "Feed my sheep," *Hutch.* 103; he calls a bishop ἀρχιερέα, 2 *Whitg.* 310; says that a bishop is to teach those things that he has learned of God, and not of his own heart, 2 *Cran.* 33; a passage respecting the supremacy of Rome, ascribed to Cyril by Tho. Aquinas, *Whita.* 440, see *Coop.* 149; he addresses the bishop of Rome as his fellow-servant, 1 *Jew.* 373, and as his brother, 4 *Jew.* 841

vi. *Sacraments*: he speaks of only two sacraments (Cyr. Jer.?), 3 *Jew.* 459; he would not speak much of baptism in the presence of the unbaptized, 2 *Jew.* 706; says that heed must be taken not to deliver Christ in the sacrament of baptism unto catechumens before they be strong, 3 *Jew.* 544, 545; approves the baptizing of children, 4 *Bul.* 392, 393; illustrates, by the comparison of heated water, the communication of divine power to the water of baptism, 2 *Jew.* 565, 1102; condemns the iteration of baptism, 4 *Bul.* 392, 393, *Phil.* 280; says Christ was the very true manna, whom, under the figure of manna, God gave unto the

fathers of the old testament, 3 *Jew.* 545; shews why manna is called the food of angels, 2 *Jew.* 620; his expressions on Christ's presence in his supper, *Rid.* 201, 202; he says Christ gave bread to his disciples, (*τὸν ἄρτον*, *fragmenta panis*), 2 *Bec.* 288, 3 *Bec.* 424, 439, 1 *Brad.* 590, 1 *Jew.* 149, 2 *Jew.* 580, 585, 606, 772, 795, 1116, 3 *Jew.* 483, 516; speaks of some who thought they were called to eat raw flesh, which is a horrible thing, 3 *Bec.* 443; denies (against Nestorius) that the sacrament is *ἀνθρωποφάγια*, the eating of a man, 1 *Jew.* 141, 150, 454, 475, 2 *Jew.* 623, 1120, 3 *Jew.* 537, 539; teaches that when we come to receive these mysteries, all gross imaginations must quite be banished, 3 *Jew.* 536, 538; speaks of the eucharist as a life-giving blessing, 1 *Brad.* 97 n.; says that he who eats the holy flesh of Christ has eternal life, &c., 2 *Bec.* 294, 1 *Brad.* 98 n., 1 *Jew.* 527—529, 2 *Jew.* 766; declares that when we eat the flesh of Christ we have life in us, 2 *Bec.* 294, 3 *Bec.* 464; asserts that the flesh of Christ makes them to live that are partakers of it, 3 *Bec.* 464; says that they who receive the bread of life shall obtain immortality, 2 *Bec.* 294, 3 *Bec.* 464; teaches that through the participation of Christ's body, men are nourished unto everlasting life, 3 *Bec.* 464; declares that, if men come seldom to church, and refuse to partake the mystical receiving of Christ, they debar themselves from everlasting life, *ib.* 470, 471; exhorts that, if we will obtain everlasting life, we gladly run to receive the blessing (in the sacrament), *ib.* 471, 472; describes the union of believers, through participation of the Lord's body, 1 *Jew.* 140; says that, as two molten waxes run into each other, so he that receives Christ's flesh and blood is joined with him, 3 *Bec.* 464; affirms that the Son of God, by the mystical blessing is united unto us as a man, 3 *Jew.* 484, 495; declares that we are of one body with Christ, *ib.* 491; calls the sacrament a table driving away all diseases, &c., 3 *Bec.* 388; affirms the handling and sanctification of Christ's body to be meet for those only who are sanctified in spirit, *ib.* 412; speaks of altars erected in Britain, and in far countries, *Rid.* 280; says they are mad who approve not of the reservation of the sacrament (*dub.*), *Coop.* 25, 149, 2 *Jew.* 780; calls the prayers of the angels and blessed spirits, unbloody sacrifices, 2 *Jew.* 734; speaks of our offering unto God, faith, hope, charity, as sweet savours, *ib.*

vii. *Miscellanea*: he declares that the working of miracles neither makes nor hinders holiness, 2 *Cran.* 50; says, unto such as cannot take the vow of chastity we ought to grant marriage, 3 *Jew.* 399; writes, when we come to our Lord and make a vow that we will serve him in chastity, we make an oath that we will chasten our flesh, *ib.* 398; advises him who has promised chastity and cannot keep it, to confess his sin, *ib.* 397, 398; declares that the judicial law of Moses as to adultery is not in force among Christians (*Orig.*), 1 *Whitg.* 274; shews why (*id.*), *ib.* 329, 330; says the relics of the dead were buried in the earth, 2 *Ful.* 89; states that although death be fallen into our nature because of sin, yet because the Son of God is made man, doubtless we shall all rise again, 3 *Jew.* 592; calls the Spirit of God in us the cause of resurrection, *ib.* 592, 593; teaches many things concerning the image of the cross, *Calif.* 361, *Whita.* 597; referred to on Christians making the sign at their doors, 2 *Ful.* 199; allows not images in churches, *Calif.* 362; thinks Antichrist will be an individual man, 2 *Ful.* 367; told the emperors that the welfare of the commonwealth depended on godliness, 2 *Jew.* 1014, 3 *Jew.* 194; speaks of the curiosity of the people (*John vi.*), 3 *Whitg.* 573; explains "natural union," 1 *Jew.* 476

Cyril, bp of Antioch: 3 *Whitg.* 455 n

Cyril of Jerusalem: he was bishop of that place, *Rog.* 329; said to have sold a golden cope, 2 *Whitg.* 23, 24; he called men back from the synod of the Patripassians, 4 *Jew.* 951; appealed from it, *ib.* 1101; his works, *Jew.* xxxvi; he teaches that scripture alone is the basis of our faith, *Whita.* 597; on the canon of the old Testament, *ib.* 58, 62; he tells what books were received by the Samaritans, *Rog.* 81; rejects the Apocrypha, *Whita.* 58, 62; speaks of only two sacraments, 3 *Jew.* 459 n.; refers to three kinds of baptism, 2 *Bec.* 225 n.; calls the water of baptism not simple water, 2 *Jew.* 575; speaks of baptism by trine immersion, 2 *Bec.* 227; referred to for an account of the mass used in Jerusalem, 1 *Jew.* 108, 109; cautions against considering the elements as bare bread and wine, 2 *Jew.* 573, 575, 579; speaks of Christ's body and blood as given in the figure of bread and wine, *ib.* 573; observes that, as the bread of the sacrament after the invocation of the Holy Ghost, is no longer common bread, but the body of Christ, so the holy oil is no longer bare oil,

but the grace of Christ, *ib.* 575; writes on the error of the Jews (Jo. vi.), *ib.* 576; exhorts to drink the spiritual wine with the heart, *ib.*; on tasting (by faith) that the Lord is gracious, *ib.*; he compares Noah's ark to the cross, *Calif.* 103; on Valentinus the heretic, *Rog.* 37 n

Cyril the monk: he and his brother Methodius converted the Slavonians, 1 *Jew.* 291, 334, 335, brought Moravia to the faith, *Whita.* 269

Cyril, a Carmelite: wrongly stated to be the author of *Evangelium Æternum*, *Rog.* 203

Cyrus, king of Persia: prophecy concerning him, 1 *Lat.* 457; he was raised up to deliver God's people, 1 *Bul.* 325, *Pil.* 4, 11, 12; he advanced true religion, 1 *Bul.* 318, 2 *Bul.* 13; restored the vessels of the temple, *Pil.* 8

Cyssel (Dav.): 2 *Bec.* 480 n

D.

D. (Master): letter to him from Ridley, 2 *Brad.* 398

D. (R.), author of *An Exhortation to England*: *Poet.* xxxviii; stanzas therefrom, *ib.* 399

Daare: to dazzle, *Phil.* 309; (*v.* Dare).

Dacre (Tho.), lord Dacre of Gillesland, or the North: his daughter Catharine, 1 *Bec.* 61 n

Dacre (Will.), lord Dacre of Gillesland: offered the queen £10,000 to spare Ridley's life, *Rid.* 395

Dacre (Leon.): son of Will. lord Dacre of Gillesland, *Park.* 367; his rebellion, 1569, *Grin.* 322; his sister married one Culpeper, *Park.* 367

Dacre (The lords) of the South: *v.* Fienes.

Dacres (Rich.), by Carlisle: *Grin.* 322

Dacres (Will.), son of Richard: married to Anne Grindal, niece of the archbishop, *Grin.* 321, 322

Dactylorynchitæ: *v.* Passalorynchitæ.

Dagon: his form, 1 *Bul.* 224

Daillée (Jean): references to his works, *Calif.* 96, 105, 202, 211, 246, 248, 278, 2 *Ful.* 44, 236 nn.; his mistake as to a Latin version of the acts of the second council of Nice, *Calif.* 138 n

Daily Bread: *v.* Bread.

Daintrel: a delicacy, 1 *Bul.* 424

Dale (.....), chaplain to bishop Rugges: 2 *Cran.* 336

Dale (.....): died in Bury gaol, *Poet.* 172

Dalglesh (.....): 1 *Zur.* 195 n

Dallison (Rich.): *Bale* 420

Dalmatian tongue: *Whita.* 221

Dalmatic: what, 1 *Zur.* 350 n.; said to have been worn by Cyprian, *ib.* 350, 351 n

Damage: the doing and receiving of it, 2 *Bul.* 230; by taking away, *ib.* 38

Damascene (St John): notice of him, *Rid.* 206 n.; reference to his life by Jo. patr. of Jerusalem, 3 *Jew.* 615; his works, *Jew.* xxxvi; Apolog. pro Venerat. SS. Imag., *Calif.* 22 n.; De orth. Fide, 2 *Ful.* 203; the Historia SS. Barlaami et Josaphati, supposititious, *ib.* 287 n.; on the canon of the Old Testament, *Whita.* 64; he ascribes the epistle to the Hebrews to Paul, *ib.* 107; reckons the canons of the apostles amongst canonical books, *ib.* 599; teaches that nothing is to be sought for and received but what was delivered by the law, the prophets, the apostles, and the evangelists, 2 *Cran.* 34, *Whita.* 703; compares the soul, irrigated by the scriptures, to a tree planted by the streams of water, *Whita.* 703; alleged in support of tradition, *ib.* 599; he cites Basil on that subject, *ib.* 589; speaks of baptism by trine immersion, 2 *Bec.* 227 n.; judges that the sacrament is called a figure before consecration, 2 *Jew.* 593, 3 *Jew.* 527; on the words, "This is my body," 2 *Jew.* 605; he defines substance, 3 *Jew.* 506; says, when the market (*i. e.* life) is once done, there is no more merchandise to sell, 3 *Bec.* 365; on the resurrection of the body, 2 *Cov.* 175; he affirms that the tree of life prefigured the cross, *Calif.* 101; mentions the blessing of Jacob as a type of it, *ib.* 103; compares the sign of the cross to circumcision, *ib.* 70; records portions of an edict of Leo Isauricus against images, *Park.* 90 n.; he contended for them, *Calif.* 71; regards them as the books of the unlearned, 1 *Hoop.* 39; would have the shape honoured, not the matter, 2 *Ful.* 203 n.; his remark on the conduct of Epiphanius in destroying a picture, *Calif.* 42 n.; on the Lampatians, *Rog.* 160; on light, 2 *Jew.* 581, 582; he was anathematized by council at Constantinople, *Calif.* 71 n

Damasus: one of the magi, *Whita.* 560 n

Damasus I. bp of Rome: contention between him and Ursinus, and riot at his election, 1 *Jew.* 355, 1 *Whitig.* 463; he entered his see with the slaughter of sixty persons, 2 *Ful.* 120; his creed, 1 *Bul.* 32, 2 *Hoop.* 538; approval of it, 1 *Brad.* 371, 4 *Bul.* 63; Jerome agreed in faith with him, 3 *Jew.* 608, &c.; the epistles ascribed to him are counterfeit, *Whita.* 435; said to have written to Jerome to know his counsel,

4 *Jew.* 1044; remark of Erasmus on the spurious correspondence, 2 *Ful.* 120 n.; the *Liber Pontificalis*, *Whita.* 43; he was not the author of it, 2 *Ful.* 98 n., 360; he speaks of Christ as having, through his passion, given to mankind full and perfect salvation, 3 *Bec.* 420, 422; censures the heresy that the Godhead suffered on the cross, 2 *Bul.* 268; said to refer to baptism by trine immersion (Damascene?), 2 *Bec.* 227; parts of the mass ascribed to him, 2 *Brad.* 306, 308; quotation from him respecting the body of Christ, *Grin.* 53; he is alleged to have been the inventor of prescript forms of prayer, 2 *Whitg.* 466; he says that at Rome on Sundays, there was nothing but some epistle, or chapter of the gospel, read openly to the people, 1 *Jew.* 174; ordained that the psalms should be sung interchangeably, and the *Gloria Patri* said at the end of each, *ib.* 264, 266, 2 *Whitg.* 469, 3 *Whitg.* 385; asked Jerome to send him the Greek psalmody, 1 *Jew.* 305; urged him to correct the Latin New Testament by the Greek, *Whita.* 157; said to have given directions about the reading of scripture in the church, 4 *Bul.* 201; mentions an order of St Peter, that no woman should come barefaced into the church, 1 *Jew.* 39, 74; commanded the bishops of the East to come to Rome, not in his own name but by the emperor's special letters, 4 *Jew.* 996; he (or Pelagius I.) ordered metropolitans to fetch their pallis from Rome, 2 *Whitg.* 173; he states that many popes were the sons of priests, 3 *Jew.* 393; speaks of the teachers of the Roman jurisdiction, 1 *Jew.* 409, 3 *Jew.* 333; tells a story of king Lucius, *ib.* 267; compares bishops who neglect their people that they may follow worldly cares, to harlots, 3 *Jew.* 383; mentions chor episcopi, 4 *Jew.* 801, *Whitg.* 532; calls St Stephen an archdeacon, 2 *Whitg.* 173; said to speak of a decree of Milciades, 1 *Jew.* 159, 160; he does not mention the *Epistles Decretal*, *ib.* 173; calls it blasphemy against the Holy Ghost to violate the holy canons, *ib.* 184; speaking of certain ecclesiastical institutions he says, whatsoever wanteth reason must of necessity be rooted out, 3 *Jew.* 571, 4 *Jew.* 801

Damatia, or Dematria: slew her son, because he behaved as a coward in the wars, 1 *Bec.* 234

Damian (St), brother of Cosmus, *q. v.*

Damianus (St), or Dimianus: apostle of the Britons, 3 *Jew.* 163, 2 *Whitg.* 128; invoked by the sick, *Rog.* 226

Damn: anciently used for condemn, 1 *Tyn.* 15 n
 Damnation: man's sin the cause of it, 1 *Hoop.* 264

Damp: astonishment, 1 *Bec.* 276
 Damplice (Adam), alias Geo. Bucker: notice of him, and the persecutions at Calais, 2 *Cran.* 372, 373, 375

Dan: on the opinion that Antichrist shall spring from this tribe, 2 *Ful.* 370

Dan: a title given to monks, 2 *Cran.* 333; Dane, *ib.* 310

Danæus (.....): on the government of Elizabeth, *Rog.* 7

Dance of Death, or Dance Macaber: some account of it, *Pra. Eliz.* xvii—xix; rhymes referring to it, *ib.* 510, &c., marg.; references to it, *Poet.* 172, 300, *Pra. Eliz.* 403 n., 413 n.; how death is represented by painters, 1 *Lat.* 220

Dandalus (Fra.): chained under the pope's table, 3 *Jew.* 147, 4 *Jew.* 692, &c., 931

Dandelot (Fra.): *v.* Coligni.

Dandyprat: a small coin, 2 *Tyn.* 306

Dane: *v.* Dan.

Danes: vexed England, 2 *Tyn.* 268; claimed it even in Tyndale's time, 1 *Tyn.* 187, 2 *Tyn.* 334

Danet (Gerard): his unlawful marriage, *Park.* 353

Danger: peculiar use of the word for a state of dependence, 1 *Tyn.* 9, 502, 2 *Tyn.* 293, 3 *Tyn.* 186

Daniel: his three companions, 1 *Bul.* 270; his diet in Babylon, *Pil.* 52; he was the wisest man of all the East, 3 *Bul.* 180, though not a Levite, 4 *Bul.* 480; called polyhistor or philoistoros, 1 *Bul.* 51, 4 *Bul.* 591; he exhorts Nebuchadnezzar to break off his sins, &c., 2 *Cov.* 367; his prayers, 1 *Bul.* 292, 4 *Bul.* 175, 225; he is cast into the lions' den, but delivered, 1 *Bul.* 171, 318; his visions of the four monarchies, *Bale* 423, *Hutch.* 147, *Pil.* 186; his confession, 2 *Bul.* 94, 4 *Bul.* 177, 179; thought to be mentioned by Nehemiah (iii. 7) as the "duke" or "governor," *Pil.* 384

— Book of Daniel: he was an evangelist rather than a prophet, 1 *Bul.* 51; the book attacked by Porphyry, *Whita.* 33; Coverdale's view of the seventy weeks, 1 *Cov.* 68, 69; reference to the opinion of Eusebius on them, 3 *Zur.* 229; his prophecy of Antichrist and his persecutions, *Poet.* 285, *Rid.* 76

— Apocryphal additions to this book; viz. the Song of the three Children, the story of Susanna, and Bel and the Dragon: their claims to be canonical considered,

1 *Ful.* 25, &c., *Whita.* 77, &c.; Jerome disallows them, 1 *Ful.* 26, *Whita.* 77—79; Bellarmine refers them to a second Daniel, *Whita.* 79; they are historically untrue, 1 *Ful.* 27

Daniel (.....): *Hymnologus Chr.*, 2 *Cov.* 316 n

Daniel (Sam.): notice of him, *Poet.* xxxvii; the vanity of riches; verses, *ib.* 397; the vanity of fame, *ib.* 398

Danists: a sect, 3 *Zur.* 560

Dante (Alighieri): calls Rome the whore of Babylon, 4 *Jew.* 744

Dantiscus (Jo.), bp of Vermein: 2 *Cran.* 401; letter to Cranmer condemning the conduct of Henry VIII., *ib.* 402, 403

Dantzic: Flemish exiles there, 2 *Zur.* 321

Danvers (Will.): an ecclesiastical commissioner, *Park.* 301 n

Darcy (Tho. lord) of Darcy: a leader in the rebellion called the pilgrimage of grace, 2 *Cran.* 363, 1 *Lat.* 163; Latimer confers with him in the Tower, 1 *Lat.* 163; his execution, 2 *Cran.* 363 n

Darcy (Tho. lord) of Chiche: signature as privy councillor, 5 *Edw.* VI., 2 *Cran.* 531

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Darcy (Sir Arth.): writes to lord Cromwell, 1 *Lat.* 93 n.; Mr Arth. Darcy, presumed to be the same, *Jew.* xi.

Dare: to frighten, or to harm, &c., 2 *Brad.* 90; (v. Daare).

Dare (Chr.): questions Anne Askewe, *Bale* 148

Darell (Will.), of Canterbury: v. Dorel.

Darell (Will.), of Pageham: notice of him and his posterity, 1 *Bec.* 353 n

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Epiousion (Ἐπιούσιον): *Lit. Edw.* 521, (568)

Epiphanius (St):

i. *His Works, &c.*

ii. *On God.*

iii. *Scripture, Tradition.*

iv. *Bishops and other Ministers.*

v. *The Eucharist.*

vi. *Easter, Fasting, Marriage, &c.*

vii. *Images, the Cross.*

viii. *Angels, Saints.*

ix. *Heresies.*

i. *His works, &c.*: his works, *Calif.* 407, 2 *Ful.* 401, *Jew.* xxxvi; his Panarium, against heresies, *Calif.* 249 n.; the genuineness of this work impugned by Cartwright, but defended by Whitgift, 2 *Whitg.* 288; the second synod of Nice argued from it, *Calif.* 174; reply of the synod of Frankfort, *ib.* 175; his famous letter to John, bp of Jerusalem, 2 *Ful.* 173, 174; Jerome's approval of it, *Calif.* 254, 255; the spurious tract *De vitis Prophetarum*, 2 *Ful.* 207; Epiphanius was occupied in civil matters, 3 *Whitg.* 455; he erred in some points, 1 *Hoop.* 28; reproved by Chrysostom, 2 *Zur.* 242

ii. *On God*: he proves that "substance," is in scripture as to the sense, 1 *Jew.* 533, 3 *Jew.* 227, 440, *Whita.* 535; supposes that

the magi came about two years after Christ's nativity, 2 *Lat.* 132 n.; condemns the opinion of Irenæus that Christ lived on earth forty years, *Whita.* 585; says Christ is the victim, priest, altar, God, man, king, high-priest, sheep, lamb, made all in all for us, 2 *Jew.* 733; declares that he sits at the right hand of the Father in glory, not putting away his body...even as our bodies...shall be raised, &c., 1 *Jew.* 497

iii. *Scripture, Tradition* (as to the scriptures, see Alogians, Marcion, and Ptolemy, in ix): his testimony to the sufficiency of scripture, *Whita.* 686; to its perspicuity, 2 *Jew.* 683, *Whita.* 399; he speaks of the treatment of scripture by heretics, *Calf.* 121, 122; his statement as to the canon of the Old Testament, *Whita.* 58, 59; he thought the LXX. to be in some sort prophets, *ib.* 119; his account of Aquila, and of Symmachus, *ib.* 123; he did not receive the books of Wisdom and Ecclesiasticus as canonical, *ib.* 59, 87; mentions an epistle to the Laodiceans, *ib.* 303; (as to tradition, see Caiani, in ix;) he says the scripture has need of speculation, and that it becomes us to use tradition, &c., 3 *Jew.* 240; on the apostles' traditions, 2 *Cran.* 57; he delighted too much in traditions and genealogies, *Whita.* 597; traditions mentioned by him, but rejected by Papists, *ib.* 598; on the Syriac tongue, 1 *Jew.* 276

iv. *Bishops and other Ministers*: he calls Peter the chief of the apostles, a sure rock on which the church of God is built, 2 *Ful.* 286; says that he visited and governed Pontus and Bithynia, 2 *Whitg.* 230; enumerates the first bishops of Rome, *Calf.* 251, 3 *Jew.* 326; sets forth the epistle of pope Marcellus to his most blessed fellow-minister Julius, 2 *Ful.* 287; maintains that Timothy was bishop of Ephesus, 2 *Whitg.* 288, 295; on the jurisdiction of the bishop of Alexandria, *ib.* 429; calls him sometimes bishop, sometimes archbishop, *ib.* 160, 196; speaks of the churches of Egypt as under the jurisdiction of that see, *ib.* 161; says that in some churches there were only bishops and deacons, and no presbyters, 2 *Tyn.* 256 n.; states the difference between bishops and priests, with reference to the opinions of Aërius, 2 *Whitg.* 290, 291, see also 3 *Jew.* 430; declares that Jerome and Vicentius were hardly persuaded to accept the priesthood, 1 *Ful.* 263; speaks of Zachæus, a pretended priest, 3 *Jew.* 321; says that Philip the deacon had not power to lay on hands so as to give the Holy

Ghost, 3 *Whitg.* 59, 60; denies the right of women, not excepting Mary, to baptize or minister, 1 *Hoop.* 132, 2 *Whitg.* 535; see also Marcion, in ix. below.

v. *The Eucharist* (see Artotyrites, Encratites, Marcus, Severians, in ix): he does not say that Melchisedec offered bread and wine to God, but to Abraham, 2 *Jew.* 731; he says that Christ called a loaf, round and insensible, his body, 2 *Bec.* 288, 3 *Bec.* 439, 1 *Brad.* 590, 1 *Jew.* 535, 2 *Jew.* 772, 1122; on the reception of Christ's body, 1 *Brad.* 98, *Rid.* 202

vi. *Easter, Fasting, Marriage, &c.*: on the time of Easter, *Whita.* 569; he says that Christians in his time ate only bread and salt for some days before that feast, *ib.* 666; on the observance of the Lent fast in his time, 3 *Jew.* 170; he describes the austerity of the Pharisees, 2 *Jew.* 1017; reproves the simulated chastity of certain heretics who refused marriage, 2 *Ful.* 100, 2 *Jew.* 728, 830, 3 *Jew.* 425, 428; thinks it better for one who has vowed celibacy, openly to take a wife than to fall into other sins, 1 *Ful.* 481 n., 2 *Ful.* 103, 3 *Jew.* 399, 4 *Jew.* 797, *Whita.* 598 (see also Aetians, Apostolics, Gnostics, Saturnians, and Tatians, in ix).

vii. *Images, the Cross*: he calls images an abomination, 2 *Jew.* 990; says the superstition of images is unfit for the church of Christ, 4 *Jew.* 795; declares that it is a horrible wickedness for any man to set up any picture in the church, though it were the picture of Christ himself, *ib.* 792; says that to make an image of Christ is to make a creature of him who created all things, *Calf.* 249; he destroyed a picture of Christ, or of some saint hanging in a church at Anablatha, 2 *Bec.* 60, 61, 69, 71, 1 *Bul.* 229, *Calf.* 42, 253, &c., 376, 2 *Cran.* 178, 1 *Ful.* 194, 1 *Hoop.* 42, 2 *Jew.* 644, 655, 668, 4 *Jew.* 793, *Parh.* 88, *Rid.* 91, 3 *Tyn.* 182; forbade the placing of images in churches, 2 *Cran.* 178, 2 *Jew.* 644, or their erection at the burial of the saints, or even in private houses, *Calf.* 144, 148, 4 *Jew.* 794; on the idolatry of certain heretics, 1 *Ful.* 194; see also Collyridians, and Valentinians, in ix); he says of certain Persians named Magusæi, they abhor the sight of idols, yet they fall down and worship idols, 4 *Jew.* 949; speaks of a woman who signed herself, *Calf.* 329

viii. *Angels, Saints*: he states there is nothing said in scripture as to the time when angels were created, 3 *Bul.* 329; see also Caiani, and Menander, in ix; he main-

tains the perpetual virginity of Mary from scripture, *Whita.* 539; blames some who too highly exalted her, 1 *Hoop.* 206, 208; says Christ called her "woman" lest any should think her of too great excellency, 3 *Jew.* 578; as to Mary, see also the last sentence in iv, and Collyridians, in ix; as to Peter, &c., see iv.; he relates that James wore a *πέταλον*, or plate of gold, 1 *Zur.* 160 n.; on the writings of Clement of Rome, *Whita.* 566

ix. *Heresies*: he reckons up eighty heresies, *Calf.* 249 n., 1 *Jew.* 334, 3 *Jew.* 603; describes the Adamites, 2 *Brad.* 385, *Rog.* 101 n., 135 n.; speaks of the Aeriens, 2 *Brad.* 382 n., *Rog.* 330 n.; states the opinions of Aerius about bishops and priests, 2 *Whitg.* 290, 291; says he was an Arian, 3 *Bul.* 399; writes of the Aetians, *Rog.* 118 n.; tells that Aetius allowed fornication, 4 *Jew.* 630; states that the Alogians rejected the writings of St John, *Whita.* 35; speaks of the Angelici, 2 *Ful.* 41 n.; mentions their extinction, *Phil.* 420; calls the Anthropomorphites Audians, 1 *Hoop.* 160 n.; describes the Apostolics, 2 *Ful.* 376 n.; says they maintained community of goods, *Rog.* 354 n., that they condemned marriage, *ib.* 262 n., 306 n., and excommunicated all married persons, *ib.* 311 n.; refers to an error of the Arians, *ib.* 52 n.; notes the craft of Arius, 3 *Jew.* 450; tells that the Artotyrites added cheese to the sacramental bread, 4 *Bul.* 410, *Rog.* 295 n.; writes about the Barbelitæ, 2 *Ful.* 375 n.; says the Caians avouched all their follies and heresies, not by the scriptures, but by tradition, as they said, from St Paul, 3 *Jew.* 440; amongst their errors he reckons invocation of angels, 2 *Ful.* 41, 86; speaks of the Carpocratians, *Rog.* 41 n., 119 n.; records that Carpocrates said he knew more than either Christ himself or his apostles, 4 *Jew.* 760; states the error of Cerinthus on creation, *Rog.* 41 n.; reproves the Collyridians for their worship of the virgin Mary, 3 *Jew.* 555, 576, and for making and using images, *Calf.* 377, 2 *Ful.* 207; says that Ebion, though he agreed with the Samaritans, would needs be called a Christian, 4 *Jew.* 713; referred to on his sect, 1 *Hoop.* 161 n.; he asserts that the Encratites used no wine in the Lord's supper, *Rog.* 295 n.; Enthusiasts, v. Messalians, infra; he says the Gnostics condemned marriage, *Rog.* 261 n.; describes the Helchesaites, *ib.* 71 n.; records errors of Hierax and his

followers, *ib.* 71 n., 82 n., 137 n., 145 n.; writes of the Manichees, *Rog.* 137 n., *Whita.* 30, 31, and of Scythianus, the first originator of the Manichean heresy, *Rog.* 79 n.; tells of the doctrine of Marcion, *ib.* 44 n.; affirms that he permitted women to baptize, 4 *Bul.* 370, 371, *Rog.* 236 n.; mentions what books his sect rejected, *Whita.* 35; states that Marcus the heretic held the wine of the Lord's supper to be converted into blood, *Rog.* 287 n.; speaks of the heresy of Meletius, *Hutch.* 113; mentions the opposition of Peter, bp of Alexandria, to this error, 1 *Hoop.* 169; says Menander affirmed the world to be made by angels, *Rog.* 41 n., on the error of the Messalians, *ib.* 37 n., reference to them as Enthusiasts, 4 *Bul.* 397; on the Noetians' heresy, *Rog.* 45 n.; he notes the errors of Origen, *Rid.* 30; says the Ossenes prayed to God in a strange language, which they learned of Elxeus their founder, *Rog.* 242 n.; records the errors of Paul of Samosata, *ib.* 70; asserts that the Ptolomæans condemned the books of Moses, *Whita.* 31; tells how the heretic Ruffinus complained of persecution, 4 *Jew.* 1073; says the Saturnians condemned marriage, *Rog.* 306 n.; states the views of Saturninus, *ib.* 162 n.; affirms that the Severians used no wine in the Lord's supper, *ib.* 295 n.; on the blasphemies of Simon Magus, *ib.* 41 n., 64 n., 71 n.; he says the Tatians condemned marriage, *ib.* 261 n.; declares that the Valentianians feigned three sorts of men, *ib.* 122 n.; mentions their superstition with reference to the cross, 2 *Ful.* 139

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- vi. *Heresies.*
- vii. *Miscellanea.*

i. *His life and works*: he was a semi-Arian, *Phil.* 310 n.; but he forsook heresy, 2 *Jew.* 802; did not persist in favouring Arianism after the holding of the first Nicene council, 2 *Ful.* 359 n.; his opinions on various subjects, 3 *Zur.* 228, 229; he preached at Constantine's inauguration, *Sand.* 56; Constantius said he was worthy to be bishop of all the world, 1 *Jew.* 362; his works, *Jew.* xxxvi; why his writings were anathematized at the second council of Nice, 2 *Ful.* 359 n.; his Ecclesiastical History, *Pil.* 682; his Chronicle falsified, 2 *Ful.* 190, 236, 237, 337 nn.; Baronius and Bellarmine rely on a falsified translation of his Chronicle, *Calf.* 321 n.; Matthew Palmer, a Florentine, one of the continuators of it, 4 *Jew.* 733 n.; shameless corruption in a Latin version of his work *De Vita Constantini*, *Calf.* 278 n

ii. *Scripture, Doctrine*: he calls the scriptures *ἐνδαθηκούς*, *Whita.* 28; on the canon of scripture, *ib.* 306, 307; on the date of St Matthew's gospel, *ib.* 520; he states that the church of Rome formerly denied the epistle to the Hebrews to be Paul's, *ib.* 106; says the Greek version of that epistle is ascribed to Luke or Clement, *ib.* 125, 2 *Whitg.* 120; seems to think James's epistle not written by him, 1 *Ful.* 16, 33, 222, 2 *Ful.* 384, 3 *Jew.* 433; his doubts concerning that of Jude, 1 *Ful.* 16 n., 222; on apocryphal books received by the old heretics, *Rog.* 82; his reasons for rejecting writings falsely ascribed to the apostles, *Whita.* 314; he rejects the gospel of Peter, *ib.* 327; says the gospels of Thomas, Bartholomew, and Nicodemus, were forged by heretics, 3 *Jew.* 441; names the gospel according to the Hebrews as a spurious book, 1 *Jew.* 238; rejects Peter's Dispute with Apion, *Whita.* 315; says that the Pastor of Hermas was publicly read in the church, *Rog.* 325 n.; records that the

churches read openly certain epistles of Clement and Dionysius of Corinth, 1 *Bul.* 10, *Rog.* 324, 3 *Whitg.* 345; cited on apostolic tradition, *Whita.* 570, 571, 587; he declares it an evident token that men hate God, when they will have themselves to be called God, 2 *Jew.* 907, 4 *Jew.* 843; his sentiments on the *Λόγος*, 3 *Zur.* 228; on free-will, &c., *ib.* 229; he says the divine doctrines may be learned by women as by men, &c., *Whita.* 249; declares that Christians have no care of corporal circumcision, nor of keeping the sabbath, nor of abstaining from meats, 4 *Bul.* 292, 293

iii. *Church history*: he commends Christianity for its antiquity, tracing it even to Adam, 3 *Bul.* 292, 2 *Jew.* 614, 4 *Jew.* 725, *Wool.* 15—18; mentions how carefully genealogies were kept by the Jews, 4 *Jew.* 761; calls Peter the greatest of the apostles, &c., 1 *Jew.* 428; mentions him as speaking before the rest, 1 *Whitg.* 160, 162; strange interpolation in Jerome's version of the Chronicon with regard to Peter's long-continued residence at Rome, 2 *Ful.* 337 n.; he says that Peter and the other apostles of Christ were married men, 3 *Jew.* 392; records Peter's exhortation to his wife at her martyrdom, 3 *Bec.* 235 n., 3 *Jew.* 421, 4 *Jew.* 1142; says that Peter was crucified at Rome under Nero, 1 *Bul.* 315 n., 1 *Cov.* 362 n., 2 *Cov.* 132 n.; states that Paul was married, 2 *Jew.* 727; thinks that by his "yoke-fellow" he meant his wife, 3 *Jew.* 414; says that he was slain with the sword, 1 *Bul.* 315 n., 2 *Cov.* 132 n.; asserts that the church of Rome was founded by Peter and Paul, *Phil.* 26; mentions that the knees of James grew hard, like those of a camel, with kneeling, 1 *Bec.* 143 n., 2 *Bec.* 140 n., *Sand.* 38; says that James ruled the church after the apostles, 2 *Whitg.* 252, and that he was bishop of Jerusalem, and after him Simeon son of Cleophas, *ib.* 136, 252; speaks of John's government of the churches after his return from Patmos, *Rog.* 328 n., 2 *Whitg.* 140, 230, 427, 428; relates how he sought out and recovered a young man departed from the right way, 1 *Hoop.* 170 n., *Hutch.* 114, 2 *Jew.* 945; tells how this apostle shunned Cerinthus the heretic, 2 *Bul.* 329, 1 *Bul.* 363, 4 *Bul.* 535, 4 *Jew.* 1100 n.; says he wore on his head a plate (*πέταλον*), 2 *Brad.* 380, 2 *Ful.* 113, 2 *Whitg.* 16, 22, 23, 25, 27, 1 *Zur.* 160 n., 350; his authority for this statement, 2 *Ful.* 113 n.; he says St Mark preached at Alexandria,

1 *Jew.* 353; states that no list of the seventy disciples is found, *Calif.* 69; speaks of Dionysius the Areopagite being made the first bishop of Athens, 2 *Whitg.* 130, and of Crescens as sent to France, *Rog.* 329 n.; calls Timothy bishop of Ephesus, 2 *Whitg.* 294; cited with regard to a statue said to have been erected to Simon Magus, *Calif.* 343 n., 4 *Jew.* 843; he speaks of the flight of the Christians from Jerusalem to Pella, 1 *Whitg.* 380; relates that Tiberius desired Christ to be worshipped as a god, 1 *Jew.* 216, *Pil.* 683; says that the Christian religion from the beginning for very spite was called new and strange, 4 *Jew.* 776, and an impious heresy, *ib.* 1148, and the heresy of godless Christians, 3 *Jew.* 215; mentions Pliny's letter to Trajan about the Christians, 1 *Bec.* 17 n., *Pil.* 333; on writings falsely ascribed to Clement of Rome, 1 *Jew.* 111, *Whita.* 565; he says that when Polycarp by tradition had received certain things of them that had seen the life of the Word, he uttered the same, being all agreeable to the scriptures, 3 *Jew.* 437; describes the difference of judgment between Polycarp and Anicetus, *Calif.* 269; he says that when Polycarp stood to be judged, the people stirred up the president to slay all who professed the gospel, 3 *Jew.* 624; relates how he refused to deny his King, *Sand.* 218, and chose the flames rather than to swear by Cæsar's fortune, 1 *Bul.* 248, 1 *Hoop.* 478; narrates his martyrdom, *ib.* vi, *Pil.* 365 n.; mentions the gathering up of his bones, &c., 2 *Ful.* 188, 1 *Hoop.* 347; his account of the doctrines of Papias, 4 *Bul.* 537, 2 *Whitg.* 434 n., and those of Nepos, *Rog.* 154; he tells how Ignatius exhorted to adhere to the apostolic tradition, *Whita.* 570, 571; his account of the last exhortation of Ignatius, 1 *Ful.* 165; his Chronicle falsified for the purpose of maintaining that Lent was instituted by Telesphorus, and that Pius I. commanded that the feast of Easter should be kept on Sunday, 2 *Ful.* 236, 237; he records that Justin the martyr was first allured to the faith by the cruelty of tyrants, and the constancy and patience of God's saints, 3 *Jew.* 190, 558, 604; describes his apparel, *ib.* 615, 2 *Whitg.* 37; mentions the punishment inflicted on one who falsely accused Apollonius, *Sand.* 130; tells how rain, with thunder and lightning, was obtained by the prayers of the Christian soldiers of Marcus Aurelius, 1 *Bul.* 382, 383; his account of Hegesippus, *Whita.* 574; he says the contention about the keep-

ing of Easter for a long time troubled the churches of the East and West, 4 *Bul.* 504; tells that Irenæus openly reproved pope Victor, 4 *Jew.* 1046; mentions a rash act of Origen when a boy, which Demetrius afterwards objected to him, 1 *Whitg.* 455; reports how Demetrius was displeased because Origen being a layman taught in the church, bishops being present, *ib.* 453, 454; shews how he was ordained in Cæsarea by bishops, *ib.* 454, 460; says he held a provincial council against Beryllus, in Arabia, 4 *Jew.* 1125; narrates the election of Fabianus to be bishop of Rome, a dove lighting on his head, so that the whole people proclaimed him bishop, 1 *Whitg.* 451; on the idolatrous priests appointed by Maximin, 2 *Whitg.* 392; he records a revolt of the Armenians, 1 *Bul.* 378, 3 *Zur.* 746; referred to about the emperor Philip, 2 *Ful.* 355; he says Valerian's court became a church of God, 2 *Jew.* 1033, 3 *Jew.* 194; records the destruction of oratories in Diocletian's time, *Calif.* 182; says the sins of the church were the cause of the bloody persecutions under Diocletian and Maximian, 2 *Bul.* 73, 74; states that as many emperors, &c., as persecuted the preaching of the gospel, and advanced idolatry, died a foul and shameful death, 2 *Bul.* 13; notes the miserable end of Maximian, *ib.* 80; speaks of a copy of the emperor's writ whereby he commanded a council to be kept in Rome in the time of pope Miltiades, 4 *Jew.* 996, 1000; mentions the judgment of certain Donatists being committed to Miltiades and others, *ib.* 965; he preached at the inauguration of Constantine, *Sand.* 56; mentions the cross shewn to that emperor, *Calif.* 110, 111; describes his banner with the cross, 2 *Ful.* 140, 148, 2 *Jew.* 650, 651; records the prayer which he taught his soldiers, *Pil.* 413; mentions that he waged war against Licinius, his sister's husband, in the quarrel of the afflicted Christians, *Sand.* 109; tells how he disburthened the church of heretics, *ib.* 248; describes the thanksgivings offered when he had obtained peace for the church, *Calif.* 294; mentions that he used to say to the godly bishops, "Be you bishops witbin the church, and I will be bishop without," 4 *Jew.* 992; says that Constantine, as if he had been a common bishop appointed by God, assembled councils, 2 *Ful.* 358, 4 *Jew.* 1000, 1016; asserts that the council of Nice was called by him, *Rog.* 204 n.; describes his behaviour there, 4 *Jew.* 1015—1018, *Whita.* 436; says

that he confirmed that synod, 1 *Jew.* 412; mentions his instruction and commands against idolatry, 2 *Bec.* 71 n., 305 n.; states that he commanded all nations to rest from labour on Sundays, 2 *Jew.* 702; says that at the time of ecclesiastical sermons he stood upright, for the reverence that he bare to the word of God, 4 *Jew.* 1017; affirms that he was baptized, not in the flourishing state of his age, but only a little before he died, 4 *Jew.* 1003, 1004, and that he did not at once receive the sign of the Lord's death, 3 *Bec.* 437; the Latin translation of the Chronicle corrupted so as to make it bear witness to the invention of the cross, 2 *Ful.* 190; the continuation of his Chronicle mentions an order (an. 607) that the church of Rome should be head of all the churches, 4 *Jew.* 733

iv. *The Church and its Ministry* (see iii.): he says, the light and law of holy religion hath shined over the whole world, springing as it were from the bosom of the East, 4 *Jew.* 883; affirms that the diversity of ceremonies in the ancient church did not hinder their fellowship one with another, 4 *Bul.* 58; complains that the head rulers of the church thought they occupied the place of tyrants, rather than of priests, 2 *Cran.* 36; exposes the pride and contention that reigned in the councils of the clergy in his days, *ib.* 53; calls Demetrius bishop of the parishes of Alexandria and Egypt, 2 *Whitg.* 164, 205, 373, 428; speaks of other bishops governing several churches, *ib.* 165, 429; calls bishops of Rome elders and presidents, *ib.* 250; shews that recourse was not only had to Rome in doubtful cases, but to other churches, and to individuals, 4 *Jew.* 1044; declares how in the absence of Narcissus the governors of adjoining churches ordained another bishop, 1 *Whitg.* 450, and how Alexander was received as bishop of Jerusalem by consent of the bishops adjoining, *ib.*; shews that ministers had authority to choose bishops, *ib.* 451; referred to on a schismatical bishop being received back as a layman, *Coop.* 159 n.; describes evangelists as laying the foundations of churches, committing them to pastors whom they had ordained, and going to preach elsewhere, 1 *Whitg.* 502; speaking of Pantenus, he says there were still in his time many evangelists, *ib.* 503, 504; says Dorotheus, a priest, served the emperor in civil business, 3 *Whitg.* 455; describes an ecclesiastical school at Alexandria, 4 *Bul.* 199; speaks of noble schools at Alexandria in

Egypt and in other renowned churches, *ib.* 483

v. *Sacraments, Worship, Ceremonies*: he records the baptism of Constantine, 2 *Ful.* 359, 4 *Jew.* 1003, 1004; mentions that Novatus, being baptized in sickness, did not receive the chrism, 2 *Ful.* 389; describes the sacrifice of the new testament, *Coop.* 92, 94, 1 *Jew.* 124; says that Christ made a marvellous oblation unto his Father, giving unto us to offer continually a remembrance instead of a sacrifice, 2 *Jew.* 716, 725, 735, 3 *Jew.* 337; calls the eucharist the sacrifice of praise, and the dreadful sacrifice, 2 *Jew.* 716; declares that we are taught to offer to the supreme God the sacrifices of Christ's table, *ib.* 715, 716; says, we burn the incense of prayer, and offer up the pure sacrifice, &c., *ib.* 713, 734; writes, we burn a sacrifice to God, a memorial of that great sacrifice, *ib.* 723, 724, 735; speaks of offering reasonable and unbloody oblations, *ib.* 725, 734, 735; calls prayer a pure sacrifice, *ib.* 725; he is a witness that the sacrament was anciently given to laymen in their hands, 3 *Bec.* 412, 1 *Zur.* 178 n.; cites an assertion of Irenæus that the bishops of Rome were wont to send the sacrament to other bishops in token of concord, 4 *Bul.* 430; mentions one who sent the sacrament, in one kind, to a sick person (viz. to Serapion, *q. v.*), *Phil.* 117 & al.; his account of the ministration of the communion by Novatus the heretic, 1 *Jew.* 153; the canon law says the mass was made by St James and him, *Pil.* 501, 502; he says that the Eastern churches immediately after the time of the apostles sang psalms and hymns to Christ our Lord, 4 *Bul.* 193; describes the churches of his day, and their furniture, 2 *Ful.* 149, 1 *Jew.* 311; speaks of one altar placed in the midst, 2 *Jew.* 636, and of the reverend, great, and only altar, *ib.*; mentions lights in the church, sufficient to afford light to the worshippers, 3 *Jew.* 178; cited with reference to the appointment of cemeteries, 1 *Whitg.* 535, 537; erroneously cited for the tonsure, 2 *Ful.* 115, 116

vi. *Heresies*: he mentions the sect of Artemon, 1 *Bec.* 418 n.; his account of Bardesanes and his heresy, 2 *Bul.* 363; he speaks of Basilides and his new prophets, *Rog.* 82 n.; mentions a council held against Beryllus, 4 *Jew.* 1125; says Cerinthus brought in his devices under the pretence of revelations, 3 *Jew.* 235; relates how St John shunned his company, 2 *Brad.* 329,

- 1 *Bul.* 363, 4 *Bul.* 535, 4 *Jew.* 1100 n.; describes the gross opinions of certain Chiliaists, 1 *Hoop.* 161 n. (as to Papias and Nepos, see p. 308, col. 1); he speaks of the judgment of certain Donatists being committed to Miltiades and others, 4 *Jew.* 965; on the Ebionite heresy, *Rog.* 48, 52, 114 nn.; on the Helchesaites, *ib.* 119 n.; on the pretensions of Manes, *ib.* 162 n.; he says the Montanists took bribes cunningly under the name of oblations, 3 *Jew.* 347; speaks of Montanus as the author of appointed days of fasting, 1 *Whitg.* 224; referred to about Novatus or Novatian, and the Novatian sect, 1 *Bec.* 94 n., 1 *Hoop.* 169 n., *Rog.* 138 n., 1 *Whitg.* 173 (see also v. above); on the heresy of Paul of Samosata, 1 *Hoop.* 83 n.; he describes his pride, 2 *Whitg.* 384; on the Severians, and their treatment of scripture, *Rog.* 84 n., 195 n., *Whita.* 35
- vii. *Miscellanea*: he quotes a passage on fasting from Irenæus, 1 *Bul.* 433, 434; says, some think they ought to fast only one day, others two, others more (in Lent), 3 *Jew.* 439; disapproves of the marriage of the clergy, 3 *Zur.* 229; says, Dionysius, bishop of Corinth, wrote to Penytus, bishop of Gnosus, "Lay not that heavy burden of the necessity of chaste life upon the brethren," 3 *Jew.* 425; states that Cheremon, bishop of Nilus, was sent into banishment with his wife, *ib.* 391; records an instance of a woman who put away her husband for adultery, 1 *Hoop.* 383; referred to on image worship, *Rid.* 85; he speaks of the use of images as introduced from the heathen, 2 *Bec.* 61, *Calif.* 28, 2 *Jew.* 646, 652, 654, *Park.* 83; his reply to the empress Constantia, who asked him to send her the image of Christ, *Calif.* 145, 150; he relates stories of the impotency of the devil, 2 *Lat.* 149; describes a false miracle, 2 *Brad.* 341; says that martyrdom suffered that the church may not be divided, is no less glorious than that which is suffered for not doing idolatry, 4 *Jew.* 872; speaks of the repentance of Natalis, the martyr, after being seduced by heretics, 3 *Bul.* 76; narrates the martyrdom of Phileas, *Pil.* 565; his error with respect to the Therapeutæ, 2 *Ful.* 101
- Eusebius, bp of Rome: the epistles in his name spurious, *Calif.* 322 n., 323 n.; a foolish argument from them, 1 *Jew.* 15 n.; they call Christ the head of the church, and priests his vicars, 1 *Jew.* 379; describe the invention of the cross, *Calif.* 322, 323; term confirmation a sacrament, 3 *Jew.* 456
- Eusebius, bp of Samosata: called the standard of the truth, 4 *Jew.* 1045
- Eusebius, bp of Verceil: supposed by some to have composed the Athanasian creed, 3 *Jew.* 254
- Eusebius, presbyter of Cremona: a confession of sins ascribed to him, *Pra. Eliz.* 496; a prayer before the communion, *ib.* 519
- Eusebius, the Philosopher: account of him, *Rid.* 200 n
- Eusebius, a Christian man: 2 *Jew.* 1062
- Eustace (James), visc. Baltinglas: his rebellion in Ireland, 1 *Zur.* 332 n
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- Eustathius, bp of Sebastia: allowed communion at home, *Coop.* 127: contemned the public churches and ministered in corners, 2 *Ful.* 89; depised married priests, *Pil.* 565; made religion to consist in a peculiar dress, 1 *Zur.* 159, 348; condemned by the council of Gangra, *Coop.* 127, 1 *Jew.* 194, 1 *Zur.* 350; deposed, 2 *Whitg.* 28, 29, 41; thought by some to have been the author of the Regulæ Contractiores ascribed to Basil, 2 *Ful.* 161 n
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- Euthymius, patriarch of Constantinople (?): his alleged address to the girdle of the virgin, 1 *Jew.* 535 n., 536
- Euthymius Zigabenus: Comm. in iv. Evangelia, *Jew.* xxxvi; he calls the sacrament the table on which lies the mystical supper of Christ, 3 *Bec.* 388; says the bread has a certain likeness to Christ's body, and the wine to his blood, 3 *Jew.* 510; writes, we may not look barely upon these things, but must imagine some other matter, and behold it with our inner eyes, *ib.* 470; admits that Mary was not faultless, 2 *Lat.* 226 n.; referred to on Simon being called Peter, 2 *Ful.* 278, 287; on the sign of the cross, *ib.* 167
- Eutropius (Fl.): the continuations of Paul the Deacon and Landolphus Sagax mistaken for his history, 4 *Bul.* 515, *Calif.* 71 n., 138, 176, *Park.* 92
- Eutropius, presb. Long.: Tract. de Jur. ac Priv. Imp., *Jew.* xxxvi, 1 *Jew.* 240, 3 *Jew.* 331, 4 *Jew.* 682, 1034
- Eutyches: his heresy, 1 *Bec.* 278, 3 *Bul.* 261, 4 *Bul.* 455, 2 *Cov.* 348 n. & addenda,

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- Eutylian, bp of Rome: shews how certain heretics beguiled the simple, 1 *Jew.* 497; said to have ordained the offertory, 3 *Bec.* 264, 2 *Brad.* 308
- Eutylius: disinterred the dead, *Pil.* 652
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- Evagrius: his History, *Jew.* xxxvi; he is the first who speaks of the picture sent to Abgarus, *Calf.* 41 n.; he writes about the council of Ephesus, 1 *Jew.* 66, 374; says it was called by Theodosius the younger, *Rog.* 204 n.; records words of John bp of Antioch in that synod, *Whita.* 678; preserves words of Cyril, 3 *Jew.* 228, 229; speaks of the assembling of a council at Constantinople, 4 *Jew.* 1003; passages shewing that councils were subject to the emperor, *ib.* 1022, 1023, 1025; he records a revolt of the Armenians against the Persians, 3 *Zur.* 746; referred to about Justinian, *Calf.* 305; he says pope Vigilius accused pope Sylverius of treason because he would have betrayed the city of Rome to the Goths, 4 *Jew.* 1034; calls Euphemius, and Gregorius bishop of Antioch, the highest priests, *ib.* 823; speaks of divisions in the church at Alexandria, 1 *Whitg.* 465; referred to about the Acephali, *Rog.* 330 n.; declares that many works of Apollinarius were ascribed to Athanasius, *Calf.* 268; he speaks of Eutylius disintering the dead, *Pil.* 652; testifies that young children were called to eat the remains of the sacrament, 2 *Bec.* 252, 3 *Bec.* 456
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- Evangelion: v. Gospel.
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- Evaristus, bp of Rome: a spurious epistle ascribed to him declares marriage without the consent of parents to be no marriage, *Sand.* 50
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* Either the 1st or the 2nd baron Evre of Wilton; but both, according to Nicolas, bore the name of *William*. The date of the first lord's decease is not found recorded.

evil, 2 *Bul.* 382; the word sometimes means the sinful deed, sometimes the punishment thereof, *ib.* 383; all appearance of evil to be avoided, 2 *Jew.* 883; on the petition for deliverance from evil, 1 *Brad.* 136, 183, 4 *Bul.* 218 & al.; evils of the soul, 2 *Bec.* 195, 196, of the body, *ib.* 196; evils of the times displayed, *ib.* 593; what it is to be evil-minded, *ib.* 604; who are evil, *ib.* 603

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makes us his children, 1 *Tyn.* 63, 2 *Tyn.* 145; filleth hungry souls, 3 *Tyn.* 223; brings tranquillity of conscience, 2 *Hoop.* 300; makes happy, 1 *Bul.* 102; causes the heart to feel joys and mirth unspeakable, 2 *Hoop.* 220; establishes the mind, 1 *Bec.* 147; where the heart believes in Christ, there he dwelleth, 1 *Tyn.* 369; faith certifies us of the Spirit's presence, *ib.* 489; fears no danger, 2 *Lat.* 152; is the demonstration of election, 3 *Bec.* 172, 173, 1 *Brad.* 313; by it we seek and obtain all good things of God, 2 *Bec.* 45, 46, 1 *Bul.* 95; he that hath it hath eternal life, 1 *Cov.* 249, 3 *Tyn.* 225; Gentiles, as well as Jews, justified by it, 1 *Bul.* 115

(e) Though justification is by faith alone (see d, above), true faith is not without works following, but is fruitful in all good deeds, 1 *Bec.* 80, &c., 270, 272, 2 *Bec.* 638, 3 *Bec.* 210, 1 *Brad.* 372, 1 *Bul.* 117, 118, 120, 2 *Bul.* 335, 336, 3 *Bul.* 32, 1 *Cov.* 6, 2 *Cov.* 342, 2 *Cran.* 136, 137, 140, &c., 1 *Ful.* 449, 1 *Hoop.* 33, 265, 2 *Hoop.* 59, 218, 571, 3 *Jew.* 583, &c., 1 *Lat.* 168, 237, *Lit. Edw.* 512, (560), *Now.* (61), 180; 1 *Tyn.* 13, 53, 55, 56, 59, &c., 118, 363, 489, 499, 2 *Tyn.* 187, 194, 3 *Tyn.* 142, 196, *Wool.* 32; according to More's doctrine, the best faith may be coupled with the worst life, 3 *Tyn.* 142, 150; the apostles wrote against the abusers of grace and faith, 2 *Bul.* 338; probations out of the scripture that faith is not idle, but fruitful in doing good works, 3 *Bec.* 334, 335; that faith which brings forth no good works is a dead faith, 2 *Cran.* 133, 135; faith purifies the heart, 1 *Lat.* 485, produces a new life, 2 *Tyn.* 77, 3 *Tyn.* 238, gives the desire and power to do good works, 1 *Tyn.* 115, 493, 494, 3 *Tyn.* 276, is the root of all goodness and obedience, 2 *Tyn.* 175, 194; true believers keep God's commandments, 1 *Cov.* 249; faith obeys, 2 *Bul.* 336; there can be no obedience without it, 1 *Tyn.* 26, 3 *Tyn.* 173, nor any true religion, *Sand.* 260; it makes deeds good, 1 *Tyn.* 120, 2 *Tyn.* 125, 126; it is such a precious jewel in God's sight that nothing is accepted without it, 3 *Bec.* 46; without it deeds are abominable, 2 *Tyn.* 126, all virtues are but sins, 2 *Bec.* 14; on the text "whatsoever is not of faith is sin," 2 *Brad.* 376, *Pil.* 168; faith is always accompanied by love, 1 *Bec.* 272, 2 *Cov.* 342, 1 *Lat.* 449, 454, 1 *Tyn.* 192, 223, 475, 2 *Tyn.* 88, 89, 130, 174, 204, 3 *Tyn.* 196—200; no man can have the right faith, unless he love

God in his heart, 2 *Cran.* 86; faith and love comprehend the whole law of God, 2 *Tyn.* 188; faith produces love, *ib.* 130; faith and hope, 2 *Bul.* 88; faith cannot, any more than hope and charity, stand with evil living, 2 *Cran.* 138, 139; many think they have faith, though their lives declare the contrary, *ib.*; they that continue in evil living cannot have true faith, *ib.* 133, 135; faith, hope, and charity, inseparable, *Lit. Edw.* 515, (562), *Nord.* 17, &c., 2 *Tyn.* 7, 13, 14, 3 *Tyn.* 95; of faith and zeal; verses by Jo. Bodenham, *Poet.* 455; exhortation to faith and good works, 1 *Bec.* 210

(f) The foundation of faith, and its objects:—true faith is founded on God's word and promises, *Coop.* 131, 1 *Cov.* 18, &c., 1 *Lat.* 544, 1 *Tyn.* 121, 278; it believes not every thing, 1 *Bul.* 90; believes neither too much nor too little, 3 *Tyn.* 95; leans to God and his word, 1 *Bul.* 92; beholds the truth of God, 2 *Jew.* 934; cleaves to the word of God only, 1 *Bec.* 270; believes the holy scriptures, 1 *Bul.* 96; pleads the promises, 2 *Tyn.* 89, lays hold of them, and relies upon them, 1 *Bec.* 98, 2 *Bec.* 604; some matters of faith are repugnant to reason, 3 *Tyn.* 234; the twelve articles of Christian faith, 2 *Bec.* 15—52, 483—489; in them stands the church's unity, 1 *Brad.* 524; to believe in God, what, 3 *Jew.* 253, 255, &c.; the fathers expound the first clause in the creed in a threefold sense,—“Credo Deo, credo Deum, credo in Deum,” *Calif.* 86, *Whita.* 300; faith in God the Father, 2 *Bec.* 16, 483, 3 *Bec.* 135, 136, 1 *Bul.* 124, 2 *Hoop.* 23; in Jesus Christ our Lord, 2 *Bec.* 19, 484, 3 *Bec.* 136, &c., 1 *Bul.* 127, 2 *Hoop.* 27, 477; in the Holy Ghost, 2 *Bec.* 38, 487, 3 *Bec.* 141, 142, 1 *Bul.* 155, 2 *Hoop.* 39; as regards the church, 2 *Bec.* 41, 88, 3 *Bec.* 133, 134, 1 *Bul.* 158, 2 *Hoop.* 40, 519; as regards forgiveness of sins, 2 *Bec.* 43, 488, 3 *Bec.* 144, 1 *Bul.* 164, 2 *Hoop.* 58; as regards the resurrection of the body, 2 *Bec.* 46, 489, 3 *Bec.* 144, 145, 1 *Bul.* 168, 2 *Hoop.* 61; as regards everlasting life, 2 *Bec.* 49, 489, 3 *Bec.* 145, 1 *Bul.* 177, 2 *Hoop.* 62; the confession of Christian faith, 2 *Bec.* 579, 580; the sick man's confession of his faith, 3 *Bec.* 135, &c.; see also Confession of Faith, Creeds.

(g) The rule of faith: (v. Church, I. viii, Scripture, Tradition):—multitude of adherents is no proof of a right faith, 3 *Tyn.* 102, 103, 107, 109, 116, 122; tradition not

the rule of faith, *Whita.* 484, 485; Stapleton's definition, *ib.* 328, 485; how we may know the right faith without the aid of the outward church, 2 *Cran.* 13; God's word the rule of faith, 2 *Jew.* 998, *Whita.* 474, 484, 485; the catholic faith is based on scripture, 2 *Jew.* 988; faith cannot be reformed but by the word of God, 3 *Bul.* 121

(h) The life, conflict, and victory of faith:—the life of faith, 1 *Brad.* 253, 440; a godly Christian life is the trial of faith, 2 *Cran.* 139; we must have it in walking before God, 1 *Bec.* 207; true faith cannot be kept secret in the heart without confession, 2 *Hoop.* 218, 571, &c.; it is ever assailed, 3 *Tyn.* 34; the work of faith, 1 *Bec.* 78; the conflict of faith, 1 *Brad.* 254; its power and support in adversity, 1 *Cov.* 173; it is strengthened in affliction, *ib.* 125, 317; it overcomes the world, 2 *Tyn.* 197, 208, 209; it is a remedy to put away sin, 3 *Bec.* 209; a means to resist the devil, *ib.* 157; it gives us victory over death and the devil, 2 *Lat.* 148, 194; it is the victory of all Christians, 1 *Bul.* 120; victory is by it alone, *Sand.* 435

(i) Faith in respect to prayer and ordinances:—it is needful in prayer, 1 *Bec.* 148, 2 *Bec.* 132, 133, 4 *Bul.* 175, 1 *Lat.* 172, *Lit. Edw.* 523, (570), *Now.* (67), 187, *Pil.* 295, *Pra. B.* xix; it gives the desire and power to pray, 1 *Tyn.* 118; stirs up to prayer, 4 *Bul.* 551; invocation springs from it, 3 *Bul.* 212; it pleads the promises, 2 *Tyn.* 89; we must pray for faith, 1 *Bul.* 86; prayer without faith is sin, *Nord.* 16; the life of him that prayeth must be answerable to his faith, 4 *Bul.* 177; faith is confirmed by sacraments, 2 *Cov.* 308, 2 *Ful.* 169; necessary in order to their reception, 1 *Cov.* 80, 1 *Hoop.* 134; it goes before baptism in those that have the use of reason, 2 *Bec.* 211; earnest faith must be given to the words of absolution, 1 *Bec.* 102; it is necessary for worthy preparation for the Lord's supper, 2 *Bec.* 234, 235

(k) Examples of faith:—Adam, 1 *Cov.* 25, 26, 2 *Hoop.* 325, 2 *Lat.* 5; Eve, 1 *Cov.* 25; Abel, *ib.* 27; Enoch, *ib.* 31; Noah, *ib.* 32; Abraham, 1 *Bul.* 59, 87, 89, 115, 2 *Bul.* 18, 3 *Bul.* 44, 49, 4 *Bul.* 318—320, 551, 1 *Cov.* 34, 35, 2 *Cran.* 209, 1 *Ful.* 406, &c., 2 *Ful.* 385, 2 *Hoop.* 89, 2 *Lat.* 171, *Pil.* 352, 1 *Tyn.* 497; Isaac and Jacob, 1 *Cov.* 36; Joseph, *ib.* 37; Moses, *ib.* 38, *Pil.* 341, 425; Joshua, 1 *Cov.* 50; Rahab, 1 *Tyn.* 119; David, 4 *Bul.* 551, 1 *Cov.* 53, 54, 3 *Tyn.* 203; the prophets, 1 *Cov.* 67; Zacharias,

Elizabeth, Simeon, *ib.* 69; the shepherds, 2 *Lat.* 88; the leper (Matt. viii.), *ib.* 169; the centurion (Matt. viii.), 1 *Bul.* 91, 1 *Lat.* 534; the woman with the issue of blood, 1 *Bul.* 92; Jairus, 1 *Lat.* 534; the woman of Canaan, 1 *Bul.* 92; Peter, 3 *Tyn.* 38, *Whita.* 430, 431

Faithful: *v.* Christians.

Falcidius: considered deacons equal to priests, 1 *Jew.* 355, 3 *Jew.* 293

Falckner (Hen.): 3 *Zur.* 199, 216, 241, &c., (*v.* Falconer).

Falcon (Mich.): 3 *Zur.* 638

Falconer (.....): named, 1 *Zur.* 69; his death, *ib.* 79 (perhaps Hen. Falckner).

Falkner (.....), a godly matron: 3 *Zur.* 42

Fall: *v.* Adam, Angels, ii, Man.

Fallenburg (Philip): 3 *Zur.* 719

Falling away: *v.* Apostasy.

Falsehood: *v.* Deceit, Lying.

False witness: *v.* Witness.

Fame: *v.* Vanity.

Families: *v.* Parents.

Familists, or Family of Love: a sect of Anabaptists, followers of H. Nicholas, *Grin.* 360 n., *Nord.* 114, *Poet.* 261, *Rog.* 13 n., *Sand.* 130; they said that God by them made heaven and earth, *Rog.* 41; affirmed all things to be ruled by nature, *ib.* 42; denied Christ's equality with the Father in his Godhead, *ib.* 49; made an allegory of his incarnation, *ib.* 52; understood his passion allegorically, *ib.* 58, 110; likewise his resurrection, *ib.* 64; denied or debased the estimation of the scriptures, *ib.* 78, *Whita.* 298; interpreted them allegorically, *Rog.* 197; taught that whatsoever is written of Christ must be fulfilled in us, *ib.* 59, 163; disliked written commentaries, *ib.* 196; preferred their own imaginations to the word of God, *ib.* 79, 158; held that the law ceremonial was still in force, *ib.* 89, 314; termed predestination a licentious doctrine, *ib.* 156; denied original sin, *ib.* 97; said that it comes by imitation, *ib.* 99; affirmed that the elect and regenerate sin not, *ib.* 101; said that men may perfectly keep the law of God, *ib.* 123; denied the possibility of sinning after having received the Spirit, 1 *Lat.* 229; asserted Christ and his righteousness to be inherent in the righteous, *Rog.* 115; held that the visible church is free from sin, *ib.* 167, 179, that themselves were free from sin, *ib.* 135, 141, that they only were the church of God, *ib.* 169; believed that themselves only should be saved, *ib.* 153; said that to be saved it was only necessary to have the heart and

affections with them, *ib.* 160; taught that the sacraments might be received merely for obedience to magistrates, *ib.* 246, 284; derisively termed the water at baptism "elementish water," *ib.* 177, 278; maintained that none should be baptized until thirty years old, *ib.* 280; said there was no true baptism but among themselves, *ib.* 275; enjoined community of goods, *ib.* 353; gave alms only to their own sect, *ib.* 355; temporized in religion, *ib.* 320; allowed perjury to escape persecution, *ib.* 119, 357; condemned all war, *ib.* 351; prohibited the bearing of any weapons but staves, *ib.*; held that no man should be put to death or persecuted for his religion, *ib.* 350; charged Cranmer and Ridley with burning Joan of Kent, *ib.*; condemned magistracy, *ib.* 337; thought that before the resurrection there should be no magistrates, because the wicked should be rooted out, *ib.* 346; affirmed that none can minister the upright service or ceremonies of Christ but the regenerate, *ib.* 271; laboured to make contemptible the outward admission of ministers, *ib.* 333; denied all calling but the immediate call from God, *ib.* 239, 240; termed God's ministers "scripture-learned," "letter-doctors," "teaching-masters," &c., *ib.* 78, 177, 194, 233; their co-deified elders, *ib.* 202; they said there should be no preaching, *ib.* 325; called it presumption and unbecoming in any man to preach, *ib.* 233; held that the word is taught not by preaching but by revelation, *ib.* 231; said none understood the mysteries of the kingdom of God but their elders, *ib.* 194, and that none but them should busy themselves about the word, *ib.* 241; they called churches common houses, *ib.* 186, 320; held conventicles, *ib.* 191; contemned the Lord's day, *ib.* 187; made the promises of happiness to be accomplished in this life, *ib.* 88; acknowledged no triumphant state in heaven, *ib.* 166; taught that the righteous were already in godly glory, &c., *ib.* 68; denied the salvation of the body, *ib.* 145, and the resurrection of the wicked, *ib.* 67; declared hell to be only in the heart and conscience, *ib.* 148; said that they were a free people, *ib.* 185; declared to be half-Papists, *ib.* 187; books by and against them, *Rog.* notes, *passim.*

Famine: affliction therein, 2 *Bul.* 101; the prevalence of dearth, 2 *Bec.* 617; sent as a punishment for sins, *ib.* 617, 618; caused by covetousness, 1 *Lat.* 99; dearths in the time of popery, *Pil.* 611; a great one in

1550, 1 *Lat.* 527; one in England in queen Mary's time, *Lit. Eliz.* 569; Whitgift's letter to the bishops of his province, for fasting and prayer upon occasion of a dearth, 1596, 3 *Whitg.* 617

Famoust: famous, 1 *Jew.* 13

Fanon, or Fannel: *v.* Maniple.

Farced: stuffed, filled, 2 *Bec.* 423

Fare: *v.* Bill.

Farel (Will.): notice of him, 3 *Zur.* 622 n.; mentioned, *ib.* 328, 548, 622; letter to him and others, 2 *Zur.* 121

Farewell: *v.* Sermons.

Farewell to London, 1 *Brad.* 434; to Cambridge, *ib.* 441; to Lancashire and Cheshire, *ib.* 448; to Walden, *ib.* 455; the farewell; verses by Sir W. Raleigh, *Poet.* 233

Farewell (Cape): *v.* Cape.

Faringdon (Hugh), abbot of Reading: executed, 3 *Zur.* 317 n., 614 n., 627

Farley (My lord of): *v.* Hungerford (Sir W.).

Farming: *v.* Benefices.

Farnese (Alex.), duke of Parma: *v.* Alexander.

Farnham, co. Surrey: *Grin.* 260, 261

Farnham (Nich. de), bp of Durham: resigns his see, *Grin.* 399 n

Farr (Edw.): editor of Select Poetry, *Poet.*

Farrar (Rob.), bp: *v.* Ferrar.

Farringdon (Hugh): *v.* Faringdon.

Fasciulus Temporum: *Jew.* xxxvii; used by Caxton in his continuation of the Polychronicon, *Pil.* 598 n.; on the merits of St Benet, *ib.* 80; it rehearses twenty schisms between popes and their partakers, *ib.* 545; speaks of the kingdom of France being removed from the right heirs by pope Zachary, 4 *Jew.* 683; says there was no honour bestowed on pope Joan at her burial, *ib.* 650, 656

Fasciulus Rerum Sciendarum: a book printed at Cologne (the original edition of the work next mentioned), 4 *Jew.* 738

Fasciulus Rerum Expetendarum et Fugendarum, ab Orthuino Gratio, stud. E. Brown: 2 *Brad.* 160, *Jew.* xxxvii, *Rid.* 374; referred to about Constantine's Donation, 2 *Ful.* 261 n., 4 *Jew.* 678 n.; Brown's error respecting this, 2 *Ful.* 360 n.; referred to about Gregory VII., 2 *Hoop.* 240 n.; this work contains the commentaries of Æneas Sylvius, 2 *Ful.* 302 n.; referred to about an assembly at Nuremberg, 4 *Jew.* 738 n.; on baptizing bells, *Calif.* 16 n.; on the confession of the Waldensian brethren, 2 *Brad.* 161, 1 *Jew.* 235, *Rid.* 374

Fast (adv.): stedfastly, 1 *Tyn.* 451

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Fasting: *v.* Meats.

(a) Its nature, intent, profit, &c.:—A FRUITFUL TREATISE OF FASTING, by T. Becon, 2 *Bec.* 523; he says none had written of it in English, *ib.* 527; of fasting, 1 *Bul.* 428, &c.; fasting defined, what it is to fast aright, 1 *Bec.* 105, 162, 163, 2 *Bec.* 528, &c., 537, 3 *Bec.* 609, 620, 621, 1 *Bul.* 428, &c., 1 *Hoop.* 348, 538, 1 *Tyn.* 75, 90, 2 *Tyn.* 91, &c.; the fast that God requireth, 2 *Tyn.* 48; that which is merely outward or constrained he abhors, 2 *Bec.* 529, 530; godly admonitions concerning fasting, 1 *Bec.* 109; several things to be observed in it, 1 *Bec.* 107, 2 *Bec.* 537, *Pil.* 559; the true fast rises of a heart contrite and sorrowful for sin, 1 *Bec.* 161, 2 *Bec.* 531, 532, of a mind given to godliness, 2 *Bec.* 532, 533; it is a fruit of repentance, *ib.* 542; it consists not only in abstinence of meats, but in forsaking of sin, *ib.* 539, 540; its dignity and excellence, 1 *Bec.* 103; the praise and profit of it, *ib.* 104; fasts are of two kinds, public and private, 1 *Bul.* 428; or, by commandment, and voluntary, *Pil.* 558; public fasts, 2 *Whitg.* 486; what it is to fast in secret, 1 *Bec.* 109, 2 *Bec.* 540, &c.; a third sort of fasting mentioned by Isaiah, *Pil.* 558; another division,—spiritual, and corporal fasting, 1 *Bec.* 104; the true use of fasting, 2 *Bec.* 542, &c.; first, to mortify and tame the flesh, 2 *Bec.* 543, &c., 3 *Bec.* 529, 1 *Bul.* 430, 1 *Tyn.* 90, 440, 2 *Tyn.* 91, 94, 137, 138, 3 *Tyn.* 80; a rule to be observed herein, 2 *Bec.* 545; to eschew evil, 1 *Bec.* 106; secondly, to have more liberally to give to the poor, 2 *Bec.* 545, 546, 3 *Bec.* 529; fasting is helpful to good works, *Wool.* 67, 88; the true fast is to exercise works of mercy, 1 *Bec.* 105; that pleases God best which is accompanied by such works, 2 *Bec.* 538, 539; thirdly, that, as godly men of old, we may be more apt to pray, 2 *Bec.* 546, &c., 1 *Bul.* 430; for this cause fasts were appointed of ancient fathers, 2 *Bec.* 548; spiritual exercises in fasting, *ib.* 528; Christ joined prayer with it, *ib.* 547; so did the apostles, &c., 4 *Bul.* 183; by prayer and fasting devils are cast out, 1 *Tyn.* 82; alms, prayer, and fasting, go together, 2 *Tyn.* 93, 94; they are our spiritual sacrifices, 1 *Bec.* 138, 161; fasting and alms are the two wings of prayer, *ib.* 163; fourthly, that we may the better hear and digest God's word, 2 *Bec.* 548, &c.; for this cause it was instituted on the evens of solemn feasts, *ib.* 549,

550; how fasting should be enjoined by priests, 2 *Tyn.* 95; against wicked and ungodly fasters, 1 *Bec.* 106

(b) The manner of fasting (see also *a* and *d*), 2 *Bec.* 528, 529, 537, &c., 1 *Bul.* 431; it stands not in abstinence from eating and drinking only, 1 *Bec.* 105, 163, 2 *Tyn.* 94; it is not a choice of certain kinds of meat, but a perpetual temperance, *Wool.* 135; godly men abstained in it not only from meat, but from all that might delight the flesh, 2 *Bec.* 529; the ancient custom was to fast from all meats till night, 1 *Bec.* 105; on abstinence from meats, *Phil.* 403; on eating fish, *Pil.* 558, 559; white meats (butter, eggs, cheese, &c.) allowed in Lent, 2 *Cran.* 508; some superstitious persons would not taste an egg in Lent, *Sand.* 104; difference between fasting and abstinence, 3 *Jew.* 169, 170

(c) The time of fasting (see also *d*; likewise Ember days, Friday, Holy-days, Lent), 1 *Bul.* 431; fasting on certain days is by a positive law only, 2 *Cran.* 156; fasting on Sundays anciently forbidden, 2 *Ful.* 237, accounted wicked by Tertullian, *Calif.* 257, deemed lawful by Augustine, *Whita.* 573; not expedient, 1 *Whitg.* 223, 228, 229; fasting on Wednesdays, *Parh.* 235; on Wednesdays, Fridays, Saturdays, 2 *Tyn.* 93; on Fridays, *Parh.* 216; this was required by a civil law, 2 *Lat.* 80, 81; an indifferent act in itself, 1 *Hoop.* 32; the golden Fridays, *Pil.* 80; abstinence on Fridays and Saturdays, 2 *Lat.* 16, 17; monkish fasting before Lent, 2 *Tyn.* 92; fasting used in Lent, 2 *Bec.* 526; fasting in honour of saints, 3 *Tyn.* 81; St Brandon's fast, lady-fasts, &c., 2 *Tyn.* 98; St Tronion's [Ronan's] fast, our lady's fast, &c., *Pil.* 80; Popish fast days, *ib.* 551; article respecting abrogated ones, *Grin.* 160; fasting days appointed by particular churches, *Pil.* 556

(d) Fasting in different ages and countries (see also *b* and *c*):—that of the fathers in the old law, 2 *Bec.* 528, 533, 2 *Tyn.* 97; it was not practised by them that they might be justified thereby, 2 *Bec.* 542; scriptural examples, 1 *Bec.* 103, 104, *Wool.* 136; Jewish fastings were solemn, 2 *Bul.* 162; the false fasting of the Jews, 3 *Tyn.* 68; why God cast away their fasts, 1 *Bec.* 109, 2 *Bec.* 539; fasting left free by scripture, 3 *Bec.* 529, 1 *Bul.* 434, 1 *Hoop.* 348; the apostles determined nothing about it, *Whita.* 665; but Montanus did, *Pil.* 558, *Whita.* 596, 665; the church of old taught that men should fast (except

at the time of the taking away of the Bridegroom) of their own will, not by commandment: this was blamed by Tertullian when a Montanist, *Whita.* 666; differences in the early church, 1 *Bul.* 432; Epiphanius writes that in his day the custom was to eat nothing but bread and salt for some days before Easter, *Calif.* 270, *Whita.* 666; in Ambrose's time there was no fasting between Easter and Whitsuntide, *Pil.* 556; so in Augustine's time, *Calif.* 270; different customs at Rome and Milan in those days, *Pil.* 557; the Popish manner of fasting, 2 *Bec.* 533, &c., 2 *Tyn.* 124; this was wicked, 2 *Bec.* 542; it rose of custom or superstition, *ib.* 535, 536; Popish superstitious fasting, *Pil.* 559, 1 *Tyn.* 90; its vanity, *Poet.* 281; the fondness of the Papists in their fasting, 2 *Bec.* 536; different fasts among them, *Pil.* 80; their erroneous doctrine concerning fasting, 2 *Bec.* 542; how much it was trusted in, *ib.* 414; how it was abused by monks, 2 *Tyn.* 91; the eating of any kind of flesh forbidden to them by the canon law, *ib.* 276; the Carthusians thought the eating of fish pleasing to God, 1 *Tyn.* 278; story of a monk who was a great faster, 2 *Bec.* 534; a Popish feasting fast, 2 *Tyn.* 97; otter was counted as fish, *ib.* n.; Papists forbid flesh, but not wine, *Whita.* 596; diverse customs prevailed on the two sides of Cheapside, they being in different dioceses, *Pil.* 557; fasting not taken away by the reformers, but not bound to certain prescribed days, *Phil.* 405; not taken away, but reformed, 2 *Jew.* 1026, 4 *Jew.* 1140; abstinence from flesh at certain times required by law in England, 1 *Lat.* 372, 2 *Lat.* 17, 80, 81, 2 *Whitg.* 595; this was done for policy, 3 *Jew.* 169, &c., to encourage the fisheries, 2 *Cran.* 506, to maintain mariners and set men a fishing, *Grin.* 407, 408; Tynedale would have fasting to be so required by law for the commonweal's sake, 2 *Tyn.* 93; a proclamation of king Edward for abstinence from flesh on Fridays and Saturdays, and in Lent time, 2 *Cran.* 507; meat disallowed in Lent and on fast-days, except by dispensation, 1 *Zur.* 164, 358; on licences to eat flesh in Lent, &c., 3 *Whitg.* 276, 2 *Zur.* 360; Hooper desires licences to eat flesh on the fish days, for himself and Jo. Samford, 2 *Brad.* 396; increase of fish days in queen Elizabeth's time, 4 *Jcw.* 1142; no flesh was to be had at inns on fast days, 2 *Zur.* 203; yet flesh was eaten on those days in spite of the queen's commandment, *Pil.* 434, 555; that fasting which is

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* Fox or Foxe; these forms are arranged together.

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- Fox (Rich.), bp of Winchester: said to have betrayed the confessions of the nobility to Henry VII., 2 *Tyn.* 305; a Latin speech at Corpus Christi college, Oxford, in commemoration of him as founder thereof, 4 *Jew.* 1304
- Foxe (Rich.), parson of Steeple-Bumpstead: 2 *Cov.* viii.
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i. *His Name.*

ii. *Similitudes.*

iii. *His nature, power, glory.*

iv. *The Trinity in Unity.*

v. *His goodness, love, mercy.*

vi. *His truth, justice, holiness, vengeance.*

vii. *His works, and providence.*

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iii. *Scripture, Doctrine*: he calls the scriptures the epistles of God, *Whita.* 528; compares them to a river in which the elephant may swim, and yet the lamb may walk, 1 *Jew.* 331, 2 *Jew.* 684, *Whita.* 400 (and see 374); speaks of a holy man who lay bed-ridden for many years, and who, though illiterate, possessed a wonderful knowledge of the scriptures, 2 *Jew.* 684; writes on the use of the obscurities of the word of God, 4 *Jew.* 1184, *Whita.* 375; treats of the literal and mystic sense thereof, *Whita.* 404; says the letter hides the spirit as the chaff the corn, 2 *Jew.* 619; declares that true preachers must fetch the foundation of their matters out of the holy scriptures, 2 *Cran.* 34; mentions that the church used two Latin versions of the Bible, the old and the new, *Whita.* 128; reads Gen. iii. 15, "ipsa conteret," but does not apply it to the virgin Mary, 1 *Ful.* 533; says the Holy Spirit being the author of the book of Job, it is not needful to inquire who was the penman, *Whita.* 107; interprets a text in Job juxta spiritum, 1 *Jew.* 504; states why John Baptist is styled an angel by Malachi, 1 *Ful.* 483; his interpretation of Wisdom xii. 15, and of Sol. Song ii. 17, founded on mistaken readings, *Whita.* 155; he says the books of Maccabees are not canonical, *ib.* 60, 96; distinguishes between the sound and signification of words, 4 *Jew.* 765; says some things are small, and do small hurt; some are small, and do great hurt, 1 *Jew.* 96; cited as declaring that custom must yield to truth, 3 *Bec.* 390 n; he confesses

* Correct "now all" to "no wall."

original sin, 2 *Bul.* 390; shews how one sin follows another, 2 *Jew.* 1068; calls feigned holiness double iniquity, 1 *Bec.* 135, 3 *Bec.* 278, *Wool.* 47; says that humility is the beginning of virtues in us, 1 *Bec.* 201, 202; likens him that gathers virtues without humility, to one that brings dust into the wind, *ib.* 202; says our righteous Advocate will defend us in the judgment, because we acknowledge ourselves unrighteous, *ib.* 149; remarks that if God's working were comprehended by reason, it were not wonderful, 1 *Jew.* 504; says, they who know not the things of the Lord, are not known of the Lord, 2 *Jew.* 800, 4 *Jew.* 1178; affirms that faith is righteousness, 2 *Bec.* 638; says that the love of God is never idle, 1 *Bec.* 208, 227, 346, 1 *Lat.* 161; shews that in the common people it is not knowledge, but a good life that is necessary, *Whita.* 241; says it is better to offend than to forsake a truth, *Pil.* 45; exhorts not to be in love with signs which may be had in common with the reprobate, but to love the miracles of charity and piety, *Calf.* 332; says God spares some in this world to torment them afterward, 3 *Bec.* 104, 105; said to have thought that venial sins were purged in purgatory, *Rog.* 216 n.; cited by More to the effect that a man in purgatory procured help by praying to a saint, 3 *Tyn.* 121 n.; strange story of a ghost, adduced as proof of the efficacy of sacrifice for the dead, *Calf.* 89; story of his saying mass for the soul of Trajan, 2 *Brad.* 290, 2 *Cov.* 269; declares that God's chosen people shall know in heaven the righteous whom they never saw before, 3 *Bec.* 153

iv. *The Church, and its Ministry*: he speaks of the universal church as one flock under one Shepherd, namely Christ, 1 *Jew.* 378; allows, in effect, that the church of Rome is not the whole church, but only a part of it, 4 *Jew.* 922; says that the church after the days of her affliction, shall be strengthened with great power of preaching, *ib.* 1065; declares that at the end of the world, the church weakened with age, shall not be able to bear children, *ib.* 1063; feared that the devil would soon destroy the whole flock, *ib.* 732; as to the last persecution of the church, see viii. below; he honoured the first four general councils as the four gospels, 3 *Jew.* 225, 4 *Jew.* 772, 1109, *Rog.* 211; praises custom, *Calf.* 54 n., but replies to those who urge the authority thereof, 1 *Bec.* 376; remarks that Christ did not say, "I am custom," but "I am the

truth," 2 *Cran.* 51; his caution to beware of the wicked novelties of words, and new things brought forth by heretics, 2 *Jew.* 795; he mentions a fourfold distribution of church-goods, 1 *Bec.* 24, 4 *Bul.* 488; warns pastors against being bold to receive wages and yet being no workmen, 1 *Bec.* 360, 361; declares it great condemnation, without labour to receive the reward of labour, *ib.* 4; says the priests must watch the Lord's sheep with great diligence, *ib.* 361; affirms that the shepherd who does not rebuke offenders slays them by silence, *ib.* 3, 4, 384; says he must be pure who takes on him to correct another's fault, *ib.* 16; asserts that the light of the flock is the flame of the shepherd, *ib.* 386; spoke to the citizens of Rome in their own tongue, 4 *Bul.* 190; some remarks on preaching, *Bale* 88, 89; he calls a priest who cannot preach, a dumb trumpeter, 1 *Bec.* 9; says there is no such pleasant sacrifice to God as earnest zeal to win souls, *Pil.* 344; asks when the wolf is become the shepherd, what may become of the flock, 4 *Jew.* 747; says that Christ entered into the temple (*Matt.* xxi.) to shew that the fault of the priests is the ruin of the people, *Sand.* 237; bitterly lamented that the order of priesthood having fallen inwardly, could not long stand outwardly, 4 *Jew.* 732; says, priests we are called, but priests we are not, 3 *Jew.* 309; speaks of the deposition of a bishop for niggardliness, 2 *Bec.* 325, 326; in a council held at Rome he decreed that nothing should be taken for ordination, &c., 4 *Bul.* 139; cited as saying that cardinals have their name à cardine, *ib.* 117, 118; he forbade presbyters and other clerks to be made abbots, *ib.* 113; declares that none can serve the ecclesiastical office and keep the rule of monkery, 4 *Jew.* 800; he allowed the marriage of the clergy, 2 *Ful.* 10; writes of Speciosus, a married deacon, *Calf.* 88; relates a notable story of Paulinus, *ib.* 117—119, *Pil.* 441; referred to for a statement concerning St Benet, 1 *Jew.* 7 n., 192; 2 *Jew.* 751

v. *Peter, Rome, the title of universal*: what primacy he grants to Peter, 2 *Ful.* 314; he says, it is evident that Christ committed the care of the whole church to Peter ...yet he was not called universal apostle, 1 *Jew.* 343, 344, 347, 354, 367, 3 *Jew.* 317, 319; writes, Peter the apostle was the first member (or rather, Peter the first of the apostles was a member) of the holy and universal church; Paul, Andrew, and John,

the heads of several nations...and none ever wished himself to be called universal, 1 *Jew.* 440, 3 *Jew.* 270, 4 *Jew.* 1120; says Paul forbade the members of the Lord's body to be subject to other heads, &c., 1 *Jew.* 439, 440; ascribes to Paul the headship of the nations, and the principality of the church, 1 *Jew.* 431, 438, 3 *Jew.* 269, 270, 288, 4 *Jew.* 824; says that he went to Rome bound with chains to conquer the world, 1 *Jew.* 431; he strenuously opposed the ambition of John, patriarch of Constantinople, who desired to be called universal bishop, *Bale* 503, 2 *Brad.* 145 n., 2 *Ful.* 49 n., 72, 258, 259, 2 *Hoop.* 234, 235, 546, 1 *Jew.* 46, 47, 76, 96, 344, &c., 3 *Jew.* 316, &c., 4 *Jew.* 730—733, *Pil.* 518, 2 *Whitg.* 171, 172; (most of the passages in the present section refer to this controversy; see also viii. below); he remarks that if one be called universal patriarch, the name of patriarch is taken from the rest, 1 *Jew.* 425; asserts that the said John would alone be called a bishop, *ib.* 427; speaks of him as following Lucifer, 1 *Jew.* 345, 3 *Jew.* 279; asks him what answer he will make to Christ, the head of the universal church, at the last judgment, 1 *Jew.* 346, 2 *Jew.* 992, 3 *Jew.* 284, 318, 4 *Jew.* 733; after reproving this patriarch for his ambition, he says to the emperor Mauritius, O my most gracious lord, do I herein quarrel for mine own right? 1 *Jew.* 346, 4 *Jew.* 734; says it is God's cause, it is not mine; not I only am troubled therewith, but also the whole church, 1 *Jew.* 346, 4 *Jew.* 734; affirms that none of the holy men in any dispensation would suffer himself to be called universal, 1 *Jew.* 32, 46; states that none of his predecessors would use that profane name, 1 *Jew.* 32, 37, 46, 47, 94, 346, 354, 366, 377, 426, 3 *Jew.* 311, 4 *Jew.* 734, 886, *Pil.* 519; declares that Leo refused the name of universal bishop, though it was offered to him by the synod of Chalcedon, 1 *Jew.* 47, 422, 424, *Pil.* 520; asks, who, contrary to the statutes of the gospel and the decrees of councils, presumes to take to himself this new name? 1 *Jew.* 76, *Pil.* 520; says, the godly laws, the reverend synods, yea, the commands of our Lord Jesus, are broken by the invention of this proud and pompous name, 1 *Jew.* 346, 2 *Jew.* 1001; he abhorred the name, *Calf.* 88, 1 *Jew.* 47, 434; calls it a proud name, *Sand.* 101, a name of blasphemy, *Pil.* 76, 520, and characterizes it by many other like epithets, 1 *Jew.* 345, 354; beseeches God to turn away that

pride and confusion from the church, &c., 1 *Jew.* 423; intimates that if an universal bishop were to fall, the whole church would fall together, 1 *Jew.* 374, 2 *Jew.* 992, 1081, 3 *Jew.* 277, 4 *Jew.* 730, 731, 732, *Park.* 112; declares that to consent to that wicked word were to betray the faith, 2 *Brad.* 145 n., 2 *Hoop.* 546, 1 *Jew.* 47, 76, 345, 425, 4 *Jew.* 732; warned that to bear these things patiently would be to corrupt the faith of the universal church, 1 *Jew.* 345, 377; 4 *Jew.* 732; says that whoever calls himself universal priest is the forerunner of Antichrist, 1 *Brad.* 538, 4 *Bul.* 89, 2 *Cran.* 214, 452, 2 *Ful.* 72, 1 *Jew.* 47, 109, 339, 344, 2 *Jew.* 897, 914, 991, 4 *Jew.* 743, 1072, *Pil.* 76, 519; cited as saying, he that maketh himself a bishop over all the world is worse than Antichrist (no Latin given), *Rid.* 263; he styled himself servant of the servants of God, 1 *Jew.* 424; writes to Eulogius, patriarch of Alexandria, disclaiming authority over him, and rejecting the name of universal pope, 1 *Jew.* 346, 404, 3 *Jew.* 318, 1 *Tyn.* 216 n.; counsels him neither to write to him, nor to receive letters from him by the name of universal, 1 *Jew.* 407; speaks of certain bishops, not of all bishops, as pertaining to his charge, 4 *Jew.* 707, 708; complains of the consecration of a bishop of Salonæ without his knowledge, 1 *Jew.* 409, 4 *Jew.* 707; most of the bishops of Rome since Gregory have been wolves and devourers, 4 *Bul.* 29

vi. *Sacraments*: he deemed trine immersion in baptism unimportant, *Whita.* 592; speaking of this practice he says, the faith being one, the diversity of customs hurteth nothing, 2 *Jew.* 1106, 3 *Jew.* 616; mentions it as signifying the mystery of Christ's lying in the grave three days, 4 *Bul.* 364, 365; wrote to Leander against the practice, on account of the interpretation which the Arians put upon it, 2 *Bec.* 227 n.; he addresses Christ as the great and holy passover, 1 *Jew.* 535; does not think that the sacrament was ministered at Emmaus, *ib.* 232; shews how non-communicants must go out before the celebration of the eucharist, 2 *Bec.* 256, 3 *Bec.* 482, 1 *Jew.* 19, 33, 55, 202, 2 *Jew.* 640; says the apostles consecrated the host with the Lord's prayer only, 1 *Brad.* 513 n., 1 *Hoop.* 237, *Pil.* 498, 635; describes the celebration of the communion by Cassius, 1 *Jew.* 186; says Christ, living immortally in himself, dieth again in this mystery, &c., 2 *Jew.* 618, 726, 733, 743, 792, 3 *Jew.* 541;

affirms that this sacrifice, offered with tears and benignity of mind, singularly helps our pardon, 2 *Jew.* 743; referred to on the kind of bread used in the sacrament, *ib.* 588; he speaks of receiving unleavened and leavened bread, 3 *Bec.* 425; though his time was overcharged with superstition, yet communion of both kinds remained, 1 *Hoop.* 226, 227; addresses communicants as knowing what the blood of the Lamb is by drinking, 3 *Bec.* 414, *Hutch.* 282; speaks of the blood of Christ poured into the mouths of the faithful, 3 *Bec.* 414; says that Christ's body must be received by faith, *Grin.* 58; calls it the food of the mind, not of the belly, *ib.* 46; cited as affirming that the true flesh and blood of Christ are in them that receive unworthily, 4 *Jew.* 893; the passage declared to be spurious, *ib.* 892, 893; cited by Gratian as declaring that as to these words, "the truth of (Christ's) flesh and blood," some men not unaptly understand thereby the effect and force of Christ's flesh and blood, that is, the remission of our sins, 3 *Jew.* 487, 508, 541; he says part of the mass was made by Scholasticus (or a scholastic man), 1 *Brad.* 513, 2 *Brad.* 310, *Pil.* 503; his own additions to the mass, 1 *Brad.* 513, 2 *Brad.* 306—309, 1 *Jew.* 9, 96, 301, 302, *Pil.* 503; he celebrated mass three times on Christmas-day, 2 *Jew.* 632; referred to as naming private mass, 1 *Jew.* 106; said to have been the first founder thereof, *Hutch.* 227; as to mass for the dead, see iii. above; story of his seeing a child in the bread of the altar, 1 *Hoop.* 290; an alleged miracle respecting his mass-book, *Pil.* 508

vii. *Worship, Ceremonies, Images*: he says true prayer consists not in the voice of the mouth, but in the thoughts of the heart, 1 *Bec.* 133; calls it expedient to give thanks alway to God, *ib.* 180; seems not to have been very friendly to singing, 4 *Bul.* 196, 1 *Jew.* 266; writes on unknown tongues, 1 *Jew.* 315; he spoke to the people in their own tongue, 4 *Bul.* 190; says the faith being one, the diverse custom of holy church hurts nothing, 2 *Jew.* 1106, 3 *Jew.* 616; ordained the Kyrie eleeson, *Pil.* 503; appointed stations at Rome, 1 *Lat.* 49 n.; devised the greater litany, *Calif.* 297, 2 *Whitg.* 469, 480; why it is called sevenfold, *Calif.* 297; the Dirige ascribed to him, *Pra. Eliz.* 57 n.; he ordained fasting every day in Lent, *Pil.* 561; allows that confirmation may be administered by priests where there are no bishops, *Calif.* 220;

compares penance to a court of justice, 3 *Jew.* 368; he sent to one a cowl and tunic of the blessing of St Peter, *ib.* 299, and to another a key taken from St Peter's body, *ib.*; he favoured images, 1 *Hoop.* 47; regarded them as laymen's books, 2 *Bec.* 60, 63, *Calif.* 21 n., 1 *Hoop.* 29, 41, 2 *Jew.* 657, 660; praised Secundinus for desiring an image of the Saviour, 2 *Jew.* 663; rebuked Serenus, &c. for breaking images, but would by no means have them to be worshipped, *Bale* 97, 2 *Bec.* 61, *Calif.* 9, 30, 379, *Park.* 89, *Rid.* 497, 3 *Tyn.* 183, *Whita.* 509; speaks against believing in colours, i. e. pictures, *Calif.* 144, 149; cited with reference to a faithless Jew, preserved from spirits by the sign of the cross, *ib.* 88, 89; quoted about the fall of the idol Dagon, and the setting of him up again, 4 *Jew.* 1075; the Western churches overflowed with image-worship from his time, *Rid.* 92

viii. *Antichrist*: as to the forerunners of Antichrist, see v. above; he deemed the pride of John, patriarch of Constantinople, a proof that the times of Antichrist were near, 1 *Jew.* 109, 345, 4 *Jew.* 743; he says, the king of pride is at hand, an army of priests is prepared, 2 *Ful.* 371, 1 *Jew.* 345, 2 *Jew.* 905, 914, 929, 991, 4 *Jew.* 674, 681, 688, 714, 743, 843; Jewel wrongly censured as corrupting this passage, 4 *Jew.* xxi; a false reading of it, 1 *Ful.* 371 n.; says Antichrist shall obtain the glory of the world, &c., 2 *Jew.* 917; asserts that he shall call himself God, &c., 2 *Jew.* 992, 4 *Jew.* 732; declares that though he is a cursed man and not a spirit, he falsely calls himself God, 2 *Jew.* 907; writes of the last affliction of the church, *ib.* 896

ix. *Civil power, &c.*: he called the emperor Mauritius his lord and master, &c., 2 *Ful.* 16, 4 *Jew.* 704, 705, 968; told that emperor that he had committed his priests into his hand, 4 *Jew.* 705; said that Christ had given power unto the emperor to bear rule, not only over soldiers, but also over priests, *ib.* 705; writing to Mauritius, against John, bishop of Constantinople, who claimed universal authority, he says, Your majesty must repress him that doth this wrong unto the holy universal church, *ib.* 675; complains to the empress Constantia of the bishop of Salonæ, 1 *Jew.* 411; speaks of the labarum, or imperial banner, 2 *Jew.* 650; describes the miseries of the empire, 1 *Jew.* 418; committed a spiritual matter to the French queen Brunichilda, *ib.* 396, 4 *Jew.* 961, &c.; says the council

- at Matiscon was convened by Gunthranus, *Rog.* 204 n.; intimates that lords should not interfere in the business of the priest, *Whita.* 444; says he that abuses his power deserves to lose it, *1 Jew.* 443; would have men so to be honourable as that their honour should be no derogation to the honour of God, *1 Jew.* 345, *4 Jew.* 675
- Gregory II., pope: not improbably the author of Dialogues ascribed to Gregory the great, *Calf.* 89 n.; patron of St Boniface, the apostle of Germany, *2 Tyn.* 259 n.; his replies to inquiries sent to him by Boniface, *4 Jew.* 1045
- Gregory III., pope: added to the canon of the mass, *2 Brad.* 309, *1 Jew.* 9; made a law that images should be worshipped, *2 Bec.* 60, *2 Brad.* 309; granted a man license to marry his uncle's wife, *Pil.* 602; his league with the French king, *2 Tyn.* 260
- Gregory IV., pope: abused the emperor, *2 Tyn.* 266
- Gregory V., pope: regulated the election of the emperor, and constituted the seven electors, *Bale* 502, *2 Tyn.* 269; the Gregorian singing ascribed to him, *4 Bul.* 196
- Gregory VI., pope: bought the popedom, *Sand.* 241; an enchanter, *Rog.* 180; his history written by cardinal Benno, *2 Hoop.* 240; deposed by Henry the emperor, *Pil.* 640 [there called Gratian, his name being Giov. Graziano].
- Gregory VII. *, pope: poisoned six popes his predecessors, *3 Jew.* 250, 346, *4 Jew.* 700; restricted the title "pope" to the bishop of Rome, *Calf.* 255 n.; declared disobedience to the pope to be idolatry and infidelity, *3 Jew.* 201; condemned Berengarius, *1 Hoop.* 526; appointed a three days' fast to get a sign from heaven respecting transubstantiation, *1 Jew.* 534; wickedly burned the sacrament, *1 Hoop.* 123, *2 Jew.* 773, *3 Jew.* 346, *4 Jew.* 700; furthered prescript forms of prayer, *2 Whitg.* 466; brought many wicked superstitions into the church, *Pil.* 521; replies to those who urge the authority of custom, *3 Bec.* 390, *1 Jew.* 49; forbade the marriage of priests, *Pil.* 564; the opposition offered to his decree, *ib.* 567; commanded that none should hear the mass of a married priest, *2 Jew.* 989, *Pil.* 574, *Rog.* 272; says that if a priest be an adulterer his blessing is turned into a curse, *1 Jew.* 550, *4 Jew.* 801; took upon him authority to use two swords, *2 Hoop.* 239; claimed the right to absolve subjects from their allegiance, *3 Jew.* 172 n.; meddled with the empire, *2 Hoop.* 236; kept the emperor Henry waiting three days at his gate, *4 Jew.* 696; stirred up Rodolphus against him, *2 Hoop.* 239; sent an imperial crown to Rodolphus, *3 Jew.* 346, *4 Jew.* 698; procured the deposition of Henry, *Grin.* 21, and sought to murder him, *3 Whitg.* 592; his acts against that emperor confirmed by a council, *1 Whitg.* 482; he was a sorcerer and raiser of devils, *Bale* 593, *1 Jew.* 105, *3 Jew.* 346, *4 Jew.* 700, *Rog.* 180; the council of Brixia charged him with adultery, sacrilege, forging, murder, sorcery, and apostasy, *1 Jew.* 400, *3 Jew.* 129, 345, 346, and deposed him, *1 Jew.* 406, *3 Jew.* 129, *4 Jew.* 700; a synod held at Rome against him, *4 Jew.* 926; his life written by card. Benno, (*q. v.*) who relates horrible things of him, *2 Hoop.* 240; his character the same by other writers, *3 Jew.* 345—347; some write of his virtues, *4 Jew.* 698; his extreme wickedness, *1 Jew.* 400, *3 Jew.* 346, 347, *4 Jew.* 700; called hell-brand, *Pil.* 565, 574
- Gregory IX., pope: his Decretals: *v. Law* (Canon).
- Gregory X., pope: his election, *1 Tyn.* 150 n
- Gregory XI., pope: condemned a tenet respecting the consecration of the host, *2 Ful.* 21 n
- Gregory XII., pope: bought the popedom, *Sand.* 241; confirmed an order of friars, *2 Ful.* 103; in his time there were three popes at once, *2 Ful.* 103, *1 Tyn.* 325 n.; his abdication or deposition, *1 Tyn.* 325 n., *Whita.* 510
- Gregory XIII., pope: excommunicated queen Elizabeth, *Rog.* 8; revised the canon law, *Calf.* 6 n
- Gregory, bp of Nazianzum, father of the next, *q. v.*
- Gregory Nazianzen (St):
- i. *His Life and Works.*
 - ii. *On God.*
 - iii. *Scripture, Doctrine.*
 - iv. *The Church and its Ministry.*
 - v. *Sacraments, &c.*
 - vi. *Miscellanea.*
 - i. *His Life and Works*: his account of his father, *3 Jew.* 391, who was bishop of Nazianzum before him, *Pil.* 565; he records that his father pacified a disturbance in the church at Cæsarea, *1 Whitg.* 447; speaking of him, he says that a good and diligent bishop serves in the ministry none the

* Commonly called, Hildebrand. Canonized.

worse for being married, but rather better, 3 *Jew.* 411; he praises his mother, *ib.* 144, 413; speaking of the time of his father's infidelity, he says that his mother being a Christian woman, watched, fasted, sang psalms and prayed for her husband, and was careful for him, *ib.* 414; compares her to Sarah, *ib.*; commends her wisdom, *ib.*; says that she passed all others in godliness, *ib.*; remarks that as the sun-beams are fair and clear in the morning, and grow brighter and warmer towards noon, even so his mother, shewing first the pleasant first-fruits of godliness at the beginning, afterward shined out with greater light, *ib.*; tells that her husband gave her the charge of delivering his money to the poor, *ib.*; as to his sister Gorgonia, see iii. and v. below; Gregory was a student at Athens for thirteen years, 4 *Jew.* 652; his election to his bishopric, 1 *Jew.* 407; his installation, *ib.* 408; he held service in a small oratory at Constantinople, *ib.* 186, 187; funeral orations were used in his time, and he himself made such orations for Basil and others, *Grin.* 10, *Pil.* 543, 3 *Whitg.* 375; his Christian reply to a young man who attempted to assassinate him, 2 *Jew.* 1072; he was married, *ib.* 1128; his wife, 2 *Zur.* 280; his infirmities in age, *ib.* 97; Jerome praises him, 2 *Cran.* 124; he was called the glory of the world, 3 *Whitg.* 595; his works, *Jew.* xxxvii, 2 *Ful.* 402, 3 *Whitg.* xxviii; his Monodia corrupted by Volateranus, 1 *Jew.* 193, 194

ii. *On God*: he says it is not the business of all to dispute concerning God, &c., *Whita.* 241; exhorts to honour that little Bethlehem, that hath led us into paradise, 4 *Jew.* 667; remarks that Christ is called the life, the way, the bread, the vine, the true light, &c., 1 *Jew.* 526, 2 *Jew.* 1042; writes of his fear, or reverence, 1 *Ful.* 324; speaks of his death as the great and unsacrificeable sacrifice offered as an eternal purgation for the whole world, 2 *Ful.* 84; refers to Christ as being in heaven till the times of restitution, 1 *Ful.* 131, 151; declares that according to his body, he is within the limitation of place, according to his Godhead, without the limits of any place, 1 *Jew.* 485; says, come boldly unto Christ and wash his feet, 2 *Jew.* 764; declares that although Christ shall come in the last day so as to be seen, yet there is in him no grossness, 1 *Cran.* 139, 141; proves the divinity of the Holy Ghost from scripture, 3 *Jew.* 265; speaks of certain

heretics who called the Holy Ghost a strange God unknown to scripture, *Whita.* 534

iii. *Scripture, Doctrine*: his diligent study of the scriptures, *Whita.* 371; he exhorts to the reading of them, and to meditation, *ib.* 242; writes on the proper way of studying the scriptures, 2 *Cran.* 122—124; says his sister Gorgonia was skilful in them, 2 *Jew.* 676; compares their literal sense to the body, their mystic sense to the soul, *Whita.* 404; says inferences from scripture stand on the same footing with the natural words of scripture, *ib.* 515; his verses respecting the canon of the Old Testament, *ib.* 58; he numbers the second commandment among the ten, and holds it a moral law, 2 *Bec.* 60; says Matthew wrote his gospel for the Hebrews, *ib.* 126; cited in support of tradition, *ib.* 595; he asserts that the learning of a Christian ought to begin with the fear of God and end in matters of high speculation, 2 *Cran.* 124; declares that only believing is righteousness, 3 *Jew.* 244; says, if thou be a bond-slave, fear the whip; if thou be a hireling, look only for thy reward; but if thou be a child, reverence God as thy Father, *ib.* 583; speaks, allegorically, of defiling sacred vessels, 2 *Ful.* 114; says the time we have in this world is the time of working, the future the time of reward, 2 *Bec.* 395, 3 *Bec.* 460; says of the truth(?), by death it liveth, by wounding it springeth, by diminishing it increaseth, 3 *Jew.* 189

iv. *The Church, and its Ministry*: he appeals to the faith of four hundred years, and the doctrine of the church, 2 *Ful.* 63; says, we must make great account of all churches, even as of the body of Christ, 4 *Jew.* 1043; calls Cæsarea the mother of all churches, 1 *Jew.* 421, 4 *Jew.* 1043; notes that the grace of God goeth not by place, but by the Holy Ghost, 4 *Jew.* 1013; compares the church troubled with contentious persons to a sea-fight, 3 *Whitg.* 596; refers to Christians as fighting against each other, 2 *Jew.* 1073; speaks of defending the church against the church, and striving for Christ against Christ, 1 *Jew.* 98, 2 *Jew.* 1007, 4 *Jew.* 1121; laments the pitiful state of the church in his time, 3 *Jew.* 626; declares that he never saw any good end of a council, 2 *Cran.* 36, 464, 4 *Jew.* 772, 907, 908, *Pil.* 532, *Rog.* 210; condemns those who instruct others before they are taught themselves, 1 *Bec.* 5; com-

plains of the number of clergy in his time, 1 *Jew.* 197, 2 *Jew.* 1019; referred to on the word χειροτονία, 1 *Ful.* 247, 248; said by Cartwright to prove that the election of the minister pertained to the church, 1 *Whitg.* 443, 444; speaks of a commotion at Cæsarea about the election of a bishop, *ib.* 447, 464; observes that the violence was mainly among the common people, *ib.* 447; says that his father pacified the sedition, elected, chose, &c., *ib.*; bids his fellow-citizens not to feed the pastor or judge the judge, *Whita.* 440; says to the prefect of the province, Thou art my sheep, &c., 3 *Jew.* 368; says, the spiritual power surpasses the temporal, as the soul excels the body and the heavens surmount the earth, 4 *Jew.* 837; speaking of the doctrine and the life of ministers he says, the print of a seal is all one, whether it be graven in iron or in gold, 4 *Bul.* 161, 1 *Jew.* 398; speaks of some as exercising priesthood together with Christ, 1 *Ful.* 268; he mentions the jurisdiction exercised by Cyprian, 3 *Jew.* 332, 2 *Whitg.* 164, 429; praises Athanasius, 3 *Jew.* 219 n.; calls him archpriest of priests, *ib.* 315, and, the eye of the world, 4 *Jew.* 1045; gives an account of Basil, 1 *Jew.* 189; styles him the pillar and buttress of the church, *ib.* 433, and, the eye of all the earth, 4 *Jew.* 1032; reckons up all his books, 1 *Jew.* 194; calls Eusebius Samosatensis the rule and standard of the faith, 4 *Jew.* 717

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* Doubtless an error for Burleigh.

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* Not VI. as sometimes stated.

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- Herod Agrippa: in killing James he despised justification by faith, *Rog.* 113; his miserable death, 1 *Bul.* 318, 2 *Bul.* 79, 3 *Bul.* 342, 4 *Bul.* 126, *Grin.* 8, 4 *Jew.* 1126
- Herodian: pronounces civil sedition worse than war, 2 *Jew.* 1028
- Herodotus: cited, 1 *Hoop.* 320, 417, 4 *Jew.* 845, *Pil.* 424
- Heroldt (Jo.), called Discipulus: his sermons, 4 *Bul.* 557, *Calif.* 75 n.; his Promptuarium Exemplorum, 1 *Lat.* 497; he quotes a doctor who declares that the priest is higher than kings, happier than angels, the creator

of his Creator, 2 *Jew.* 773; relates marvels concerning holy water, 1 *Lat.* 497 n; referred to on the sign of the cross, *Calif.* 75 n

Heron (Sir Geo.): slain, *Grin.* 355 n

Hertford: letter therefrom by prince Edward, 2 *Cran.* 413

Hertford (Edw. earl of): v. Seymour.

Hertfordshire: Cranmer's letter to certain gentlemen of Hertfordshire, 2 *Cran.* 267

Herulus (The): 2 *Bul.* 109

Hervæus Natalis: v. John of Paris.

De Potestate Eccles. et Papal., *Jew.* xxxviii; probably the author of commentaries ascribed to Anselm, 2 *Cran.* 207 n.; he says that while Christ was on earth, Peter had not the pope's authority, 3 *Jew.* 287; maintains that all power is subject to that of the pope, *Rog.* 191, 192 n.; declares that he is virtually the whole church, 3 *Jew.* 234, 4 *Jew.* 729, 863, 921; maintains that he has authority so to expound the scriptures, that it may not be lawful for any man to hold or to think the contrary, 3 *Jew.* 599, *Rog.* 191; says Christ or the pope only is lord of the common state (i. e. the church), 4 *Jew.* 918

Hervetus (Gent.): notice of him, *Sand.* 249 n.; his description of the sacramental bread, 2 *Jew.* 588; he says that in a Greek church there is but one altar, *ib.* 636; his version of Clement Alex., *Calif.* 370 n

Heshusius (Tilemanus): styled by Parkhurst Hellhusius, 1 *Zur.* 109 n.; notice of him and his works, *ib.*; his Sexcenti Errores, *Calif.* 19 n.; said to have rejected the Apocalypse, *Rog.* 84; he maintains that infants believe, *ib.* 281 n.; his controversy with Zanchius, 2 *Zur.* 111

Hesiod: cited, 1 *Bec.* 369, 2 *Bul.* 28, 3 *Bul.* 356, 1 *Ful.* 142

Heskins (Tho.): notice of him, 1 *Ful.* 4 n.; a pillar of the Popish synagogue, 1 *Ful.* viii; he opposes Jewel [by a sermon called The Parliament of Christ], *Jew.* xx; his Parliament repealed by Fulke, 2 *Ful.* 3, 81, &c.

Hesperius: evil spirits ejected from his house, 2 *Ful.* 86

Hesse (Landgraves of): v. Christina, Philip, William.

The Hesse family at Marburg, 3 *Zur.* 719

Hester (Andr.): publishes Coverdale's Bible, Lond., 1550, 2 *Cov.* xiii.

Hesterbergh (Pet.): 3 *Zur.* 617

Hesychius, or Isychius: In Leviticum libri vii, *Jew.* xxviii; he says that we should search no further than the gospel, 2 *Cran.* 24; calls the incarnation of Christ a sacrifice, 1 *Jew.* 521; asserts that he offered up

himself in his last supper, 1 *Jew.* 521, 2 *Jew.* 717; says that he brought his blood into heaven, 2 *Jew.* 719; designates the mysteries of Christ the holiest of holy things, 1 *Jew.* 521; terms the sacrament of the Lord's supper the Lord's mystery, 3 *Bec.* 388; refers to it as eaten in memory of Christ's passion, 3 *Jew.* 493; explains the command (Lev. viii. 31) that bread is to be eaten with flesh, 3 *Bec.* 426, 3 *Jew.* 514, *Phil.* 183, *Rid.* 174; testifies that in his time the bread remaining of the sacrament was burned, 2 *Bec.* 252, 3 *Bec.* 373, *Coop.* 150, 1 *Cran.* 59, 60, 2 *Jew.* 554, 773, *Grin.* 60 n.; speaks of the grace of God as given only of mercy and compassion, and embraced only by faith, not by works, 2 *Cran.* 210, 3 *Jew.* 244, 559; says that not one sin only, but many, are forgiven us through the sacrifice of Christ, 1 *Bec.* 336, 337, 3 *Bec.* 421; teaches that where pride and hypocrisy reign, humility has no place, 3 *Jew.* 311; declares that in the world to come there is no working, 2 *Bec.* 395, 3 *Bec.* 460; sometimes strains the scriptures, 2 *Jew.* 718

Heth (Jo.): married a niece of Parker, *Park.* xiii.

Hethe (H. de): v. Hythe.

Heton (Tho.): v. Eaton.

Hewald the Black: and

Hewald the White: martyrs, *Bale* 191

Hewet (Andrew): burned for denying the corporal presence, 2 *Cran.* 246

Hewet (Tho.): proposed for the see of Bangor, *Park.* 257, 261

Hewicke (D.): v. Huick (Tho.).

Hewis (Dr): counsel in the matter of the king's divorce, 2 *Cran.* 244, [probably Jo. Hughes].

Hexham, co. Northumberland: 2 *Ful.* 11; the rebels there, 1569, 1 *Zur.* 214 n., 247 n

Hextall (Marg.): married Will. Whetenball, 1 *Bec.* 191 n

Hey nony nony, &c.: 2 *Cov.* 537

Heyden (Jo.): says the Ossenes compelled people to marry against their will, *Rog.* 306 n

Heydon (Chr.?): his son and heir, *Park.* 417

Heydon (Will.): made a great stir about the suppression of prophesyings, *Park.* 459

Heylin (Pet.): Hist. of the Reformation, *Calif.* 418

Heynes (Simon): v. Haynes.

Heywarde (Tho.): martyred, *Poet.* 164

Hezekiah, king of Judah: his reign and acts, 2 *Bul.* 9; he despised not faithful admonishers, *ib.* 15; his reformation, 1 *Bul.* 325, 4 *Bul.* 481, 1 *Lat.* 76; he broke the brazen

serpent, *Park.* 89, 3 *Tyn.* 183; cleansed the Temple, 4 *Jew.* 988; kept the passover, 4 *Bul.* 407, 475; commanded priests and Levites, 1 *Bul.* 330; was careful for their stipends, *ib.* 335; not a church-robber, 2 *Bul.* 45; a valiant captain, 1 *Bul.* 384; prevalence of his prayer, 2 *Bul.* 95, 4 *Bul.* 168, 170, 225, 2 *Cov.* 380, 2 *Hoop.* 164; why he alleged his righteousness, 4 *Bul.* 175; his days were lengthened, but not contrary to God's foreknowledge and determination, *Pil.* 675; he was rebuked by Isaiah, *ib.* 113; commendation of him, *ib.* 360

Hickes (Geo.): Jorian, *Calif.* 87 n

Hickscorner: 3 *Bec.* 281, 361; his logic, 3 *Jew.* 529, 626; the word used in the plural for scoffers, *Pil.* 357

Hidden: the godly so called in scripture, 2 *Hoop.* 307

Hide (Annis or Margaret): martyred in Smithfield, *Poet.* 169

Hide (Tho.), schoolmaster of Winchester: *Calif.* 276

Hieracites: said none were saved who died before they came to years of discretion, *Rog.* 137, 154, and that none should be saved in the body, *ib.* 145; condemned marriage, *ib.* 261, 306

Hierarchas: founder of a sect, 3 *Bec.* 401

Hierarchics: heretics, 2 *Cov.* 184

Hierax: said Melchisedec was the Holy Ghost, *Rog.* 71; his Ascensorium Esaiaë, *ib.* 82

Hiero I., king of Syracuse: *Hutch.* 12

Hierocles: commends marriage, 1 *Bul.* 396, 399, 408; says it must be contracted with prudence, *ib.* 403, 404; enjoins the honouring of parents, *ib.* 203; calls our country a second God, our first and chiefest parent, *ib.* 278

Hieroglyphics: 2 *Jew.* 648

Hierome (Will.): v. Jerome.

Hieromonachus (M.): v. Matthæus.

Hieronimus: v. Jerome.

Hieronimus (.....), preacher in the Italian church in London: his dispute with Corranus, *Grin.* 309 n., 312

Hieronimus Cathalanus: says that Constantine's Donation is utterly false, 4 *Jew.* 678

Hiden (Ranulph): Polychronicon, *Jew.* xxxviii; stolen from Roger of Chester, *Calif.* 296 n., *Pil.* 597 n.; translated by Jo. de Trevisa, and continued by Will. Caxton, *Pil.* 598 n.; the work mentions the first institution of litanies, *Calif.* 296; ascribes the institution of extreme unction to pope Felix III, or IV, *Pil.* 527; narrates that

England was once under flames and heathen priests, *ib.* 597; speaks of an ordinance of Lucius on meats, *ib.* 514; mentions disputes in Britain respecting Easter, *ib.* 512; says Gregory I. ordained fasting every day in Lent, *ib.* 561; relates the conduct of Augustine in England, *ib.* 516; speaks of certain questions submitted by him to Gregory, *ib.* 517; mentions his baptizing ten thousand people in the Swale, 4 *Jew.* 780; declares that Northumberland was many years without a bishop or altar, *Pil.* 583; makes mention of several early English versions of the scriptures, 2 *Jew.* 694; relates stories of St Edmund, *Pil.* 588, and other English saints, *ib.* 590, &c.; speaks of the ejection of married clerks before the conquest, *ib.* 575; tells of the misdeeds of John the pope's legate, sent to enforce clerical celibacy, *ib.* 572; states the origin of Salisbury use, *ib.* 535; says pope Honorius sent the pall to Honorius * abp of Canterbury, *ib.* 585; notices that Celestine crowned the emperor Henry VI. with his foot, and kicked the crown off again, 4 *Jew.* 697; records great and destructive fires and whirlwinds in London and elsewhere, *Pil.* 607; describes the Cistercian order, *ib.* 509; charges abbeys with gluttony and outrage, *ib.* 610; describes a dearth in Henry VI's days, *ib.* 611

Higham (Sir Clement): one of queen Mary's privy council, 1 *Zur.* 5 n

Highgate, co. Middlesex: Sandys a benefactor to the free-school, *Sand.* xxvi.

High-places: what it is to sacrifice in them, 2 *Bul.* 264; the sin of doing so, *ib.* 151

Highways: the making of them commended, 1 *Lat.* 23; repaired out of church-revenues, 2 *Cran.* 160, 398

Higinus, bp of Rome: said to have brought in sponsors, 2 *Bec.* 210, *Calif.* 212, 3 *Whitg.* 109, 120, 473; he (or Pelagius) ordered that no metropolitan should condemn a bishop unheard, 2 *Whitg.* 369

Hilaria (St), virgin: 1 *Jew.* 162

Hilarion, a hermit: 3 *Jew.* 435

Hilary (St), bp of Poitiers.

i. *His Life and Works*: he was bishop of Poitiers, 3 *Jew.* 390, *Rog.* 329; he was married, 2 *Jew.* 1128, *Pil.* 570; he writes to his daughter Abra, 2 *Jew.* 728, 3 *Jew.* 390; his works, *Calif.* 410, 2 *Ful.* 403, *Jew.* xxxviii; he wrote to the bishops of Britain, 3 *Jew.* 165; made hymns, 1 *Jew.* 265; said to have composed the Gloria in

* The date 1127 is an error; archbishop Honorius ruled from 634 to 653.

excelsis, 2 *Brad.* 307; a commentary ascribed to him, 1 *Bec.* 337 n.; Cranmer accused of falsifying him, 1 *Cran.* 413, 1 *Jew.* 53

ii. *God, Scripture, Doctrine*: he declares that it is not less (sinful) to make God than to deny him, 3 *Jew.* 122; shews that God is nigh unto those who are of a contrite heart, but far from the proud, 1 *Hoop.* 235; concludes, against Arius, that Christ is one with the Father, not in purpose and will only, but also in very nature, 1 *Cran.* 161; says that unless God had taken man, he could never have been known to man, 1 *Jew.* 530, 3 *Jew.* 537; seems to speak erroneously respecting the nature of Christ's body, 1 *Jew.* 481, 497, 3 *Jew.* 623; writes on our union with God the Father and the Son, 1 *Jew.* 476; speaks of Christ dwelling naturally in us, and says we are naturally in Christ, *ib.* 470, 476; in matters touching God would have reference only to the word of God, 4 *Jew.* 1019; dwells on the authority of scripture, 2 *Jew.* 1058; refers the emperor Constantius to the books of God, 3 *Jew.* 234; intimates that we should not put a meaning upon scripture, but receive it from scripture, *Whita.* 461; says that scripture should be interpreted by scripture, *Phil.* 377; admonishes that in discovering the meaning of scripture we must regard the context, *Whita.* 492; calls it the order of the apostles' doctrine to preach God out of the law and the prophets, 3 *Jew.* 238; says the words of God are the things which they utter, 1 *Jew.* 547; declares that all God's words are true and wonderfully fiery, &c., *Rid.* 227; reckons the Old Testament as consisting of two and twenty books, *Whita.* 58; compares the book of Psalms to a promiscuous heap of keys, 1 *Jew.* 330; mistakes the meaning of the words "Bereschith" and "hosanna," 2 *Jew.* 678; speaking of Christ's saying that his Father would, if he asked, give him twelve legions of angels, he says, twelve thousand legions, 4 *Jew.* 195; admits the use of words not found in scripture, *Whita.* 603; says heresy comes from the understanding, not from the scripture, 2 *Jew.* 681, 3 *Jew.* 241; states that we must yield an account, not of God's words, but of our own expositions, 3 *Jew.* 242; intimates that if things written be denied, things not written must be allowed, 3 *Jew.* 480, 4 *Jew.* 775; declares that the tradition of men, for which they have broken the precepts of the law, shall be uprooted,

3 *Jew.* 180; speaking of some matter he says, the archangels know it not, the angels have not heard it, the prophet has not felt it, the Son himself has not uttered it, 2 *Jew.* 695; says, the truth admits no lie, neither can religion abide impiety, *Rog.* 362; confesses original sin, 2 *Bul.* 390; affirms that repentance is ceasing from sin, 1 *Ful.* 437; his rule of faith, 2 *Jew.* 998; he shews that forced faith is no faith, *ib.* 810; says there are many who feigning faith, are not subject to faith, &c., *Calif.* 249; speaks of faith alone justifying, 2 *Bec.* 639, 2 *Cran.* 130; says our eternal life is easy and ready,—to believe that Jesus Christ is raised from the dead, 3 *Jew.* 256; complains, if we fast once, we think we have satisfied; if out of the barns of our household, we give somewhat to the poor, we believe we have fulfilled the measure of righteousness, *ib.* 583; calls falling grievous and dangerous in many, 1 *Jew.* 523, 524; does not mention purgatory, 2 *Lat.* 247

iii. *The Church, &c.*: he declares that what is set up by man's workmanship will not endure, but that the church is otherwise built, 2 *Jew.* 1023, 4 *Jew.* 1058; says it is grounded upon the foundation of the prophets and apostles, 4 *Jew.* 1058; writing of Christ's sleep in the ship he says, churches in which God's word does not keep watch suffer wreck, 1 *Jew.* 318, 2 *Jew.* 994, 1081, 4 *Jew.* 747; remarks that many barbarous nations have attained the true knowledge of God, 2 *Jew.* 673; says the spoils of the heathen, taken from the devil, are divided to the furniture and the ornament of the church of God, 3 *Jew.* 616, 2 *Whitg.* 37; praises peace and unity, but warns against false peace, 4 *Jew.* 1085, 1 *Lat.* 487, *Rid.* 120, *Sand.* 94; speaks of Peter as the porter of heaven, whose earthly judgment is a fore-judged authority in heaven, &c., 3 *Jew.* 367; says Peter lieth under the building of the church, 2 *Ful.* 283; addresses that apostle as the foundation of the church, happy in having the new name pronounced, &c., *ib.*; says, Peter, by confession of his blessed faith, deserved an exceeding glory, *ib.* 289, 290, 291, 1 *Jew.* 367; holds that the rock is the faith confessed by Peter's mouth, 2 *Ful.* 284, 297, 1 *Jew.* 340, 4 *Jew.* 1118; writes, this faith is the foundation of the church, 4 *Jew.* 1119; says, on this rock of confession is the building of the church, 2 *Ful.* 284, 297, 1 *Jew.* 340, 368; speaks of the apostles as holy and blessed men who for the wor-

thiness of their faith obtained the keys, &c., 2 *Ful.* 290; his testimony as to Peter and the rock of the church dreaded by Romanists, *ib.* 289 n.; in his legend it is said that pope Leo was an Arian heretic, 4 *Jew.* 926; he says the ears of the people are more holy than the hearts of the priests, 2 *Jew.* 777, 1044; censures monks, 4 *Jew.* 798, 799

iv. *Sacraments, Worship*: he speaks of the sacrament of prayer, of fasting, of thirst, of weeping, of the scriptures, 1 *Jew.* 225, 2 *Jew.* 1103, 1104, 3 *Jew.* 458; says of the fathers of old they were under the cloud, and were drenched with Christ, the rock giving them water, *ib.* 447; writes of union with Christ by baptism, 1 *Jew.* 478, 519, 2 *Jew.* 565; judges that Judas was not present at the supper, 3 *Bec.* 382, 4 *Bul.* 464, 3 *Jew.* 532; warns against separation from the medicine of the body and blood of the Lord, 3 *Bec.* 414, 473; explains how there is a figure and a truth in the sacrament, 2 *Bec.* 286, 3 *Bec.* 424, 437, 1 *Cran.* 247, 272, (31); calls it the Lord's meat, 3 *Bec.* 388; says, in our Lord's meat we receive the Word made flesh, 1 *Cran.* 160, 1 *Jew.* 520; asserts that we receive Christ verily under a mystery, 1 *Jew.* 475, 2 *Lat.* 267; writes on our union with Christ by the Lord's supper, 1 *Brad.* 97, 1 *Cran.* 160, (68), *Rid.* 201; speaks of the receiving of the body and blood of Christ as causing us to be in Christ, and Christ in us, 2 *Bec.* 293, 294, 3 *Bec.* 464, *Coop.* 141; says the bread that came down from heaven is received only of the members of Christ, 2 *Jew.* 786, 1121; speaks of drinking of the fruit of the vine, 3 *Jew.* 522; says that one standing without, might hear the voice of the people praying and singing in the church, *Calif.* 294

v. *Heretics, Antichrist*: he distinguishes between simple error and wilful opposition to the truth, 3 *Jew.* 211; declares that heresy is from the understanding, not from the scripture, 2 *Jew.* 681, 3 *Jew.* 241; notes that all heretics profess to follow scripture, *Whita.* 229; states that in his time there were as many faiths as wills, &c., 3 *Jew.* 253; speaks of some who often change their faith, 2 *Lat.* 277; says heretics live by dry bread, 3 *Jew.* 528; writes against the Arians, 1 *Cran.* 161, 1 *Jew.* 127, 3 *Jew.* 450; declares that they know not God, yet wishes that it were so, 3 *Jew.* 203; requires them to produce another gospel, 1 *Jew.* 27; tells that they called themselves the

church of Christ, though indeed the synagogue of Antichrist, 3 *Jew.* 151; speaks of their religion as the faith of the times rather than that of the gospels, 1 *Jew.* 261, 262, 3 *Jew.* 248, 4 *Jew.* 706; he was opposed by the heretics Auxentius and Saturninus, *ib.* 1052; Auxentius alleges multitudes of bishops against him, *ib.* 1053; he challenges him to call what councils he likes against him, *ib.* 952; terms a synod held at Milan, the synagogue of the malignant, *Rog.* 210; says of some people deceived by the Arians, they believe what they believe not, &c., 3 *Jew.* 255; speaks against the errors of Tertullian, *Whita.* 599; says that he who repudiates the authority of scripture is an antichrist, *Sand.* 15; expounding Christ's words, "When ye shall see the abomination of desolation standing in the holy place," he refers them to the time of Antichrist, 4 *Jew.* 728; says Antichrist shall be contrary to Christ under the colour of preaching the gospel, &c., 2 *Jew.* 916; cautions against the veneration of walls and buildings, declaring that in them Antichrist shall sit, 1 *Brad.* 529, *Coop.* 183, 184, 2 *Jew.* 916, 1080, 4 *Jew.* 729, 730

Hilary (St), bp of Rome: on the body of Christ received from the altar, 2 *Jew.* 603

Hilary (St), bp of Arles: perhaps the composer of the Athanasian creed, 1 *Brad.* 371 n.; some ascribe to him the books *De Vocatione Gentium*, 2 *Ful.* 353 n

Hilary, bp of Chichester: *Pil.* 589

Hilary the Deacon: perhaps the author of commentaries on the epistles, attributed to Ambrose, *Calif.* 235 n., 2 *Ful.* 183 n

Hilary, a deacon: leader of a sect, 3 *Jew.* 321, 322

Hilasmus, (*ἱλασμός*): what it means, 1 *Bec.* 335; 2 *Tyn.* 153

Hilda (St): *Bale* 156, 2 *Ful.* 19, 26, *Pil.* 512 n

Hildebrand: v. Gregory VII.

Hildebrand (Joach.), *Rituale, Calif.* 66 n., 297 n

Hilderic: v. Childeric.

Hildeshen (Jo.): *Bale* 520

Hildesley (Jo.), bp: v. Hilsley.

Hilkiah, high priest: 2 *Bul.* 10

Hill (Adam): his controversy with Richard Humes on Christ's descent into hell, 1 *Lat.* 233 n

Hill (Albain): letter to him, 2 *Brad.* 208

Hill (Rich.): notice of him, *Poet.* xxvi; a friendly admonition, *ib.* 305

Hill (Sir Rowland), lord mayor of London: *Rid.* 410

Hill (Mr): *Park*. 223

Hill (.....): an astrologer, 1 *Ful.* v.

Hill (.....), or Hills: his Quatron of Reasons of Catholic Religion (Antw. 1600), *Rog.* 106 n.; he states what he affirms to be the marks of the true church, *ib.* 176; says the catholic religion affirms that we have free-will, *ib.* 106 n., that it maintains worshipping of saints, relics, images, &c., *ib.* 224 n., that it teaches confession to a priest of all deadly sins which we can remember under pain of damnation, *ib.* 258 n.; he says that all Christian men in England were Papists till the age of Henry VIII., *ib.* 173; asserts that Protestants deny the baptism of children to be necessary, *ib.* 279

Hill (.....): Olive-branch, of Peace, *Calf.* 243 n

Hilles (Barnabas), son of Richard: 1 *Zur.* 241, 270, 2 *Zur.* 180, 196

Hilles (Gershom), son of Richard: 1 *Zur.* 271, 2 *Zur.* 196, 3 *Zur.* 243

Hilles (Rich.): notice of him, 2 *Cov.* 502 n.; little skilled in Latin, 3 *Zur.* 196, 197, 199; persecuted for religion, *ib.* 230—232; partner with Burcher, *ib.* 259 n.; commended by Cranmer, 2 *Cran.* 424; he frequented mass in queen Mary's time, 3 *Zur.* 345; noticed or mentioned, 2 *Cov.* 512, 1 *Zur.* 224, 308, 2 *Zur.* 17, 118, 3 *Zur.* 20, 38, 592, 594, 627, 628; his letters to Bullinger, 1 *Zur.* 171, 211, 241, 270, 2 *Zur.* 14, 82, 164, 180, 195, 3 *Zur.* 196—272; a letter to R. Gualter, 2 *Zur.* 304; his wife, 3 *Zur.* 38, 267, 269, &c., 658, 659, &c.; birth of a daughter, 3 *Zur.* 639

Hilley (Dr Rich.): 2 *Lat.* 322

Hilsey (Jo.), bp of Rochester: notices of him, 2 *Cran.* 295 n., 2 *Lat.* 369 n.; being prior of the Dominicans at Bristol, he preaches against Latimer, 2 *Lat.* 225 n.; as bishop he signs a declaration respecting a general council, 2 *Cran.* 468; exposes the rood of grace in a sermon at St Paul's, 3 *Zur.* 606, 609 n.; exhibits and denounces the blood of Hales at the same place, 2 *Lat.* 408 n.; his Primer, 2 *Lat.* 369 n., *Pra. Eliz.* 507 n., 511 n

Hiltinus, bp of Aungsburgh: Udalric succeeds him, 3 *Jew.* 424

Hin: what, 2 *Bul.* 35

Hincmar, abp of Rheims: Opera, *Jew.* xxxviii; his view of a provincial council, 4 *Jew.* 1054, of the council of Frankfort, *ib.* 1055; he calls image-worship "puparum cultum," *Calf.* 175 n

Hinds: husbandmen, 2 *Bul.* 39

Hinham: a word used at the feast of asses, 1 *Tyn.* 92 n

Hinkesell (Jo.): v. Hynkesell.

Hippinus (Jo.): v. Æpinns.

Hippo: v. Councils.

Once overrun with Donatism, but reduced to catholic unity, 1 *Bul.* 365; besieged and taken, *Pil.* 612

Hippocras: v. Ipocras.

Hippocrates: 1 *Hoop.* v, 286, 297, 2 *Hoop.* 164

Hippolytus (St): how he, when a layman, distributed the communion to his family, 1 *Jew.* 155; his caution against the heresy of Novatus, reported by Prudentius, 2 *Ful.* 346; his constancy in martyrdom, 2 *Bec.* 472; he is said to have written on the Apocalypse, *Bale* 255; the tract De consummatione Mundi attributed to him is spurious, though its authenticity is maintained by bp Bull, 2 *Ful.* 282 n.; remarks on this book, 1 *Jew.* 85, 116, 117; it speaks of bishops sacrificing Christ, *ib.* 109, 117; its statements about Antichrist, 2 *Ful.* 391, 1 *Jew.* 116, 2 *Jew.* 914, 4 *Jew.* 728

Hire: v. Wages.

Hirelings: hireling shepherds, 4 *Bul.* 162; they flee in time of pestilence, 1 *Lat.* 265

Hirter (.....): 1 *Zur.* 62

His: formerly used for its, *Sand.* 285 n

Hish: to make an insulting objection, 1 *Tyn.* 432

Hiske: to open the mouth, 1 *Bec.* 294

Hispalen: Seville so called, 1 *Brad.* 508

Historia Longobardica: a work annexed to the Golden Legend, *Jew.* xxxix; it recounts five inventions of the cross, *Calf.* 321 n.; says pope Liberius so consented to the commandments of the Arian emperor, that he communicated with heretics, 4 *Jew.* 229

Historia Scholastica, *q. v.*

Historia Tripartita: v. Cassiodorus.

Historical sense: v. Scriptre.

Histriones: v. Drama.

Hitchins (Will.), or Tyndale, *q. v.*

Hith (H. de): v. Hythe.

Hitton (Tho.): martyred at Maidstone, *Bale* 394, 2 *Tyn.* 340, 3 *Tyn.* 113

Ho! stop, or halt, 1 *Tyn.* 25; "no ho," no stop, bound, limit, 2 *Bul.* 126

Hoare (Sir Rich. Colt), bart.: Ancient Wilts, 2 *Lat.* 364

Hoarders of corn: cruel murderers, 1 *Bec.* 263

Hobberton (Mr): v. Hubberdine.

Hoby (Sir Phil.): mentioned, 2 *Cran.* 195 n., 521, 522; ambassador to Germany, 3 *Zur.* 57, 379 n., 645 n.; one of an embassy to

- France, *ib.* 497 n.; sent to bring over king Philip, *ib.* 511
- Hochin (Will.), or Tyndale, *q. v.*
- Hochstraten (Jac.): says he is a heretic that cleaveth to the scriptures, *Rog.* 200
- Hodgkin (Jo.), suffragan of Bedford: assists at the consecration of Scory and Coverdale, 2 *Cov.* xiii, n., at that of Parker, *ib.* xv, at that of Grindal, *Grin.* vi, n., at that of Jewel, *Jew.* xv.
- Hody (Hum.): De Bibliorum Text., *Jew.* xxxviii; the work contains some letters of Rog. Bacon, 4 *Jew.* 736 n
- Hoffman (Melch.): declares that the baptism of infants is of the devil, *Rog.* 280; affirms that sin after baptism is unpardonable, *ib.* 141; says that our salvation is of ourselves, *ib.* 298; wrote on the Apocalypse, *Bale* 258
- Hogeson (Tho.): Cranmer's servant, 2 *Cran.* 299, *Tho. H. ib.* 300
- Hohensaxe: *v.* Alt-sax.
- Hokam (Gul.): *v.* Occam.
- Holbech (Hen.), alias Rands, bp of Rochester, afterwards of Lincoln: notices of him, 2 *Cran.* 310 n., 3 *Zur.* 576; he succeeds More as prior of Worcester, 2 *Lat.* 371 n., 373 n.; a commissioner respecting the blood of Hales, *ib.* 407 n.; having been made suffragan of Bristol, he desires to preach before the king, *ib.* 412; commissioner in a disputation on the eucharist held at Oxford, *Phil.* 213 n., 3 *Zur.* 391 n.; his views on the eucharist, 3 *Zur.* 72, 76
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ii. *Scripture, Tradition, Doctrine*: he compares the Jews, or their economy, to the sowing of the seed, 2 *Jew.* 615; considers that the law was lost in the captivity, and that Ezra restored it, *Whita.* 115; asserts the miraculous unanimity of the LXX.

interpreters, *ib.* 120; writes that all which the Lord did, taught, and suffered, may be found in the prophets, *ib.* 620; says the precepts of a perfect life are the same in both testaments, *ib.* 675; asserts that the apostles delivered to their successors a certain gift of truth, *ib.* 585, 674; states that they most plentifully conferred on the church all things pertaining to the truth, *Calif.* 287; says they preached the gospel, and afterward by God's will they delivered the same to us in writing, to be a foundation and pillar to our faith, 2 *Jew.* 988, 3 *Jew.* 437, *Whita.* 528, 670; teaches that the pillar and buttress of the church is the gospel, and the Spirit of life, 3 *Jew.* 153; declares that to lean to the scriptures is to build upon a rock, but that to leave them is to build upon the sand, 2 *Cran.* 22, *Phil.* 368; speaking of an erroneous doctrine he says, this thing neither did the prophets publish, nor our Lord teach, nor the apostles deliver, 4 *Jew.* 886; affirms that he is happy who follows the doctrine of both the testaments, and not the traditions of men, 2 *Cran.* 22; says the scriptures are perfect, *Whita.* 675; denies that Christ and the apostles taught some things openly and some secretly, *ib.* 668; declares that the whole scriptures, both of the prophets and the evangelists, are open and without ambiguity, 2 *Ful.* 220; says the scriptures are without doubtfulness, and may be heard indifferently of all, 2 *Jew.* 684, 4 *Jew.* 1185; characterizes the doctrine of the apostles as manifest and firm, keeping nothing back, *Whita.* 398; writes on the obscurities of scripture, *ib.* 370, 371; shews that scripture is to be interpreted by itself, *ib.* 461, 491; compares the church in this world to Paradise, and the scriptures to the trees of the garden, 2 *Jew.* 691, 695, *Whita.* 675; speaks of making void the law of God by addition, subtraction, and misinterpretation, *Rog.* 195 n.; shews how heretics act when reproved by the scriptures, 2 *Ful.* 219, 3 *Jew.* 248, 4 *Jew.* 759, 762; Erasmus says he fights with no other defence than scripture, against a host of heretics, *Whita.* 675; he censures the heretic Valentinus for his treatment of scripture, 1 *Jew.* 260; says Matthew wrote his gospel in Hebrew, *Whita.* 126; speaks of the date of it, *ib.* 520, 552; whether he ascribes the epistle to the Hebrews to Paul, *ib.* 107; he explains "things new and old," and the "new song," 2 *Jew.* 724; his testimony to tradition considered, *Whita.* 583

—585; he says the tradition which is from the apostles is kept in the churches by priests that succeed them, 4 *Jew.* 1042; by apostolic tradition he means, in substance, what we call the creed of the apostles, 1 *Bul.* 28, 4 *Bul.* 535; he speaks of certain barbarous nations who received the faith without writing, by the power of the Holy Ghost, 2 *Jew.* 672—674, *Whita.* 520, 585, and says that they would not abide the inventions of heretics, 2 *Jew.* 674; his declaration of faith, 1 *Bul.* 26, 2 *Hoop.* 537; approval of it, 1 *Brad.* 371; he confesses original sin, 2 *Bul.* 390; thinks that man was imperfect when first created, 3 *Jew.* 606; speaks of the promise of mercy, the grace of God, &c., as a spiritual substance, 3 *Jew.* 507; thinks Abraham saw the day of Christ's death, 1 *Hoop.* 212; understands "the Word" to denote the divine nature of Christ, *ib.* 17, 83; shews that he was crucified and dead, but not in his Divinity, *ib.* 17; considers that he was near fifty years old when he suffered, 4 *Bul.* 536, 4 *Jew.* 695, *Whita.* 585, 665; referred to on the true form of the cross, 2 *Zur.* 45; he shews how God blinds the hearts of the unfaithful, 2 *Jew.* 676, 677; says it is better for men to be ignorant, and by love to draw near to God, than to think themselves to know much, and yet to be found blasphemous against God, 4 *Jew.* 910; shews that when Paul said "knowledge puffeth up," he did not find fault with the true knowledge of God, 2 *Jew.* 680; declares that Paul meant not a spiritual body, when he said "we are members of (Christ's) body, of his flesh, and of his bones," 1 *Cran.* 285; he was a chiliast, or millenarian, *Whita.* 391, 585; speaks of the seven ages of the world, 1 *Lat.* 365 n.; maintains that the righteous will rise and reign 1000 years before the last judgment, *Coop.* 147; his argument against those who denied the resurrection of the body, 1 *Cran.* 149, 150, *Sand.* 453; said to assert that faith and hope will remain in the life to come, *Whita.* 585; he condemns those who pretend to describe the heavenly hierarchy, *ib.* 577; shews that the powers are ordained by God, and that Satan lied when he claimed authority to bestow them, 3 *Whitg.* 588

iii. *The Church*: he speaks of churches founded by the apostles in various countries, *Whita.* 216; to stay the errors of his time, he refers to the most ancient churches, 3 *Bec.* 393, 1 *Brad.* 520, 1 *Jew.* 79, 364,

4 *Jew.* 1042, 1043; alleges the doctrine of the church in opposition to heretics who denied the scriptures, 1 *Brad.* 520, *Whita.* 326, 438, 439, 583; speaks of the church as possessing the gifts of the Lord, viz. apostles, prophets, and teachers; and says that where these are placed, there we must learn the truth, &c., *Phil.* 367; says we ought to obey those presbyters who succeed the apostles, and with the succession of the bishopric have received the gift of truth, 1 *Jew.* 402, 3 *Jew.* 349, *Whita.* 585; speaks of the apostolic doctrine as conveyed by succession of bishops, and as contained in the scriptures, *Rog.* 329 n., *Whita.* 461 n.; shews the difference between true and false Christians, *Wool.* 24, 25; declares that, as in the old testament so in the new, many are called, few chosen, 4 *Jew.* 877; says the apostles appointed bishops in all churches, 2 *Whitg.* 136, 138; calls the church of Rome the greatest and most ancient, and ascribes its foundation to Peter and Paul, 2 *Ful.* 340, 341, 1 *Jew.* 365, 4 *Jew.* 1042, *Phil.* 24, 25, *Whita.* 438 n.; says, to this church every church must needs agree, 2 *Ful.* 340, 1 *Jew.* 364; the pre-eminence that he gives to the church of Rome stands in consent and unity, not in superiority or government over all the world, 4 *Jew.* 1043; he declares that in it the tradition which is from the apostles has been always kept, 2 *Ful.* 340; enumerates the early bishops of Rome *Calf.* 251, 3 *Jew.* 326; declares that Peter and Paul appointed Linus, 2 *Ful.* 335, 340; speaks of the writings of Clement, 2 *Whitg.* 119; (as to Anicetus, see iv, below); he wrote to pope Victor about the keeping of Easter, 1 *Jew.* 144, 1 *Whitg.* 216; rebuked him for his intolerance, 1 *Brad.* 525, 2 *Brad.* 389, *Calf.* 269, 2 *Ful.* 69, 238, 308, *Whita.* 539, 2 *Zur.* 340, 347; prevented him from excommunicating the Eastern churches, 2 *Hoop.* 233; sought advice from him about the excommunication of certain heretics, *Phil.* 39; he says that a difference as to fasting should not break the agreement of faith, 1 *Brad.* 525

iv. *Sacraments, Worship*: he speaks of only two sacraments, baptism and the eucharist, 3 *Jew.* 459; of the latter he writes figuratively, 2 *Hoop.* 48; calls the bread wherein thanks are given, the body of the Lord, 1 *Cran.* 104, (30), 2 *Jew.* 606; says Christ confessed bread to be his body, and the cup his blood, 1 *Brad.* 589, 1 *Cran.* 33, 104, (54), 1 *Hoop.* 226, 2 *Jew.* 1115; calls the bread of the sacrament a creature, and

an earthly thing, 1 *Brad.* 589, 1 *Hoop.* 226, 1 *Jew.* 518, 2 *Jew.* 1118; declares that when the mingled cup and broken bread receive the word of God, they become the eucharist of the blood and body of Christ, 1 *Cran.* 104 n., 265, 266, (30, 54), 1 *Ful.* 503, 505, 523, *Grin.* 47, also *Coop.* 194 n.; says that of this eucharist the substance of our flesh is stayed and increased, 2 *Bec.* 267, 3 *Bec.* 424, *Coop.* 194 n., 1 *Cran.* 104, 149 n., (54), *Grin.* 47, 2 *Jew.* 596, 599, 795, 3 *Jew.* 516; another like sentence, 1 *Brad.* 589, 1 *Cran.* 149 n., 1 *Hoop.* 226, 2 *Jew.* 1115; he states that as the bread, receiving the invocation of God, consists of two things, earthly and heavenly; so our bodies, receiving the eucharist, are no more corruptible, having hope of an eternal resurrection, 2 *Bec.* 267, 3 *Bec.* 424, 1 *Brad.* 87, 543, 4 *Bul.* 249, 1 *Cran.* 104, 265, 337, 338, (30, 54), 1 *Ful.* 503, 505, *Grin.* 66, 1 *Hoop.* 224, 2 *Hoop.* 419, 420, *Hutch.* 39, 271, 273, 277, 2 *Jew.* 759, *Rid.* 173, *Sand.* 453; uses this doctrine against some heretics who denied the salvation of the body, 1 *Cran.* 149, 150, *Sand.* 453; mentions that the bishops of Rome were wont to send the eucharist to other bishops who came there, in token of concord, 4 *Bul.* 430, 1 *Jew.* 144, 145, 161; (Jewel does not think that the sacrament is here intended, 1 *Jew.* 145); he says Anicetus granted the eucharist (probably meaning the ministration of it) to Polycarp, 1 *Jew.* 146, *Whita.* 217; speaks of one Marcus enchanting the sacramental cup, 1 *Jew.* 6; calls the Lord's supper a sacrifice, *Coop.* 89; speaks of the eucharist as the new oblation of the new testament, 3 *Bec.* 388, *Coop.* 89, 1 *Cran.* 104 (54), and as a pure oblation, &c., *Coop.* 89, 1 *Ful.* 271; how he interprets Malachi's "pure offering," 4 *Bul.* 224, 1 *Jew.* 109, 2 *Jew.* 722, 723; he does not speak of a propitiatory sacrifice amongst Christians, 1 *Ful.* 271, 2 *Ful.* 245; teaches that God is not pleased with sacrifice (of man's invention), 2 *Hoop.* 523; speaks of sacrifices in both the old and the new testament, but says the former were offered by bondmen, the latter by freemen, 2 *Jew.* 724; says it behoves us to offer to God the first-fruits of his creatures, &c., *Coop.* 90; remarks that we offer not to God as to one that needeth, but as giving thanks for his benefits, *ib.* 91; says that we should offer sacrifice daily, 1 *Jew.* 128; declares that our altar and temple are in heaven, and that we must offer our prayers and oblations there, *Coop.* 92, 1 *Jew.* 128, 311, 2 *Jew.*

723, 740; affirms that sacrifices do not sanctify the man, but that the conscience of him who offers, being pure, sanctifies the sacrifice, 2 *Hoop.* 527, 2 *Jew.* 723, 755

v. *Heresies, Antichrist*: he says that heretics abused the text, "we speak wisdom amongst them that are perfect," *Whita.* 674; declares that they professed to be wiser than the apostles, 1 *Jew.* 320; censures those who lead the blind out of the way, 2 *Jew.* 674; describes the error of some who denied the Lord's true humanity, 2 *Cov.* 348 n.; speaks of various heretics who denied the resurrection, *ib.* 186 n., and of some who used images and other superstitions, 1 *Ful.* 194 n.; as to the treatment of scripture by heretics, see ii, above; referred to about the Basilidians, *Calf.* 285 n., *Rog.* 57, 118, 119 nn.; on Carpocrates, *ib.* 40, 52, 101 nn.; on Cerinthus, *ib.* 48 n.; on the Ebionites, *ib.* 83, 89 nn.; he says they received only the gospel of Matthew, and rejected Paul as an apostate from the law, *Whita.* 35; describes the Gnostics or Docetæ, 1 *Cov.* 21 n.; rebukes them for having an image of Christ, *Calf.* 43, 371, 1 *Ful.* 194, 2 *Ful.* 127, *Park.* 86, *Rid.* 88; says they condemned marriage, *Rog.* 306 n.; tells of the heresy of Marcion, *ib.* 84, 85, 133 nn., *Whita.* 31; improves the opinion of his sect that man's body is not capable of happiness, but the soul only, *Rog.* 297 n.; cited on the heresy of Marcus, *ib.* 135 n.; he says the Marcosians at the ministration of baptism used certain Hebrew words, to terrify and astonish the minds of the ignorant, *ib.* 242 n.; speaks of the errors of Menander, *ib.* 40 n.; states that the Nicolaitans would have women to be common, *ib.* 307 n.; speaks of the heresy of Saturnius, *ib.* 40 n., 51 n., *Whita.* 30; writes of Simon Magus and his evil doctrine, *Rog.* 40, 71, 118, 162 nn., *Whita.* 30; describes the Valentinians, 1 *Jew.* 400, *Rog.* 52, 84, 121, 145 nn.; states that they allowed no gospel but that of John, *Whita.* 34; says they called ignorance of the truth, knowledge, 2 *Jew.* 800; tells them that their errors arose from not knowing the scriptures, *ib.* 682; mentions how their founder treated the scriptures, 1 *Jew.* 260; records their conduct when confuted by the word of God, 2 *Ful.* 219; mentions their superstitious veneration of the cross, *ib.* 139; speaks of their follies as void of substance, 3 *Jew.* 507; tells of a deceptive miracle wrought by a juggler, 2 *Cran.* 45; referred

- to about the great apostasy, 2 *Ful.* 374; said to take Antichrist to be probably the Roman kingdom, *ib.* 368; he says the name of the beast is *Λατρευος*, which is the name of the last kingdom, 2 *Jew.* 915, 4 *Jew.* 743; mentions an opinion that Antichrist shall be of the tribe of Dan, 2 *Ful.* 370; says though an apostate and a robber, he will be worshipped as God, and though a servant, will proclaim himself a king, 2 *Jew.* 905, 4 *Jew.* 714, 843
- Irene, empress of the East: a heathen born, 2 *Jew.* 653; an upholder of image-worship, *ib.*, *Rid.* 93; she convoked the second council of Nice, *Calif.* 175, 177, *Park.* 92; burned the bones of her father-in-law Constantine V., *Calif.* 31, 175, 176, *Park.* 92, *Rid.* 94; put out the eyes of her son Constantine VI., *Calif.* 176, 2 *Jew.* 653, *Park.* 92, *Rid.* 94, and at length murdered him, *Calif.* 31, 175, 176
- Irish: v. Ireland.
- Irish (Mr), mayor of Oxford: Ridley prisoner in his house, *Rid.* xi, 286, 292, 376, 391, 392; his wife, 2 *Brad.* 158, 172, *Rid.* 292, 373, 391, 392; her sorrow for Ridley's approaching death, *Rid.* 292
- Ironsides (Gilb.), bp of Hereford, he published an account of the disputation there, 1554, from a MS., *Rid.* xv; his preface to that book, 1 *Brad.* 583
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xxi. *Civil Power, &c.*

xxii. *Miscellanea.*

i. *His life and works*: he was sent to Rome, as to the principal school-mistress in those days, both of religion and learning, 4 *Jew.* 654; Victorinus the rhetorician and Donatus the grammarian were his instructors, *ib.* 653; his learning, 1 *Jew.* 278; he was a great man, although not a bishop, 1 *Ful.* 264; some part of the appointment of scripture lessons, &c., ascribed to him, 2 *Brad.* 307, 4 *Bul.* 201, *Pil.* 503; Damasus, bishop of Rome, wrote to him in doubtful cases to learn his counsel, 4 *Jew.* 1044; he speaks of one Apodemius coming from the furthest coast of France for his advice, *ib.*; says he went to Alexandria to see Didymus, 1 *Jew.* 376, 382, *Whita.* 373; his disputes with Augustine, 1 *Jew.* 532, 2 *Bul.* 116, 1 *Ful.* 35, *Phil.* 401, and see ix, below; Augustine commends him, 2 *Bul.* 390; he instructed Blesilla and Eustochium, 3 *Zur.* 5; his time, *Calif.* 8; date of his death, 4 *Bul.* 541; editions of his works, *Jew.* xxxviii, 3 *Whitg.* xxix; as to his versions of scripture, see Bible, *Latin* (Vulg.), and *Sclavonic*; also iii, below; his prologue Galeatus, 4 *Bul.* 540; the commentary on Leviticus, not his, 3 *Bec.* 439 n.; the counterfeit exposition, of the Psalms, *Calif.* 259, *Whita.* 693; the judgment of Erasmus and Amerbachius concerning it, 2 *Ful.* 207, 208; Flores Psalmorum, quos Psalterium Hieronymi appellat, *Pra. Eliz.* 311—317; the superstitious commentary on Proverbs, 4 *Jew.* 878 n.; the fictitious commentaries on Mark, *Calif.* 178 n.; the commentaries on 1 Cor. generally allowed to be spurious,

3 *Jew.* 143 n.; the commentary on Colossians not his, *Whita.* 239 n.; he wrote on the Apocalypse, *Bale* 255; epistles to pope Damasus, two authentic and one counterfeit, 2 *Ful.* 120, 349; his genuine epistle, and the spurious one, to Demetrias, *ib.* 44 n.; his genuine epistle to Oceanus, and the spurious one, *ib.* 97 n., 339 n.; his epistle ad Evagrium (or rather ad Evangelum), *ib.* 33; his treatise against Helvidius, 2 *Lat.* 105 n.; his book against Rufinus, 4 *Jew.* 1073; Catal. Script. Eccles., 2 *Hoop.* 109; interpolations in it, *Calf.* 128 n.; the Vitæ Patrum falsely (when all together, as was formerly the case) ascribed to him, *ib.* 74 n., 252 n.; what Erasmus thought of the Life of Paul the Hermit, *ib.* 252; the spurious Regula Monachorum, 4 *Jew.* 878; interpolations of his Latin version of the Chronicle of Eusebius, 2 *Ful.* 337 n.; he translated the epistle of Epiphanius to John, bp of Jerusalem, *Calf.* 42 n., 254, 255, 1 *Hoop.* 41, 42, *Park.* 88, *Rid.* 91, and approved it, 3 *Tyn.* 182; he requests his reader to consider only the justice of his cause, 1 *Jew.* 85; forbids additions to his works, *Bale* 638; his writings much corrupted by his editor M. Victorius, *Whita.* 222; he says, I am not ashamed, in that thing that I know not, to grant mine ignorance, 4 *Jew.* 697; Palladius foolishly charged him with falsehood for certain free translations, *ib.* 1062; how he replied, *ib.*; he says of some captious quarrellers, albeit I in haste of penning have let escape a word or two, yet that shall not hazard the state of the church of God, *ib.* 693, 694; his opinion received in opposition to the council of Chalcedon, 1 *Jew.* 227, 423, 3 *Jew.* 219, *Rog.* 207; his authority refused as a man writing rashly he knew not what, 4 *Jew.* 924; his errors, *Calf.* 259; severely censured by Capito, 3 *Zur.* 235; some words of his cited, 3 *Whitg.* 587; perhaps erroneously cited for Ambrose, 2 *Bec.* 540 n

ii. *On God and Christ*: he declares that the heathen knew God, either by nature, or by creation and reason, 3 *Jew.* 198; and that man may naturally know that God is, and that he is just, *ib.*; says the heathens point out their gods with their finger, but (David) has God hidden in his heart, 2 *Jew.* 774; speaks of the name Jehovah being called tetragrammaton, *Grin.* 41; disallows the adoration of any creatures, 1 *Ful.* 546; why he consulted Damasus, bishop of Rome, on the use of the expression "three hypostases," *Whita.* 442;

how he translates and expounds Zech. xiii. 7, "the Man that is my fellow," 3 *Bul.* 243, 244; he calls the stone that lay under Jacob's head, Christ, 2 *Jew.* 765; asserts that Christ, who was once born of Mary, is born in us every day, *ib.* 730, 733; addresses Paula and Eustochium, on their abode at Bethlehem, 1 *Jew.* 540, 543; describes their visit to the stable, 2 *Jew.* 740; imagines Christ to say, "I went down unto them, that I might eat with them, having received the form of man," *ib.* 618, 797; speaks of Christ being wounded to heal our wounds, 3 *Bec.* 419, 420; says the gospel is dedicated in the passion and blood of the Lord, 2 *Jew.* 732; declares that to us Christ is daily crucified, *ib.* 726, 733, 3 *Jew.* 527; says Christ is ever sacrificed to believers, 2 *Jew.* 726; speaks of Christ receiving sacrifice upon the cross, and also when accepting our praises and thanksgivings, *ib.* 737, 3 *Jew.* 337; says to the Pharisees, yea, although he should come down from the cross, yet would ye not believe him, 4 *Jew.* 1041; denies that the darkness at the crucifixion was caused by an eclipse, *Whita.* 579; declares that, as often as we enter into the sepulchre of the Lord, we see the Saviour lying in his shroud, 1 *Jew.* 467; writes on Christ's victory over death and hell, 1 *Ful.* 303; avows that Christ is not bodily in the church, but ascended into heaven, 1 *Jew.* 506; expounds Matt. xxvi. 11,— "me ye have not always,"—of Christ's corporal presence, 2 *Bec.* 274, 3 *Bec.* 428; writes, my husband is not at home, i. e. Christ is not now corporally in the church, for he is ascended into heaven, 4 *Jew.* 855; declares that Christ ascended with the same nature of flesh in which he was born and suffered (pseud.), 3 *Jew.* 257; speaks of Christ sitting at the right hand of God, the same nature of his flesh remaining in which he suffered, 3 *Bec.* 454, 455; his words on the right hand of the Father, 1 *Bul.* 150; he proves, that the body of Christ must needs be contained in some place, *Grin.* 54; says, let him (a persecutor) touch us with his finger, and we will go out, ... Christ is not confined to a place, 1 *Jew.* 499; speaks of Melania as worshipping at Christ's feet, *ib.* 486; asserts that according to the mystical understanding, Christ entereth daily into the temple of his Father, 4 *Jew.* 791; says, I will neither hear father, mother, nor brother, against my Christ, *ib.* 662; says to one, Christ is thy banquet, thought,

joy, desire, reading, and rest, 3 *Jew.* 470; affirms that the second coming of our Saviour shall be declared in glory; seeing therefore he is the Light of the world, it is great folly to seek him in any small corner, 3 *Bec.* 439, *Grin.* 54, 3 *Jew.* 536

iii. *Scripture* (see also vii, viii.)

(a) He gives lists of the canonical books in his prologue Galeatus, and the epistle to Paulinus, 4 *Bul.* 540, *Whita.* 60, 62; uses the term "canonical" in the ordinary sense, *Whita.* 45, 48; declares that the church knows not the Apocrypha, and that we must have recourse to the Hebrew, from which the Lord spoke, and the disciples took their examples, *ib.* 62; states that what is not found amongst those books must be thrown away, *ib.*; rejects the book of Tobit, *ib.* 80, 81; will not receive the book of Judith, *ib.* 82, 83, 2 *Whitg.* 152; thinks the book of Wisdom was written by Philo, 1 *Ful.* 354; censures the apocryphal additions to Daniel, *ib.* 26, *Whita.* 77, 79; asserts that the books of Maccabees are not canonical, 3 *Bul.* 396; ascribes them to Josephus, *Whita.* 96; declares that as the church reads Judith, Tobit, and Maccabees, but receives them not amongst the canonical scriptures, so she may read (Wisdom and Ecclesiasticus) for the edification of the people, but not to confirm the authority of ecclesiastical doctrines, 4 *Bul.* 450, 2 *Cov.* 426, 427, 1 *Ful.* 24, 2 *Ful.* 221, *Grin.* 23, 3 *Jew.* 431, 432, 433, *Whita.* 87; says, the Wisdom vulgarly attributed to Solomon, and that of Jesus the son of Sirach, and Judith, and Tobit, and the Pastor, are not in the canon, *Whita.* 60; states that the Roman church once rejected the epistle to the Hebrews, *ib.* 505 (see p. 428, col. 1, below); mentions doubts in the early church as to the epistle of St James, 3 *Jew.* 433, *Phil.* 413; condemns a false epistle to the Laodiceans, *Whita.* 108, 303, 531; rejects the apocryphal pieces attributed to Peter, *ib.* 304; censures the fabulous Acts of Paul and Thecla, 2 *Ful.* 339 n.; says that John, the survivor of the apostles, condemned this apocryphal story, *Whita.* 311

(b) Its authority and sufficiency:—he states that in the scriptures God daily speaks to believers, *Whita.* 701; declares that what is set abroad in the canonical scriptures, is the doctrine of the Holy Ghost, 4 *Jew.* 773; says of the scripture, This is the way, walk ye in it; go neither to the right hand, nor to the left, then shalt thou break and scatter all errors and idols,

&c., *ib.* 1064; desires to kill the children of heretics, and of all that be deceived, with spiritual arrows, that is to say, with the testimonies of the scriptures, *ib.* 770, 771; declares that the sword of God cuts off all things invented without the authority of the scriptures, 2 *Cran.* 27, 3 *Jew.* 440, *Whita.* 693; says, that things that have no testimony of the scriptures are beaten down with the hammer of God's word, 1 *Jew.* 79, 2 *Jew.* 991, 3 *Jew.* 231, &c.; affirms that whatever is beside the scriptures, may in no wise be received among holy things, 2 *Cran.* 27; teaches that a statement which has not authority of the scriptures is despised with the same easiness with which it is proved, 2 *Bec.* 263, 3 *Bec.* 391, 404, *Calf.* 134, *Coop.* 189, 2 *Cran.* 28, 528, 2 *Lat.* 249, *Rid.* 113, *Sand.* 222, *Whita.* 590, 693; states that the apostles confirmed by the oracles of the law and prophets whatsoever they preached, 2 *Cran.* 28; says, wheresoever I expound not the scriptures ...let any man that list reprove me, *Calf.* 60; reminds that what we affirm must be established with testimonies of scripture, 1 *Bec.* 87, 88, 3 *Bec.* 391, *Phil.* 370; asserts that everything we speak, we should prove from the holy scriptures, 2 *Cran.* 28; declares that without authority of the scriptures prattling is not to be credited, 2 *Bec.* 264, 3 *Bec.* 391, *Whita.* 692; says, that building which is not founded on a rock, but is built on the sand, is undermined, and overthrown with the word of God, 4 *Jew.* 1151; shews that the testimony of the scriptures is to be preferred to that of dreams and soothsayers, 2 *Cran.* 44; intimates that to build upon any doctor's saying, without scripture, is to follow Pythagoras rather than Christ, *ib.* 28; judges that what councils may establish against the doctrine contained in the canonical letters is a wicked error, 2 *Bec.* 261, 3 *Bec.* 392, 398; counsels to believe no man without God's word, 2 *Cov.* 448, 2 *Cran.* 27; tells one to seek for nothing but the scriptures, 2 *Cran.* 27

(c) The original text, and versions thereof:—he repeatedly asserts the superior authority of the Hebrew and Greek originals, *Whita.* 156, 157 n.; highly esteemed the LXX. version, 1 *Ful.* 51, 52; explains certain of its variations, *ib.* 54; in some things he complains of it, *ib.* 49, 53; says the LXX. sometimes erred in numbers, *Whita.* 122; denies their alleged miraculous unanimity, 1 *Ful.* 53, 80, *Whita.* 120, 121;

complains of the variety of texts of the old Latin versions of the Bible, *Whita.* 128; censures their barbarisms, *ib.* 150; translated the scriptures into Latin, 2 *Ful.* 390; Augustine would have dissuaded him from translating from the Hebrew, 1 *Ful.* 26, 47; he gives an account of his translation, *Whita.* 131; the present Vulgate is not entirely his, *ib.* 129, 130; he censures many of its readings, *ib.* 132, 133; the Vulgate version of the Psalms is not his, *ib.* 180; he is said to have turned the scriptures into Dalmatic or Sclavonian, 2 *Ful.* 390, 1 *Jew.* 270, 2 *Jew.* 690, 691, 692; this assertion is erroneous, *Whita.* 221; he says Psalms were chanted at Paula's funeral in Hebrew, Greek, Latin, and Syriac, 2 *Ful.* 224, 1 *Jew.* 268, 2 *Jew.* 692, *Pil.* 321, *Whita.* 222

(d) Interpretation:—he says, the scriptures stand not in the reading, but in the understanding, 3 *Jew.* 242; affirms that the gospel is not in the words of the scriptures, but in the sense; not on the surface, but in the marrow; not in the leaves of the words, but in the root of the reason, *Bale* 114, 1 *Jew.* 447 n., 2 *Jew.* 1112, 3 *Jew.* 222, 243, 4 *Jew.* 764, *Whita.* 402; speaks not only of Moses, but of the apostles and evangelists, as veiled to some, *Whita.* 390; says Jesus lay hid in the letter, *Bale* 115, 2 *Jew.* 594, 765; shews that the knowledge of scripture was opened by the death of Christ, *Whita.* 389; says, whatever we read in the Old Testament we find also in the gospel, *ib.* 621; observes that it is usual in scripture to subjoin plain words to obscure ones, 3 *Jew.* 227, *Whita.* 494; explains what a figurative speech is, 2 *Jew.* 594; insists on the plainness of scripture, 3 *Whitg.* 55, yet maintains that there are in it many things obscure, *Whita.* 373; shews the way to unlock its mysteries, *ib.* 494; says, let reading follow prayer, and prayer reading, *ib.* 468; explains the difference between a prophet and an interpreter, *ib.* 147; calls Rheticus an eloquent man, but a fond interpreter, 3 *Jew.* 305; complains of the audacity of ignorant persons in expounding scripture, *Whita.* 233, 234; declares that whoever understands scripture otherwise than the sense of the Holy Ghost requires ... may well be called a heretic*, 1 *Jew.* 261, 3 *Jew.* 211, 4 *Jew.* 927, *Whita.* 452; intimates that to follow the simple letter is to kill the Son of God, 1 *Jew.* 452, 4 *Jew.*

764; warns of the danger of making Christ's gospel the gospel of a man, or even of the devil, *ib.* 247; falsely accused of corrupting scripture, 2 *Lat.* 341

(e) Remarks on some particular books and passages:—his rendering and exposition of Gen. iv. 7, 1 *Ful.* 391, 392; he says Noah was not righteous absolutely, but according to the righteousness of his generation, *Whita.* 166; mentions that the rabbins say, that the same night that Israel departed out of Egypt, all the idolatrous temples were destroyed, either by earthquake or lightning, 4 *Jew.* 880; says, Moses held the rule of the law, Aaron the rule of priesthood, *ib.* 982; writes, God sent out before our faces Moses, the spiritual law, and Aaron, the great priest, *ib.*; describes Aaron's garments, 2 *Brad.* 380, 2 *Bul.* 133; gives his opinion on the descent of Job, *Whita.* 104; expounds Eccles. xii. 11, "the words of the wise," &c., *ib.* 422; calls Isaiah not only a prophet, but an evangelist, 1 *Bul.* 51, 1 *Cov.* 66; comments on Isa. xxxii. 20, "Blessed are ye that sow beside all waters," *Phil.* 368; interprets Jer. xi. 19, "Mittamus lignum in panem ejus," 1 *Ful.* 519, 520; in Ezek. xxx. he uses the name "Alexandria" instead of "No," employing the figure called prolepsis, 4 *Jew.* 694; referred to about Tubal, *Bale* 571; he says Porphyry attacked the book of Daniel, *Whita.* 33 n.; understands Hosea i. 10, 11, of Christ, 3 *Jew.* 280; expounds Hos. vi. 7, "sicut Adam," &c., 1 *Bec.* 68; speaks of the gourd of Jonah, which he renders "hedera," 1 *Jew.* 292, *Whita.* 129, 145; explains the word "mountains" (Micah vi. 2), *Sand.* 216; expounds the first chapter of Haggai, speaking of the sword of God, 3 *Jew.* 232; as to the "pure offering" of Malachi, see xii, below; remarks on the mode of citation used by the writers of the New Testament, 1 *Ful.* 30 n.; maintains a loose opinion on this subject, *Whita.* 38; says that Christ and his disciples cite from the scriptures of the Hebrews, *ib.* 52; states that Julian objected to the Christians the discordance of the evangelists, 1 *Jew.* 532; says Matthew's gospel was written in Hebrew, 1 *Ful.* 30 n., *Whita.* 125, 126, or Syriac, *Whita.* 126 n., that the Hebrew text was extant in his time in the library of Cæsarea, 1 *Jew.* 237, *Whita.* 126, and that he made a copy from a Hebrew MS. in the library of Nicomedia, *Whita.* 127; this

* See the note on p. 419 above.

Gospel was an interpolated one, as appears by Jerome's extracts from it, 1 *Jew.* 237; he writes concerning St Matthew's citations from the Old Testament, 1 *Ful.* 30 n., 50, *Whita.* 525; does not expound the doxology in the Lord's prayer, 4 *Bul.* 220; reference to his exposition of the parable of the householder, *Matt.* xx, 2 *Lat.* 198 n.; he thinks that in ch. xxvii. 9, Matthew erred as to the name of Jeremy, 4 *Jew.* 635, *Whita.* 37 n.; says Mark alleges Abiathar for Abimelech, 4 *Jew.* 635; remarks that Luke was learned in the art of medicine, and expert in Greek, 1 *Ful.* 30 n.; speaks of the object of John's gospel, 2 *Brad.* 263; refers to the supposed quotation in Jo. vii. 38, on "living water," 1 *Ful.* 30 n.; enumerates the canonical epistles, *ib.* 19 n.; considers that the epistle to the Romans is involved in great obscurity, *Whita.* 373; differs from Augustine as to "the works of the law" (*Rom.* iii. 8), *ib.* 455; allows that in *Rom.* vii. the apostle speaks in his own person, 2 *Bul.* 247; refers to an objection by Porphyry, about Paul rebuking Peter (*Gal.* ii. 11), 1 *Jew.* 532; excuses the dissimulation of Peter, there referred to, 2 *Bul.* 115, & al., see ix, below; explains "beggarly elements" (*Gal.* iv. 9), 1 *Jew.* 138; interprets the word ἀρροβών (*Eph.* i. 14), &c., *Whita.* 133 n., 134; explains *Phil.* iii. 1, "to write the same things," &c., 3 *Jew.* 437; on 2 *Thess.* ii. 15, he says that Paul will have his own things to be kept, and no strange things added, *ib.*; differs from Augustine on 1 *Tim.* iii. 2, where it is said that a bishop must be "the husband of one wife," *Whita.* 455; says that some rejected the epistle to Philemon, *ib.* 35; ascribes the epistle to the Hebrews to Paul, but mentions doubts that once existed as to it, 1 *Ful.* 30, *Whita.* 106, 107; says Paul wrote the epistle to the Hebrews in Hebrew, *Whita.* 125, but allows that his quotations follow the LXX, 1 *Ful.* 30 n.; refers to the seven catholic epistles, *ib.* 222 n., 223 n.; mentions that there were doubts in the ancient church as to the epistle of James, 3 *Jew.* 433, *Phil.* 413; says that the Apocalypse has as many mysteries as words, *Bale* 380

(f) The reading of scripture, &c. (see also d):—he says that if David confessed his ignorance of God's law, much more should we, and acknowledge the necessity of Divine assistance, *Whita.* 367, 368; writes on the story of Philip and the Ethiopian eunuch, *ib.* 369; states that whomsoever

the devil hath deceived and enticed to fall asleep, God's word doth awake up, &c., 4 *Jew.* 1059; says of one, he will inclose himself with the doctrine of the scriptures, as with a strong wall, that the enemy may not enter into his heart, *ib.* 1064; affirms that the knowledge of the scriptures is the food of everlasting life, *Rid.* 132; censures certain men of his time for thinking it sin to read the scriptures, 2 *Jew.* 680; says ignorance of the scriptures is ignorance of Christ, 1 *Bec.* 383, 384, 2 *Jew.* 800; declares that it is the mother of errors, *Rid.* 132; doubts of the salvation of him who is negligent in hearing the word of God, 2 *Jew.* 1090; declares that the Lord hath spoken by his gospel, not that a few should understand, but all (pseud.), *ib.* 684; says the apostles and prophets wrote not like Plato for a few, but for the whole people, and that the scripture is read by all people that all may understand (pseud.), 4 *Jew.* 896, *Phil.* 369, *Whita.* 245, 398; says, we must read the scriptures with all diligence, that, as good exchangers, we may know the lawful coin, 2 *Cran.* 28, 2 *Jew.* 682, 3 *Jew.* 238; writes, we are taught that the lay people ought to have the word of God, not only sufficiently, but with abundance, and to teach and counsel one another, 2 *Jew.* 685, 696, 4 *Jew.* 796, 1186; advises the learning of verses of holy scripture, 2 *Ful.* 240; says—men, monks, and women strove who should learn the most, 4 *Jew.* 797, *Pil.* 609; describes the poor husbandman as singing Psalms at his plough, 1 *Jew.* 331; exhorts Paula, Eustochium, and divers other women, to the constant study of the scriptures, *Whita.* 248; says none of the sisters at Bethlehem with Paula might be ignorant of the Psalms, or pass over the day without learning some part of scripture, 2 *Jew.* 670, 676, *Whita.* 248; states that the Jews forbade any to read some parts of scripture till they were thirty years old, 2 *Jew.* 693; says, at the coming of Christ the people, who were laid asleep under their teachers, shall resort to the mountains of the scriptures, 1 *Jew.* 327, 2 *Jew.* 688, 1019, 4 *Jew.* 1059, &c., 1064, 2 *Lat.* 343; declares that when they shall be turned, and shall behold the clear light of Christ, they shall feed in the paths and ways of holy scripture, and shall say, "The Lord feedeth me, and I shall want nothing," 4 *Jew.* 1064; affirms that when we shall obtain to be with Christ, and shall be like the angels, the doctrine of

books shall give place, 3 *Jew.* 371; explains that though the paper and letters of the scriptures shall be abolished, the things that are promised shall last for ever, *ib.* 435

iv. *Tradition*: his testimony for Lent and tradition considered, *Whita.* 605; he shews that anything spoken after the apostles' time has no authority, and may be cut off (pseud.), *Coop.* 190, 2 *Cran.* 28, *Whita.* 694; declares that the writings of those who came after the apostles and evangelists are of no authority (pseud.), *Phil.* 369; asks one why he brings forth that which Peter and Paul never taught, 2 *Ful.* 63, 3 *Jew.* 192; speaks of the creed delivered by the apostles as written not with ink, but in the heart, *ib.* 133; speaks of human devices set forth as of apostolic origin, 2 *Jew.* 991; judges that anything which councils may establish against the doctrine contained in the canonical letters is a wicked error, 2 *Bec.* 261, 3 *Bec.* 392, 398; says that ecclesiastical traditions are to be observed as delivered of the elders, the custom of one not being overthrown by the contrary custom of others, 1 *Whitg.* 218; speaks of certain customs observed by tradition, 2 *Cran.* 58; says that many vices please through old custom, *ib.* 51; (Paulinus, not Jerome,) speaks of the force of evil habit, *Wool.* 106

v. *Sin*: he confesses original sin, and describes concupiscence, 2 *Bul.* 392; distinguishes between "peccatum" and "delictum," *ib.* 358; declares, on the authority of the scriptures, that there is no man without sin, 3 *Jew.* 581; says the souls of the young are without (actual) sin, *Calif.* 259; allows that in Rom. vii. Paul is speaking of his own person, 2 *Bul.* 247; had a controversy with Augustine on the question whether any lying or dissimulation is allowed in holy scripture, *ib.* 116; states that one who does not take an expression in the sense intended, bears false witness, 2 *Jew.* 770, 2 *Lat.* 315, 325; declares that slanderers are filled with live flesh, 3 *Jew.* 619; denounces gluttony, and the sins to which it leads, *Sand.* 138; says that abundance often breeds luxury, *ib.*; would not believe a great wine-drinker to be chaste, 2 *Lat.* 63; mentions the execution of an adulteress, 1 *Bul.* 412; calls hypocrisy a double evil, *Rid.* 60; speaks of some who take to themselves a part of the high looks of the Pharisees, see p. 432, col. 2, below; says pride is changed into humility, *ib.* 505; affirms that many follow the shadow of humility, but few the truth, 1 *Bec.* 205;

cautions against those men who go in chains, that wear long hair, as women, 3 *Jew.* 615; counsels against idleness, *Sand.* 117

vi. *Grace, Faith, Works* (see also ii): he declares that, as it is more to do the will of our Lord than to know it, so the knowledge of the same goeth before the doing (pseud.), 4 *Jew.* 796; cited as stating that Cain had free-will, 1 *Ful.* 390; said to have thundered out a most horrible curse against those who taught that the law commands impossibilities, 2 *Bul.* 246; he teaches, in several places, that no man ever fulfilled the commandments, 3 *Jew.* 580, 581; says it is man's true wisdom to know himself imperfect, 1 *Bec.* 71; asserts that the righteous are not saved by their own merits, 3 *Bec.* 170; affirms that it is most certain that every man needs the mercy of God, 3 *Jew.* 581, 582; says, if we consider our own merits, we must despair, 2 *Jew.* 1041, 3 *Jew.* 587; teaches that our righteousness consists not of our merit, but of the mercy of God, 1 *Bec.* 71; calls the righteousness which men shall seek, none other than Christ himself, 2 *Bec.* 639; writes on the grace of God which was with Paul, 1 *Ful.* 376, 377; maintains that God justifies by faith only, *Wool.* 34; other places to the same effect, 2 *Cran.* 205, 208, 211; by "the works of the law" he understood ceremonies, *Whita.* 455; elsewhere he allows that "the law of God" means everything commanded, 2 *Cran.* 208; he shews that we have access to God, not through our righteousness, but through faith in Christ, 3 *Jew.* 588; says, every holy man hath in himself the altar of the Lord, which is faith, 2 *Jew.* 735; declares that if we believe we shew the truth by our works, 2 *Lat.* 343; says that just men are so called because they are furnished with the greater part of virtues, 3 *Jew.* 581; explains what it is to do judgment (Mic. vi. 8), *Sand.* 223; speaks of the reverence due to mothers, 1 *Bul.* 274, 275; inculcates charity to the poor, see vii, below.

vii. *The Church* (see also viii. and ix, below): he says we must remain in that church which was founded by the apostles, &c., *Pil.* 618, 619; speaks of the church as circumscribed by the bounds of scripture, *Whita.* 701; declares that the church of Christ, containing the churches through all the world, is joined together in the unity of the Spirit, &c., 2 *Jew.* 819; expounds the text "One Lord, one faith, one

baptism," 1 *Jew.* 256; shews that he, in Bethlehem, could hold communion with the presbyters at Rome, *ib.* 133; his use of the word "communion," *ib.* 132; he remarks that every province has peculiar manners, and rites, and feelings, which you cannot alter without great trouble, 4 *Jew.* 1125; calls the faithful the true vine, 1 *Jew.* 468; says, we are verily one bread, *ib.*; thinks that Christian is the "name" foretold by Isaiah, *Wool.* 21; honoured the father of Furia more for the name of a Christian, than for his worldly dignities, *ib.*; says that we are of Christ's flesh and of his bones, for he is the head of his body the church, 3 *Jew.* 494; declares that whosoever is a member of Christ's body is a priest, *ib.* 336; says, Christ, naked and hungry, lying before our gate, dieth in the poor, *ib.* 541; advises, while others build churches, &c., to clothe Christ in the poor, 1 *Bec.* 23; declares it the glory of a bishop to provide for the poor, *ib.* 21; describes the charity of Exuperius, *ib.* 32; says whatever the clerks have, that is the poor's, 1 *Bec.* 23, 2 *Bec.* 325; calls it sacrilege not to give to the poor things that appertain unto them, 1 *Bec.* 24; likens those who with the goods of the poor satisfy their own pleasure to the Pharisees, *ib.*; remarks they are not always the children of holy men that sit in the places of holy men, but they that do the works of holy men, 1 *Jew.* 401, 3 *Jew.* 201, 323, 4 *Jew.* 703, 1070, 1117, 1134, 2 *Lat.* 313 n.; says that whoso believeth that man to be holy that is not holy, and joineth him to the fellowship of God, doth violence to Christ, &c., 3 *Jew.* 324, 4 *Jew.* 703; affirms that the church, after she was come to Christian princes, was indeed greater in wealth and riches, but in virtue and holiness less than she was before, 4 *Jew.* 723; speaks of the darkness of his time, 1 *Hoop.* 27; complains of the condition of the Eastern churches, 4 *Jew.* 1074; declares that by the exchangers (in the temple) are signified the sellers of ecclesiastical benefices, who make the house of God a den of thieves, *ib.* 869; writes, we say "there shall no hurt come upon us:" let us hear the saying of the Lord: "Sion and Jerusalem... shall be consumed, and brought to an end," *ib.* 1062; warns that the watch-tower of the Lord shall be turned up with the enemy's plough, and the temple of the Lord turned into briars and thorns, &c., *ib.* 870; says the Lord will take away the names of

vain glory and false admiration which are in the church, &c., 3 *Jew.* 310, 4 *Jew.* 929, 1063; affirms that in the end of the world our Lord will search Jerusalem, i. e. his church, with a candle, and punish those who have despised his commandments, 3 *Jew.* 597; states that the pin, or bar, (meaning Christ) shall be taken away from the place of faith, i. e. the church, because of the wickedness that daily groweth; and those who before hung upon him by faith, shall afterwards by infidelity be broken down, and fall and perish, 4 *Jew.* 1062; so small, he says, shall be the number of holy men, *ib.* 877

viii. *Bishops and other Clergy, Monks, &c.*: he calls the apostles fathers, 1 *Jew.* 77; denies that any holy man has authority like them, 3 *Jew.* 231; speaks of James as bishop of Jerusalem, 1 *Ful.* 222 n., 1 *Jew.* 238; calls Timothy bishop of Ephesus (pseud.), 2 *Whitg.* 294; exhorts bishops to hear the charge given to Titus, 1 *Whitg.* 433; says bishops hold the place of the apostles, *Whita.* 417; affirms that presbyters succeed the apostles, and that bishops are in the place of Christ, 2 *Whitg.* 258; declares that among the ancients presbyters and bishops were the same, but that gradually, that the plants of dissensions might be plucked up, all the care was brought to one, 4 *Bul.* 87 n., 1 *Jew.* 373; admonishes that as presbyters know themselves to be subject to him who is set above them, by the custom of the church; so bishops should know that they are greater than presbyters rather by custom than by the truth of the Lord's ordinance, 4 *Bul.* 87 n., 112, 2 *Ful.* 315, 316, 388, 1 *Jew.* 340, 379, 3 *Jew.* 292, 294, 2 *Whitg.* 225; says that a presbyter is the same as a bishop, and that before factions were made in religion by the instinct of the devil... the churches were governed by the common counsel of the presbyters; but that afterwards, when every one thought those whom he had baptized were his own, not Christ's, it was decreed in all the world that one chosen from among the presbyters should be set above the others, and that to him should belong the whole care of the church, and the seeds of schisms be taken away, 4 *Bul.* 111, 1 *Ful.* 265, 1 *Jew.* 348, 3 *Jew.* 272, 294, 301, 4 *Jew.* 912, *Pil.* 494, 2 *Whitg.* 221, 225, 255, 265, 266, 267; again, he says that one was chosen and set above the others as a remedy of schism, 2 *Whitg.* 91, 117, 222, 238, 256; adduces a testimony by which, he says, it is

very manifestly proved that a bishop and a presbyter are the same, 4 *Bul.* 87 n.; mentions one who was so peevish that he set deacons before priests, i. e. before bishops; whereas the apostle plainly teaches us that presbyters and bishops are the same, 3 *Jew.* 272, 439; remarks that among those of old bishops and presbyters were the same, the one being a name of dignity, the other of age, 2 *Tyn.* 152 n.; uses other words to the same effect, 2 *Whitg.* 254; declares that bishops ought to govern the church in common (with the priests), imitating Moses, who chose seventy, &c., 4 *Bul.* 112, 1 *Jew.* 349, 383; shews how the clergy of Alexandria used to choose one of themselves, whom they placed in a higher degree and called bishop, 2 *Whitg.* 222, 249—251, 256, 428; states that a bishop does nothing which a presbyter does not, except ordination, 3 *Jew.* 293, 1 *Whitg.* 437—440; says that superintendent is an ancient name for a bishop, 4 *Jew.* 906; speaks of the safety of the church hanging on the dignity of the high priest (i. e. the bishop), 1 *Jew.* 372, 3 *Jew.* 221, 315, 4 *Jew.* 731, 734, 822, 823, 2 *Whitg.* 222, 240, 256; declares that wherever there is a bishop, whether at Rome, or Eugubium, &c., he is of the same merit, and the same priesthood, 2 *Hoop.* 237 n., 1 *Jew.* 373, 2 *Jew.* 1001, 3 *Jew.* 290, 293, *Phil.* 45, *Pil.* 494, 1 *Tyn.* 216 n., 2 *Whitg.* 255, 257; says, the power of riches, or the lowliness of poverty, makes a bishop neither higher nor lower, but all bishops are the apostles' successors, 1 *Jew.* 379, 3 *Jew.* 293, 610, 4 *Jew.* 1066, 1069; admonishes that if a man would be a bishop he should follow Moses and Aaron, by reading the scriptures, praying and teaching the people, 1 *Bec.* 382; says all that God's bishop does ought to be sermons, *ib.* 12; speaking of certain bishops he says, they themselves are to themselves both laymen and bishops too, 4 *Jew.* 971; declares that, as if they were placed in some high castle, they scarcely vouchsafe to look upon poor mortal men, and to speak to their fellow-servants, *ib.* 688; often refers to the order of presbyters, 1 *Ful.* 262, 263; states that the presbyter is contained in the bishop, 2 *Whitg.* 254; says we have in the church our senate, a company of presbyters, 3 *Whitg.* 201; writes concerning presbyters "who labour in the word," *ib.* 152; considers "pastors and teachers," as the same, 1 *Whitg.* 474; condemns those who enter the ministry without qualification, 1 *Bec.*

5; says he that knows not the law of the Lord is no priest, *ib.* 6, 383; asserts that such should be chosen pastors, in comparison of whom the others may right well be named the flock, *ib.* 9; declares that the captains of the church have the keys of knowledge to open the scriptures; therefore commandment is given that the masters should open, and the scholars enter, 3 *Jew.* 364; says the works of a minister must not confound his words, 1 *Bec.* 16; asks how the president of a church can take away evil out of it, if he have offended in the like fault, *ib.*; considers that priests who take tithes deny that Christ is come in the flesh, *Bale* 108; asks, dost thou consider Peter? consider Judas also: dost thou allow Stephen? mark also what Nicolas was: ecclesiastical dignity makes not a Christian, 4 *Jew.* 1117; condemns the pride and gluttony of the clergy, 2 *Whitg.* 388, 389; says of certain pastors, that they worship the Lord and Melchom both together, thinking they may serve both the world and the Lord, and satisfy two masters at once, God and mammon, 4 *Jew.* 971; complains that the soldiers of Christ bind themselves to worldly affairs, and offer the same image to God and to Cæsar, *ib.* 820, 971; speaks of some who assume such authority, that whether they teach good things or evil, they will not have their disciples to seek a reason, but only to follow them, their leaders, 3 *Jew.* 122, 4 *Jew.* 1039; refers to certain men who are taken for elders of the church, and chiefs of the priests, following the plain letter, and killing the Son of God, 1 *Jew.* 452, 4 *Jew.* 764; states that the king of Assyria, i. e. the devil, knows that he can never deceive the sheep, unless he first cast the shepherds into a trance, 4 *Jew.* 1063; says, the prophets of Jerusalem have never a word of prophecy in their mouths, &c., *ib.* 870; declares that when the prophets fell to taking of money, their prophecy became a soothsaying, *ib.* 1083; says, touching the clergy, the priests themselves that ought to teach the law of our Lord, and to defend the people committed to their charge, being amazed, and bereft of their wits, shall be turned into madness, *ib.* 1063; foretells that God will take away the names of vain glory and false credit, that are in the church, and the names of priests, together with the priests themselves, that vainly boast of the names of bishops, and of the dignity of priesthood, but do nothing, *ib.* 1063; says

that the priest is made from the deacon, not the deacon from the priest, 2 *Whitg.* 258; speaks of archpriests and archdeacons, 1 *Jew.* 372, 2 *Whitg.* 431; refers to the latter, 2 *Whitg.* 173, 175, 177; reproves a deacon for setting himself above the elder, *ib.* 253; reckons five orders in the church, bishops, presbyters, deacons, the faithful, and the catechumens, 3 *Jew.* 272; compares Aaron, his sons, and the Levites, to bishops, priests, and deacons, 1 *Ful.* 262, 263; speaks of the honour due to bishops, presbyters, and deacons, *ib.* 262; says that honouring and trusting in ministers are different, 2 *Lat.* 347; the spurious treatise *De septem Ordinibus* speaks of *fossarii* as the first order, 3 *Jew.* 272; he says every ecclesiastical order is subject to its governors, 1 *Jew.* 372, 2 *Whitg.* 257; explains *χειροτονία*, as meaning the ordination of clerks by prayer and laying-on of hands, 1 *Ful.* 247, 248, 1 *Whitg.* 349; speaks of choice either by the bishop or the people, 1 *Whitg.* 442; mentions choice by the bishop, *ib.* 443, 460; complains that much cost was bestowed in adorning churches, and that little regard was had to the choice of ministers, *ib.* 482; a passage by Musculus on clandestine ordinations erroneously referred to him, *ib.* 441, 442; he treats of the origin of monks, 4 *Bul.* 514; declares that the state of a monk is one thing, and the state of a priest is another, 4 *Jew.* 800; says, a monk's office is not to preach, but to mourn, *ib.*; some account of the life and apparel of the monks of his time, 3 *Jew.* 617, 4 *Jew.* 945; of some he says, they are loth to be abjects and in servile state; for idleness they will not labour, and to beg they are ashamed, *ib.* 799; speaks of the incontinence of some who were girded and went in black, and had long beards, 2 *Jew.* 830; describes the three kinds of monks in Egypt, 2 *Tyn.* 42 n.; says, it was a law among the monks there, that whoso would not labour should not eat, 4 *Jew.* 800; replies to the accusation of severity and sadness, 3 *Whitg.* 523; the spurious *Regula Mon.* in his name charges monks to pronounce every word distinctly and warily, lest by their foolish utterance they should make the angels to fall a laughing, 4 *Jew.* 878; repeatedly mentions that companies of solitary virgins sang the Psalter in order daily at certain hours, 4 *Bul.* 198, 199

ix. *Peter, Rome*: he declares that the church is built on all the apostles, and that all received the keys of the kingdom of

heaven; but allows that one was chosen as chief, to avoid schism, 2 *Ful.* 285, 292, 1 *Jew.* 435, 437, 3 *Jew.* 288, 290, 297, 4 *Jew.* 1136, 2 *Whitg.* 230; says bishops and priests, not understanding the words "Upon this rock," &c., take to themselves some of the pride of the Pharisees, &c., 1 *Jew.* 340, 3 *Jew.* 213, 375, 380, 4 *Jew.* 1119, 1 *Tyn.* 217 n., 269 n.; Baronius considers him shamefully astray, and Spondanus represents him as heretical, with reference to Peter's primacy, 2 *Ful.* 292 n.; he speaks of the agreement between Peter and Paul as to preaching, 3 *Jew.* 327; considers that Peter's ordinary vocation was to the Jews, Paul's to the Gentiles, *ib.* 329; explains why Paul went to Jerusalem to see Peter, &c., 1 *Jew.* 375, 4 *Jew.* 917; differs from Augustine about Peter's dissimulation, 2 *Bul.* 115, 116, 1 *Jew.* 532, 1 *Ful.* 35, *Phil.* 401, *Whita.* 455; affirms Paul to be in nothing inferior to Peter, 3 *Jew.* 328; says Peter was bishop of Antioch, *Rog.* 328 n.; strangely interpolates the *Chronicon* of Eusebius, as to Peter's long continuance at Rome, 2 *Ful.* 337 n.; expresses his attachment to the chair of Peter, *ib.* 349; says it is not easy to stand in the place of Paul, and to hold the rank of Peter, who are now reigning with Christ, 3 *Jew.* 327, 4 *Jew.* 923, 1134; asks counsel of the chair of Peter, calling it the rock on which the church is built, &c., 2 *Ful.* 349; confesses that pope Liberius was an Arian, 2 *Ful.* 349, 3 *Jew.* 342, 343, 4 *Jew.* 926; calls pope Damasus teacher of the virgin church, 1 *Jew.* 433; preserves his creed, 1 *Bul.* 32, 2 *Hoop.* 538; says if we agree with the bishop of Rome we are catholics, 1 *Ful.* 222; makes no mention of the bishop of Rome as supreme, *Phil.* 45; falsely alleged to call the pope chief-priest, 4 *Jew.* 822 (see p. 431, col. 1, above); he speaks of a certain peerless and high power in the church, but not with reference to the pope, 2 *Ful.* 253; mentions the church of Rome as the house in which the Lamb must be eaten, the ark of Noah, &c., *ib.* 349, *Phil.* 617 n.; says we are not to think that the church of the city of Rome is one, and the church of the rest of the world another, 3 *Jew.* 293; asks, why do you bring me the custom of one city? *ib.* 285, 293, 294, 4 *Jew.* 828; says, if authority is sought, the world is greater than the city, 1 *Jew.* 413, 3 *Jew.* 293, 333, 4 *Jew.* 920, 1119, 1 *Tyn.* 216 n.; said on one occasion, not only the bishop of one city, but also the bishops of all the world, are deceived, 4 *Jew.* 828; addresses

Augustine as pope, 2 *Hoop.* 236, 2 *Whitg.* 86 n.; calls Origen master or teacher of the churches, 1 *Jew.* 433, 3 *Jew.* 269, 4 *Jew.* 1045; speaks of the pride of the Romans, 1 *Jew.* 355; declares that Peter in his first epistle meant Rome, under the name of Babylon, 4 *Jew.* 1063; considers that Rome is the Babylon of the Apocalypse, 2 *Ful.* 371, 4 *Jew.* 1064, 1 *Lat.* 173, 174, *Rog.* 182

x. *Saints, Ecclesiastical Writers*: he is alleged to have believed in the intercession of saints, 3 *Jew.* 572; said to have prayed to saints, 3 *Tyn.* 126; tells why John Baptist is styled an angel by Malachi, 1 *Ful.* 483; says, we believe not that Mary was married again after her child-bearing, because we read it not, 3 *Jew.* 441; condemns the doctrine of Helvidius respecting her, 2 *Cran.* 60, 1 *Hoop.* 161, 1 *Jew.* 22 n.; he (or Sophronius) declares the story of the virgin's assumption to be apocryphal, *Whita.* 667; records the death of James and Peter, 1 *Jew.* 342 n.; calls the bodies of Peter and Paul the altars of Christ, 1 *Ful.* 516 (as to both of them, see ix, above); says that Paul, though not eloquent, bore the cross of Christ, and subdued the world, 4 *Jew.* 911; mentions the decease of John, *Calf.* 130; speaks of the epistles ascribed to Clement, 1 *Jew.* 111, *Whita.* 566; cites Ignatius (or Barnabas), *Whita.* 572; gives an account of Hegesippus, 2 *Ful.* 338 n., *Whita.* 574; says that Origen, Tertullian, &c., may be read, choosing the good in them, and shunning the contrary, 3 *Jew.* 233; as to Origen, see also xvii. and xix, below; he thinks that when he wrote well, nobody wrote better, 2 *Cran.* 342, 344; calls Pamphilus a martyr, before his martyrdom, 4 *Jew.* 694; wishes that Lactantius had been as able to confirm (the truth) as to overthrow the contrary, *Calf.* 180; mentions the public reading of Ephrem's homilies, 1 *Jew.* 269; declares that the work of Optatus De Schism. Donat. was in six books, 2 *Ful.* 323; speaks of Gregory Nazianzen, 2 *Cran.* 124; what Erasmus thought of his Life of Paul the Hermit, *Calf.* 252; he scoffs at Ambrose and his writings, 1 *Jew.* 314, 3 *Jew.* 176; gives a character of Epiphanius, *Calf.* 255, 3 *Tyn.* 182; speaks scornfully of Ruffinus, 3 *Jew.* 391; charges him with heresy, 4 *Jew.* 1006; marvels much that he does not call himself "the prisoner of Jesus Christ," &c., *ib.* 1073; expresses himself loath to write against Augustine, he being a bishop of

his communion, 1 *Jew.* 130, 132; writing to Augustine, says, I judged that there were certain heretical errors in your epistle, 3 *Jew.* 607; addresses him as the most notable bishop in the world, 4 *Jew.* 1044, and as pope, 2 *Hoop.* 236, 2 *Whitg.* 86 n.; rails at Vigilantius, 3 *Jew.* 167; see also xix.

xi. *Sacraments, particularly Baptism*: he warns that if the sacraments are violated, then is he violated whose sacraments they are, 1 *Cran.* 228, 1 *Jew.* 517; said to consider the worthiness of the priest essential to a sacrament, *Calf.* 259; he asserts that out of Christ's side the sacraments of baptism and martyrdom are poured forth together, 3 *Jew.* 457; says that to those who are to be baptized the Holy Trinity is openly delivered, 2 *Jew.* 769; affirms that in baptism our faces are marked with the blood of Christ, 1 *Jew.* 488; says man gives the water only, but God gives the Holy Ghost, whereby sins are washed away, 3 *Jew.* 463; writes, if any man have received only the bodily washing of water, he has not put on the Lord Jesus Christ, *ib.*; declares that they who receive not baptism with full faith, receive the water, but not the Spirit, 2 *Jew.* 1106, 3 *Jew.* 462; says, we all are the priestly and kingly kindred, who having been baptized in Christ, are called by the name of Christ, 4 *Jew.* 984; declares that by the water of baptism, or by the fire of the Holy Ghost, Christ is made the body of the everlasting bread, 3 *Jew.* 484; explains "first faith" to be the faith of baptism, *ib.* 386; states that we are baptized not only for remission of sins, but also for the resurrection of our flesh, *ib.* 470; how baptism was celebrated in his time, *Calf.* 213; he mentions and approves the baptizing of infants, 2 *Bec.* 210, 4 *Bul.* 392, *Pil.* 279; speaks of Cyprian's conclusion that infants might be baptized immediately after their birth, 4 *Bul.* 392; says laymen may baptize if need require, 2 *Whitg.* 526; explains the meaning of trine immersion, 1 *Jew.* 256 n.; speaks of wine mingled with milk being given to those newly baptized, 4 *Bul.* 359; cautions against trusting merely in baptism and the spiritual food, 2 *Jew.* 757; shews that in his time baptism and the eucharist were ministered together, 1 *Jew.* 250

xii. *The Eucharist*: he speaks of the sacrament as Christ's last remembrance, 2 *Jew.* 591; terms it a Christian mystery, 3 *Bec.* 389, 2 *Jew.* 730, 732; calls it wheat

and wine, which is not eaten without praising the Lord, nor drunk save in his holy courts, 2 *Hoop.* 431; says it ought to be common to all, 2 *Bec.* 240, 3 *Bec.* 414, 1 *Jew.* 18, 105, 129, 134, 202, 230, 3 *Jew.* 143; speaks of Christ as representing, in the sacrament, the truth of his body and blood, 2 *Bec.* 285, 3 *Bec.* 271, 436, 1 *Brad.* 590, 4 *Bul.* 440, 1 *Cran.* 122, 123, (59), 2 *Hoop.* 405, 472, *Hutch.* 238, 2 *Jew.* 609, 1113, 3 *Jew.* 453, *Sand.* 454; writes of Melchisedec's offering, 1 *Ful.* 148; refers to his bread and wine as a type of Christ's, 1 *Brad.* 590, 4 *Bul.* 440, 2 *Jew.* 730, 732, 3 *Jew.* 453; compares the shew-bread with the body of Christ, 1 *Cran.* 192, 342, (75); marks that the bread which the Lord brake was his body, *ib.* 33, 104, (54), 1 *Hoop.* 233, 2 *Hoop.* 439; speaking of Christ's words, "This is my body," &c., he says, let that saying be expounded by a figure, &c., 3 *Jew.* 446; adds, when I say it is a figure, then I say it is not the truth, *ib.* 447; calls Christ's flesh true meat, &c., 1 *Cran.* 24; observes that our Lord, as a type of his blood, offered not water but wine, 2 *Ful.* 83, 2 *Jew.* 592, 3 *Jew.* 521; says that the blood of Christ and his flesh are understood two ways, the spiritual, and that which was crucified, 3 *Bec.* 446, 1 *Brad.* 98, 1 *Cran.* 232, 233, 1 *Ful.* 272 n., 273, 1 *Jew.* 460, 462, 2 *Jew.* 621, *Rid.* 202; declares that it is lawful to eat of the oblation made in commemoration of Christ, but not of that which Christ made on the altar of the cross (pseud.), 3 *Bec.* 439, 1 *Jew.* 463; admonishes that we abandon Jewish fables, and ascend up with our Lord into that great parlour adorned and made clean, and there receive of him the cup of the new testament, 1 *Jew.* 12, 454, 2 *Jew.* 1121, 3 *Jew.* 474, 546; speaks of eating Christ's flesh and drinking his blood, not only in mystery, but also in the reading of the scriptures, 3 *Bec.* 439, 440, 1 *Brad.* 100, 2 *Hoop.* 486, and even prefers the latter interpretation to the former (pseud.), 1 *Brad.* 100, 1 *Jew.* 519, 2 *Jew.* 771; says, when we hear the word of the Lord, the flesh and blood of Christ are poured into our ears, 2 *Jew.* 600, 724, 1087, 1119; describes the strong in Christ as eating this bread, and virgins (i. e. the holy) as drinking this wine, 2 *Bec.* 293, 3 *Bec.* 462, 463; declares that the unholy do not eat Christ's flesh, *Hutch.* 265; says, lovers of pleasure eat not the flesh of Jesus nor drink his blood, 2 *Bec.* 292, 293, 3 *Bec.* 462, 1 *Cran.* 210,

225, (80), 2 *Hoop.* 498; states that heretics eat not the Saviour's body, 2 *Bec.* 293, 3 *Bec.* 462, 1 *Cran.* 210, (80), 2 *Hoop.* 498; says that Christ's flesh is the meat of faithful men, 3 *Bec.* 462, 1 *Cran.* 210, (81); censures some priests who defile the holy things of the Lord, 3 *Jew.* 596; affirms that holy men eat the heavenly bread, and are filled with every word of God, having the same Lord that is their meat, 2 *Jew.* 767; says those who eat and drink the body and blood of the Lord, are turned into the princes of the church, 2 *Hoop.* 431, 432; speaks of the union of God's inheritance through the mystery of Christ's body and blood, 1 *Jew.* 142; writes on the wheat of which the heavenly bread is made, *ib.* 474; says, we feast in sincerity, without leaven, 2 *Jew.* 734; speaks of priests making the Lord's body, 1 *Ful.* 272, *Rid.* 180, 182; asserts that they do wickedly against the law of Christ who think that the eucharist is made by the priest's words, not by his life, 2 *Jew.* 755; says the priest, who must always offer sacrifice for the people, must always pray, 2 *Ful.* 83; calls the sacrament of bread and wine a pure and simple sacrifice, 2 *Jew.* 735; notes that St Paul (1 Cor. x), speaks first of the cup, 1 *Jew.* 236; speaks of the apostles celebrating the communion with the Lord's prayer, 1 *Hoop.* 237; commends Exuperius, bishop of Toulouse, who carried the Lord's body in a wicker basket, and his blood in a glass, 4 *Bul.* 420, 2 *Ful.* 115, 1 *Hoop.* 233, 1 *Jew.* 239, 245, 249, 2 *Jew.* 554; says the mixed cup in the eucharist was foreshewn by Solomon, 1 *Ful.* 522; declares that a bishop ought not to refuse the eucharist of a priest (pseud.), 2 *Jew.* 626; speaks of the priests dividing the blood of the Lord to the people, 3 *Bec.* 413, *Coop.* 142, *Hutch.* 282, *Sand.* 455; testifies that the people received daily, 2 *Bec.* 258, 1 *Jew.* 17, 125, 174; refers to the custom at Rome of the faithful always receiving the body of Christ, which he neither blames nor approves, 3 *Bec.* 474, *Coop.* 126 n., 1 *Jew.* 156; wishes that we could at all times receive the eucharist without a pricking conscience, 2 *Bec.* 259; testifies that what remained after the communion was eaten in the church, *ib.* 251, 3 *Bec.* 456, 2 *Jew.* 553, 554; mentions that in his time a portion of the sacrament was sent from the church to the newly married, 1 *Jew.* 6; speaks of the reception of the communion by the married, in which passage he re-

proves those who received the sacrament at home, *Coop.* 126, 1 *Jew.* 156, 157; a spurious passage on the mass, 2 *Jew.* 640 n

xiii. *Worship, Ceremonies, Tongues*: he considers the incense prophesied of by Malachi to be the prayers of saints, 1 *Jew.* 110, 2 *Jew.* 713, 723; says incense and a pure sacrifice are offered daily, &c., 2 *Jew.* 725; verses put forth in his name on prayer, 1 *Bec.* 164; he says, in prayer we are not declarers, but cravers, 4 *Bul.* 204; does not expound the doxology in the Lord's prayer, *ib.* 220; compares the response "Amen" to a thunder clap, 3 *Bec.* 410, 1 *Brad.* 529, 1 *Jew.* 281, 286, *Whita.* 260; declares that we ought to praise the Lord rather in mind than in voice, 1 *Bec.* 134; describes the singing at the funeral of Fabiola, *Pil.* 320, 543 (as to that of Paula, see below); perhaps he arranged the epistles and gospels used in the church, 2 *Brad.* 307, 308 n., *Pil.* 503; mentions the custom of the church in confirmation, 1 *Jew.* 372, 3 *Whitg.* 64, 72, 359, 360, 479, 480, 493; speaks of white garments as worn by bishops, priests, and deacons at the sacrifice, 3 *Jew.* 616, 2 *Whitg.* 48, 49, 2 *Zur.* 166; refers to one garment being worn in ministration, another in common life, 2 *Whitg.* 48, 49; says the priests of Egypt wore linen garments, not only in the church but without, 2 *Zur.* 166; condemns sumptuous cost, even in churches and temples, 1 *Bul.* 422; says, of the house of God they have made a stage-play of the people, 4 *Jew.* 813; allows not the burning of candles in the day time, *Calf.* 214, 2 *Ful.* 240, 3 *Jew.* 178; declares that Hebrew is the mother of all languages, *Whita.* 113, 114; says that Ezra changed the Hebrew letters, *Whita.* 116; reproves Hilary for mistaking the word "Osanna," 2 *Jew.* 678; his testimony as to the form of the Samaritan Thau, see xviii, below; on the Punic tongue, 1 *Jew.* 293, 294, *Whita.* 223; on the tongue of the Galatians, 1 *Jew.* 274, 275; on the language of Gaul, *ib.* 297; on the term "barbarian" as used by Paul, *Whita.* 273; he shews that various nations worshipped God in their own tongues, 1 *Jew.* 337; speaks of the Christian worship of the Bessians and other barbarous people, *ib.* 290; describes the singing of Psalms in various languages at Paula's funeral, 2 *Ful.* 224, 1 *Jew.* 268, 2 *Jew.* 692, *Pil.* 321, *Whita.* 222; says of the Valentinians, with a barbarous sound of words, they terrify the

simple, that, whatsoever they understand not, they may the more wonder at, 4 *Jew.* 813

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xviii. *The Cross, Images*: he says the "standard" mentioned by Isaiah (xlix. 22) is the banner of the cross, *Calf.* 94, 2 *Ful.* 137; so he speaks of the standard of Jeremiah (iv. 6), *Calf.* 95, 2 *Ful.* 137; says the letter π was anciently like a cross, *Calf.* 106 n., 107 n., 2 *Ful.* 138, 147, 2 *Jew.* 647, *Whita.* 116; declares the mystic signification of the "thau" of Ezekiel, *Calf.* 108; writes concerning the title on the cross, 1 *Jew.* 277; says Paula worshipped, lying before the cross, as though she had seen Christ hanging thereon, 2 *Ful.* 181 n., 202; recommends the use of the sign of the cross,

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xix. *Heresies, real and alleged*: notes that Christianity was called by wicked men a heresy, as mentioned in the Acts, 3 *Jew.* 215; would have no man patient under the suspicion of heresy, *ib.* 209; says to a presbyter named Marcus, I am (as thou sayest) a heretic,—what is that to thee? hold thy peace, 4 *Jew.* 952; pronounces a woe on teachers of perverse doctrine, *ib.* 1061; thinks that all heresiarchs are antichrists, teaching under the name of Christ things that are contrary to Christ, 2 *Cov.* 334; declares that there is no heresy that is not framed on account of the throat and belly, *Bale* 218; remarks that falsehood evermore imitates the truth, 3 *Jew.* 159; speaks of some closing their eyes (to the truth), *ib.* 181; declares that he who understands the scriptures otherwise than the sense of the Holy Ghost requires is a heretic, even though he depart not from the church, see iii. d, above; says that followers of heretics find not the mid-day light, but the mid-day demon [Psa. xc. 6, Vulg.], *Bale* 34; rebukes a maintainer of new doctrine, such as Peter and Paul never taught, 2 *Ful.* 93, 3 *Jew.* 192; censures heretics for blending new things with the old, 2 *Jew.* 790; asserts that in heresy, both old and new, the people hear one thing, the priests preach another, *ib.* 777; says a sincere faith requires not the artifice of words, *Whita.* 19; compares heretics to spiders, *ib.* 20; likens them to idolaters, 1 *Ful.* 213, 214, 215; remarks that under Constantius...infidelity was written by the name of unity and faith, *Calf.* 261, 1 *Jew.* 83, 383; a singular various reading in this

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xx. *Antichrist*: he considers that the name of blasphemy, written in the forehead of the purple harlot, is "Rome everlasting," 2 *Ful.* 372; says the abomination of

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i. *Generally*: the doctrine stated, and explained, 3 *Bec.* 291, 603, 616, 1 *Bul.* 104—121, 3 *Bul.* 41, 49, 2 *Cov.* 338, 339, 379, &c., 2 *Ful.* 391, 1 *Hoop.* 49, &c., *Now.* (101), *Sand.* 268, 290, 291, 3 *Tyn.* 195—197; translations respecting it examined, 1 *Ful.* 332—342; “justifications,” the Romish rendering of “ordinances,” *ib.* 118, 157; how Abraham was justified, see his name; what David thought of justification, 3 *Bul.* 47, 49; for the doctrine of Ambrose, Augustine, Bernard, and other fathers and divines, see their names; the papal and scriptural doctrines contrasted, 3 *Tyn.* 111; Romish divines call the first receipt of grace the first justification, the increase thereof the second justification, *ib.* 203 n.; More says, that the first faith, and the first justifying are given us without our deserving; not so the second, *ib.* 203, 210; THE PARABLE OF THE WICKED MAMMON, a treatise on justification, by W. Tyndale, 1 *Tyn.* 29—126; notes on justification, with authorities from scripture, and passages from the fathers and schoolmen, 2 *Cran.* 203; an article on justification, 1538, *ib.* 473; the doctrine as taught in the Institution of a Christen man, *ib.* 112—114; the doctrine stated by Calvin, *Grin.* 255 n.; illustrated by a parable, 4 *Bul.* 320; another similitude, 3 *Tyn.* 197; three things are requisite in justification, justice, mercy, faith, 2 *Cran.* 129; it brings peace, 1 *Tyn.* 294; errors respecting it, *Rog.* 109—111, 113—115, 116; by-paths to it, 2 *Cran.* 114; Latimer says it may be lost, 2 *Lat.* 7; carnally secure worldlings hope to be saved without either faith or works, *Rog.* 114

ii. We are justified, efficiently,

By Grace: justification is a free gift, 1 *Bul.* 117, 3 *Bul.* 41, 1 *Hoop.* 51; it is freely given, though a ransom was paid for it, 2 *Cran.* 129; to justify is the work of God alone, 1 *Brad.* 217, 2 *Cran.* 131; we are justified freely by his grace, 3 *Bec.* 170, &c., 3 *Bul.* 12, 2 *Cran.* 95, 2 *Jew.* 1026, 3 *Jew.* 243, 2 *Lat.* 194; probations out of scripture that so many as are justified, are justified and saved solely by the mercy of God through faith, 3 *Bec.* 329, &c.; justification is consequent upon election, 1 *Brad.* 314; justification considered with reference to baptism, 2 *Tyn.* 90; free-will is clean contrary to free justification, 3 *Whitg.* 552; the cause of justification and its effects distinguished, *Lit. Edw.* 512, (560)

iii. We are justified, meritoriously,

By the Righteousness of Christ: we are righteous neither of ourselves nor in ourselves, 1 *Ful.* 342, but only by the merit or righteousness of Christ imputed unto us, 3 *Bec.* 616, 3 *Bul.* 46, 2 *Cov.* 379, 2 *Cran.* 128, 1 *Hoop.* 51, 2 *Jew.* 1041, *Now.* (60), 179, *Rog.* 108; he takes our sins, and gives us his righteousness, 1 *Lat.* 330; the greatest sinner is righteous when in Christ, 1 *Tyn.* 198; Abraham and all the faithful saved by imputed righteousness, 1 *Hoop.* 21

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(b) Though justification is by faith alone, repentance, hope, love, &c., are not excluded, 2 *Cov.* 342, 2 *Cran.* 129, 131; those who are justified must live in good works, 2 *Cov.* 389, 390, 1 *Hoop.* 57, *Wool.* 30, &c., (see *Faith, e.*); justification does not render good works unnecessary, or discourage them, 1 *Bul.* 118, 2 *Cov.* 341, 2 *Jew.* 1026, *Now.* (63), 182; it gives no liberty to sin, 2 *Cran.* 131, 133, 136, 139, but is productive of holiness, 1 *Hoop.* 57; good works necessarily follow it, *Now.* (61), 180; it brings love, 3 *Tyn.* 195—199; they who will not do good works because they are justified

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ii. *Scripture, Doctrine, Miscellanca*: on the perspicuity of scripture, *Whita.* 397, 398; his firm faith in One God, 2 *Jew.* 998; he speaks of Christ as reigning from the cross, 4 *Jew.* 981; supposed that angels fell through the love of women, *Coop.* 146, 3 *Jew.* 606; was a chiliast or millenarian, maintaining that the righteous will rise and reign 1000 years before the last judgment, *Coop.* 147, *Rog.* 154, *Whita.* 391, 583; alleged in support of tradition, *Whita.* 582; he speaks of the fury of the heathen against the Christian name, *Wool.* 20; says Christians were called godless people, or atheists, 3 *Jew.* 624; speaks of some who made themselves eunuchs for the kingdom of heaven, *ib.* 398; calls the bishop *προεστώς*, 2 *Bec.* 239, &c., 2 *Whitg.* 277, 307—309; speaks of wine being distributed in the feast of Bacchus, 2 *Whitg.* 39; referred to respecting the statue erected to Simon Magus, *Calf.* 343 n

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2 *Whitg.* 467; refers to an oblation of the Mosaic law as a figure of the bread of thanksgiving, which we do in the remembrance of Christ's passion, 3 *Bec.* 457; describes the celebration of the Lord's supper in his time, 2 *Bec.* 239, 3 *Bec.* 376, 387, 416, 474, 475, *Coop.* 81, 82, 125, 127, 139, 156, 1 *Cran.* 263, 264, 265, (30), 1 *Ful.* 503—506, 1 *Jew.* 17, 115, 146, 147, 2 *Jew.* 1114, 1 *Whitg.* 215, 237, 3 *Whitg.* 64—66; calls it eucharist, 2 *Bec.* 232 n., 3 *Bec.* 387, & sæpe; speaks of oblations at the communion, *Coop.* 90; refers to the mingled cup, 2 *Bec.* 239, &c., *Coop.* 81, 1 *Ful.* 503, 523, 2 *Ful.* 237, 1 *Jew.* 139, 2 *Whitg.* 308; declares that the communion is not common bread and wine, but the body and blood of Christ, *Coop.* 194 n., 1 *Cran.* 263, 264, 2 *Jew.* 599, *Rid.* 231; this passage asserted to have been corrupted by Craumer, 1 *Cran.* 263, 264, *Rid.* 231; he mentions that deacons distributed the bread and wine, 2 *Bec.* 239, &c., 1 *Cran.* 263, 2 *Jew.* 1114, 3 *Whitg.* 64—66; declares that the elements in the eucharist are converted into our flesh and blood, 1 *Cran.* 263, 2 *Hoop.* 420; says, by dry and moist food we are taught what things God the Son of God hath suffered for us, 2 *Jew.* 772, 1114; speaks of sending the sacrament in both kinds to those who were absent, 2 *Bec.* 239, &c., *Coop.* 82, 1 *Jew.* 239; says nothing of a reservation of the host for sick persons, as Gardiner reports, 1 *Cran.* 146; referred to by Harding as a witness for the mass, 1 *Jew.* 109; speaks of the kiss of peace, *Coop.* 81, 1 *Jew.* 265, 1 *Whitg.* 215; describes the prayer of the early Christians, 2 *Whitg.* 493; speaks of the people responding "Amen" to the prayers of the minister, 3 *Bec.* 407, *Coop.* 82, 1 *Cran.* 263, 1 *Ful.* 504, 1 *Jew.* 18, *Whita.* 260; shews how singing was practised in the church, and that kneeling was dispensed with on Sundays (pseud.), 1 *Whitg.* 215, 237; says Isaiah promises not the restoring of bloody sacrifices, but the true and spiritual oblations of praise and thanksgiving, 2 *Jew.* 735; speaks of the public reading of scripture, *Coop.* 82, 4 *Jew.* 856, 3 *Whitg.* 47, 343, 344; referred to respecting the figure of the cross, *Calf.* 178 n., 2 *Ful.* 164

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* This division comprises everything of the kind thus indicated, and not appearing to refer specifically to the Law of Moses.

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* Many of the sentences in the former division have reference, in a greater or less degree, to the Law of Moses.

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- ii. *The Law of Nations.*
- iii. *The Civil Law.*
- iv. *The Law of England.*
- v. *Ecclesiastical Law, generally.*
- vi. *The Canon Law.*

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(a) Generally:—the Corpus Juris Civilis contains, *Institutiones, Digesta (Vetus, Infortiatum, Novum), Codex, Authenticæ, seu Novellæ Constitutiones, Edicta, &c., Jew.* xxxix; the *Institutiones* of Justinian, 1 *Hoop.* 78; the *Pandects*, or *Digests*, what, and when published by Justinian, 2 *Bul.* 281 n.; the *Code*, or *Codex* of Justinian, what, and when published, *ib.* 280 n.; reference to it, 2 *Ful.* 364; the *Novellæ Constitutiones* of Justinian, 2 *Bul.* 281 n., *Jew.* xxxix; the *Code* and *Novellæ* of Theodosius II., 2 *Bul.* 281 n., *Jew.* xlii; *lex Cornelia de falsis*, 1 *Hoop.* 407; *lex Julia majestatis*, *ib.* 368; *lex Julia de adulteris coercendis*, 1 *Bul.* 203, 412, 1 *Hoop.* 376 n., 387, 2 *Jew.* 635; *lex Pompeia de paricidiis*, 1 *Bul.* 288, 1 *Hoop.* 368 n.; *lex talionis*, 1 *Bul.* 304; *lex Voconia*, 4 *Jew.* 665; "jus" defined, 1 *Hoop.* 273; the precepts of law, to live honestly, to hurt no man, to give every man his due, 1 *Bul.* 197, 1 *Hoop.* 275; Justinian commands certain of his laws to be generally received, 1 *Jew.* 286, 2 *Jew.* 702; his order for reading the laws, 2 *Jew.* 675; against defrauding the law, by following only the bare words of it, 1 *Jew.* 447, 2 *Jew.* 792, 1112; on ambiguous words, 1 *Jew.* 229; disjunctives stand for copulatives, and vice versâ (Paulus), *ib.* 236; Pomponius shews that laws must be general, *ib.* 222; a thing spoken generally must be taken generally, *ib.* 286; custom declared to be the best interpreter of the law, *ib.* 210, 229; the study of the civil law at Cambridge necessary for the king's service, *Rid.* 506

(b) Temporal concerns:—on the authority of the emperor and his laws, 4 *Jew.* 1033; on treason against the emperor or the state, 1 *Hoop.* 368; Rome called the head of the world, 4 *Jew.* 1032; Justinian's esteem for Constantinople, 1 *Jew.* 362; marriage of children not to be without the consent of parents, 3 *Bec.* 532, *Sand.* 281; on the marriage of clerks, 2 *Ful.* 95; against adultery, &c., 1 *Bul.* 203; a woman condemned for adultery not to be a witness, 2 *Jew.* 635; adultery punished with death, 1 *Bul.* 412, 1 *Hoop.* 376, 387; polygamy forbidden, 1 *Hoop.* 386, 387; on divorce, *ib.* 383; he that keeps one concubine said to live chastely, 4 *Jew.* 638; a concubine distinguished from a wife, *ib.*

632; whoremongers banished from all towns, *ib.* 647; the punishment of parricides, 1 *Bul.* 288, 1 *Hoop.* 368; on monsters (Ulpian), 1 *Jew.* 191; on bondage, 2 *Bul.* 301, 302; no Jew to hold a Christian slave, *Phil.* 149; on plagium, or man-stealing, 2 *Bul.* 47; the crime capital, *ib.* 48; against cattle-stealing, 2 *Bul.* 48, 230; on property in wild animals, 1 *Hoop.* 390; the accessory follows the principal, *Calif.* 245; one thing by force of greater weight draws another with it, 2 *Jew.* 576; Ulpian referred to on the change of wine into vinegar, 1 *Cran.* 251, 254, 330, 332; on the understanding of a bargain, 1 *Jew.* 178; rule on tacit consent, 1 *Whitg.* 349; the allowance of a thing done, as good as a commission for doing it, 4 *Jew.* 1036; how riches may be gotten lawfully, 2 *Bul.* 25; as to sewers and the like, *ib.* 231; servitudes luminum, 2 *Zur.* 94 n.; the lex Voconia forbade a man to convey his inheritance to a woman, even to his daughter, 4 *Jew.* 665; on the will of the dead, 1 *Jew.* 423; laws for the relief of the poor, orphans, &c., 2 *Bul.* 281; the rich and noble forbidden to engage in trade, 1 *Hoop.* 392; against monopolists, 2 *Brad.* 396, 1 *Hoop.* 391; usury forbidden, 1 *Hoop.* 393; gaming prohibited, 2 *Bul.* 40; against forgery, 1 *Hoop.* 407 n.; a party to be heard in his own province, 1 *Jew.* 391; no jurisdiction without coercion, *ib.* 395; the competent tribunal for ecclesiastics, *Phil.* 36 n.; *exceptio fori*, *ib.* 7, 35; no man to be his own judge, 3 *Jew.* 294, 4 *Jew.* 956; the use of Latin required in all causes, 1 *Jew.* 295; but *fidei commissa* might be left in any language, *ib.* 296; the penalty of a false suggestion by a plaintiff, *ib.* 101, 102; suitors obtaining the help of great men to lose their suits, 1 *Hoop.* 394; the rule, *qui mutum exhibet*, &c., 1 *Jew.* 185; distinction between "recte" and "rite," the former having respect to the justice of a cause, the latter to the order of it, *Calif.* 206; provisions on appeals, 1 *Jew.* 390, 404, *Phil.* 149; an appeal allowed in the case of bribed witnesses, 1 *Hoop.* 408

(c) Ecclesiastical affairs:—the Civil Law contains many ecclesiastical enactments, 3 *Whitg.* 307; the Christian emperors provided for the state of religion in the church, 2 *Bec.* 305, 312, 1 *Bul.* 331, 332, 2 *Bul.* 281; edict of Gratian, Valentinian, and Theodosius, commanding their subjects to be of the religion which Peter delivered to the Romans, 2 *Bec.* 305, 1 *Bul.* 34, 328,

331, 2 *Bul.* 281, 4 *Bul.* 63, 2 *Ful.* 362, 2 *Hoop.* 540, 1 *Jew.* 80, 365, 4 *Jew.* 1002, 1043, *Phil.* 75; priesthood and empire declared to be the greatest gifts of God, 4 *Jew.* 1036; idolatry a capital offence, 2 *Bec.* 305, 312, 1 *Bul.* 359, 360, 2 *Bul.* 231; pardon granted to the repentant, 1 *Bul.* 362; blasphemy capitally punished, *ib.* 243, 1 *Hoop.* 334; magical arts forbidden, 1 *Hoop.* 327, 329, &c.; Sunday to be observed, 1 *Bul.* 264, 265, 1 *Hoop.* 338; husbandmen permitted to labour on that day, 1 *Bul.* 265, 266; heretics disqualified from various employments, *ib.* 320; rebaptizing forbidden, 4 *Bul.* 394; against the celebration of sacred rites in private houses, 1 *Bul.* 332, 1 *Hoop.* 171, 172; constitution of Justinian how bishops and priests should celebrate the holy oblation, 1 *Jew.* 284, &c.; he speaks of deacons as ministering the same, *ib.* 240; his law commanding ministers to speak in a clear voice, 2 *Bec.* 255, 441, 3 *Bec.* 409, 4 *Bul.* 190, 2 *Cran.* 450, 451, 1 *Jew.* 8, 57, 284—287, 309, 312, 333, 2 *Jew.* 701, 990, 997, 4 *Jew.* 810, 811, 963, 979, 1031, *Pil.* 499, *Whita.* 270; a law against paying money for admission to the priesthood or episcopate, 4 *Bul.* 130; directions of Justinian concerning the choice of bishops, *ib.* 133, 1 *Whitg.* 396, 398; the ordination of a bishop to be stayed, in the event of any charge being brought against him, until examination, 4 *Bul.* 136; laws against bishops absenting themselves from their churches, 1 *Bul.* 332, 1 *Jew.* 406, 4 *Jew.* 1026, 1033; bishops not to sell the goods of their churches, 1 *Bul.* 331, 332, 2 *Bul.* 281; Justinian gives licence to a bishop to release a priest from part of his penance, and to restore him to the ministry, 4 *Jew.* 1030; metropolitans mentioned by Justinian, 2 *Whitg.* 166; what that emperor says touching the pre-eminence of the bishop of Rome, 1 *Jew.* 361—363, 432, 4 *Jew.* 839; he labours to advance the honour of the see (of Rome), and to unite to it all the priests of the East, 4 *Jew.* 1032; ecclesiastical matters to be laid before the pope as the head of all the holy churches, *ib.*; intimation that the pope may not intermeddle with temporal causes, *ib.* 1031; the church of the city of Constantinople declared by Justinian to enjoy the prerogative of Rome the elder, 3 *Jew.* 307, 4 *Jew.* 841, 1031; Constantinople designated the perpetual mother of faith and religion, 4 *Jew.* 883, and the mother of all Christians of the catholic

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iv. *The Law of England: v. Courts, Execution, Jurors, Lawyers, Statutes, Tenure, Terms, Writs.*

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v. *Ecclesiastical Law: v. Canons, Church, Courts*; also *iii. c.* above.

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vi. *The Canon Law:*

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(f) Clergy:—Gratian interprets presbyter by senior, 4 *Jew.* 912; in old time golden priests used wooden cups, but now contrariwise wooden priests use golden cups, 4 *Bul.* 420, 1 *Hoop.* 521; priests, &c., anointed, 2 *Cran.* 62 n.; priests must watch the Lord's sheep with great diligence, 1 *Bec.* 361; ignorance most of all to be eschewed in the priests of God, *ib.* 384; an evil priest compared to a raven, 2 *Jew.* 628; the priest above the prince as touching his priestly office, 4 *Jew.* 673; the pope inferior to his confessor, *ib.* 992; flattering clerks to be deposed, 3 *Whitg.* 579; a clerk who commits a capital crime, or forges a charter, or bears false-witness, to

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(g) Sacraments, especially Baptism:—definition of a sacrament, 2 *Jew.* 591; declaration that the sacraments of the new law bring to pass that which they figure, *Calf.* 243; all sacraments to be perfected with the sign of the cross, *ib.* 206; baptism ordinarily celebrated at Easter and Whitsuntide, 4 *Bul.* 367, 542, 2 *Cran.* 175 n.; mention of one who baptized “In nomine Patria,” &c., 4 *Jew.* 910; reference to various fathers with respect to trine immersion, 2 *Bec.* 227 n.; that practice deemed unimportant, *Whita.* 593; reference respecting the forgiveness of sins in baptism, 4 *Bul.* 399; in baptism Christ is sometimes put on sacramentally, sometimes unto sanctification of life, 2 *Bec.* 294, 3 *Bec.* 465; every one of the faithful becomes partaker of the body and blood of the Lord when he is made a member of Christ in baptism, 3 *Bec.* 443 n., *Coop.* 121 n.; on sponsors, 2 *Bec.* 210 n., *Calf.* 212; question whether a man may be baptized in his madness or sleep, 3 *Jew.* 358; those who have been baptized of heretics not to be priests, *Rog.* 241 n.; that minister who by unlawful usage shall iterate holy baptism,

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(h) The Eucharist:—Christ is mystically sacrificed for us every day, i. e. adds the gloss, the sacrifice of Christ is represented in the sacrament of his body and blood, 2 *Bec.* 250, 3 *Bec.* 458; Christ was once sacrificed in himself, and yet is daily sacrificed in the sacrament,—he is sacrificed, i. e. his sacrifice is represented, 2 *Bec.* 250, 3 *Bec.* 458, 2 *Jew.* 726; Christ dies and suffers, i. e. the death and passion of Christ is represented, 2 *Jew.* 618, 726; all to communicate who would not be excommunicated, 3 *Bec.* 416, 474, *Coop.* 219 n., 2 *Cran.* 171; the sacrificer referred to as a *catholic* priest, 1 *Hoop.* 517; as many hosts to be offered as will suffice for the people, *Coop.* 151 n.; the mixed cup, 3 *Bec.* 359 n., 1 *Hoop.* 519; on the word “Hoc” in the form of consecration, 1 *Hoop.* 529; consecration affirmed to be instantaneous, *ib.* 522; said to be effected when the last syllable of the words is uttered, 2 *Bec.* 264; referred to the last letter of the formula, 1 *Hoop.* 522; cases of non-consecration, 1 *Jew.* 550; the change of the bread into the body of Christ compared with regeneration, 2 *Hoop.* 430, *Hutch.* 241 n.; distinction between the sacrament and the thing signified, 2 *Bec.* 268 n., 2 *Hoop.* 427; the Lord as to his body must needs be in one place, 2 *Hoop.* 488; till the world be ended the Lord is above; yet the truth of the Lord is with us here, 1 *Hoop.* 515; how the bread is Christ’s body, 3 *Bec.* 437; the heavenly bread...in its manner is called the body of Christ, when indeed it is the sacrament of the body of Christ, 2 *Bec.* 250 n., 2 *Hoop.* 428; the heavenly sacrament...is called the body of Christ, but improperly...it is called the body of Christ, i. e. it signifies, 2 *Bec.* 284, 3 *Bec.* 437, *Coop.* 204, 205, 1 *Jew.* 503, 504, 2 *Jew.* 611, 621, 790, 1113, 3 *Jew.* 500, 514, 602, 4 *Jew.* 765, 790; the sacrament upon the altar is improperly called the body of Christ, as baptism is improperly called faith, 3 *Bec.* 450; the body of Christ eaten from the altar is a figure, &c., 2 *Bec.* 286; after consecration Christ’s body is signified, *Coop.* 207 n.; the offering called the figure of the body and blood of Christ, *ib.* 207, 208 n.; the sacrament received as a similitude, *ib.* 208 n.; the blood interpreted as the sacrament of the blood, 3 *Bec.* 437, 438; mention of the species of bread under which the body of Christ lieth, and the species of wine under

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(j) Marriage, Concubinage, &c.:—declaration that only virginity is able to present the soul of a man unto God, 3 *Jew.* 404; a man allowed to forsake his betrothed for a monastery, 1 *Tyn.* 171 n.; in what the sacrament of matrimony consists, *Calif.* 240; declaration that in marriage there are two sacraments, *ib.* 238; yet it is said to be unholy, *ib.* 238—241; marriage spoken against, 3 *Bec.* 364 n., 3 *Jew.* 420; the apostles took no order touching the not using of matrimony already contracted, 3 *Jew.* 423; marriage forbidden without the consent of parents, *Sand.* 281; reference about marriage with two sisters, 4 *Jew.* 1244; the marriage of co-sponsors prohibited, 3 *Bec.* 533 n., 1 *Tyn.* 245; canons forbidding marriage at certain times, 3 *Bec.* 533 n.; canons against marriage after divorce, *ib.* 532 n.; statement he who hath not a wife, instead of her ought to have a concubine, 4 *Jew.* 630; the passage altered in editions subsequent to the reformation, 3 *Tyn.* 41 n.; he that hath not a wife, but instead of a wife hath a concubine, not to be put from the communion, 4 *Jew.* 631, 3 *Tyn.* 41 n.; a concubine defined, 4 *Jew.* 631, 632, 3 *Tyn.* 41 n.; unless the solemnities of the law appear, concubinage is ever presumed to be adultery, 4 *Jew.* 632; bigami, i. e. persons who have been twice married, not to be admitted to orders, *Calif.* 19, 3 *Tyn.* 165 n.; statements about second marriage with reference to St Paul's direction, 3 *Jew.* 407; admission that the marriage of priests is forbidden neither by the authority of the law, of the gospel, nor of the apostles, 2 *Jew.* 882, 3 *Jew.* 403, 422; in old times before pope Siricinus, it was lawful for priests to marry, 3 *Jew.* 408, 411, 423, 4

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(k) Confession, Excommunication, &c. :—it is not proved that secret sins are of necessity to be uttered in confession unto the priest, 3 *Jew.* 372, 4 *Jew.* 977; proof, from Ezek. xviii. 27, 28, that sorrow of heart brings pardon, *Calf.* 242, 243; it appears most evidently that only by contrition of heart, without confession of mouth, sin is remitted, *ib.* 243; that confession which is made to God alone, purgeth sins, *ib.*; others on the contrary bear witness, saying, that without confession of the mouth and satisfaction of deed, none can be cleansed, &c., 3 *Bec.* 509; whether of these two opinions (in favour of, or against private confession) it were better to follow, is left to the discretion of the reader; for either side is favoured by wise and godly men, 3 *Bul.* 82, 3 *Jew.* 352, 377; the better opinion considered to be that confession was instituted by the church, not commanded in the scriptures, 2 *Jew.* 1134, 3 *Jew.* 352, 377; on the time when confession was instituted, whether in Paradise or subsequently, 1 *Hoop.* 536; perhaps (in the time of Ambrose) the manner of confession that now is used, was not appointed, 3 *Jew.* 377; among the Christians in Greece confession of sins is not necessary, because this tradition never came among them, 3 *Jew.* 353, 4 *Jew.* 977; some say we ought to confess our sins only unto God, as do the Grecians, 3 *Jew.* 353, 377; before we open our mouth unto the priest, the leprosy of our sin is made clean, *ib.* 377; although we utter nothing with our mouth, yet we may obtain pardon of our sins, *ib.* 363, 372, 4 *Jew.* 977; confession is made to the priest in token of forgiveness already obtained, not as a cause whereby to procure forgiveness, 3 *Jew.* 360, 4 *Jew.* 977; confession is made, not to obtain forgiveness thereby, but to declare our repentance, 3 *Jew.* 360; the sinner is made clean, not by the judgment of the priest, but by the abundance of divine grace, *ib.* 376; the word

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(l) Oaths:—as in an oath there must be no falsehood, so in words ought there to be no lie, 1 *Bec.* 379, 380; passages against swearing by creatures, 1 *Hoop.* 478; it is a point of wisdom for a man to call that again which he hath evil spoken, 1 *Bec.* 372; in evil promises faith may be broken, 1 *Bec.* 372, 1 *Bul.* 250, 3 *Jew.* 399; it is sometimes contrary to a man's duty to perform the oath he has promised, 1 *Bec.* 372, 1 *Bul.* 250; that oath must not be kept whereby any evil is unwarily promised, 1 *Bul.* 250, 251; it is better not to fulfil the vows of a foolish promise, than by the observance of them to commit wickedness, 1 *Bec.* 372; we ought rather to forswear ourselves, than for the eschewing of perjury fall into any other more grievous sin, *ib.* 374; David commended for breaking his rash oath, *ib.*, 1 *Bul.* 251; the wicked vow of Hubaldus, 3 *Jew.* 400

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* R. in Strype. Doubtless Robert Monson, judge of the Common Pleas.

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* Nestorius in this place is an error for Nectarius.

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* The different forms of the name Neville are arranged together.

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Nicholas (Hen.), or Nicolai: founder of the Familists, or Family of Love, 1 *Ful.* 37, *Grin.* 360 n., *Rog.* 13 n., 82, 202, *Sand.* 130 n., *Whita.* 298 n.; his writings, *Rog.* nn. passim; his Evangelium Regni, *ib.* 13; Instr., a work not met with, *ib.* 58; maintains that Christ's sufferings must be fulfilled in us, *ib.* 59, 163; calls the Holy Ghost the being of Christ, &c., *ib.* 73; says the scripture-learned preach the letter, but not the word of the living God, *ib.* 194, 325; censures all interpretations and writ-

* It is rather uncertain to which of the popes named Nicholas some of the passages from the Canon Law should be ascribed. See Law (Canon).

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Nicholson (Will.): editor of the Remains of archbishop Grindal, *Grin.*

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Nicolai (Hen.): *v.* Nicholas.

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iii. *Scripture, Tradition* : he counts twenty-two books of the Old Testament, 4 *Bul.* 540, *Whita.* 57; says the books of the Old Testament were delivered by the apostles to be read in the churches, 4 *Jew.* 856, 3 *Whitg.* 47; teaches that no man ought, for the setting up a doctrine, to use any books but the canonical scriptures, 2 *Cran.* 23; speaks of honouring the bodies of the prophets, laid in their books and letters, as in graves, 2 *Jew.* 618; says that Paul sets an example to the teachers of the church, to bring forward what they have to say fortified by divine testimony, *Whita.* 676; calls him circumcised and clean who brings forward sound doctrine fortified by the rules of the evangelists and apostles *ib.* 677, 678; declares that our judgments and expositions without the scriptures have no credit, 1 *Bec.* 87, 2 *Bec.* 261, 3 *Bec.* 390, 391, *Coop.* 189, 2 *Cran.* 23, 3 *Jew.* 228, 231, 239, 4 *Jew.* 1173, *Whita.* 676; affirms that the discussing of our judgments must be taken only of the scriptures, 3 *Jew.* 239; says that if the scriptures do not establish anything, we ought to leave it to God, 2 *Cran.* 23; his way of interpreting scrip-

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duty require reward, *ib.*; mentions an erroneous opinion of some men that in the world to come Christ must suffer in his body, or be crucified again, 2 *Jew.* 719, 3 *Jew.* 560, 623

v. *The Church, and its Ministry*: he says the apostles were the heavens, 1 *Jew.* 468; calls Peter that great foundation and most sound rock whereon Christ has built his church, 2 *Ful.* 282; shews that the gates of hell prevailed not against any of the apostles, and that what was said to Peter was common to all, 2 *Ful.* 282, 283, 299, 1 *Jew.* 340, 401, 3 *Jew.* 288, 4 *Jew.* 929; teaches that the promise to Peter of the keys of the kingdom of heaven is common to the other apostles, 1 *Jew.* 360, 3 *Jew.* 289, 297, 4 *Jew.* 711, 717, 977; says that to Peter were given the keys of many heavens, *Calif.* 78, 3 *Jew.* 334; he does not limit the keys to Peter, 3 *Jew.* 384; says, let no man think we set John before Peter, 1 *Jew.* 428; declares that if we speak what Peter spoke we are made Peter, 3 *Jew.* 384, 4 *Jew.* 977, 1 *Tyn.* 218 n.; states that the rock is whoever is a disciple of Christ, 2 *Ful.* 273, 298, 1 *Jew.* 340, 385, 3 *Jew.* 297, 384, 4 *Jew.* 1118, 1 *Tyn.* 218 n.; speaks of all priests as the foundation of God's church, 1 *Jew.* 434; says that that against which the gates of hell prevail is neither the rock nor the church, *ib.* 338 n.; says all who are anointed with the holy unction are made priests, as Peter saith, 2 *Jew.* 737, 3 *Jew.* 336; he explains "no people," as meaning those who believe in Christ, a few in this city, and a few in another; and asserts that there never was any nation that was taken whole at the first beginning of the faith, 3 *Jew.* 595; says that Britain was subject to Christ in his time, 1 *Jew.* 305; mentions it as having agreed in the religion of one God, 3 *Jew.* 165; observes that the wise men of this world seeing the walls of the gospel rise up without grammar and profound knowledge in philosophy, say scornfully amongst themselves, that all this, by subtlety of speech, crafty shifts, and logical arguments, may easily be shaken down, 4 *Jew.* 911; refers to the danger of a church without the gospel, 2 *Jew.* 994; mentions bishops, priests, and deacons, 2 *Whitg.* 205; speaks of their duties, and on those of laymen, 1 *Jew.* 350; declares that the presence of the people is required in the admission of a priest, 1 *Bec.* 7, 8; says, that if Paul thought his authority not sufficient for a

doctrine, how much more should others take heed what they teach, 2 *Cran.* 23; desires the lay-people to examine and judge whether he speaks well or otherwise, 2 *Jew.* 696; says a bishop is called not to a principality but to the service of the whole church, 1 *Jew.* 350, 365, 426; rebukes bishops for pride and stateliness, 4 *Jew.* 912; complains of the corruption of the clergy, 3 *Jew.* 424, 425; censures their worldly ambition, 1 *Jew.* 442; his erroneous opinion respecting evil ministers, 3 *Jew.* 385, 2 *Lat.* 347, *Rog.* 270

vi. *Baptism*: he says the (Red) sea is baptism, the cloud is the Holy Ghost, the lamb the Saviour, 2 *Jew.* 765; speaks of John's baptism as seen, but of Christ's as not seen, *ib.* 596; affirms that the baptism of infants was the doctrine of the apostles, 2 *Bec.* 209, 4 *Bul.* 392, *Phil.* 278; shews that the grace of the Holy Ghost does not always accompany baptism, 3 *Bec.* 467, 468; considers that baptism will be needed after our resurrection, 3 *Jew.* 560, 562, *Rog.* 275

vii. *The Eucharist*: although he says that manna signified Christ to come, who is now come indeed, and is manifested to us in the sacrament of his word, in the sacrament of regeneration, and of bread and wine, yet he meant not that Christ is corporally either in his word, in the water of baptism, or in the bread and wine, &c., 1 *Cran.* 154, (68); he calls the Lord's supper the bread of life, and banquet of salvation, 3 *Bec.* 387; says the Lord gave bread to his disciples, 2 *Jew.* 606; speaks of the bread remaining as material substance, 2 *Bec.* 265, 3 *Bec.* 423; calls the sacrament very meat, 1 *Cran.* 24; declares that the words of eating Christ's flesh and drinking his blood must be understood spiritually, and that if we follow them after the letter, this letter killeth, 2 *Bec.* 287, & al., see iii, above; says, the bread that is sanctified by the word of God and prayer, enters into the belly, &c., and shews that it is not the bread that profits, but the word of God said over it, 1 *Brad.* 589, *Coop.* 508, 509, 1 *Cran.* 261, 266, (30), *Grin.* 69, 70, 2 *Hoop.* 421, *Hutch.* 40, 272, 2 *Jew.* 566, 771, 1115, 3 *Jew.* 146, 452, 483, 515, 516, *Phil.* 183, *Rid.* 29, &c., 160; affirms that the bread which God the Word confesses to be his body is the nourishing word of souls, 3 *Bec.* 439, *Grin.* 68; calls the words he speaks the flesh of Christ, 1 *Jew.* 547, 548; says that Christ is called the bread of

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* So read at p. 292 of this Index.

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Phillip (Jo.): notice of him, *Poet.* iii; Stanzas from his Friendly Larum, *ib.* 525

Phillips (Anne), of Picton: a book dedicated to her, *Poet.* xlv.

Phillips (Roland), vicar of Croydon: his examination before Cranmer, 2 *Cran.* 338

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Phocas, emperor: murdered his lawful sovereign Mauritius, together with his wife and family, *Bale* 503, 2 *Hoop.* 235, 293, 555, 1 *Jew.* 363, 3 *Jew.* 310, *Pil.* 76, 521; is said to have conceded supremacy to the church of Rome, Boniface III. being bishop, *Bale* 503, 562, 2 *Brad.* 146, 2 *Ful.* 72, 354, 365, 1 *Hoop.* 226, 2 *Hoop.* 235, 555, 1 *Jew.* 184, 361, 363, 3 *Jew.* 311, *Pil.* 76, 521, *Poet.* 284, 2 *Tyn.* 258, 1 *Whitg.* 232; the authority for this statement, 2 *Ful.* 365, and see 371; he was slain by the people, and thrown into the fire, 1 *Jew.* 364

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- Picus (Jo.), prince of Mirandula: Opera, *Jew.* xlii; he besought the pope to reform the church, and to restrain the luxury of priests, 4 *Jew.* 949, 1106; says, we ought to believe a simple plain husbandman, or a child, or an old woman, rather than the pope and a thousand bishops of the pope, if his bishops speak against the gospel, and the others speak with the gospel, *ib.* 921; quotes Jerome on heresy, 3 *Jew.* 210 n.; translated a spurious work of Hippolytus, 2 *Ful.* 282
- Picus (J. F.): Opera, *Jew.* xlii.
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- Piers Plowman: mention of The Ploughman's Complaint, turned into modern English, *Rid.* 490, 494
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- Piety: v. Godliness, Religion.
- Pighius (Alb.): Hierarch. Eccles. Assertio, *Jew.* xlii, 3 *Whitg.* xxxi; Explic. Cathol. Controv., *Jew.* xlii; De Lib. Hom. Arbitrio, et Div. Grat. *ib.*; De Actis VI. et VII. Synodorum, *Calif.* 137 n.; his exposition of "Lo, here is Christ," *Hutch.* 34; he places the church above the scriptures, *Whita.* 276; teaches that their authority depends on that of the church, 4 *Jew.* 754, 861, 862, 863; affirms that the church has power to give canonical authority unto certain writings, which otherwise they have not, *ib.* 758, &c.; says that without the authority of the church we ought not to believe the clearest scripture, *ib.* 863, 1114; declares the sense of the church to be the inflexible rule, 3 *Jew.* 247; calls the scriptures a nose of wax, 1 *Ful.* 8, 539, *Hutch.* 34, 236, 347 bis, 3 *Jew.* 431, 4 *Jew.* 748, 758, 759, 863, *Rog.* 195, 2 *Tyn.* 103, 2 *Whitg.* 172 n., 3 *Whitg.* 33, 34, 157; terms them a shipman's hose, a dead letter, &c., 3 *Jew.* 431, 4 *Jew.* 748, *Rog.* 195 n.; says they are dumb judges, &c., 4 *Jew.* 748, 758, 773, 863; declares that the writings of the apostles should not be above, but subject to, our faith, 3 *Jew.* 218, 4 *Jew.* 759, 863, *Parh.* 110; speaks of the obscurity of scripture, *Rog.* 199; affirms that the word of God is so dark that it cannot be read with any profit, 1 *Bul.* 70; says the apostles knew all things, but only taught them by word of mouth, *ib.* 63; his opinions on predestination answered by Calvin, 3 *Zur.* 325; he denies original sin, 4 *Jew.* 787; declares that Augustine's judgment thereon is false, *ib.* 786, 787; his statement of Augustine's doctrine respecting concupiscence before and after baptism, 3 *Jew.* 464; he asserts that sacraments benefit ex opere operato, 2 *Jew.* 750; alleges the "clean offering" of Malachi in favour of the mass, *Hutch.* 46; confesses that there are errors and abuses in the mass, 1 *Jew.* 7, 8, 62, 106, 108, 2 *Jew.* 642, 683, 993, 3 *Jew.* 182, 4 *Jew.* 738, 739, 948, 1107; on Peter's keys, *Hutch.* 99; on Christ's prayer that Peter's faith might not fail, *ib.* 106; he treats of the authority of the Roman church, 4 *Jew.* 863; maintains that the authority of the pope is greater than that of a general council, &c., *ib.* 921; says, that certain general councils determined wickedly, &c., 1 *Jew.* 35, 65, 67, 69, 233, 254, 4 *Jew.* 1053, 1109; on the 6th and 7th councils, *Calif.* 137; he rejects the acts of the council of Constantinople (691) as spurious, *Whita.* 41; declares that those who have vowed chastity may not marry, 4 *Jew.* 640; writes on the text "it is better to marry than to burn," *Pil.* 570; prefers adultery before wedlock, 1 *Hoop.* 32; his sentiments respecting heavenly patrons, 3 *Bul.* 211; he juggles with Augustine, 1 *Cran.* 127,

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* Not in his Works, save that a part of the letter in *Park.* 221, is in *Pil.* vii. A defect in the former copy (*Park.* 222 n) is supplied by the latter.

- Pill: to peel, strip, plunder, rob; pillet, 2 *Brad.* 346; pilled, i. e. stripped, bald, *Bale* 36, 1 *Brad.* 44, 2 *Brad.* 218, 1 *Tyn.* 117 n., 227
- Pillars: the badge of some order of prelates, 1 *Tyn.* 246, 3 *Tyn.* 81; pillars and pole-axes carried before cardinals, 2 *Jew.* 1020; Peter, James, and John called pillars, 4 *Bul.* 123
- Pill-pates: pilled or polled heads, shavelings, 2 *Bec.* 315
- Pin (L. E. du): v. Du Pin.
- Pinamonti (J. P.): Exorcista rite edoctus, *Calif.* 318 n
- Pinczov, Poland: 3 *Zur.* 687; a synod there, *ib.* 602 n.; reformation there, *ib.* 690
- Pindar: calls God ἀριστότεχνον, 1 *Jew.* 501; terms life σκίας ὄναρ, *Wool.* 108; believed the soul to be immortal, 3 *Bul.* 385; his house at Thebes spared by Alexander, 2 *Brad.* 372 n
- Pinder (Rachel): does penance at Paul's cross for pretending to be possessed, *Park.* 465 n
- Pindfools: pixes so called, 1 *Hoop.* 527
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- Pipes: rolls, "the rolls and pipes of memory," 3 *Jew.* 330
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- Piscator (Jo.): on Christ's descent into hell, *Rog.* 61 n
- Pistorius (Jo.): Vet. Script. Germ., *Jew.* xlii.
- Pistorius (.....): concerned in abp Hermann's book of reformation, 2 *Zur.* 18 n
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- Pitho, Suada, or Suadela: 4 *Bul.* 265
- Pithœus (Fra.): Codex Canonum vetus, *Calif.* 246 n
- Pits (Jo.): notice of him, *Poet.* xxxv; Psalm c. in metre, *ib.* 387
- Pits (Jo.): his library, 1 *Ful.* xiv.
- Pity: foolish pity not to be shewn by magistrates, 2 *Bec.* 310, 311, 1 *Bul.* 353, *Sand.* 226
- Pius I., pope: praises custom, *Calif.* 54 n.; prescribes what must be done if in the eucharist any of the blood drop upon the ground, 3 *Bec.* 437; says, it profits a man nothing to fast and pray, except the mind be refrained from ungodliness, 1 *Bec.* 109, 2 *Bec.* 534; supposititious order about the keeping of Easter-day, 2 *Ful.* 237, 2 *Hoop.* 233, *Pil.* 601; the chronicle of Eusebius corrupted to maintain the falsehood, 2 *Ful.* 237 n.; the third spurious epistle adduced by J. H. Newman, *ib.* 81 n
- Pius II., pope (previously called Æneas Sylvius, and surnamed Piccolomini): forbade appeals to a council from the pope, and determined that any one so appealing is a heretic, 1 *Jew.* 68, 3 *Jew.* 216; said that evil physicians kill bodies, unwise priests souls, 1 *Bec.* 9; monopolized the alum trade, 1 *Lat.* 181 n
- Æneæ Sylvii Opera, *Jew.* xxxii; De Origine Bohemorum, *Bale* 11; De Gestis Basil. Concil., 2 *Brad.* 160 n., *Rid.* 374; he declares that before the council of Nice small regard was had to the church of Rome, 1 *Jew.* 386, 441, 3 *Jew.* 306, 4 *Jew.* 996; calls it ruin to the church to say that no council may be kept without consent of the pope, 4 *Jew.* 827, 998 (when pope, he spoke differently; see above); says others besides bishops had a voice in councils, 3 *Jew.* 206, 4 *Jew.* 1026; rejects the papistical etymology of the name Cephias, 2 *Ful.* 302 n.; declares that the decree containing Constantine's donation is utterly false, 4 *Jew.* 678; says, we are bound to withstand any man to the face, whether he be Peter or Paul, if he walk not after the truth of the gospel, 3 *Jew.* 285, 4 *Jew.* 875; asks what should be done if a wicked pope teach things contrary to the faith, 4 *Jew.* 928; states that if the bishop of Rome will not hear the church, he will not hear Christ, and must be taken as a heathen and a publican, 3 *Jew.* 223; asserts that many popes have been found heretics, or defiled with other devices, *ib.* 345; says that if a bishop speak against the pope, although he speak the truth, he sinneth against his oath, 2 *Jew.* 996, 4 *Jew.* 948; shews how the Hussites were persecuted on account of the cup in the sacrament, 2 *Jew.* 979; testifies that consent was given to the Bohemians to have communion in both kinds, 2 *Bec.* 245 n.; speaks of permission being conceded to the Slavonians, &c., of having service in their own tongue, 3 *Bec.* 410, 1 *Jew.* 291, 335, *Pil.* 500; mentions an opinion that at Christ's passion the faith remained only in Mary, 3 *Jew.* 268; says charity is waxen cold, and faith is dead, 4 *Jew.* 874; acknowledges abuse in restraining priests' marriage, and would have it restored, 1 *Jew.* 62, 2 *Jew.* 830, 993, 3 *Jew.* 182, 417, 424, 427, *Pil.* 566, 656; mentions the epistle of Udalric on this subject, *ib.* 687; says, a married man,

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extracts from Spenser respecting Grindal, *Grin.* xiii. n.; the word poetry used for fiction or falsehood, 2 *Tyn.* 268, 3 *Tyn.* 121, 122, 131

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Care: adversus curam mundanam, *Pra. Eliz.* 198, 384; against worldly carefulness, *Lit. Eliz.* 250, *Pra. Eliz.* 104 (198)

Charity: v. Graces, Love.

Cheerfulness: v. Graces.

Children (v. Husbands, Intercession, Parents): of children, 3 *Bec.* 77; of children for their parents, *Lit. Edw.* 462, *Pra. Eliz.* 483; for children, 3 *Bec.* 29, 30, 37, *Pra. B.* 176

Christ (v. God, Love, Mercy, Perseverance): ad Deum Filium, *Pra. Eliz.* 375; to God the Son, 3 *Bec.* 76, *Pra. Eliz.* 453; devota oratio ad Jesum Christum, by St Bernardine, (O bone Jesu), *Pra. Eliz.* 202; the same in English, *ib.* 108; ad Jesum Christum, in verse, by bp Parkhurst, *ib.* 238; a prayer to Christ, in verse, by Chr. Lever, *Poet.* 523; certain short and pithy prayers (in verse) unto Jesu Christ our Saviour, by W. Hunnis, *ib.* 152; a confession of sins to Jesus Christ, 3 *Bec.* 16; de passione Christi, *Pra. Eliz.* 144, 180, &c., 283; upon the passion of our Saviour Christ, 1 *Brad.* 206, *Pra. Eliz.* 33, 85—88, 504—512; to Christ crucified, *Pra. B.* 149; on Christ's resurrection and ascension, *Pra. Eliz.* 513, 514; to Christ ascended, *Pra. B.* 150

Christians: of all Christians, 3 *Bec.* 79, *Lit. Edw.* 466; meet for all men, at all times, *Lit. Edw.* 466; containing the duty of every true Christian, *Lit. Eliz.* 269 (comp. *Pra. B.* 191); necessary for all persons, partly translated by queen Mary from Tho. Aquinas (see under *Wisdom*), *Lit. Eliz.* 250

Church (v. Adversity, Enemies, Gospel, Persecution, Sin): pro statu ecclesiastico, *Pra. Eliz.* 370; for the universal church, &c., *Lit. Eliz.* 266, 576, 616, 643, *Nord.* 98, 105, *Pra. B.* 126, 129, *Pra. Eliz.* 98, 462, 468, 469; for the whole realm, and the body of the church, *Pra. Eliz.* 458; pro concordia et unitate ecclesiæ Christi,

ib. 377; pro concordia et consensu...in rebus divinis, *ib.* 188; pro consensu dogmatum, et contra adversarios veræ fidei, *ib.* 377; for the concord of Christ's church, *Lit. Eliz.* 254, *Pra. Eliz.* 90, (184); for the peace of the church, *Pra. Eliz.* 98, 469; for unity and brotherly love in the church, 1 *Cov.* 385; for agreement in matters of Christian religion, 3 *Bec.* 40, &c.; against false prophets, errors, and schisms, *Nord.* 119, 178; for the continuance of our religious blessing, and the building of the spiritual Jerusalem, *Pil.* 393; for the restoration of the mystical Jerusalem, 2 *Jew.* 1004; for love to Jerusalem, *Pil.* 368; for love of God's house, 2 *Jew.* 1015; templum ingrediens, *Pra. Eliz.* 394

Cleanness : v. *Purity.*

Commandments : on the ten commandments, 2 *Brad.* 256

Commons : v. *People.*

Communion : v. *Supper of the Lord.*

Concord : v. *Church.*

Confession : succincta confessio peccatorum; confessions of sins, *Pra. Eliz.* 373, 1 *Brad.* 200, 202, *Lit. Eliz.* 265, 483, 486, 487, *Nord.* 51, 53, *Pra. B.* 46, *Pra. Eliz.* 110, (204), 488; for the morning, 1 *Bec.* 401, *Lit. Eliz.* 246, *Pra. B.* 45; to God the Father, 3 *Bec.* 15; to Jesus Christ, *ib.* 16, &c.; to the Holy Ghost, *ib.* 18

Conscience : v. *Affliction, Peace.*

Continuance : v. *Perseverance.*

Council : for the council, 3 *Bec.* 20, *Lit. Edw.* 455

Courtiers : for our courtiers, &c., *Pil.* 305

Covetousness (v. *Sin*) : adversus avaritiam, *Pra. Eliz.* 397; against covetousness, 3 *Bec.* 59, 60

Cross : v. *Affliction.*

Day : v. *Morning.*

Death (v. *Martyrdom*) : upon the minding of death, *Pra. Eliz.* 537; in mortis periculo, *ib.* 368; in peril of death, 2 *Bec.* 578, *Pra. Eliz.* 537; the last prayer of king Edward VI., *Phil.* 178; in hora mortis, *Pra. Eliz.* 202, 397; in the hour of death, *Lit. Eliz.* 256, *Pra. B.* 155, *Pra. Eliz.* 109, (202); prayer and thanksgiving in the hour of death, 2 *Cov.* 88, 91; to be said by a sick person when joyful and glad to die, *Lit. Edw.* 481; for such as lie at the point of death, 3 *Bec.* 68, 186, *Lit. Edw.* 481; a prayer on behalf of queen Elizabeth, composed by Whitgift, the day before his death, *Lit. Eliz.* 695

Deliverance : v. *Enemies.*

Despair : v. *Hope.*

Devil : v. *Enemies (Ghostly).*

Dinner : v. *Meat.*

Direction : v. *Prosperity.*

Docility : pro docilitate, *Pra. Eliz.* 171, 172; pro docilitate pietatis, *ib.* 368; for knowledge and understanding, being a translation of Erasmus's prayer, pro docilitate, *ib.* 516

Drunkenness : v. *Gluttony.*

Election : v. *Assurance.*

Enemies (v. *Intercession, War*) : for adversaries of God's truth, 3 *Bec.* 38, &c.; contra inimicos veritatis Christi, *Pra. Eliz.* 185; adversus consilia inimicorum Dei et divinæ illius veritatis, *ib.* 186; against the enemies of the truth, *Lit. Eliz.* 255, 628, 636, 647, *Pra. B.* 158, *Pra. Eliz.* 91, (185); against the enemies of the church, *Pil.* 452; against the enemies of the gospel, *Lit. Eliz.* 628, 630; in hostium periculo, *Pra. Eliz.* 395; contra malorum insectationem, *ib.* 369; for deliverance from our enemies, *Lit. Eliz.* 613, 640, 642; for deliverance from our enemies, taken from various parts of the Psalter, *ib.* 543, 545, 610, 611, 627, 634, 635; for enemies, 3 *Bec.* 38; for our evil-willers, *Pra. Eliz.* 487; for God's justice on enemies, *Pil.* 404, 405

Enemies (Ghostly) : against the world, the flesh, and the devil, and their temptations, 3 *Bec.* 48, &c., 84, *Lit. Eliz.* 252, *Pra. B.* 124; against the world, *Pra. Eliz.* 541; against the pomps and pleasures of the world, *Pra. B.* 175; a heavenly prayer in contempt of the world and the vanities thereof, in verse, *Poet.* 433; against the flesh, *Pra. Eliz.* 542; contra diabolum, *ib.* 206, 397; against the devil, *ib.* 112, (206), 543; see also *Temptation*, below.

England (v. *Sovereigns*) : ad Deum Opt. Max.; verses, *Pra. Eliz.* 238; a Latin prayer for the defence of the nation against the malice of Satan, *Lit. Eliz.* 466, 596 n

Envy (v. *Sin*) : contra invidiam, *Pra. Eliz.* 385, see 199; against envy, *ib.* 105, (199)

Error : v. *Church.*

Eucharist : v. *Supper of the Lord.*

Evening and Night (v. *Morning, Private, School*) : preces vespertinæ; partly the Common Prayer, and in part from some ancient form, *Pra. Eliz.* 263; other evening prayers in Latin, *ib.* 154, 157, 271; a motion to an evening prayer, *Nord.* 156; prayers for the evening, 3 *Bec.* 14, 75, *Lit. Eliz.* 262, *Nord.* 157, *Pra. B.* 50—54, *Pra. Eliz.* 445; in occasu solis, 1 *Brad.* 576; at the

setting of the sun, *ib.* 239, (576), *Pra. B.* 73, *Pra. Eliz.* 444; *quum accenduntur lucernæ*, 1 *Brad.* 577; at the lighting up of candles, *ib.* 240, (577), *Pra. B.* 74, *Pra. Eliz.* 445; *cum exueris*, 1 *Brad.* 577; on unclothing, *ib.* 240, (577), *Pra. B.* 75, *Pra. Eliz.* 447; *preces dicendæ*, *cum* *itur cubitum*, &c., *Pra. Eliz.* 272, &c.; *precatio cubitum euntis*, in verse, *ib.* 409; *cum* *intras lectum*, 1 *Brad.* 577; on going to bed, 1 *Bec.* 403, 1 *Brad.* 241, (577), *Lit. Edw.* 379, 380, 381, 540, *Lit. Eliz.* 256, *Pra. B.* 76, *Pra. Eliz.* 89, (183), 448; *sub noctem*, *Pra. Eliz.* 131, 372; for the night, 3 *Bec.* 14, 75, *Pil.* 339, *Pra. Eliz.* 446, (372); *quum obdormiscis*, 1 *Brad.* 578; *quum* *itur dormitum*, *Pra. Eliz.* 131; when ready to sleep, 1 *Brad.* 242, (578), *Pra. B.* 77, *Pra. Eliz.* 448

Faith (*v. Assurance, Graces*): *pro* *vera fide*, *Pra. Eliz.* 378; for faith, 3 *Bec.* 45, 46, 81, 1 *Brad.* 65, 209, *Lit. Edw.* 469, *Pra. B.* 138, 203, *Pra. Eliz.* 522; *pro* *veræ fidei augmento*, *Pra. Eliz.* 379, comp. 187; *pro* *augmento et constantia in vera fide*, *Pra. Eliz.* 187, *ib.* 379; for increase of faith, *Lit. Eliz.* 253; for strength and increase of faith, *Pra. B.* 88; for faith and assurance, 2 *Brad.* 153; *pro* *fiducia in Deum*, *Pra. Eliz.* 183, 378; for trust in God, *Lit. Eliz.* 254, *Pra. Eliz.* 89, (523), (183)

Fame : *v. Name.*

Family, Household (*v. Intercession, Pestilence*): of householders, 3 *Bec.* 79, *Lit. Edw.* 465; certain prayers (for every day in the week, &c.) from the service daily used in the house of queen Catherine Parr, *Lit. Eliz.* 252; daily prayers for household use, from Sternhold and Hopkins's Psalms, 1566, *ib.* 258

Fathers : *v. Parents.*

Fear of God : *pro* *timore pio*, *Pra. Eliz.* 367; for the fear of God, 3 *Bec.* 45, *Pra. Eliz.* 523

Flesh : *v. Enemies* (*Ghostly*).

Forgiveness : *v. Pardon.*

Fruits : for the preservation of the fruits of the earth, 3 *Bec.* 44, 45

Gentlemen : for gentlemen, 3 *Bec.* 24, *Lit. Edw.* 457, see also *Landlords*, below.

Gentlewomen : of gentlewomen; in verse, *Poet.* 180, 184

Glory : *v. Heaven.*

Gluttony : against gluttony and drunkenness, 3 *Bec.* 60

God : *v. Fear, Presence.*

God : a prayer to God the Father, the

Son, and the Holy Ghost, *Pra. B.* 120; a form of prayer to God the Father, (including confession, desire of grace, and patience, prayer for enemies, and for every man,) to the Son, and to the Holy Ghost, 2 *Cov.* 89, 90; a form of prayer and thanksgiving, to the Father, the Son, and the Holy Ghost, *ib.* 91; *ad Deum Patrem*, *Pra. Eliz.* 375; to God the Father, 3 *Bec.* 75, *Pra. Eliz.* 450; another, in Jesus our Redeemer, (Augustine) *Pra. Eliz.* 452

Godliness (see also *Fear of God, Life*) : *pro* *vera pietate*, *Pra. Eliz.* 376; *pro* *docilitate pietatis*, *ib.* 368; for true godliness, 3 *Bec.* 82, *Lit. Edw.* 471; for a godly life, 3 *Bec.* 47, *Pra. B.* 172, 203

Good name : *v. Name.*

Goodness : for God's goodness, and continuance of the same, *Pra. Eliz.* 545

Gospel (*v. Enemies, Ministers*): for the increase of the gospel, 2 *Jew.* 1034

Grace (*v. Prosperity*): *pro* *gratia et misericordia*, *Pra. Eliz.* 187; *oratio*, *qua nos Deo commendamus, et gratiam ab eo poscimus*; *ex* *Augustino*, *Pra. Eliz.* 383; for grace, 3 *Bec.* 80, *Lit. Edw.* 467, *Pra. B.* 147, *Pra. Eliz.* 521; for grace and remission of sins, *Pra. B.* 191; the same enlarged, *Lit. Eliz.* 269

Graces (*v. Holy Ghost*): *pro* *fide, spe, et caritate*; from Jo. Lanspergius, *Pra. Eliz.* 380; for patience, cheerfulness, charity, illumination, and other graces, *Pra. B.* 169, &c.; referring to the eight beatitudes, *Pra. Eliz.* 35, &c., (148, &c.); *pro* *Christiana perfectione*, *ib.* 380

Health (*v. Pestilence*): for the health of the body, 3 *Bec.* 83, *Lit. Edw.* 472; for health both of body and mind, *Pra. Eliz.* 535

Heart : *v. Purity.*

Heaven : *pro* *alterius vitæ cupiditatem*, *Pra. Eliz.* 206, 397; for the desire of the life to come, *ib.* 113, (206); in desire of the life to come, from L. Vives, *ib.* 556; for the kingdom of God, *Nord.* 82, 87; for the glory of heaven, 3 *Bec.* 84, 85, *Lit. Edw.* 475

Holiness : *v. Godliness, Life.*

Holy Ghost (*v. God*): for the gift of the Holy Ghost, 3 *Bec.* 80, *Lit. Edw.* 468, *Pra. B.* 202; for God's Spirit, and grace to pray effectually, *Pra. Eliz.* 457; for the assistance of the Holy Spirit, 1 *Bec.* 67, *Nord.* 35; for the witness of the Holy Ghost, and that by his operation we may overcome carnal lusts, *Lit. Eliz.* 254; for his gifts, 3 *Bec.* 80; *ad Spiritum Sanctum*, *Pra. Eliz.*

186, 376; ad Spiritum, ut corda nostra sibi in templum dedicatum inhabitet, *ib.* 187; to the Holy Ghost, 3 *Bec.* 76, *Pra. Eliz.* 456; confession of sins to the Holy Ghost, 3 *Bec.* 18

Home: v. *Journey*.

Hope (v. *Assurance, Graces*): contra desperationem, *Pra. Eliz.* 368; against despair, *ib.* 504

Household: v. *Family*.

Humility: viri fidelis oratio de se humiliter sentientis; ex Augustino, *Pra. Eliz.* 381; for humility, 3 *Bec.* 82, *Lit. Edw.* 470

Husbands and Wives (v. *Intercession, Parents*): pro felici conjugio, *Pra. Eliz.* 393; of the married, 2 *Lat.* 161; of husbands, 3 *Bec.* 79, *Lit. Edw.* 463, 464; of wives, 3 *Bec.* 79, *Lit. Edw.* 464; for the married, 3 *Bec.* 27, 28; petition for husbands, *ib.* 37; for wives, *ib.*; prayer for a wife and children, *Pra. B.* 176; quum legitur evangelium de nuptiis in Cana Galileæ, *Pra. Eliz.* 371

Idleness: against it, 3 *Bec.* 60, 61

Idolatry: against it, 3 *Bec.* 56

Illumination: v. *Graces*.

Intercession (v. *Calling*): for all men, for enemies, for the persecuted, for wife, children, and family, *Pra. B.* 171, &c.

Jericho: v. *Poperly*.

Jerusalem: v. *Church*.

Journey: iter ingressurus, *Pra. Eliz.* 394; ingrediens iter, 1 *Brad.* 574; on going any journey, *ib.* 235, (574), *Pra. B.* 67, 68; dum es in via aut itinere, *Pra. Eliz.* 394; for travellers by land, 3 *Bec.* 34; reversus domum, 1 *Brad.* 576, *Pra. Eliz.* 395; on coming home, 1 *Brad.* 238, (576), *Pra. B.* 72, *Pra. Eliz.* 443; after a journey; by queen Elizabeth, *Lit. Eliz.* 667 n

Joy: pro gaudio spirituali; from Erasmus, *Pra. Eliz.* 377; for spiritual joy; the same, *ib.* 531

Judges: v. *Magistrates*.

Judgment: in contemplation of the judgment, 2 *Lat.* 61; the fear of the judgment and judgment day; from Augustine, *Pra. Eliz.* 557

Justice: v. *Enemies*.

King: v. *Sovereigns*.

Kingdom of God: prayers for it, *Nord.* 82, 87

Knowledge (v. *Docility, Life, Redemption, Scripture*): for knowledge of God and his word, *Pra. B.* 203; for the knowledge of ourselves, 3 *Bec.* 80, *Lit. Edw.* 468

Labourers: for labourers and men of

occupation, 3 *Bec.* 25, *Lit. Edw.* 459; to be said before a man begins his work, *Lit. Eliz.* 265

Landlords (v. *Gentlemen*): for landlords, 3 *Bec.* 24, *Lit. Edw.* 458

Lawyers: for lawyers, 3 *Bec.* 25, *Lit. Edw.* 459

Laymen: v. *Parishioners*.

Life (v. *Godliness*): for newness of life, *Pra. Eliz.* 525; for a life agreeable to our knowledge, 3 *Bec.* 83, *Lit. Edw.* 472

Life to come: v. *Heaven*.

Living: for competent and necessary living, 3 *Bec.* 51, 52, 83, *Lit. Edw.* 473; a prayer of Solomon for sufficiency of livelihood, *Lit. Edw.* 478

Love, Charity (v. *Church, Graces*): pro vere Christiano amore, *Pra. Eliz.* 189, 379; for love towards Christ, *ib.* 523; for charity, 3 *Bec.* 46, 81, *Lit. Edw.* 470; for charity, or love, towards our neighbours, *Pra. Eliz.* 483, 484

Magistrates (v. *Sovereigns*): pro Christianis magistratibus, *Pra. Eliz.* 388; for magistrates, 3 *Bec.* 20, 21, 36, *Pra. Eliz.* 482; of magistrates, 3 *Bec.* 76; for the judges, 3 *Bec.* 20, *Lit. Edw.* 456

Maids: of maids, 3 *Bec.* 78, *Lit. Edw.* 463

Mariners: v. *Sea*.

Marriage, and Married: v. *Husbands*.

Martyrdom: of one standing at the stake, 1 *Brad.* 292, *Phil.* 162; Cranmer's prayer a little before his death, 1 *Cran.* xxvi, 2 *Cran.* 565; Hooper's prayer at the stake, 2 *Hoop.* xxviii.

Masters: for masters, 3 *Bec.* 30, 37, *Lit. Edw.* 463; of masters, 3 *Bec.* 77, 78, *Lit. Edw.* 462

Meat: sumpturus cibum, 1 *Brad.* 575; before meat, 1 *Bec.* 173, 1 *Brad.* 236, &c., *Pra. B.* 63; in convivio, 1 *Brad.* 575; in the meal time, 1 *Brad.* 237, *Pra. B.* 70; sumpto cibo, 1 *Brad.* 576; after meat, 1 *Brad.* 237, *Pra. B.* 71; see also *Graces*.

Meditation: v. *Private prayers, Meditations*.

Merchants: for merchants, 3 *Bec.* 25, *Lit. Edw.* 458

Mercifulness: for mercifulness, 3 *Bec.* 82, *Lit. Edw.* 471

Mercy (v. *Goodness, Grace, Pardon, Rebellion, Repentance*): penitentis et divinum misericordiam implorantis; ex Augustino, *Pra. Eliz.* 373; pro divina misericordia, *ib.* 370; a petition for mercy, *Pil.* 347; for the mercy of God (in remission of sins), 1 *Brad.* 203; to Christ for mercy,

Lit. Edw. 481; for the avoiding of God's wrath for our sins, *Pra. B.* 154; a comfort after craving of mercy, (*Psa.*), *Pra. Eliz.* 500; in commendation of God's mercy received (*Augustine*), *ib.* 501, (373)

Mid-day (v. School): cogitations for about the mid-day, 1 *Brad.* 238

Mind (Sound): *v. Wisdom.*

Ministers (v. Sermon): pro fidelibus ministris, et fructu evangelii, *Pra. Eliz.* 188; pro ministris verbi, et fructu evangelii, *ib.* 388; quum legitur evangelium de seminante semen suum, *ib.* 371; for b'ishops, pastors, and ministers, 3 *Bec.* 21, &c., 36, *Lit. Edw.* 456, *Pil.* 121, *Pra. Eliz.* 481, *Pra. B.* 127, 130; for more labourers, 2 *Jew.* 1024; for the restoration of preachers, 3 *Bec.* 247; for faithful preachers, *Pil.* 452; of ministers, 3 *Bec.* 77; pro annunciando verbum Domini confidenter, *Pra. Eliz.* 197; to speak the word of God boldly; from Acts iv, *ib.* 98, (197)

Misery: *v. Affliction.*

Morning, Day (v. Confession, Labourers, Private, School): quum expurgiscimur, 1 *Brad.* 572; on waking, *ib.* 230, (572), *Pra. B.* 60, *Pra. Eliz.* 440; ad primum intuitum lucis, 1 *Brad.* 573; on first beholding the daylight, 1 *Brad.* 231, (573), *Pra. B.* 61; quum surgis, 1 *Brad.* 573; on rising, *ib.* 231, (573), *Lit. Edw.* 379, *Pra. B.* 61, 62, *Pra. Eliz.* 88, (183), 441; quum induimur, 1 *Brad.* 573; oratio inter vestiendum, *Pra. Eliz.* 244; at the putting on of clothes, 1 *Brad.* 232, (573), *Pra. B.* 63, *Pra. Eliz.* 442; inter lavandum manus, *Pra. Eliz.* 244; indutus pro auspicio diei, 1 *Brad.* 574; when made ready to begin the day, *ib.* 232, (574), *Pra. B.* 63; cogitations meet to begin the day with, 1 *Brad.* 233, *Pra. B.* 64; pia meditatio ante preces, *Pra. Eliz.* 245; preces matutinae, *ib.* 130, 242, 243, 244; preces matutinae; taken in part from the Common Prayer-book, partly from some ancient manuals, *ib.* 245; precatio in aurora, petens protectionem Domini, *ib.* 182; for the morning, 1 *Bec.* 401, 3 *Bec.* 14, 75, 1 *Lat.* 433, *Lit. Edw.* 380, 538, *Lit. Eliz.* 258, 268, *Pra. B.* 45—48, *Pra. Eliz.* 88, (182), 441, 442; a prayer to be used in private houses every morning, *Lit. Eliz.* 258; a confession and other prayers to be said in the morning, *ib.* 246, &c.; a prayer to be said both morning and evening, *Pra. Eliz.* 437; egrediens domo, 1 *Brad.* 574; on going abroad, *ib.* 234, (574), *Pra. B.* 66, *Pra. Eliz.* 443

Mortification: for mortification, 1 *Brad.*

190, *Nord.* 72, 88, *Pra. B.* 92, *Pra. Eliz.* 526

Mothers: *v. Parents.*

Name: pro bona fama conservanda, *Pra. Eliz.* 197; pro tuenda bona fama, *ib.* 393; for a good name, 3 *Bec.* 83; for the keeping of a good name, *Pra. Eliz.* 103, (197)

Nation: *v. England, Realm.*

Night: *v. Evening.*

Oppression: *v. Sermons.*

Pardon (v. Grace, Mercy, Repentance): a prayer and lamentation of a sinner, *Pra. B.* 142; pro venia delictorum, *Pra. Eliz.* 368; devota oratio, *ib.* 202; for the remission or forgiveness of sins, 3 *Bec.* 50, 51, 75, *Lit. Eliz.* 252, *Nord.* 59, 64, *Pra. B.* 139, 172, *Pra. Eliz.* 489, 490, 492, 493, (202), 494, 495, 496, 498, 499, 500; prayers for pardon, selected from various parts of the scriptures, canonical and apocryphal, *Lit. Eliz.* 541, 609, 633; for deliverance from sin, and to be restored to God's favour, *Pra. B.* 188

Parents (v. Husbands): of fathers and mothers, 3 *Bec.* 77, *Lit. Edw.* 462; pro parentibus nostris; composed by Erasmus for St Paul's School, *Pra. Eliz.* 394; prayer for fathers and mothers, 3 *Bec.* 29; petition for fathers, *ib.* 37

Parishioners: petition for them, 3 *Bec.* 37

Parliament: a prayer and thanksgiving for the queen used in parliament, *Lit. Eliz.* 581; a prayer used in parliament only, *ib.* 582; bidding prayer in a sermon before parliament, *Sand.* 34

Passion: *v. Christ.*

Patience (v. Graces, Sermons, Sickness): for patience, 3 *Bec.* 81, 82, *Lit. Edw.* 470; for patience in trouble and affliction, 2 *Bec.* 464, *Lit. Edw.* 256, *Pra. B.* 182, *Lit. Edw.* 474, *Pra. Eliz.* 89 (184)

Peace (v. Church): for a quiet conscience, 3 *Bec.* 81, *Lit. Edw.* 469; for peace and quietness of realms, 3 *Bec.* 42, 43

Penitence: *v. Psalms, Repentance.*

People (v. Sovereigns): for the commons, 3 *Bec.* 26; for subjects, 3 *Bec.* 36; to be used by the commons, *ib.* 77; the prayer of a good subject, *Lit. Edw.* 461

Perfection: *v. Graces.*

Persecution (v. Intercession, Martyrdom): in the time of persecution, 1 *Brad.* 278, 578; of the afflicted for the profession of God's word, *Pra. B.* 159; of Anne Askewe, *Bale* 210, 237, 238; of Ridley, for support under persecution, *Rid.* 142; of Philpot, for wisdom to answer his accusers,

Phil. 19; for persecuted Christians, *Lit. Eliz.* 546; for the scattered and persecuted flock of Christ, *Pil.* 273; for the faithful afflicted in France, 1 *Brad.* 571, *Pra. B.* 161, *Pra. Eliz.* 484

Perseverance: for continuance in seeking after Christ; by Augustine, *Pra. Eliz.* 528; for true perseverance, *Pra. B.* 204

Pestilence (v. *Psalms*): tempore pestilentiae, *Pra. Eliz.* 391; for deliverance from pestilence, *Lit. Eliz.* 507, *Pra. B.* 84, *Pra. Eliz.* 534 (391); for preservation from plague and other diseases, 3 *Bec.* 43, 44; family prayers in time of pestilence, *Lit. Eliz.* 503; a form of meditation, *Grin.* 477

Piety: v. *Godliness.*

Plague: v. *Pestilence.*

Poor: for the poor, 3 *Bec.* 26, *Lit. Edw.* 461, *Pra. Eliz.* 486

Popery: for the removal of popery, 3 *Bec.* 247, &c.; for the confusion of all popery and false doctrine, *Pil.* 615; for the fall of the mystical Jericho, 2 *Jew.* 986

Preachers: v. *Ministers, Sermons.*

Presence: for the presence of God, 1 *Brad.* 264

Pride (v. *Sin*): contra superbiam, *Pra.* 198, 384; against pride, 3 *Bec.* 57, 58, *Pra. B.* 168; against pride and unchasteness, *Pra. Eliz.* 104 (198)

Princes: v. *Sovereigns.*

Prisoners: v. *Captives.*

Private: an order of private prayer for morning and evening every day in the week, (in K. Edward's Primer,) *Lit. Edw.* 382, &c.; private prayers and meditations for various times of the day, 1 *Brad.* 230, &c., *Pra. B.* 60, &c., (1 *Brad.* 572, &c.)

Prosperity: for good success, and the direction of Christ in all our doings, *Pra. Eliz.* 538; in rebus prosperis, *ib.* 200, 389; in prosperity, *Lit. Edw.* 479, *Pra. Eliz.* 106, (200); for grace in prosperity and adversity, *Lit. Eliz.* 253

Protection: for divine protection, 1 *Brad.* 242

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* 2 Sam. xxii. 2—7, corresponding with a part of Psa. xviii.

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* Gregor. Magni Papæ I. Op. Par. 1705. In Evang. Lib. 1. Hom. xv. 5. Tom. 1. col. 1491.

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iii. *Scripture, Truth, Doctrine* (see iv.): he calls the scripture a rule of faith, *Whita.* 27; says, we are not permitted to indulge our own will in anything...we have the apostles of the Lord for our authors, 3 *Bec.* 391, 403, 4 *Bul.* 151, *Calif.* 27, 2 *Cran.* 22, *Whita.* 690; refers to the several epistles of St Paul as authorities, 4 *Jew.* 1043; denies that the apostles practised reserve, 3 *Jew.* 439, *Whita.* 668, 673; warns that there is nothing else to be believed after Christ's gospel once published, 2 *Cran.* 22, 56; remarks that we need search no farther than Christ, *ib.* 22; states that there is no certainty (that the angels have a bodily substance) because the scripture declares it not, *ib.* 23; remarks that scripture is in no such peril as to need help from reasoning lest it should contradict itself, *Whita.* 492; exclaims, Arise, O truth, expound thine own scriptures, *ib.*; asserts that the fewer places of scripture should be interpreted by the more, 1 *Bul.* 79, 1 *Jew.* 237, 3 *Jew.* 227; speaks of meeting to bear the scriptures, and of its advantages, 1 *Jew.* 336, 2 *Jew.* 898, 1059, 4 *Jew.* 857; intimates that faith is fed by the public reading of the scriptures, 2 *Jew.* 1081, 4 *Jew.* 857, 3 *Whitg.* 46 & corrig.; says, by the word of God we feed our faith, stir our hope, and strengthen our confidence, 4 *Jew.* 769; observes that scripture discloses the frauds of heretics, 1 *Jew.* 85 (see corrig.), 2 *Jew.* 696, 4 *Jew.* 767; describes heretics as shunners of the light of scripture, and everywhere (while a catholic) asserts the perfection and authority of scripture, *Whita.* 690; praises the fulness of scripture, *ib.* 689; his opinion on the epistle from Laodicea, *ib.* 304; he ascribes the epistle to the Hebrews to Barnabas, 1 *Ful.* 31, *Whita.* 106; says the autograph books of the apostles were preserved in his time, *Whita.* 311; mentions a priest of Asia who feigned a writing in the name of Paul, 2 *Ful.* 339; speaks of truth as a stranger in the world, 3 *Jew.* 154; says that she fears nothing but to be hid, *ib.* 204; declares truth requires but this, that no man condemn her before he know her, *ib.* 160; says of the wicked, they love to be igno-

rant, they do not wish to know that which they hate, *ib.* 123; affirms that *μετανοια* means change of mind, 1 *Ful.* 155, 437, 443; says faith saves, not knowledge or expertness in scripture, *Whita.* 241; asks, What thing owe I, except the blood which the Son of God shed for me? 2 *Jew.* 163; says that we are washed in the passion of the Lord, see in vi. below; declares that, in order that we might be certified that we are the children of God, he hath sent the Holy Ghost into our hearts, crying, Abba, Father, 3 *Jew.* 245; often insists on the superior purity of a Christian's life, 2 *Jew.* 1033; says a Christian man ought not (only) to speak honourably, but to live honourably, 4 *Jew.* 661; describes patience, 2 *Bul.* 86, 87; censures vain curiosity, and unprofitable questions, 3 *Whitg.* 574

iv. *Tradition* (see iii.): he distinguishes between scripture and tradition, *Whita.* 499; passages on tradition and custom, *Calif.* 265, 266; he refers to some who believe without the scriptures, that they may believe against the scriptures, 1 *Jew.* 24, 25, 3 *Jew.* 597; shews how custom prevails over truth, and remarks that Christ said not "I am custom," but, "I am the truth," *Calif.* 280, 1 *Jew.* 205; declares that whatever savoureth against the truth is heresy, though it be an old custom, 3 *Bec.* 391, 398, 2 *Cran.* 50, 3 *Jew.* 211, 4 *Jew.* 778, *Whita.* 612, 2 *Whitg.* 227; says, whatever was first, is true, whatever afterwards, is spurious, 1 *Brad.* 544, *Coop.* 62, 2 *Cran.* 23, 1 *Jew.* 2, 25, 79, 320, 3 *Jew.* 350; declares that we are washed in the passion of the Lord, 1 *Jew.* 488, 521, 2 *Jew.* 1000, 3 *Jew.* 445, 4 *Jew.* 1042, *Parh.* 93, *Rid.* 94, 105, 158, 2 *Whitg.* 225, 226, *Whita.* 601; refers to heretics as not to be disputed with out of scripture, *Whita.* 440, 441, 3 *Zur.* 229; said (while yet a catholic) that we should dispute against heretics out of tradition, not out of scripture, *Whita.* 601; calls the articles of faith an old tradition, 2 *Jew.* 673; speaks of various usages not commanded in scripture, *Calif.* 263, 264, 1 *Whitg.* 216; affirms that custom is the author of various traditional observances, 2 *Cran.* 56; when he became a Montanist he advocated various traditions, *Whita.* 599; enumerates various traditions asserted to be apostolical, but which are not so regarded by Papists, *ib.* 600, 666; explains the "deposit" committed to Timothy, *ib.* 556

v. *The Church* (see x.): he likens the

ship (*Matt.* viii. 23) to the church, *Sand.* 371; terms the church a pure virgin, 4 *Jew.* 1040; calls Jerusalem the mother and the spring of religion, 1 *Jew.* 280, 353; speaks of doctrine which was most holy in the apostles' churches, 2 *Ful.* 131; says that what the apostles preached should not otherwise be proved than through those churches which they founded, *Whita.* 324, 3 *Zur.* 230; teaches that all true churches derive their succession from the apostles and apostolic men, as Smyrna from Polycarp placed there by John, and Rome from Clement appointed by Peter, 4 *Bul.* 31, 32, 2 *Ful.* 75, 238, 3 *Jew.* 321, 325; advises to behold the apostolic churches where the apostles' chairs are still continued, and their authentic writings openly pronounced, 4 *Jew.* 1043, 1044; refers to many great churches derived from that which was planted by the apostles, 1 *Jew.* 367, 4 *Jew.* 1044; by the rock he understood Peter himself, 4 *Bul.* 81, 2 *Ful.* 281, 282; on the charge to Peter, whether personal, 2 *Ful.* 136; considers that the power given to Peter belongs to spiritual men, either to an apostle, or to a prophet, *ib.* 282, 291; repeatedly praises the church of Rome as that to which apostles gave their doctrine, and that where they suffered, 4 *Bul.* 32, *Calif.* 267, 2 *Jew.* 898, 4 *Jew.* 1043; speaks of authority being received from the church of Rome, 4 *Jew.* 1044; charges the bishop of Rome with favouring certain heresies, *ib.* 926; mentions the spread of the gospel through many nations, including the places of the Britons inaccessible to the Romans, 1 *Jew.* 305, 3 *Jew.* 165, 200, *Pil.* 511; mentions bishops, priests, and deacons, 2 *Whitg.* 205; refers to Polycarp and Clement as having been made bishops by the apostles, *ib.* 119, 138, 423 (see above); calls the bishop the highest priest, 3 *Jew.* 380, 4 *Jew.* 823, 2 *Whitg.* 310, 311, 3 *Whitg.* 64, 72; says that any bishop who walks not in his fathers' steps is to be counted a bastard, *Pil.* 485, 597; remarks on this passage, *ib.* 604; speaks of approved elders presiding, having obtained that honour, not by money, &c., 4 *Jew.* 912; he is the first writer who is known to have applied the term "papa" to a Christian minister, 2 *Tyn.* 259 n., 2 *Whitg.* 86 n.; says that though there be but three together, and though they be laymen, yet there is a church, 3 *Jew.* 335, 336; says, in touching the brethren's knees, we touch Christ, 2 *Jew.* 760; refers to the love of Christians

towards each other as noticed by the heathen, *ib.* 1072, 1089; calls Christians a sect, 3 *Jew.* 212, 595; in what sense, *ib.* 214; speaks of one Caius Seius, a Christian, 2 *Jew.* 1089; affirms that all Christians are priests, 3 *Jew.* 335, 336, 4 *Jew.* 984

vi. *Sacraments, Baptism*: he acknowledges but two sacraments, properly so called, 4 *Bul.* 246, *Calif.* 223, 3 *Jew.* 459; calls the helve wherewith Elijah recovered the axe out of the water, the "sacrament of wood," *ib.* 457; says it behoved the sacrament of (Christ's) death to be figured in preaching (under the law), *Calif.* 116; calls Christian religion a sacrament, 2 *Jew.* 1103; shews that Satan counterfeits the divine sacraments in his idol service, *Calif.* 13; calls baptism a divine substance, 3 *Jew.* 508; declares that they who understand the weight of baptism will fear the getting of it more than the delaying, 4 *Jew.* 894; says the chief priest, that is, the bishop, has authority to give baptism, 3 *Jew.* 380, 4 *Jew.* 823; declares that priests and deacons may baptize by the authority of the bishop, 3 *Whitg.* 64, 72; allows that laymen may baptize, 2 *Whitg.* 526; affirms that women may not teach or baptize, 4 *Bul.* 370, 2 *Whitg.* 535; speaks of Easter and Pentecost as the special times for baptism, 1 *Whitg.* 513; mentions the exorcism of infants, 1 *Zur.* 178 n; says that before persons were baptized they renounced the devil, his pomp and his angels, answering more than the Lord prescribed, 1 *Whitg.* 216; refers to trine immersion, 2 *Bec.* 227, 3 *Bul.* 161, 4 *Bul.* 357, 364, 1 *Whitg.* 216; refers to crossing in baptism, 3 *Whitg.* 125; says the flesh is signed, that the soul may be defended, the flesh is overshadowed by the imposition of hands, *Calif.* 224, *Whita.* 591; speaks of the use of milk and honey, and various other superstitious practices, 4 *Bul.* 359, *Calif.* 213, 270, 2 *Cran.* 56, 2 *Ful.* 161, 3 *Whitg.* 125; calls baptism the seal of faith, 3 *Whitg.* 113; affirms that the holy angel of God is present at it, 2 *Jew.* 741, 742; says the Holy Ghost comes down and hallowes the water, 1 *Jew.* 466, 2 *Jew.* 763

vii. *The Eucharist*: he says that bread and wine were figures in the Old Testament, and so taken in the prophets, and now he figures again in the New Testament, and so used of Christ himself in his last supper, 1 *Cran.* 119, 120; on Melchisedec, and his bread and wine, 2 *Jew.* 731; he styles the sacrament the Lord's banquet, 3 *Bec.* 388; terms it the sacrament

of the eucharist, or thanksgiving, 1 *Jew.* 150; calls it hospitalitatis contesseratio, *ib.* 145; how he understood the words of institution, 2 *Hoop.* 48, 472, 500; he calls bread a figure of Christ's body, 1 *Cran.* 119, 120, 121, (58), *Rid.* 173; declares that Christ refused not bread, but by it represented his body, 2 *Bec.* 285, 3 *Bec.* 435, 1 *Cran.* 119, 154, (58), *Grin.* 69, 1 *Hoop.* 227, 2 *Hoop.* 439, *Hutch.* 272, 1 *Jew.* 150, 2 *Jew.* 611, 3 *Jew.* 453, *Rid.* 38; says, in many places, that Christ called bread his body, 1 *Cran.* 33, 104, (54); affirms that Christ made bread his body by saying, "This is my body," i. e. a figure of my body, and argues that if Christ had not a true body, the bread would not be a figure, 2 *Bec.* 285, 3 *Bec.* 271, 369, 435, 1 *Brad.* 589, 4 *Bul.* 439, *Coop.* 202, 1 *Cran.* 106, 119, 154, 194, (58), *Grin.* 64, 65, 195, 198, 1 *Hoop.* 231, 2 *Hoop.* 439, 528, *Hutch.* 259, 1 *Jew.* 258, 447, 456, 517, 2 *Jew.* 567, 592, 600—611, 624, 759, 790, 1112, 3 *Jew.* 169, 243, 453, 468, 497, 502, 512, 4 *Jew.* 765, *Rid.* 37, 160, 162, 232, *Sand.* 453, 3 *Tyn.* 259; writes, he made the bread his body, i. e. he consecrated it to be a representation of his body, 1 *Hoop.* 232; is alleged to affirm that in the sacrament we eat the body and drink the blood of our Saviour Jesus Christ, 1 *Cran.* 153, 154, (67); says the flesh is fed with the body and blood, &c., *Coop.* 139; on Jo. vi. he affirms that Christ must be devoured by hearing, chewed by understanding, and digested by faith, 1 *Jew.* 452, 2 *Jew.* 572, 1119, 3 *Jew.* 486, 533, 3 *Tyn.* 228 n.; declares that Jesus hath another body than bread, for bread was not given for us, but the very true body of Christ was given upon the cross; which body was exhibited in the supper under the figure of bread, *Grin.* 71; calls the Lord's supper a sacrifice, *Coop.* 89; testifies that in his time the eucharist was administered in the morning, and only by those who were chief, 1 *Whitg.* 216, 237; says it was not usual to receive the bread of the Lord except from the hands of the presidents, *Rid.* 181, 183; mentions the common supper after the communion, 2 *Bec.* 251, 4 *Bul.* 423, 424; his exhortation to his wife, in which he mentions the case of a Christian woman, who, being married to a heathen, received the sacrament every morning secretly before meat, *Coop.* 23, 124, *Grin.* 47, 48, 1 *Jew.* 6, 148, 149, 150, 241, 2 *Jew.* 554, 610, 611

viii. *Worship, Ceremonies*: he expounds

the sacrifice prophesied of by Malachi, 1 *Jew.* 110, 124, 2 *Jew.* 712, 723; says we keep the sabbath not every seventh day, but every day, 1 *Jew.* 128; describes the manner of prayer amongst Christians in his time, 4 *Bul.* 136, *Calf.* 309; as to praying for the emperor, see in xiv. below; he calls the Lord's prayer a lawful prayer, *Pra. B.* xxxii; refers to certain songs used in the church in his day, *Whita.* 261; speaks of praises and thanksgivings proceeding from a pure heart, 4 *Bul.* 224; refers to certain orders of which there is no law out of the scripture, 1 *Whitg.* 216, 237 (see iv. above); allows that matters of discipline may be altered, 1 *Whitg.* 217, 2 *Whitg.* 226; reproves some for sitting after prayer, 2 *Whitg.* 449; mentions praying toward the East, 4 *Jew.* 708; says, let them that have no (spiritual) light, burn their tapers daily, 3 *Jew.* 178; thought it wicked to fast or kneel on Sundays, &c., *Calf.* 257, 1 *Whitg.* 223; refers to stations, 2 *Ful.* 238; speaks of "stationum semijejunia," *ib.* 183 n.; mistakenly cited about processions, *Calf.* 296; speaks against the notion of the holiness of places, *Pil.* 63; cited to shew that the dead were buried by ministers with prayer, 3 *Whitg.* 363

ix. *Fasting, Marriage*: he declares that God is not honoured with the belly nor with meats, 3 *Jew.* 528; admonishes to fast without compulsion, according as every man shall see time and cause, as the apostles did, *ib.* 438; being a Montanist, he blames the catholics for saying that men should fast of their own choice, not by command, *Whita.* 665, 666; considers it wicked to fast on Sundays, *Calf.* 257, 1 *Whitg.* 223; on the text "a sister, a wife" (1 Cor. ix. 5), he argues that the latter word should be rendered "woman," 1 *Ful.* 474 n.; he says that sons should not marry without consent of parents, *Sand.* 455; asks, what heathen can without mistrust suffer his Christian wife to be put away from him at the Easter prayers, 3 *Jew.* 405; condemns second marriages, 1 *Bec.* 279, *Rog.* 262; censures marriage altogether, 1 *Jew.* 157, 3 *Jew.* 388; refers to bishops among the catholics who had married two wives successively, 3 *Jew.* 407 (as to marriage, see also xiv. below); condemns fornication, 4 *Jew.* 647

x. *Confession, &c., Persecution*: he describes exomolosis or confession, 3 *Bul.* 76, 1 *Ful.* 457 n.; speaks of kneeling before the presbyters and the altar of God in penance, 1 *Ful.* 433; speaks of a key

endued by Christ, 3 *Jew.* 373; declares the key to be the interpretation of the law, 1 *Jew.* 331, 3 *Jew.* 364, 4 *Jew.* 1134; alleged on excommunication, 3 *Whitg.* 252; he speaks of false charges against the ancient Jews, 3 *Jew.* 154; mentions similar charges against the early Christians, and refers to infamous names applied to them, and the rage of the people against them, 2 *Hoop.* 375 n., 376, 2 *Jew.* 1027, 3 *Jew.* 154, 214, 4 *Jew.* 664, 708; calls the heathens' cruelty the Christians' glory, 3 *Jew.* 189, 4 *Jew.* 770, 859; says, the more we are cut down, the more we become, and refers to the blood of Christians as a seed, 1 *Bec.* 274, 2 *Ful.* 234 n., 2 *Jew.* 1031, 3 *Jew.* 189, 595, 596, 4 *Jew.* 770, 859, *Pil.* 144 n., *Sand.* 283, 284, 1 *Whitg.* 381; on fleeing from city to city, 2 *Jew.* 808

xi. *The Soul, a Future State*: his opinion of the soul, 3 *Bul.* 374; he affirms that souls separated do not return again to this world, *ib.* 401; denies that the soul of any saint, much less the soul of a prophet, can be fetched up by the devil, *ib.* 403; speaks of Abraham's bosom, 1 *Ful.* 293, 295, 296; mentions prayers and oblations for the dead, 2 *Ful.* 238 (see Montanists, in xiii. below); writes on the resurrection, 2 *Cov.* 186 n.; says that resurrection is not properly spoken of anything, save of that which fell, 1 *Bul.* 141, 2 *Cov.* 167; shews that the body shall be partaker with the soul in judgment, of that whereof in this life it had been partaker with the soul, 2 *Brad.* 333; refers to the Elysian fields and the infernal regions, *Calf.* 14 n

xii. *Images, the Cross*: he expounds the second commandment, *Calf.* 371; says God forbade the substance of idolatry, 3 *Jew.* 507; affirms that he has forbidden an idol, as well to be made as to be worshipped, &c., 4 *Jew.* 794; expounds St John's caution against idols, 1 *Ful.* 194, *Parh.* 83, *Rid.* 86; shews that in his time Christians abhorred images, 1 *Hoop.* 43, *Parh.* 86, *Rid.* 88; his use of the word "simulacrum," 1 *Ful.* 102; he speaks of the brazen serpent, 2 *Jew.* 646, 647; refers to the letter tau or T, as like the cross, *Calf.* 106, 2 *Ful.* 147; speaks of the continual use of the sign of the cross in his day, *Calf.* 257, 2 *Jew.* 648, 3 *Whitg.* 126

xiii. *Heresies* (see iii, iv): he calls philosophers the patriarchs of heretics, 2 *Bul.* 407, 3 *Bul.* 124, 1 *Jew.* 334; warns that heresy should be avoided as a deadly fever, *Whita.* 17; says a heretic assaults the

faith by the same words of God that breed the faith, 4 *Jew.* 752; declares that the doctrine of heretics, compared with the apostles' doctrine, will pronounce sentence against itself, 4 *Bul.* 32, 33, 3 *Jew.* 236, 4 *Jew.* 892; says heretics, conscious of their own weakness, never proceed in due order, 2 *Jew.* 629; observes that they persuade first, and teach afterwards, 1 *Jew.* 101; says they would provoke us to play the rhetorician, 3 *Jew.* 133; disallows disputation with them on the scriptures, see in iv. above; declares that by their conjectures they draw bare words whither they list, 2 *Jew.* 593; speaks of certain antitrinitarian heretics, *Rog.* 45; referred to on Apelles, *ib.* 81, 82; on Basilides, *ib.* 57; on the heresy of Cerdon, *Whita.* 34; he says the Cerdonites thought that the Jewish ceremonies were to be observed by Christians, *Rog.* 314; speaks of the Docetæ, 1 *Cov.* 21 n.; on Hermogenes, *Rog.* 99; he says the Hermogenians allowed a man to have many wives at the same time, *ib.* 307; referred to on Marcion and his sect, *ib.* 40, 163, *Whita.* 34; he says they condemned marriage, *Rog.* 261, and denied the sacraments to married persons, *ib.* 265, 266; says that the Montanists thought that the Holy Ghost uttered greater things in Montanus than Christ uttered in the gospel, 4 *Jew.* 760; shews that they held a purging of souls after this life, *Rog.* 214 n.; his reply to Praxeas, who alleged God's omnipotence, 1 *Jew.* 490, 2 *Jew.* 798; refers to the Valentinian heresy, 4 *Jew.* 926, *Rog.* 52

xiv. *Civil power, Heathenism, &c.*: he calls Rome Babylon, 2 *Ful.* 371; considers the Roman state to be the hinderer of the revelation of Antichrist, 2 *Jew.* 913; speaks of the honour due to the emperor, *ib.* 997, 4 *Jew.* 705, 975; declares him to be next to God, *Grin.* 12, 3 *Whitg.* 591; testifies that Christians prayed for the emperor, 1 *Bul.* 390, *Calif.* 308, 309, *Sand.* 80, 3 *Whitg.* 590; says, we sacrifice for the emperor with a pure prayer, 2 *Jew.* 725; says that when Marcus Aurelius was at war with the Germans, the prayers of the Christian soldiers obtained showers of rain, 1 *Bul.* 382; addresses the heathen Romans on their professed veneration of their forefathers, 3 *Jew.* 179; reproves them for making the divinity of their gods dependent on their own pleasure, 1 *Jew.* 217, 3 *Jew.* 264, 4 *Jew.* 901, *Whita.* 706; notices offerings made to heathen deities, 2 *Whitg.*

36, as the consecration of bread, *ib.* 39; says the devil imitates the sacraments in the mysteries of idols, *Calif.* 13; censures Christians for taking part in heathen festivals, 2 *Whitg.* 444; calls the upper garments of the heathen priests infulas, 2 *Ful.* 113; shews that Christians changed their apparel on changing their religion, 2 *Whitg.* 23, 24; inquires whether it be lawful for the servant of God to communicate with whole nations, in apparel, &c., 3 *Jew.* 616, 617; declares that a Christian man ought not to go with a laurel garland upon his head, like the heathens, *ib.* 616; says to the heathen, we have been of your company; men be made, and not born Christians, 4 *Jew.* 871; refers to a fault of conversation, not of preaching, 4 *Jew.* 701; observes that thieves always leave something behind them to be known by, 1 *Jew.* 190

Testament (New): v. Bible.

Testaments: v. Covenants, Wills.

Tester: a sixpence, 1 *Lat.* 137 n.; why so called, *ib.*

Teston, Testoon, or Testourn: a coin, 1 *Lat.* 137, 3 *Zur.* 727 n

Testwood (Rob.): martyred, 3 *Zur.* 242 n

Tetragrammaton: 3 *Bul.* 130, *Calif.* 284, *Grin.* 41

Tetzel (Jo.): dealer in indulgences, 3 *Jew.* 193, 194

Teutonic Knights: v. Knights.

Teutonicus (Jo.): v. Joannes.

Teversham, co. Cambr.: Whitgift rector, 3 *Whitg.* vii, xi.

Teviotdale, Scotland: the English ravage it, 1 *Zur.* 225 n

Tewkesbury, co. Glouc.: 2 *Lat.* 405

Tewkesbury (Jo.): mentioned, 2 *Lat.* 306 n.; charged with possessing and reading Tynsdale's works, and finally burnt, 1 *Tym.* 32, his examination, *ib.* 42—124, nn

Textor (J.), Ravisius: *Officina, Jew.* xliii; he writes of women who came in men's apparel to hear Plato, 4 *Jew.* 651; speaks of pope Joan, *ib.* 655, 656; says John XII. was slain in adultery, *ib.* 702; mentions the poisoning of Victor III. in the chalice, *ib.* 687

Teynham, co. Kent: called Tenam, 3 *Cran.* 312, and Denham, 313

Θ: v. Thau.

Th. (Jo.): signature attached to a prayer, 1585, *Lit. Eliz.* 582

Thacker: a thatcher, *Pil.* 381

Thacker (R.): notice of him, *Poet.* xl; a godly ditty, to be sung for the preservation of the queen's reign, *ib.* 420

Thaddeus: Jude so called, 4 *Bul.* 66; the Gospel of Thaddeus, *Bale* 314, *Rog.* 82

Thalassius, bp of Cæsarea: condemned for heresy, 3 *Jew.* 145, 4 *Jew.* 1022

Thales: believed in one God, *Hutch.* 176; gazing upon the skies fell into a pit, *Sand.* 392

Thames, river: *Park.* 250, 2 *Whitg.* 241

Thameseidos: a poem by E. W., 1600; notice thereof, *Poet.* xxxii; lines therefrom, *ib.* 358

Thanksgiving: v. Sacrifice.

Of thanksgiving, 4 *Bul.* 220; what it is, 3 *Bec.* 604, 620, 4 *Bul.* 163, 164, *Now.* (82, 83), 203, 204, *Sand.* 77; it is due only to God, 4 *Bul.* 221; should be perpetually given to him, 1 *Bec.* 115; it is to be rendered in all things, 2 *Jew.* 879; God requires it of us for his benefits, 1 *Bec.* 185; to be given through Christ, 4 *Bul.* 221; how we may be moved to it, 1 *Bec.* 176, &c.; God's benefits should move us to thankfulness, *ib.* 178; the sacrifice of thanksgiving, *ib.* 185, 186, 4 *Bul.* 223; God desires this, and not bloody sacrifices, 1 *Bec.* 372; the creatures of God are sanctified by thanksgiving, 4 *Bul.* 268; exhortation to it, 1 *Bec.* 187; the grievous sin of unthankfulness, *Sand.* 156

Thanksgivings: v. Prayers, Psalms, iv.

Communis gratiarum actio pro cognitione donorum Dei accepta, *Pra. Eliz.* 208; the same, with the title, pro divinis in nos donis et beneficiis, *ib.* 398; for all God's benefits, 3 *Bec.* 68, 85, 1 *Brad.* 245, *Lit. Edw.* 475, *Pra. B.* 147; a general thanksgiving, *Pra. Eliz.* 546; a thanksgiving to God the Father, the Son, and the Holy Ghost, *Pra. B.* 123; the blessing and thanksgiving of Toby the elder, *Lit. Edw.* 478; thanksgiving appended to the Christmas Banquet, 1 *Bec.* 84

Childbirth: for the deliverance of a woman with child, 3 *Bec.* 28, 29

Christ: to Christ, for his incarnation, passion, and victory, *Lit. Edw.* 481

Deliverance: for bringing us out of the darkness of men's traditions, 3 *Bec.* 65, &c.; of a faithful man from trouble, *ib.* 35

Departure: for the departure of the faithful out of this world, 3 *Bec.* 69, 70, 190, 191

Meat: v. Graces.

Morning: a motion to a thanksgiving in the morning, *Nord.* 152; the thanksgiving, *ib.* 154

Persecution: in time of persecution, 1 *Brad.* 205

Pestilence: for withdrawing the plague, 1563, *Lit. Eliz.* 508; another, 1564, *ib.* 513

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Rebellion: v. Victory.

Recovery: revalescentis, *Pra. Eliz.* 370

Redemption: for our redemption, *Pra. B.* 88

Sermon: after sermon, 3 *Bec.* 53

Sovereign (v. Victory): a thanksgiving and prayer for the preservation of the queen and the realm, 1572, 1588, *Lit. Eliz.* 618

Supper of the Lord: post communionem, *Pra. Eliz.* 386; after the communion, 1 *Bec.* 120, 3 *Bec.* 55, *Pra. B.* 92, *Pra. Eliz.* 520

Tradition: v. Deliverance.

Victory: a prayer of thanksgiving, and for continuance of good success to her majesty's forces, 1596, *Lit. Eliz.* 668; a collect of thanksgiving, 1588, *ib.* 622; another, by the queen herself, *ib.* n

— *over rebels*: for the suppression of rebellion, 1570, *Lit. Eliz.* 538

— *over spiritual enemies*: pro devicta tentatione, *Pra. Eliz.* 369

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Tharadius, patr. of Constantinople: 4 *Jew.* 916, *Park.* 92, *Rid.* 93

Tharsitius: tale of his bearing our Lord's body when he attended the martyr St Stephen, 3 *Jew.* 551, 554

Thau (Ⲑ): the sign or mark mentioned by Ezekiel, 2 *Brad.* 5, *Calf.* 97, 98, 106—109, 2 *Ful.* 138, 147, 2 *Jew.* 647, *Rid.* 70, 2 *Tyn.* 13 n., 20, *Whita.* 116; the letter Ⲑ was anciently cruciform, *ib.*; Jerome's explanation of the reasons why this sign was to be made, *Calf.* 108; remarks by bp Andrewes and Corn. Curtius on the meaning of the letter, *ib.* 108, 109 n.; Calfhill says, in a mystery it betokened the death of Christ, but has no relation to the sign of the cross, *ib.* 109; mystic signification of the Hebrew Ⲑ and the Greek T and Θ, *ib.* 107

Theatines: a religious order, *Phil.* xxvii, xxviii; when and by whom founded, 4 *Jew.* 1106 n

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Thebes: destroyed by Alexander, 2 *Brad.* 372 n

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* The corresponding place, in 2 *Cov.* 144, has "appetites."

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