

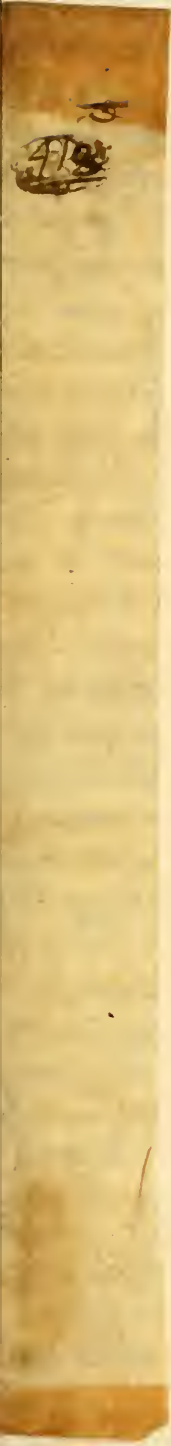


The Edition of this Harmony
printed 1586. 8vo is marked at
£2-2 - (rare)
Traker's List of Books Jan^y 1636.
443. West Strand.

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AN HARMONY

OF THE
CONFESSIONS OF
THE FAITH OF THE CHRIS-
TIAN AND REFORMED
CHVRCHES,

Which purely professe the holy doctrine of
the Gospel in all the chief Kingdoms, Nations,
and Provinces of Europe: the Catalogue and or-
der whereof the Pages following will declare.

There are added in the end very short notes: in which both
the obscure things are made plaine, and those things which may in
shew seeme to be contrary each to other, are plainly and very modestly
reconciled, and if any points doe as yet hang in doubt, they are sin-
cerely pointed at.

All which things, in the name of the Churches of *France*
and *Belgia*, are submitted to the free and discreet
judgement of all other Churches.

Newly translated out of Latine into English.

Also in the end is added the Confession of the Church of Scotland.

Allowed by publique authoritie.

LONDON,

Printed by *John Legatt*. 1643. F. 9⁸.

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A P R E F A C E I N
T H E N A M E O F T H E
Churches of *France* and *Belgia*,
which professe the reforma-
tion of the Gospell.



*A*mbrose in a certaine place saith nota-
bly, *There ought to be no strife, but con-*
ference, among the servants of Christ.
For, seeing the dulnesse of mans un-
derstanding, especially in heavenly
matters, is such, that we cannot oft-
times perceiue matters otherwise
very plain, it can by no means be de-
nied, but that by mutuall conference, and friendly, and
brotherly debating of the matter, we come to very great
light. And that especially seemeth profitable and need-
full, that some should be set on edge by others, that those
things which the Lord hath particularly bestowed upon
severall members of the Church, may redound to the
common benefit of the whole body, and that all sinister
affectiō set a part, Christ, who is the Fathers wisdome,
and the onely Master and Teacher of the Church may be
heard :

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heard: and as he is the Prince of peace may so by his spirit joyne together our minds, that if it be possible, we may all thinke one and the same thing in the Lord. But to strive, braule, and fiercely, and frowardly to contend, as fencers doe, is so farre from becoming men that are taught of God, as that it is not seemely for modest or civill persons. And if so be that in all, yea even in the very least affairs of mans life, that rule of modestie is to be kept, what, I pray you, is to be done, when we are in hand with God and Gods matters? Surely, holy things are holily and devoutly to be handled, in the feare of God, and love of our neighbour. Who, if he goe out of the way, is by the spirit of meeknesse to be called backe again: but if he take the right way, he is more and more to be instructed therein, to the end it may appeare, that we are not driven by any motion of man, but that in all things our mindes are ruled and governed by God. Yet alas, such is the spot and staine of our times, that the evill custome of writing whatsoever, and even of railing, hath seised upon the wits, and mindes not of meane men onely, but even of those, whom it most of all behooved to doe the cleane contrary. The rable of Iesuits, and such other like fellows, (whose very reward is the earnest of bondage and cursed speaking) how shamelesly and outragiously they are carried against us and the truth: and with what bitterness they cast out against us such things, as they have been taught in the schoole of shamelesnesse, it may be sufficiently perceived of any man.

For they, when they feele themselves pressed with most strong reasons, and overcome with expresse places of Scripture, they run to cavils and slanders, as to the onely refuge of their errors. They say we have revolted from the Catholique Church, that we might follow the divers imaginations of men: they cry aloud that we are heretiques, schismatiques, and sectaries, and they oft-

times

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times in mockage call us Confessionists: and moreover they lay in our dish, that we neither agree with our selves, nor with others, who detest the Bishop of Rome: but there are as many Religions among us, as there are Confessions of Faith. And that they may seeme to procure credit to themselves, and to give a checke to the Germane Churches especially, they bring forth both certaine other writings, and especially that *Forme* of Agreement, of late published in Germanie, in which there are certaine things to be seene farre differing from those ancient Confessions of Faith, which the Churches of the Gospell have even since the beginning given out. But let them so thinke, that the fault of heresie is not to be laid upon those, whose faith altogether relieth on most sure grounds of Scripture: that they are no schismatiques, who intirely cleave to Gods Church, such an one as the Prophets and Apostles doe describe unto us: nor to be accounted sectaries, who embrace the truth of God, w^{ch} is one and alwaies like it selfe. What do they meane, I pray you, by the name of Confessionists so often repeated? For if every man be commanded to make confession of his Faith so often as Gods glory, and the edifying of the Church shall require, what a wonderfull or strange thing ought it to seeme, if Cities, if Provinces, if whole kingdomes have made profession of their Faith, when they were falsely charged by the Popish sort, that they had gone from the doctrine of the true beleiving Church? but they wil say, there ought to be one confession of faith and no moe: as though forsooth, a confession of faith were to be valued rather by the words, then by the thing it selfe. What therefore will they say to our Ancestours, who when they had the Apostles Creed, yet for all that set out the Nicene, Chalcedonian, and many moe such like Creeds? Those Creeds, say you, were generall. Yea surely, but so generall, that a great part of the world

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in those elder times followed the frantique heresies of the Arrians, whom the godly forefathers by setting forth those Creeds desired to bring home into the Church again. *The truth, saith Hilarie, was by the advise and opinions of Bishops many waies sought, and a reason of that which was meant was rendered by severall confessions of faith set down in writing:* And a little after. *It ought to seeme no marvell right well-beloved brethren, that mens faiths began to be declared so thick: the outrage of heretiques layeth this necessitie upon us.* Thus much said Hilarie. What, that Athanasius, Augustine, and many other ancients set forth their Creeds also, that the puritie of Christian faith might more and more shine forth. Therefore if Kingdoms, Cities, and and whole Provinces have privately made confession of their faith, this was the cause thereof, for that hitherto the state of times hath not suffered, that a generall Councell of all those, who professe the reformed Religion, might be holden. But if it once come to passe (and the Lord grant that the Churches may at length injoy so great a benefit) then there may be one onely confession of faith extant, conceived in the same words, if the state of the Churches shall seeme to require it. Let them therefore leave of in mockage to terme us Confessionists, unlesse perhaps they looke for this answer at our hands, that it is a farre more excellent thing to beare a name of confessing the faith, then of denying the truth. For even as moe small streames may flow from one spring, so moe confessions of faith, may issue out from one and the same truth of faith.

Now to speake somewhat also of those, who while they will seeme to embrace the truth of the Gospell, and renounce popish errors, shew themselves more unjust towards us, then was meet they should, we are compelled to finde want of Christian charitie in them. This one thing in deed was remaining, that after so many dangers,
losses,

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losses, banishments, down-falls, woes without number, griefs and torments, we should also be evill intreated by those, of whom some comfort was rather to be looked for. But that ancient enemy of the Church is farre deceived (by whose subtilties this evill is also wrought for us) while he hopeth that we may by his crafts be overwhelmed. But bearing our selves bold on that love, which the mercifull God through Iesus Christ our Lord beareth unto us, and who hath planted a love and feare of him in our mindes, we leape for joy in these very things, and boast with the Apostle, that it will never be, (the same grace of God alwaies preventing us) that tribulation, anguish, hunger, nakednesse, the sword, false accusation, or cursed speaking shall withdraw us from the truth once knowne and undertaken. For we know that saying of *Chrysostome* to be true, *It is not evill, to suffer, but to doe evill.* Neither are we any whit disgraced hereby, but they whom I know not what distemperature whetteth against us having deserved nothing, and to repay them like for like, quitting rayling with rayling, far be it from us, whom God vouchsafeth this honour, that being fashioned like to the image his Son we might through good report and evill report walke on, upholden with the stay of a good conscience, yea we have resolved with our selves not only to abide the open wrongs of our enemies, but even the disdain of our brethren, although never so unjust.

And what we furthermore thinke of the doctrine of our Lord Iesus Christ, the confession of our faith, set forth many yeers agoe, hath made it known to the whole world: and we have God, and Angels, together with men, witnesses of that sincere endeavour, by which we laboured, and doe as yet, to the uttermost of our power, labour to set up againe and maintaine the pure worship of God among us out of Gods word.

And, even as we shewed our selves to be ready at all

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times to render a reason of the hope that is in us: so we thought it a matter worth the pains, to make all men privie to that bond which one our part is very straight with the holy and truly Catholike Church of God, with every Saint and found member thereof, that so farre as we can, we might deliver, partly our selves, partly the Churches joynd with us from those most grievous crimes, by which some mens speeches and books are laid to our charge. And when we bethought our selves by what means it might best be done, this especially for the present time seemed a meet way unto us, which would give offence to no man, and might satisfie all that would yeeld unto reason, namely, to publish this *HARMONIE* of confessions, whereby it might sufficiently be understood, how falsely we are charged, as though we, that have rejected popish errors, agreed not at all among our selves. For (to begin with those stout maintainers of the Romish tyrannie, who will yet seeme to be defenders of the truth, this conference of confessions will plucke every visard from their faces, when as it shall plainly appear, that all the opinions in these confessions of faith were in other sundry words so laid down, that yet the same truth alwaies abideth, and there is none at all, or very little difference in the things themselves. And how narrow must they needs perceive the bounds of that their Catholike Church to be, when it shall be openly known, that so many kingdoms, provinces, cities, peoples and nations professing the truth of the Gospel, doe with common consent renounce the abuses and orders of the Romish Church? As for those whom (without any desert) it pleaseth to count us among the Arrians and Turks, they shall see also how farre through the benefit of God we be from such hainous and wicked errors. And they also, who accuse us of sedition, shall perceive how reverently we thinke of the dignitie of Kings, and the Magistrates authoritie,
and

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and they to conclude that not being content with those publike confessions of the Churches of Germanie, may by laying against us that forme of new agreement seeme worthily more and more to sever themselves from us, and who have already very pithily been refuted by most learned writings, they also shall, if true agreement be earnestly sought, be satisfied with this *Harmony*. For (that we may freely say as it is indeed) that long ranck of names sealed and written at that booke is such, that it seemeth rather to stand idly in the field, then to fight manfully.

And if it had pleased us to follow this pollicie, wee might have set downe the names not of seven or eight thousand meane men (most famous Princes and some other excepted) of whom it may worthily be doubted, whether there ever were any such, or what they were, but also the names of farre more Churches. And this our diligence had beene farre more commendable, namely, being bestowed, not in wringing out and begging from village to village some hundreds of names, but in laying out the opinions of most gracious Kings, most renowned Princes, of noble nations, and peoples, of most mighty common-wealths and Cities: of which a great part hath not been used) to dispute in corners, or to trifle, but hath knowne these many yeeres how even unto blood to suffer many and grievous things for Gods truth sake. But we know that the truth hath not it warrant from men, nor by men: it is simple, it will be simply published and taught. Therefore we are purposed for this time not to deale by any long disputation with any man, but barely to open the meaning of the reformed Churches, to knit all the Churches of Christ together with one bond of brotherly love, to keepe peace with all men, and so farre as it ought to be done, to judge well of all men: yea and to intreat those, who think somewhat too hardly of us, that if we disagree from the Confession of no Church
that

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that doth truly beleieve, they would themselves also beginne to be of the same minde with us, and quietly, and soberly conferre with their brethren, of what things they shall think good, rather then themselves to slander and give the adversaries occasion to rayle upon the Gospel. But if they will not do it, let this publique and everlasting monument witnes to all that come after, that we & all of our side are and shall be free not only from the grievous reproches, with which we are undeservedly laden, but also without blame of all the hurly burlies and dissentions that have been hitherto, and that (which God forbid) are peradventure like to be more grievous, unlesse it be speedily prevented on both sides.

And seeing in this *Harmonie* we speake not onely with our owne, but even with the mouth of all those Nations, whose Confessions we have brought into one forme of one and the same doctrine; we hope it will come to passe that not so much the severall names of the French, Belgia, and other Confessions shall hereafter be heard, as that one onely universall, simple, plaine, and absolute Confession of all the Churches (speaking as it were with one and the same tongue of *Chanaan*) shall be seene: and that they who were thought to be farre wide (as hath hitherto not altogether without desert by reason of over many mens private writings beene thought of us and the brethren of the Confession of *Auspurge*) if so be that men keep within the bounds of the Confessions, and all cavilling and sophistrie be laid aside, and as well faithfull as favourable exposition be admitted, shall be thought very neerely to agree in all things. And this was the cause why we desired to put the Confession of *Auspurge*, together also with that of *Saxony*, and *Wirtemberge*, in this *Harmonie*, that it might be the more easily kuowne, that both we agree with them in all particular points of faith, and that there are very few matters hanging in controversie between

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between us. For concerning that doubt about the Lords Supper, in the thing, and of the thing it selfe, there is no strife, we differ in certaine adjuncts and circumstances of the thing. In the thing it selfe, I say, we agree: although as the gifts of God are divers, so some doe more plainely, some doe not so plainly, and perhaps not so fitly, utter that which they thinke. For we all acknowledge that the holy signs, have not a bare signification, but that by the ordinance of God they assure our consciences that the things themselves are as truly and certainly given of God to all that come, as the signes themselves are given by Gods Minister. But this question remaineth, whether as the signe, so also the present thing it selfe be given to the body, or rather the present signe be given to the body, but the present thing given onely to the minde and faith: Againe, whether as both be given to all, so both be received of all, of some unto life, and of other some unto death. In like sort, we all beleve the true Communion of the true body and the true blood of our Lord Iesus Christ. The controversie standeth in the manner of communicating, but who may therefore of right think, that the holy unitie of the Churches is to be plucked asunder? That they of our side were alwaies desirous of peace and agreement, the history of the conference at *Marpurge*, and such things as were afterward done in the yeere 1536. do sufficiently witnesse.

Moreover, so often as there appeared any hope of agreement, it is cleare, that there was no other cause, but the importunitie of some certain men, why new and sudden braules being raised, the matter could not come, or long continue in that agreement which was hoped for. For that we may let passe very many other things, although in the beginning it were openly known among al, that there was no cōtroversie between us (no, not so much as the very Papiests excepted) in the opinion about worshipping

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worshipping the myſterie of the holy Trinitie; loe, about the latter end, that unhappy monſter of Vbiquitie came forth, which if it be admitted, will quite overthrow the true doctrine of Chriffs perſon, and his Natures. Hence then come the diſtractions of Churches, hence come ſo deadly quarrellings. But ſeeing this whole matter hath been often handled by many learned men, it is no time for us to deale any farther therein. For it is ſufficient for us to ſhew in few words, that our men ſo farre as was poſſible, alwaies provided for the peace of the Church.

Neither truely hath any man cauſe after the example of certain Moderators (ſuch as not long ſince have been) why he ſhould perſwade himſelfe that we would heare of this hotch-potch of opinions make a certaine medlie as it were of contrarie qualities. But we leave all things whole, that every one may ſo know his owne words being compared with the ſayings of others, that he ſhall finde nothing forged, nothing taken away, nothing put to, or wreſted. And to conclude, the forme and drift of this whole work, if it be more narrowly viewed, ſhall not unworthily be judged a ſound body of Chriſtian doctrine, framed and allowed by the writings, and as it were by a common council of the godly Churches well nigh of all *Europe*. For here all the chiefe points of our Religion, being diſcuſſed and approved, are by the publique authoritie of all the chiefe Nations in Chriſtendome with one conſent publiſhed and knit together: yet we muſt confeſſe, as we afore touched, that through the manifold and buſie braulings of private perſons, and gloſſes (as men commonly ſpeak) the matter was brought farre from the grounds thereof to things cleane beſides the purpoſe and impertinent. For firſt there beganne to be dealing onely about the Supper: then it came to Chriffs Aſcenſion and ſitting in heaven: and within a while after to the perſonall union of both his natures,
and

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and what stay will there be in the end? for many, (by all mens leave be it spoken) seeme to be delighted with this continuall striving, that howsoever, and whatsoever it might cost them, they might not be unknowne. But it becometh the Disciples of Christ to seeke peace, and to despise glory. For as *Bernard* saith, *They that despise peace, and seeke after glorie, they lose both peace and glory.* Away therefore with those speeches, *I am of Paul, I am of Cephas*, and let that one saying be heard, *I am Christs, I am the Churches.*

There is something that may be misliked, yet there are very many things that may well be liked: the same ground worke of faith abideth, let therefore the same love continue: and let us not thinke much to take them for brethren, whom God vouchsafeth to take for sonnes: neither let us despise those, for whom Christ despised himselfe. That thing is assuredly true, and very much liked of us, that nothing in holy doctrine is to be thought of small importance: but rather that even in the least points thereof a certaine faith and full assurance is required, flat contrary to the wavering of the Academikes: yet we cannot like of too too much peevishnesse, through which some do straight way upon very small occasion call their brethren heretikes, schismatikes, ungodly, Mahometans: let these speeches be thrown out against Atheists, Epicures Libertines, Arians, Anabaptists, & such like mischevous persons, which desire to have the Lords field utterly destroyed: but let us every day grow in faith & love: and let us teach the flocks committed to our charge, to fear God, to hate vices, and follow after vertues, to denie the world and themselves: obeying the commandement of our Lord and teacher Iesus Christ, who biddeth us not to braule but to love each other. Whose example in governing the Church if we will follow, we shall raise up those that are afflicted, take up those that are false, comfort the

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the feeble, waken the drowsie, and not negligently denounce Gods wrath against sinnes, and shall draw out the sword of the same word which is no blunt one against hypocrites, wolves, dogs, swine, goates, and to conclude against all wicked ones which in our Churches mingle themselves with the true sheepe, and which cause the word of God to be evill spoken of. It were a farre better thing surely then that which some do, busying the sharpnesse of their wit in making of certaine trifles, that forsooth the knowledge of such subtillties, may shake out of our mindes all conscience. It was justly said that the strength of the Gospel was weakened through the thorny subtillties of schoole-questions: and we through our wayward disputations what else doe we, then cause that the authoritie thereof be not strengthened, but rather weakened, and doe even stagger among the wicked. We reade it excellently written in *Livie*, a very grave writer, that *not onely grudges, but also warres have an end, and that oftentimes deadly foes become faithfull confederates, yea and sometimes Citizens: and that by the same speeches of the people of Rome, very bitter or cruell enmities have beene taken up betweene men of great account.* And that which these few words wrought with the heathen, shall not godlinesse toward God obtaine at the hands of Christians, of Divines, and of Pastours of Churches? yea of the travell of reading and diligently examining and conferring of this booke shall not be irkesome, if upright and sincere judgement, if not prejudicate opinions, but the love of one truth shall beare sway in all mens hearts, it will shortly obtaine it. That old contention about the celebrating of Easter very hotly tossed to and fro, for two hundred yeeres, or there about, betweene the Greeks and the Latines, was long since by us thought worthy of laughter: but we must take good heed, lest in a matter not altogether unlike, we seeme to be wiser then both, if so be that

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we desire to have the Church whole, and not to leave it rent unto the posteritie, and would have our selves be counted not foolish among men, and not stubborne in the sight of God. There hath scarce been any age, which hath in such sort seene all Churches following altogether one thing in all points, so as there hath not alwaies been some difference, either in doctrine, or in ceremonies, or in manners: and yet were not Christian Churches through the world therefore cut asunder, unlesse peradventure then, when the Bishop of Rome brake off all agreement, and tyrannically injoynd to other Churches, not what ought to be done, but what himselfe would have observed: but the Apostle did not so. *Barnabas* indeed departed from *Paul*, and *Paul* withstood *Peter*, and surely for no trifle: and yet the one became not moreemie or strange to the other, but the selfe same spirit, which had coupled them from the beginning, never suffered them to be dis-joynd from them-selves. It is the fashion of Romists to command, to enforce, to presse, to throw out cursings, and thunder excommunications upon the heads of those that whisper never so little against them: but let us, according to the doctrine of the holy Ghost, suffer, and gently admonish each other: that is, keeping the ground-work of faith, let us build love upon it and let us joyntly reaire the wals of Sion lying in their ruines.

It remaineth, that through the same Lord Christ we beseech our reverent brethren in the Lord, whose Confessions published we set forth, that they take this our paines in good part: and suffer us to leane, as it were, to a certaine stay, to the common consent of the reformed Churches, against the accusations and reproches of the common adversaries of the truth. But it had been to be wished, that we might at oncé have set out all the Confessions

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essions of all the reformed Churches : but because we had them not all, therefore we set out them onely, that were come to our hands, to which the rest also, so farre as we suppose, may easily be drawne. And we also could have wished, that the thing might have beene made common to all the reformed Churches. But when as the state of our Churches seemed to force the matter, and that they could not abide any longer delay: the right well beloved brethren will pardon us, with whom by reason of the time we could not impart both the *Harmonie* it selfe, and the Observations, as also the intent of this whole Edition. Whereas moreover, we have put to moe confessions of one and the same Nation, as of *Auspurge*, and *Saxonie*, as also the former and latter of *Helvetia*, that was not done without cause: for besides that one expoundeth another, we thought it good also hereby to ridde them from all suspition of inconstancie and wavering in opinion, which the adversaries are wont to catch at, by such repetitions of Confessions.

Yet why we would not adde some Confessions of the brethren of *Bohemia* often repeated, we will straight way shew a cause: and we hope that our reason will easily be liked of them. And we have set downe every where two, yea & in some places three Editions of *Auspurge*, for this respect, lest in this diversitie we might seeme to have picked out that, which rather favoured our side, and to have utterly misliked the other. Wherein notwithstanding we have not every where followed the order of times, in which every of them came to light, but the coppie which we had in our hands printed at *Wirtemberge* 1572. with a double Edition. And we have therefore thought it meet to passe over the Apologies adjoyned to the Confessions (as of *Auspurge*, *Bohemia*, *Sueveland*, and *England*,) as well that the worke might
not

not grow to be exceeding bigge, as also that we might not seeme rather to increase disputations and controversies, then to make an Harmonic of doctrine. And as for our Observations, our minde was to meet with the cavils of sophisters, who we know well enough will take hold on the least matters, that they may thereby set us on worke. Wherefore lest they should charge us to set out a discord rather then a concord of Confessions, we have added in the end very short Observations, in which we lay open those things which might seeme somewhat obscurely spoken, and doe favourably and freely, giving them an interpretation, expound those things, which either have, or seeme to have any shew of repugnancie. And we beseech the brethren to beare with us therein, as the most distressed, and desirous of the peace and agreement of the Churches among those, who in these last times have imbraced the truth of the Gospel. For God forbid, that we should desire to be counted Censurers of others, who are ready rather to be taught of our brethren, and to be strengthened in this race of truth, which is begun. We would therefore have them so to thinke, that these Observations are laid before them, that they may judge of them, and may, if they shall thinke it any where needfull, better and more fitly declare their owne opinion, and in the meane while accept of our paines.

YE therefore most gracious Kings, Dukes,
Earles, Marquesses, most famous Barons,
and noble Lords, ye Cities, and Com-
mon-wealths, ye most wise Pastours, Doctors,
and, to be short, all Christian people, profes-
sing the truth of the Gospel, be present in soules
and

and bodies, suffer not the poison of discord to spread any farther : but kill this hurtfull Serpent, and receive with a Christian minde as is meet, and as is offered unto you this most sure token and earnest of the everlasting friendship of the French and Belgian Churches with you, offered to you in the face of the whole world : that we being by a friendly league-coupled together in Christ, may vanquish all Antichrists, and may sing that Hymne to the Lord our God, *Behold, how good and joyfull a thing it is, brethren to dwell together in unitie.*

A



A CATALOGVE OF THE CONFESSIONS WHEREOF

this HARMONIE is framed, according
to the order of the times, wherein every of
them were Written and published.

I.



THE Confession of **AUSPURGE** was first presented in the Germane tongue at the Citie *Auspurge*, in the yeere 1530. to *Charles* the fifth being Emperour, by certaine most renowned Princes of *Germanie*, and other States of the sacred Empire, whom they call Protestants. Secondly the selfe same yeere it was set out and published at *Wirtemberge* in Latine, somewhat corrected in certain Articles, with a Preface, and the subscription of the Authours names.

II.

That Confession of the *fourre Cities* was presented both in the Germane, and also in the Latine tongue, to the same most sacred Emperour *Charles* the fifth, in the same assembly held at *Auspurge*, in the same yeere, by the Embassadors of the Cities of *Strausbrough*, *Constance*, *Meminga*, *Lindaw*: both which we have in certaine Articles compared together, that the Readers might have the one made more ample by the other: and we have therefore in the titles called it the *Confession of Sueveland*, for that those fourre Cities, by whom it was presented, are commonly counted neighbours to *Sueveland*.

III.

That of *Basil* about the yeere 1532. was first written in the Germane tongue by the Ministers of the Church of *Basil*, and also by a common subscription allowed of the Pastours of *Strausbrough*, then againe in the yeere 1561. both recognised and received

by the selfe same Ministers of *Basil*. Afterward also it was published by the Magistrate of *Milaine* in his owne name in the Germane tongue with a Preface, as though it had been that Churches owne Confession. And at the last it was turned into Latine. Which we, as more ancient then the rest of *Helvetia*, have thought good to be set downe here also, and doe else where in like sort call it the Confession of *Milaine*.

IIII.

THe former Confession of *Helvetia* was written at *Basil* about the yeere 1536. in the behalfe of all the Churches of *Helvetia*, and sent and presented to the Assembly of Divines at *Wirtemberge* by Master *Bucer*, and Master *Capito*: and in the yeere following 1537: it was againe propounded together with the declaration thereof to the assembly at *Smalcaldia* by *Bucer* himselfe, and allowed of that whole assemblie, namely, of all the Divines and degrees of Protestants, as *Luther* his own letters to the *Helvetians* doe testifie. And the declaration in Latine was conferred in very many places with the more ample copie written in the Germane tongue.

V.

THat of *Saxonie* was written in Latine in the yeere 1551. in the behalfe of the *Saxon* Churches, by Master *Philip Melancthon*, that it might be presented to the Council of *Trent*: to which not onely the *Saxon* and *Meissen* Churches, but also very many other did subscribe, as if it had been to the Confession of *Auspurge* repeated.

VI.

THat of *Wertemberge* was of the most renowned Prince and Lord, Lord *Christopher* Duke of *Wertemberg* and *Tecca*, Earle of *Mountbelgard*, by his Embassadours presented to the assemblie of the *Tridentine* Council the 24. day of the Moneth of *Januarie* in the yeere 1552.

VII.

THe French Confession was in the yeere 1559. presented to *Francis* the second King of France, first at *Amboise*, in the behalfe of all the godly of that kingdoine: secondly, in the yeere 1561. at *Poisse*. It was presented againe in French, to *Charles* the ninth: and at length also

also published by the Pastours of the French Churches, with a Preface to all other Evangelicall Pastours, in the yeere 1566.

VIII.

THe *English Confession* was inserted in the generall apologic written in the yeere 1562. in the behalfe of the English Church.

IX.

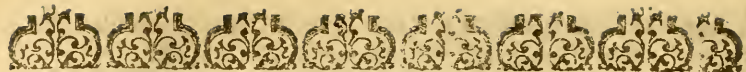
THe latter *Confession of Helvetia* was written by the Pastours of *Zurich*, in the yeere 1566. and approved and subscribed unto, not onely of the *Tigurines* themselves and their confederates of *Bern*, *Scaphusia*, *Sangallia*, *Rheria*, *Myllaine*, and *Bienna*: but of all them of *Geneva*, and of *Savoie*, of *Polonie*, and likewise by the Churches of *Hungarie*, and *Scotland*.

X.

THe *Confession of Belgia* was published in French in the name of all the Churches of *Belgia*, in the yeere 1566. and in the yeere 1579 in a publique Synode held at *Belgium*, it was repeated, confirmed, and turned into the Belgian tongue.

XI.

That of *Bohemia* being the last of the foure former, which were farre more ancient, (which for the largeness we thought good not to be inserted into this *Harmonic*) being recited in the same order of Chapters and Arguments, and somewhat more plainly expressed, and in the yeere 1573. published in divers places, was also approved by common testimonie of the Vniuersitie of *Wirtemberge*, even as Master *Luther*, and *Melancton* had approved the former, published in the yeere 1532. being altogether the same in doctrine with this, as *Luther* his Preface witnesseth: and we have called it elsewhere the *Confession of the Waldenses*, following the common title assigned thereunto by those Churches: which we would have to be spoken without any prejudice to those brethren.



AN ADMONITION TO
THE GODLY AND GENTLE
READER, TOUCHING THE
Order and course of this whole
HARMONIE.

THis whole Harmonie of Confessions (*gentle Reader*) is parted into 19. Sections, which we have taken sometimes out of moe, sometimes out of fewer Confessions in number, as each seemed every one in his owne place to handle one and the same matter or chiefe point of doctrine. But in rehearsing the context of every Confession, because we were to have regard of the order of things and doctrine, rather then either of the time, or worthinesse of the Churches and Authours that wrote them, or other such like circumstance: therefore it seemed good without any envie or preiudice of other Confessions, either more ancient or more famous, to give the first place to the latter Confession of Helvetia; both because the order thereof seemed more fit, and the whole handling of doctrine more full and convenient: and also because that Confession was publicly approved and subscribed unto by very many Churches of divers Nations. Farther upon this doe the rest fitly follow, to wit, the former Confession of Helvetia, and then all other, without any choise, indifferently, save that we had rather ioyne together the Confessions of Germany, then sever them each from other, according to the argument of every Section. Yet we were inforced to put that Confession of the foure Cities, as received somewhat late, in the last place. Which order notwithstanding if it shall not seeme fit and convenient to any, it may easily be altered in the second Edition, as other Confessions also, if any such besides these shall be wanting, may in their due place be adioyned.

To conclude, that the godly Reader may want nothing, and that no man may suspect any thing to be taken away or added to any of those Confessions, we have here set downe the Articles or chiefe points in the order wherein they were first written, which we desire every man favourably to interpret, and to enjoy this our labour, rather seeking peace and agreement, then maliciously hunting after occasions of dissensions.

PROPER



PROPER CATALOGVES
FOR EVERIE CONFESSION,
CONTAINED IN THIS HAR-
MONIE, AFTER THAT ORDER
 wherein they were first written.

<p>The Articles of the former Confession of <i>Helvetia</i>.</p> <p>Scripture. 1 <i>Interpretation</i>. 2 <i>Fathers</i>. 3 <i>Humane Traditions</i>. 4 <i>The drift of the Scripture</i>. 5 <i>God</i>. 6 <i>Man, and his strength</i>. 7 <i>Originall sinne</i>. 8 <i>Free Will</i>. 9 <i>The eternall Counsell, touching the</i> <i>restoring of man</i>. 10 <i>Iesus Christ, and those benefits which</i> <i>we reape by him</i>. 11 <i>The drift of the doctrine of the Gospel</i>. 12 <i>Faith, and the force thereof</i>. 13 <i>The Church</i>. 14 <i>Of the Ministers of the Word</i>. 15 <i>Ecclesiasticall power</i>. 16 <i>The choosing of Ministers</i>. 17 <i>The head & shepheard of the Church</i>. 18 <i>The duties of Ministers</i>. 19 <i>Of the force and efficacie of the Sacra-</i> <i>ments</i>. 20 <i>Baptisme</i>. 21 <i>The Eucharist</i>. 22</p>	<p><i>Holy assemblies</i>. 23 <i>Of Heretikes and Schismatikes</i>. 24 <i>Of things indifferent</i>. 25 <i>Of the Magistrate</i>. 26 <i>Of holy Wedlocke</i>. 27</p> <p>The Chiefe points of the latter Confession of H E L - V E T I A.</p> <p>Of the holy Scripture, being the <i>true Word of God</i>. 1 <i>Of Interpreting the holy Scripture,</i> <i>and of Fathers, Councels, and Tra-</i> <i>ditions</i>. 2 <i>Of God, his unitie and the Trinitie</i>. 3 <i>Of Idols, or Images of God, Christ,</i> <i>and Saints</i>. 4 <i>Of the Adoration, worship and In-</i> <i>vocation of God, through the onely</i> <i>Mediatour Iesus Christ</i>. 5 <i>Of the providence of God</i>. 6 <i>Of the creation of all things, of An-</i> <i>gels, the Devil, and Man</i>. 7 <i>Of the fall of man, sinne, and the cause</i> <i>of sinne</i>. 8 <i>Of free Will, and so of mans power and</i> <i>abilitie</i>. 9 <i>Of the Predestination of God, and E-</i> <i>lection of the Saints</i>. 10</p>
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Of Iesus Christ being true God, and man, and the onely Saviour of the world.	11
Of the law of God.	12
Of the Gospel of Iesus Christ, of the promises, also, of the spirit, and the letter.	13
Of Repentance, and the Conversion of man.	14
Of the true iustification of the faithfull.	15
Of Faith, and good works, and of their reward, and the merit of man.	16
Of the Catholique and holy Church of God, and of the onely head of the Church.	17
Of the Ministers of the Church their institution, and duties.	18
Of the Sacraments of the Church of Christ.	19
Of holy Baptisme.	20
Of the holy Supper of the Lord.	21
Of holy ana Ecclesiasticall assemblies.	22
Of the Prayers of the Church, of singing and Canonick houres.	23
Of holy dayes, fasts, and choise of meates.	24
Of Comforting, or visiting the sick.	25
Of the buriall of the faithfull, and the care that is to be had for the dead, and of purgatorie, and the appearing of Spirits.	26
Of Rites, Ceremonies, and things indifferent.	27
Of the goods of the Church.	28
Of single life, Wedlocke, and the ordering of a Family.	29
Of the Magistrate.	30

The Articles of the Confession of Basil.

O F God.	8
Of man.	2
Of the care of God toward us.	3
Of Christ, being true God, and true man.	4
Of the Church.	5
Of the Supper of our Lord.	6
Of the Magistrate.	7
Of Faith, and workes.	8
Of the last day.	9
Of things commanded, and not commanded.	10
Against the error of the Anabaptistes.	11

The chiefe points of the Confession of Bohemia.

O F the holy Scripture, and of Ecclesiasticall writers.	1
Of Christian Catechising.	2
Of the unitie of the diuine essence, and of the three Persons.	3
Of the knowledge of himselfe. Also, of sinne, the causes and fruits hereof, and of the promises of God.	4
Of repentance.	5
Of Christ the Lord, and of Iustification through faith in him.	6
Of good workes, which be holy actions.	7
Of the holy Catholique Church, the order and discipline hereof, and moreover of Antichrist.	8
Of the Ministers of the Church.	9

Of the word of God.	10	and of the fruit thereof.	16
Of the Sacraments in generall.	11	Of the merit, and fruit of the sacrifice of Christ.	17
Of holy Baptisme.	12	Of the remission of sinnes, and true Iustification.	18
Of the Supper of the Lord.	13	Of the Intercession, or Mediation of Christ.	19
Of the Keyes of Christ.	14	Of iustifying Faith, and the gift, and effects thereof.	20, 21, 22
Of things accessory, that is, of rites, or Ecclesiasticall ceremonies.	15	Of the abolishing of ceremonies, and true use of the morall law.	23
Of the politique or civill Magistrate.	16	Of the intercession of Saints, Purgatory, and other superstitious traditions of the Popish sort.	24
Of Saints, and their worship.	17	Of the ministry of the Gospell.	25
Of fasting.	18	Of the unitie of the Church, and the true notes thereof.	26, 27, 28
Of single life, and wedlocke, or the order of married folke.	19	Of Ecclesiasticall functions.	29
Of the time of Grace.	20	Of the power, and authoritie of the ministers.	30

The Articles of the French Confession.

OF God, and his one onely essence.	1	Of their lawfull calling, & election.	31
Of the knowledge of God.	2	Of Ecclesiasticall discipline.	32
Of the Canonick bookes of the holy Scripture.	3	Of Excommunication, and other Censures.	33
Of distinguishing the Canonick booke from the Apocryphall.	4	Of the Sacraments in generall.	34
Of the authoritie of the word of God.	5	Of Baptisme.	35
Of the Trinitie of the Persons in one onely essence of God.	6	Of the holy Supper of the Lord.	36
Of the creation of the World.	7	Of the efficacy, and true communication of the thing signified by the signes.	37, 38
Of the eternall providence of God.	8	Of the Magistrate, and politicke laws.	39, 40
Of the fall of man, and his free-will.	9		
Of originall sinne.	10		
Of the propagation of originall sinne, and of the effects thereof.	11		
Of the free election of God.	12		
Of the repairing of man from his fall through Christ.	13		
Of two natures in Christ.	14		
Of the hypostaticall union of his two natures.	15		
Of the death & resurrection of Christ.			

The Articles of the English Confession.

OF one God in three Persons.	1
Of Iesus Christ being the true Sonne of God, and of the Incarnation, and other Works of Redemption, and	

and of his two natures being inseparably united and unconfounded.	2
Of his last coming.	
Of the holy Ghost, and his works in us.	3
Of the Catholique Church, and the one onely King, head, and husband thereof.	4
Of the divers degrees of the Church.	5
Of the primacie of the Antichrist of Rome.	5
Of the lawfull calling and Election of Ministers.	6
Of their power, and the use of the Keyes.	7
Of marriage and a single life.	8
Of the Canonick Scriptures.	9
Of the Sacraments, and the number thereof.	10
Of Baptisme.	11
Of the holy Eucharist.	12
Of the sale of Masses.	13
Of Purgatorie.	14
Of Ceremonies, and Ecclesiasticall rites	15
Of Prayer in a vulgar tongue.	16
Of the onely Intercessour, and Mediatour Christ.	17
Of the corruption of man through sinne, of his iustification through Christ.	18
Of the one onely sacrifice of Christ, whereby we are perfectly reconciled to God.	19
Of good works.	20
Of the last resurrection of this flesh.	21

The Articles of the Confession of Belgia.

Of the Essence or nature of God.	1
Of the double knowledge of God.	2
Of the beginning, and author of the Word of God.	3
Of the Canonick books of the old and new Testament.	4
Of their authoritie.	5
Of the Apocryphall books.	6
Of the perfection of the Canonick Scripture above all the doctrines of all men.	7
Of three persons in one onely essence of God.	8
Of the testimonies of both the Testaments, whereby both the Trinitie of the persons, and also their properties may be proved.	9
Of the divine nature, and generation of Iesus Christ the Son of God.	10
Of the divine nature of the holy Ghost.	11
Of the creation of the World, and Angels, and the distinguishing of them.	12
Of the Providence of God, and of his iust government, both generall, and speciall.	13
Of the creation of man, his fall, corruption, and servile free-will.	14
Of originall sinne.	15
Of free election, & iust reprobation.	16
Of the repairing of man through Christ.	17
Of the first coming of Christ, and his true incarnation of the seed of David.	18
Of	

Of his two natures hypostatically united in one onely person.	19	God.	3
Of the cause, or end of his death, and resurrection.	20	Of Iustification.	4
Of his onely Priesthood, and expiatorie sacrifice.	21	Of the Preaching of Repentance, and generall Remission.	5
Of faith, the onely instrument of our iustification.	22	Of the righteousnesse of good works.	6
Of true iustificatiō through Christ.	23	Of the Church.	7
Of regeneration and good works.	24	Of the Sacraments which are administered by evill men.	8
Of the abrogating of the law and shadows.	25	Of Baptisme.	9
Of the onely Mediatour or Intercessour Christ, against the Intercession of Saints.	26	Of the Lords Supper.	10
Of the Catholique Church.	27	Of Repentance.	11
Of the unitie and communion thereof.	28	Of Confession.	12
Of true notes of the true Church.	29	Of the use of Sacraments.	13
Of the government, and Ecclesiasticall functions.	30	Of Ecclesiasticall order, or degrees.	14
Of the Election of Ministers, Elders and Deacons, and of their authoritative.	31	Of Ecclesiasticall rites.	15
Of Ecclesiasticall traditions.	32	Of civill ordinances.	16
Of the Sacraments, and their number.	33	Of the last iudgement.	17
Of Baptisme.	34	Of free-Will.	18
Of the Supper of the Lord.	35	Of the cause of sinne.	19
Of Magistrates, and their office and power.	36	Of good works.	20
Of the last Iudgement.	37	Of Invocation.	21
The Articles of the Confession of <i>Auspurge</i> .		Articles concerning the abuses which are changed in externall rites.	
OF God, and the persons of the divinitie.	1	OF the Masse.	1
Of originall sinne.	2	Of either kinde of the Sacraments.	2
Of the incarnation of the Sonne of		Of Confession.	3
		Of the difference of meats, and such like Popish traditions.	4
		Of the marriage of the Priests.	5
		Of the vows of Monks.	6
		Of Ecclesiasticall power.	7

The chiefe points of the Con-
fession of *Saxonie.*

O F Doctrine.	1
Of originall sinne.	2
Of the remission of finnes, and of Iu- stification.	3
Of free-will.	4
Of new obedience.	5
What works are to be done.	6
How good works may be done.	7
How new obedience doth please God.	8
Of rewards.	9
Of the difference of sins.	10
Of the Church.	11
Of the Sacraments.	12
Of Baptisme.	13
Of the Lords Supper.	14
Of the use of the Whole Sacrament.	15
Of Repentance.	16
Of Satisfaction.	17
Of Wedlocke.	18
Of Confirmation and anointing.	19
Of traditions or Ecclesiasticall rites.	20
Of a Monasticall life.	21
Of the invocating of godly men depar- ted out of this life.	22
Of the civill Magistrate.	23

The chiefe points of the Con-
fession of *Wirtemberge.*

O F God, and three persons in one Godhead.	1
Of the Sonne of God.	2

Of the holy Ghost.	3
Of sinne.	4
Of Iustification.	5
Of the law.	6
Of good works.	7
Of the Gospell of Iesuu Christ.	8
Of the Sacraments.	9
Of Baptisme.	10
Of Confirmation.	11
Of Repentance.	12
Of Contrition.	13
Of Confession.	14
Of Satisfaction.	15
Of Prayer.	16
Of Fasting.	17
* Of Almes.	18
Of the Eucharist, that is, of the Sa- crament of thanksgiving.	19
* Of the Masse.	20
Of holy orders.	21
Of Marriage.	22
* Of extreame Vnction.	23
Of the invocating of Saints.	24
Of the remembrance of the dead.	25
Of Purgatorie.	26
* Of Monasticall vovs.	27
Of Canonick boures.	28
Of Fasting.	29
Of the consecrating of water salt, wine and other such like things.	30
Of the holy Scripture.	31
* Of the Pope.	32
Of the Church.	33
Of Councels.	34
Of the Teachers of the Church.	35
Of Ecclesiasticall Ceremonies.	36



THE
CONTENTS OF THE
BOOKE FOLLOWING, ACCOR-
DING TO THE SECTIONS,
which are in number nineteene and
of how many confessions each
Section doth consist.

THE FIRST SECTION. pag. 1.

OF the holy Scripture being the true word of God, and the interpretation thereof. This Section consisteth of ten confessions: to wit, *Of the former and latter confessions of Helvetia, of that of Basil or Myllane, of Bohemia or the Waldenses, the French, the English, that of Belgia, Saxonie, Wirtemberge, and Sueveland.*

THE SECOND SECTION. pag. 19.

OF God in essence one, in persons three, and of his true worship. This Section consisteth of 11. confessions, to wit, *Of the former and latter confession of Helvetia, that of Basil, of Bohemia, or the Waldenses, the French, the English, that of Belgia, Auspurge, Saxonie, Wirtemberge, Sueveland.*

THE THIRD SECTION. pag. 52. 1

OF the eternall providence of God, and the creation of the world. This Section doth consist properly of foure Confessions onely, to wit, *Of the latter confession of Helvetia, Basil, the French, and that of Belgia, which alone have expresse titles of these chiefe points of doctrine.*

Strine. But these foure, to wit, *the former confession of Helvetia, the English, that of Aufpurge, and Wirtemberge*, doe by the way make mention, both of the providence of God, and also of the creation of the world, in the Article of God, as is to be seene in the 2. Section. And the others, to wit, *those of Bohemia, Saxonic, and Sueveland*, have altogether omitted this part of doctrine.

THE FOURTH SECTION. pag. 58.

OF the fall of man, of sinne, and of free-will. This Section consisteth of 10. Confessions: to wit, *Of the former and latter confessions of Helvetia, of that of Basil, Bohemia or the Waldenses, the French, English, that of Belgia, Aufpurge, Saxonic, and Wirtemberge.*

THE FIFTH SECTION. pag. 81.

OF eternall Predestination. This Section consisteth of foure Confessions onely, to wit, *Of the latter Confession of Helvetia, that of Basil, the French, and that of Belgia.*

THE SIXTH SECTION. pag. 85.

OF the reparing or deliverance of man from his fall by Iesus Christ alone: Also, of his Person, names, office, and the works of Redemption. This Section consisteth of 12. Confessions, to wit, *Of the former and latter Confessions of Helvetia, that of Basil, Bohemia, the French, the English, that of Belgia, Aufpurge, Saxonic, Wirtemberge, Sueveland.*

THE SEVENTH SECTION. pag. 105.

OF the law and the Gospell. This Section consisteth of 7. Confessions onely, to wit, *Of the former and latter confessions of Helvetia, that of Bohemia, the French, that of Belgia, Saxony, and Wirtemb.*

THE EIGHTH SECTION. pag. 116.

OF Repentance, and the Conversion of man. This Section consisteth of 6. Confessions onely, to wit, *Of the latter confession of Helvetia, that of Bohemia, Aufpurge, Saxony, Wirtemb. and Sueveland*

THE NINTH SECTION. pag. 144.

OF Iustification by faith, and of good works, and their rewards. This Section consisteth of 11. Confessions, to wit, *Of the former and latter confessions of Helvetia, that of Basil, Bohemia, the French, the English, that of Belgia, Aufpurge, Saxony, Wirtemb. and Sueveland.*

THE

THE TENTH SECTION. pag. 204.

OF the holy Catholique Church. This Section consisteth of 11. confessions, to wit, *Of the former and latter confessions of Helvetia, that of Basil, Bohemia, the French, the English, that of Belgia, Auspurg, Saxonie, Wirtemberge, and Sueveland.*

THE ELEVENTH SECTION. pag. 233.

OF the Ministers of the Church, and of their calling, and office. This Section consisteth of 9. Confessions: to wit, *Of the former and latter confessions of Helvetia, that of Bohemia, the French, the English, that of Belgia, Auspurg, Wirtemberge, and Sueveland.*

THE TWELFTH SECTION. pag. 270.

OF true and false Sacraments, in generall. This Section consisteth of 11. Confessions. *Of the former confession of Helvetia, and the declaration thereof, the latter confession of Helvetia, of that Basil, Bohemia, the French, the English, that of Belgia, Auspurg, Saxonie, Wirtemberge, and Sueveland.*

THE THIRTEENTH SECTION. pag. 286.

OF the Sacrament of holy Baptisme. This Section consisteth of 10. Confessions, to wit, *Of the former confession of Helvetia, and the declaration thereof, of the latter confession of Helvetia, that of Bohemia, the French, the English, that of Belgia, Auspurg, Saxonie, Wirtemberge, and Sueveland.*

THE FOVRTEENTH SECTION. pag. 302.

OF the holy Supper of the Lord. This Section consisteth of 11. Confessions: to wit, *Of the former confession of Helvetia, and the declaration thereof, of the latter confession of Helvetia, that of Basil, Bohemia, the French, the English, that of Belgia, Auspurg, Saxonie, Wirtemberge, and Sueveland.*

THE FIFTEENTH SECTION. pag. 352.

OF Ecclesiasticall meetings. This Section consisteth of 8. Confessions: to wit, *The former and latter confessions of Helvetia, that of Bohemia, the French, the English, that of Saxonie, Wirtemberge, and Sueveland.*

THE SIXTEENTH SECTION. pag. 366.

○ F Holy daies, fasts, and the choise of meats, and of the visiting of the sicke, and the care that is to be had for the dead. This Section consisteth of 9. Confessions, to wit, *of the latter confession of Helvetia, that of Basil, Bohemia, the French, the English, that of Aufpurge, Saxonic, Wirtemberge, and Sueveland.*

THE SEVENTEENTH SECTION. pag. 400.

○ F Ceremonies, and rites, which are indifferent in generall. This Section consisteth of 11. confessions: to wit, *of the former and latter confessions of Helvetia, that of Basil, Bohemia, the French, the English, that of Belgia, Aufpurge, Saxonic, Wirtemberge, and Sueveland.*

THE EIGHTEENTH SECTION. pag. 422.

○ F Wedlocke, single life, and Monasticall Vows. This Section consisteth of 8. confessions: to wit, *of the former and latter confessions of Helvetia, that of Bohemia, the French, the English, that of Aufpurge, and Sueveland.*

THE NINETEENTH SECTION. pag. 458.

○ F the civill Magistrate. This Section consisteth of 10. confessions: to wit, *of the former and latter confessions of Helvetia, that of Basil, Bohemia, the French, that of Belgia, Aufpurge, Saxonic, Wirtemberge, and Sueveland.*

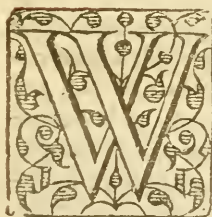
THE



THE
CHIEFE POINTS
OF CONFESSIONS BE-
LONGING TO THIS
First Section of the holy
SCRIPTURE.

The latter Confession of H E L V E T I A touching
the holy S C R I P T U R E , being the true
Word of G O D .

C H A P . I .



W E beleeye and confesse the Canonick
Scriptures of the holy Prophets and A-
postles of both Testaments, to be the ve-
ry true word of God, and to have suffici-
ent authoritie of themselves, not of men.
For God himself spake to the Fathers,
Prophets, Apostles, and speaketh yet un-
to us by the holy Scriptures. And in this
holy Scripture the universall Church of Christ hath all things
fully expounded, whatsoever belong both to a saving faith, and
also to the framing of a life acceptable to God: in which re-
spect it is expessely commanded of God, that nothing be ei-
ther put to, or taken from the same. We judge therefore that
A from

from these Scriptures is to be taken true wisdom and godliness, the reformation and government of Churches, also the instruction in all duties of piety: and to be short, the confirmation of opinions and the confutation of errors, with all exhortations, according to that of the Apostle, *All Scripture inspired of God is profitable for doctrine, for reproofe, &c.* Again, *These things I write unto thee* (saith the Apostle to Timothy, 1. Chap. 3.) *that thou maist know how it behooveth thee to be conversant in the house of God, &c.* Again, the selfsame Apostle to the *Thessalonians*, *When*, saith he, *ye received the word of us, ye received not the word of men, but, as it was indeed, the word of God, &c.* For the Lord himself hath said in the Gospel, *It is not ye that speak, but the spirit of my Father speaketh in you: therefore he that heareth you, heareth me, and he that despiseth you, despiseth me.* Wherefore when this word of God is now preached in the Church by Preachers lawfully called, we beleeve that the very word of God is preached, and received of the faithfull, and that neither any other word of God is to be fayned, or to be expected from heaven: and that now the word it self which is preached, is to be regarded, not the Minister that preacheth: who although he be evil and a sinner, nevertheless the word of God abideth true and good. Neither do we think that therefore the outward preaching is to be thought as fruitlesse, because the instruction in true religion dependeth on the inward illumination of the spirit, because it is written, *No man shall teach his neighbour. For all men shall know me.* And, *he that wateth, or he that planteth, is nothing but God who giveth the increase.* For albeit *no man can come to Christ, unlesse he be drawn by the heavenly Father*, and be inwardly lightned by the holy Ghost, yet we know undoubtedly, that it is the will of God, that his word should be preached even outwardly. God could indeed by his holy spirit, or by the Ministry of an Angel, without the Ministry of Saint Peter have taught *Cornelius* in the *Acts*, but nevertheless he referreth him to *Peter*: of whom the Angel speaking saith, *he shall tell thee what thou must doe.* For he that illuminateth inwardly, by giving men the holy Ghost, the selfsame by way of commandement saith unto his Disciples, *Goe ye into the*

the Whole world, and preach the Gospel to every creature. And so Mark. 16.
Paul preached the word outwardly to *Lydia* a purple seller among the *Philippians*, but the Lord inwardly opened the woman's heart. And the same *Paul* upon an elegant gradation fitly placed in the 10. to the *Romanes*, at last inferreth: therefore faith is by hearing, and hearing by the word of God. We know in the meane time that God can illuminate whom, and when he will, even without the externall Ministry, which is a thing appertaining to his power: but we speake of the usuall way of instructing men, delivered unto us of God both by commandement and examples.

We therefore detest all the heresies of *Artemon*, the *Manichees*, *Valentinians*, of *Cerdon*, and the *Marcionites*, who denied that the Scriptures proceeded from the holy Ghost, or else received not, or polished and corrupted some of them. And yet we do not deny that certain books of the old Testament were of the ancient authors called *Apocriphall*, and of others *Ecclesiasticall*, to wit, such as they would have to be read in the Churches, but not alleaged to avouch or confirme the authoritie of faith by them. As also *Austin* in his 18 *Book De civit. Dei. C. 38.* maketh mention, that in the books of the Kings, the names and books of certaine Prophets are reckoned: but he addeth, that they are not in the Canon; and that those books which we have, suffice unto godlinesse.

CHAP. II.

Of interpreting the holy Scriptures, and of Fathers, Councils, and Traditions.

THE Apostle *Peter* hath said, That the holy Scriptures are 1 Pet. 2.
 not of any private interpretation, therefore we do not allow all expositions: whereupon we do not acknowledge that which they call the meaning of the Church of Rome, for the true and naturall interpretation of the Scriptures, which forsooth the Defenders of the Romane Church do strive to force all men simply to receive: but we acknowledge that interpretation of Scriptures for authentick and proper, which being taken from the Scriptures themselves (that is, from the

phrase of that tongue in which they were written, they being also wayed according to the circumstances, and expounded according to the proportion of places either like or unlike, or of more and plainer) accordeth with the rule of faith and charity, and maketh notably for Gods glory and mans salvation. Wherefore we do not contemne the holy Treatises of the *Fathers*, agreeing with the Scriptures, from whom notwithstanding we do modestly dissent, as they are reprehended to set down things meereley strange, or altogether contrary to the same. Neither doe we thinke that we doe them any wrong in this matter, seeing that they all with ones consent will not have their writings matched with the Canonick Scriptures, but bid us allow of them so farre forth, as they either agree with them, or disagree, and bid us take those things that agree, and leave those that disagree: and according to this order we doe account of the *Decrees or Canons of Councils*. Wherefore we suffer not our selves in controversies about Religion or matters of faith to be pressed with the bare testimonies of *Fathers*, or *Decrees of Councils*, much lesse with *received customs*, or else with *multitude of men being of one iudgement*, or with *prescription of long time*. Therefore in controversies of religion or matters of faith, we cannot admit any other Judge then God himself, pronouncing by the holy Scriptures, what is true, what is false, what is to be followed, or what to be avoided. So we do not rest but in the judgements of spirituall men, drawn from the word of God. Certainly *Jeremie* and other *Prophets* did vehemently condemne the assemblies of *Priests*, gathered against the Law of God: and diligently forewarned us, that we should not heare the *Fathers* or tread in their path, who walking in their own inventions, swarved from the Law of God. We do likewise reject *humane Traditions*, which although they be set out with goodly titles, as though they were Divine and Apostolicall, by the lively voice of the *Apostles*, and delivered to the Church, as it were by the hands of *Apostolicall men*, by meane of *Bishops* succeeding in their rooms: yet being compared with the Scriptures, disagree from them, and by that their disagreement bewray themselves in no wise to be *Apostolicall*. For as the *Apostles* did not disagree among them-

Ezek. 18. 18.

The first Section of the Scripture.

themselves in doctrine, so the Apostles Schollers did not set forth things contrary to the Apostles. Nay it were blasphemous to avouch, that the Apostles by lively voice delivered things contrary to their writings. Paul affirmeth expressly, that he taught the same things in all Churches. And againe. We, saith he, write no other things unto you, then which ye read, or also acknowledge. Also in another place he witnesseth, that he and his Disciples, to wit Apostolicall men, walked in the same way, and ioynly by the same spirit did all things. The Jews also in time past had their traditions of Elders, but these traditions were severely confuted by the Lord, shewing that the keeping of them hindereth Gods Law, and that God is in vain worshipped with such.

1 Cor. 4.
2 Cor. 1.

2 Cor. 12

Mat. 15.
Mat. 7.

Out of the former Confession of HELVETIA.

THe Canonick Scripture, being the Word of God, and delivered by the holy Ghost, and published to the world by the Prophets and Apostles, being of all other the most perfect and ancient Philosophie, doth alone perfectly contain all piety and good ordering of life. The interpretation hereof is to be taken onely from her selfe, that her selfe may be the interpreter of her selfe, the rule of charitie and faith being her guide. Which kinde of interpretation so far forth as the holy Fathers have followed, we doe not onely receive them as interpreters of the Scripture, but reverence them as the beloved instruments of God. But as for the traditions of men, although never so glorious and received, how many soever of them doe withdraw or hinder us, as of things unprofitable and hurtfull, so we answer with that saying of the Lord, *They worship me in vaine, teaching the doctrine of men.* The drift of the Canonick Scripture is this: that God wisheth well to mankind; and by Christ the Lord his Sonne hath declared this good will, which is received by faith alone, and faith must be effectual through love, that it may be shewed forth by an innocent life.

Artic. 1.
Scriptura.

Artic. 2.
Interpretatio.

Artic. 3.
Patres.

Artic. 4.
Tradit. humanae.

*Out of the Confession of BASILL.**Of things commanded and not commanded.*

Artic. 10.

VE confesse that as no man can command those things which Christ hath not commanded, so like wise no man can forbid those things which he hath not forbidden. And in the margent. For it is written, *heare him.* Also section the third, in the same place. And much lesse can any man license those things, which God hath forbidden, &c. And in the marg. *God said, I am Iehova your God, Levit. 18. and by Moses, Deut. 10. for Iehovah your God is God of gods, a great God and terrible.* Who therefore among his creatures can grant those things which he hath forbidden? In like sort section 4. And againe, no man can forbid those things, which God hath granted, &c. The other things which are contained in this article, because they belong to other sections, they are inserted, every one in their places.

*Out of the Confession of BOHEMIA or the WALDENSES.**Of the holy Scriptures.*

CHAP. I.

First of all the Ministers of our Churches teach with one consent, concerning the holy Scripture of the new and old Testament (which is commonly called the Bible, and is lawfully received and allowed of the Fathers, which are of best and soundest judgement) that it is true certaine, and worthy to be beleevd, whereunto no other humane writings whatsoever, or of what sort soever they be, may be compared, but that, as mans writings, they must give place to the holy Scripture: First, because it is inspired and taught of the holy Ghost, and uttered by the mouth of holy men, written by them, and confirmed by heavenly and divine testimonies: which spirit also himselfe openeth and discloleth the meaning how it ought

ought to be understood, and the truth of this Scripture in the Church, in what manner seemeth him best: especially by raising up and giving faithfull Ministers, who are his chosen instruments. Of which spirit David speaketh, when he saith, *The spirit of the Lord spake by me, & his word was in my tongue:* 2 Sam. 22. and Peter, *For prophetic came not in old time by will of man, but* 2 Pet. 1. *holy men of God spake as they were moved by the holy Ghost:* and Paul, *The whole Scripture given by inspiration of God, is profitable,* &c. besides, the Lord himselfe saith, *Search the Scriptures.* And againe, *Ye are deceived, not knowing the Scriptures, neither doe ye understand the power of God.* And, *he opened the minds of his Disciples, that they might understand the Scriptures.* 2 Tim. 3. Rom. 15. Job. 5. Mat 23. Luk. 24.

Secondly, because it is a true and sure testimony and a clear prooffe of Gods favorable good will, which he hath revealed concerning himselfe, without which revelation of Scripture, there is no wholesome knowledge, nor faith, nor access to God. For in this, such things as are necessarie to doctrine, to discipline and government of the holy Church, for all and singular persons in the ordinary ministerie of salvation (whence also springeth true faith) in this I say, are all such things fully, absolutely, and so far forth, as is requisite, as in a most excellent and most exquisite worke of the Holy Ghost, comprehended and included, then which no Angel from heaven can bring any thing more certaine, and if he should bring any other thing, he ought not to be beleevd. Heb. 11.

And this perswasion and beliefe concerning holy Scripture, namely that it is taught and inspired of God, is the beginning and ground of our Christian profession, which taketh beginning from the Word outwardly preached, as from an ordinary meane, ordained of God for this purpose. Wherefore every one ought very highly to esteeme of the divine writings of the holy Prophets and Apostles, resolutely to beleevethem, and religiously to yeeld unto them in all things, diligently to reade them, to gather wholesome doctrine out of them, and according to them ought every man to frame and order himselfe, but especially they, who after an holy manner are set over the Church of God. For which causes in our Churches and meetings this holy Scripture is rehearsed to the hearers in

the common and mother tongue which all understand, and especially (according to the ancient custome of the Church) those portions of the Gospels in Scripture, which are wont to be read on solemne holy dayes out of the Evangelists and Apostles writings; and are usually called Gospels and Epistles: out of which profitable and wholesome doctrines, and exhortations; and sermons are made to the people, as at all times occasion and need requireth. We likewise teach that the writings of holy Doctors, especially of those that are ancient, are also to be esteemed for true and profitable: whereof there may be some use to instruct the people, yet onely in those things wherein they agree with the holy Scripture, or are not contrarie thereunto; and so farre forth as they give testimonie to the excellencie thereof, to the information and example of the Apostolike Church, and swerve not from the consent, judgement, and decrees, of the ancient Church (wherein she hath continued unspotted in the truth) after what sort they themselves also have charged men to judge and thinke of their writings, and have given warning that heed should be taken, lest that they being but men, too much should be ascribed to them. Of which thing S. *Augustine* speaketh in this manner.

Be not thou a servant to my writings, as it were to the Canonical Scriptures, but in the Canonical Scriptures such things as thou didst not beleve, when thou hast there found them, immediately beleve. But in my writings that which thou knowest not for a certaine truth, unlesse thou perceive it to be certaine, hold it not resolutely. And elsewhere he saith, *Give not as great credit to mine or Ambrose his words, as to the Canonical Scriptures.*

This is the right rule to discern writings by, which so greatly liked the Papists that they have cited it in their decretal distinct. 9. Chap. *Noli meis verbis, &c.*

Out of the FRENCH Confession.

THIS one God hath revealed himselfe to be such a one unto men, first in the creation; preservation and governing of his workes; secondly farre more plainly in his word, which word in the beginning he revealed to the fathers by certaine

In prom. in
3. de sanct.
Trinit.

Artic. 2.

visions

visions and oracles, and then caused it to be written in these bookes which we call holy Scripture.

All this holy Scripture is contained in the Canonickall bookes Artic. 3. of the old and New Testament. The Catalogue whereof is this. The five bookes of *Moses* (namely *Genesis*, *Exodus*, *Leviticus*, *Numbers*, *Deuteronomie*: *Iosua*, *Judges*, *Ruth*, two bookes of *Samuell*, two bookes of the *Kings*, two bookes of *Chronicles*, or *Paralipomenon*, one book of *Esdras*, *Nehemiah*, *Ester*, *Iob*, the *Psalmes*, *Solomons Proverbs*, *Ecclesiastes*, the *Song of Songs*, *Esay*, *Jeremie*, with the *Lamentations*, *Ezechiel*, *Daniel*, the 12. small *Prophets*, (namely *Ose*, *Ioel*, *Amos*, *Abdiab*, *Ionah*, *Michea*, *Nahum*, *Abacuc*, *Sophon*, *Haggai*, *Zacharie*, *Malachie*) the holy Gospel of *Iesus Christ* according to *Matthew*, *Marke*, *Luke*, and *Iohn*, the *Acts* of the *Apostles*, *Pauls* *Epistles* (namely one to the *Romanes*, two to the *Corinthians*, one to the *Galathians*, one to the *Ephesians*, one to the *Philippians*, one to the *Collossians*, two to the *Thessalonians*, two to *Timothie*, one to *Titus*, one to *Philemon*, the *Epistle* to the *Hebrews*, the *Epistle* of *James*, two *Epistles* of *Peter*, three *Epistles* of *Iohn*, one *Epistle* of *Iude*, *Iohns Revelation*.

We acknowledge these bookes to be Canonickall, that is, we Artic. 4. account them as the rule & square of our faith, and that not only for the common consent of the Church, but also much more for the testimonie and inward perswasion of the Holy Ghost, by whose inspiration we are taught to discern them from other Ecclesiasticall bookes: which howsoever they may be profitable, yet are they not such, that any one article of faith may be builded upon them.

We beleeve that the word contained in these bookes came Artic. 5. from one God, of whom alone, and not of men, the authority thereof dependeth. And seeing this is the summe of all truth, conteining whatsoever is required for the worship of God and our salvation, we hold it not lawfull for men, no not for the Angels themselves, to adde or detract any thing from that word, or to alter any whit at all in the same. And hereupon it followeth, that it is not lawfull to oppose either antiquitie, custome, multitude, mans wisdom and judgement, edicts, or any decrees, or Councils, or visions, or miracles, unto this holy Scripture,

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

Out of the ENGLISH Confession.

Artic. 10.

WE receive and embrace all the Canonick Scriptures, both of the Old and New Testament, giving thanks to our God, who hath raised up unto us that light, which we might ever have before our eyes: lest either by the subtiltie of man, or by the snares of the devill, we should be carried away to errors, and lies. Also we professe that these be the heavenly voyces, whereby God hath opened unto us his will: and that onely in them mans heart can have settled rest: that in them be abundantly, and fully comprehended all things, whatsoever be needfull for our helpe, as *Origen, Augustine, Chrysostome,* and *Cyrrillus*, have taught: *That they be the very might and strength to attain to salvation: that they be the foundations of the Prophets and Apostles*, Whereupon is built the Church of God: that they be the very sure and infallible rule, whereby may be tried, whether the Church doe swerve, or erre, and whereunto all Ecclesiasticall doctrine ought to be called to account: and, that against these Scriptures neither law, nor ordinance, nor any custome, ought to be heard: no though *Paul* himselfe, or an Angel from heaven should come and teach the contrary.

Out of the Confession of BELGIA.

*Artic. 2.
Sub finem.*

HE hath revealed himselfe much more plainly in his holy Word, so farre forth as it is expedient for his owne glory, and the salvation of his in this life.

Artic. 3.

We confesse that this Word of God was not brought or delivered by any will of man: but that holy men of God inspired by Gods holy Spirit spake it, as *S. Peter* witnesseth: but afterward God himselfe for that exceeding tender carefulness which

he

he hath of his, and of their salvation, gave in Commission to his servants the Apostles and Prophets, that they should put those oracles in writing: and he himselfe also wrote the two Tables of the Law with his own finger: which is the cause why we call such writings sacred and divine Scripture.

And we comprehend the holy Scripture in those two books of the Old and New Testament, which are called the canon- *Artic. 4.*
icall bookes: about which there was never any adoe. And of them this is the number and also the order, received of the Church of God. The five bookes of Moses, the book of Iosua, of the Iudges, of Ruth, two bookes of Samuel, two of the Kings, two of the Chronicles, which are called Para ipomena, the first of Esdras: Nehemiah, Ester, Iob: also Davids 100 salmes, three bookes of Solomon, namely the Proverbs, Ecclesiastes, and the Song of Songs: the foure great Prophets, *Esay, Ieremie, Ezechiell,* and *Daniel*: and furthermore also the 12. small Prophets: moreover the Canonickall bookes of the New Testament are, the foure Evangelists, namely Saint Matthew, Marke, Iuke, and Iohn, the Acts of the Apostles, the 14. Epistles of Saint Paul, and seven of the other Apostles, the Revelation of Saint Iohn the Apostle. These bookes alone doe we receive as sacred and canonical, whereupon our faith may rest, *Artic. 5.*
be confirmed and established: therefore without any doubt we beleeye also those things, which are contained in them, and that not so much because the Church receiveth and alloweth them for Canonickall, as for that the holy Ghost beareth witness to our consciences that they came from God, and most of all for that they also testifie and justifie by themselves this their owne sacred authoritie, and sanctitie, seeing that even the blinde may clearely behold, and as it were feele the fulfilling and accomplishment of all things which were foretold in these writings.

We furthermore make a difference betweene the holy bookes, and those which they call Apocriphall: for so much as *Artic. 6.*
the Apocriphall may be read in the Church, and it is lawfull also so farre to gather instructions out of them, as they agree with the Canonickall bookes, but their authoritie, and certaintie is not such, as that any doctrine touching faith or Christian Religion,

Religion, may safely be built upon their testimonie : so farre off is it, that they can disanull or impaire the authoritie of the other.

Artic. 7.

We beleewe also that this holy Scripture doth most perfectly containe all the will of God, and that in it all things are abundantly taught whatsoever is necessary to be beleewed of man to attaine salvation. Therefore seeing the whole manner of worshipping God, which God requireth at the hands of the faithfull, is there most exquisitely and at large set downe, it is lawfull for no man, although he have the authoritie of an Apostle, no not for any Angel sent from heaven, as Saint *Paul* speaketh, to teach otherwise then we have long since beene taught in the holy Scriptures. For seeing it is forbidden that any one should adde or detract any thing from the Word of God, thereby it is evident enough that this holy doctrine is perfect and absolute in all points and parcels thereof: and therefore no other writings of men, although never so holy, no custome, no multitude, no antiquitie, nor prescription of times, nor personall succession, nor any councils; and to conclude, no decrees or ordinances of men are to be matched or compared with these divine Scriptures and bare truth of God, for so much as Gods truth excelleth all things. For all men of their owne nature are lyars, and lighter then vanitie it selfe: therefore we doe utterly refuse whatsoever things agree not with this most certaine rule, as we have beene taught by the Apostles, when they say: *Trie the spirits whether they be of God. And, If any come unto you, and bring not this doctrine, receive him not to house, &c.*

Out of the SAXONS Confession.

Of Doctrine.

Seeing it is most undoubtedly true, that God out of mankinde doth gather together unto himselfe a Church unto eternal life for and by his Sonne, through preaching of that doctrine, which is written in the bookes of the Prophets and Apostles, we plainly avouch before God and the whole Church

Church in heaven and in earth, that we doe with a true faith embrace all the writings of the Prophets and Apostles, and that in that very naturall meaning, which is set downe in the Creeds of the Apostles, of Nice, and of *Athanasius*. And these selfe same Creedes, and the naturall meaning of them we have alwaies constantly embraced without corruption, and will by Gods helpe alwaies embrace; and in this faith doe we call upon the true God, who sending his Sonne, and giving cleare testimonies, hath revealed himself in his Church: joyning our prayer with all Saints in heaven and in earth: and our declarations upon the Creeds are abroad, containing the whole body and ground of doctrine, which shew that this our protestation is most true, We doe also very resolutely condemne all brainesicke fantasies, which are against the Creeds: as are the monstrous opinions of heathen men, of the Jewes, of the Mahometists, of Marcion, the Manichees, of Samosatenus, Servetus, Arrius, and those that deny the person of the holy Ghost, and other opinions condemned by the true judgement of the Church.

*Vide observ.
r. ad hanc cor-
fess. tum in hanc
fess. tum in
fess. secunda.*

Out of the Confession of WIRTEMBERGE.

Of the holy Scripture.

CHAP. 30.

THe holy Scriptures we call those Canonicall books of the old and new Testament, of whose authoritie there was never doubt made in the Church. This Scripture we beleeve and confesse to be the Oracle of the holy Ghost, so confirmed by heavenly testimonies, that *If an Angel from heaven preach any other thing, let him be accursed.* Wherefore we detest all doctrine, worship, and Religion contrary to this Scripture. But whereas some men thinke, that all doctrine necessary to be known of us to true & everlasting salvation is not contained in this Scripture, and that the right of expounding this Scripture lyeth so in the power of chiefe Bishops, that what they according to their owne will give out, is to be embraced for the meaning

*Vide observ.
in hanc Co. fess.*

meaning of the holy Ghost, it is more easily said then proved. *The whole Scripture is given by inspiration of God and is profitable to teach, to improve, to correct, and to instruct in righteousness, that the man of God may be perfect, being thoroughly prepared to every good worke. And John 15. I have called you friends, for all things that I have heard of my father, have I made knowne to you. And those things which the Apostles received of Christ, those have they by their preaching published in the whole world, and by their writings delivered them to posteritie. It is a plain case therefore that all things which are needfull to be knowne to salvation, are contained in the Prophets and Apostles writings. He hath revealed his owne word in due season by preaching, which is all committed to me: this is the preaching. For the Gospel containeth things, both things present, and things to come, as honour, piety, and faith, yea and all things he hath joyntly comprised in this one word preaching. Againe, Without authority of the Scriptures, babbling hath no credit. For seeing the Lord Iesus did many things, al are not written, as the same holy Evangelist himselfe witnesseth, that the Lord Christ both said and did many things which are not written. But those things were selected to be written, which seemed to suffice for the salvation of those that beleve. For whereas they say that the right of expounding the Scripture lyeth in the power of cheif Bishops, it is evident, that the gift of expounding the scripture is not of mans wisdom, but of the holy Ghost. To every man, saith Paul, is given the manifestation of the spirit to profit with all: for to one is given by the spirit the word of wisdom, &c. But the holy Ghost is altogether at libertie, and is not tied to a certain sort of men, but giveth gifts to men according to his own good pleasure. Oh that all the people had power to prophesie, and that the Lord would put his spirit upon them. Debora a woman the wife of Lapidoth is raised up to be a Prophetesse. Againe, I am no Prophet, nor Prophets sonne, but I am a heard man, and a gatherer of wilde figs. And yet Amos received the holy Ghost, and was made a Prophet. All these things worketh one and the same spirit distributing to every man as he will. Many examples also do witness that cheife Bishops have been often and very foulely deceived: wherefore the gift of expounding the Scripture*

2 Tim. 3.

Christ. ad
Tium. hom. 1.Ierome ad Tit.
Cap. 1.
August. super
Joan. Cap. 11.
Tract. 40.

Num. 11.

Jud. 4.

Amos. 7.

1 Cor. 12.

ture is not so tied to the Popes, that whosoever shall be Pope, must needs rightly expound the Scripture: but the true meaning of the Scripture is to be sought in the Scripture it selfe, and among those, that being raised by the spirit of God, expound Scripture by Scripture.

CHAP. XXXIII.

Of Councils.

WE confesse that Councils ought to have their judgements in the Church concerning the holy doctrine of Religion, and that the authoritie of lawfull Councils is great: but the authoritie of Gods Word must needs be the greatest. For although the Church have a sure promise of Christs continuall presence, and be governed by the holy Ghost, yet not every assembly of men may be taken for the true Church: and albeit never so many seeme often times to come together in the name of Christ, yet few are chosen, and all have not faith. And as it is wont to fall out in civill meetings, so doth it also in meetings of the Church, that for the most part the greater side overcommeth the better. Hitherto may be added, that the holy Ghost doth not make men in this life not subject to sinne, but leaveth in them many and fundrie infirmities. Examples also witnesse, that not onely the Popes, but also Councils have beene deceived. Wherefore seeing that the doctrine of the Apostles and Prophets is confirmed of God, the sentence of no one man, nor of any assembly of men, is to be received simply without triall, for the Oracle of the holy Ghost: but it is to be laid to the rule of the Prophets and Apostles doctrine, that that which agreeth therewith may be acknowledged, and that which is contrary thereunto may be confuted. *If me or an Angel from heaven* Gal. 1.
preach unto you a Gospel beside that, which wee have preached
unto you, let him bee accursed. and, *beleeve zee not every spi-* 1 Ioh. 4.
rit., but trie the spirits whether they bee of God. Againe, 1 Theff. 5.
Trie all things, and keepe that which is good. Augustine against
 Maximius a Bishop of the Arrians in his 3. booke, Chap. 14.
 faith,

faith, *But now am I neither to cite the Council of Nice, nor you the Council of Arimine, as it were to preiudice the matter, neither am I bound by the authoritie of the one, nor you by the authoritie of the other: with authorities of Scripture, which are Witnesses not proper to any one, but common to us both, let matter with matter, cause with cause, reason with reason, &c.* And Panormitane in the Chapter *significasti. Extr. de electio.* In things concerning faith, even the verdict of one private man were to be preferred before the Popes, if he were lead with better Warrants of the old and new Testament then the Pope, And Gerson in the first part about triall of doctrines. *The first truth should stand, that if there a plaine private man sufficiently instructed in holy Scripture more credit were to be given in a case of doctrine to his assertion, then to the Popes definitive sentence. For it is plaine, that the Gospel is more to be beleevd then the Pope. If then a man so leane teach any truth to be contained in the Gospel, where the Pope were either ignorant, or willingly deceived, it is cleare whose iudgement were to be preferred. And a little after. Such a learnea man ought in that case, while a generall Council were holden, at which he himselve were present, to set himselve against it, if he should perceive the greater part of malice or ignorance to incline to that which is contrarie to the Gospel.*

Of Ecclesiasticall Writers.

CHAP. 34.

Rise up before an hoare head, saith the Scripture, and reverence the person of an old man. We do therefore reverence the gray haire of our ancestours, who even since the Gospell began to be revealed and published have in the world taken upon them the travell of furthering the Church, not only by preaching, but also by publike writings that the posteritie might from the Apostles, even unto this time, have manifest and certaine testimonies of the holy doctrine. And we so embrace their writings, as both the holy Scripture alloweth us to use mans authoritie, and as themselves would have their writings acknowledged. (*You my friends say*) that in the ancient is wisdom, and in the length of daies is understanding (*but I say*

say unto you) that with him, to wit, With the Lord our God is wisdom and strength he hath counsell and understanding. And 1 Corinth. 4. Let the Prophets speake two or three, and let the rest iudge. And, Try all things, and keepe that which is good. 1 Theſſ. 5. It is not lawfull for us to bring in any thing of our own head, no nor so much as to take that which any man hath brought in of his own head. We have the Apostles of the Lord for Authors, who chose nothing of their own heads which they might bring in: but the discipline which they received of Christ, they faithfully delivered to all nations. And Augustine saith, Neither ought we to esteeme of the writings of any men, although they be Catholike and commendable persons, as of the Canonick Scriptures, as though it were not lawfull (yeelding them that reverence which is due unto such men) to disallow and refuse something in their writings, if perchance we finde that they have thought otherwise then the truth is understood either of others, or of our selves, through the gift of God. Such are I in other mens writings, as I would have them construers of mine. Again, Be thou not tyed to my Writings as it were to the Canonick Scriptures: but in the Canonick Scriptures, that which thou didst not beleve, when thou hast found it, beleve it incontinently: but in mine that which thou thoughtest to be undoubtedly true, unlesse thou perceive it to be true indeed, hold it not resolutely. And againe, I neither can nor ought to deny, that as in those who have gone before, so also in so many slender Works of mine there are many things, which may with upright iudgement and no rashnesse be blamed. And againe, I have learned to give this reverence to these Writers alone, which are now called Canonick. Againe, But I so read others, that be they never so holy, or never so learned, I do not therefore thinke it true; because they have so thought, but because they could perswade me by other Author, or by Canonick, or at least by probable reasons, which disagree not from the truth. And in another place, Who knoweth not that holy Scripture, &c. And, Doe not brother against so many divine, &c. For these places are known even out of the Popes own Decree.

Genut Lib de
scrip. h. 2. c. 1.

Epist ad For-
nicat. Dist. 3.

In P. 10. in
Lib. 3. de Trinit.

Ad Vincens.
Lib. 1.

In Epist. ad
Ierom.

De unico hab-
tismo in Epist.
ad Vincens.

Out of the Confession of SUEVELAND.

Art. 1. ff. 1.

Whence Sermons are to be taken.

First, a controversie being raised amongst the learned, about certaine Articles of Christian doctrine, when as the people with us were dangerously divided by reason of contrary preachings, we charged our Preachers, that they should henceforth broach nothing to the people in any Sermon, which either is not taught in the Scriptures of God, or hath not sure ground thereout: as it was openly Decreed in the Assembly holden at *Norimberge* in the 22 yeere after the smaller account: which moreover is also the opinion of all the holy Fathers. For seeing Saint *Paul* writeth, *That the Scripture given by inspiration of God is profitable to teach, to improve, to correct, and to instruct, that the man of God may be absolute, being made perfect to every good worke*, we could not determine any other wise, but that it was meet, that we also being in danger of schisme should flie to that holy Scripture, to which in times past not onely the holy Fathers, Bishops, and Princes, but also the children of God every where in such extremitie have alwaies resorted. For Saint *Luke* witnesseth, not without singular commendation of the *Thessalonians*, that they compared the Gospel they had heard of the Apostle with the Scripture, and tried it. *Paul* also warneth his scholler *Timothie*, that he exercise himself very diligently in the Scriptures, and this holy Scripture was had in so high reputation of all holy Bishops and Doctors, that neither any Bishop desired to have his ordinances obeyed, nor any Doctor his writings beleeved, except he had thereout approved them. And surely seeing Saint *Paul* doth plainly testifie, that *by the holy Scripture the man of God is made absolute and perfect to every good worke*, no part of Christian truth and sound doctrine can be wanting to him who with all his might laboureth to follow and embrace the Scripture of God.



THE SECOND SECTION.

Of G O D, in Essence one, in persons three,
and of his true Worship.

The Latter Confession of H E L V E T I A.

Of God, his Vnitie, and the Trinitie.

C H A P. 3.

WE beleeve and teach, that God is one in Essence or nature, subsisting by himself, all sufficient in himself, invisible, without a body, infinite, eternall, the Creator of all things both visible and invisible; the chiefest good, living, quickning and preserving all things, Almighty, and exceeding wise, gentle or mercifull, just and true. And we detest the multitude of Gods, because it is expressly written, *The Lord thy God is one God. I am the Lord thy God,* Deut. 6. *thou shalt have no strange Gods before my face. I am the Lord, and* Exod. 20. *there is none other, beside me there is no God. Am not I the Lord, and* Isa. 54. *there is none other beside me alone? a iust God, and a Saviour, there is none beside me. I the Lord, Jehovah, the mercifull God, gracious, and long suffering, and abundant in goodnesse and truth, &c. Exod. 34.*

We nevertheless beleeve and teach, that the same infinite, one, and indivisible God is in persons inseparably and without confusion distinguished into the Father, the Son, and the holy Ghost, so as the Father hath begotten the Son from everlasting, the Son is begotten by an unspeakable manner, and the holy Ghost proceedeth from them both, and that from everlasting, and is to be worshipped with them both. So that there be not three Gods, but three persons, consubstantiall, coeternal, and coequall, distinct, as touching their persons, and in order one going before another, yet without any inequality. For as touching their nature or essence they are so* joynd together, that they are but one God, and the di- * *Vide observ.*
vine essence is common to the Father, the Son, and the holy Ghost. † *In hac con-*
For the Scripture hath delivered unto us, a manifest distinction of † *ess.*
persons,

persons, the Angel among other things saying thus to the blessed Virgin: *The holy Ghost shall come upon thee, and the power of the highest shall overshadow thee, and that holy thing which shall be borne, shall be called the Son of God.* Also in the Baptisme of Christ a voice was heard from heaven, saying, *This is my beloved Son. The holy Ghost also appeared in the likenesse of a Dove.* And when the Lord himself commanded to baptize, he commanded *To baptize in the name of the Father, and of the Son, and of the holy Ghost.* In like sort else where in the Gospell he said, *The Father will send the holy Ghost in my name.* Again he saith, *When the Comforter shall come, whom I will send unto you from the Father, the spirit of truth, who proceedeth from the Father, he shall beare witnesse of me, &c.* To be short, we receive the Apostles Creed, because it delivereth unto us the true faith.

We therefore condemne the Jews and the Mahometists, and all those that blaspheme this Trinitie, that is sacred, and onely to be adored. We also condemne all heresies and heretikes, which teach that the Son and the holy Ghost are God onely in name, also that there is in the Trinitie some thing created, and that serveth and ministreth unto an other: finally, that there is in it some thing un-equall, greater or lesse, corporall, or corporally fashioned, in manners or in will divers, either confounded, or sole by it self: as if the Son and holy Ghost were the affections and proprieties of one God the Father, as the *Monarchists, the Novatians, Praxeas, the Patripassians, Sabellius, Sannofatenus, Aetius, Macedonius, Arrius,* and such like have thought.

Of Idols or Images of God, of Christ, and of Saints.

CHAP. 4.

AND because God is an invisible spirit, and an incomprehensible essence, he can not therefore by any Art or Image be expressed. For which cause we feare not with the Scripture to tearme the Images of God *meere Lies.* We doe therefore reject not onely the Idols of the Gentiles, but also the images of Christians. For although Christ tooke upon him mans nature, yet he did not therefore take it, that he might set forth a patterne for Carvers and Painters. He denied that he came, *To destroy the Law and the Prophets:* But images are forbidden in the Law and the Prophets. He denied that his *Bodily presence should any whit profit* the

Luk. 1.

Matth. 3.
John 1.

Matth. 28.

John 14. 17.

Matth. 5.

the Church. He promiseth that *He would by his spirit be present with us for ever*: who would then beleevē that the shadow or picture of his body doth any whit benefit the godly? and seeing that he abideth in us by his spirit, *We are therefore the Temples of God.* But *what agreement hath the Temple of God with images?* And seeing that the blessed spirits, and Saints in heaven, while they lived here, abhorred all worship done unto themselves, and spake against images, who can thinke it likely, that the Saints in heaven, and the Angels are delighted with their own Images, whereunto men do bow their knees, uncover their heads, and give such other like honour? But that men might be instructed in Religion, and put in minde of heavenly things, and of their own salvation, the Lord commanded *To preach the Gospell*, not to paint, and instruct the Laytie by pictures: he also instituted Sacraments, but he no where appointed Images. Furthermore, in every place, which way soever we turne our eyes, we may see the lively and true creatures of God, which if they be marked, as is meet, they doe much more effectually moove the beholder, then all the Images, or vaine, unmooveable, rotten, and dead pictures of all men whatsoever, of which the Prophet spake truly, *They have eyes, and see not, &c.* Therefore we approve the judgement of *Laetuntius* an ancient writer, who saith, *Undoubtedly there is no religion, wheresoever there is a picture.* And we affirme that the blessed Bishop *Epiphanius* did well, who finding on the Church doores a vaille, that had painted in it the picture as it might be of Christ, or of some other Saint, he cut and tooke it away: For that contrary to the authoritie of the Scriptures he had seene the picture of a man to hang in the Church of Christ: and therefore he charged that from thence forth no such vailles, which were contrary to our religion, should be hanged up in the Church of Christ, but that rather such scruple should be taken away, which was unworthy the Church of Christ, and all fastfull people. Moreover we approve this sentence of *S. Augustine*, Cap. 55 *de vera relig.* *Let not the worship of mens Works be a religion unto us. For the workmen themselves that make such things are better, whom yet we ought not to worship.*

Deut. 4.

Isa. 40.

John 16:

2 Cor. 5.

1 Cor. 3.

2 Cor. 6.

Ag. 3. and 14.

Mark. 16.

Psal. 115.

*Of the adoring, worshipping, and invocating of God, through
the onely Mediatour Iesus Christ.*

CHAP. V.

WE teach men to adore and worship the true God alone: this honour we impart to none, according to the commandement of the Lord, *thou shalt adore the Lord thy God, and him alone shalt thou worship, or, him onely shalt thou serve.* Surely all the Prophets inveighed earnestly against the people of Israel, whensoever they did adore and worship strange gods, and not the one onely true God. But we teach that *God is to be adored and worshipped,* as himselfe hath taught us to worship him, to weete, *in spirit and truth,* not with any superstition, but with sinceritie, according to his word, lest at any time he also say unto us, *who hath required these things at your hands?* For Paul also saith, *God is not worshipped with mans hands, as though he needed any thing, &c.* We in all dangers, and casualties of our life, call on him alone, and that by the mediation of the onely Mediatour, and our intercessour Iesus Christ. For it is expressly commanded us, *Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorifie me.* Moreover, the Lord hath made a most large promise, saying, *Whatsoever ye shall aske of my Father, he shall give it you.* And againe, *Come unto me all ye that labour and are heauieladen, and I will refresh you.* And seeing it is written, *How shall they call upon him, in whom they have not believed?* and we doe beleefe in God alone, therefore we call upon him onely, and that through Christ. For *there is one God* (saith the Apostle) *and one Mediatour betwene God and men, Christ Iesus.* Againe, *If any man sinne, we have an advocate with the Father, Iesus Christ the righteous, &c.* Therefore we doe neither adore, worship, nor pray unto the Saints in heaven, or to other Gods: neither doe we acknowledge them for our intercessours or Mediatours, before the Father in heaven. For God and the Mediatour Christ doe suffice us, neither doe we impart unto others the honour due to God alone and to his Sonne, because he hath plainly said, *I will not give my glory to another:* and because Peter hath said, *There is no other name given unto men, whereby they must be saved, but the name of Christ.* In which doubtlesse they that rest by faith, doe not seeke any thing without Christ.

Matth. 4.

Iohn 5.

Ier. 56.

Ier. 7.

Acts 17.

Psal. 50.

Iohn 16.

Matth. 11.

Rom. 10.

1 Tim. 2.

1 Iohn 2.

Ier. 42.

Acts 4.

Yet for all that we doe neither despise the Saints, nor thinke basely of them. For we acknowledge them to be the lively members of Christ, the friends of God, who have gloriously overcome the flesh and the world. We therefore love them as brethren, and honour them also, yet not with any worship, but with an honourable opinion of them, and to conclude, with their just praises. We also doe imitate them. For we desire with most earnest affections and prayers to be followers of their faith and vertues, to be partakers also with them of everlasting salvation, to dwell together with them everlastingly with God, and to rejoyce with them in Christ. And in this point we approve that saying of Saint Augustine, in his booke *De vera relig.* *Let not the worship of men departed be any religion unto us. For if they have lived holily, they are not so to be esteemed, as that they seeke such honours, but they will have us to worship him, by whose illumination, they reioyce that we are fellow servants, as touching the reward. They are therefore to be honoured for imitation, not to be worshipped for religions sake, &c.* And, we much lesse beleve that the reliques of Saints are to be adored or worshipped. Those ancient holy men seemed sufficiently to have honoured their dead, if they had honestly committed their bodies to the earth, after that the soule was gone up into heaven: and they thought that the most noble reliques of their ancestours were, their vertues, doctrine, and faith: which as they commended with the praise of the dead, so they did endeavour to expresse the same so long as they lived upon earth. Those ancient men did not sweare by the name of the onely Iehova, as it is commanded by the Law of God. Therefore as we are forbidden *To sweare by the name of strange Gods*, so we doe not sweare by Saints, although we be requested thereunto. We therefore in all these things doe reject that doctrine which giveth too much unto the Saints in heaven. Deut. 10.
Exod. 23.

Out of the former Confession of HELVETIA.

WVE thus thinke of God, that he is one in substance, three in persons, and almightie. Who as he hath by the word, that is, his Sonne, made all things of nothing, so by his spirit and providence, he doth justly, truly, and most wisely governe, preserve, and cherish all things. Artic. 6.

Who as he is the onely Mediatour, intercessour, and sacrifice, Artic. 11.

also our high Priest, Lord, and King, so we acknowledge, and with the whole heart beleeve, that he alone is our attonement, redemption, satisfaction, expiation, wisdom, protection, and deliverance, simply rejecting herein all meanes of life and salvation, besides this Christ alone.

Out of the Confession of BASILL.

WE beleeve in God the Father, in God the Sonne, in God the holy Ghost, the holy divine Trinitie: three Persons, and one eternall, Almighty God, in essence and substance, and not three Gods. *And in the marginall note is added.* This is proved by many places of the whole Scripture of the old and new Testament. Therefore we mislike the worship and invocation of dead men: the worshipping of Saints, and setting up of Images, with such like things. *And in the same place in the marginall note upon the Word Saints.* Nevertheless we confesse that they serve in Gods presence, and that they reigne with Christ everlastingly, because they acknowledged Christ, and both in deed and word confessed him to be their Saviour, redemption, and righteousness, without any addition of mans merit. For this cause doe we praise and commend them, as those who have obtained grace at Gods hand, and are now made heires of the everlasting kingdome: Yet doe we ascribe all this to the glory of God and of Christ.

We plainly protest that we condemne and renounce, all strange and erroneous doctrines, which the spirits of errors bring forth, &c. *And ss. 2. Of the selfe same article:* We condemne that doctrine which saith, that we may in no case sweare, although Gods glory and the love of our neighbour require it. *And in the marginall note upon the Word Sweare.* It is lawfull to use an oath in due time: For God hath commanded this in the old Testament, and Christ hath not forbidden it in the new: yea Christ and the Apostles did sweare.

Out of the Confession of BOHEMIA or the WALDENSES.

Of the unitie of the divine Essence, and of the three Persons.

CHAP. 3.

OVt of this fountaine of holy Scripture, and Christian instruction, according to the true and sound understanding and meaning

meaning of the holy Ghost, our men teach by faith to acknowledge, and with the mouth to confesse, that the holy Trinitie, to wit God the Father, the Sonne, and the holy Ghost, are three distinct Persons: but in essence one onely true, alone, eternall, almighty, and incomprehensible God: of one equall indivisible divine essence, *Of whom, through whom, and in whom are all things:* Rom. 11. Exod. 20. who loveth and rewardeth righteousnesse and vertue, but hateth and punisheth all iniquitie and sinne. According to this faith men are taught, to acknowledge the wonderfull workes of God, and those properties which are peculiar to each person of the holy Trinitie, and of the Divine Vnitie, and to acknowledge the soveraigne and infinite power, wisdome, and goodness of the one onely God: out of which also ariseth and proceedeth the saving knowledge as well of the Essence, as of the will of God. One kind of workes or properties of the three persons of the Godhead (by which they are discerned one from the other) are the inward, eternall, and hypostaticall proprieties, which alwaies remaine immutable, and are onely apprehended by the eyes of faith, and are these.

That the father, as the fountaine and wel-spring of the Godhead, from all eternitie begetteth the Sonne, equall to himselfe, and that himselfe remaineth not begotten, neither yet is he the person of the Sonne, seeing he is a person begetting not begotten. The Sonne is begotten of the eternall Father from all eternitie true God of God: and as he is a person, he is not the Father, but the Sonne begotten of the essence or nature of the Father, and consubstantiall with him: which Sonne in the fulnesse of time, which he had before appointed for this purpose, himselfe alone (as he is the Sonne) tooke unto him our nature of the blessed Virgin Mary, and united it into one person with the godhead, whereof we shall speake afterward. But the holy Ghost proceedeth from the Father and the Sonne, and so he is neither the Father, nor the Sonne, but a person distinct from them, eternall, and the substantiall love of the Father and of the Sonne, surpassing all admiration: these three persons are one true God, as is aforesaid.

The other kind of workes in these persons, and in the unitie of the godhead issueth as it were into open sight out of the divine essence and the persons thereof, in which being distinct they have manifested themselves: and these are three. The first is the wonderfull worke of Creation, which the Creeds doe attribute to the Father.

Father. The second is the worke of Redemption, which is proper to Christ. The third is the worke of Sanctification, which is ascribed to the holy Ghost, for which cause he in the Apostles Creed is peculiarly called *holy*. And yet all these are the proper workes of one true God, and that of him alone, and none other: to wit, the Father, the Sonne, and the holy Ghost. This true and absolute faith, and difficult knowledge of God, as well concerning his nature, as his will, is comprehended, and contained in the aforesaid Catholike and Apostolicall Creede, and in the decree of the Nicene Councell, agreeing therewith, and in many other found decrees, and also in *Athanasius* his confession. All which we judge and professe to be true. But it hath everlasting and sure grounds on which it relyeth, and most weightie reasons, by which it is out of the holy Scripture convinced to be true: as by that manifestation wherein the whole Trinitie shewed it selfe, when *Christ* the Lord was baptized in Iordane: by the commandment of *Christ*, because in the name of the persons of the same holy Trinitie all people must be baptized and instructed in the faith. Also by *Christ*s words, when he saith, *the holy Ghost the Comforter whom the Father will send in my name, shall teach you all these things*: and before these words he saith: *I will pray the Father, and he will give you another Comforter; who shall be with you for ever, even the spirit of truth*. Besides we teach, that this onely true God, one in essence and in divine nature, and three in persons, is above all to be honoured with high worship, as chiefe Lord and King, who ruleth and reigneth alwaies and for ever, and especially after this sort, that we looke unto him above all, and put all our confidence in him alone, and offering unto him all subjection, obedience, feare, all faith, love, and generally the service of the whole inward and outward divine worship, doe indeed sacrifice and performe it, under paine of loosing everlasting salvation: as it is written: *Thou shalt worship the Lord thy God, and him onely shalt thou serve*: and againe, *Thou shalt love the Lord thy God with all thy heart, with all thy soule, with all thy minde*, and to be short, *with all thy might*, as well of the inward as outward powers, to whom bee glory from this time forth for evermore, Amen.

Matt. 3.
Matt. 28.

Iohn 14.

Deut. 6.
Matt. 22.
Mar. 12.
Luk. 10.

Of holy men and their worship.

C H A P. 17.

AS touching holy men, it is taught, first, that no man from the beginning of the world unto this time, either was, is, or can be henceforth unto the end sanctified by his workes or holy actions: according to the saying of *Moses*, the faithfull servant of the Lord, when he cried out unto the Lord, *O Lord in thy sight no man is innocent*, that is, perfectly holy. And in the book of *Iob* it is written, *What is man, that he should be undefiled, and he that is borne of a woman, that he should appeare iust?* (to wit, before God.) *Behold among his Saints, none is immutable, and the heavens are not cleane in his sight: how much more abominable and unprofitable man, who drinketh in iniquitie as water?* And the holy Scripture plainly witnesseth throughout all the bookes thereof, that all men even from their birth are by nature sinners, and that there neither is, nor hath beene any one, who of himselfe and by himselfe was righteous and holy, but *all have gone aside from God, and are become unprofitable*, and of no account at all. And whereas some are made holy and acceptable unto God, that is purchased unto them without any worthinesse or merit of theirs, by him, who alone is holy. God himselfe, of the meere grace, and unspeakable riches of his goodnesse hath ordained, and brought them to that estate, that they be blessed, and called redeemed by Christ, cleansed and consecrated by his blood, annointed of the holy Ghost, made righteous and holy by faith in Christ, and adorned with commendable vertues and good deeds or workes, which besee me a Christian profession: Of whom many having finished their life and course in such workes, have now received and doe enjoy by grace eternall felicitie in heaven, where God crowneth those that be his. Some of them also God hath indued with a certain peculiar grace of his, and with divine gifts, unto the ministerie, and to the public and common good of the Church, such as were the Patriarches, Prophets, and other holy fathers, also Apostles, Evangelists, Bishops, and many Doctors and Pastors: and also other famous men, and of rare excellencie, and very well furnished with the spirit, whose memory, monuments of their labours, and the good things which they did, are extant and continue even untill this day in the holy Scriptures and in the Church.

Exod. 34.

Iob. 15.

Ephes. 2.

Psal. 14.

Rom 3.

But

But especially it is both beleeved, and by open confession made knowne, as touching the holy Virgin *Mary*, that she was a daughter of the blood royal, of the house and family of *David* that deare servant and friend of God: and that she was chosen and blessed of God the Father, consecrated by the holy Ghost, visited, and sanctified above other of her sexe: and also replenished with wonderfull grace and power of God to this end, that she might become the true mother of our Lord Iesus Christ the Son of God: of whom he vouchsafed to take our nature: and that she was at all times, before her birth, in the same, and after it, a true, chaste, and pure Virgine: and that by her best beloved Sonne, the Sonne also of the living God, through the price of his death, and the effusion of his most holy blood, she was dearely redeemed and sanctified, as also made one of the deare partakers of Christ by the holy Ghost through faith; being adorned with excellent gifts, noble vertues, and fruits of good workes, renowned as happie before all others, and made most assuredly a joynt heire of everlasting life. *And a little after.* Furthermore, it is taught in the Church, that no man ought so to reverence holy men as we are to worship God, much lesse their Images, or to reverence them with that worship and affection of minde which onely are due to God alone. And, to be short, by no meanes to honour them with divine worship, or to give it unto them. For God saith by the Prophet *Esa*, *I am the Lord thy God, this is my name, I will not give mine honour to another, nor my glory to Images.* *Againe a little after.* But even as that thing is gain-said, that the honour due to God should be given to Saints, so it is by no meanes to be suffered, that the honour of the Lambe Christ our Lord, and things belonging to him, and due to him alone, and appertaining to the proper and true Priesthood of his nature, should be transferred to them: that is, lest of them, and those torments which they suffered, we should make redeemers or merits in this life, or else advocates, intercessours, and Mediatours in heaven, or that we should invoke them, and not them onely, but not so much as the holy Angels, seeing they are not God. For there is one onely Redeemer, who being once delivered to death, sacrificed himselfe both in his body and in his blood: there is also one onely Advocate, the most mercifull Lord of us all.

And they are not onely to be reputed and taken for Saints, who are gone before us, and are fallen a sleepe in the Lord, and dwell

now

Esa 42.48.

1 *Tim.* 2.

2 *br.* 9.

3 *Tim.* 2.

4 *Job.* 2.

now in joyes, but also they, who (as there have alwaies bene some upon earth) so doe likewise live now on the earth: such are all true and godly Christians, in what place or countrey soever, here or there, and among what people soever they lead their life: who by being baptized in the name of the Lord may be sanctified, and being indued with true faith in the Sonne of God, and set on fire, are mutually enflamed with affection of divine charitie and love: who also acknowledging the justification of Christ, doe use both it and absolution from their sinnes, and the communion of the Sacrament of the body and bloud of Christ, and diligently apply themselves to all holy exercises of pietie becomming a Christian profession: as also the Apostles call such beleivers in Christ, (which as yet like strangers are conversant here on earth according to the state of mortall men) *Saints*. As for example, *Ye are a chosen generation, a royall Priesthood, an holy nation, a peculiar people*. Againe, *all the Saints greete you*. In like manner, *Salute all those that have the oversight of you, and all the Saints*, that is, all faithful Christians.

For this cause it is taught that we ought, with intire love and favour of the heart to embrace all Christians, before all other people, and when need is, from the same affection of love to afford unto them our service and to helpe them: further, that we ought to maintaine the societie of holy friendship with those that love and follow the truth of Christ, with all good affection to conceive well of them, to have them in honour for Christs sake, to give unto them due reverence from the affection of Christian love, and to studie in procuring all good by our dutie and service to please them, and finally to desire their prayers for us. And that Christians going astray, and intangled with sinnes, are lovingly and gently to be brought to amendment: that compassion is to be had on them, that they are with a quiet minde in love, so as becometh, to be borne withall, that prayer is to be made unto God for them, that he would bring them againe into the way of salvation, to the end that the holy Gospel may be spread farther abroad, and Christs glory may be made knowne and enlarged among all men.

Out of the FRENCH Confession.

WE beleeve and acknowledge one onely God, who is one onely and simple essence, spiritual, eternall, invisible, immutable,

mutable, infinite, incomprehensible, unspeakable, almighty, most wise, good, just, and mercifull.

The holy Scripture teacheth us that in that one and simple divine essence, there be three persons subsisting, the Father, the Sonne, and the holy Ghost. The Father, to wit; the first cause in order, and the beginning of all things: the Sonne, his wisdom and everlasting word: the holy Ghost, his vertue, power, and efficacy: the Sonne begotten of the Father from everlasting, the holy Ghost from everlasting proceeding from the Father and the Sonne: which three persons are not confounded but distinct, and yet not divided, but coessential, coeternall, and coequall. And to conclude, in this mysterie we allow of that which those foure ancient Councils have decreed: and we detest all sects condemned by those holy ancient Doctors, *Athanasius, Hylarie, Cyrill, Ambrose*, and such as are condemned by others agreeably to Gods word. Hitherto also belongeth the 2. Art.

This one God hath revealed himselfe unto men, to be such a one, first by the creation, preservation, and government of his works, then much more clearly in his word, &c. Seeke the rest in the 3. division.

Artic. 19.

We beleeve, that we by this one meanes obtain libertie of praying to God with a sure confidence, and that it will come to passe that he will shew himselfe a Father unto us. For we have no entrance to the Father, but by this Mediatour.

Artic. 24.

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

Out of the ENGLISH Confession.

Artic. 2.

WE beleeve, that there is one certaine nature and divine power, which we call God: and that the same is divided into three equal persons, into the Father, into the Sonne, and into

into the holy Ghost: and that they all be of one power, of one majestie, of one eternitie, of one Godhead, and one substance. And although these three persons be so divided, that neither the Father is the Sonne, nor the Sonne is the holy Ghost, or the Father, yet neverthelesse we beleve, that there is but one very God: And that the same one God hath created heaven, and earth, and all things contained under heaven.

We beleve, that Iesus Christ the onely Sonne of the eternall Father, &c. *The rest of this article you shall finde in the 6. section, whereunto those things doe properly pertaine, which are contained in this second article, of the Person and Office of Christ.* Artic 2.

We beleve that the holy Ghost, who is the third person in the Trinitie, is very God, not made, not created, not begotten, but proceeding both from the Father and the Sonne, by a certain mean unknowne unto man, and unspeakable: and that it is his very propertie to mollifie and soften the hardnes of mans heart, when he is once received into the hearts of men, either by the wholesome preaching of the Gospel, or by any other way: that he doth give other men light, and guide them unto the knowledge of God, to all way of truth, to newnesse of life, and to everlasting hope of salvation. Artic 3.

Neither have we any other *Mediatour*, and *Intercessour*, by whom we may have access to God the Father, then Iesus Christ, in whose onely name all things are obtained at his Fathers hand. But it is a shamefull part, and full of infidelitie, that we see every where used in the Churches of our adversariés, not onely in that they will have innumerable sorts of *Mediatours*, and that utterly without the authoritie of Gods word, (so that as, *Jeremie* saith, the *Saints be now as many in number, or rather above the number of the Cities*: And poore men cannot tell, to which Saint it were best to turne them first: and though there be so many, as they cannot be told, yet every of them hath his peculiar dutie and office assigned unto him by these folkes, what to give, and what to bring to passe) But besides this also, in that they doe not onely wickedly, but also shamefully call upon the *Blessed Virgin* Christs Mother, to have her remember, that she is the Mother. And to Command her Sonne, and to use a Mothers authoritie over him. Artic 3.

Out of the Confession of BELGIA.

Artic. 1.

WE beleeve in heart, and confesse with the mouth, that there is one onely and simple spirituall essence which we call God, eternall, incomprehensible, invisible, immutable, infinite, who is wholly wise, and a most plentifull well-spring of all good things.

Artic. 2.

We know God by two meanes: first by the creation, and preservation and government of the whole world. For it is unto our eyes as a most excellent booke, wherein all creatures from the least to the greatest as it were certaine characters and letters are written, *By which the invisible things of God may be scene and known unto us, Namely his everlasting power and Godhead,* as Paul the Apostle speaketh, *Rom. I. 20.* which knowledge sufficeth to convince all men and make them without excuse. But much more clearly and plainly he afterward revealed himselfe unto us in his holy and heavenly word, so far forth as it is expedient for his owne glory, and the salvation of his in this life.

According to this truth and word of God we beleeve in one onely God (who is one essence, truly distinguished into three persons from everlasting by meane of the incommunicable properties) to wit, in the Father, in the Sonne, and in the holy Ghost. For the Father is the cause, fountaine, and beginning of all things visible, and invisible: the Sonne is the Word, wisdom, and image of the Father, the holy Ghost is the might and power which proceedeth from the Father and the Sonne. Yet so, that this distinction doth not make God as it were divided into three parts: seeing the Scripture teacheth, that the Father, and the Sonne, and the holy Ghost, have a distinct person or subsisting in their properties, yet so; that these three persons be one onely God. Therefore it is certaine, that neither the Father is the Sonne, nor the Sonne the Father, nor the holy Ghost either the Father, or the Sonne. Nevertheless these persons thus distinguished, are neither divided, nor confounded, nor mingled. For neither the Father nor the holy Ghost have taken unto them mans nature, but the Sonne alone. The Father was never without h's Sonne, nor without his holy Ghost, because every one in one and the same essence is of the same eternitie. For none of these is either first or last, because all three are one, both in truth and power, and also in goodnesse and mercie.

And

And all these things we know as well by the Testimonies of holy Scripture, as by the effects: and chiefly those which we see in our owne selves, and the testimonies of holy Scripture, which teach us to beleeve this holy Trinitie, are very common in the old Testament: which are not so much to be reckoned up, as with sound judgement to be selected, such as are in these: in the first of Genesis God saith, *Let us make man according to our Image and likenesse, &c.* and straight after: *Therefore God made man according to his owne Image and likenesse, male, I say, and female created he them.* Againe, *Behold the man is become as one of us.* For by that which is said, *Let us make man after our owne likenesse,* it appeareth that there are more persons in the godhead. But when it is said, *God created, &c.* the unitie of the godhead is signified. For although it be not here expressly set downe how many persons there are, yet that which was obscurely delivered in the old Testament, in the new is made clearer unto us then the noone day. For when our Lord Iesus Christ was baptized in *Jordan*, the voyce of the Father was heard, saying, *This is my beloved Sonne:* and the Sonne himselve was seen in the waters, and the holy Ghost appeared in the likenesse of a Dove. Therefore we are also commanded in the common baptisme of all the faithfull to use this forme, *Baptize ye all nations in the name of the Father, and the Sonne, and the holy Ghost.* So also in *Luke*, the Angel *Gabriel* speaketh to *Mary* the Mother of our Lord: *The holy Ghost shall come upon thee, and the power of the highest shall overshadow thee, therefore that holy thing which shall be borne of thee, shall be called the Sonne of God.* In like manner, *The grace of our Lord Iesus Christ, and the love of God, and the fellowship of the holy Ghost be with you.* Againe, *There are three that beare witnesse in heaven, the Father, the Word, and the holy Ghost, which three are one.* By all which places we are fully taught, that in one onely God there are three persons. And although this doctrine passe all the reach of mans wit, yet we now stedfastly beleeve it out of the Word of God, looking when we shall enjoy the full knowledge thereof in heaven. The offices also and effects of these three persons, which every of them sheweth towards us, are to be marked. For the Father by reason of his power is called our Creator: the Sonne our Saviour and Redeemer, because he hath redeemed us by his blood: the holy Ghost is called our Sanctifier, because he dwelleth in our hearts. And the true Church hath alwaies even from the Apostles age untill these

times kept this holy doctrine of the blessed Trinitie, and maintaineth it against Iewes, Mahometanes, and other false Christians, and hereticks, such as were *Marcion, Manes, Praxeas, Sabellius, Samosatenus*, and the like: all which were worthily condemned by the fathers of most sound judgement. Therefore we doe here willingly admit those three Creeds: namely that of the Apostles, of Nice, and *Athanasius*, and whatsoever things they, according to the meaning of those Creeds, have set downe, concerning this point of doctrine.

Artic. 10.

We beleeve that Iesus Christ in respect of his divine nature is the onely Sonne of God, begotten from everlasting, not made or created (for then he should be a creature) but of the same essence with the Father, and coeternall with him: who also is the true Image of the Fathers substance, and the brightnesse of his glory, in all things equall unto him. But he is the Sonne of God, not onely since the time he tooke upon him our nature, but from everlasting, as these testimonies being laid together teach us. *Moses* saith, that *God created the World*: but *Saint Iohn* saith, *That all things were made by the word, which he calleth God*: so the Apostle to the *Hebrewes* avoucheth, that *God made all things by his Son Iesus Christ*. It followeth therefore, that he who is called both God, and the Word, and the Sonne, and Iesus Christ had his being even then, when all things were made by him. Therefore *Micheah* the Prophet saith, *His going out hath beene from the beginning, from the dayes of eternitie*: againe, *He is without beginning of dayes, and without end of life*. He is therefore that true God, eternall, Almighty, whom we pray unto, worship, and serve.

Artic. 11.

We beleeve also and confesse, that the holy Ghost proceedeth from the Father and the Sonne from everlasting, and that therefore he was neither made, nor created, nor begotten; but onely proceeding from them both, who is in order the third person of the Trinitie, of the same essence, glory and majestic with the Father and the Sonne, and therefore he also is true and everlasting God, as the holy Scriptures teach us.

Artic. 26.

We also beleeve that we have no access to God, but by that one onely Mediatour and Advocate Iesus Christ the righteous, who was therefore made man (uniting the humanitie to the Divine nature) that there might be an entrance made for us miserable men to the Majestic of God: which had otherwise beene shut up against us for ever. Yet the Majestic and power of this Media-

tour

our (whom the Father had set between himself and us) ought in no case so much to fray us, that we should therefore thinke another is to be sought at our own pleasure. For there is none either among the heavenly or earthly creatures, who doth more entirely love us then Christ himself, who when he was in the shape of God, humbled himself by taking upon him the shape of a servant, and for our sakes became like unto his brethren in all points, and if we were to seeke another Mediatour, who would vouchsafe us some good will, whom I pray you, could we finde, that would love us more earnestly then he, who willingly laid his life downe for us, when as yet we were his enemies? If moreover we were to seeke another that excelleth both in soveraign authoritie and also power, who ever obtained so great power, as he himself, who sitteth at the right hand of God the Father, and to whom all power is given in heaven and in earth? To conclude, who was more likely to be heard of God, then that onely begotten and dearly beloved Son of God? therefore nothing but distrust brought in this custome, whereby we rather dishonor the Saints (whom we think to honour) in doing these things, which they in their life time were ever so farre from doing, that they rather constantly and according to their dutie abhorred them, as their own writings beare witnessse. Neither is our own unworthinesse here to be alleadged for excuse of so great ungodlinesse. For we at no hand offer up our prayers trusting to our own worthinesse, but resting upon the only worthinesse and excellencie of the Lord Iesus Christ, whose righteousnesse is ours by faith, whereupon the Apostle for good cause to exempt us from this vaine feare (or rather distrust) saith, that Christ was in all things made like unto his brethren, that he might be a mercifull and faithfull high Priest in those things that were to be done with God for the cleansing of the peoples sins. *For in as much as he being tempted hath suffered, he is also able to help those that are tempted.* And that he might encourage us to come the more boldly to this high Priest, the same Apostle addeth, *Having therefore a great high Priest, who hath entred the heavens, even Iesus the Son of God, let us hold fast this profession. For we have not an high Priest that cannot be touched with the feeling of our infirmities, but he was in all things tempted in like sort, yet without sin. Let us therefore with boldnesse approach unto the throne of grace, that we may obtain mercie and finde grace to help in time of need.* The same Apostle saith, that we have libertie to enter into

the holy place through the blood of Iesus. Let us therefore draw neer with a constant perswasion of faith, &c. And againe, Christ hath an everlasting Priesthood. Wherefore he is able also to save them, that come unto God by him, seeing he ever liveth, to make intercession for them. What need many words? when as Christ himself saith, *I am the way, the truth, and the life. No man commeth to the father but by me.* Why should we seek unto our selves any other Advocate? especially seeing it hath pleased God himself to give us his own son for our advocate, there is no cause why forsaking him we should seek another; lest by continuall seeking we never finde any other. For God undoubtedlie knew, when he gave him unto us, that we were miserable sinners. Whereupon it is, that according to Christs own comandement, we onely call upon the heavenly Father, by the self same Iesus Christ our onely Mediatour, even as he himself also hath taught us in the Lords Prayer. For we are sure that we shall obtaine all those things, which we aske of the Father in his name.

Out of the Confession of AUSAURGE.

CHAP. 3.

Artic. 1.

THE Churches with common consent among us doe teach, that the Decree of the Nicene Council, concerning the unity of the Divine Essence, and of the three persons, is true, and without all doubt to be beleevd: To wit, that there is one Divine Essence, which is called, and is God, eternall, without body, indivisible, of infinite power, wisdom, goodnesse, the Creator and preserver of all things visible and invisible: and that there be three persons, of the same essence, and power, which also are coeternall, the Father, the Son, and the holy Ghost. And they use the name of person in that signification, in which the Ecclesiasticall Writers have used it in this cause to signifie not a part or qualitie in another, but that which properly subsisteth.

They condemne all heresies sprung up against this Article, as the Manichees, who set down two beginnings, Good and Evill: they doe in like sort condemn the Valentiniens, Arrians, Eunomians, Mahometists, and all such like. They condemne also the Samaritanes, old and new, who when they earnestly defend that there is but one person, do craftily and wickedly dally after the manner of Rhetoricians, about the *Word* and the *holy Ghost*, that they are not

not distinct persons, but that the *Word* signifieth a vocall word, and the *Spirit* a motion created in things.

Artic. 21.

We have found this 21. Article set forth three divers wayes.

The first Edition 1559. goeth thus.

Invocation is an honour, which is to be given onely to God Almighty, that is, to the eternall Father, and to his Son our Saviour Iesus Christ, and to the holy Ghost. And God hath proposed his Son Iesus Christ for a Mediatour, and high Priest that maketh intercession for us. He testifieth, that for him alone our prayers are heard and accepted, according to that saying, *Whatsoever you aske the Father in my name, he shall give it to you.* Againe, *There is one Mediatour betweene God and men.* Therefore let them that call upon God offer up their prayers by the Son of God, as in the end of prayers it is accustomed to be said in the Church, *through Iesus Christ, &c.* These things are needfull to be taught concerning Invocation, as our men have else-where more at large written of Invocation. But contrariwise the custome of invocating Saints that are departed out of this life is to be reprovved and quite throwne out of the Church, because this custome transferreth the glory due to God alone unto men, it ascribeth unto the dead an Omnipotencie, in that Saints should see the motions of mens hearts, yea it ascribeth unto the dead the office of Christ the Mediatour, and without all doubt obscureth the glory of Christ. Therefore we condemne the whole custome of invocating Saints departed, and thinke it is to be avoided. Notwithstanding it profiteth to recite the true Histories of holy men, because their examples doe profitably instruct, if they be rightly propounded. When we heare that *Dauids* fall was forgiven him, faith is confirmed in us also. The constancie of the ancient Martyrs doth now likewise strengthen the mindes of the godly. For this use it is profitable to recite the Histories. But yet there had need be discretion in applying examples.

The second Edition is thus.

Artic. 21.

Concerning the worship of Saints they teach, that it is profitable to propose the memory of Saints, that by their examples we may strengthen our faith, and that we may follow their faith and good works, so farre as every mans calling requireth, as the Emperour may follow *Dauids* example in making warre to beate backe the Turks, for either of them is a King: we ought also to give God thanks, that he hath propounded so many and glorious examples of his mercie in the Saints of his Church, and that he hath adorned his Church with most excellent gifts and vertues of holy men. The Saints themselves also are to be commended, who have holily used those gifts which they employed to the beautifying of the Church: But the Scripture teacheth not to invoke Saints, or to aske help of Saints, but layeth onely Christ before us for a Mediatour, Propitiatour, high Priest and Intercessour. Concerning him we have commandements and promises, that we invoke him, and should be resolyed that our prayers are heard, when we flie to this high Priest and Intercessour, as *John* saith, Chap. 16. *Whatsoever ye shall aske the Father in my name, he will give it you, &c.* and *John* 14. *Whatsoever ye shall aske in my name, that I will doe.* These testimonies bid us flie unto Christ, they command us to beleeve that Christ is the Intercessour and Peace maker, they bid us trust assuredly that we are heard of the Father for Christs sake. But as touching the Saints, there are neither commandements, nor promises, nor examples for this purpose in the Scriptures. And Christs office and honour is obscured, when men flie to Saints, and take them for Mediatours, and invoke them, and frame unto themselves an opinion, that the Saints are more gracious and so transferrè the confidence due to Christ unto Saints. But *Paul* saith, *There is one Mediatour betweene God and men.* Therefore Christ especially requireth this worship, that we should beleeve that he is to be sought unto, that he is the Intercessour, for whose sake we are sure to be heard, &c.;

In the third Edition these things are thus found.

Artic. 21.

Touching the worship of Saints they teach, that the memory of Saints may be set before us, that we may follow their faith and good works according to our calling, as the Emperour may follow *Dauids* example in making warre to drive away the Turks from his countrey: for either of them is a King. But the Scripture teacheth not to invoke Saints, or to aske help of Saints, because it propoundeth unto us one Christ the Mediatur, Propitiatur, high Priest, and Intercessour. This Christ is to be invocated, and he hath promised that he will heare our prayers, and liketh this worship especially, to wit, that he be invocated in all afflictions, 1. Ioh. 2. *If any man sin, we have an Advocate with God, &c.*

Out of the Confession of SAXONY.

Of invocating godly men that are departed out of this life.

Artic. 22.

IN the 42. Chapter of *Esay* it is written, *I am the Lord, this is my name; I will not give my glory to another*: Invocation is a glory most properly belonging to God, as the Lord saith, *Matth. 4. Thou shalt worship the Lord thy God, and him only shalt thou serve.* And it is an immooveable and eternall Decree of the first Commandement, *Thou shalt have no strange Gods.* It is necessary therefore that the doctrine touching Invocation should be most purely upholden in the Church, for the corrupting of w^{ch} the devill, even since the beginning of mankind, hath and will divers wayes scatter feeds. Wherefore we ought to be the more watchfull, and with greater care to reteine the manner of invocation or adoration set down in Gods word, according to that saying, *Whatsoever ye shall aske the Father in my name, he will do it.* In these words there is an order established, which we ought most constantly to maintaine, not to mingle therewith other means contrary to Gods word, or which are warranted by no example approved in the Scriptures. There is no greater vertue, no comfort more effectually, then true invocation. They therefore must needs be reprooved, who either neglect true invocation or corrupt it, as there be divers corruptions. Many doe not discern their own invocation from that which is

heathenish, neither indeed consider what it is which they speake unto. Of these the Lord saith, *Iohn Chapter 4: Ye worship ye know not what.* He will have the Church to consider whereto it speaketh, saying, *We worship that we know.* Many consider not whether or wherefore they shall be heard. They recite prayers, and yet they doubt, although it be written, *Let him aske in faith without wavering.* Of these matters we will speake else-where. In this place we reprove this heathenish corruption, whereby the custome of those that call upon men departed out of this life, is defended, and help or intercession is sought for at their hands. Such invocation swarveth from God, and giveth unto creatures vertue, help, or intercession. For they that speake somewhat modestly, speake of intercession alone. But humane superstition goeth on farther, and giveth vertue to them, as many publike songs declare. *O Mary Mother of grace, defend thou us from the enemy, and receive us in the houre of death.* These short verses have we heard a Monk of their divinitie say before one that lay a dying and often repeating them, whereas he made no mention of Christ: and many such examples might be rehearsed.

There are yet also other brain-sick opinions. Some are thought to be more gracious with such or such images: these frantike imaginations seeing they are at the first sight like heathenish conceits, doe undoubtedly both greatly provoke the wrath of God, and are to be reprovved by the Teachers, and sharply to be punished by Godly Magistrates, which reproofe containeth these three manifest reasons: To ascribe unto creatures omnipotencie, is impietic. Invocation of a creature, which is departed from the societie of this life, ascribeth unto it Omnipotencie, because it is a confession, that it beholdeth all mens hearts, and discerneth the true sighes thereof from feined and hypocriticall. These are onely to be given to the eternall Father, to his Sonne our Lord Iesus Christ, and to the holy Ghost. Invocation therefore is not to be made to men that are departed out of this life. It is to be lamented that these evils are not perceived: but looke to thy selfe, and weigh what thou doest: in this invocation thou forsakest God, and doest not consider what thou doest invoke, and thou knowest that those patrones which thou seekest, as *Anne* and *George*, see not the motion of thy heart, who if they knew themselves to be invocated, they would even tremble, and would not have this honour due to God, given to any creatures.

But

But what kinde of invocation is there of the deafe? Albeit we know what answer the Adversaries make (for they have coyned cavils to delude the truth) yet Gods testimonies are wanting to their answer, and prayer which is without faith (that is, when thou canst not be resolved whether God allow and admit such kinde of praying) is in vaine.

We remember that *Luther* often said, that *in the old Testament it is a cleare testimonie of the Messiah his Godhead, which affirmeth that he is to be invocated, and by this propertie is the Messias there distinguished from other Prophets*: he complained that that most weightie testimonie was obscured and weakened by transferring prayer to other men. And for this onely cause he said, that the custome of praying to other was to be misliked.

The second reason is, Invocation is vaine without faith, and no worship is to be brought into the Church without Gods commandement: but there is no one sentence to be seene, which sheweth that this prayer made to men, which they maintaine, pleaseth God, and is effectuell: the prayer therefore is vaine. For what kinde of praying is it, in this sort to come unto *Anne* or *George*? I pray unto thee, but I doubt whether thy intercession do me good, I doubt whether thou hearest me, or helpest me. If men understood these hid sinnes, they would curse such kinde of prayers, as they are indeed to be cursed, and are heathenish. Afterward of such faults what outrages ensue? flocking and praying to particular images, craving certaine benefits of every one; of *Anne*, riches are begged, as of *Iuno*, of *George*, conquests, as of *Mars*, of *Sebastian* and *Paul*, freedome from the Plague, of *Anthony*, savegard for swine, although the adversaries say they like not these things, yet they keepe them still for gaine sake, as plainly appeareth.

Now let us adde the third reason: it is expressly written, *there is one Mediatour betweene God and men, the man Christ Iesus*, on him ought we in all prayer to cast our eyes, and to know the doctrine of the Gospel concerning him, that no man can come unto God but by confidence in the Mediatour, who together maketh request for us, as himselfe saith. *No man cometh to the Father, but by the Sonne*. And he biddeth us flie unto himselfe, saying. *Come unto me all ye that labour and are heavy loaden, and I will refresh you*: and he himselfe teacheth the manner of Invocation, when he saith, *Whatsoever ye shall aske the Father in my name, he will give it*

you. He nameth the Father, that thou mayest distinguish thy invocation from heathenish, and consider what thou speakest unto: that thou maist consider him to be the true God, who by sending his Sonne, hath revealed himselfe, that thy minde may not wander, as the heathenish woman in the tragedy speaketh, *I pray unto thee, O God, whatsoever thou art, &c.* But that thou maist know him to be the true God, who by the sending, crucifying, and raising up again of his Son hath revealed himselfe, and maiest know him to be such a one as he hath revealed himselfe. Secondly, that thou mayest know, that he doth so for a certaintie receive and heare us, making our prayers when we flie to his Sonne the Mediatour, crucified and raised up againe for us, and desire that for his sake we may be received, heard, helped, and saved, neither is any man received or heard of God by any other meanes. Neither is the praying uncertaine, but he biddeth those that pray on this sort to be resolved through a strong faith, that this worship pleaseth God, and that they who pray on this manner are assuredly received and heard: therefore he saith, *Whatsoever ye shall aske in my name*, that is, acknowledging, and naming or calling upon me as the Redeemer, high Priest, and Intercessour: this high Priest alone goeth into the holiest place, that is, into the secret counsell of the Deitie, and seeth the minde of the eternall Father, and maketh request for us, and searching our hearts presenteth our sorrowes, sighes, and prayers unto him.

It is plaine that this doctrine of the Mediatour was obscured and corrupted, when men went to the Mother Virgin, as more mercifull, and others sought other Mediatours, And it is plaine that there is no example to be seen in the Prophets or Apostles, where prayer is made unto men, heare me *Abraham*, or heare me O God for *Abrahams* sake: but prayer is made unto God, who hath revealed himselfe, to wit, to the eternall Father, to the Sonne our Lord Iesus Christ, and to the holy Ghost, that he would receive, heare and save us for the Sonnes sake. It is also expressly made to the Son, as *2Thess. 2 Our Lord Iesus Christ himselfe, and God and our Father, who hath loved us, strengthen you, &c.* And *Gen. 48. Jacob* nameth God, and the Sonne the Mediatour, when he saith, *God before Whom my fathers walked, and the Angel that delivered me out of all troubles* (that is the promised Saviour) *blesse these children.* Therefore we use these formes of Invocation. I call upon thee O Almighty God, eternall Father of our Lord Iesus Christ,

Christ, maker of heaven an earth, together with thy Sonne our Lord Iesus Christ, and thy holy Spirit, O wise, true, good, righteous, most free, chaste, and mercifull God, have mercy upon me, and for Iesus Christs sake, thy Sonne, crucified for us, and raised up againe, heare and sanctifie me with thy ho'y Spirit. I call upon thee O Iesus Christ, the sonne of God, crucified for us, and raised up againe: have mercy on me, pray for me unto the everlasting Father, and sanctifie me with thy holy Spirit. In these formes we know what we pray unto. And seeing there are testimonies of Gods word to be seene; which shew that this praying pleaseth God, and is heard, such praying may be made in faith. These things are not to be found in that invocation which is made unto men. Some gather testimonies out of *Augustine* and others, to shew that the Saints in heaven have care of humane affaires. This may more plainly be shewed by *Moses* and *Elias* talking with Christ. And there is no doubt but that such as are in happinesse pray for the Church, but yet it followeth not thereupon that they are to be prayed unto.

And albeit we teach that men are not to be prayed unto, yet we propound the histories of those that are in blessed state unto the people. Because it is necessary that the history of the Church be by some meanes known unto all, by what testimonies the Church is called together and founded, and how it is preserved, and what kinde of doctrine hath beene published by the fathers, Prophets, Apostles, and Martyrs. In these histories we command all to give thanks unto God, for that he hath revealed himselfe, that he hath gathered together his Church by his Son, that he hath delivered this doctrine unto us, and hath sent teachers, and hath shewed in them the witnesses of himselfe: we command all to consider of this doctrine, and to strengthen their faith by those testimonies, which God hath shewed in them. That they likewise consider the examples of judgement and punishments; that the feare of God may be stirred up in them: we command them to follow their faith, patience, and other vertues, that they learne that in God is no respect of persons, and desire to have themselves also received, heard, governed, saved, and helped, as God received *David*, *Manasses*, *Magdalene*, the thiefe on the Crosse. We also teach how these examples are to be followed of every man in his vocation: because error in imitation, and preposterous zeale is oft times the cause of great evils. We also commend the diligence

of

* *De effusione
Sp sancti, vide
observat. i. ad
hanc Confess.
S. Et. 4.*

of the Saints themselves, who took heed of * waisting Gods gifts in vaine. And to conclude, they that are most fooles may gather great store of doctrine out of these histories, which doctrine is profitable to be published to the people, so that superstition be set aside.

Out of the Confession of WITTEMBERGE

C H A P. I.

WE beleeve and confesse that there is one onely God, true, eternall, and infinite, almightie, maker of all things visible and invisible, and that in this one and eternall Godhead there are three properties or persons of themselves subsisting, the Father, the Sonne, and the holy Ghost. As the Prophetical and Apostolicall Scriptures teach, and the Creedes of the Apostles of Nice and of *Athanasius* declare.

Of the Sonne of God.

C H A P. 2.

WE beleeve and confesse that the Sonne of God our Lord Iesus Christ, was begotten of his Father from everlasting, true and everlasting God, consubstantiall with his Father, &c. *Looke the rest in the 6. division.*

Of the holy Ghost.

C H A P. 3.

WE beleeve and confesse that the holy Ghost proceedeth from God the Father, from everlasting, that he is true and eternall God, of the same essence, and majestie, and glory with the Father, and the Sonne, as the holy Fathers, by authoritie of the holy Scripture, well declared in the Council of Constantinople against Macedonius.

Of Invocation of Saints.

C H A P. 23.

THere is no doubt but the memorie of those Saints, who when they were in this bodily life furthered the Church either by doctrine,

doctrine or writings, or by miracles, or by examples, and have either witnessed the truth of the Gospel by Martyrdome, or by a quiet kinde of death fallen on sleepe in Christ, ought to be sacred with all the godly: and they are to be commended to the Church, that by their doctrine and examples, we may be strengthened in true faith, and inflamed to follow true godlinesse.

We confesse also, that the Saints in heaven doe after their certaine manner pray for us before God, as the Angels also are care-
 full for us, and all the creatures doe after a certaine heavenly man-
 ner groane for our salvation, and travell together with us, as *Paul*
 speaketh. But as the worship of invocation of creatures is not to
 be instituted upon their groanings, so upon the prayer of Saints in
 heaven, we may not allow the invocation of Saints. For touching
 the invocating of them, there is no commandement, nor exam-
 ple in the holy Scriptures. For seeing all hope of our salvation is to
 be put, not in the Saints, but in our Lord God alone, through his
 Sonne our Lord Iesus Christ, it is cleare, that not the Saints, but
 God alone is to be prayed unto. *How shall they call on him, saith*
Paul, in whom they beleieve not? but we must not beleieve in the
 Saints: how then shall we pray unto them? And seeing it must
 needs be, that he who is prayed unto be a searcher of the heart,
 the Saints ought not to be prayed unto, because they are no
 searchers of the heart.

Epiphanius saith, Maries body was holy indeed, but yet not God,
she was indeed a Virgin, and honourable, but she was not propounded
for adoration, but her selfe worshipped him, who as concerning his flesh
was borne of her. Aultine saith Let not the worship of dead men be
any religion unto us, because if they have lived holily, they are not so
to be accounted of, as that they should seeke such honour, but rather
they will have him to be worshipped of us, by Whom themselves being
illuminated reioyce, that we should be fellow servants of their reward.
They are therefore to be honoured for imitation not to be worshipped
for Religion sake. And againe in the same place. We honour them
with love, not with service. Neither doe we erect temples unto them,
for they will not have themselves so to be honoured of us, because they
know that we our selves being good, are the Temples of the high God.
And againe, Neither doe we consecrate temples, Priesthoods, holy
rites, ceremonies, and sacrifices unto the same Martyrs, seeing not
they, but their God, is our God, &c. We neither ordaine Priests for
our Martyrs, nor offer sacrifices. Ambrose upon the Romans, Chap.
1. They

* Vide of ser. 1.
ad confess.
Saxon. scilicet. 1.

Contra Colly-
vidianos.

De vera relig.
cap. ult.

Ibidem.

De civit Dei 2
cap 27.

1. They are wont to use a miserable excuse, saying, that by these, men may have access unto God, as to a King by Earles. Goe to, is any man so mad, I pray you, that being forgetfull of his owne salvation, he will challenge, as fit for an Earle, the royaltie of a King? And streight after. These men thinke them not guilty, that give the honour of Gods name to a creature, and leaving the Lord, worship their fellow servants.

But we, say they, worship not the Saints, but onely desire to be holpen afore God by their prayers. But so to desire, as the service of Letanies sheweth, and is commonly used, is nothing else but to call upon and worship Saints: for such desiring requireth, that he who is desired, be every where present and heare the petition. But this Majesty agreeth to God alone, and if it be given to the creature, the creature is worshipped.

Some men faine that the Saints see in Gods Word, what things God promiseth, and what things seeme profitable for us: which thing although it be not impossible to the Majestie of God, yet *Esay* plainly avoucheth, That *Abraham knoweth us not, and Israel is ignorant of us*: where the ordinary glosse citeth *Augustine*, saying, that the dead, even Saints, know not what the living doe, &c.

For that the ancient writers often times in their prayers turne themselves to Saints, they either simply without exact judgement followed the error of the common people, or used such manner of speaking, not as divine honour, but as a figure of Grammar, which they call *Prosopopeia*: Whereby godly and learned men doe not meane that they worship and pray to Saints, but doe set out the unspeakable groaning of the Saints, and of all creatures, for our salvation: and signifie that the godly prayers, which Saints through the holy Ghost powred out in this world before God, doe as yet ring in Gods eares, as also the bloud of *Abel* after his death still cried before God: and in the *Revelation*, the soules of the Saints that were killed cry, that their bloud may be revenged: not that they now resting in the Lord, are desirous of revenge, after the manner of men, but because the Lord even after their death, is mindefull of the prayers, which while they yet lived on earth, they powred out of their own and the whole Churches deliverance.

Epiphanius himselfe against *Aerius*, doth also somewhat stick in the common error, yet he teacheth plainly, that the Saints are mentioned

mentioned in the Church, not that they should be prayed unto, but rather that they should not be prayed unto, nor matched in honour with Christ. We saith he, *make mention of the righteous Fathers, Patriarches, Prophets, Apostles, Evangelists, Martyrs, Confessors, Bishops, Anachorettes, and the whole company, that we may single out the Lord Iesus Christ, from that company of men, by the honour which we give unto him, and that we may give him such worship, as by which we may signifie that we thinke, that the Lord is not to be made equall with any among men, although every of them were a thousand times, and above, more righteous then they are.*

Out of the Confession of SUEVELAND.

Artic. I. ff. 7.

Since Sermons began with us to be taken out of the holy Scriptures of God, and those deadly contentions ceased, so many as were led with any desire of true Godlinesse, have obtained a farre more certaine knowledge of Christs doctrine, and farre more fervently expressed it in the conversation of their life. And even as they declined from those things, which had perversly crept into the doctrine of Christ: so they were more and more confirmed in those things, which are altogether agreeable thereunto: Of which sort are the Articles, which the Christian Church hath hitherto steadfastly beleevd touching the holy Trinitie: to wit, that God the Father, the Sonne, and the holy Ghost are one essence and three persons, and admit no other division or. difference, then the distinction of persons

Of Invocating and worshipping of Saints.

Artic. II.

Moreover, that abuse also was reprov'd and confuted, by which some thinke they can so, by fastings and prayers, winne and binde unto themselves both the blessed Virgin *Mary* that bare God, and other Saints, that they hope by their intercession and merits they may be delivered from all adversities, as well of soule as of body, and be enriched with all kinde of good things. For our Preachers have taught by the commandement of Christ the Saviour, that that heavenly Father alone is by the same Christ in the holy spirit to be prayed unto, as he who hath promised.

fed that he will never deny us any of those things, which we by a true faith aske of him through his Sonne. And seeing the Scripture it selfe setteth before us *one onely Mediatour between God and men, to wit, the man Iesus Christ*, 1 Tim. 2. who both loveth us more entirely, and can by authoritie doe more with the Father then any other, they rightly thinke, that this onely intercessour and advocate ought to suffice us. Yet they doe therewithall teach, that the most holy mother of God and Virgin *Mary*, and other beloved Saints, are with great diligence to be honoured. But that that thing cannot otherwise be done, then if we studie to be conversant in those things, to which they especially gave themselves (namely, to innocencie and sanctification,) and of which they set before us so worthy examples. For sith they with all their heart and soule, and with all their strength doe love God, we can in nothing please them better, then if we also with them love God from the heart, and by all meanes possible to make our selves conformable to him, so farre off are they from ascribing their owne salvation to their merits: how therefore should they presume to help any other with their merits? Nay rather every one of them while they lived here, said with *Paul*, *the life which I now live in the flesh I live by the faith of the Sonne of God, who loved me, and gave himselfe for me. For I despise not the grace of God.* Seeing therefore they themselves attribute whatsoever they either be or have to the goodnesse of God and to the redemption of the Lord Iesus Christ, we can please them no way better, then if we also wholly rest in the same things alone: which very thing Saint *Augustine* also teacheth toward the end of his Booke, *De vera religione.*

Of Images.

CHAP. 22.

AS touching Images, our Preachers reprov'd this especially out of the holy Scriptures, that adoring and invocating of them is so openly granted to the simple people against the expresse commandement of God. Secondly, that so great cost is bestowed for their worship and ornament: by which rather the hungry, thirsty, naked, fatherlesse, sick, and those that are in bonds for Christ, ought to have been relieved. Lastly, because the most part are so perswaded, that with such worship and cost bestowed upon Images,

Images, (both which things God abhorreth) they deserue much at Gods hands, and that they obtaine speciall helpe by this means. Contrariwise the same men doe teach, that the ancient writers (so long as Christian faith remained somewhat pure) understood the Scriptures, which forbid worshipping and praying to Images, in this sense, that they thought it an abominable thing to admit any Images, either graven or painted, in the Church, although they were not otherwise ignorant, what our liberty is, as in all externall things, so like wise in Images. For they nothing doubted but that it was flat contrary both to the commandements of Scripture, and also to the holy religion. Which may especially be proved even by those things which blessed *Epiphanius* in times past Bishop of *Salaminium* in *Cyprus*, writeth of himselfe in an Epistle to *John* Bishop of *Jerusalem*, which also *Saint Jerome* turned out of Greeke into Latine, because he thought it both Christian, and profitable to be read, and these are *Epiphanius* own words.

*When we went together to the holy place which is called Bethel, that there I might make a collection with thee, after the custome of the Church, and was come to the village which is called Anablotha, and passing by saw there a Lamp burning, and had asked what place it was, and had learned that it was a Church, and was gone in to pray, I found there a vaile hanging at the entrie of the same Church, stained and painted, and having the Image as it might be of Christ or some Saint, (for I doe not well remember whose picture it was) when therefore I had seene this in Christs Church contrary to the commandement of the scripture, that there hung a mans picture, I cut it: and moreover I counseled the keepers of that place that they should winde and burie some poore body in it. And a little after, when he had brought an excuse for his delay in sending another vaile that he had promised, he addeth, And now I have sent that I could finde, and I pray thee bid the Elders of the same place take the vaile, that we have sent, of the bearer, and bid that henceforth such vailes as bee contrary to our religion be not hangcd up in the Church of Christ. Loe this godly Bishop writeth, that it is against the holy Scriptures, and Christian Religion to have even Christs owne picture in the Church: and that in so plaine words, that it may appeare to them, that as well the Bishop of *Jerusalem* himselfe, and *Jerome*, as all other men of that age throughout the same, and that that faith and custome of detesting Images hath beene al-*

waies of old in the Church of Christ, and brought in by the Apostles themselves.

Whereas some say further, that *Images be profitable for the instruction of the Lay people*; it appeareth first of all, that almost all Images were set up for pompe and superstition rather then for any other use. Secondly, neither is that reason very sound. For although the Lord would instruct and bring to the knowledge of his goodnesse the Iewes (farre more dull then becometh Christians to be) by divers outward ceremonies and pedagogies; yet he was so farre from thinking that the use of Images, was fit and convenient for that purpose, that he did even by name forbid it unto them. For whosoever is not instructed and stirred up to the worship of God by the word of God, and by so excellent workes of his (which he layeth before us both in heaven and earth, and which are continually before our eyes and at hand, and which to conclude we so plentifully enjoy) surely the forme of Gods creatures altered by mans cunning, and so shapen, that stones, trees, mettals, and other like matter doe no longer detain their own shape, such as they received it of God, but carry the countenance either of men or of beasts, or of other things, will doe him no good. Yea it is certaine, that by the workmanship of such Images men are more withdrawne from the view of Gods workes to their owne workes, or to mens inventions: so that they doe not every where thinke alike of God, but keepe in religious cogitations untill such time as they light upon some Image. But surely if a man marke it well, the heaven and the earth, and whatsoever is contained in them, are excellent and worthy Images of God.

The heathens also used a pretence of instruction and teaching, to maintaine their Idols, but the holy fathers rested not in such excuses. (Of which matter *Lactantius* teacheth at large in his second booke of Institut.) Neither could the heathens better abide to be upbraided for that they worshipped stones; and stocks, then can the men of our age, as they which oftentimes confidently affirmed, that they tooke the Images to be nothing else but Images: and that they sought nothing else; but to be instructed and admonished by them.

And these things doth *Athanasius* controll in these words: *Goe to, let them tell me how God is known by Images, that is, whether it be for the matter whereof they consist, or for the forme imprinted in*
that

that matter. If the matter serve the turne, what need is there I pray you of the forme? For God himselfe sheweth forth even in the matter, before that any thing be framed thereof by mans hands, for all things shew forth Gods glory. But if the forme it selfe, which is fitted to the matter, giveth occasion to know God, what neede such Images? might not God be knowne farre more excellently by the things themselves, whereof Images be made? surely the glory of God might much more visibly be seene, by the living creatures themselves, either reasonable, or unreasonable, set before our eyes, then by dead Images which cannot move. And if any man shall say, these things might well be brought against Images, by which men thinke they may come to the knowledge of God, but we are to thinke other wise of the Images of our Lord Iesus Christ, and other Saints. Let him in like sort thinke that God did many externall workes in Israel, of which he commandeth them to be mindfull for ever: and that he raised up unto them not a few famous and holy men, whose faith he would never have them to forget. Yet he never established the memoriall of them by such Images: that he might give no occasion of backsliding or Apostasie, which is wont to follow the worshipping of Images. Wherefore in the purer Primitive Church it was abomination to have even the Image of Christ, as hath beene afore shewed. To be short, our Preachers confesse that Images of themselves are indifferent, so that no worship or adoration be done unto them. But it is not enough for a Christian man to have a thing free, but he ought alwaies to have a diligent respect hereunto, whether the same be profitable for edification. 1 Cor. 10. for nothing is to be suffered or assayed in the Church, which hath not in it some certaine use of edifying. Seeing then it plainly appeareth what grievous offences Images in times past brought forth, and doe as yet bring forth; and seeing it cannot be shewed, what profit can be hoped for thereof (unlesse peradventure we will be counted quicker sighted then God himselfe, and the ancient Christians that were truly godly, who were so farre from taking any profit thereby, that they even abhorred Images in Churches) all Images and Idols are worthily to be abhorred in the Church. Neither can the workemanship of the Cherubins upon the Arke of the Covenant or other ornaments of the Temple, which the Patrons of Images are wont to object unto us, hinder this truth among Christians. For God had expressly commanded the Cherubins to be made, but he would not have them

seene of the people. And all the other things were ordained rather for the beautie of the Temple, then to learne any knowledge of God thereby: although from them (as from all the rest of Gods workes) they which were spirituall, might take occasion to meditate upon the goodnesse of God. But it is requisite also to call this to minde, that we are much more bound to worship God in Spirit and in truth then they of old time were: for that we are more plentifully enriched with Christs spirit, if we truely beleeve in him.



THE THIRD SECTION.

OF THE ETERNALL

Providence of God, and the Creation of the World.

The latter Confession of HELVETIA.

Of the providence of God.

CHAP. 6.

WE beleeve that all things, both in heaven and in earth, and in all creatures are sustained and governed by the providence of this wise, eternall, and omnipotent God. For *David* witnesseth, and saith, *The Lord is high above all nations, and his glory above the heavens. Who is as our God who dwelleth on high and yet humbleth himselfe, to behold the things that are in heaven and earth?* Again he saith, *Thou hast foreseene all my wayes. For there is not a word in my tongue, which thou knowest not wholly, O Lord &c.* *Paul* also witnesseth and saith, *By him we live, move, and have our being. And, of him, and through him, and from him are all things.* Therefore *Augustine* both truely and according to the Scripture said in his booke *De agone Christi, cap. 8.* *The Lord said, Are not two sparrows sold for a farthing, and one of them shall not fall on the ground*

Psal 139. 3.

Act. 17. 28.

Rom. 11. 36.

ground without the will of your Father? By speaking thus he would give us to understand that whatsoever men count most vile, that also is governed by the almightie power of God. For the truth which said, that all the haire of our heads are numbred, saith also that the birds of the aire are fed by him, and the lillies of the field are clothed by him.

We therefore condemne the Epicures who denie the providence of God, and all those, who blasphemously affirme, that God is occupied about the poles of heaven, and that he neither seeth or regardeth us nor our affaires. The princely Prophet *David* also condemned these men, when as he said, *O Lord, How long, how long shall the wicked triumph, they say the Lord doth not see, neither doth the God of Jacob regard it. Understand ye unwise among the people, and ye fooles when will ye be wise. He that hath planted the eare, shall he not heere, and he that hath formed the eie, how should he not see?* Notwithstanding we doe not contemne the meanes whereby the providence of God worketh, as though they were unprofitable, but we teach, that we must apply our selves unto them, so farre as they are commended to us in the word of God. Wherefore we mislike the rash speeches of such as say, that if by the providence of God all things are governed, then all our studies and endeavours are unprofitable. It shall be sufficient, if we leave or permit all things to be governed by the providence of God; and we shall not need hereafter to be carefull or to be taught in any matter. For though *Paul* did confesse that he did faile by the providence of God, who had said to him, *Thou must testifie of me also at Rome, who moreover promised and said, There shall not so much as one soule perish. Neither shall an haire fall from your heads.* Yet the mariners devising how they might finde a way to escape, the same *Paul* saith to the Centurion, and to the souldiers, *Unlesse these remaine in the ship, ye can not be safe.* For God who hath appointed, every thing his end, he also hath ordained the beginning and the meanes by which we must attaine unto the end. The heathens ascribe things to blinde fortune and uncertaine chance, but Saint *James* would not have us say, *To day or to morrow we will goe into such a citie, and there buy and sell:* but he addeth, *for that which you should say, if the Lord will, and if we live, we will doe this or that.* And *Augustine* saith, *All those things which seeme to vaine men to be done unadvisedly in the world, they doe but accomplish his word, because they are not done, but by his commandement.*

And in his exposition on the 148. *Pfal.* It seemed to be done by chance, that Saul seeking his fathers Asses should light on the Prophet Samuel: but the Lord had before said to the Prophet, to morrow I will send unto thee a man of the Tribe of Benjamin, &c.

*Of the Creation of all things, of the Angels, the
Deuill, and Man.*

C H A P. 7.

Pfal. 33. 6.

THis good and Almighty God created all things both visible and invisible by his eternall word, and preseruethe the same also by his eternall spirit: as *David* witnesseth, saying: *By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth.* And (as the Scripture saith) *All things that the Lord created were very good, and made for the use and profit of man.* Now we say, that all those things doe proceede from one beginning: and therefore we detest the *Maniches* and *Marcionites*, who did wickedly imagine two substances and natures, the one of good, the other of euill; and also two beginnings, and two Gods, one contrary to the other, a good, and an euill.

Pfal. 104. 4.
Heb. 1. 14.

Amongst all the creatures, the Angels and men are most excellent. Touching Angels the holy Scripture saith, *Who maketh his Angels spirits, and his Ministers a flame of fire.* Also, *Are they not ministring spirits sent forth to minister for their sakes, which shall bee the heires of salvation?* And, the Lord *Iesus* himselfe testifieth of the Deuill saying, *He hath beene a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the Father thereof.* We teach therefore that some Angels persisted in obedience, and were appointed unto the faithfull service of God and men, and that other some fell of their owne accord, and ranne headlong into destruction, and so became enemies to all good, and to all the faithfull, &c.

Now touching man, the Spirit saith, that in the beginning he was created good according to the image, and likenesse of God, that God placed him in Paradise and made all things subject unto him: which *David* doth most nobly set forth in the 8. *Pfal.* Moreover God gave unto him a wife, and blessed them. We say also, that man doth consist of two and those diuers substances in one person, of a soule immortall (as that which being separated from his body,

doth

doth neither sleepe, nor die) and a body mortall, which notwithstanding at the last judgement shall be raised againe from the dead, that from thenceforth the whole man may continue for ever, in life or in death. We condemne all those, which mock at, or by subtill disputations call into doubt the immortalitie of the soule, or say that the soule sleepeeth, or that it is a part of God. To be short, we condemne all opinions of all men whatsoever, which thinke otherwise of the creation of Angels, Devils, and Men, then is delivered unto us by the Scriptures in the Apostolike Church of Christ.

Out of the Confession of BASILL.

WE also beleeve, that God made all things by his everlasting word: that is, by his onely begotten Sonne: and that he upholdeth and worketh all things by his Spirit, that is, by his owne power. And therefore that God, as he hath created, so he foreseeeth and governeth all things. And albeit man by the same fall became subject to damnation, and so was made an enemy to God, yet that God never laid aside the care of mankinde. The Patriarks, the promises before and after the Flood, likewise the Law of God given by *Moses* and the holy Prophets, doe witness this thing.

Artic. 2.

Artic. 3.

Out of the FRENCH Confession.

THis one onely God hath revealed himselfe unto men: first, both in the Creation, and also in the Preservation, and government of his workes, &c. *Looke the rest in the first Section, of the Scripture, and the second Section, of God.*

Artic. 2.

We beleeve that God, the three persons working together, by his vertue, wisdome, and incomprehensible goodnesse hath made all things, that is, not onely heaven and earth, and all things therein contained, but also the invisible spirits, of which some fell headlong into destruction, and some continued in obedience. Therefore we say that they, as they are through their owne malice corrupted, are perpetuall enemies to all good, and therefore to the whole Church: but that these, preserved by the meere grace of God, are ministers for his glory, and for the salvation of the Elect.

Artic. 7.

Artic. 8.

We beleeve that God hath not onely made all things, but also ruleth and governeth them, as he who according to his will disposeth and ordereth whatsoever happeneth in the world. Yet we deny that he is the author of evill, or that any blame of things done amisse, can be laid upon him, seeing his will is the soveraigne and most certaine rule of all righteoufnesse, but he hath wonderfull rather then explicable meanes, by which he so useth all the devils and sinnefull men as instruments, that whatsoever they doe evilly, that he as he hath justly ordained, so he also turneth it to good. Therefore while we confesse that nothing at all is to be done, but by the meanes of his providence and appointment, we doe in all humility adore his secrets that are hid from us, neither doe we search into those things which be without the reach of our capacity. Nay rather we apply to our owne use that which the Scripture teacheth for our quietnesse and contentation sake, to wit, that God, to whom all things are subject, with a fatherly care watcheth for us; so that not so much as a haire of our head falleth to the ground, without his will: and that he hath Satan and all our adversaries so fast bound, that unlesse leave be given them, they cannot doe us any little harme.

Out of the Confession of B. B. LIG. I. A. p. 10. v. 10.

Artic. 2.

WE know God by two manner of wayes, first by the making, preserving, and governing of this whole world. For that to our eyes is as a most excellent book, in which all creatures from the least to the greatest are graven, as it were characters, and certaine letters, by which the invisible things of God may be seen and known of us: namely his everlasting power and Godhead, as *Paul* the Apostle speaketh, *Rom. I.* Chap. 10. which knowledge sufficeth to convince and make all men without excuse, &c. *Looke for the rest in the first Section, of the Scripture, and in the second Section, of God.*

Artic. 12.

WE beleeve that the Father by his word, that is, by the Son, made heaven, earth, and all other creatures of nothing, when he saw it fit and convenient, and gave to every one his being, forme, and divers offices, that they might serve their Creator, and that he doth now cherish, uphold, and governe them all, according

ording to his everlasting providence and infinite power: and that to this end, that they might serve man, and man might serve his God. He also made the Angels, all good by nature that they might be his Ministers, and might also attend upon the Elect: of which notwithstanding some fell from that excellent nature in which God had created them, into everlasting destruction: but some by the singular grace of God abode in the first State of theirs: but the Devils and those wicked spirits, are so corrupted and defiled, that they be sworn enemies to good and all goodnesse, which as theeves out of a watch tower lye in waite for the Church and all the members thereof, that by their juggling and deceits they may destroy and lay waste all things. Therefore being through their own malice addicted to everlasting condemnation, they look every day for the dreadfull punishments of their mischiefs. We therefore in this place reject the error of the Saduces, who denied that there were any spirits or Angels; as also the error of the Manichees, who hold that the Devils have their beginning of themselves, and of their own nature evill, and not corrupted by wilfull disobedience.

We beleeve that this most gracious and mightie God, after he had made all things, left them not to be ruled after the will of chance or fortune, but himselfe doth so continually rule and governe them, according to the prescript rule of his holy will, that nothing can happen in this world without his Decree and Ordinance, and yet God cannot be said to be either the author, or guiltie of the evils that happen in this world. For both his infinite and incomprehensible power and goodnesse stretcheth so farre, that even then he decreeth and executeth his works and deeds justly and holily, when as both the devill and the wicked doe unjustly. And whatsoever things he doth passing the reach of mans capacitie, we will not curiously and above our capacitie inquire into them: Nay, rather we humbly and reverently adore the secret, yet just judgements of God. For it sufficeth us (as being Christs Disciples) to learne onely those things which he himself teacheth in his word, neither doe we thinke it lawfull to passe these bounds. And this doctrin affordeth us exceeding great comfort. For by it we know that nothing befalleth us by chance, but all by the will of our heavenly Father, who watcheth over us with a Fatherly care indeed, having all things in subjection to himself, so that not a haire of our head (which are every one numbred) can be

be plucked away, nor the least sparrow light on the ground, without the will of our Father. In these things therefore do we wholly rest, acknowledging that God holdeth the Devils and all our enemies so bridled as it were with snaffles, that without his will and good leave they are not able to hurt any of us: and in this place we reject the detestable opinion of the Epicures, who fained God to be idle, to doe nothing, and to commit all things to chance.



THE FOURTH SECTION.
OF MANS FALL, SIN, AND
FREE-WILL.

The latter Confession of HELVETIA.

Of mans fall, sin, and the cause of sin.

CHAP. 8.

MAN was from the beginning created of God after the Image of God, in righteousness and true holiness, good, and upright: but by the instinct of the Serpent and his own fault, falling from goodness and uprightness, became subject to sin, death, and divers calamities, and such an one as he became by his fall, such are all his off-spring, even subject to sin, death, and sundry calamities. And we take sin to be that naturall corruption of man, derived or spread from those our first parents unto us all, through which we being drowned in evill concupiscences, and cleane turned away from God, but prone to all evill, full of all wickednesse, distrust, contempt, and hatred of God, can doe no good of our selves, nor not so much as thinke of any. And that more is, even as we doe grow in yeers, so by wicked thoughts, words, and deeds committed against the law of God, we bring forth corrupt fruits, worthy of an evill tree: in which respect, we through our own desert, being subject to the wrath of God are in danger of just punishment:

nishments: so that we had all been cast away from God, had not Christ the Deliverer brought us back again.

By death therefore, we understand not only bodily death, which is once to be suffered of all us for sins, but also everlasting punishments due to our corruption and to our sins. For the Apostle saith, *We were dead in trespasses and sins, and were by nature the children of Wrath, as well as others. But God which is rich in mercie, even when we were dead by sins, quickened us together in Christ.* Eph. 2. Againe, *As by one man sin entred into the world, and by sin death, and so death went over all men, for as much as all men have sinned, &c.* Rom. 5.

We therefore acknowledge that originall sin is in all men: we acknowledge, that all other sins, which spring here out, are both called, and are in deed sins, by what name soever they be tearmed, whether mortall or veniall, or also that which is called sin against the holy Ghost, which is never forgiven: we also confesse that sins are not equall, although they spring from the same fountaine of corruption and unbelief, but that some are more grievous then other, even as the Lord hath said, that *It shall be easier for Sodome,* then for the Citie that despiseth the word of the Gospel: we therefore condemne all those that have taught things contrary to these, but especially *Pelagius* and all the *Pelagians*, together with the *Jovinianists*, who with the Stoickes count all sins equall, we in this matter agree fully with *S. Augustine*, who produced and maintained his sayings out of the holy Scriptures. Moreover we condemne *Florinus* and *Blastus* (against whom also *Irenaeus* wrote) and all those that make God the author of sin: seeing it is expressly written, *Thou art not a God that loveth wickednesse, thou hatest all them that worke iniquitie, and wilt destroy all that speake lies.* Mal. 2. 4. And again, *When the Devill speaketh a lie, he speaketh of his own, because he is a lyer, and the father of lying.* Iohn. 8. 44. Yea there is even in our selves sin and corruption enough, so that there is no need that God should infuse into us either a new or greater measure of wickednesse. Therefore when God is sayed in the Scripture, *to harden, to blind, and to deliver us up into a reprobate sense,* it is to be understood, that God doth it by just judgement, as a just judge and revenger. To conclude, as often as God in the Scripture is said and seemeth to doe some evill, it is not thereby meant, that man doth not commit evill, but that God doth suffer it to be done, and doth not hinder it, and that by his just judgement, who could hinder it, if he would: or because he maketh good use of the evill of men, as he did in the sins of *Iosephs* brethren:

thren: or because himselfe ruleth sins, that they breake not out and rage more violently then is meet. Saint *Augustine* in his *Enchiridion* saith, *After a Wondersfull and unspeakable manner that is not done beside his will, which is done contrary to his will, because it could not be done, if he should not suffer it to be done, and yet he doth not suffer it to be done unwillingly, but willingly: neither would he being God suffer any evill to be done, unlesse being also Almighty he could make good of evill.* Thus farre *Augustine*. Other questions, as, whether God would have *Adam* fall, or whether he forced him to fall, or why he did not hinder his fall, and such like, we account amongst curious questions, (unlesse perchance the frowardnesse of heretikes, or of men otherwise importunate, doe compell us to open these points also out of the word of God, as the godly Doctors of the Church have often times done) knowing that the Lord did forbid that man should not eate of the forbidden fruit, and punished his transgression: and also that the things done are not evill in respect of the providence, will, and power of God, but in respect of *Sathan*, and our will resisting the will of God.

Of free-will, and so of mans power and abilitie.

CHAP. 9.

WE teach in this matter, which at all times hath been the cause of many conflicts in the Church, that there is a triple condition or estate of man to be considered. First, what man was before his fall, to wit, upright and free, who might both continue in goodnesse, and decline to evill: but he declined to evill, and hath wrapped both himself and all mankinde in sin and death, as hath been shewed before. Secondly, we are to consider, what man was after his fall. His understanding indeed was not taken from him, neither was he deprived of will, and altogether changed into a stone or stocke. Neverthelesse, these things are so altered in man, that they are not able to doe that now, which they could **not** doe before his fall. For his understanding is darkned, and his will which before was free, is now become a servile will; for it serveth sin, not nilling, but willing: for it is called a will, and not a nilling. Therefore as touching evill or sin, man doth evill, not compelled either by God or the Devill, but of his own accord: and in this respect he hath a most free will: but whereas we see, that often times the most evill deeds and counsels of man are hindered

dered by God, that they cannot attain to their end, this doth not take from man libertie in evill, but God by his power doth prevent that, which man otherwise purposed freely: as, *Iosephs* brethren did freely purpose to slay *Ioseph*: but they were not able to doe it, because it seemed otherwise good to God in his secret counsell. But as touching goodnesse and vertues, mans understanding doth not of it self judge aright of heavenly things. For the Evangelicall and Apostolike Scripture requireth regeneration of every one of us that will be saved. Wherefore our first birth by *Adam* doth nothing profit us to salvation. *Paul* saith; *The naturall man perceiveth not the things which are of the spirit, &c.* The same *Paul* else where denieth, *That we are fit of our selves, to thinke any good.* Now it is evident, that the minde or understanding, is the guide of the will: and seeing the guide is blind, it is easie to be seen how farre the will can reach. Therefore man not as yet regenerate hath no free will to good, no strength to performe that which is good. The Lord saith in the Gospel, *Verily, verily I say unto you, that every one that committeth sin, is the servant of sin.* And *Paul* the Apostle saith, *The wisdom of the flesh is exm'tie against God. For it is not subject to the law of God, neither indeed can be.* Furthermore, there is some understanding of earthly things remaining in man after his Fall. For God hath of mercie left him wit, though much differing from that which was in him before his fall; God commandeth us to garnish our wit, and there withall he giveth gifts and also the increase thereof. And it is a cleare case, that we can profit very little in all Arts without the blessing of God. The Scripture doubtlesse referreth all Arts to God. Yea and the Ethnicks also did ascribe the beginnings of Arts to the Gods, as to the Authors thereof.

Lastly, we are to consider, whether the regenerate have free-will, and how farre forth they have it. In regeneration the understanding is illuminated by the holy Ghost, that it may understand both the mysteries and will of God. And the will it self is not onely changed by the Spirit, but is also endued with faculties, that of it own accord it may both will and do good. Unlesse we grant this, we shall deny Christian libertie, and bring in the bondage of the law. Besides, the Prophet bringeth in God speaking thus, *I will put my laws in their mindes, and write them in their hearts.* The Lord also saith in the Gospel, *If the Son make you free, then are you free indeed.* *Paul* also to the Philippians, *Unto you it is given, for*

Christ.

Phil. 1.
Paul 2.

Christ not onely to beleeve in him; but also to suffer for his sake. And again, I am perswaded that he that began this good worke in you, will performe it untill the day of the Lord Iesus: Also, It is God that worketh in you the Will and the deed. Where neverthelesse we teach, that there are two things to be observed: First, that the regenerate, in the choice and working of that which is good, do not onely work passively; but actively. For they are mooved of God, that themselves may do that which they do. And *Augustine* doth truly alleadge that saying, that *God is said to be our helper. For no man can be helped, but he, that doth somewhat.* The Manichees did bereeve man of all action, and made him like a stone and a block.

Secondly, that in the regenerate there remaineth infirmitie. For seeing that sin dwelleth in us, and that flesh in the regenerate striveth against the spirit, even to our lives end, they do not readily performe in every point that which they had purposed. These things are confirmed by the Apostle, *Rom. 7. Gal. 5.* Therefore, our free-will is weak, by reason of the reliques of the old *Adams* remaining in us so long as we live, and of the humane corruption, which so neerely cleaveth to them. In the meane while because that the strength of the flesh and reliques of the old man are not of such great force that they can wholly quench the work of the spirit, therefore the faithfull are called free, yet so, that they doe acknowledge their infirmitie, and glory no whit at all of their free-will. For that which *S. Augustine* doth repeat so often out of the Apostle, ought alwaies to be kept in minde by the faithfull: *What hast thou, that thou hast not received? and if thou hast received it, why dost thou boast, as though thou hadst not received it?* Hitherto may be added, that that commeth not straight way to passe, which we have purposed. For the events of things are in the hand of God: For which cause *Paul*, Besought the Lord that he would prosper his journey. Wherefore in this respect also free-will is very weak. But in outward things no man denieth but that both the regenerate and unregenerate have their free-will. For man hath this constitution common with other creatures (to whom he is not inferiour) to will some things, and to nill other things. So he may speake, or keep silence, go out of his house or abide within. Although herein also Gods power is evermore to be marked, which brought to passe that *Balaam* could not go so farre as he would; and that *Zacharias* coming out of the Temple, could not speake as he would have done. In this matter we condemn the Manichees,

Rom. 1. 19.

Numb. 24.
Luke 1.

Manichees who deny, that the beginning of evill unto man, being good, came from his free-will. We condemne also the Pelagians, who affirme that an evill man hath free-will sufficiently to performe a good precept. Both these are confuted by the Scripture, which saith to the former, *God made man upright*, and to the latter, *If the Son make you free, then are you free indeed.*

Out of the former Confession of HELVETIA.

MAN being the most perfect Image of God in earth, and having the Chiefdome of all visible creatures, consisting of soul and body, whereof this is mortall, that immortall, after he was made holy of the Lord, he by his owne fault falling into sin, drew whole mankinde with him into the same fall, and made him subject to the same calamitie.

And this infection, which men tearme *Originall*, hath so invaded the whole stocke, that the childe of wrath and the enemy of God, can by none other, then by the divine help of Christ, be cured. For if there be any sparke of good fruit remaining here, it being weakned daily by our sins, declineth to the worse. For the force of evill doth get the upper hand, neither doth it suffer reason to beare the sway, nor the most divine facultie of the minde to have the preheminance.

Artic. 3.

Whereupon we do so attribute free-will to man, as that knowing and having a will to do good and evill, we finde notwithstanding by experience, that of our own accord we may do evill, but we can neither imbrace nor follow any good thing, except, being illuminated by the grace of Christ, we be stirred up and effectually mooved thereunto. For *God is he which worketh in us both to Will, and to bring to passe, according to his good Will.* And, *Salvation is of the Lord, destruction of our selves.*

Artic. 9.

Gen. 1.

Eph. 4.

Out of the Confession of BASILL.

Artic. 2. Of man.

WE confesse that in the beginning man was made of God, in righteousnesse and true holinesse, after the true Image of God: but he fell into sin of his own accord, by the which fall whole mankinde is made corrupt and subject unto damnation. Hence it is that our nature is defiled, and become so prone unto

Gen. 3. and 5.

Rom. 5.

1 Cor. 15.

Eph. 2.

Gen. 6. and 8.

Ioh. 3.

Rom. 3.

sin,

P sal. 143.
Ephes. 2.

sin, that except it be renewed by the holy Ghost, man of himself can neither do, nor will any good.

Out of the Confession of BOHEMIA, or the

WALDENSES.

Of the knowledge of a mans self. Also, of sin, the causes and fruits thereof, and of the promise of God.

CHAP. 4.

Fourthly, touching the knowledge of himself, man is taught, and that after two sorts. First the knowledge of his estate, yet being in his innocencie, or voyd of all fault, that is, of his nature being perfect, from whence he fell: Secondly, the knowledge of his sin and mortalitie, into which he fell. The estate and condition of his innocencie and righteousnesse consisteth in these points: that the Lord in the beginning made man after his own Image and likenesse, and adorned him with the gifts of his grace or bountie: that he engrafted in him righteousnesse and his spirit, a soul and a body, together with all the faculties and powers thereof, and so made him holy, just, wise, immortall, and a most pleasant temple for his heavenly spirit, in the mind, will, memory, and judgement, and bestowed upon him cleare light of understanding, integritie, and a very ordinate or lawfull love towards God and all his creatures: also a full and absolute obedience, or habilitie to obey God, the true feare of God, and a sincere heart and nature, that man might be his own possession, and his proper and peculiar workmanship, created unto the praise of his glorious grace. Man being placed in this estate had left unto him free-will, so that if he would, he was able to fulfill that commandement which God gave him, and thereby to retaine righteousness both for himselfe and for all his posteritie after him, and every way to enjoy a spirit, soule, body, and an estate most blessed; and further also to make a way unto a farre more excellent glory, by considering that fire and water, life and death, were set before him: which if he would not consider, nor doe his endeavour therein, by choosing of evill, he might loose all those good gifts.

The second part of the knowledge of a mans selfe (namely before justification) standeth in this: that a man acknowledge aright

Gen. 1.

Eccles. 17.
Ephes. 1.

Eccles. 15.

a right the state of this fall, sin, and mortalitye. For that free liberty of choice which God permitted to the will of man, he abused and kept not the law of his justice, but swerved therefrom, and therein transgressed the commandement of God, insomuch as he obeyed the devill and those lying speeches of his, and gave credit unto them, and performed to the devill such faith and obedience as was due to God alone: whereby he stripped and bereaved himselfe and his posteritie of the state of perfection and goodnesse of nature: and the grace of God, and those good gifts of justice, and the Image of God, which in his creation were engrafted in him, he partly lost them, and partly, corrupted and defiled them, as if with horrible poyson one should corrupt pure wine, and by this meanes he cast headlong both himselfe and all his off-spring into sinne, death, and all kinde of miseries in this life, and into punishments eternall after this life.

Wherefore the spring and principall author of all evill is that cruell and detestable devill, the tempter, lyer, and manslayer: and next the free will of man, which notwithstanding being converted to evill, through lust and naughtie desires and by perverse concupiscence, chooseth that which is evill.

Hereby, sinnes according to these degrees and after this order may be considered and judged of. The first and weightiest or most grievous sinne of all was without doubt after that sinne of *Adam*, which the Apostle calleth *Disobedience*, for the which death reigneth over all, even over those also, which have not sinned with like transgression as did *Adam*. A second kind is originall sin, naturally ingendred in us and hereditarie, wherein we are all conceived and borne into this world. *Behold*, saith *David*, *I was borne in iniquitie, and in sinne hath my mother conceived me*. And *Paul*, *We are by nature the children of wrath*. Let the force of this hereditarie destruction be acknowledged & judged of by the guilt and fault, by our pronenesse and declination, by our evill nature, and by the punishment which is laid upon it. The third kinde of sinnes are those which are called *Actual*, which are the fruits of Originall sinne, and doe burst out within, without privily and openly, by the powers of man, that is, by all that ever man is able to doe, and by his members, transgressing all those things which God commandeth and forbiddeth, and also running into blindnesse and errors worthy to be punished with all kinde of damnation. This doctrine of the true knowledge of sinne, is of our men diligent-

Rom. 5.

Psal. 51.

Ephes. 2.

ly handled and urged: and to this end were the first and second Tables of the Law delivered to *Moses* of God, that men especially might know themselves, that they are conceived and borne in sin, and that forthwith, even from their birth, and by nature, they are sinners, full of lusts, and evill inclinations.

For hereof it commeth, that straight even from the beginning of our age, and so forth in the whole course of our life, being stained and overcome with many sins, men doe in heart, thoughts, and evill deeds breake and transgresse the commandements of God, as it is written, *The Lord looked down from heaven to behold the children of men, to see if there were any that would understand, and seeke God: all are gone out of the way, they have been made altogether unprofitable, there is none that doth good, no not one.* And againe, *When the Lord saw that the wickednesse of man was great in the earth, and all the cogitations of his heart were onely evill continually.* And againe, *The Lord said, the imagination of mans heart is evill even from his youth.* And Saint Paul saith, *We were by nature the children of wrath as well as others.*

Herewithall this is also taught, that by reason of that corruption and depravation common to all mankind, and for the the sinne, transgressions, and injustice, which ensued thereof, all men ought to acknowledge, according to the holy Scripture, their own just condemnation, and the horrible and severe vengeance of God, and consequently the most deserved punishment of death, and eternal torments in hell: whereof *Paul* teacheth us, when he saith, *The wages of sin is death:* And our Lord Christ, *They which have done evill, shall goe into the resurrection of condemnation, that is, into pains eternall, Where shall be wailing and gnashing of teeth.*

They teach also that we must acknowledge * our weaknesse, and that great miserie which is ingendered in us, as also those difficulties from which no man can ever deliver or rid himselfe by any meanes, or justifie himselfe (that is, procure or get righteousness to himselfe) by any kinde of works, deeds, or exercises, seeme they never so glorious. For that will of man which before was free, is now so corrupted, troubled, and weakened, that now from henceforth of it selfe, and without the grace of God, it cannot chuse, judge, or wish fully, nay it hath no desire, nor inclination, much lesse any abilitie, to chuse that good where-with God is pleased. For albeit it fell willingly and of it owne accord, yet by it selfe, and by it owne strength it could not

* rise

Psal. 14.
Rom. 3.

Gen. 6.

Gen. 8.

Ephes. 2.

Rom. 6.
John 5.

* Looke the
first observat.
upon this con-
fession.

* rise againe, or recover that fall, neither to this day, without the mercifull help of God, is it able to doe any thing at all. *And a little after.* Neither can he which is man onely, and hath nothing above the reach of this our nature, helpe an other in this point. For since that originall sin proceeding by inheritance possesseth the whole nature, and doth furiously rage therein, and seeing that all men are sinners, and doe want the grace and justice of God, therefore saith God by the mouth of the Prophet Esaias, *Put me in remembrance, Let us be judged together, count thou if thou have any thing that thou mayest be iustified: thy first father, hath sinned, and thy interpreters* (that is, they which teach thee justice) *have transgressed against me,* and a little before, speaking of works in the service of God after the invention of man, he saith: *Thou hast not offered unto me the Ram of the burnt offerings, neither hast thou honoured me with thy sacrifices: I have not caused thee to serve with an offering, nor wearied thee with incense.* And unto the Hebrews it is written: *Sacrifice, and offering, and burnt offerings, and sinne offerings thou wouldst not have.* Neither diddest thou approve those things, which were offered according to the Law. * Looke the second obseruat. upon this confession.

This also must we know, that the Lord God for sin doth permit and bring all kinds of afflictions, miseries, and vexations of minde in this life, upon all men, such as are heate, cold, hunger, thirst, care, and anguish, sore labours, calamitie, aduersitie, dolefull times, sword, fire, diseases, griefs, and at the last also that intollerable and bitter death, whereby nature is overthrowne, as it is written, *Thou shalt die the death.* Again, *Cursed is the earth for thy sake, in sorrow shalt thou eat of it all the daies of thy life; thornes also and thistles shall it bring forth to thee.* And yet it is taught, that men must and ought to bear all these punishments patiently, seeing that they owe unto God, and have deserved a farre more cruell punishment. Yet they must not be so perswaded as though they deserved any thing by suffering this punishment, or should receive from God any grace or reward in recompense for the merit of these punishments, seeing that *Paul* speaking of a much more worthy crosse and sufferings w^{ch} the true beleeuers take upon them for Christs sake, saith, *that they be not comparable to the glory, which shall be shewed unto us:* And these punishments are layed upon us, and are patiently to be borne, that we may acknowledge the greatnesse of our sin and how grievous a thing it is, and there withall our own

weaknesse, needs, and miserie, and that by experience we may know how wicked, foule, and bitter a thing it is, even above all that we are able to conceive, for a man to forsake the Lord his God, as saith the Prophet. And moreover that they which being plunged in these miseries, and oppressed with these burthens, may again be stirred up to repentance, and to seeke for favour and help from God, which is a Father full of mercie and compassion. Howbeit this is also expressly added, that the labours and torments which holy men doe suffer for the name of Christ, that is, in the cause of eternall salvation, for the holy truth of Christ, are an acceptable and pleasant sacrifice to God, and have great and large promises, especially in the life to come: the which thing also did even so fall out with Christ our Head, of whom the Epistle to the Hebrews speaketh thus, that *for the ioy that was set before him, he endured the crosse*: who also by himself consecrated and hallowed the crosse to them; even to this end, that those sufferings which we indure for Christ his names sake, might be pleasant and acceptable unto God.

Out of the FRENCH Confession.

Artic. 9.

WE beleeve that man being created pure and upright, and conformable to the image of God, through his own fault fell from that grace which he had received, and thereby did so strange himselfe from God the fountaine of all righteousness and of all good things that his nature is become altogether defiled, and being blind in spirit, and corrupt in heart, hath utterly lost all that integritie. For although he can somewhat discern betweene good and evill, yet we affirme that whatsoever light he hath, it straight wayes becometh darknesse, when the question is of seeking God, so that by his understanding and reason he can never come to God. Also, although he be endued with will, whereby he is mooved to this or that, yet inso much as that is altogether captivated under sin, it hath no libertie at all to desire good, but such as it hath received by grace and of the gift of God. We beleeve that all the off-spring of Adam is infected with this contagion, which we call *Originall sin*, that is, a staine spreading it self by propagation, and not by imitation onely, as the Pelagians thought, all whose errors we doe detest. Neither doe we thinke it necessary to search, how this sin may be derived from one unto another.

Artic 10.

For

For it is sufficient that those things which God gave unto *Adam*, were not given to him alone, but also to all his posteritie: and therefore we in his person being deprived of all those good gifts, are fallen into all this miserie and curse.

We beleeve that this staine is indeed sinne, because that it maketh all and every man (not so much as those little ones excepted, which as yet lie hid in their Mothers wombe) guiltie of eternall death before God. We also affirme, that this staine, even after baptism, is in nature sinne, as concerning the fault: howbeit they which are the children of God, shall not therefore be condemned, because that God of his gracious free goodnesse and mercy, doth not impute it to them. Moreover we say, that this frowardnesse of nature doth alwaies bring forth some fruits of malice and rebellion, in such sort, that even they which are most holy, although they resist it, yet are they defiled with many infirmities and offences, so long as they live in this world. Artic. 11.

Out of the ENGLISH Confession.

WE say also, that every person is borne in sinne, and leadeth his life in sinne: that no body is able truly to say, *His heart is cleane.* That the most righteous person is but an *unprofitable servant*: That the Law of God is perfect, and requireth of us, perfect, and full Obedience: That we are able by no meanes to fulfil that Law in this worldly life, that there is no mortal creature, which can be justified by his own deserts in Gods sight. Artic. 18.

Out of the Confession of BELGIA.

WE beleeve that God of the slime of the earth created man, after his Image, that is to say, good, just, and holy, who had power by his owne free will, to frame and conforme his will unto the will of God. But when he was advanced to honour he knew not, neither did he well understand his excellent state, but wittingly and willingly did make himselfe subject to sinne, and so consequently unto eternall death and malediction, whilst that giving eare to the words and subtilties of the devill, he did transgresse that commandment of life, which he had received of the Lord, and so did withdraw and alienate himselfe from God (his true life) his nature being altogether defiled and corrupted by sin, whereby it came to passe, that he made himselfe subject both to Artic. 14.
G n. 1. 26.
Ephes. 4. 24.
Gen. 3. 17.
Rom. 5. 12.

corporall and to spirituall death. Wherefore being made wicked, and perverse, and also corrupt in all his wayes and endeavours, he lost those excellent gifts wherewith the Lord had adorned him, so that there were but a few little sparkes and small steps of those graces left in him, the which notwithstanding are sufficient to leave men without excuse because that what light soever we have, is turned into palpable darkenesse, even as the Scripture it selfe teacheth, saying, *The light shined in darkenesse, and the darknesse comprehended it not*: For there *John* doth manifestly call men darkenesse. Therefore * whatsoever things are taught, as touching mans free will, we doe worthily reject them, seeing that man is the servant of sinne, *neither can he doe any thing of himselfe, but as it is given him from heaven*: For who is so bold as to bragge that he is able to performe whatsoever he listeth, when as Christ himselfe saith, *No man can come unto me, except my Father, which hath sent me, doe draw him*? Who dare boast of his will, which heareth, that *All the affections of the flesh are enemies against God*? Who will vaunt of his understanding, which knoweth, that *The naturall man cannot perceive the things of the spirit of God*? To conclude, who is he that dare bring forth any one cogitation of his owne, which understandeth this, that we are not *Able of our selves to thinke any thing, but That we are sufficient, it is altogether of God*? Therefore that saying of the Apostle must needs remaine firme and steadfast, *It is God which worketh in us both to will, and to doe, even of his good pleasure*. For no mans minde, no mans will is able to rest in the will of God, wherein Christ himselfe hath wrought nothing before. The which also he doth teach us, saying, *Without me ye can doe nothing*.

We beleeve, that through the disobedience of *Adam*, the sin, that is called *Originall*, hath been spread and powred into all mankinde. Now *Originall* sinne, is a corruption of the whole nature, and an hereditarie evill, wherewith even the very infants in their Mothers wombe are polluted: the which also as a most noysome roote doth branch out most abundantly all kinde of sinne in man, and is so filthy and abominable in the sight of God, that it alone is sufficient to the condemnation of all mankinde. Neither are we to beleeve that this sinne is by baptisime utterly extinguished or plucked up by the rootes, seeing that out of it, as out of a corrupt fountaine, continuall flouds and rivers of iniquitie doe daily spring and flow: how be it to the children of God it doth not

A&S 14. 16.
Rom. 1. 20, 21
Jch. 1. 5.
Look the 1.
observ. upon
this Confessi-
on.
Joh. 3. 27.
Joh. 6. 44.
Rom. 8.
2 Cor. 1. 14.
2 Cor. 3. 5.
Phil. 2. 12.
Joh. 15. 5.
Artic. 15.
Psal. 51.
Rom. 3.
Gen. 6.
Joh. 3.
Rom. 5.
Eph. 1.

tend,

tend, neither is it imputed to condemnation, but of the meere favour and mercy of God it is remitted unto them, not to this end, that they trusting unto this remission should be rocked a sleepe in security, but that it may stirre up often sighes in the faithfull by the sense and feeling of this corruption, and that they should somewhat the more earnestly desire, *To be delivered from this body of death.* Therefore we doe condemne the errour of the *Pelagians*, which affirme, that this *Originall sinne* is nothing else but a certaine kinde of imitation. Rom. 7. 18. 21

Out of the Confession of AUSPURGE.

Also they that teach that after the fall of *Adam* all men descended one from another after a naturall manner, have originall sinne even when they are borne. We meane by originall sinne that which the holy fathers, and all of sound judgement and learning in the Church doe so call, namely that guilt, whereby all that come into the world, are through *Adams* fall subject to Gods wrath and eternall death, and that very corruption of mans nature derived from *Adam*. And this corruption of mans nature comprehendeth both the defect of originall justice, integrity, or obedience, and also concupiscence. This defect is horrible blindenesse, and disobedience, that is to wit, to want that light and knowledge of God, which should have beene in our nature being perfect, and to want that uprightnesse, that is, that perpetuall obedience, that true, pure, and chiefe love of God, and those other gifts of perfect nature. Wherefore those defects and this concupiscence are things damnable, and of their owne nature worthy of death. And this original blot is sinne indeed, condemning, and bringing eternall death, even now also, upon them, which are not borne againe by baptisme and the holy Ghost. Artic. 2.

They condemne the *Pelagians*, who denie *Originall sinne*, and thinke that those defects or this concupiscence are things indifferent, or punishments onely, and not of their owne nature damnable, and dreame that man may satisfie the Law of God, and may for that peculiar obedience be pronounced just before God.

These things are thus found in another Edition.

Artic.

Also they teach that after *Adams* fall all men begotten after the common course of nature are borne with sinne, that is, without the feare of God, without trust in him, and with concupiscence, And that this disease or Originall blot is sinne indeed, condemning and bringing eternall death even now upon all that are not born again by baptisme and the holy Ghost.

They condemne the *Pelagians* and others, that deny this Originall blot to be sinne indeed, and that they may extenuate the glorie of the merit and benefits of Christ, they doe reason that a man may by the strength of his owne reason, be justified before God.

Artic. 18.

* Looke the
1. observat.
upon this
confession.

* Looke the
2. observat.

Concerning free will, they doe teach, that mans will hath some freedome to * performe a civill justice, and to make choice of things that are within the reach of reason: but it hath no power to performe a spirituall justice, without the holy Spirit, because *Paul* saith, *The naturall man perceiveth not the things which are of the spirit of God: and Christ saith, Without me ye can doe nothing.* Now this spirituall justice is wrought in us, when we are * helped of the holy Ghost. And we receive the holy Ghost, when we assent unto the word of God, that we may be comforted through faith in all terrours of conscience, as *Paul* teacheth, when he saith, *That ye may receive the promise of the spirit through faith.* These things almost in as many words saith *S. Augustine lib. 3. Hypognost.*

*We confesse that there is in all men a free Will, which hath indeed the iudgement of reason, not that it is thereby apt without God either to begin, or to performe any thing, in matters pertaining to God, but only in workes belonging to this present life, whether they be good, or evil. In good workes I affirme those to be, which arise of the goodnesse of nature, as to be willing to labour in the field, to desire meat or drink, to desire to have a friend, to desire apparell, to desire to build an house, to marrie a wife, to nourish cattell, to learne the art of divers good things, to desire any good thing pertaining to this present life, all which are not without Gods government, yea they now are, and had their beginning from God. In evil things I account such as these, to desire to worship an Image; to desire manslaughter. This sentence of *Augustine* doth notably teach what is to be attributed to free will, and doth put a plaine difference betweene civill discipline or the exercises of humane reason, and spirituall motions, true feare, patience, constancie, faith, invocation in
most*

most sharpe tentations, in the middest of Satans subtill assaults, in the terrours of sinne. In these surely we had great neede to be guided and * helped of the holy Spirit, according to that saying of *Paul, The Spirit helpeth our infirmitie.*

* Looke the
2. observar.

We condemne the *Pelagians* and all such as they are, who teach that by the onely powers of nature without the holy Spirit, we may love God above all, and fulfill the Law of God, as touching the substance of our actions. We doe freely and necessarily mislike these dreames: for they doe obscure the benefits of Christ. For therefore is Christ the Médiatour set forth, and mercy promised in the Gospel, because that the Law cannot be satisfied by mans nature, as *Paul* witnesseth, when he saith, *Rom 8. The wisdom of the flesh is enmitie against God. For it is not subiect to the Law of God, neither indeed can be.* For albeit that mans nature by it selfe can after some sort * performe externall workes (for it can con-

* Looke the
3. observar.
upon this cor-
fession.

*tain*e the hands from theft and murder) yet can it not make those inward motions, as true feare, true faith, patience, and chastitie unlesse the holy Ghost doe governe and helpe our hearts. And yet in this place also doe we teach, that it is also the commandement of God, that the carnall motions should be restrained by the industrie of reason and by civill discipline, as *Paul* saith, *The law is schoolemaster to Christ: Also, The law is given to the univ.*

These things are thus found in another edition.

As touching free will they teach, that mans will hath some libertie to worke a civill justice, and to chuse such things as reason can reach unto. But that it hath no power to worke the righteousnesse of God, or a spirituall justice, without the spirit of God: Because that *the naturall man perceiveth not the things that are of the spirit of God.* But this power is wrought in the heart, when as men doe receive the spirit of God through the word. These things are in as many words affirmed by Saint *Augustine, Lib. 3. Hypognoft. &c.* as before. They condemne the *Pelagians*, and others, who teach, that onely by the power of nature, without the Spirit of God, we are able to love God above all, also to performe the commandements of God, as touching the substance of our actions. For although that nature be able in some sort to doe the externall workes (for it is able to withhold the hands from theft and murder) yet it cannot work the inward motions, as the feare of God, trust in God, chastitie, patience.

Artic. 13.

Touching the cause of sinne, they teach, that albeit God doth create

create

create and preserve nature, yet the cause of sinne is the will of the wicked, to wit, of the Devill, and of ungodly men, which turneth it selfe from God unto other things, against the commandements of God: *When he speaketh a lie, he speaketh of his owne.*

This is found thus in an other edition.

TCuching the cause of sinne, they teach, that albeit God doth create and preserve our nature, yet the cause of sinne is the will of the wicked, to wit, of the Devill, and of ungodly men: which will being destitute of Gods helpe, turneth it selfe from God, as Christ saith, *Ioan. 8. When he speaketh a lie, he speaketh of his owne.*

Out of the Confession of SAXONY.

ANd seeing the controversies, which are sprung up, doe chiefly pertaine unto two articles of the Creed, namely to the article, *I beleeve the remission of sinnes,* and, *I beleeve the Catholike Church,* we will shew the fountaines of these controversies, which being well weighed, men may easily understand, that our expositions are the very voyce of the Gospel, and that our adversaries have sowed corruptions in the Church. And first of the Article.

I beleeve the remission of sinnes.

HERE many and great corruptions are devised of our adversaries. *I beleeve,* nay, say they, I doubt: also, Then I will beleeve, when I shall have merits enow. Also, they doe not say, I beleeve certainly that remission is given freely for the Sonne of God, not for any merits of ours, or any worthinesse of ours. Also, They doe not rightly shew what sinne is, and feigne that man is able to satisfie the Law of God, and that by the fulfilling of the Law, he becommeth just before God, in this life. Therefore first, as touching sinne, and the cause thereof, we doe faithfully retaine the doctrine of the true Church of God. Seeing that God in essence is one, the eternall Father, the coeternall Sonne, being the image of the Father, and the coeternall holy Ghost, proceeding from the Father and the Sonne, of infinite wisdom; power, and goodnesse, true, just, bountifull, chaste, most free, as he describeth himselfe in his Law; and seeing he hath therefore made the Angels

gels and men, that being from all eternitie he might impart unto them his light, wisdom, and goodnesse, and that they should be the temples of God, wherein God might dwell, that God might be all in all, as *Paul* speaketh: he therefore created them at the beginning good and just, that is, agreeing with the minde and will of God, and pleasing him. He also gave them a cleere knowledge of God, and of his will, that they might understand that they were made of God, that they might be obedient, as it is written in the fifth *Psalme*: *Thou art not a God that loveth Wickednesse*. But the devils and men abused the libertie of their will, swarved from God, and by this disobedience they were made subject to the wrath of God, and lost that uprightnesse, wherein they were created. Therefore free will in the devill and in men was the cause of that fall, not the will of God, who neither willeth sinne, nor alloweth it, nor furdereth it, as it is written, *When the Devill speaketh a lie, he speaketh of his owne, and he is the father of lying*. And *1 John 3*. *He that committeth sinne, is of the devill, because the devill sinneth from the beginning*. Now sinne, is that, whatsoever is contrary to the justice of God, which is an order in the minde of God (which he did afterward manifest by his own voice in the Law and in the Gospel) whether it be originall disobedience, or actual, for the which the person is both gultie, and condemned with everlasting punishment, except he obtaine remission in this life, for the Sonne the Mediatours sake. We doe also condemne the madnesse of *Marcion*, the *Manichees*, and such like, which are repugnant in this whole question to the true consent of the Church of God.

Of Originall sinne.

Artic. 2.

AS touching originall sinne, we doe plainly affirme, that we doe retaine the consent of the true Church of God, delivered unto us from the first Fathers, Prophets, Apostles and the Apostles schollers, even unto *Augustine*, and after his time: and we doe expressly condemne *Pelagius*, and all those who have scattered in the Church like doting follies to those of the *Pelagians*. And we say, that all men, since the fall of our first parents, which are borne by the coupling together of male and female, doe together with their birth bring with them. Originall sinne, as *Paul* saith,

Rom. 5.

Rom. 5. *By one man sinne entred into the world, and by sinne death.* And *Ephes. 2.* *We were by nature the children of Wrath as well as others.* Neither doe we dislike that usuall definition, if it be well understood; *Originall sinne is a want of Originall iustice which ought to be in us:* Because that Originall iustice was not onely an acceptation of mankinde before God, but in the very nature of man a light in the minde, whereby he might assuredly beleeve the word God: and a conversion of the will unto God, and an obedience of the heart agreeing with the judgement of the Law of God, which which was grafted in the minde: and, as we said before, man was the temple of God, That *Originall iustice* doth comprehend all these things, it may be understood by this saying. *Man was created after the Image and likenesse of God,* which *Paul* doth thus interpret, *Ephes. 4.* *Put ye on the new man, which after God is created in righteousness and true holinesse,* where undoubtedly by true holinesse he understandeth all those vertues; which shine in our nature, and are given by God, not ascited by art, or gotten by instruction (as now those shadowes of vertues, such as they are in men, be ascited) because that then God dwelling in man did governe him. And when we consider what *Originall iustice* doth signifie, then the privation opposite thereunto is lesse obscure. Therefore *Originall sinne* is, both for the fall of our first parents, and for the corruption which followed that fall, even in our birth to be subject to the wrath of God, and to be worthy of eternal damnation, except we obtaine remission for the Mediatours sake. And this corruption is, to want now the light or the presence of God, which should have shined in us: and it is an estranging of our will from God, and the stubbornnesse of the heart resisting the law of the minde, as *Paul* speaketh; and, that man is not the temple of God, but a miserable Masse, without God, and without iustice. These wants, and this whole corruption, we say to be sinne; not onely a punishment of sinne, and a thing indifferent, as many of the Sententiaries doe say; *That these evils are onely a punishment; and a thing indifferent, but not sinne.* And they doe extenuate this Originall evil, and then they feigne that men may satisfie the law of God, and by their owne fulfilling of the Law become just. The Church must avoid ambiguities. Therefore we doe expressly name these evils; *Corruption*, which is often named of the ancient writers; *Evill concupiscentie.* But we distinguish those desires which were created in our nature, from that

confusion

confusion of order which hapned after our fall, as it is said, *Ier. 17. The heart of man is wicked.* And Paul saith, *The Wisedome of the flesh is enmitie against God.* This evill Concupiscence we say to be sinne, and we affirme, that this whole doctrine of sinne, as it is propounded and taught in our Churches, is the perpetuall consent of the true Church of God.

Of Free Will.

Artic. 4.

NOW let us make manifest also the doctrine of free will. Men truly instructed in the Church have alwaies distinguished betweene discipline, and the newnesse of the spirit, which is the beginning of life eternall: and they have taught, that in man there is such freedome of will, to governe the outward motions of the members, that thereby even the unregenerate may after a sort performe that outward discipline, which is an externall obedience according to the Law. But man by his naturall strength is not able to free himselfe from sinne and eternall death: but this freedome and conversion of man unto God, and this spirituall newnesse wrought by the Sonne of God, quickning us by his holy Spirit; as it is said; *If any man hath not the Spirit of Christ, the same is not his:* and the will having received the holy Ghost, is not idle. And we give God thanks for this unspeakable benefit, that for the Sonne his sake, and through him he giveth us the holy Ghost, and doth governe us by his Spirit. And we condemne the *Pelagians*, and the *Manichies*, as we have at large declared in another place.

Of the difference of sinne.

Artic. 10.

SEEING it is said, that sinnes remaine in the regenerate, it is necessarie to have a difference of sinnes delivered unto us. For out of that saying, *Luk. 11. He went and tooke unto him seven other spirits worse then himselfe, and they enter in, and dwell there, &c.* And of such like sayings it is manifest, that some, who are regenerate, doe grieve and * shake off the holy Ghost, and are againe rejected of God, and made subject to the wrath of God and eternall punishments. And *Ezech. 18.* it is written, *When the righteous*

* *Looke the
1. Observat.
upon this confession.*

man shall turne from his righteousnesse, and commit iniquitie, he shall die therein: and, when the wicked man shall turne from his wickednesse, and doe iudgement and iustice, he shall live therein. Therefore it is necessary that those sinnes, which remaine in holy men in this mortall life, and yet doe not shake off the holy Ghost, be distinguished from other sinnes, for the which man is againe made subject to the wrath of God, and to eternall punishments. So Paul, Rom. 5. distinguisheth betweene sinne that reigneth, and sinne that reigneth not. And Rom. 8. he saith, *If ye live after the flesh, ye shall die: but if ye mortifie the deeds of the body by the spirit, ye shall live.* And in the first Epistle to Timothy, Chap. 1. he giveth a rule: *Fight a good fight, keeping faith and a good conscience.* Therefore when a man doth not keepe the faith, but either wittingly, or by some error looseth some part of the foundation, that is, some article of faith, or alloweth Idols. (as many doe, which are deceived with false opinions, or doe not uphold themselves by the comfort of faith, but are overcome by doubting or by despaire, or against their conscience doe breake any commandement of God) he doth shake off the holy Ghost, and is made againe subject to the wrath of God and to everlasting punishment. Of these men saith Paul, Rom. 8. *If ye live according to the flesh, ye shall die.* And 1 Cor. 6. *Neither fornicators, nor adulterers, nor Idolaters, &c. shall inherit the kingdome of God.* And that the oath, Ezech. 18. doth cleerely say, *As I live, saith the Lord, I do not desire the death of a sinner, but rather that he be converted, and live.* In this oath two parts are joyned together, conversion, and life. God doth desire, and that with an oath, the conversion of man: therefore they doe not please him, which retaine a purpose to sinne. Now in this number we comprise both the sinnes of affectate omission (that is, affectate negligence in a dutie, which is contrary to that saying, *This is required, that we be faithfull.*) And also affectate ignorance, such as is Pharisaicall, and is to be seene in an infinite multitude, which endeavoureth not to search out the doctrine of the Church, and ignorantly retaineth Idols, or doth also further the rage which is used in the defence of Idols. Thus much of those fals, whereby the holy Ghost is shaken off. There be also other sinnes in the regenerate, who keepe faith and a good conscience, which doe not corrupt the foundation, * neither are sins against the conscience, but are the reliques of Originall sinne, as, darkenesse, doubting, carnall securitie, wandring flames of vitious affections, and omission,

* Looke the
2. Observat.
upon this confession.

ons, or ignorances not affected. Some extenuate these evils, and name them deformities beside the Law of God. But this blindness is greatly to be reprov'd, and we must consider both the greatnesse of the evil in this whole pollution, which is contrarie to the Law and will of God, and also the greatnesse of the mercy and benefit of the Sonne of God, who covereth these great and lamentable wounds in this miserable nature. And *Paul* commandeth us to *Resist those evils by the spirit*: that is, *Atticus* and *Scipio* doe bridle their corrupt affections by reason, but *Joseph* and *Paul* doe bridle them by the spirit, that is, by the motions of the *holy Ghost*, by true griefe, true faith, feare of God, and invocation. *Paul*, feeling in himselfe doubts and other wandring motions, is sorrowfull, and by faith perswaded, that this pollution is covered by the Mediatour, and by the feare of God doth stay himselfe, that he give no place to anger, or to other wandring motions: and therewithall he doth invocate God, and desire his helpe, saying, *Lord create in me a new heart*. When we doe after this sort withstand that corruption, which as yet remaineth in the regenerate; these evils are covered, and it is called sinne that doth not reigne; or veniall sinne, and the *holy Ghost* is not shaken off.

It is evident that this doctrine concerning the difference of finnes, is true, plaine, and necessarie for the Church. And yet many know, what manner of intricate disputations are to be found in the bookes of our adversaries touching the same, &c. Having thus briefly declared the summe of the doctrine of justification, we should now also declare and confute the arguments, which are objected against this judgement of ours; but because divers men doe object divers things, we have onely recited our confession, and offer our selves to larger declarations in every member of the confession.

Out of the Confession of WIRTEMBERGE.

Of Sinne.

CHAP. 4

WE beleeve and confesse that in the beginning man was created of God, just, wise, endued with free will, adorned with the holy Ghost, and happie: but afterward for his disobedience he was deprived of the holy Ghost, and made

made the bondman of Satan, and subject both to corporall and eternall damnation: and that evill did not stay in one orely *Adam*, but was derived into all the posteritie. And whereas some affirme, that so much integritie of minde was left to man after his fall, that by his naturall strength and good workes he is able to convert and prepare himselfe to faith and the invocating of God, it is flatly contrary to the Apostolike doctrine and the true consent of the Catholike Church, *Rom. 5. By one mans trespasse evill was derived into all men to condemnation, Eph. 2. When ye were dead in trespasses and sinnes, wherein in times past ye walked according to the course of this world, and after the Prince, &c.* And a little after, *We were by nature the children of wrath as well as others.* He saith, *Dead in sins, and, the children of wrath,* that is, strangers from the grace of God. But as a man being corporally dead, is not able by his own strength to prepare or convert himselfe to receive corporall life, so hee which is spirituallly dead is not able by his owne power to convert himselfe, to receive spirituall life. *Augustine* saith, *The Lord, that he might answer Pelagius to come, doth noth not say, without me ye can hardly do any thing, but he saith, without me ye can do nothing.* And that he might also answer these men that were to come, in the very same sentence of the Gospel, he doth not say, without me ye can not perfit, but without me ye can not doe any thing. For if he had said, ye cannot perfit, then these men might say, we have need of the help of God, not to begin to doe good, for we have that of our selves, but to perfit it. And a little after, *The preparation of the heart is in man, but the answer of the tongue is of the Lord.* Men not well understanding this, are deceived, thinking that it appertaineth to man to prepare the heart, that is, to begin any good thing without the helpe of the grate of God. But farre be it from the children of promise so to understand it, as when they heard the Lord saying, without me ye can doe nothing, they should as it were reprove him, and say, Behold, without thee we are able to prepare our hearts, or when they heare Paul the Apostle saying, Not that we are fit to thinke any thing, as of our selves, they should also reprove him and say, Behold, we are fitte of our selves, to prepare our hearts, and so consequently to thinke some good thing. And againe, *Let no man deceive himselfe: it is of his owne, that he is Satan, it is of God, that he is happy.* For what is that, of his owne, but of his sinne? take away sinne, which is thy own, and righteousness, saith he, is of me. For what hast thou, that thou hast not received? *Ambrose* saith, *Although it be in man, to will that*

Tom 7. contra
du 1. ep. st. Pelag
ad Bonifacium
lib. 2. cap. 8.

Tom. 9. in Io.
traff. 49.

that which is evil, yet he hath not power, to will that which is good, except it be given him. Bernard saith, If humane nature, when it was perfect, could not stand, how much lesse is it able of it selfe to rise up againe, being now corrupt? De invo: at. gent. l. 1. c. 9. Hom. 1. de annuntiat. beate Marie.



THE FIFTH SECTION. OF ETERNALL PRE- DESTINATION.

The latter Confession of HELVETIA.

Of the Predestination of God, and the election
of the Saints.

CHAP. 10.

GOD hath from the beginning freely, and of his meere grace, without any respect of men predestinated or elected the Saints, whom he will save in Christ, according to the saying of the Apostle, *And he hath chosen us in him before the foundation of the world.* Ephes. 1. 4. And againe. *Who hath saved us, and called us with an holy calling, not according to our Workes, but according to his owne purpose and grace, which was given unto us through Iesus Christ before the world was, but is made manifest by the appearance of our Saviour Iesus Christ.* 2 Tim. 1. 9. Therefore though not for any merit of ours, yet not without a means, but in Christ, and for Christ did God choose us, and they who are now engrafted into Christ by faith, the same also were elected. But such as are without Christ, were rejected, according to that of the Apostle, *Prove your selves whether you be in the faith. Know you not your owne selves how that Iesus Christ is in you? except you be reprobates.* 1 Cor. 13. 5. To conclude, the Saints are chosen in Christ by God unto a sure end, which end the Apostle declareth, when he saith, *He hath chosen us in him, that we should* Ephes. 1. 4.

be holy, and without blame before him through love, who hath predestinated us to be adopted through Iesus Christ unto himselfe, for the praise of his glorious grace. And although God knoweth who are his, and now and then mention is made of the small number of the elect, yet we must hope well of all, and not rashly judge

*Phil. 1. 3. &c. any man to be a reprobate: for Paul saith, to the Philippians, I thanke my God for you all (Now he speaketh of the whole Church of the Philippians) that you are come into the fellowship of the Gospel, and I am perswaded, that he that hath begun this worke in you, will performe it, as it becommeth me to iudge of you all. And when the Lord was demanded, whether there were few that should be saved? he doth not answer and tell them, hat few or more should be saved, or damned; but rather he exhorteth every man, to Strive to enter in at the streight gate. As if he should say, it is not for you rashly to enquire of these matters, but rather to endeavour that you may enter into heaven, by the streight way. Wherefore we doe not allow of the wicked speeches of some, who say, Few are chosen, and seeing I know not whether I am in the number of those few, I will not defraud my nature of her desires. Others there are which say, If I be predestinate and chosen of God, nothing can hinder me from salvation, which is already certainly appointed for me, whatsoever I doe at any time. But if I be in the number of the reprobate, no faith or repentance will helpe me, seeing the decree of God cannot be changed. Therefore all teachings and admonitions are to no purpose. Now against these men, the saying of the Apostle maketh much. *The servants of God must be apt to teach, instructing them that are contrary minded, proving if God at any time will give them repentance that they may come to amendment out of the snare of the devill; which are taken of him at his pleasure.* Beside *Augustine*, also teacheth, that both the grace of free election and predestination, and also hol-
*some admonitions and doctrines are to be preached.**

We therefore condemne those, who seeke other where, then in Christ, whether they be chosen from all eternitie, and what God hath decreed of them before all beginning. For men must heare the Gospel preached, and beleve it: If thou beleve, and be in Christ, thou mayest undoubtedly reckon of it, that thou art elected. For the Father hath revealed unto us in Christ his eternal sentence of predestination, as we even now shewed out of the Apostle; 2 Tim. 1. This is therefore above all to be taught and well

3. 1. 1. 1. 1.
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 1. 1. 1. 1. 1.

Luke 13.

2 Tim. 2. 24,
&c.

Lib. de bono
 perseverantie.
 Cap. 14.

well waied, what great love of the Father towards us in Christ is revealed: we must heare what the Lord doth daily preach unto us in his Gospel, how he calleth, and saith, *Come unto me all ye that labour and are burthened, and I will refresh you.* And, *So God loved the World, that he gave his onely begotten Sonne for it, that all which beleeve in him should not perish, but have life everlasting.* Also, *It is not the will of the Father, that any of these little ones should perish.* Let Christ therefore be our looking glasse, in whom we may behold our predestination. We shall have a most evident and sure testimonie that we are written in the booke of life, if we communicate with Christ, and he be ours, and we his by a true faith. Let this comfort us in the temptation touching predestination, then which there is none more dangerous, that the promises of God are generall to the faithfull; in that he saith, *Alike, and ye shall receive:* Every one that asketh, receiveth: and to conclude, in that we pray with all the Church of God, *Our Father which art in heaven:* and for that in baptisme we are ingrafted into the body of Christ, and are fed in his Church, oftentimes with his flesh and blood unto everlasting life. Thereby we being strengthened, we are commanded to *Worke our salvation With feare and trembling,* according to that precept of Paul.

Math. 11. 18.

John 3. 10.

Math. 18 14.

Lut. 11.

Out of the Confession of BASILL.

Hereupon we confesse, that God, before he had created the world, had chosen all those, to whom he would freely give the inheritance of eternall blessednesse.

Artic. 1 ff. 3.

Out of the FRENCH Confession.

WE beleeve that out of this universall corruption and damnation, wherein by nature are men are drowned, God did deliver and preserve some, whom by his eternall and immutable counsell, of his owne goodnesse and mercy, without any respect of their workes, he did choose in Christ Iesus, and others he left in that corruption and damnation, in whom he might as well make manifest his justice, by condemning them justly in their time, as also declare the riches of his mercy in the others. For some are not better then others, till such time as the Lord doth make a difference, according to that immutable counsell, which

he had decreed in Christ Iesus before the creation of the world: neither was any man able by his owne strength to make an entrance for himselfe to that good, seeing that of our nature we can not have so much as one right motion, affection, or thought, till God doe freely prevent us, and fashion us to uprightnesse.

Out of the Confession of BELGIA.

Artic. 16.

WE beleeve that God (after that the whole off-spring of *Adam* was cast headlong into perdition and destruction, through the default of the first man) hath declared and shewed himselfe to be such a one, as he is indeed; namely, both mercifull and just. Mercifull by delivering and saving those from condemnation and from death, whom in his eternall counsell, of his owne free goodnesse, he hath chosen in Iesus Christ our Lord, without any regard at all of their workes: but Just, in leaving others in that their fall and perdition, whereinto they had throwne themselves headlong.

Out of the Confession of AUSPURGE.

THE Confession of Auspurge doth so mention predestination in the 20. Article, the title whereof is, *De fide, Of faith*, that it affirmeth it to be a needlesse thing, to dispute of predestination in the doctrine of justification by faith. Which in what sort it may be said, We have declared in the 6. Observation in this Confession, sect. 9. where these words of the Confession are rehearsed.

Also the **SAXON CONFESION** Doth in the same sense, by the way make mention of Predestination and Election, about the end of the third Article, where it treateth of faith, which part We have therefore placed in the 9. Section.

THE



THE SIXTH SECTION.
 OF THE REPAIRING OR
 Deliverance of Man from his Fall, by
 Iesus Christ alone : and of his Person,
Natures, Office, and the Workes of
 R E D E M P T I O N .

The former Confession of H E L V E T I A .

*Of Iesus Christ, being true God and man, and the
 onely Saviour of the World.*

C H A P . II .

Moreover we beleeve and teach, that the Sonne of
 God, our Lord Iesus Christ, was from all eternitie
 predestinated and fore-ordained of the Father to
 be the Saviour of the world. And we beleeve that
 he was begotten, not onely then, when he tooke
 flesh of the Virgin *Mary*, nor yet a little before the foundations
 of the world were laid, but before all eternitie, and that of the Fa-
 ther, after an unspeakable manner. For *Isaiah* saith, *Who can tell*
his generation? And *Micheah* saith, *Whose egress hath beene from*
everlasting. For *John* saith, *In the beginning was the word, and*
the word was with God, and God was the word, &c. Therefore the
 Sonne is coequall and consubstantiall with the Father, as touching
 his divinitie, true God, not by name onely, or by adoption, or by
 speciall favour, but in substance and nature. Even as the Apostle
 saith elsewhere, *This is the true God, and life everlasting.* Paul also
 saith, *He hath made his Sonne the heire of all things, by whom also he*
made the world: The same is the brightnesse of his glory, and the in-
graved forme of his person, bearing up all things by his mightie Word.
 Likewise in the Gospel the Lord himselfe saith, *Father glorifie*
 thou

Isa. 35.
 Mich 5.2.
 Ioh. 1.1.
 Paül. 2.6

1 Iohn 5.18,
 Heb. 12.

Iohn 17.5;

Iohn. 5. 13.

thoume with thy selfe, with the glory which I had with thee before the world was. Also elsewhere it is written in the Gospel, *The Iewes sought how to kill Iesus, because he said that God was his Father, making himself equall with God.* We therefore do abhor the blasphemous doctrine of *Arrius*, and all the *Arrians* uttered against the Son of God. And especially the blasphemies of *Michael Seruetus* the Spaniard, and of his complices, which Satan by them hath as it were drawne out of hell, and most boldly and impiously spread abroad throughout the world against the Son of God.

Matth. 1.

We teach also and beleeeve, that the eternall Sonne of the eternall God was made the Sonne of man, of the seed of *Abraham* and *David*, not by the meane of any man, as *Hebion* affirmed, but that he was most purely conceived by the holy Ghost, and was borne of *Mary*, who was alwaies a Virgin, even as the history of

H. b. 2. 16.

the Gospell doth declare: And *Paul* saith, *He tooke in no sort the Angels, but the seed of Abraham.* And *John* the Apostlie saith, *He that beleeveth not that Iesus Christ is come in the flesh, is not of God.*

The flesh of Christ therefore was neither flesh in shew onely, nor yet flesh brought from heaven, as *Valentinus* and *Murcion* dreamed. Moreover our Lord Iesus Christ had not a soule without sense and reason, as *Apollinaris* thought: nor flesh without a soule, as *Eunomius* did teach, but a soule with it reason, and flesh with it senses, by which senses he felt true griefes in the time of his passion, even as he himselfe witnesseth when he said, *My soule is heavie even to death.* And, *My soule is troubled, &c.*

Matth. 26.

Iohn. 12.

We acknowledge therefore that there be in one and the same Iesus Christ our Lord, two natures, the divine, and the humane nature: and we say that these two are so conjoynd or united, that they are not swallowed up, confounded, or mingled together, but rather united or joynd together in one person, the proprieties of each nature being safe and remaining still: so that we do worship one Christ our Lord, and not two, I say, one, true, God and man, as touching his divine nature, of the same substance with the Father, & as touching his humane nature of the same substance with us, & *Like unto us in all things, sin onely excepted.* As therefore we detest the heresie of *Nestorius*, w^{ch} maketh two Christs of one, & dissolveth the union of the Person, so doe we curse the madnesse of *Entiches*, and of the *Monophelites*, or *Monophysicks*, who overthrow the proprietic of the humane nature. Therefore we doe not teach that the divine nature in Christ did suffer, or that Christ according

to his humane nature is yet in the world, and even in every place. For we doe neither thinke nor teach, that the body of Christ ceased to be a true body after his glorifying, or that it was deified, and so deified, that it put off it properties, as touching body and soule, and became altogether a divine nature, and began to be one substance alone: And therefore we doe not allow or receive the unwittie subtilties, and the intricate, obscure and inconstant disputations of *Schwenkfeildius*, and such other vaine janglers about this matter. Neither are we *Schwenkfeildians*. Moreover, we beleeve, that our Lord Iesus Christ did truly suffer and die for us in the flesh, as *Peter* saith. We abhorre the most horrible madnesse of the Iacobites and the Turkes, which abandon the passion of our Lord. Yet we denie not but that *the Lord of glory* (according to the saying of *Paul*,) *was crucified for us*. For we doe reverently and religiously receive and use the communication of proprieties drawne from the Scriptures, and used of all antiquitie in expounding and reconciling places of Scripture, which at the first sight seeme to disagree one from another.

1 Pet. 4. 1.

1 Cor. 2. 8.

We beleeve and teach that the same Lord Iesus Christ, in that true flesh, in which he was crucified and died, rose againe from the dead, and that he did not raise up another flesh in stead of that which was buried, nor tooke a spirit in stead of flesh, but retained a true body: Therefore whilest that his disciples thought that they did see the spirit of their Lord Christ, he shewed them his hands and feete, which were marked with the prints of the nailes and wounds, saying, *Behold my hands and my feete, for I am he indeed: Handle me and see, for a spirit hath not flesh and bones, as ye see me have.*

Luke 24. 39.

We beleeve that our Lord Iesus Christ in the same his flesh did ascend above all the visible heavens into the very highest heaven, that is to say, the seate of God and of the blessed spirits, unto the right hand of God the Father, * which although it doe signifie an equall participation of glory and majestie, yet it is also taken for a certaine place, of which the Lord speaking in the Gospel, saith, *That he will goe and prepare a place for his*. Also the Apostle *Peter* saith, *The heavens must containe Christ, untill the time of restoring of all things*. And out of heaven the same Christ will returne unto judgement, even then, when wickednesse shall chiefly reigne in the world, and when Antichrist having corrupted true religion shall fill all things with superstition and impietic, and

* Looke the
1. Observa-
tion on this
Confession.
John. 14.
Act. 3.

shall most cruelly destroy the Church with fire and bloodshed. Now Christ shall returne to redeeme his, and to abolish Antichrist by his coming, and to judge the quicke and the dead. For the dead shall arise, and *those which shall be found alive in that day* (which is unknowne unto all creatures) *shall be changed in the twinkling of an eye, and all the faithfull shall be taken up to meete Christ in the ayre*, that thenceforth they may enter with him into heaven there to live for ever. But the unbelievers or ungodly shall descend with the devils into hell, there to burne for ever, and never to be delivered out of torments. We therefore condemne all those which deny the true resurrection of the flesh, and those which thinke amisse of the glorified bodies; *as did Iohnes Hierosolymitanus*, against whom *Jerome* wrote. We also condemne those, which thought both the devils and all the wicked that at the length be saved, and have an end of their torments. For the Lord himselfe hath absolutely set it downe, that, *Their fire is never quenched, and their worme never dyeth*. Moreover we condemne the Iewish dreames, that before the day of Iudgement there shall be a golden world in the earth: and that the godly shall possesse the kingdomes of the world, their wicked enemies being troad under foote. For the Evangelicall truth, *Matth. 24. and 25. and Luke 18.* and the Apostolike doctrine in the 2 to the *Thessalonians, 2.* and in the 2 to *Tim. 3. and 4* are found to teach farre otherwise.

Furthermore by his passion or death, and by all those things which he did and suffered for our sakes, from the time of his coming in the flesh, our Lord reconciled his heavenly Father unto all the faithfull, purged their sinne, spoiled death, broke in sunder condemnation and hell, and by his resurrection from the dead he brought againe and restored life, and immortalitie. For he is our righteousnesse, life, and resurrection, and to be short, he is the fulnesse and perfection, the salvation and most abundant sufficiency of all the faithfull. For the Apostle saith, *So it pleaseth the Father that all fulnesse should dwell in him.* And, *In him ye are compleat*, *Coloss. 1. and 2.* For we teach and beleve that this Iesus Christ our Lord is the onely and eternall Saviour of * mankinde, yea and of the whole world, in whom are saved by faith all that ever were saved before the Law, under the Law, and in the time of the Gospel, and so many as shall yet be saved to the end of the world. For the Lord himselfe in the Gospel saith, *He that entereth*

* Looke the
1. Observa-
tion on this
Confession.

not in by the doore unto the sheepfold, but climeth up an other way, he is a thiefe and a robber. I am the doore of the sheepe. And also in another place of the same Gospel he saith, *Abraham saw my daies, and reioyced*. And the Apostle *Peter* saith, *Neither is there salvation in any other, but in Christ: for among men there is giuen no other name under heaven whereby they might be saved.* We beleeve therefore that through the grace of our Lord Christ we shall be saved, even as our fathers were. For *Paul* saith, *That all our fathers did cate the same spirituall meate, and dranke the same spirituall drinke, for they dranke of the spirituall rocke, that followed them, and that rocke was Christ.* And therefore we reade that *John* said, *That Christ was that Lambe which was slaine from the beginning of the world.* And that *John Baptist* witnesseth, *That Christ is that Lambe of God, that taketh away the sinns of the world.* Wherefore we doe plainly and openly professe and preach, that *Iesus Christ* is the only Redeemer and Sauiour of the world, the King and high Priest; the true and looked for Messias, that holy and blessed one (I say) whom all the shadows of the Law, and the Prophecies of the Prophets did prefigure and promise, and that God did performe and send him unto us, so that now we are not to looke for any other. And now there remaineth nothing, but that we all should give all glory to him, beleeve in him, and rest in him onely, contemning and rejecting all other aydes of our life. For they are fallen from the grace of God, and make Christ of no value unto themselves, whosoever they be that seeke salvation in any other things besides Christ alone.

And to speake many things in few words, with a sincere heart we beleeve, and with libertie of speech we freely professe, whatsoever things are defined out of the holy Scriptures, and comprehended in the Creeds, and in the Decrees of those foure first and most excellent Councils holden at *Nice*, *Constantinople*, *Ephesus*, and *Chalcedon*, together with blessed *Athanasius* his Creed, and all other Creeds like to these, touching the mysterie of the Incarnation of our Lord *Iesus Christ*: and we condemne all things contrary to the same. And thus doe we retaine the Christian, sound, and Catholike faith, wholly and inviolable, knowing that nothing is contained in the foresaid Creeds, which is not agreeable to the Word of God, and maketh wholly for the sincere declaration of faith.

Out of the former Confession of HELVETIA.

The eternall Counsell of the restoring of man.

Artic. 10.

ANd though man by this fault was deputed to damnation, and had incurred most just wrath, yet God the Father never ceased to have a care over him, the which is manifest by the first promises, by the whole Law (which as it is holy, and good, teaching us the will of God, righteousness, and truth, so doth it worke anger, and stirre up, not extinguishe, sins in us, not through it own fault, but by ours) and by Christ, ordained and exhibited for this purpose.

Iesus Christ and those benefits which we reap by him.

Artic. 11.

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

The same Christ as he is to us a full and perfect hope and trust of our immortalitie, so he placed his flesh, being raised up from death into heaven, at the right hand of his Almighty Father.

This Conquerour, having triumphed over death, sin, and all the infernall devils, sitting as our Captaine, Head, and chiefe high Priest, doth defend and plead our cause continually, till he doe reforme us to that Image after which we were created, and bring us to the fruition of life everlasting, we looke for him to come in the end of the world, a true and upright Iudge, and to give sentence upon all flesh (being first raised up to that judgement) and to advance the godly above the skie, and to condemn the wicked, both in soule and body, to eternall destruction.

Who, as he is the onely Mediatour, Intercessor, Sacrifice, and also our high Priest, Lord, and King, so we doe acknowledge, and with the whole heart beleve, that he alone is our attonement, redemption,

redemption, sanctification, expiation, wisdom, protection, and deliverance, simply herein rejecting all meane of our life and salvation, beside this Christ alone. *The latter part of this Article we placed also in the second section, which entreateth of the onely Mediatour.*

Out of the Confession of BASILL.

Of Christ, being true God and true man.

WE beleeve and confesse constantly, that Christ in the time hereunto appointed, according to the promise of God, was given to us of the Father, and that so the eternall word of God was made flesh, that is, that this Son of God, being united to our nature in one person, was made our brother, that we through him might be made partakers of the inheritance of God.

We beleeve that this Iesus Christ was conceived of the holy Ghost, borne of the pure and undefiled Virgin *Mary*, suffered under *Pontius Pilate*, crucified, and dead for our sins: and so by the one oblation of himselfe, he did satisfie God our heavenly Father for us, and reconcile us to him, and so by his death he did triumph, and overcame the world, death, and hell. Moreover, according to the flesh he was buried, descended into hell, and the third day he rose againe from the dead. These things being sufficiently approved, he in his soule and body ascended into heaven, and sitteth there at the right hand, that is, in the glory of God the Father Almighty: from thence he shall come to judge the quicke and the dead. Moreover, he sent to his disciples, according to his promise, the holy Ghost, in whom we beleeve, even as we doe beleeve in the Father, and in the Sonne. We beleeve that the last judgement shall be, wherein our flesh shall rise againe, and every man, according as he hath done in this life, shall receive of Christ the Iudge: to wit, eternall life, if he hath shewed forth the fruits of faith, which are the works of righteousnesse, by a true faith, and unfeined love: and eternall fire, if he hath committed good or evill, without faith or love.

Rom. 2.
2 Cor. 5.
Joa. 3.

Out of the Confession of B O H E M I A.

C H A P. 4. Towards the middle.

John 15.

Neither hath any man, of all things whatsoever, any thing at all whereby he may deliver, set free, or redeeme himselfe from his sins and condemnation, without Christ, by whom alone, they which truly beleeeve, are freed from sinne, from the tyrannie and prison of the devill, from the wrath of God, and from death and everlasting torments. *And a little after towards the end of the said fourth Chapter.* Together with this point, and after it, considering that both the matter it selfe, and order of teaching so requireth, the Ministers of the Church teach us after our fall to acknowledge the promise of God, the true word of grace, and the holy Gospell, brought to us from the privy counsell of the holy Trinitie, concerning our Lord Christ, and our whole salvation purchased by him.

Gen. 3.

Of these promises there be three principall, wherein all the rest are contained. The first was made in Paradise in these words, *I will put enmitie betweene thee and the woman, and betweene thy seed and her seed. He shall breake thine head, and thou shalt bruise his heele.* The second was made to *Abraham*, which afterwards *Iacob* also and *Moses* did renew. The third to *David*, which the Prophets recited and expounded. In these promises are described and painted forth those most excellent and principall works of

2 King 7 23.

Psal. 131. 89.

Isa. 9. 11.

Eph. 3. 4.

Christ our Lord, which are the very ground-worke whereon our salvation standeth, by which he is our Mediatour and Saviour: namely, his conception in the wombe of the Virgin *Mary*, and his birth of her also, for he was made the seed of the woman: also his afflictions, his rising againe from death, his sitting at the right hand of God, where he hath obtained the dignitie of a Priest and King: of which thing the whole life of *David* was a certaine type, for which cause the Lord calleth himselfe another *David*, and a *Shepherd*. And this was the Gospell of those holy men before the Law was given, and since. *And Chapter the 6. a little from the beginning.* For this is very certaine, that after the fall of *Adam* no man was able to set himselfe at libertie out of the bondage of sin, death, and condemnation, or come to be truly reconciled unto God, but onely by that one Mediatour betweene God and man, Christ Iesus (through a lively faith in him) who alone by his

his death, and blood-shedding, tooke from us that image of sinne and death, and put upon us by faith the image of righteousness and life. *For he made unto us of God, wisdom, righteousness, sanctification, and redemption.* 1 Cor. 1.

But first men are taught, that these things are to be beleaved concerning Christ: namely, that he is eternall; and of the nature of his heavenly Father; the onely begotten Son, begotten from everlasting, and so together with the Father and the holy Ghost one, true, and indivisible God, the eternall, not created word, the brightness and the Image or ingraven forme of the person of his Father, by whom all things, as well those things which may be seene, as those which can not be seene, and those things which are in heaven, and those which are in the earth, were made and created. John 1.
Heb. 1.
Coloss. 1.

Moreover, that he is also a true and naturall man, our brother in very deed, who hath a soule and a body, that is, true and perfect humane nature, which, by the power of the holy Ghost, he tooke, without all sin, of *Mary* a pure Virgin: according as saint *John* saith, *The Word was made flesh.*

And thus of these two natures, their properties not being changed nor confounded; yet by a wonderfull communication thereof, there is made one indivisible person, one Christ, Immanuel, our King and Priest, our Redeemer, our Mediatour, and perfect Reconciler; full of grace and truth, so that *of his fulnesse we all doe take grace for grace: For the Law was given by Moses, but grace and truth, was given and exhibited, by Iesus Christ, being God and man in one person: This grace and truth are our men taught to acknowledge, and by faith to behold, in all those saving and wonderfull works or affections of Christ, which, according to the meaning of the holy Scripture, are by a stedfast faith to be beleaved and professed: such as are his coming down from heaven, his conception, birth, torments, death, buriall, resurrection, ascension unto heaven, sitting at the right hand of God, and his coming again from thence to iudge both the quicke and the dead. In these principall affections, as in a chest wherein treasure is kept, are all those wholesome fruits of our true justification laid up, & are taken out from thence for the elect and those which doe beleeve, that in spirit and conscience they may be partakers thereof through faith: which all hereafter, at the day of our joyfull resurrection, shall be fully and perfectly bestowed upon us.* John 1.

And towards the
end

end of that sixth Chapter, these words are added. In this Chapter also particularly and for necessary causes, to shun and avoyd many pernicious and Antichristian deceits, it is taught concerning Christ his * presence, namely that our Lord Christ according to his bodily conver'ation is not amongst us any longer in this world, neither will be unto the end of the world, in such sort and manner as he was here converfant amongst us in his mortalitie, and wherein he was betrayed, and circumcised, nor yet in the forme of his glorified body, which he got at his resurrection, and in the which he appeared to his disciples, and the fortieth day after his resurrection, departing from them, ascended manifestly into heaven. For after this manner of his presence and company he is in the high place, and with his Father in heaven, where all tongues professe him to be the Lord, and every faithfull one of Christ must beleeve that he is there, and worship him there, according to the Scriptures, as also that part of the Catholike Christian faith doth expressely witnesse, which is this, *He ascended into heaven, he sitteth at the right hand of God the Father Almighty*: Also that other Article: *from thence shall he come* (that is from an higher place, out of heaven with his Angels) *to iudge both the quicke and the dead*. So doth Paul also say, *The Lord himselfe shall descend from heaven with a shout, and with the voice of an Archangel, and with the trumpet of God*. And Saint Peter saith, *Whom heaven must containe, untill the time that all things be restored*. And the Evangelist Marke: *But when the Lord had spoken with them, he was taken up againe into heaven, and sitteth at the right hand of God*. And the Angels which were there present, when he was taken up into heaven, said, *This Iesus which is taken up from you into heaven, shall so come againe, as you have seene him goe into heaven*.

* Looke the first observation upon this correction.

I Thes. 4.

Act 3.

Mar. 16.

Act 1.

Furthermore, this also doe our men teach, that the selfe same Christ, very God and very man, is also with us here in this world, but after a diverse manner from that kinde of presence which we named before, that is, after a certaine spirituall manner, not object to our eyes, but such a one as is hid from us, which the flesh doth not perceive, and yet it is very necessary for us to our salvation, that we may be partakers of him, whereby he offereth and communicateth himselfe unto us, that he may dwell in us, and we in him: and this truly he doth by the holy Gholt, whom in his own place (that is, in stead of his own presence, whereby he was bodily

lodily amongst us) hee promised that he would send unto his Church, and that he would still abide with it by the same spirit in vertue, grace, and his holisome truth, at all times, even untill the end of the world, when he said thus: *It is good for you that I goe hence, for except I goe hence, the Comforter will not come unto you: but if I goe away, I will send him unto you.* And againe, *I will pray the Father, and he shall give you another Comforter,* (that is, another kinde of comforter then I am) *that he may abide in you for ever, even the spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth in you, and shall be in you. I will not leave you comfortlesse, but I will come to you,* namely, by the selfe same spirit of truth. Matth. 28.
Iohn 16.
Iohn 14.

Now then even as our Lord Christ by his latter kinde of presence being not visible, but spiritual, is present in th: Ministers of the Church, in the Word, and in the Sacraments; even so alſo by the selfe same Ministers, Word, and Sacraments he is present with his Church, and by these meanes doe the Elect receive him through inward faith in their heart, and doe therefore joyn themselves together with him, that he may dwell in them, and they in him, after such a sort, as is not apparant, but hidden from the world, even by that faith spiritually: that is to say, in their souls and hearts, by the spirit of truth, of whom our Lord saith, *He abideth with you, and shall be in you.* And, *I will come againe unto you.* Iohn 14.

This judgement and declaration of our faith, is not new, or now first devised, but very ancient. Now that this was commonly taught and meant in the Church of old, it is plaine and evident by the Writings of the ancient Fathers of the Church, and by that Decree, wherein it is thus written, and they are the words of S. Augustine: *Our Lord is above untill the end of the world, but the truth of the Lord is here also: for the body of the Lord, wherein he rose againe, must of necessitie be in one place, but his truth is dispersed every where.* 1a. 1o. Tract. 30.

Out of the FRENCH Confession.

WE beleeve, that whatſoever is requisite to our salvation, is offered and communicated unto us now at length in that one Iesus Christ, as he who being given to save us, is also made unto us wisdome, righteousnesse, sanctification, and redemption, in to much Arit. 13.

much as whoſoever doth ſwarve from him, doth renounce the mercie of the Father, that is, our onely refuge.

Artic. 14.

We beleeve that Ieſus Chriſt, being the wiſdome, and eternall Son of the Father, tooke upon him our nature, ſo that he is one perſon, God and man. Man, I ſay, that might ſuffer both in ſoule and alſo in body, and *made like unto us in all things, ſin onely excepted*, for that his fleſh was indeed the ſeed of *Abraham* and *David*, howbeit by the ſecret and incomprehenſible power of the holy Ghoſt, it was conceived in due time in the wombe of that bleſſed Virgin. And therefore we deteſt, as contraty to that truth, all thoſe hereſies wherewith the Churches were troubled in times paſt: and namely, we deteſt thoſe devillish imaginations of *Serapetus*, who gave to our Lord Ieſus Chriſt, an imaginarie Deitie, whom he ſaid to be the Idea and patterne of all things, and the counterfeit or figurative Son of God: to conclude he framed him a body compacted of three elements uncreated, and therefore he did mingle and overthrow both his natures.

Artic. 15.

We beleeve that in one and the ſame perſon, which is Ieſus Chriſt, thoſe two natures are truly and inſeperably ſo conjoynd, that they be alſo united, either of thoſe natures nevertheleſſe retaining it diſtinct proprietic, ſo, that even as in this divine conjunction the nature of the word reteining it proprieties, remained uncreate, infinite, and filling all places; ſo alſo the humane nature remained, and ſhall remaine for ever, finite, having it naturall forme, dimension, and alſo proprietic, as from the which the reſurrection and glorification, or taking up to the right hand of the Father, hath not taken away the truth of the humane nature. Therefore we doe ſo conſider Chriſt in his Deitie, that we do not ſpoile him of his humanitie.

Artic. 16.

We beleeve that God did declare his infinite love and goodneſſe towards us in this, that he hath ſent his Son, who ſhould die, and riſe againe, and fulfill all righteouſneſſe; that he might purchaſe eternall life for us.

Artic. 17.

We beleeve that by that onely ſacrifice, which Ieſus Chriſt offered on the croſſe, we are reconciled to God, that we may be taken for juſt before him, becauſe we cannot be acceptable to him, nor enjoy the fruit of our adoption, but ſo farre forth, as he doth forgive us our ſins. Therefore we affirme, that Ieſus Chriſt is our entire and perfect waſhing, in whoſe death we obtaine full ſatisfaction, whereby we are delivered from all thoſe ſinnes whereof

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we are guiltie, and from the which we could not be acquitted by any other remedie.

Out of the ENGLISH Confession.

WE beleeve, that Iesus Christ the onely Son of the eternal Father (as long before it was determined before all Artic. 2. beginnings) when the fulnesse of time was come, did take of that blessed and pure Virgin, both flesh, and all the nature of man, that he might declare to the world the secret and hid will of his Father: which will had been laid up from before all ages and generations: and that he might finish in his humane body the mystery of our redemption, and might fasten our sins to the crosse, and also that hand-writing, which was made against us.

We beleeve that for our sakes he died, and was buried, descended into hell, the third day, by the power of his Godhead, returned to life and rose againe, and that the ~~fourth~~ ^{third} day after his resurrection, whiles his disciples beheld and looked upon him, he ascended into heaven, to fulfill all things, and did place in Majestie and glory the selfe same body, wherewith he was borne, wherein he lived on earth, wherein he was jested at, wherein he had suffered most painfull torments, and cruell kinde of death, wherein he rose againe, and wherein he ascended to the right hand of the Father, above all rule, above all power, all force, all Dominion, and above every name, that is named, not onely in this world, but also in the world to come: And that there he now sitteth, and shall sit; till all things be fully perfected. And although the Majestie, and Godhead of Christ be every where abundantly dispersed, yet we beleeve, that his body, as *S. Augustine* saith, *must needs be still in one place*: and that Christ hath given Majestie unto his body, but yet hath not taken away from it the nature of a body, and that we must not so affirme Christ to be God, that we denie him to be man: and as the Martyr *Vigilius* saith, *That Christ hath left us, touching his humane nature, but hath not left us, touching his Divine nature*: and that the same Christ, though he be absent from us, concerning his manhead, yet is ever present with us, concerning his Godhead.

From that place also we beleeve that Christ shall come again to execute that generall judgement, as well of them whom he shall finde alive in the body, as of them that shall be ready dead.

Artic. 18.

And therefore that our onely succour, and refuge is to flie to the mercie of our Father by Iesus Christ, and assuredly to perswade our mindes, that he is the *Obtainer of forgivenessse for our sinnes*: And, that by his blood, all our spots of sin, be washed cleane: That he hath pacified, and set at one, all things by the blood of his crosse: That he by the same one onely sacrifice, which he once offered upon the Crosse, hath brought to effect, and fulfilled all things; and that for that cause he said, when he gave up the Ghost, *It is finished*, as though he would signifie, that the price, and ransome was now fully paid for the sin of mankinde.

Artic. 19.

If there be any, that thinke this sacrifice not sufficient, let them goe in Gods name and seeke a better. We verily, because we know this to be the *Onely sacrifice*, are well content with it alone, and looke for none other: and, forasmuch as it was to be offered but once, we command it not to be renewed again: and, because it was full, and perfit in all points, and parts, we doe not ordaine in place thereof any continuall succession of offerings.

Artic. 21.

To conclude, we beleeve that this our selfe same flesh, wherein we live, although it die, and come to dust, yet at the last shall returne again unto life, by the means of Christs spirit, which dwelleth in us: and that then verily, whatsoever we suffer here in the meane while for his sake; Christ will wipe away all teares and heavinesse from our eyes: and that we through him shall enjoy everlasting life, and shall for ever be with him in glory. So be it.

Out of the Confession of B E L I G I A N

Artic. 17.

WE beleeve that our most mightie and gracious God (when he saw that man had thus throwne himselfe into the damnation both of spirituall and corporall death, and was made altogether miserable and accursed) by his wonderfull wisdom and goodnesse, was in deed both to seeke him; when through feare he had fled from his presence; and also most lovingly to comfort him; giving unto him the promise of his own Son to be born of a woman, which should breake the head of the Serpent, and restore him to felicitie and happinesse.

Artic. 18.

Moreover we confesse, that God did then at the length fulfill his promise made unto the Fathers, by the mouth of his holy Prophets, when in his appointed time he sent his onely and eternall Son into the world; who took upon him the forme of a servant, be-

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ing made like unto men, and did truly take unto him the nature of man, with all infirmities belonging thereunto (sin onely excepted) when he was conceived in the wombe of the blessed Virgin *Mary*, by the power of the holy Ghost, without any means of man. The which nature of man he put upon him, not onely in respect of the body, but also in respect of the soule: for he had also a true soule, to the intent he might be true and perfect man. For seeing that as well the soule, as the body of man, was subject to condemnation, it was necessary that Christ should take upon him as well the soule, as the body, that he might save them both together. Therefore contrary to the heresie of the Anabaptists, which deny that Christ did take upon him the flesh of man, we confesse that Christ was partaker of flesh and blood, as the rest of his brethren were, that he came from the loynes of *David*, according to the flesh, I say, that he was made of the seed of *David* according to the same flesh, and that he is a fruit of the Virgins wombe, borne of a woman, the branch of *David*, a flower of the root of *Iesse*, comming of the tribe of *Juda*, and of the Jews themselves, according to the flesh: and to conclude, the true seed of *Abraham* and *David*, the which seed of *Abraham* he tooke upon him, being made in all things like unto his brethren, sin onely excepted, as hath been said before, so that he is indeed our true Emmanuel, that is, God with us.

We beleeve also that the person of the Son was by this conception inseparably united and coupled with the humane nature, yet so, that there be not two Sons of God, nor two persons, but two natures joyned together in one person: both which natures doe still retain their owne proprieties. So that, as the divine nature hath remained alwayes uncreated, without the beginning of dayes, and tearme of life, filling both heaven and earth: so the humane nature hath not lost his proprieties, but hath remained still a creature, having both beginning of dayes and a finite nature. For whatsoever doth agree unto a true body, that it still retaineth, and although Christ by his resurrection hath bestowed immortallitie upon it, yet notwithstanding he hath neither taken away the truth of the humane nature, nor altered it. For both our salvation, and also our resurrection dependeth upon the truth of Christs bodie. Yet these two natures are so united and coupled in one person, that they could not, no not in his death, be separated the one from the other. Wherefore that, which in his

Artic 19.

death he commended unto his Father, was indeed a humane spirit, departing out of his body: but in the meane season the divine nature did alwaies remaine joynd to the humane, even then when he lay in the grave: so that his Deitie was no lesse in him at that time, then when as yet he was an infant, although for a small season it did not shew forth it selfe. Wherefore we confesse that he is true God, and true man: true God, that by his power he might overcome death: and true man, that in the infirmities of his flesh he might die for us.

Artic. 20.

We beleeve that God, which is both perfectly mercifull, and perfectly just, did send his Son to take upon him that nature, which through disobedience had offended, that in the selfe same nature he might satisfie for sinne, and by his bitter death and passion pay the punishment that was due unto sinne. God therefore hath declared and manifested his justice in his owne Sonne being loaden with our iniquities: but hath most mercifull powred forth and declared his gracious goodnesse unto us guiltie wretches, and worthie of condemnation, whilest that in his incomprehensible love towards us, he delivered up his Sonne unto death for our sins, and raised him up againe from death for our justification, that by him we might obtaine immortalitie and life everlasting.

Artic. 21.

We beleeve that Iesus Christ is that high Priest, appointed to that office eternally, by the oath of his Father, according to the order of *Melchisedech*, which offered himselfe in our name before his Father with a full satisfaction for the pacifying of his wrath, laying himselfe upon the altar of the crosse, and hath shed his blood for the cleansing of our sins, as the Prophets had foretold. For it is written, that *the chastisement of our peace was laid upon the Sonne of God, and by his wounds we are healed.* Also that *he was carried as a sheepe unto the slaughter, reputed amongst sinners and unjust, and condemned of Pontius Pilate, as a malefactor, though before he had pronounced him guiltlesse.* Therefore he payed that which he had not taken, and being just, suffered in soul and body for the unjust, in such sort, that feeling the horror of those punishments that were due unto our sins, *he did sweat water and blood, and at length cried out, My God, my God, why hast thou forsaken me?* All which he suffered for the remission of our sins. Wherefore we do not without just cause professe with *Paul*, that we know nothing but *Iesus Christ, and him crucified*, and that we doe account
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all things as dung, in respect of the excellent knowledge of Iesus Christ our Lord, finding in his wounds and stripes all manner of comfort, that can be deserved. Wherefore there is no need, that either we should wish for any other meanes, or devise any of our owne braines, whereby we might be reconciled unto God besides this one oblation once offered, by the which all the faithfull, which are sanctified, are consecrated, or perfected for ever. And this is the cause, why he was called the Angel Iesus, that is to say, a Saviour, because he shall save his people from their finnes.

Last of all we doe beleewe out of the word of God, that our Lord Iesus Christ (when the time appointed by God, but unto all creatures unknowne, shall come, and the number of the elect shall be accomplished) shall come againe from heaven, and that after a corporall and visible manner, as heretofore he hath ascended, being adorned with great glory and majestie, that he may appeare as Iudge of the quicke and the dead, the old world being kindled with fire and flame, and purified by it. Then * all creatures, and as well men, as women, and children, as many as have beene from the beginning, and shall be to the end of the world, shall appeare before this high Iudge, being summoned thither by the voyce of Archangels, and the trumpet of God. For all that have been dead shall then rise out of the earth, the soule and spirit of every one being joyned and coupled together againe to the same bodies, wherein before they lived. They moreover, which shall be alive at the last day, shall not die the same death that other men have done, but in a moment and in the twinkling of an eye they shall be changed from corruption, to an incorruptible nature. Then the bookes shall be opened, namely the bookes of every mans conscience, and the dead shall be judged according to those things which they have done in this world, either good or evill. Moreover, then shall men render an account of every idle word which they have spoken, although the world doe now make but a sport and a jest at them. Finally, all the hypocrisie of men, and the deepest secrets of their hearts shall be made manifest unto all, so that worthily the onely remembrance of this judgement shall be terrible and fearfull to the wicked and reprobate. But of the godly and elect it is greatly to be wished for, and is unto them exceeding comfort. For then shall their redemption be fully perfited and they shall reape most sweet fruit and commoditie of all those labours and sorrowes, which they have suffered

Artic. 37.

* Looke the second obser. var. upon this confession.

in this world. Then, I say, their innocencie shall be openly acknowledged of all, and they like wise shall see that horrible punishment which the Lord will execute upon those, that have most tyrannically afflicted them in this world, with divers kindes of torments and crosses. Furthermore the wicked being convinced by the peculiar testimony of their owne conscience, shall indeed be made immortall, but with this condition, that they shall burne for ever in that eternall fire, which is prepared for the devill. On the contrarie side the elect and faithfull shall be crowned with the crowne of glory and honour, whose names the Sonne of God shall confesse before his Father and the Angels, and *then shall all teares be wiped from their eyes*. Then their cause, which now is condemned of heresie and impietie by the Magistrates and Iudges of this world, shall be acknowledged to be the cause of the Son of God: And the Lord shall of his free mercy reward them with so great glory, as no mans minde is able to conceive. Therefore we doe with great longing expect that great day of the Lord, wherein we shall mozt fully enjoy all those things which God hath promised unto us, and through Iesus Christ our Lord, be put into full possession of them for evermore.

Out of the Confession of A U S P U R G E.

Also they teach, that the word, that is, the Sonne of God tooke unto him mans nature in the wombe of the blessed Virgin *Mary*, so that the two natures, the divine and the humane, inseperably joyned together in the unitie of one person, are one Christ, true God and true man: who was borne of the Virgin *Mary*, did truly suffer, was crucified, dead, and buried, that he might reconcile his Father unto us, and might be a sacrifice, not onely for the Original sinne, but also for all actual sinnes of men. The same also descended into hell, and did truly rise againe the third day. Afterward he ascended into heaven, that he might sit at the right hand of the Father, and reigne for ever, and have dominion over all the creatures, sanctifie those that beleeve in him, by sending the holy Spirit into their hearts, and give everlasting life to such as he had sanctified. The same Christ shall openly come againe, to judge them that are found alive, and the dead raised up againe, according to the Creede of the Apostles.

In the end of this Article after these Words (by sending his holy Spirit into their hearts) these Words are found in some Editions.

BY sending his Spirit into their hearts, which may reigne, comfort, and quicken them, and defend them against the Devil, and the power of sin. The same Christ shall openly come againe, to judge the quicke and the dead, &c. according to the Creed of the Apostles.

Also they teach, that in the end of the world Christ shall appeare to judgement, and shall raise up all the dead, and shall give unto men (to wit, to the godly and elect) eternall life, and everlasting joyes, but the ungodly and the devils shall be condemne unto endlesse torments.

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

After the first period of this Article, this is thus found else-where.

They condemne the Anabaptists, that are of opinion, that the damned men and the devils shall have an end of their torments. They condemne others also, which now adaies do spread abroad Iewish opinions, that before the resurrection of the dead, the gody shall get the soveraigntie in the world, and the wicked be brought under in every place.

Out of the Confession of SAXONIE.

Hitherto pertaineth a part of the third Article.

THE Son of God, our Lord Iesus Christ, who is the Image of the eternall Father, is appointed our Mediator, Reconciler, Redeemer, Iustifier, and Saviour. By the obedience and merit of him alone the wrath of God is pacified, as it is said, *Rom. 3. Whom he set forth to be a reconciliation through faith in his blood.* And, *Heb. 10. It is impossible, that the blood of Bulls should take away sins. But he offering a sacrifice for sins, sitteth for ever at the right hand of God, &c.* And although we doe not see as yet, * in this our infirmitie, the causes of this wonderfull counsell, why man-kinde was to be redeemed after this sort, but we shall learn them

* Looke the first observat. upon this confession.

hereafter in all eternitie, yet these principles are now to be learned. In this sacrifice there are to be seene, justice in the wrath of God against sin, infinite mercie towards us, and love in his Son towards mankinde. The severitie of his justice was so great, that there be no reconciliation, before the punishment was accomplished. His mercie was so great, that his Son was given for us. There was so great love in the Son towards us, that he derived unto himselfe this true and exceeding great anger. O Son of God, kindle in our hearts, by thy ho'y spirit, a consideration of these great and secret things, that by the knowledge of this true wrath we may be sore afraid, and that again by true comfort we may be lifted up, that we may praise thee for ever.

Out of the Confession of WIRTEMBERGE.

* Looketh
1. Observat.
upon this con-
fession.

WVE beleeve and confesse, that the Son of God, our Lord Iesus Christ, begotten of his eternall Father, is true and eternall God, consubstantiall with his Father, and that in the fulnesse of time he was made man, to purge our sins; and * to procure the eternall salvation of mankinde: that Christ Iesus, being very God, and very man, is one person onely, and not two, and that in this one person there be two natures, not one onely, as by testimonies of the holy Scripture, the holy Fathers have declared, in the Councils held at Nice, Ephesus, and Chalcedon. Therefore we detest every heresie which is repugnant to this doctrine of the Son of God.

Out of the Confession of SUEVE LAND.

Also we beleeve that our Saviour Iesus Christ, being true God, was also made true man, his natures not being confounded, but so united in one and the same person, that they shall never hereafter be dissolved. Neither doe we differ any thing in those points, which the Church being taught out of the holy Gospels, doth beleeve, concerning our Saviour Iesus Christ, conceived of the holy Ghost, born of the Virgin *Mary*, and who at the length, after he had discharged the office of preaching the Gospel, died on the crosse, and was buried, and descended into hell, and the third day he was called backe from the dead unto life eternall: the which life when he had by divers arguments proved

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unto witnesses, hereunto appointed, he was carried up into heaven to the right hand of his Father, from whence we looke that he should come to judge the quick and the dead. In the meane time let us acknowledge that he is nevertheless present with his Church, that he doth renew, and sanctifie it, and as his onely beloved Spouse, beautifiè it with all sorts of ornaments of vertues: and in these things we doe nothing varie from the Fathers, nor from the common consent of Christians: we thinke it sufficient, after this sort to testifie our faith.



THE SEVENTH SECTION. OF THE LAW AND THE GOSPEL.

The latter Confession of HELVETIA.

Of the Law of God.

CHAP. 12.

WE teach, that the will of God is set downe unto us in the Law of God, to wit, what he would have us to doe, or not to doe, what is good and just, or what is evill and unjust. We therefore confesse that *the Law is good and holy*, and that this Law is by the finger of God either *either written in the hearts of men*, and so is called the law of nature, or ingraven in the two Tables of stone, and more largely expounded in the bookes of *Moses*. For plainnes sake, we divide it unto the moral law, which is contained in the commandements or the two tables expounded in the books of *Moses*, and into the ceremoniall, which doth appoint ceremonies and the worship of God, and into the judicall law, which is occupied about politicall and domesticall affaires.

Exod 30.
Deut. 5.

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* Looke the
1. Observat.
upon this con-
fession.
Deut. 4. & 12.

We beleeve that the * whole will of God and all necessarie precepts for every part of this life is fully delivered in this law. For otherwise the Lord would not have forbidden, *That any thing should be either added or taken away from this law.* Neither would he have commanded us to goe straight forward in this, and *Not to decline out of the way either to the right hand or to the left.*

Rom. 3. 4.
Gal. 3.

We teach that this law was not given to men that we should be justified by keeping it, but that by the knowledge thereof we might rather acknowledge our infirmitie, sinne, and condemnation, and so despairing of our owne strength might turne unto Christ by faith. For the Apostle saith plainely, *The law worketh wrath, and, by the law cometh knowledge of sinne.* And, *If there had bene a law given, which could have iustified and given us life, surely righteousnesse should have bene by the law.* But the spirit (to wit of the law) hath concluded all under sinne, that the promise by the faith of Iesus Christ should be given to them which believe. Therefore the law was our Schoolemaster to Christ, that we might be iustified by faith. For neither could there ever, neither at this day

* Looke the
second obser-
vat. upon this
confession.
Rom. 8.

can * any flesh satisfie the law of God, and fulfill it, by reason of the weakenesse in our flesh, which remaineth and sticketh fast in us, even to our last breath. For the Apostle saith againe, *That which the law could not performe, in as much as it was weake through the flesh, that did God performe, sending his onne Sonne in similitude of flesh, subiect to sinne.* Therefore Christ is the perfiter of the law, and our fulfilling of it, who as he tooke away the curse of the law, when he was made a curse for us, so doth he communicate unto us by faith his fulfilling thereof, and his righteousnesse and obedience is imputed unto us. The law of God therefore is * thus farre abrogated, as that it doth not henceforth condemne us, neither worke wrath in us. *For we are under grace, and not under the law.* Moreover Christ did fulfill all the figures of the law. Wherefore the shadow ceased, when the body came: so that in Christ we have now all truth and fulnesse. Yet we doe not therefore disdain or reject the law. We remember the words of the Lord, saying, *I came not to destroy the Law and the Prophets, but to fulfill them.* We know that * in the law are described unto us the kinds of vertues and vices. We know that the Scripture of the law *, if it be expounded by the Gospel, is very profitable to the Church, and that therefore the reading of it is not to be banished out of the Church. For although the countenance of *Moses* was covered

Gal. 3.

* Looke the
3. Observa-
tion on this
Confession.

with

* Locke the
4. Observat.
* Looke the
5. Observat.

with a vaile, yet the Apostle affirmeth, that *the vaile is taken away and abolished by Christ*. We condemne all things which the old or new heretikes have taught against the law of God.

Of the Gospel of Iesus Christ, and also of promises: of the spirit and of the letter.

C H A P. 13.

THe Gospel indeed is opposed to the law: for the law worketh wrath, and doth denounce a curse: but the Gospel doth preach grace and a blessing, *Iohn* saith also, *The law was given by Moses, but grace and truth came by Iesus Christ*. Yet notwithstanding it is most certaine, that they which were before the law, and under the law, were not altogether destitute of the Gospel: For they had notable Evangelicall promises, such as these are: *The seede of the woman shall bruise the Serpents head. In thy seede shall all the nations of the earth be blessed. The scepter shall not be taken from Iuda, untill Silo come. The Lord shall raise up a Prophet from amongst his owne brethren, &c.* And we doe acknowledge that the fathers had two kinde of promises revealed unto them, even as we have. For some of them were of present and transitorie things, such as were the promises of the land of Canaan, and of victories, and such as are now a dayes, concerning our daily bread. Other some there were then, and also are now, of heavenly and everlasting things, as of Gods favour, remission of sinnes, and life everlasting, through faith in Iesus Christ. Now the fathers had not onely outward or earthly, but spirituall and heavenly promises in Christ. For the Apostle *Peter* saith, that *the Prophets which prophesied of the grace that should come to us, have searched and inquired of this salvation*. Whereupon the Apostle *Paul* also saith, that *the Gospel of God was promised before by the Prophets of God in the holy scriptures*. Hereby then it appeareth evidently, that the fathers were not altogether destitute of all the Gospel.

John 1.
Gen. 3.
Gen. 22.
Gen. 49.
Deut. 18.
Acts. 3.

And although after this manner our fathers had the Gospel in the writings of the Prophets, by which they attained salvation in Christ through faith, yet the Gospel is properly called that glad and happie tidings, wherein first by *Iohn* Baptist, then by Christ the Lord himselfe, and afterward by the Apostles and their successours, is preached to us in the world, that God hath now performed

formed that, which he promised from the beginning of the world, and hath sent, yea and given unto us, his onely Sonne, and in him reconciliation with the Father, remission of sinnes, all fulnesse, and everlasting life. The history therefore set downe by the foure Evangelists, declaring how these things were done or fulfilled of Christ, and what he taught and did, and that they which beleaved in him had all fulnesse, this, I say, is truely called the Gospel. The preaching also and Scripture of the Apostles, in which they expound unto us how the Sonne was given us of the Father, and in him all things pertaining to life and salvation, is truely called the doctrine of the Gospel, so as even at this day it loofeth not that worthy name, if it be sincere.

2 Cor. 3.

The same preaching of the Gospel is by the Apostle termed *the spirit*, and the *ministerie of the spirit*, because it is living, and working through faith in the eares, yea in the hearts of the faithfull thorough the illumination of the holy Spirit. For the *letter*, which is opposed unto the spirit, doth indeed signifie every outward thing, but more specially the doctrine of the Law, which without the spirit and faith worketh wrath, and stirreth up sinne in the mindes of them, that doe not truely beleeve. For which cause it is called by the Apostle, *the ministry of death*: for hitherto pertaineth that saying of the Apostle, *The letter killeth, but the spirit giveth life*. The false Apostles preached the Gospel, corrupted by mingling of the law therewith, as though Christ could not save without the law. Such also were the *Hebionites* said to be, which came of *Hebion* the heretike: and the *Nazarites*, which before time were called *Myneans*. All which we doe condemne, sincerely preaching the word, and teaching, that the beleevers are justified by the spirit onely, and not by the law. But of this matter there shall follow a more large discourse in the title of justification.

2 Tim. 1.

And although the doctrine of the Gospel compared with the Pharisees doctrine of the law might seeme (when it was first preached by Christ) to be a new doctrine, the which thing also *Jeremy* prophesied of the New Testament, yet indeed it not onely was, and as yet is (though the Papists call it new, in regard of Popish doctrine, which hath of long time beene received) an ancient doctrine, but also the most ancient in the world. For God from all eternitie fore-ordained to save the world by Christ: and this his predestination and eternall counsell hath he opened to the world

world by the Gospel. Whereby it appeareth that the Evangelicall doctrine and religion was the most ancient of all that ever were, are, or ever shall be: Wherefore we say that all they erre foully, and speake things unworthy the eternall counsell of God, who tearme the Evangelicall doctrine and religion, a new start up faith scarce thirty yeeres old: to whom that saying of *Isaiah* doth very well agree, *Woe unto them that speake good of evill, and evill of good, which put darkenesse for light, and light for darkenesse, that put bitter for sweet, and sweete for soure.*

Out of the former Confession of HELVETIA.

Therefore in the whole Evangelicall doctrine, this ought first and chiefly to be urged, that we are saved by the onely mercy and grace of God, and by Christ his merits: whereof that men may know how much they stand in need, their sinnes must be verie cleerely laid open unto them; by the law, and by Christ his death.

Out of the Confession of BOHEMIA.

Of the word of God, or the holy Gospel.

CHAP. 10.

And seeing that the administration of the New Testament, and also the Word and Sacraments are lawfully committed to the Ministers of the Church, and *their lips ought to preserve knowlege, that the law might be sought at their mouth,* therefore in this Chapter it is further taught, what the word of God, and the holy Gospel is. Now the Preaching of the word of God and of the Gospel, is the true ministry of grace, instituted and commanded of Christ our Lord, wherein the full and perfect will of God, touching eternall reconciliation, necessarie to salvation, and made manifest in the holy Scripture, is declared and preached unto all people. This doctrine did Christ give in charge unto his disciples in the words of this sentence, *Goe ye into all the world, and preach the Gospel to every creature.* This doctrine doth Peter profess before *Cornelius*, when he saith, *He commanded us to preach unto the people, and to testifie that this is he, that is ordained of God to be the Iudge of the quicke and the dead.*

1 Cor. 4.

1 Cor. 3.

Malc. 2.

Mark. 16.

Aps 20.

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all the Prophets witnesse, that through his name, all that beleeve in him, shall receive remission of sinnes.

1 Cor. 3.

This ministry is more honourable, greater, and more necessarie to salvation, then are the sacraments: the which is proved by that sentence of the most excellent Apostle Saint Paul, *For Christ sent me not to Baptize* (that is, not chiefly to doe this) *but to preach the Gospel.* For onely through the pure Gospel, and the preaching thereof, is faith sowed inwardly in the heart by the holy Ghost, and from thence also must we conceive and seeke the true meaning of God and Christ, touching all things necessary to salvation, and also touching the sacraments themselves. Amongst those, who by reason of their age are able to use their understanding, it is of necessitie, that the preaching of the Gospel goe before the receiving of the Sacraments. Whereof we may see an evident

A Cts 2.

A Cts 8.

proofe in those three thousand which were converted by Peter: also in *Cornelius*, and in the Chamberlaine we may see, that, according to the example of *Rhilib*, the question is thus to be made, *Doest thou beleeve With all thy heart?* Then it may be that thou who hast true faith grafted in thy heart mayest receive profit, by the participation of the Sacraments. For without the hearing of the word of God, *which is the saving power of God*, no man shall wittingly attaine unto faith and salvation, according to that saying of Paul, *Therefore faith cometh by hearing, and hearing by the word of God.* And againe, *How shall they beleeve in him, of whom they have not heard?* Therefore herein our Preachers endeavour themselves most earnestly, that in our Ecclesiasticall meetings they may

Rom 1.

Rom. 10.

propound unto the people the sincere word of God, without all mixture or inventions of men. For which cause also they doe, by an ancient custome, recite in the mother and vulgar tongue, which may be understood of all, not onely those Chapters which are appointed to be read out of the Gospel at certaine times, but also all other parts of holy Scripture, and do exhort the people with an earnest desire to heare the word of God, and to frequent those Ecclesiasticall meetings, that by the diligent teaching of the Gospel, and by often repeating it in their Sermons, they may first teach the people repentance and faith, and then the use and administration of the Sacraments, and by this meanes prepare them to the right receiving of the Sacraments: and afterwards also, both whilest the Sacraments be administred, and after they be administred, they doe conveniently instruct them in all those things which

which the Lord commanded, and chiefly in those things which do appertaine to the leading of an honest life, and such a one, as be seemeth a Christian profession, as Christ saith, *Teach them to keep* Matth 28.
all things which I have commanded you.

In this place also is taught very diligently, and as the matter requireth, touching the difference, which is to be observed betwixt the word, or doctrine, and worke of the law, and betwixt the word and force of the holy Gospel. The word or ministerie of the law and of the old Testament, is the word of death, feare, and of the letter, also the word of wrath, and the word of malediction: but the word of the New Testament, that is, of the holy Gospel, is the ministerie of faith, and the spirit of cleauesse, or glory through our Lord Iesus Christ, the word of grace, of the new covenant, the word of comfort, and the messenger of peace. Of them both the Apostle writeth thus, *The letter killeth, but the spirit quickneth.* And Christ saith, *The words which I speake, are spirit and life.* Also there is mention made of the use of the morall law, in the fourth Chapter of this Confession, (beginning with these words. This doctrine of the true knowledge of Sinne, &c) *as is to be seene before.* 2 Cor. 3.
in the fourth Section, Whereunto all that Chapter appertaineth. 1 John 6.

Out of the FRENCH Confession.

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

Out of the Confession of BELGIA.

WE beleeve that all the ceremonies, figures, and shadowes of the law, have ceased at the coming of Christ, so that now even the use of them ought to be taken away and abolished among Christians. Yet in the meane time, the truth and substance of them doth remaine to us in Christ, in whom they are all fulfilled. And therefore we doe still use the testimonies of the Law and the Prophets, to confirme our selves in the doctrine of
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the Gospel, and to leade an honest life, unto Gods glory, according to his will.

THE CONFESSION OF AVSPURGE doth by the way mention the doctrine of the Gospel, and of the end thereof, in the fourth and fifth Articles, which we have placed in the ninth Section, wherein iustification, and remission of sinnes by faith in Christ, is handled.

Out of the Confession of SAXONY.

AND that the benefits of this Mediatour might be knowne unto mankinde, and applied unto us, there was a promise given straight in the beginning after the fall of our first parents, and afterwards often times repeated, and by voyce of the Prophets declared; but most cleerely was it recited by the very Son, and afterwards by the Apostles: And there was a ministry instituted to teach, and to spread abroad that promise, also there was a Church made, and often renewed by the same very voyce, touching the Sonne of God our attonement. By this Ministry the Sonne of God alwaies was, is, and shall be effectually in the beleevers, as it is said, *Rom. 1. The Gospel is the power of God unto salvation to every one that beleeueth.* And he doth renew this ministry, when he saith, *As my Father sent me, so doe I send you also. Goe and preach repentance and remission of sinnes in my name.* He will that sinne should be reprov'd in all mankinde, as he saith, *The spirit shall reprove the World of sinne, because they beleeve not in me.* And *Rom. 1. The Wrath of God is revealed from heaven against all ungodlinesse and unrighteousnesse of men.* God will have his wrath to be acknowledged against all sinne, and chiefly against the contempt of the Sonne, as he saith in the *Psalme, Kisse the Sonne, lest he be angrie, and so ye perish from the way, &c.* He will have us truly to be put in great feare, by the knowledge of our darkenesse, of our horrible wickednesse, and our stubbornnesse. And truly God himselfe doth amaze our hearts with the sense of his anger, as *Ezekiah saith, Like a Lion he brake all my bones.* And to this judgement he doth not onely use the voyce of the ministry of the Law and of the Gospel, but also all calamities be as it were the voyce of the law, admonishing us of the wrath of God, and calling us to repentance. Now when the minde is terrified by this voyce that

that reproveth finnes, then let it heare the peculiar promise of the Gospel, touching the Sonne of God, and let him be assured that his finnes are freely remitted for the Sonne of God his sake, our Lord Iesus Christ, who is our attonement, and that of mercy, not for any contrition or love of ours.

Out of the Confession of WIRTEMBERGE.

Of the Law.

CHAP. 6.

WE acknowledge that the Law of God (whereof the Tenne Commandements are an abridgement) doth command the best, the most just, and most perfect workes, and that man is not onely bound to obey the morall precepts of the Law, but also if he should doe the workes of the Tenne Commandements, in such perfection and integritie as the Law requireth, that he should indeed be counted just before God for his workes, and should obtaine eternall salvation by his merits. But whereas some men doe thinke, that man can come to that state in this life, as to be able by his workes not onely to fulfill the tenne Commandements, but also to do more and greater workes, then are commanded in the law, which they call the workes of supererogation, it is contrary to the doctrine of the Prophets and Apostles, and it is repugnant to the judgement of the true Catholike Church. For the law was not given to this end, to signifie, that man might perfectly fulfill the Commandements thereof in this life, but to shew to man his imperfection, and to testifie of the unrighteousnesse of man, and of the wrath of God against all men, and to stirre them up to seeke remission of their finnes, righteousness, and salvation by faith in the onely Sonne of God, our Lord Iesus Christ, *Rom. 3. By the law cometh the knowledge of sinne. And Rom. 7. The law is spirituall, but I am carnall, sold under sin. And Rom. 8. The wisdom of the flesh is enmitie against God. For it is not subiect to the law of God, neither indeed can be, And Gal. 3. Cursed is every man, that continueth not in all things which are written in the booke of the law, to doe them. Augustine saith, This first commandement of iustice, wherein We are commanded to love the Lord with all our heart, with all our soule, and with all our mind, whereupon followeth that other commandement, of loving our neighbour,*

De Spiritu & littera. cap. 36.

August Iro-
nim. Epist. 29.

Lib. 1. Re tract.
cap. 15.

bour, we shall fulfill in that life, where we shall see him face to face. But therefore it is even now also commanded unto us, that we might be admonished, what it becometh us to require by faith, whither to send our hope before hand, and by forgetting, those things, which are behind, what fore things we should stretch our selves unto. And hereby, so farre as I can iudge, he hath profited much in this life, in that righteousnesse which is to be perfected, who by profiting doth know, how farre he is from the perfection of righteousnesse. And againe, Charitie is a vertue, whereby that is loved which is to be beloved. This is in some greater, in others lesser, and in some none at all. But the most absolute love, which now cannot be increased, so long as a man liveth here, is not to be found in any man. For so long as it may be increased, that which is lesse then it ought to be, cometh of our corruption: by reason of which corruption there is not a iust man in the earth, that doth good and sinneth not: by reason of which corruption no flesh living shall be iustified in the sight of God: for which corruptions sake, If we say that we have no sinne, we deceive our selves, and the truth is not in us: for the which also, though we profit never so much, yet it is necessary for us to say, Forgive us our debts, although all our words, deeds, and thoughts are already, forgiven us in baptisme. And againe, All the Commandements of God are counted as done, when as whatsoever is not done, is notwithstanding pardoned. And Jerome saith, This is onely perfection unto men, if they know that they are perfect. This is the true wisdom of man, to know that he is imperfect, and (that I may so speake) the perfection of all iust men in the flesh, is imperfect.

Of the Gospel of Christ.

CHAP. 8.

Although many precepts of the law of God be contained in the writings of the Evangelists and Apostles, and Christ himselfe doth teach, that we must not render evill for evill, nor lock upon a woman wantonly, and such like: yet we must not thinke that the Gospel of Christ is a new law: whereby, as the fathers in times past were saved under the Old Testament by the old law, so men now under the New Testament should be saved by a new law. For except a man take the name of the law generally for doctrine, as the Prophets now and then doe use the name of the law, certainly the Gospel of Christ, is not properly a law, as

Paul.

Paul doth commonly use the name of the law, but it is a good and joyfull message, touching the Sonne of God, our Lord Iesus Christ, that he onely is the purger of our sinnes, the appeaser of the wrath of God, and our Redeemer and Saviour.

Neither are the commandements of the law, which are contained in the Apostles writings, any new law, but they are an interpretation of the old law, according to the judgement of the holy Ghost, which also were to be seene before, and that not obscurely, in the writings of the Prophets. But they are repeated in the preaching of the Gospel of Christ, that the severitie of the law of God, and the corruption of our nature being declared, we might be stirred up to seeke and embrace Christ revealed in his Gospel, and that we may know after what rule we are to frame our life through faith in Christ. Wherefore if we will speak properly of the law of God, and Gospel of Christ, as of Christ we are not to make a new lawgiver, seeing that he neither hath made a new law, nor instituted a new politike kingdome in this earth, so must we not make a new law of the Gospel, which by more hard and severe commandements doth bring eternall salvation to the doers thereof. But we thinke it to be most certaine, that the naturall or morall law of the old and new Testament is one and the same, and that neither the men which lived under the old Testament, nor those which lived under the new Testament, doe obtaine eternall salvation, for the merit of the workes of the law, but onely for the merit of our Lord Iesus Christ, through faith. Christ out of *Isaiah* doth recite his office, for the which he was sent into the earth: *The Spirit of the Lord, saith he, is upon me, b. cause he hath annointed me: he hath sent me to preach the Gospel to the poore, &c.* Here Christ teacheth that his proper office is, not to make a new law, which should terrifie and kill miserable sinners, but to preach the Gospel, which might comfort and quicken sinners. *Gal. 4. When the fulnesse of time was come, God sent his Sonne made of a woman, and made under the law, that he might redeme them which were under the law, and that we by adoption might receive the right of sonnes.* And *Acts 15.* it is said, *Why tempt yee God, to lay an yoke on the Disciples neckes, which neither our fathers, nor we, were able to beare? but we beleeve through the grace of our Lord Iesus Christ to be saved, even as they, &c.* And *Augustine* saith, That people which received the old Testament, was held under certaine shadowes and figures of things before the coming

Luke 4.

Contra Adimantum Manichei discipulum cap. 3

coming of the Lord, according to the wonderfull and most orderly division of times. Yet therein was so great preaching and foretelling of the new Testament, that in the Evangelicall and Apostolike discipline (though it be painefull and divine) no commandements or promises can be found, which are wanting even in those old bookes.



THE EIGHT SECTION. OF REPENTANCE AND THE CONVERSION OF MAN.

The latter Confession of HELVETIA

CHAP. 14.

Luke 24.



The Gospel hath the doctrine of repentance joynd with it: for so said the Lord in the Gospel, *In my name must repentance and remission of finnes be preached among all nations.* By repentance we understand the change of the minde in a sinfull man stirred up by the preaching of the Gospel and by the holy spirit, received by a true faith, by which a sinfull man doth reflexly acknowledge his naturall corruption and all his finnes, seeing them convinced by the word of God, and is heartily grieved for them, and doth not onely bewaile and freely confesse them before God with shame, but also doth loath and abhorre them with indignation, thinketh seriously of present amendment, and of a continuall care of innocencie and vertues, wherein to exercise himselfe holily all the rest of his life. And surely this is true repentance, namely an unfeigned turning unto God and to all goodnesse, and a serious returne from the devill and from all evill. Now we doe expressly say that this repentance is the meere gift of God, and not
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the worke of our owne strength. For the Apostle doth will the faithfull Minister diligently to *Instruct those which withstand the truth, if that at any time the Lord will give them repentance, that they may acknowledge the truth.* Also the sinnefull woman in the Gospel, which washed Christs feet with her teares, and Peter which bitterly wept and bewailed his deniall of his Master; doe manifestly shew, what minde the penitent man should have, to wit, very earnestly lamenting his sins committed. Moreover the Prodigall sonne, and the Publican in the Gospel that is compared with the Pharisee, doth set forth unto us a most fit patterne of confessing our sinnes to God. The Prodigall sonne said, *Father, I have sinned against heaven, and against thee, I am not worthy to be called thy sonne, make me as one of thy hired servants.* The Publican also not daring to lift up his eyes to heaven, but knocking his brest, he cryed, *God be mercifull unto me a sinner.* And we doubt not but the Lord received them to mercy. For *Iohn* the Apostle saith: *If we confesse our sinnes, he is faithfull and iust to forgive us our sinnes, and to purge us from all iniquitie. If we say we have not sinned, we make him a lyar, and his word is not in us.*

We beleeve that this sincere confession which is made to God alone, either privately betweene God and the sinner, or openly in the Church, where that generall confession of sinnes is rehearsed, is sufficient, and that it is not necessary for the obtaining of remission of sinnes, that any man should confesse his sinnes unto the Priest, whispering them into his eares, that the Priest laying his hands on his head, he might receive absolution, because that we finde no commandement nor example thereof in the holy Scripture. *David* protesteth and saith, *I made my fault knowne to thee, and my unrighteousnesse did I not hide from thee. I said, I will confesse my wickednesse to the Lord against my selfe, and thou hast forgiven the hainousnesse of my sinne.* Yea and the Lord teaching us to pray, and also to confesse our sinnes, said, *So shall you pray, Our Father which art in heaven, forgive us our debts, even as we forgive our debtors.* It is requisite therefore that we should confesse our sins unto God, and be reconciled with our neighbour, if we have offended him. And the Apostle *James* speaking generally of confession, saith, *Confesse each of you your sinnes one to another.* If so be that any man being overwhelmed with the burthen of his sins and troublesome temptations will privately aske counsell, instruction, or comfort, either of a Minister of the Church, or of any o-

ther brother that is learned in the law of God, we doe not mislike it. Like as also we doe fully allow that generall and publike confession, which is wont to be rehearsed in the Church and in hly meetings (whereof we spake before) being as it is agreeable with the Scripture.

All these things which are spoken of the keies, doe properly pertaine to the 10. Sect.

2 Cor. 9.

As concerning the keies of the kingdome of heaven, which the Lord committed to his Apostles, they prate many strange things, and of these keies they make swords, spears, scepters, and crowns, and full power over mightie kingdomes, yea and over mens souls and bodies. But we judging uprightly according to the word of God, doe say that all Ministers truly called, have and exercise the keies, or the use of them, when as they preach the Gospel, that is to say, when they doe teach, exhort, reprove, and keepe in order the people committed to their charge. For so doe they open the kingdome of God to the obedient, and shut it against the disobedient. These keies did the Lord promise to the Apostles; in the 16. Chapter of *Matth. 16.* and delivered them in *John 20.* Chapter; *Marke 16.* *Luke the 24.* when as he sent forth his disciples, and commanded them *To preach the Gospel in all the world, and to forgive sinnes.* The Apostle in the Epistle to the *Corinthians*, saith, *That the Lord gave to his Ministers the ministry of reconciliation.* And what this was, he straight way maketh plaine, and saith, *The word or doctrine of reconciliation.* And yet more plainly, expounding his words he addeth, that the Ministers of Christ, *Do as it were goe an embassage in Christs name, as if God himselfe should, by his Ministers exhort the people to be reconciled to God,* to wit, by faithfull obedience. They use the keies therefore, when as they perswade to faith and repentance. Thus doe they reconcile man to God, thus they forgive sinnes, thus doe they open the kingdome of heaven, and bring in the beleivers: much differing herein from those, of whom the Lord spake in the Gospel, *Wo be unto you Lawyers, for ye have taken away the key of knowledge. You have not entered in your selves, and those that would have entered, ye forbid.* Rightly therefore and effectually doe Ministers absolve, when as they preach the Gospel of Christ, and thereby remission of sinnes, which is promised to every one that beleeveth, even as every one is baptized, and doe testifie of it, that it doth particularly appertain to all: Neither doe we imagine that this absolution is made any whit more effectually, for that which is mumbled into some priests care, or upon some mans head particularly: yet we judge that

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men must be taught diligently, to seek remission of sinnes in the bloud of Christ, and that every one is to be put in minde, that forgiveness of sinnes doth belong unto him. But how diligent and carefull every penitent man ought to be in the endeavour of a new life, and in slaying the old man, and raising up the new man, the examples in the Gospel doe teach us. For the Lord saith to him, whom he had healed of the palsie, *Behold thou art made whole, sin no more, lest a worse thing come unto thee.* Likewise to the adulteresse woman, which was delivered, he said, *goe thy way, and sinne no more.* By which words he did not meane that any man could be free from sinne, whiles he lived in this flesh, but he doth commend unto us diligence and an earnest care, that we (I say) should endeavour by all meanes, and beg of God by prayer, that we might not fall againe into sinne, out of which we are risen after a manner, and that we may not be overcome of the flesh the world, or the devill.

Zachery the Publican, being received into favour by the Lord, he cryeth out in the Gospel. *Behold Lord, the halfe of my goods I give to the poore, and if I have taken from any man any thing by forged cavillation, I restore him foure fold.* After the same manner we preach that restitution and mercy, yea and giving of almes, are necessary for them which doe truly repent. And generally out of the Apostles words we exhort men, saying, *Let not sinne reigne in your mortall body, that you should obey it through the lusts thereof. Neither give ye your members as weapons of unrighteousnesse to sin: but give your selves unto God, as they that are alive from the dead, and give your members as Weapons of righteousness unto God.*

Wherefore we condemne all the ungodly speeches of certain, which abuse the preaching of the Gospel, and say, To returne unto God, is very easie, for Christ hath purged all our sinnes. Forgiveness of sinnes is easily obtained: What therefore will it hurt to sinne? And, we need not take any great care for repentance, &c. Notwithstanding we alwaies teach, that an entrance unto God is open for all sinners, and that this God doth forgive all the sinnes of the faithfull, onely that one sinne excepted, which is committed against the holy Ghost. And therefore we condemne the old and new Novatians and Catharines, and especially we condemne the Popes gainfull doctrine of penance; and against his Simonie and Simonaical indulgences we use that sentence of *Simon Peter*, *Thy money perish with thee, because thou thoughtest that the gift of God might be bought with money. Thou hast no part or fellowship in this*

John 5.
Iohn 8.

Luke 9.

Rom. 6.

Mat. 3.

Acts 8.

matter, for thy heart is not upright before God. We also disallow those, that thinke that themselves by their owne satisfactions can make recompence for their sinnes committed. For we teach that Christ alone by his death, and passion, is the satisfaction, propitiation, and purging of all sins. Neverthelesse we cease not to urge, as was before said, the mortification of the flesh, and yet we adde further, that it must not be proudly thrust upon God, for a satisfaction for our sins, but must humbly, as it becometh the sonnes of God, be performed, as a new obedience, to shew thankfull mindes for the deliverance and full satisfaction obtained by the death and satisfaction of the Sonne of God.

Ifa 53.
1 Cor. 1.

Out of the Confession of B O H E M I A.

C H A P. 5.

NOW that we know what sinne is, in the next place we are taught concerning holy repentance: which doctrine doth bring great comfort to all sinners, and generally, it is very profitable and necessary to salvation, for all men, as well for Christians which begin to learne, as for those which have profited, yea even for sinners that have fallen, yet such which by the grace of God being converted, doe repent. Of this repentance *John Baptist* did preach, and after him *Christ*, in these words, *Repent, for the kingdom of God is at hand.* Afterward also the Apostles preached therof throughout the whole world, for so it is written, *And thus it behoved, that repentance and remission of sinnes should be preached in his name among all nations.* Now this repentance doth wholly arise out of a true knowlege of sinne, and the wrath of God: And to attaine unto this knowlege, we must use the full and entire helpe of the Ministerie, by preaching to lay open unto us both the doctrine of repentance, or the law, touching that righteousnesse which is due unto God, and the sentence of God pronounced against sin, and also of faith in *Christ Iesus*, and of that holy satisfaction, which he hath made for us, by suffering most grievous torments. This repentance and saving conversion doth our mercifull God, by his peculiar gift, offer and bestow, and he writeth the same in the hearts of the faithfull, even as he saith, *I will give you a new heart, and I will put my spirit in the midst of you, & I wil cause you to walk in my waies.* Again, *That you may repent of your sins, and of your Idolatry.* And again, *When I was converted, I did repent.*

Matth 3.
Mar. 1.

Luke 24.

Ezech. 36.
Heb. 8.
Ezech. 36.
Jerem. 31.

This.

This saving repentance (which doth differ very much from the repentance of *Eſau* and *Judas*) taketh it true and right beginning from this gift of God, who beſtoweth it, and from the Sermons of the word of God, whereby ſin is reprovod: and it hath this in order firſt, that it is a feare and terrour of the ſecret heart before God, and that by repenting and forrowing it doth tremble at this juſt and ſevere judgement and revengement, whereupon ariſeth a heavie, trembling, and unquiet conſcience, a troubled minde, a heart ſo ſorrowfull, carefull, and bruised, that a man can have no comfort with himſelfe and of himſelfe, but his ſoule is full of all griefe, ſadneſſe, anguiſh, and teirour, whereby he is much troubled, becauſe of the feare of that burning wrath, which he ſeeth in the ſevere countenance of God. We have an example in *David*, when he ſaith, *There is nothing found in my fleſh, becauſe of thine anger, neither is there reſt in my bones, becauſe of my finnes.* Pſal. 38.
I am become miſerable, and crooked very ſore: I goe mourning all the day. Such a terrour and true ſenſe of ſin doth worke in the faithfull an inward change of the minde and the ſoule, and a conſtant deteſting of ſin and the cauſes and occaſions thereof. Hereunto it is ſtreight way added, by diligent teaching of the troubled, terrified, and repentant, that ſuch men ought, in a ſincere affection of the heart, with repentance, and an humble ſubmiſſion of the minde, by their confeſſion and invocation to turne unto the Lord, and by faith in *Ieſus Chriſt* our Lord to conceive ſure and undoubted truſt in his mercie, to hold faſt the apprehended promiſe, and to relye wholly thereon; and ſeeing they have no righteouſneſſe of themſelves, earneſtly and faithfully to deſire of the Divine grace, that God would have mercie on them, and vouchſafe of his grace to forgive them their ſins, for the Son, and his precious merits ſake, who was made an attonement or reconciliation for ſin, 1 Joh. 2.
yea alſo a curſe, that he might make or conſecrate us as holy unto Gal. 3. God. For to ſuch men (that they may be ſtirred up to the greater confidence) that ſure and precious promiſe is propounded, and by preaching ought to be propounded, whereby the Lord doth ſay, *Call upon me in the day of trouble, and I will deliver thee:* and this Pſal. 50. they ought to doe, as often as they have need, and ſo long as they live. Hereof the judgement of *St. Auguſtine* is extant, *Lib. 1. de Penitentia. Cap. 1. No man can well meditate of repentance, except he be perſwaded of the mercie of God toward him, or as he ſaith, but he that ſhall hope for indulgence.*

Now all men, which doe truly repent them of their sins, and in regard thereof are sorrowfull, and mislike themselves, ought to *cease from the committing of evill, and learne to doe that which is good*: for so writeth *Esay* in that place, wherein he exhorteth to repentance. And *John Baptist* in the like sort admonishing the people, saith, *See that you bring forth, or doe, the fruits worthy of repentance: which doth chiefly consist in mortification or putting off the old man, and in putting on the new man, which after God is created in righteousnesse, &c.* as the Apostolike doctrine doth signifie. Moreover, the penitent are taught, * to come to the Physicians of their souls, and before them to confesse their sins to God, yet no man is commanded or urged to tell and reckon up his sins, but this thing is therefore used, that by this means every one may declare their griefe, wherewith they be troubled, and how much they mislike themselves for their sinnes, and may peculiarly desire and know that they obtaine of their God counsell and doctrine, how they may hereafter avoyd them, and get instruction and comfort for their troubled consciences, and absolution by the power of the Keyes, and remission of sins, by the ministerie of the Gospel instituted of Christ: and when these things are performed to them of the Ministers, they ought to receive them at their hands with confidence, as a thing appointed of God, to profit and to doe service unto them for their saving health, and without doubting to enjoy the remission of their sinnes, according to the word of the Lord, *whose sinnes you remit, they are remitted.* And they relying upon this undoubted faith, ought to be certaine and of a resolute minde, that through the ministerie of those Keyes, concerning the power of Christ, and his word, all their sinnes be forgiven them. And therefore they which by this means and order obtaine a quiet and joyfull conscience, ought to shew themselves thankfull for this heavenly bountifullnesse in Christ, neither must they receive it in vain, or returne againe to their sins according to that faithfull exhortation of Christ, wherein he commandeth us to take heed: *Behold thou art made whole, sin no more, lest a worse thing happen unto thee.* And, *see that thori sinne no more.*

Now the foundation, whereon the whole vertue and efficacie of this saving repentance doth stay it selfe, is the merit of the torments of the death, and resurrection of our Lord and Saviour, whereof he himselfe saith, *These things it behoved Christ to suffer, and to rise againe the third day, and that repentance and remission*

of

Isa. 1.

Luk. 3.
Coloss. 3.
Ephes. 4.* Looke the
first obseruar.
upon this cor-
fession.

Joh. 10.

Joh. 5.
Joh. 8.

Luk. 24.

of sins should be preached in his name to all people. And againe, Re-
 pent, and beleve the Gospel. Mark. 1.

Also they teach, that they, whose sin is publike, and therefore
 a publike offence, ought to give an * externall testimonie of their
 repentance, when God doth give them the spirit of repentance, * Looke the
 second obser-
 and that for this cause, that it may be an argument and testimonie, var. upon this
 confession.
 whereby it may be proved or made evident; that the sinners
 which have fallen, and doe repent, doe truly convert them-
 selves: also that it may be a token of their reconciliation with the
 Church and their neighbour, and an example unto others, which Mark. 5. and
 28.
 Tim. 5.
 they may feare and reverence.

Last of all, the whole matter is shut up with this or such like
 clause of admonition, That every one shall be condemned who-
 soever he be, which in this life doth not repent in the name of our
 Lord Iesus Christ, according to that sentence pronounced by
 Christ, *Except ye repent, ye shall all in like sort perish, as they did,
 who were slaine with the fall of the tower of Silo.*

*Hitherto also pertaineth that part of the same confession, which
 treateth.*

Of the time of grace.

C H A P. 20.

Furthermore among all other things they teach, concerning
 the time of grace, and the fatherly visitation, that men may
 learne to consider, that all that time of age, they lead in this life, is
 given them of God to be a time of grace, in the which they may
 seeke their Lord and God his grace and mercie, and that they may
 be loved of him, and by this means obtaine here their salvation in
 Christ; whereof the Apostle also made mention in his Sermon,
 which he preached at Athens, saying, *God hath assigned unto man
 the times, which were ordained before, and the bounds of their habitations,*
*that they should seeke the Lord, if so be they might have groped
 after him, and found him.* And by the Prophet *Esay* the Lord
 saith, *In an acceptable time have I heard thee, and in the day of sal-
 vation have I helped thee.* Behold now, saith Saint Paul, *is the ac-
 ceptable time, now is the day of salvation.* Therefore at all times
 the people be admonished, that whilest they live on the earth, and
 are in good health and have in their hands, and doe presently en-
 joy the time of grace offered by God, they would truly repent,
 and

Act. 17.

[sa. 49.

2 Cor 6.

and begin the amendment of their life, and reconcile themselves to God: that they would stirre up their conscience by faith in Christ, and quiet it by the ministerie of the Gospel in the Church, and herein confirme themselves, that God is mercifull unto them; and remitteth all their sins for Christ his sake. Therefore when they are confirmed in this grace which is offered them to establish and confirme their calling, and doe faithfully exercise themselves in good works, then at the length they are also in an assured hope to looke for a comfortable end, and they must certainly perswade themselves, that they shall assuredly be carried by the Angels into heaven, and eternall rest, as was the soule of that godly *Lazarus*, that they may be there, where their Lord and redeemer Iesus Christ is, and that afterward in the day of resurrection this soule shall be joyned againe with the body, to take full possession of that joy and eternall glory, which cannot be expressed in words. For *they shall not come into condemnation*, but by making a way through it, they shall passe from death into life.

Luk. 16.

Joan. 12. and
14. and 17.

Joan. 5.

Heb. 4.

The Epistle to the Hebrews to stirre us up to use such exhortations, faith, *Exhort your selves among your selves, exhort ye one another daily, so long as it is said to day. Let no man among you be bardned by the deceit of sin. For we enter into the rest, which have beleevd,* that is, which have obeyed the voice of God, while we had time given us. On the other side we must also hold this most assuredly, that if any man, being polluted with sins, and filthly deeds manifestly contrary to vertue, doe in dying depart out of this world without true repentance and faith, that his soule shall certainly goe into hell, as did the soule of that rich man, who wanted faith, in the bottomlesse pit whereof there is no drop of grace, and that in the day of judgement that most terrible voice of the Son of God sounding in his eares shall be heard, wherein he shall say, *Depart from me ye cursed into everlasting fire, which is prepared for the Devil and his Angels: for they which have done evill, shall come forth to the resurrection of judgement.*

Matth. 29.

Joh. 5.

Therefore in teaching they doe continually urge this, that no man deferre repentance and turning unto God, till he come to be old; or till he lyeth sicke in his bed, and in the meane time doe boldly practise his wantonnesse in sinnes, and in the desires of the flesh and the world, because it is written, *Doe not say, The abundant mercie of the Lord will purge my sens: for mercie and wrath do hasten with him, and his indignation shall lye upon the sinners. Make*

no tarrying to turn unto the Lord, & put not off from day to day. For suddenly shall the wrath of the Lord breake forth, and in thy securitie thou shalt be destroyed, and thou shalt perish in time of vengeance. But that especially is a most dangerous thing, if any man, after he hath received the gift of the grace of God (and that in the testimonie of a good conscience) doth of set purpose, and wantonly sinne, and contemne, and make no account of all those exhortations and allurements, proceeding out of a loving heart, and that to this end, that he may in time think on that which is for his health, and repent, and moreover doth persist in a bold and blind perswasion of the mercie of God, and trusting thereto, doth sinne, and doth confidently abuse it, and goeth forward in that sort without repentance, even unto the last pinch, and then beginneth, being forced thereunto by the terrours of death and the feare of infernall punishments, so late to convert himselfe, and to call for the mercie of the Lord, as when the severe and intolerable anger of the Lord waxeth hot, and punishments rush and breake forth, as doth the great violence of floods, which cannot be resisted. Therefore of such a man, (which thing we speake with sorrow) it is hard to beleve that he can truly repent, and therefore it is to be doubted, lest that be fulfilled in him, which the Lord doth threaten by the Prophet *Micheas*, That instead of grace he shall feele the wrath of God, and that it will come to passe that the wrath of God shall slay him. For in a fearefull speech doth he say thus, *Then shall they cry unto the Lord, but he will not heare them, but he will hide his face from them at that time, because they have continually lived wickedly.* Yea the Lord himselfe saith, *Although they cry in mine eares, with a loude voyce, yet will I not heare them, seeing they would not heare my voyce, when as all the day long I spread out my hands unto them, and gave them large time and space for grace.* For the which cause the holy Ghost cryeth out, and saith, *To day if ye will heare his voyce, barden not your hearts, as in the grieving in the day of that tentation in the Wildernesse.*

Mich. 3.

Ezech. 8.

Ier. 7. and 11.
Ila. 55. and 66.

Psal 95.
Heb. 3.

Therefore according to all these things, our men doe diligently, and out of the grounds of the Scripture, exhort, that every man doe in time use and follow this faithfull counsell, and necessary doctrine, that so he may turne away the feare of this most heauie danger, yea that he doe not betray the health of his own soule. For undoubtedly this horrible danger is greatly to be feared, lest what--

Lib. 3. de panit.
qui Augustini
esse putatur.

whatsoever he be that doth rashly or stubbornly condemne or neglect this time of grace, so lovingly granted of the Lord, he doe receive, and that worthily, that reward of eternall punishment, which is due thereunto: even as Saint *Ambrose* also, amongst many other things, which he handleth diversly to this purpose, doth thus write, and in these words: *If any man at the very point of death shall repent, and be absolved (so this could not be denied unto him) and so departing out of this life dieth, I dare not say, that he departeth hence in good case, I doe not affirme it, neither dare I affirme or promise it to any man, because I would deceive no man, seeing I have no certaintie of him. Doe I therefore say that he shall be damned? neither doe I say that he shall be delivered. For what other thing I should say, I know not. Let him be commended to God. Wilt thou then, O brother, be freed from doubting? repent whyles thou art in health. If thou wilt repent, when thou canst not sin, thy sins have left thee, and not thou thy sins.* Yet that no man may despaire, they teach this also, that if any man, in the last houre of his life, shew our signs of true repentance, which thing doth fall out very seldome (for that is certainly true which is written in the Epistle to the Hebrews; *And this will we also doe, so that God give us leave to doe it*) that such a one is not to be deprived of instruction, comfort, absolution, or remission of sins. For the time of grace doth last so long as this life doth last: wherefore, so long as we live here, it is meet that we should thinke of that Prophetical and Apostolicall sentence, *To day, seeing ye have heard his voyce, harden not your hearts.* Now herein doe our men labour, and endeavour themselves most earnestly, that all men may obey this loving commandement and counsell, and that they speedily repent, before the Sunne be darkened after a strange manner, and the hills be overwhelmed with darknesse, and that laying sinne aside, they would turne themselves to God, by flying unto him in true confidence, and with a constant invocation, from the botome of the heart, and that they doe their faithfull indeavour, that they be not repelled from the glory of eternall life, but that they may live with Christ and his Church in this life for a time, and in the other life for ever, Amen.

Heb. 6.

Heb. 3.

Out of the Confession of A U S P U R G E.

Touching Repentance they teach, that such as have fallen after Baptisme may finde remission, at what time they returne againe. And that the Church is bound to give absolution unto such; as returne by repentance. Now repentance or the conversion of the ungodly standeth properly of these two parts. The one is contrition, that is, a terrour stricken into the conscience through the acknowledgement of sinne, wherein we doe both perceiue Gods displeasure, and are grieved that we have sinned, and doe abhorre and eschew sinne, according as *Ioel* preacheth, *Rent your hearts, and not your garments, and turne unto the Lord your God, &c.* The other part is faith, which is begotten in us, by the Gospeil or by absolution, and doth beleue that the finnes are undoubtedly forgiven for Christ sake, and doth comfort the conscience, freeing it from feares. Of which faith spake *Saint Paul* when he saith, *Being iustified by faith we have peace with God.* Afterward there must follow the good fruits of repentance, that is, obedience unto God, according to that saying, *We are debtors not to the flesh, to live after the flesh. For if, ye live after the flesh, ye shall die. But if by the spirit, ye mortifie the works of the flesh, ye shall live.*

They condemne the Novatians which would not absolve them which have fallen after Baptisme returned to repentance. They condemne also those that teach not that remission of finnes cometh freely by faith for Christ sake, but labour to prove that remission of finnes cometh by the worthinesse of contrition, of charitie, or of some other works, and would have mens consciences in time of repentance to doubt, whether they may obtaine remission, and doe say plainly, that this doubting is no sinne. Likewise they condemne those which teach that Canonically satisfactions are necessary to redeeme eternall paines or the paines of Purgatory. Though * we are of that minde that the calamities of this life may be asswaged by good works, as *Esay* teacheth Chap. 58. *Break thy bread unto the hungry, and the Lord shall give thee rest continually.* Besides they condemne * the Anabaptists, who deny that they that are once justified can againe loose the spirit of God. Also they condemne those that stiffely hold, that some may attaine to such a perfection in this life, as that they cannot sinne any more.

* Locke the 3. Observat.

* Locke the 4. Observat.

This eleventh Article we finde in some Editions placed in the twelfth place, and after the first period we finde these Words.

Now repentance consisteth properly of these two parts, one is contrition or terrours, stricken into the conscience through the sight of sinne: The other is faith, which is conceived by the Gospel or by absolution, and doth beleve that for Christ sake the sins be forgiven, and comforteth the conscience, and freeth it from terrours. Then there must follow good works, which are fruits of repentance.

They condemne the Anabaptists, who denie that men once justified can loose the spirit of God, and doe stiffely hold that some men may attaine to such a perfection in this life, that they can sin no more. In like case the Novatians are condemned, which would not absolve such as had fallen after Baptisme, though they returned to repentance. They also that teach that remission of sins is obtained for our owne love or good works, and such as teach that Canonick satisfactions are necessary to redeeme everlasting or purgatorie paines, are wholly misliked of us.

Concerning confession of sins they teach, that private absolution is to be retained still in Churches, though it be a needlesse thing in confession to make a rehearfall of the sins. For it is an impossible thing to reckon up all a mans offences, according as the Psalmist saith, *Who doth understand his faults, &c.*

This twelfth Article we finde in the place of the eleventh, in some Editions, and it is word for word the same, but that the last words are thus set downe,

Though a reckoning up of all sinnes be not necessary. For it is impossible, as the Psalmist saith, &c.

Art. 3. Of abuses.

Of Confession.

THE Divines and Canonists have cast a great miste of darknesse chiefly upon this point of Christian doctrine touching repentance: as not onely their books doe testifie, but also the consciences of all the godly, which doe confesse that the intricate and endlesse disputations of the Divines, and the infinite traditions

traditions about the matter of repentance, was even a fearefull racking of their consciences. For they doe nowhere teach any certaintie, how remission of sins is obtained. And as for faith, there is no word amongst them. Yea they bid men to be alwayes in doubt of remission of sins. Afterward they torment mens consciences, with a harsh reckoning up of their faults, and with satisfactions. For what a snare unto a mans conscience was the tradition, which requireth them to reckon up all their sins?

As for satisfactions, they did obscure and darken the benefit of Christ, because that even the learned among them did imagine that eternall death was recompensed by them. But the unlearned were perswaded that forgiveness of the fault was purchased by such deeds. What that their services for the most part were not commanded of God? as babbling of prayers, invocation of Saints, Pilgrimages, and such like stuffe. Thus was the pure doctrine of repentance overwhelmed with an huge heap of unprofitable and evill opinions. And it is manifest that the godly in many ages past have greatly wished, that this doctrine had been more purely taught.

Furthermore, it is especially needfull that the doctrine of repentance should be taught in the Church most purely and sincerely. Therefore our Divines have laboured to cleare this point as much as might be. And surely they have so opened and cleared it, that the soundest even amongst our adversaries do confesse, that in this matter they have well deserved of the Church. For we doe simply and plainly without any Sophistry lay forth that, which the Gospel teacheth touching repentance; that men may perceive how they must returne unto Christ, by what means remission of sins is obtained, what worship and what works doe please God. First we teach that Contrition is requisite, that is, the true terrors and sorrows of the minde, which feeleth the wrath of God, is grieved for sin committed, and ceaseth to doe evill. And though these sorrows be requisite, yet must we know that remission of sins is not granted for the worthinesse of contrition, or of these sorrows, but we must joyne faith with them, that is, a trust and confidence of mercie promised for Christs sake, and we hold, that our sins are freely forgiven for Christs sake.

When we once are comforted in these terrours by faith, we do undoubtedly obtaine remission of sins, as we have said before. And this faith our mindes doe conceive by the Gospel; also by the ab-

* Looke the
5. Observat.

olution; which preacheth and applyeth the Gospel unto the distressed consciences. And for this cause doe our Divines teach, that private Absolution is to be retained in the Church, and they set out the dignitie of it, and the power of the Keyes, with true and very large commendations: namely, because the power of the Keyes doth dispense the Gospel not onely to all in generall, but also to every one in particular: as Christ saith; *Thou hast won thy brother, &c.* and because we must believe the voice of the Gospel; which is dispensed unto us in absolution by the ministry of the Church, no other wise then a voice sounding from heaven. This whole benefit of absolution and of this ministerie hath heretofore been wholly obscured with the false opinions of such, as taught, that absolution was naught worth, without sufficient contrition; and did afterwards will men to misdoubt of absolution, because no man knew whether his contrition were sufficient or not. What else was this but quite to take away from all consciences the comfort of the Gospel, and to rarmoove out of the Church and cleane to abolish the ministry of the Gospel or the power of the Keyes? Who doth not see that these pernicious errors are worthily reprov'd?

Now seeing that confession yeeldeth a place where to bestow absolution in private; and this custome doth uphold the understanding of the power of the Keyes, and remission of sins, among the people; besides, seeing that this conference availeth much for admonishing and instructing of men, therefore we doe duely retain Confession in our Churches; yet so, as that we teach that reckoning up of the faults is not necessary by Gods Law, and that mens consciences are not to be clogged with it. For there is no commandement in all the Apostles Writings sounding that way. Again; this rehearsing of all ones sins is a thing impossible, according to that in the Psalme; *Who can understand his faults.* And *Jeremie* saith; *The heart of man is corrupt and unsearchable.* But if no sins could be forgiven, but such as are reckoned up, mens consciences could never be at rest, because they neither see, nor can call to minde the greatest number of them. Whereby it may easily be gathered; that the ministerie of absolution and remission of sins doth not depend upon the condition of numbring them up all.

The ancient Writers also doe testifie that this counting of sins, by tale is a thing needlesse. *Chrysostome* on the Epistle to the Hebrews

Hebrews saith, *Let us reckon of it, that we have sinned, and let not the tongue alone utter it, but the conscience within us also.* And let us not barely say we are sinners, but let us reckon up our sins particularly; I doe not bid thee to bewray thy selfe openly, nor to accuse thy selfe to other, but to follow the saying of the Prophet, *Lay open thy wayes before the Lord, confesse thy sins before God, utter thy sins with prayer before the true Iudge, not remembering them with the tongue, but with the conscience, and then indeed maist thou hope to finde mercie.* That Sermon of Chrysostomes, teacheth not onely what is to be thought of reckoning up of sinnes, but doth also very wisely joyne contrition and faith together, as they are joyned by us. First, he will have us acknowledge our sins unfainedly, and abhorre them from our hearts: In the next place he teacheth to adde thereunto prayer and faith, which may assure us that we are forgiven. Elsewhere he saith, *Acknowledge thy sins that thou maist do them away.* If thou art ashamed to shew thy sins to any man, then utter them every day in thy heart: I say not, goe, confesse thy sins to thy fellow servant, that may upbraid thee with them, but confesse them unto God that is able to cure them. The Glosse upon the Decrees touching Penance, the 5. distinct. granteth that Confession was ordained of the Church, and is not commanded in the Scriptures of the Old and New Testament: of the same judgement are many of the Doctors. Wherefore our judgement touching the Doctrine of Confession is neither new, nor without reason.

Lastly, there is most need of all that the godly should be admonished, touching satisfactions. For there was more hurt and danger in them, then in numbring up of sins, in as much as they darkened the benefit of Christ: because that the unlearned thought they did obtaine remission of the guilt of sinne for their owne works sake: and besides mens consciences were much distressed if ought were omitted that was injoynd for satisfaction. Again, ceremonies and pilgrimages, and such like fruitlesse works, were thought meet for satisfaction, rather then things commanded of God. And forsooth their teachers themselves dreamed that eternall death was fully redeemed by them. Therefore we thought it needfull that godly mindes should be set free from such errors, and we teach that their Canonick satisfactions, which they call works not due, &c. are neither availeable for the remission either of the fault or everlasting punishment, nor yet necessary.

It was a custome long since in the Church, that in publike penance such as had fallen and did returne to the Church againe, should not be received without some punishment laid upon them for examples sake: from which custome these satisfactions did spring. But the fathers minde was by such examples to fray the people from sins: they did not account that Ceremonie to be a just recompence for the fault, or for eternall death, or for purgatory pains. These things were afterwards coyned by ignorant and inlearned men. But those ancient customes were in time worne out of use, and laid aside. As for us, we doe not burthen mens consciences with satisfactions: but this we teach, that the fruits of repentance are necessarie, and that obedience, the feare of God, faith, love, chastitie, and the whole renuing of the spirit ought to increase in us.

* Looke the
6. Observat.

* Looke the
7. Observa-
tion.

We give men warning * of this also, that sins are est-soones punished even by temporall punishments in this life; as *David*, *Manasses*, and many others were punished, and we teach that these punishments may be mitigated by good works, and the whole practice of repentance; as *Paul* declareth, *If we would judge our selves we should not be judged of the Lord.* And repentance deferred (that is, obtained) that God should alter his purpose, touching the destruction of *Ninive*.

Thus whereas before the disputations were intricate and endlesse, and full of grosse opinions, now that doctrine being purged is delivered to the people so, as it may be understood, and availe much unto godlinesse. We doe still hold and set forth the true parts of Repentance, Contrition, Faith, Absolution, Remission of sinnes, Amendment of the whole life, Mitigation of present punishments: and we are in good hope, that the godly will not onely not reprehend any thing in this place, but also will give them thanks which have purged this point of Christian doctrine, which is requisite and profitable in all Churches to be expounded most plainly and set out most clearely. Christ saith, that *the Angels in heaven doe reioyce whensoever they see a sinner repent.* And therefore the Churches, and the Angels themselves doe rejoyce at the pure doctrine of repentance thus set down.

Out of the Confession of SAXONIE.

Hitherto pertaine the first two last clauses of the third Article.

Of the remission of sinnes, &c. Which are
thus set downe.

IT is most certaine, that the preaching of Repentance doth pertaine to all men, and accuse all men. So also the promise is generall, and offereth remission of sins to all, according to those generall speeches, Matth. 11. *Come unto me all ye that labour, and are heavie loaden, and I will refresh you.* Also, Ioh. 3. *That every one, which beleeveth in him should not perish.* Rom. 10. *Every one that beleeveth in him, shall not be confounded.* Againe, *He that is Lord over all, is rich unto all, that call on him.* Rom. 11. *The Lord hath shewt up all under disobedience, that he might have mercie on all.* Let every one comprise himselfe in this generall promise, and not give himselfe to distrust, but let them strive, that they may assent to the word of God, and obey the holy Ghost, and desire that they may be helped, as it is said, Luk. 11. *How much more will he give the holy Ghost to them that aske it?*

Of Repentance. Artic. 16.

BY the mercie of God this part of Doctrine specially is declared in our Churches with great perspicuitie, whereas the Sententiaries have wrapped it in most intricate Labyrinthes. First, we doe openly condemne the Catharans, and the Novatians, who feigned that neither the elect could fall into sins against their conscience, neither that they who had fallen after their amendment were to be received againe, and our confutations of these furies are extant. Neither doe we goe about to make brawlings about the word *Repentance*: if any man like it better, let him use the word *Conversion*, which word the Prophets also have often used. Moreover, we doe willingly retaine the word *Contrition*, and we say that the first part of Repentance or Conversion is Contrition, which is, truly to tremble through the knowledge of the wrath of God against sins, and to be sorry that we have offended God: and we say, that there must needs be some such great feare and griefs in those that are converted, and that they doe not repent, which remaine secure and without griefe, as it is said, 2 Cor. 7. *Ye sorrowed to repentance*: And, Ezech. 20. *And ye shall mislike your selves*

selves in your own sight, and acknowledge your selves to be worthy of punishment and destruction. And these true griefes are a feeling of the wrath of God, as is declared more at large in another place. But here we reprove our adversaries, who feigne that Contrition doth deserve Remission of sinnes; and that Contrition must be sufficient. In either errour there be great mysts. For remission is given freely for the Mediatours sake, and what contrition can be sufficient? Yea rather the more the sorrow increaseth without assurance of mercie, so much the more mens hearts doe flie from God, and no creature is able to sustaine the greatnesse of this sorrow, whereof *Esay* speaketh, Chap. 38. *He brate all my bones, like a Lion.* But those idle dreames of the Writers doe declare, that they lead a carelesse life, and that they are unskilfull in the Gospel. Now these true sorrows doe arise, when the sinne of the contempt of the Son of God (as is declared in the Gospel) is reprooved *The spirit shall reprove the world of sin, because they beleeve not in me. Ioh. 16.* * And by the voice of the Morall law other sins are reprooved, as *Paul* saith, *Rom. 3. By the law came the knowledge of sin.*

* Looke the first obseruat. upon this confession.

As touching private confession, to be made unto the Pastours, we affirme, that the ceremonie of * private absolution is to be retained in the Church, and we doe constantly retaine it for many weightie causes: yet withall we doe teach, that men must neither command, nor require the recitall of offences in that private talke, because that recitall of offences is neither commanded of God, nor a thing possible, and it maketh godly mindes to doubt; and it maketh faith faint.

And this we doe much more reprehend, that in the doctrine of Repentance or Conversion, our adversaries doe no where make mention of justifying faith, (whereof we have spoken before): by which alone Remission of sins is truly received, the heart is lifted up even when it hath a feeling of the wrath of God; and we are freed from the sorrows of hell, as it is written. *Rom. 5. Being justified by faith, we have peace.* Without this faith sorrows are no better then the repentance of *Saul, Judas, Orestes*, and such like, as are mentioned in Tragedies. Neither doe our adversaries teach the Gospel, but the Law, and humane traditions, either omitting this faith, or else fighting against it. But seeing that in a true Conversion there must be these changes, a mortification, and a quickning, as it is said, *Rom. 6.* and in divers other places, for doctrines sake

fake we doe doe divide conversion or repentance into three parts, into contrition, faith, and new obedience : these things doth true conversion comprehend, as the voice of God, and the true experience of the Church doe declare. Yet doe we not make contention either about the manner of speaking, or about the number of the parts, but we wish that all men may see those things which are necessary. And it is most necessary for the Church, that there should be a true, plaine, and most cleare doctrine, touching the whole conversion, which also is very often repeated in those Sermons, which are set down in the Scriptures, and that with great perspicuitie, and without any intricate labyrinthes, as the *Baptist* and *Christ* say, *Matth. 3. Repent, and beleeve the Gospel.* Againe, *Repent : Behold the Lambe of God, that taketh away the sinnes of the World.* And *Paul* saith, *Rom. 3. All men are deprived of the glory of God.* Here he speaketh of contrition, afterward of remission: *But we are iustified freely by his grace, through redemption that is in Christ Iesus by faith.* Therefore it is necessary, that in the doctrine of conversion or repentance there should mention be made of faith. Neither is it sufficient that our adversaries say, that they also doe speake of faith, and that faith doth goe before repentance. For they speake of the doctrine of knowledge, I beleeve the forgiveness of sinnes, to wit, that they be forgiven to others, even as the devils doe know the Creed : but the Gospel doth require this true faith, which is an assurance of the mercie of God, promised for the Sonne of God his sake, and resting in the Sonne of God, which saith, I beleeve that remission of sins is given unto me also, and that freely, not for any Contrition, not for any my merits, but for the Sonne of God, who by the infinite goodness and wisdom of the Godhead is appointed a Mediatour and Redeemer. I know that the commandement of God is immutable, so that every one may determine in these griefes, that he is assuredly received into favour for Christ his sake. This is the proper voice of the Gospel : this Decree is brought by the Son out of the bosome of the eternall Father, and is sealed up by his blood and resurrection. Not to assent to this Will and Decree, is to contemne the Son of God : and concerning this sinne, *John* saith, *cap. 3. He that beleeveth not the Sonne, the wrath of God abideth on him.* But he that beleeveth that his sins be forgiven for this Mediatours sake, he doth now certainly receive remission of his sins for Christ his sake, which is effectually in him, and quickneth

and sanctifieth him by his holy Spirit: and being now reconciled, he is undoubtedly accounted just, for the Mediatours sake, and is heire of eternall life. Either to omit, or to corrupt, or to dislike this necessary comfort, touching conversion, is as much as manifestly to extinguish the gospel. As touching this faith, absolution ought both to admonish us, and also to confirme it, as *David* was confirmed, when he heard this absolution, *2 Reg. 12. The Lord hath taken away thy sinne.* So know thou that the voyce of the Gospel doth declare remission unto thee also, the which remission is namely propounded to thee in absolution. Doe not thou feigne, that the Gospel doth nothing at all pertaine to thee, but know that it was therefore published, that by this meanes men imbracing the Gospel might be saved, and that it is the eternall and immutable commandement of God, that thou shouldest beleve it. He that doth not by this faith imbrace the Gospel, but is stil doubting, he doth in vaine heare the absolution. When as by this comfort the hearts are quickned, and are now made the dwelling places of God. Then is it necessary that they should now begin a new obedience, as is said before. But to returne to wicked deeds, is to shake off God, and again to lose that righteousnesse and life, as *Iohn* saith, *1 Ioh. 3. He that doth righteousnesse, is righteous, he that committeth sinne, is of the devill.* But we have before rehearsed the summe of the doctrine of new obedience.

Of Satisfaction. Artic. 17.

NOW what a confusion there is in their doctrine of *Satisfactions*, which they tearme *Workes not due*, injoynd by the Church, it were long to rehearse, and few before these times have understood it: but we doubt not but that this whole part also is truly and cleerely expounded in our Churches. It was a custome among our first fathers, that they which defiled themselves with murder, Idols, or filthy lustes, should be barred their company, and chiefly from their sacrificer. This custome both the Synagogue retained, and other nations also, which were not altogether savage, in *Asia* and in *Greece*. In the meane time they which were defiled, wandred up and downe, being branded with the markes of their guiltinesse, as *Orestes*, *Adrastus*, and many others. This custome in the beginning did the Church also keepe: Those that were defiled, it severed from the mutuall society, after ward it did not suddenly receive those again that did repent, that it might

be knowne that they did unfainedly aske pardon, and for examples it might profit others, but for certaine daies absolution was deferred, that they might be seene to aske pardon publikely. So was that incestuous Corinthian debarred, and afterward received againe, not without deliberation, 1 Cor. 5. This whole custome was appointed * for examples sake, and is politicall, nothing at all per-
 * Looke the
 4. observation.

taining to the remission of sins. But afterward through superstition it so increased, that fasts and forbearing the company of man or wife, were injoynd for many yeeres. When these burthens had increased too much, the Bishops did release them againe, and this release of such rites was called *Indulgence*.
 The Monks not considering the history of these things, feigned that eternall punishment might be recompensed by the punishments of Purgatorie, or other punishments of this life: and they added, that Satisfactions were injoynd of the Church, that those punishments might be mitigated: and that satisfactions should be workes not due by the law of God. We reject these Monkish fables, which even they themselves doe not understand, and we retaine most sure rules, to wit, That eternall punishments are remitted together with the fault, for the Sonne his sake, not for any our satisfactions, according to that which is written in *Hosea*, Chap. 13. *O death, I will be thy death: O bell, I will be thy destruction.* Also, *Rom. 5. Being iustified by faith, we have peace.* Secondly we say that these not due workes, whereof these men speake, are not any worship of God, or satisfactions, but that they doe pertaine to this saying, *Matth. 15. They doe in vaine worship me with the commandments of men.* And * certainly the power of the keies hath no commandement to injoyne such punishments. Also we feare that this applying of indulgences, by which the Pope doth apply the merits of Saints unto others, is but counterfeit, and that the indulgences in times past were nothing else, but a releasing of the Canons, which did nothing appertaine to those satisfactions, whereof the Monks do speake. Now it is another thing to speake of satisfaction which is due, as of the restoring of theft, of that which hath bene gotten by usury, of another mans wife, or his good name.

This restitution is a worke that is due, pertaining to new obedience, as *Paul* saith, *Ephes. 4. Let him that hath stolne steale no more.* He that withholdeth another mans wife, hath neither contrition, faith, nor new obedience. Neither are the commande-
 * Looke the
 fifth obseruat.
 upon this confession.

ments of God, touching due satisfaction, which we say ought to be made, to be mingled with those trifling songs of Popish satisfactions. Also this we confesse, that in this life many horrible punishments are spread over the Church, over Empires, and over families, for certaine sinnes of many men, yea even of the Elect: as the sedition that was raised up against *David*, did not lightly afflict that whole civill regiment, and many holy families. Therefore we distinguish betwixt eternall punishment, and the punishment of this life: and we say, that eternall punishment is remitted onely for the Sonne of God his sake, when we are justified and quickned by faith.

* Locke the
6. Observat.

And albeit that even temporall punishments * are chiefly mitigated for the Sonne of God his sake, who is the harbour for the Church, because this weake nature cannot sustaine the greatnesse of the wrath of God, as *Daniel* prayeth, *Chap. 9. For the Lords sake heare thou us, and have an eye unto our helpe, &c.* Yet we teach this also, that even for the very conversions sake our punishments are mitigated, because that in the Saints the legall promises being added to their workes, are not without their effect, but have their rewards: Such a promise is this: *Give, and it shall be given unto you.* And when *Paul* saith, *1 Cor. 11. If we would iudge our selves, we should not be iudged,* he speaketh of whole repentance, not of those most vaine shadowes, which they reason to prevaile, although a man fall againe into mortall sinne. And in this matter they have devised new jugling tricks. They confesse that these satisfactions are not recompences, but they say, that we must admit such satisfactions as chastisements, as *Paul* doth punish the *Corinthian*, *1 Cor. 5.* That chastisement was excommunication: and we confesse, that they which are guiltie of manifest hainous deedes, are by a lawfull judgement and order to be excommunicated, neither is just excommunication a vaine lighting. Yet notwithstanding the power of the Church doth not punish by corporall force, as by prison, or by hunger, but it doth onely * pronounce this sentence; The prison and common punishments doe pertaine to civill governours. But such is the frowardnesse of certain men, that although they see themselves convinced by the evidence of truth, yet they seeke to dally by sophistrie, lest if they should give place, they should be thought to have betrayed their fellowes. God, which seeth the heart, knoweth, that with a simple indeavour, we have fought out the truth.

* Locke the
7. Observat.

Out of the Confession of WIRTEMBERGE.

Of Repentance.

CHAP. 12.

Seeing that we must alwaies acknowledge our finnes, and beleeve that they be forgiven for Christ his sake; we thinke it also meete that men should alwaies repent in this life. But divers men expound repentance diversly; commonly they make three parts of repentance, Contrition, Confession, and Satisfaction. We will severally and briefly runne over these parts, that we may declare what we may thinke to be in deed Catholike and Apostolike, in this doctrine of Repentance.

Of Contrition.

CHAP. 13.

WE call Contrition a feeling of the wrath of God; or a sorrow and great feare of the mind, raised by the knowledge of the greatness of our finnes, and the weightinesse of the wrath of God. And we thinke that such a Contrition, as the law of God doth use to stirre up in man, is necessarily required in true repentance: but to teach that it doth deserve remission of finnes, or that it is a purging of our finnes before God, we thinke in contrary to the Apostolike doctrine. God truely doth not despise a contrite and an humble heart, as the *Psalme* saith: but therefore he doth not despise it, because the Scenne of God our Lord Iesus Christ tooke upon him a contrite and humble heart, by whose onely contrition and humiliation our sins are purged before God, and his wrath is pacified. Now we are made partakers of this pacification, when with a contrite and humble heart we beleeve, that Iesus Christ alone is our reconciler with the heavenly Father, *Isa. 53. He was wounded for our transgressions, he was broken for our iniquities: the chastisement of our peace was upon him, and by his stripes we are healed.* *1 Iohn 2. He is the propitiation for our finnes.* *Act. 10. To him give all the Prophets witnesse, that through his name, all that beleeve in him, shall have remission of their finnes.* Also the examples of *Cain, Esau, Saul, Judas Iscarioth,* and such like,

like, doe witness, that Contrition is not a merit of remission of finnes. For these men, although they had so great contrition, that it seemed to them a thing more tolerable to dispatch their life either by strangling, or by thrusting themselves in with swords, rather then to suffer those horrible griefes, yet could they not obtain remission of their finnes. The *Glosse* saith, *If we looke narrowly to the matter, remission of finnes is to be attributed to the grace of God, not to contrition.* Wherefore we confesse, that to shew forth true repentance, Contrition is necessarie, yet not to this end, that it should be any merit or purging of our finnes before God: but that man, acknowledging the greatnesse of his finnes, should be stirred up to seeke remission of finnes and salvation, in the onely free clemencie and mercy of God; and that onely for Iesus Christ our Lord his sake, by faith.

Of Confession.

CHAP. 14.

They call Confession a reckoning up of finnes before a Priest. Therefore such confession as hath hitherto beene used, as it was not commanded of God, so it is manifest, that the ancient Church did not exact it with such severitie, as if it had beene necessary to obtaine eternall salvation. And it is not to be doubted, but that we ought to acknowledge our selves before God to be sinners, and to confesse our finnes to God, yea the ancient Ecclesiasticall writers doe grant, that it is free for any one to reckon up his finnes before man, unlesse in some matter man be offended, and the truth, by lawfull and divine calling, is to be declared. *Chry-*

Chrysof. in cap. 12. ad Heb. in hom. 21.
In Psal. Miserere.
August. lib. 20. Confess. cap. 3.

Chrysofome saith, *I will thee, not to bewraie thy selfe openly; nor to accuse thy selfe before others: but I counsell thee to obey the Prophet, saying, Open thy way unto the Lord.* And againe, *If thou art asham'd to shew thy sins to any man, then utter them every day in thine heart: I say not, goe, confesse thy finnes, to thy fellow servant, that may upbraide thee with them, but confesse them unto God; that is able to cure them.* Now although these words of *Chrysofome* use to be expounded of those sins, which were before confessed to a Priest, yet is this exposition a manifest wresting of the meaning of *Chrysofome*: and the Ecclesiasticall history doth evidently witness, that this custome of confessing unto a Priest was abrogated in the Church of Constantinople. *Augustine* saith, *What have I to doe with*

with men, that they should heare my confessions, as if they were able to heale all my griefes? They are very curious to know an other mans life, and very slow in amending of their owne. *Ambrose* saith, Peter sorrowed and wept, because he erred as man: I doe not finde what he said, I know that he wept: I reade of his teares, I doe not reade of his satisfaction.

*Ambros. super
Luc. de peniten.
Dist. 1. Cap. Pe-
1745.*

And although * we thinke, that it is not necessary to salvation, to reckon up sinnes before a Priest, and that it is not any merit of remission of sinnes: yet we endeavour, that a generall confession of sinnes, so farre as may be, and is lawfull, may be retained in our Churches, and that for two causes. One is, that by this private conference, the ignorant may be admonished and instructed in necessarie matters: the other, that by this occasion, the Gospel of Christ, touching remission of sinnes, may be heard privately (the which Gospel is the true Key of the Kingdome of heaven, and absolution from sinne) and that by the hearing of the Gospel, or absolution, faith may be either conceived, or confirmed. For, that we may truly repent, we thinke that there is nothing more sure and certaine, then that of necessitie we should have faith, to this end, that as the Gospel of Christ doth declare it, so we may assuredly beleve that our sinnes are freely pardoned and forgiven for our Lord Iesus Christ his sake.

* Looke the
first obser-
vat. upon this
confession.

We are not ignorant, if we looke unto our workes, that we are not onely to doubt, but also to dispaire of our salvation, because that our workes, seeme they never so good, cannot stand upright before the severe tribunall seate of God: Neither are we ignorant, that some doubt of the mercy and favour of God doth alwaies cleave to our flesh, so long as we live in the body. But seeing that God doth promise unto us his free mercy for Christ his Sonnes sake, and doth require of us, that we doe obediently beleve the Gospel of his Sonne, he therewith also doth require, that we mortifie the doubting of the flesh, and have a most assured affiance in his mercy, that we doe not accuse his promise to be so full of deceit, as we are of doubting. And that we may conceive sure confidence therein, he placed our salvation, not in the merits of our righteousness, which is imperfect, but onely in the merits of his Sonne our Lord Iesus Christ: whose righteousness, as it is most perfect, so it is most firme and constant in the judgement of God, *Mar. 1. Repent, and beleve the Gospel.* He commandeth us to beleve the Gospel, which declareth unto us the certaine
favour

favour of God toward us for Christ his sake: therefore he will not have us to doubt of his favour towards us, but that we may conceive sure confidence thereof, *Iohn 6. This is the Worke of God, that ye beleeve in him, Whom the Father hath sent.* If God require of us, that we beleve in his Sonne, certainly he would not have us to doubt, but that we put our sure confidence in him. *Jam. i. If any of you want wisdom, let him aske of him which giveth it, name-ly of God, Who giveth, I say, to all men without exception, and upbraideth not, and it shall be given him, but let him aske with confidence nothing doubting.* *Hilarie saith, The kingdome of heaven, which the Prophets foresbewed, Iohn preached, and our Lord professed to consist in himselfe, he will have us to hope for, without any doubting of a wavering Will. Otherwise iustification through faith is none at all, if faith it selfe be doubtfull.* And *Augustine saith, He that doth despaire of the pardon of his sinne, doth deny that God is mercifull: he that doth distrust of the mercy of God, doth great iniurie unto God, and, as much as in him lyeth, he denieth that God hath love, truth, and power, in which things all our hope doth consist.* *Sixtus saith, He which is doubtfull in faith, is an insidell.* Wherefore we thinke that they, who counsell us to doubt of the favour of God towards us, doe not onely dissent from the true judgement of the Catholike Church, but also provide very ill for the salvation of the Church.

In *Mat. cap. 5.*

In *Manueli cap. 23.*

Sixtus Pontifex. Tom. 1. Epist. Sixti Pontificis.

Of Satisfaction.

CHAP. 15.

AS touching satisfaction, we beleve and confesse, that the alone passion and death of the onely begotten Sonne of God our Lord Iesus Christ is a satisfaction for our sinnes, and that this satisfaction of Christ is offered and applied to us by the ministry of the Gospel, and is received of us by faith. We also confesse that after the satisfaction of Christ is applied, and by faith received, we ought necessarily to doe those good workes, which God hath commanded: not that by them we might purge our sinnes before God, but that we might bring forth good fruits of repentance, and testifie our thankfulnesse. For, as touching prayer, fasting, giving of almes, and such like workes, we thinke that they are diligently to be performed, yet that they have a farre other use, then that they should by their merits either satisfie God for our sinnes or apply unto us the merite of Christ.

Of Confession.

CHAP. 20.

Seeing that true confession of finnes, and such as hath it beginning from godlinesse, can be performed of no man, whom his repentance and true sorrow of minde doth not force thereunto, it cannot be wrested out by any precept. Wherefore neither Christ himselfe, nor the Apottles would command it. Therefore for this cause our Preachers doe exhort men to confesse their sins, and therewithall they shew what fruit ariseth hereof, that a man should secretly seeke for comfort, counsell, doctrine, instruction, and at the hands of a man, that is a Christian, and wise, yet by commandement they urge no man, but doe rather affirme, that such commandements doe hinder godlinesse. For that constitution of confessing finnes unto a Priest, hath driven infinite soules unto desperation, and is subject to so many corruptions, that of late it ought to have beene abrogated, and without doubt had beene abrogated, if the governours of Churches of late time had burned with so great a zeale to remove away stumbling blocks, as in times past *Nestorius* the Bilhop of Constantinople did burne, who did utterly abolish secret confession in his Church, because that a certaine noble woman, going often to Church, under pretence of doing the workes of repentance, was deprehended to have to doe with a Deacon. Inifinit such undoubted finnes were committed every where. Moreover the Pontificall lawes doe require that the hearer and judge of confession should be so holy, learned, wise, mercifull, that a man can hardly finde out, especially among those that are commonly appointed to heare confessions, to whom he might confesse himselfe. And now the Schoolemen doe thinke, that it is better to confesse finnes to a laie man, then to that Priest, by whom we may not looke to be edified in godlinesse. This is the summe: That confession bringeth more hurt then profit, which sound repentance and true sorrow of the minde for finnes committed doth not wring out. Therefore seeing this is the gift of God alone, that we may repent of our finnes, and be truly sorrowfull for that wee have sinned,

sinned, nothing, that may turne to salvation, can be done in this matter by commandements, as hath hitherto beene too too manifest even by experience.



THE NINTH SECTION. OF IVSTIFICATION BY FAITH, AND OF GOOD Workes, and their Rewards.

The latter Confession of HELVETIA.

Of the true Justification of the faithfull.

CHAP. 15.

TO justifie, in the Apostles disputation touching justification, doth signifie to remit sinnes, to absolve from the fault, and the punishment thereof, to receive into favour, to pronounce a man just. For the Apostle saith to the *Romans*, *God is he that iustifieth, who is he that can condemne?* Where to justifie, and to condemne, are opposed. And in the *Acts* of the Apostles, the Apostle saith, *Through Christ is preached unto you forgiveness of sinnes, and from all things (from which ye could not be iustified by the law of Moses) by him, every one that beleeveth, is iustified.* For in the Law also, and in the Prophets we reade: that *If a controversie were risen amongst any, and they came to iudgement, the Iudge should iudge them that is, iustifie the righteous, and make wicked, or condemne the wicked.* And in the 5. Chapter of *Isaiah*, *Woe to them which iustifie the wicked for rewards.* Now it is most certaine, that we are all by nature sinners, and before the Iudgement seat of God convicted of ungodlinesse, and guilty of death. But we are justified, that is, acquitted from sinne and death by God the Iudge, through

Rom. 8.

Acts 13.

Deut. 2.5.

through the grace of Christ alone, and not by any respect or merit of ours. For what is more plaine then that which Paul saith? *All have sinned, and are destitute of the glory of God, and are iustified freely by his grace, through the redemption which is in Christ Iesus.* Rom. 3. For Christ tooke upon himselfe and bare the sinnes of the world, and did satisfie the justice of God. God therefore is mercifull unto our sinnes for Christ alone that suffered and rose againe, and doth not impute them unto us. But he imputeth the justice of Christ unto us for our owe: so that now we are not onely cleansed from sinne, and purged, and holy, but also indued with the righteousness of Christ, yea and acquitted from sinne, death and condemnation: finally, we are righteous, and heires of eternall life. To speake properly then, it is God alone that justifieth us, and that onely for Christ, by not imputing unto us our sinnes, but imputing Christs righteousness unto us. 2 Cor. 5. Rom. 4.

But because we doe receive this justification, not by any works, but by faith in the mercy of God and in Christ: therefore we teach and beleve with the Apostle that sinnefull man is justified onely by faith in Christ, not by the law, or by any workes. For the Apostle saith, *We conclude that man is iustified by faith without the workes of the law. If Abraham was iustified by workes, he hath whereof to boast, but not with God. For what saith the Scripture? Abraham beleeveth God, and it was imputed to him for righteousness. But to him that worketh not, but beleeveth in him that iustifieth the ungodly, his faith is counted for righteousness.* And againe, *You are saved by grace through faith, and that not of your selves: it is the gift of God. Not by workes, lest any might have cause to boast, &c.* Therefore because faith doth apprehend Christ our righteousness, and doth attribute all to the praise of God in Christ, in this respect justification is attributed to faith chiefly because of Christ, whom it receiveth, and not because it is a worke of ours. For it is the gift of God. Now, that we doe receive Christ by faith, the Lord sheweth at large, *John 6.* where he putteth eating for beleeving, and beleeving for eating. For as by eating we receive meate, so by beleeving we are made partakers of Christ. Therefore we doe not part the benefit of justification, giving part to the grace of God or to Christ, and a part to our selves, our charitie, workes, or merit, but we doe attribute it wholly to the praise of God in Christ, and that through faith. Moreover, our charitie and our works cannot please God if they be done of such

1 Tim. 1.

James 2.

Gal. 2.

are not just: wherefore we must first be just, before we can love or doe any just workes. We are made just (as we have said) through faith in Christ, by the meere grace of God, who doth not impute unto us our sinnes, but imputeth unto us the righteousnesse of Christ, yea and our faith in Christ he imputeth for righteousnesse unto us. Moreover the Apostle doth plainly derive love from faith, saying, *The end of the commandment is love, proceeding from a pure heart, a good conscience, and a faith unfeigned.* Wherefore in this matter we speake not of a fained, vaine, or dead faith, but of a lively, & quickning faith, which for Christ (who is life, and giveth life) whom it apprehendeth, both is indeed, and is so called, a lively faith, and doth prove it selfe to be lively, by lively workes. And therefore *James* doth speake nothing contrary to this our doctrine, for he speaketh of a vaine and dead faith, which certain bragged of, but had not Christ living within them by faith. And *James* also saith, that *workes doe iustifie*, yet he is not contrary to *Saint Paul* (for then he were to be rejected) but he sheweth that *Abraham* did shew his lively and iustifying faith by workes. And so doe all the godly, who yet trust in Christ alone, not to their owne workes. For the Apostle said againe, *I live, howbeit not I, but Christ liveth in me. But the life which now I live in the flesh, I live through the faith of the Sonne of God, who loved me, and gave himselfe for me. I doe not despise the grace of God, for if righteousnesse bee by the law, then Christ died in vaine, &c.*

*Of faith and good workes : Of their reward,
and of mans merit.*

C H A P. 16.

CHristian faith is not an opinion or humane perswasion, but a sure trust, and an evident and steadfast assent of the minde, to be brieve, a most sure comprehension of the truth of God set forth in the Scriptures and in the Apostles Creede, yea and of God himselfe, the chiefe blessednesse, and especially of Gods promise, and of Christ, who is the consummation of all the promises. And this faith is the meere gift of God, because God alone of his power doth give it to his elect, according to measure, and that when, to whom, and how much he will, and that by his holy spirit, through the meanes of preaching the Gospel, and of faithfull pray er.

prayer. This faith hath also her increase, which unlesse they were likewise given of God, the Apostle would never have said, *Lord* Luke 11. *increase our faith.* Now all these things which we have said hitherto of faith, the Apostles taught them before us, even as we set them down: for *Paul* saith, *Faith is the ground or sure subsistence of things hoped for, and the evidence or cleare and certaine comprehension of things which are not seene.* And againe he saith, that all the promises of God in Christ are yea, and in Christ are A- 2 Cor. 1. *men.* And the same Apostle saith to the *Philippians*, that it was given them to beleeve in Christ. And also, *God doth distribute unto every man a measure of faith.* And againe, *All men have not faith, and all doe not obey the Gospel.* Besides *Luke* witnesseth and saith, *As many as were ordained to life, beleevd.* And therefore he also calleth faith, *The faith of Gods elect.* And againe, *Faith cometh by hearing, and hearing by the word of God.* And in another place he willeth men to pray for faith. And the same also calleth faith, *Pow- Rom. 12. 2 Theff. 2 and 3. erfull, and that sheweth it selfe by love.* This faith doth pacifie the conscience, and doth open unto us a free accessse unto God, that with confidence we may come unto him, and may obtaine at his hands whatsoever is profitable and necessarie. The same faith doth keepe us in our dutie which we owe to God and to our neighbour, and doth fortifie our patience in adversitie, it doth frame and make a true confession, and (in a word) it doth bring forth good fruit of all sorts, and good workes which are good indeed doe proceede from a lively faith, by the holy Ghost, and are done of the faithfull according to the will or rule of Gods word. For *Peter* the Apostle saith, *Therefore giving all diligence thereunto, ioynemoreover vertue with your faith, and with vertue knowledge, and with knowledge temperance, &c.*

It was said before that the law of God, which is the will of God, did prescribe unto us the patterne of good workes. And the Apostle saith, *This is the will of God, even your sanctification, that you abstaine from all uncleannesse, and that no man oppresse or deceive his brother in any matter.* But as for such workes and worships of God as are taken up upon our owne liking, which *Saint Paul* calleth *wilworship*, they are not allowed, nor liked of God. Of such the Lord saith in the Gospel. *They worship me in vaine, teaching for doctrine the precepts of men:* We therefore disallow all such manner of workes, and we approve and urge men unto such as are according to the will and commandement of God: Yea and these

same workes, that are agreeable to Gods will, must be done, not to the end to merit eternall life by them, for *life everlasting*, as the Apostle saith, *is the gift of God*: nor for ostentations sake, which the Lord doth reject, *Matth. 6.* nor for lucre, which also he misliketh, *Matth. 23.* but to the glory of God, to commend and set forth our calling, and to yeeld thankfulness unto God, and also for the profit of our neighbours. For the Lord saith againe in the Gospel, *Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heaven.* Likewise the Apostle Paul saith, *Walke worthy of your calling*: Also, *Whatsoever you doe, saith he, either in word, or in deede, doe all in the name of the Lord Iesus, giving thanks to God the Father by him. Let no man seeke his owne but every man his brothers.* And, *Let ours also learne to shew forth good workes for necessary uses, that they be not unprofitable.* Notwithstanding therefore that we teach with the Apostle that a man is justified by faith in Christ, and not by any good workes, yet we doe not lightly esteeme or condemne good workes: because we know that a man is not created or regenerated through faith, that he should be idle, but rather that without ceasing he should doe those things which are good and profitable. For in the Gospel the Lord saith, *A good tree bringeth forth good fruite.* And againe, *Whosoever abideth in me, bringeth forth good fruit.* And lastly the Apostle saith, *We are the Workmanship of God, created in Christ Iesus to good workes, which God hath prepared, that we should walke in them.* And againe, *Who gave himselfe for us, that he might deliver us from all iniquitie, and purge us to be a peculiar people to himselfe, zealous of good workes.* We therefore condemne all those, which doe contemne good workes, and doe babble that they are needlesse, and not to be regarded. Neverthelesse, as was said before, we doe not thinke, that we are saved by good workes, or that they are so necessary to salvation, that no man was ever saved without them. For we are saved by grace, and by the benefit of Christ alone. Workes doe necessarily proceede from faith: but salvation is improperly attributed to them, which is most properly ascribed to grace. That sentence of the Apostle is very notable, *If by grace, then not of workes: for then grace were no more grace: But if of workes, then is it not of grace: for then workes were no more workes.*

Now the workes which we doe are accepted and allowed of God through faith, because they which doe them please God by
faith

faith in Christ, and also the workes themselves are done by the grace of God through his holy Spirit. For Saint Peter saith, that *Of every nation, he that feareth God, and worketh righteousness, is accepted with him.* And Paul also, *We cease not to pray for you, that you may walke worthy of the Lord, and in all things please him, being fruitfull in every good worke.* Here therefore we diligently teach not false and Philosophicall, but true vertues, true good workes, and the true duties of a Christian man. And this we doe, with all diligence and earnestnesse that we can, inculcate and beate into mens mindes, sharply reprovng the slothfulnesse and hypocrisie of all those, who with their mouthes praise and professe the Gospel, and yet with their shamefull life doe dishonour the same, setting before their eies in this case Gods horrible threatnings, large promises, and bountifull rewards, and that by exhorting, comforting, and rebuking. For we teach, that God doth bestow great rewards on them that doe good, according to that saying of the Prophet, *Refraine thy voyce from weeping, because thy worke shall have a reward.* In the Gospel also the Lord said, *Reioyce, and be glad, because your reward is great in the heavens.* And, *He that shall give to one of these little ones a cup of cold water, verily I say unto you he shall not loose his reward:* Yet we doe not attribute this reward, which God giveth, to the merit of the man that receiveth it, but to the goodnesse or liberalitie, and truth of God, which promiseth and giveth it: who although he owe nothing unto any, yet he hath promised to give a reward to those that faithfully worship him, notwithstanding that he doe also give them grace to worship him. Besides there are many things unworthy the majestie of God, and many unperfect things are found in the workes even of the Saints, and yet because God doth receive into favour, and embrace the workes of them for Christs sake, therefore he performeth unto them the promised reward. For otherwise, our righteousnesses are compared to a menstruous cloath, yea, and the Lord in the Gospel saith, *When you have done all things that are commanded you, say, we are unprofitable servants: that which we ought to doe we have done.* So that though we teach that God doth give a reward to our good deeds, yet withall we teach with *Augustine*, that *God doth crowne in us, not our deserts, but his owne gifts.* And therefore whatsoever reward we receive, we say that it is a grace, and rather a grace then a reward: because those good things which we doe, we doe them rather by God,

A. G. 10.
Coloss. 1.I. S. 4.
Mar. 5. & 10.

I. S. 64.

Luke 17.

1 Cor 4.

then by our selves : and because Paul saith, *What hast thou, that thou hast not received ? If thou hast received it, Why dost thou boast, as though thou hadst not received it.* And that which the blessed Martyr Cyprian doth gather out of this place, *That we must not boast of any thing, seeing nothing is our owne.* We therefore condemne those who defend the merits of men, that they may make frustrate the grace of God.

Out of the former Confession of HELVETIA.

NOW we attaine unto these so divine benefits, and the true sanctification of the spirit of God, by Faith (which is the meere gift of God, not by any either our strength, or merits:) which faith being a sure and undoubted substance, and laying hold on things to be hoped for from the good will of God, doth send out of it selfe charitie, and then very excellent fruits of all vertues: yet doe we not attribute any thing to these workes, although they be the workes of godly men, but that salvation which we have obtained, we do wholly attribute to the very grace of God. And this is indeed the onely true worship of God, to wit, a faith most fruitfull of good workes, and yet not putting any confidence in workes.

Out of the Confession of BASILL.

WE confesse the remission of sinnes through faith in Christ crucified: and though this faith doth without intermission exercise, and shew forth it selfe in the workes of charitie, and by this meanes is tried, yet we doe not attribute righteousnesse and satisfaction for our sins unto workes, which are fruits of faith, but onely to a true confidence and faith in the blood of the Lambe of God shed for us. For we doe unfainedly professe, that all things are given us freely in Christ, who is our righteousnesse, holidesse, redemption, way, truth, wisdome, and life. Therefore the faithfull do worke, not to satisfie for their sinnes, but onely that they may in some sort shew themselves thankefull unto God our Lord for great benefits bestowed upon us in Christ. *And in the Margent upon the word Thankesfull.* Thankesfullnesse consisteth in requiting of benefits received: but we can requite nothing to God, because he wanteth nothing. Therefore we have an eye to those things which herequireth of

us: and those are, faith, and the workes of charitie: he requireth faith toward himselfe, Charitie toward our neighbour.

Out of the Confession of B O H E M I A.

Of Christ our Lord, and of Iustification by Faith.

C H A P. 6.

THe sixth point of Christian doctrine in our Churches is, as touching sound and lively faith in Iesus Christ our Lord, and of true Iustification by this faith. *And a little after,* Our men are taught to acknowledge this grace and truth, and in all the saving and wonderfull workes which Christ brought to effect, by faith to behold those things, which, according to the meaning of the holy Scripture, are in a stedfast faith to be beleevd and professed: such are these, The comming of Christ from heaven, his conception, nativitie, torments, death, buriall, resurrection, ascending into heaven, his sitting at the right hand of God, and his coming againe from thence to judge the quicke and the dead. In these principall effects, as in a chest wherein treasure is kept, are all those saving fruits of true justification laid up, and from thence they are taken for the Elect and faithfull, that in spirit and conscience by faith they may be made partakers thereof, all which shall hereafter be perfectly and fully given unto them, in the day of that joyfull resurrection. *These things are also found in the sixth Section, so farre forth as they describe the workes of Christ, and the fruits thereof.*

Out of this foundation, of this justifying faith, and of true and perfect justification thereby, according to evident and cleare testimonies in the Scriptures, we are further taught; First, that no man by his owne strength, or by the power of his owne will, or of flesh and blood, can attaine unto, or have this saving or justifying faith, except God of his grace, by the holy Ghost, and by the ministry of the Gospel preached, doe plant it in the heart of whom he list, and when he list: so that that heart may receive all things, which are offered to salvation, and made known touching the same, by the publike preaching of the word, and by the sacraments instituted of Christ. Hereof holy *Iohn Baptist* saith, *Man can take nothing to himselfe, except it be given him from above.* Also our Lord Christ himselfe saith, *No man cometh to me except the Fa-*

Rom. 10.
2 Theff. 3.

Iohn 3.

Iohn 6.

ther which sent me, doe draw him. And a little after, *Except it be given him of my Father, that is, from above, by the holy Ghost.* And to Peter Christ said, *Flesh and blood hath not revealed this unto thee.*

Matth. 16.

Now this faith properly is an assent of a willing heart to the whole truth delivered in the Gospel, whereby man is lightened in his minde and soule, that he may rightly acknowledge and receive for his onely Saviour, his God, and Lord Iesus Christ, and upon him, as on a true rocke, he may build his whole salvation, love, follow, and enjoy him, and repose all his hope and confidence in him: and by this valiant confidence he may lift up himselfe, and trust, that for him and his onely merit, God is become to him, loving, gentle, bountifull, and altho that in him and for him he assuredly hath, and shall have for ever, eternall life, according to his true promise, which hee confirmed with an oath, saying, *Verily I say un'o you, he that beleeveth in me hath eternall life.* And, *This is the will of him that sent me, that he which seeth the Sonne, and beleeveth in him, shall have eternall life, and I will raise him up in the last day.* Also, *This is life eternall, that they know thee the true God, and whom thou hast sent, Iesus Christ.* And *Isaiab,* faith, *By his knowledge shall my righteous servant iustifie many.* This faith alone, and this inward confidence of the heart in Iesus Christ our Lord doth iustifie, or make a man just before God, without any workes which he may adde, or any merit of his: of which Saint Paul saith, *But to him that Worketh not at all, but beleeveth in him that iustifieth the wicked man, his faith is imputed for righteousnessse.* And before he said, *But now is the righteousnessse of God made manifest without the law, having witnesse of the law and of the Prophets: to wit, the righteousnessse of God, by the faith of Iesus Christ, unto all, and upon all that beleve.* And in another place, *He that beleeveth in him, is made righteous.* And this righteousnessse or justification is the remission of finnes, the taking away of eternall punishment, which the severe justice of God doth require, and to be clothed with Christs righteousnessse, or with imputation thereof: also it is a reconciliation with God, a receiving into favour, whereby we are made acceptable in the beloved, and fellow heires of eternall life. For the confirming of which things, and by reason of our new birth or regeneration, there is an earnest added, to wit, the holy Ghost, who is given and bestowed freely, out of that infinite grace, for Christ his death, blood shedding, and his resurrection. All these things hath Paul described very excellently

Iohn 6.

Rom. 4.

Rom. 3.

Acts 13.

Ephes. 1.

excellently in his Epistle to the *Romanes*, where he bringeth in *David* speaking in this wise, *Blessed are they whose iniquitie is forgiven*: whereof he speaketh in that whole Chapter. And to the *Galatians* he saith, *God sent forth his Son, that we might receive the adoption. Now because ye are sonnes, God hath sent forth the spirit of his Son, crying in your hearts, Abba, Father.* For, whomsoever God doth iustifie, to them he doth give the holy Ghost, and by him he doth first regenerate them, as he promiseth by the Prophet; saying: *I will give them a new heart, and I will put my spirit in the midst of them*, that as before sinne had reigned in them to death, so also then grace might reigne by righteoufnesse unto eternall life through Iesus Christ. And this is the communion or participation of the grace of God the Father, of the merit of Iesus Christ our Lord, and of the sanctification of the holy Ghost: this is the law of faith, the law of the spirit, and life, written by the holy Ghost.

Rom: 4.
Psal. 32.
Gal. 4.
Rom. 8.

Ezech. 1. and
36.
Rom 5.

But the lively and never dying spring of this justification, is our Lord Iesus Christ alone, by thole his saving works, that is, which give salvation, from whom all holy men from the beginning of the world, as well before the law was published, and under the law, and the discipline thereof, as also after the law, have and doe draw, have and doe receive salvation, or remission of their sins by faith in the most comfortable promise of the Gospel: and doe apply, and appropier it as peculiar to themselves, onely for the sole death of Christ, and his blood-shedding, to the full and perfect abolishing of their sinnes, and the cleansing from them all, whereof we have many testimonies in the Scripture. Holy Peter before the whole countrey at Hierusalem, doth proove by sound arguments, that *Salvation is not to be found in any other, then in Christ Iesus alone, and that under this large cope of heaven, there is no other name given unto men, whereby we may be saved*. And in another place he appealeth to the consenting voyces and testimonies of all the Prophets, who spake with one minde, and by one spirit, as it were by one mouth: and thus he said, *As touching this Iesus, all the Prophets beare witnesse, that through his name, all that beleeve in him, shall receive remission of sins.* And to the Hebrews it is written, *He hath by himselfe purged our sins*: and againe, *We have redemption through his blood, even the remission of sins.* And St. Iohn saith, *We have an Advocate With the Father, Iesus Christ the righteous, and he is the propitiation or attonement for our sinnes,*

Act. 4.

Act. 10.

Heb. 1.
Eph. 1.
1 Jch. 2.

and

and not for ours only, but also for the sins of the whole world. And againe to the Hebrews, we are sanctified by the offering of the body of Iesus Christ once made: and a little after he addeth, with one only offering hath he consecrated for ever them that are sanctified, namely of God, by the spirit of God. Therefore all sinners and such as are penitent ought to flie incontinently through their whole life to our Lord Iesus Christ alone, for remission of their sins, and every saving grace, according to that in the Epistle to the Hebrews, *Seeing that we have a great high Priest, even Iesus the Son of God, which is entered into heaven, let us hold fast this profession, which is concerning Christ our Lord: and straight-way he addeth, Let us therefore goe boldly unto the throne of grace, that we may receive mercie, and finde grace to helpe in time of need.* Also Christ himselfe crying out, saith, *He that thirsteth, let him come to me, and drinke.* And in another place, *He that cometh unto me, shall not hunger: and he that beleeveth in me, shall never thirst.* Now they that attaine to this justification by Christ our Lord, are taught, to take unto themselves true and assured comfort, out of this grace and bountie of God, to enjoy a good and quiet conscience before God, to be certaine of their owne salvation, and to have it confirmed to them by this means, that seeing they are here the sons of God, they shall also after death in the resurrection be made heires. In the meane time they ought both to desire to be brought to this, that they may receive the fruit of perfect salvation, and also cheerefully to looke for it, with that confidence, according to the promise of the Lord, that such shall not come into judgement, but that by making away they have already passed from death into life. Of all other points of doctrine we account this the chiefest and weightiest, as that wherein the summe of the Gospell doth consist, Christianitie is founded, and the precious and most noble treasure of eternall salvation, and the onely and lively comfort proceeding from God, is comprehended. Therefore herein our Preachers doe labour especially, that they may well instruct the hearts of men in this point of doctrine, and to sow it, that it may take deepe root.

Of goods works, and a Christian life. CHAP. 7.

IN the seventh place we teach, that they, who are made righteous and acceptable to God, by faith alone in Christ Iesus, and that by the grace of God without any merits, ought in the whole course

course of their life that followeth both altogether joyntly, and every one particularly, according as the order, condition, age, & place of every one doth require, to performe and exercise those good works, and holy actions, which are commanded of God, even as God commandeth, when he saith, *Teach them to observe all things, which I have commanded you.* Now these good works or holy actions, are not certaine affections devised of flesh and blood (for such the Lord forbiddeth), but they are expressly shewed and propounded unto us by the spirit of God, to doe the which God doth binde us, the rule and chiefe square whereof God himselfe is in his word: for so he saith by the Prophet, *Walke not in the commandements of your Fathers, and keepe not their iudgements, and defile not your selves with their Idols: I am Iehovah your God, walke ye in my commandements, and keepe my iudgements, and doe them.* Like wise Christ saith, *Teach them those things, which I have commanded you.* Therefore the ten commandements, and love, which by faith worketh righteousness, on the right hand, and on the left hand, as well toward God as toward our neighbour, is a certaine summe, a most streight square, and a most artificiall shaping or description of all good works. Now an example of this square is the most holy life of Christ, whereof he himselfe saith, *Learne of me, because I am meeke and humble in heart.* And what other thing would he teach, by uttering those eight sentences of happiness, then to shew what manner of life the true children of God ought to lead, and what be the works which God hath commanded.

Therefore according to these things they teach with all care and diligence, touching the difference, which is to be knowne and kept, betwixt those works which are devised and taught of men, & those which are commanded of God. Those works which are commanded of God, ought not to be intermitted for humane traditions. For Christ doth grievously reprehend this in them that doe otherwise, and in the Pharisees, saying, *Why doe you transgresse the commandements of God for your traditions?* And againe, *In vaine doe they worship me, seeing they doe only teach the commandements of men.* * But such works as are taught of men, what shew soever they have even of goodnesse, are in no case to be so highly esteemed, as those, which are commanded of God. Yea, to say somewhat more, if they be not of faith, but contrary to faith, they are of no value at all, but are an abomination and filthinesse before the

Ezech. 20.

Math. 18.

Math. 11.

Math. 5.

Math. 15.

* Looke the first obseruat. upon this confession. Mark. 7. If. 29. Isa. 1. & 64.

the

the face of God. Now all good works are devided, first, generally, into those which pertaine to all true Christians, according to the unities of faith and Catholike salvation. Secondly, they are devided particularly into those which are proper to the order, age, and place of every man, as the holy Ghost doth severally teach Elders, Masters, the common sort; Parents, children, the married, the unmarried, and every one, what be their proper bonds and works. Moreover, in this point men are diligently taught to know, how, and wherein good works doe please God. Truly, they please God no other wise, then in the onely name of our Lord Iesus Christ, in whose name, they ought to be done to the glory of God, according to the doctrine of Paul the Apostle, who speaketh thus, *Whatsoever you doe in words and in deeds, doe all in the name of our Lord Iesus.* And the Lord himselfe saith, *Without me ye can doe nothing,* that is, nothing that may please God, and be for your salvation. Now to doe good works in the name of Christ, is to doe them, in a lively faith in him, whereby we are justified, and in love, which is pouted forth into our hearts by the holy Ghost, in such sort that God loveth us, and we againe love him and our neighbour. For the holy Ghost doth sanctifie, moove, and kindle the hearts of them which are justified, to doe these holy actions, as the Lord saith, *He shall be in you:* And the Apostle, *The anoynting of God teacheth you.* These two, Faith and Love, are the fountaine and square of all vertues and good works, according to the testimony of the Apostle, *The end of the commendement is love out of a pure heart and a good conscience, and faith not feigned.* And againe, *Without faith it is not possible to please God.* Also, *Without love nothing doth profit a man.*

In the next place they teach, why and to what purpose or end, such good works, as pertaine to Christian godlinesse, ought to be done, to wit, not in this respect, that men by these works should obtaine justification or salvation, and remission of sins (for Christ saith, *When you have done all those things which were commanded you, say, we are unprofitable servants.* Also Paul saith, *Not for the works of righteousness, which we have done, but through his mercie hath he saved us:* wherewith all those words of David agree, when he prayeth, *Lord enter not into iudgement with thy servant, because that in thy sight shall no flesh living be justified.*) But Christians are to exercise themselves in good works, for these causes following. First, that by this meane, they may proove and declare their

Coloss. 3.
1 Cor. 10.
Joh. 15.

Joh. 14.
1 Joh. 2.

1 Tim. 1.
Heb. 11.
1 Cor. 13.

Luk. 17.

Tit. 3.

Psal. 143.

their faith, and by these works be known to be true Christians, that is, the lively members and followers of Christ, whereof our Lord saith, *Every tree is known by his own fruits.* Indeed good works are assured arguments, and signs and testimonies, and exercises of a lively faith, even of that faith, which lyeth hid in the heart, and to be shorth, of the true fruit thereof, and such as is acceptable to God.

Paul saith, *Christ liveth in me: for in that I now live in the flesh, I live by faith in the Sonne of God.* And truely it cannot be other-

wise, but that as sinne doth bring forth death, so faith, and justification, which ariseth thereout, doth bring forth life, inwardly in the spirit, and outwardly in the works of charitie. Secondly, we must therefore doe good works, that Christians might confirme and build up their Election and Vocation in themselves, and preserve it * by taking heed that they fall not in mortall sinnes, even as Saint Peter teacheth, among other things writing thus: *Wherefore brethren endeavour rather to make your Election and Vocation sure, or to confirme it.* And how this may be done; he doth briefly declare a little before. *Therefore giving all diligence therunto,*

ioyne vertue with your faith: and with vertue, knowledge: and with knowledge, temperance: and with temperance, patience: and with patience, godlinesse: and with godlinesse, brotherly kindnesse: and with brotherly kindnesse, love. For if these things be among you, and abound in you, they will make you that you neither shall be idle, nor unfruitfull in the knowledge of our Lord Iesus Christ. In which place Saint Peter doth evidently shew, that we must endeavour

to exercise our selves in good works, * first for this cause, lest that the grace of faith and a good conscience, which we have; be either lost or defiled, but that it may rather be preserved. (For the holy Ghost doth flie from Idolaters, and departeth from prophane men, and the evill and unpure spirit doth returne into an emptie and idle house. Also, whosoever doth either loose, or defile a good conscience, what commendable thing, or what worke can he doe that is precious and acceptable to God? how shall he give himselfe to prayer?) Secondly, for this cause, that we may profit and increate more and more in this grace, and that we may gaine unto the Lord, by occupying these talents which are committed to our trust: whereof Saint Paul saith, *Now we*

all beholding, as in a mirrour, the glory of the Lord with open face, are changed into the same Image from glory to glory: that is, we behold Christ, who is the Image and glory of the Father, and

herein.

* Looke the
1. observation
upon this con-
fession.

2 Pet. 1.

* Looke the
3 Observat.

Sap. 1.
Math. 12.
Luk. 11.

2 Cor. 3.

herein we indeavour, that we may be conformed to the likenesse of this Image; by the holy Ghost, which doth kindle us thereunto, till this Image doth get her perfection, by the blessed resurrection. Thirdly, we must doe and exercis: our selves in good works, as well for the promises of this life, as also for the reward of eternall life (whereof mention is made very often and at large in the holy Scripture) and that by faith in Christ we may have a more easie entrance to the attaining of those rewards, and to the eternall kingdome of heaven, as Saint Peter testifiyeth, saying, *If ye doe these things, ye shall never fall. For by this meanes an enring shall be ministred unto you abundantly into the everlasting kingdome of our Lord and Saviour Iesus Christ.* But chiefly we must doe the works of mercie, whereby we may benefit our neighbour, whereby we provide and doe for him and whereof he standeth in need, such as these be, to give almes, to visite the sicke, to have a care of them, or to be at hand to doe them service, to teach the simple, by counsell and labour to helpe others, to pardon offences, and such like, which all have the promises of the bountifulnesse of God and of rewards, to doe the which Christ our Lord doth exhort in these words, *Be ye mercifull, as your Father is mercifull. Give, and it shall be given to you; forgive, and ye shall be forgiven.* And in another place, *Sell your goods, and give almes: get you bags, which waxe not old, a treasure that cannot faile in heaven, where no theefe cometh, and where the moth corrupteth nothing.* Also, *When thou makest a feast, call the poore, the maimed, the lame, the blind, and thou shalt be blessed, because they cannot recompence thee, for thou shalt be recompenced at the resurre. Elion of the iust.* Also, *I was an hungred, I thirsted, I was a stranger, naked, sicke, and in prison, and in all things ye helped me by your service: Verily I say unto you, In as much as you did these things to one of the least of my brethren, ye did them to me. Come kether, ye blessed of my Father, inherit the kingdome prepared for you before the beginning of the world.* By these it is plaine and manifest, that those works which proceed of faith, doe please God, and are rewarded with abundant grace, to wit, with the recompence of all kinde of good things and blessings, both in this life, and in the life to come.

Lastly, this doctrine is shut up with this or such like exhortation, that no man can perfectly doe these works of Christian godlinesse, or fully performe the commandements of God, and that

no man can be found, who doth not faile in any part hereof, and who is cleane without sinne: as it is written, *There is not a man so iust on the earth, who doth uprightly, and not sinne:* and that therefore every one ought to seeke and to enjoy his perfection, in Christ Iesus, in his grace, precious sacrifice and merit, by that faith and his justification, which consisteth in the remission of sins, if he will not have any thing in himself that may deserve damnation. For Christ alone is our perfection, and fulfilling of the law, our life and righteousnesse, and whosoever receive him by faith; and doe wholly trust in him, these men have all their sins washed away in the blood of Christ, so that afterward they need not to feare condemnation. For thus *Paul* writeth, *Therefore now there is no condemnation to them which are in Christ Iesus, which doe not walke according to the flesh, but according to the spirit.* For to these men *Christ is made of God wisdome, righteousnesse, sanctification, and redemption.*

Out of the FRENCH Confession.

WE beleeve that our whole righteousnesse doth consist in the remission of our sins, which is also, as *David* doth testify, our onely felicitie. Therefore we doe utterly reject all other means, whereby men doe thinke that they may be justified before God, and casting away all opinion of vertues and merits, we doe altogether rest in the onely obedience of Iesus Christ, which is imputed to us, both that all our sins may be covered, and also that we may obtaine grace before God. To conclude, we beleeve that we cannot finde where to rest our selves, if we decline never so little from this foundation, but rather we shall be alwaies unquiet, because we are not at peace with God, till we be certainly perswaded, that we are loved in Iesus Christ, because that in our selves we are worthy of all hatred

We beleeve that by faith alone we are made partakers of this righteousnesse, as it is written, *He suffered, to purchase salvation for us, That whosoever beleeueth in him should not perish.* And this is therefore done, because the promises of life offered to us in him, are then applyed to our use, and made effectuell to us, when we doe embrace them, nothing doubting but that we shall enjoy those things, whereof the Lord by his owne mouth hath assured us. Therefore that righteousnesse, which we obtaine by faith, doth depend upon free promises, whereby the Lord doth declare and testify, that we are beloved of him.

We

Artic. 21.

We beleeve, that by the secret grace of the holy Ghost we are indued with the light of faith, which is the free gift of God, and is proper to them alone, to whom it pleased God to give it, so that the faithfull have not whereof to boast in themselves, seeing that rather they are more then double debtors, because they are preferred before others. And further we beleeve, that faith is given to the Elect, not that they might once onely be brought into the right way, but rather that they may goe forward therein unto the end, because that as the beginning is of God, so is also the accomplishment.

Artic. 22.

We beleeve, that we, who by nature are the servants of sin, are regenerated unto a new life, by meanes of this same faith: and by this faith we receive grace to live holily, whiles we doe imbrace that Evangelicall promise, that the Lord will give unto us the holy Ghost. Therefore it is so farre, that faith should extinguish the desire to live well and holily, that it doth rather increase and kindle it in us: whereupon good workes doe necessarily follow. Neverthelesse, although God, that he may fully save us, doe regenerate us, and frame us to a holy life; yet we confesse, that the good works which we doe, by the direction of his spirit, are not so regarded of God, as that we should be justified thereby, or deserve to be counted the children of God, because we should waver with a perpetuall doubting and trembling, unlesse we should relie upon that onely satisfaction, whereby Christ Iesus hath discharged us of the punishment or forfeit for our offence.

Out of the ENGLISH Confession.

BESIDES, though we say, we have no need at all by our owne works, and deeds, but appoint all the means of our salvation to be in Christ alone, yet say we not, that for this cause men ought to live loosely, and dissolutely: nor that it is ynough for a Christian, to be Baptized onely, and to beleeve: as though there were nothing else required at his hand. For true Faith is lively, and can in no wise be idle. Thus therefore teach we the people, that *God hath called us*, not to follow riot, and wantonnesse, but as *Saint Paul* saith, *Unto good Works to walke in them: That we are delivered from the power of darknesse, to the end that we should serve the living God: to cut away all the remnants of sinne,*

siene, and to worke our salvation in feare, and trembling, that it may appeare that the spirit of sanctification is in our bodies, and that Christ himselfe dwelleth in our hearts.

Out of the Confession of BELGIA.

WE beleeve that the holy Ghost, dwelling in our hearts, doth bestow upon us true faith, that we may attaine unto the knowledge of this so great a mysterie. The which faith doth embrace Iesus Christ with all his merits, doth challenge him unto it selfe as proper and peculiar, and doth seeke for nothing besides him. For it is necessarie that either all those things which are required unto our salvation be not in Christ, or if all be in him, that then he which by faith possesseth Iesus Christ, hath also perfect salvation. Therefore it is an horrible blasphemie against God, to affirme that Christ is not sufficient, but that we have need of other meanes besides him. For there upon it should follow, that Christ is onely in part our Saviour. Wherefore we doe justly say with Saint Paul, that *We are iustified by faith alone, or by faith without the Workes of the law.* Yet to speake properly, we doe not meane, that faith by it selfe, or of it selfe doth iustifie us, which is but onely as an instrument, whereby we apprehend Christ, which is our justice. Christ therefore himselfe is our righteousness, which imputeth all his merits unto us: faith is but the instrument, whereby we are coupled unto him, by a participation and communion of all his benefits, and whereby we are kept in that fellowship. So that all those our effects are even more then enough unto us for our absolution from all our sinnes.

We beleeve that all our felicity doth consist in the remission of our sinnes, which we have by Iesus Christ, and that in it alone all our righteousness before God is contained, as S. Paul teacheth, out of the Prophet David, who declareth the happinesse of those men to whom God imputeth righteousness without works. And the same Apostle faith, that *we are iustified by the redemption made in Christ Iesus.* We therefore leaning upon this, as a sure foundation, do yeeld all glory unto God, having a most base and humble opinion of our selves, knowing full well who and what manner of creatures we be in deed. Therefore we doe not presume of our selves, or of any of our own merits, but being upholden by the only obedience of Christ crucified, we doe rest altogether in it: and to

Artic. 22.

Artic. 23.

Rom. 4.
Psal. 32.
Rom. 3

the intent it may become ours, we beleeve in him. This righteousness alone is all-sufficient, both to cover all our iniquities, and also to make us safe and secure against all temptations. For it doth drive from our consciences all feare, all horrour and dread, whereby we might be hindred from approaching to God, and need not to imitate the example of our first father, who for feare flying from the presence of God, went about to hide and cover himselfe with fig-leaves. And truly if we trusting unto our selves never so little, or to any other creature, should present our selves before the Majestic of God, it is certaine we should by and by be overwhelmed with it. Therefore every one of us must rather cry out with *David*, and say, *Lord enter not into judgement with thy servant, for in thy sight shall no man living be justified.*

Artic. 24.

We beleeve, that this true faith, being bellowed upon every one of us by the hearing of the word of God, and the operation of the holy spirit, doth regenerate us, and make us as it were new men, raising us up, unto newnesse of life, and setting us free from the bondage of sin. Wherefore this justifying faith is so farre from withdrawing men from a right and holy kinde of living, or from making them more faint in godlinesse, that on the contrary side no man without it can performe any good thing, to this end, that God may have the glory, but men doe all things, either in regard of themselves, or else for feare of just condemnation. Therefore it cannot be, that this holy faith should be idle in a man. Neither doe we speake of a vaine and dead faith, but only of that, which in the Scripture is said, *to worke by love*, and which mooveth a man to exercise himselfe in those works, which God himselfe hath commanded in his word. But these works which do come from the sincere root of faith, are therefore good and acceptable unto God, because they be sanctified by his grace, but are nothing available to justify us. For we are justified by faith in Christ, yea even before such time, as we could bring forth any good worke, for our works before faith can no more be good, then the fruit of a good tree, before that the tree it selfe be good. Therefore we doe good works, yet not to merit any thing by them. For what is it possible for us to merit? Nay rather we, by reason of the good works, which we doe (if we doe any) are more bound unto God, then God unto us: For *God is he, which worketh in us both the Will and the deed, of his owne free mercie.* Whereupon it is our duties alwayes to have a regard unto that, which is written, *When*

ye have done all that is commanded you, say, that we are unprofitable servants, for we have that which we ought to doe. Furthermore, we doe not hereupon denie, that God doth recompence good works in those that be his, but we affirme that this recompence cometh of his meere grace, because he crowneth his owne gifts in us. Yea although we doe good works, yet we doe not put any hope of salvation in them. For we are not able to bring forth any works, which are not polluted with the corruption of our flesh, and for that cause be worthy of punishment: If it were granted, that we were able to bring forth any such works, yet the bare remembrance of our sinnes were sufficient to remoove that worke out of the sight of God. Therefore we should alwaies stand in doubt, staggering as it were this way, and that way, and our miserable consciences should be in continuall torment, unlesse they should relie upon the onely merit of our Saviour Christ his death and passion, and rest in it alone.

Out of the Confession of AUSPURGE.

THAT we might obtaine these benefits of Christs, namely, remission of sins, justification, and life everlasting, Christ hath given his Gospel: wherein these benefits are layed forth unto us, as it is written in the last of *Luke*, that repentance should be preached and remission of sinnes in his name among all nations. For whereas all men borne after a naturall manner have sinne in them, and cannot truly satisfie the Law of God,* the Gospell bewrayeth our sinne, and sheweth us Christ the Mediatour, and so instructeth us touching remission of sinnes. When as the Gospell doth convict us of sinne, our hearts thereby terrified must firmly beleieve, that there is given unto us freely for Christs sake, that remission of sinnes, and justification by faith, by the which we must beleieve and confesse, that these things are given us for Christs sake, who was made an oblation, and hath appeased the Fathers wrath for us. Notwithstanding therefore that the Gospell doe require repentance, yet to the end that the remission of our sinnes may be certain and undoubted, it teacheth us, that remission is given us freely, that is, that it doth not depend upon the condition of our owne worthinesse, nor is given for any works that went before, nor for the worthinesse of such as follow after. For then should remission be uncertaine, if we should thinke, that then onely, we obtaine

* Locke the
1. Observat.
upon this confession.

remission of sins, when we had deserved it by our former works, or when our repentance were well worthy of it. For in true terrours the conscience findeth no worke which it may oppose against Gods wrath, but Christ is given and set forth unto us to appease the wrath of God. This honour must not be transferred from Christ unto our own works, therefore *Paul* saith, *Ye are saved freely.* Again, *Therefore by faith, freely, that the promise might be sure,* that is, thus shall remission be certaine, when we know that it dependeth not upon the condition of our unworthinesse, but is given us for Christ his sake. This is a sure and necessary comfort to all godly mindes, that are terrified with the conscience of their sins. And thus doe the holy fathers teach, and there is a notable sentence in *Saint Ambrose*, worthy the remembrance, in these words. *This God hath appointed, that he which beleeueth in Christ, should be saved, without any worke, by faith alone, receiving the remission of sinnes.* Now this word *Faith*, doth not onely signifie a knowledge of the History of Christ, but also to beleeve and assent unto this promise, that is proper unto the Gospel, wherein remission of sinnes, justification, and life everlasting are promised unto us for Christs sake. For this promise also doth pertaine to the History of Christ, even as in the Creed unto the History is added this article, *I beleeve the remission of sinnes.* And unto this one the other articles, touching the History of Christ, are to be referred. For the benefit is the end of the Historie: therefore did Christ suffer, and rise again, that for him remission of sinnes and everlasting life might be given unto us.

These things are found thus in another Edition.

Artic. 8.

Also they teach, that men cannot be justified before God by their owne power, merits, or works, but are justified for Christs sake through faith, when they beleeve that they are received unto favour, and their sinnes forgiven through Christ, who by his death hath satisfied for our sinnes. This faith doth God impute for righteousnesse unto them before himselfe, *Rom. 3.* and 4.

Artic. 9.

For this cause Christ hath appointed the ministerie of teaching the Gospel, which preacheth repentance and remission of sinnes: and the preaching of either of these is generall, and layeth open the sinnes of all men, and promiseth remission of them unto all that beleeve: for to the end that remission might not be doubted of, but that all distressed mindes might know that they ought to beleeve,

beleeve, that remission of sinnes is undoubtedly granted unto them for Christ, and not for their owne merits or worthinesse. All these doe certainly obtaine remission of sinnes. And when as we doe in this sort comfort our selves by the promise of the Gospel; and doe raise up our selves by faith, therewithall is the holy spirit given unto us. For the holy spirit is given, and is effectuell, by the word of God and by the Sacraments. When as we doe heare or meditate of the Gospel, or doe receive the Sacraments, and comfort our selves by faith, therewithall the spirit of God is effectuell, according to that of Saint Paul, *Gal: 3. That the promise by the faith of Iesus Christ might be given to them that beleeve.* And to the Corinthians. *The Gospel is the ministerie of the spirit.* And to the Romanes, *Faith cometh by hearing.* When as then we doe comfort our selves by faith, and are freed from the terrours of sin by the holy spirit, our hearts doe conceive the other vertues, acknowledge truly the mercie of God, and conceive the true love and the true feare of God, trust, and hope of Gods helpe, prayer, and such like fruits of the spirit.

Such therefore as teach nothing concerning this faith, whereby we receive remission of sinnes, but will have mens consciences stand in doubt, whether they obtaine remission or no, and do adde further, that this doubting is no sinne, are justly condemned. And these also doe teach, that men may obtaine remission of sinnes for their own worthinesse: but they doe not teach to beleeve, that remission of sinnes is given freely for Christ sake. Here also are condemned those phantasticall spirits, which dreame that the holy Ghost is given, or is effectuell without the word of God. Which maketh them contemne the ministerie of the Gospel and Sacraments, and to seek illumination without the word of God, and besides the Gospel. And by this means they draw away mens mindes from the word of God unto their own opinions, which is a thing very pernicious and hurtfull. Such were in old time the Manichees, and Enthusiasts. And such are the Anabaptists now adaies. These and such like frensies we doe most constantly condemne. For they abolish the true use of Gods word, and do falsely imagine that the holy spirit may be received without the word, and sticking too much to their own fancies, they invent wicked opinions, and are the cause of infinite breaches.

These things are found thus in another Edition.

Artic. 5.

FOR the obtaining of this faith the ministry of teaching the Gospel and ministring of the sacraments was ordained. For by the word and Sacraments, as by certain instruments, the holy Ghost is given; who worketh faith, where, and when it pleaseth God; in those that heare the Gospel; faith I say, to beleve, that God, not for our own merits, but for Christ, doth justifie such as beleve, that they are received into favour for Christs sake

They condemne the Anabaptists and others, who are of opinion, that the holy Ghost is given unto men without the outward word, through their preparations and workes.

Artic. 6.

Also they teach, that when we are reconciled by faith, the righteousness of good workes, which God hath commanded, must follow of necessitie: even as Christ hath also commanded: *If thou wilt enter into life, keepe the Commandements.* But for so much as the infirmitie of mans nature is so great; that no man can satisfie the law, it is needfull that men should be taught, not onely that they must obey the law, but also how their obedience pleaseth God; lest that their consciences sink down into despaire; when they see that they doe not satisfie the law.

This obedience therefore pleaseth God, not because it satisfieth the law, but because the person that performeth it, is reconciled by Christ, through faith, and beleeveth that the reliques of sinne which remaineth in him be pardon'd. Wherefore we must alwaies hold that we doe obtaine remission of sinnes, and that a man is pronounced just, freely, for Christ, through faith. And afterward that this obedience towards the law doth also please God, and is accounted a kinde of justice and ³deserveth rewards.

* Looke the
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upon this con-
fession.

For the conscience cannot oppose it owne cleanness or workes unto the judgement of God, as the *Psal.* witnesseth: *Enter not into iudgement with thy servants, for no man shall be iustified in thy sight.* And *John* saith, *If we say that we have no sinne, we deceive our selves: If we confesse our sinnes, he is faithfull and iust to forgive our sinnes.* And Christ saith, *When ye have done all that ye can, say ye, we are unprofitable servants.* After that the person is reconciled and become just by faith; that is, acceptable to God; his obedience pleaseth God, and is accounted for a kind of justice, as *Job* saith, *Every one that abideth in him, sinneth not,* and *2 Cor. 1.* *Our reioycing is this, the witnesse of our conscience.* This obedience must strive
against

against evill desires, and daily by spirituall exercises become more pure, alwaies watching and carefull to doe nothing against conscience, according to that saying, *The summe of the law is love out of a pure heart, and a good conscience, and faith unfained.* But they which obey their wicked lusts, and doe against their owne consciences, * living in mortall sinne, doe neither retaine or hold the righteousness of faith, * nor the righteousness of good works, according to the saying of Paul, *they which doe such things shall not enjoy the kingdome of God.*

* Looke the
3. & 4. Obser.

These things are thus set down in another Edition.

Also they teach, that this faith must bring forth good fruits, and that it is behoovefull to doe the good works commanded of God, because God requireth them, and not upon any hope to merit justification by them. For remission of sins and justification is apprehended by faith, as Christ himselfe witnesseth, *When you have done all these things, say, We are unprofitable servants, the same* also doe the ancient Writers of the Church teach, for *Ambrose* saith: *This is ordained of God, that he that beleeves in Christ, shall be saved, without worke, by faith alone, freely, receiving remission of sins.*

Hitherto also appertaineth the 20. Article.

That our adversaries doe accuse us to neglect the doctrine of good works, it is a manifest slander; for the books of our Divines are extant, wherein they doe godly and profitably teach, touching good works, what works in every calling doe please God. And whereas in most Churches there hath been of a long time no word of the most speciall works, namely, of the exercises of faith, and of the praise of such works as pertaine to Civill government, but for the most part they spent all their Sermons in setting forth praises of humane traditions, and in commending holy dayes, fastings, the state of Monks, Fraternities, Pilgrimages, the worship of Saints, Rosiers, and other unprofitable services, now by the goodnes of God the Church is reclaimed unto the true & profitable worship, w^{ch} God doth require & approve. The Prophets do bewail this calamity of the Church in very vehement Sermons, that the true worship of God being forgotten, mens ceremonies and a wicked confidence in ceremonies should have place the chiefe in the Church. From this error they revoke the Church

unto the true service of God, and unto good works in deed. What can be more forceably spoken, then that Sermon in the 49 Psalme. *The God of Gods, the Lord hath spoken, and called the earth.* Here God doth preach unto all mankind, condemning their vaine trust in ceremonies, and propoundeth another worship, giving them to understand, that he is highly displeas'd with them, that in the Church doe so preach ceremonies, that they overturne the true worship of God. Many such like Sermons are to be found in the Prophets, as *Esay, Cap. 58.* and *Zachar: 7.* *Micah. Cap. 6.* and *Hosea* cryeth, *I will have mercie, and not sacrifice: and the knowledge of God, rather then burnt offerings.* And it is not unknown that many godly and learned men, have heretofore greatly wished, that the doctrine touching the comfort of consciences, and the difference of works, had been more sound. For both these parts of doctrine ought alwaies to be in the Church, namely, the Gospel of faith, for to instruct and comfort the consciences, and also the doctrine that declareth which are good works indeed, and which is the true worship of God. As for our adversaries, seeing that they doe corrupt the doctrine of faith, they cannot afford any sound comfort to the consciences: for they will have men to stand in doubt of the remission of their sins and yet afterwards they bid men seeke remission of sin by their own works: they devise Monkeries, and other such works, and then they abolish the true worship of God: for prayer and other spiritual exercises are laid aside, when mens mindes are not established in a sure trust in Christ. Moreover, their works of the second table cannot please God, except faith goe with them. For this obedience that is but begun, and is imperfect, doth please God for Christ sake alone. Thirdly, they debase the works commanded of God, and preferre mans traditions farre before them. These they set out with most goodly titles, calling them the perfection of the Gospel: but in the meane time, they speake so coldly of the dutie of a mans calling, of magistracie, of marriage, &c. that many grave men have doubted, whether these states of life did please God or no. Therefore our Preachers have with great care and studie set forth these both kindes of doctrine, teaching the Gospel concerning faith, and adjoyning therewith a pure and holy doctrine of works.

Of Faith.

First, touching Faith and Iustification, they teach thus. Christ hath fitly set downe the summe of the Gospel, when as in the last of *Luke* he willeth, *that repentance and remission of sinnes should be preached in his name*. For the Gospel *reproverth and convinceth sinnes, and requireth repentance, and withall offereth remission of sinnes for Christ sake, freely, not for our owne worthinesse. And like as the preaching of repentance is generall, even so the promise of grace is generall, and wil eth all men to beleeve and to receive the benefit of Christ, as Christ himselfe saith, *Come unto me all ye that are laden*. And Saint Paul saith, *He is rich towards all, &c.* Albeit therefore that contrition in repentance be necessary, yet we must know that remission of sins was given unto us, and that we are made just of unjust, that is, reconciled or acceptable, and the sonnes of God, freely, for Christ, and not for the worthinesse of our Contrition, or of any other workes, which either goe before, or follow after. But this same benefit must be received by faith, whereby we must beleeve that remission of sinnes and iustification is given us for Christs sake. This knowledge and judgement bringeth sure consolation unto troubled mindes, and how necessary it is for the Church, consciences that have had experience can easily judge. There is in it no absurditie, no difficultie, no craftie deceit. * Here needeth no disputations of predestination, or such like: for the promise is generall, and detracteth nothing from good workes, yea rather it doth stirre up men unto faith and unto true good workes. For remission of sinnes is removed from our workes, and attributed unto mercy, that it might be an undoubted benefit, not that we should be idle, but much more, that we shou'd know how greatly our obedience doth please God even in this our so great infirmitie. Now for any man to despise or mislike this doctrine, whereby both the honour of Christ is extolled, and most sweet and sure comfort offered unto godly mindes, and which containeth the true knowledge of Gods mercy, and bringeth forth the true worship of God and eternall life, it is more then Pharisaicall blindnesse.

Before time when as this doctrine was not set forth, many fearefull consciences assaied to ease themselves by workes, some fled to a monasticall life, others did chuse out other workes, whereby to merit remission of sinnes and iustification. But there is no sure

* Looke the 5. observation upon this confession.

* Looke the sixt obser-
var. upon this
confession.

comfort without this doctrine of the Gospel, which willett men to beleewe, that remission of sinnes and justification are freely given unto us for Christs sake, and this whole doctrine is appointed for the true comfort of a terrified conscience. But we will adde some testimonies, *Paul*, Rom. 3. *We are iustified freely, by his grace, through redemption that is in Christ Iesus, whom God hath set forth, to be a reconciliation through faith in his blood.* Rom. 4. *But to him that worketh not, but beleeueth in him that iustificeth the ungodly, his faith is counted for righteousness.* Ephes. 2. *By grace ye are saved, through faith, not of your selves.* In these and such like sentences *Paul* doth plainly teach, that remission of sinnes and justification are given us freely, and not for the worthinesse of our workes. And in the 4. to the *Romans*, he disputeth at large, why this consolation is needfull for us, for if the promise did depend upon the worthinesse of our works, it should be uncertain. Wherefore to the end that we may have sure and firme comfort against the feares of sinne and death, and that our faith may stand fast, it is needfull, that it leane onely upon the mercy of God, and not upon our worthinesse. Therefore *Paul* saith, *Therefore it is by faith, according to grace, that the promise might be sure.* For our workes cannot be set against the judgement of God, according to that saying, *If thou markest our iniquities, who shall indure it.* And therefore Christ is given for a Mediatour to us, and this honour is not to be transferred unto our workes.

When therefore we doe say, that *We are iustified by faith*, we doe not meane, that we are just for the worthinesse of that vertue, but this is our meaning, that we doe obtaine remission of sinnes, and imputation of righteousness by mercy shewed us for Christs sake. But now this mercy cannot be received, but by faith. And *Faith* doth not here signifie onely a knowledge of the history, but it signifieth a beleefe of the promise of mercy which is granted us through our Mediatour Christ Iesus. And seeing that faith is in this sort understood of a confidence or trust of mercy, *Saint Paul*, and *Saint James*, doe not disagree. For where *James* saith, *The Devils beleewe, and tremble*, he speaketh of an hitoricall faith, now this faith doth not iustifie. For the wicked and the devill are cunning in the historie. But *Paul* when he saith, *Faith is reckoned for righteousness*, he speaketh of a trust and confidence of mercy, promised for Christs sake: and his meaning is, that men are pronounced righteous, that is reconciled through mercy promised for

Christs

Christe sake, whom we must receive by faith. Now this novelty of this figurative speech of Saint *Paul*, *We are iustified by faith*, will not offend holy mindes, if they understand that it is spoken properly of mercy, and that herein mercy is adorned with true and due praises. For what can be more acceptable to an afflicted and fearefull conscience in great griefes, then to heare that this is the commandement of God, and the voyce of the Bridegroom Christ Iesus, that they should undoubtedly believe, that remission of sinnes or reconciliation is given unto them, not for their owne worthinesse, but freely through mercy, for Christe sake, that the benefit might be certaine? Now *Iustification* in these sayings of Saint *Paul* doth signifie remission of sinnes, or reconciliation, or imputation of righteousnesse, that is, an accepting of the person. And herein we doe not bring in a new found opinion into the Church of God. For the Scripture doth set downe at large this doctrine touching faith, and Saint *Paul* doth especially handle this point in some of his Epistles: the holly Fathers doe also teach the same. For so saith *Ambrose* in his booke *de uocat. Gent.* *If so be that Iustification, which is by grace, were due unto former merits, so that it should not be a gift of the giver, but a reward of the worker, the redemption by the blood of Christ would grow to be of small account, and the prerogative of mans workes would not yeeld unto the mercies of God.* And of this matter there be many disputations in Saint *Augustine*, And these are his words. *For so much as by the law God sheweth to man his infirmitie, that flying unto his mercy by faith he might be saved. For it is said, that he carrieth both the law and mercy in his mouth. The law to conuict the proud: and mercy, to iustifie those that are humbled. Therefore the righteousnesse of God through faith in Christ is revealed upon all that beleewe.* And the Milevitan Synode writeth. *Is not this sufficiently declared, that the law worketh this, that sinne should be knowne, and so against the victory of sinne, men should flie to the mercy of God, which is set forth in his promises, that the promises of God, that is the grace of God, might be sought unto for deliverance, and man might begin to have a righteousnesse, howbeit not his owne, but Gods?*

Of good workes.

WHen as we doe teach in our Churches the most necessarie doctrine, and comfort of faith, we joyne therewith the doctrine of good workes, to wit, that obedience unto the law
of

of God is requisite in them that be reconciled. For the Gospel preacheth newnesse of life, according to that saying, *I will put my lawes in their hearts*: This new life therefore must be an obedience towards God. The Gospel also preacheth repentance, and faith cannot be, but onely in them, that doe repent, because that faith doth comfort the hearts in contrition and in the feares of sinne, as *Paul* saith, *Being iustificed by faith, We have peace*. And of repentance he saith, *Rom. 6. Our old man is crucified, that the body of sinne might be abolished, that we might no more serve sinne*. And *Isaiab* saith, *Where will the Lord dwell? In a contrite and humbled spirit, &c.*

Secondly, among good workes, the chiefeft, and that which is the chiefeft worship of God, is faith, which doth bring forth many other vertues, which could never be in men, except their hearts had first received to beleewe. *How shall they call on him, in whom they doe not beleewe?* So long as mens mindes are in doubt, whether God heareth them or not, so long as ever they thinke that God hath rejected them, they doe never truly call upon God. But when as once we doe acknowledge his mercy through faith, then we flie unto God, we love him, we call upon him, hope in him, looke for his helpe, obey him in afflictions, because we doe now know our selves to be the sonnes of God, and that this our sacrifice, that is, our afflictions, doth please God. These services doth Faith bring forth. Very well therefore said *Ambrose*, *Faith is the mother of a good will, and of iust dealing*. Our Adversaries will seem very honourably to set out the doctrine of good workes, and yet concerning these spirituall workes, to wit, faith, and the exercises of faith in prayer, and in all matters, counsels, and dangers of this life, they speake never a word. And indeed none can ever speake well of these exercises if the consciences be left in doubt, and if they know not that God requireth faith as a speciall worship of his. And when as that huge shew of outward workes is cast (as a myst) before mens eyes, the mindes, especially such as be not well instructed, are led away from beholding these inward exercises. Now it is very requisite, that men should be taught and instructed, concerning these inward workes and fruits of the spirit. For these they be that make a difference betweene the godly and hypocrites. As for externall worship, externall ceremonies, and other outward workes, the very hypocrites can performe them. But these services and duties belong onely to the true
Church,

Church, true repentance, feare, faith, prayer, &c. These kindes of worship are especially required, and commended in the Scripture, *Psal. 49. Offer unto God the sacrifice of praise: and, Call on me in the day of trouble, &c.*

Thirdly, by this faith, which doth comfort the heart in repentance, we doe receive the Spirit of God, who is given us to be our governour and helper, that we should resist sinne and the devill, and more and more acknowledge our owne weakenesse, and that the knowledge and feare of God, and faith may increase in us: wherefore our obedience to God and a new life ought to increase in us, as Saint Paul saith, *We must be renewed to the knowledge of God*, that the new law may be wrought in us, and his Image, which hath created us, be renewed, &c.

Fourthly, we teach also how this obedience, which is but begunnie onely and not perfect, doth please God. For in this so great infirmitie, and uncleannesse of nature, the Saints doe not satisfie the law of God. The faithfull therefore have need of comfort, that they may know how their slender and imperfect obedience doth please God. It doth not please him, as satisfiing his law, but because the persons themselves are reconciled and made righteous through Christ, and doe beleve that their weaknesse is forgiven them, as Paul teacheth, *There is now no condemnation to them which are in Christ, &c.* Albeit then that this new obedience is farre from the perfection of the law, yet it is righteousnesse, and is worthy of a reward, even because that the persons are reconciled. And thus we must judge of those workes, which are indeed highly to be commended, namely * that they be necessary, that they be the service of God, and spirituall sacrifices, and do deserve a reward: Neverthelesse this consolation is first to be held touching the person, which is very necessary in the conflict of the conscience, to wit, that we have remission of sinnes freely by faith, and that the person is just, that is, reconciled, and an heire of eternall life through Christ, and then our obedience doth please God, according to that saying, *Now ye are not under the law, but under grace.* For our workes may not be set against the wrath and judgement of God: But the terrours of sinne and death must be overcome by faith and trust in the Mediatour Christ, as it is written, *O death, I will be thy death.* And *Iohn 6.* Christ saith, *This is the Will of the Father, which sent me, that every one which seeth the Sonne, and beleeveth in him, should have life everlasting.* And Saint Paul

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Paul, *Being iustified by faith, we have peace with God.* And the Church alwaies prayed, *forgive us our trespasses.* And thus do the Fathers teach, concerning the weaknesse of the Saints, and concerning Faith, *Augustine* in his exposition of the 30. *Psalme*, saith, *Deliver me in thy righteousnesse. For there is a righteousnesse of God, which is made ours, when it is given unto us. But therefore it is called the righteousnesse of God, lest man should thinke that he had a righteousnesse of himselfe.* For, as the Apostle Paul saith, *To him that beleeueth in him that iustificieth the wicked, that is, that of a wicked maketh a righteous man, If God should deale by the rule of the law, which is set forth unto us, he must needs be condemned: If God should as it were deale by the rule propounded in the law, Whom should he deliver? for he findeth all men to be sinners.* So saith Paul: *All have sinned, and stand in need of the glory of God. What is this to stand in neede of Gods glory? That he should deliver thee, and not thou thy selfe. For thou canst not deliver thy selfe: Thou hast neede of a Saviour. Why dost thou vaunt thy selfe? What maketh thee to presume of the law and of righteousnesse? Seest thou not that which doth fight within thee? dost thou not beare one that striveth, and confesseth his Weaknesse, and desireth aide in the battell? O miserable man that I am? &c.*

Now it may easily be perceived, how needfull this doctrine is for the Church, that men may know, that they doe not satisfie the law of God and yet may have true comfort, knowing how their imperfect obedience doth please God. This doctrine hath beene horribly darkned, and suppressed heretofore by certaine fond persuasions, wherein unlearned men have imagined against the authoritie of the Scripture that they can fulfill the law of God, and that they are just through the fulfilling of the law, &c. And that Monks are perfect, and doe performe more notable and worthy workes, then the law doth require. In the meane while there is not a word, how the Mediatour Christ is to be apprehended by faith: but they willed man to doubt, or else to trust in his owne workes. But as touching this obedience, we doe teach, * that they which commit mortall sinnes are not just, because God requireth this obedience that we should resist sinfull lusts. They then which strive not against them, but obey them, contrary to the commandement of God, and do things against their consciences, they are unrighteous, and doe neither retain the holy spirit, nor faith, that is, confidence and trust of Gods mercy. For confidence,

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which seeketh remission of sinnes, cannot so much as be in such, as are delighted with their sinnes, and remaine without repentance.

Fifthly, this point is needfull also to be taught, by what means men may doe good workes. We shewed a little before how our workes doe please God. In this place we adde how they may be done. * Albeit that men by their owne strength be able to doe outward honest deedes in some sort, and must also performe this civill obedience, yet so long as men are voide of Faith, they are in the power of the devill, who driveth them to shamefull sinnes, occupieth their mindes with wicked and blasphemous opinions, for that is the kingdome and tyrannie of the Devill. * Moreover, nature by it selfe is weake, and cannot without Gods helpe, strengthen it self to the performance of any spirituall workes. And for that cause are men taught, that in the Gospel the holy Spirit is promised, who shall aide and governe the mindes of them, who doe repent and beleve the Gospel. Wherefore in so great infirmitie of nature, in the middest of these assaults of Satan, and in all dangers, faith must be exercised in calling upon God, even throughout our whole life, that we may continue alwaies in the faith, and in our obedience towards God. Therefore *Zacharie*, saith, *I will poure forth the spirit of grace, and of prayer, upon the house of David, and upon the inhabitants of Jerusalem.* He calleth him the spirit of grace, because the holy spirit doth confirme and comfort troubled mindes, and beareth record, that God is pleased with us. He calleth him the spirit of prayer, to the end wee should daily exercise our faith in prayer, that by these exercises our faith might be confirmed, and a new life grow up and increase in us.

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There is no doubt but true vertues are the gifts of God, such as are, faith, cleerensse of judgement in discerning of points of religion, courage of minde, such as is requisite in them which teach and professe the Gospel, true care and paines in governing of Churches, true humilitie, not to hunt after preferment, not to be puffed up with popular praise, nor cast downe with their disliking and ill will, true charitie, &c. These Princely vertues *Paul* calleth Gods gifts, *Romans 12* *Having divers gifts, according to the grace that is given us.* And of these he saith to the *Corinthians*, *These things worketh one and the same spirit, distributing to every one, according, &c.*

Vnto these gifts we must joyne our exercise which may both preserve the same, and deserve an increase of them: according to the saying: *To him that hath, shall be given.* And it is notably said of *Augustine*, *Love deserveth an increase of love*, to wit, when it is put in use. For good workes have rewards, as in this life, so also after this life, in the everlasting life. Now because that the Church in this life is subject to the crosse, and to the death of the body, therefore many rewards are deferred untill the life to come, which though it be undoubtedly bestowed through mercy for Christs sake on those which are justified by the faith of Christ, yet there is also a rewarding of good workes, according to that saying, *Your reward is great in heaven.* By this it is evident, that the doctrine of good workes, is through the goodnesse of God purely and truly taught in our Churches. How full of obscuritie and confusion the doctrine of good workes was in former times, all godly mindes know full well. There was none that put men in minde of the difference of mans traditions and the law of God: none that taught, how good workes did please God, in this so great infirmitie of ours. To be brieve, there was not one word of faith, which is most needfull unto remission of sinnes. But now that these maters be opened and unfolded, godly consciences lay hold of comfort, and of certaine hope of salvation, and doe understand which is the true worship and service of God, and know how it pleaseth God, and how it doth merit at his hands.

This article is thus set downe in another Edition.

OVr Divines are falsly accused to forbid good workes. For their writings extant upon the tenne Commandements, and others of the like argument, doe beare witnessse, that they have to good purpose taught, concerning every kinde of life and duties, what trades of life, and what workes in every Calling doe please God. Of which things Preachers in former times taught little or nothing, onely they did urge certain childish and needlesse works. As keeping of holy dayes, set fasts, fraternities, pilgrimages, worshipping of Saints, Friaries, Monkeries, and such trash: whereof our adversaries having had warning, they doe now forget them, and doe not preach so concerning these unprofitable workes, as they were wont to doe. Besides they beginne now to make mention of Faith, which they were wont to passe over with silence.

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But yet they cease not to obscure and darken this doctrine of faith, while they leave the conscience in doubt and would have men to merit remission of sinnes, by their workes, and teach not that we doe by faith alone undoubtedly receive remission of sinnes for Christs sake. When as therefore the doctrine of faith, which should be especially above others taught in the Church, hath been so long unknowne, as all men must needs grant, that there was not a word of the righteousnesse of faith in all their Sermons, and that the doctrine of workes onely was usuall in the Churches, for this cause our Divines did thus admonish the Churches. First that our workes cannot reconcile God unto us, or deserve remission of sinnes, grace, and justification, at his hands. But this we must obtaine by faith whiles we beleeve that we are received into favour for Christs sake who alone is appointed the Mediatour and Intercessour by whom the Father is reconciled to us. He therefore that trusteth by his workes to merit grace, doth despise the merit and grace of Christ, and seeketh by his owne power, without Christ, to come unto the Father, whereas Christ hath said expressly of himselfe, *I am the way, the truth, and the life.* This Doctrine of Faith is handled by *Paul* almost in every Epistle, *Ephes. 2. Ye are saved freely by faith, and that not of your selves, it is the gift of God, not of workes, &c.* And lest any here should cavill, that we bring in a new found interpretation, this whole cause is underpropped with testimonies of the Fathers. *Augustine* doth in many volumes defend grace and the righteousnesse of faith against the merit of workes. The like doth *Ambrose* teach in his book, *De vocatione Gentium.* and else where: for thus he saith in the forenamed place, *The redemption made by the blood of Christ would be of small account, and the prerogative of mans workes would not give place to the mercy of God, if the iustification which is by grace, were due to merits going before, so as it should not be the liberalitie of the giver, but the wages or hire of the labourer.*

This doctrine though it be contemned of the unskillfull sort, yet the godly and fearefull conscience doth finde by experience, that it bringeth very great comfort: because that the consciences cannot be quieted by any workes, but by faith alone, when as they beleeve assuredly, that God is appeased towards them for Christs sake, as *Paul* teacheth, *Rom. 5. Being iustified by faith, we have peace with God.* This doctrine doth wholly belong to the conflict of a troubled conscience, and cannot be well understood, but

where the conscience hath felt a conflict. Wherefore all such as have had no experience thereof, and all that are prophane men, which dreame that Christian righteoufnesse is naught else, but a civill and phylosophicall justice, are evill judges of this matter. In former ages mens consciences were vexed with the doctrine of works, they never heard any comfort out of the Gospel. Whereupon conscience drave some into Monasteries, hoping there to merit favour by a monasticall life. Others found out other workes, whereby to merit favour, and to satisfie for sinne. There was very great need therefore to teach this doctrine of faith in Christ, and after so long time to renue it, to the end that fearefull consciences might not want comfort, but might know, that grace and forgiveness of sinnes and justification were apprehended and received by faith in Christ.

Another thing, which we teach men, is, that in this place the name of *Faith* doth not onely signifie a bare knowledge of the history, which may be in the wicked, and as in the Devill, but it signifieth a faith, which beleeveth, not onely the history, but also the effect of the historie, to wit, the article of remission of sinnes, namely, that by Christ we have grace, righteoufnesse, and remission of sinnes. Now he that knoweth, that the father is mercifull to him through Christ, this man knoweth God truely: he knoweth that God hath a care of him, he loveth God, and calleth upon him: In a word, he is not without God in the world, as the Gentiles are. As for the Devils, and the wicked, they can never beleve this article of the remission of sinnes. And therefore they hate God as their enemy, they call not upon him, they looke for no good thing at his hands. After this manner doth *Augustine* admonish his Reader touching the name of faith; and teacheth, that this word faith, is taken in Scriptures, not for such a knowledge, as is in the wicked, but for a trust and confidence, which doth comfort and cheere up disquieted mindes.

Moreover, our Divines doe teach, that it is requisite to doe good workes, not for to hope to deserve grace by them, but because it is the will of God that we should doe them. And because that the holy spirit is received by faith our hearts are presently renewed, and doe put on new affections, so as they are able to bring forth good workes. For so saith *Ambrose*, *Faith is the breeder of a good will and of good actions*. For mans powers, without the holy spirit, are full of wicked affections, and are weaker then that they

they can doe any good deed before God. Besides, they are in the devils power, who driveth men forward into divers sinnes, into profane opinions, and into very haincus crimes. As was to be seene in the Philosophers, who assaying to live an honest life, could not attaine unto it, but defiled themselves with open and grosse faults. Such is the weakenesse of man, when he is without faith and the holy Spirit, and hath no other guide, but the naturall powers of man. Hereby every man may see that this doctrine is not to be accused, as forbidding good works, but rather is much to be commended, because it sheweth after what sort we must doe good workes. For without faith the nature of man can by no meanes performe the workes of the first and second table. Without faith it cannot call upon God, hope in God, beare the crosse, but seeketh helpe from man, and trusteth in mans helpe. So it commeth to passe that all lusts and desires, and all humane devises and counsels doe beare sway, so long as faith and trust in God is absent. Wherefore Christ saith, *Without me ye can doe nothing.* John 15. and the Church singeth, *Without thy power there is naught in man, and there is nothing but that which is hurtfull.*

Out of the Confession of SAXONY.

Of the remission of sinnes, and of Iustification.

WE said before that these controversies doe pertaine to the interpreting of two Articles of the Creed, *I beleeve the remission of sinnes*, and, *I beleeve the holy Catholike Church*. Neither doe we speake of not necessary or light things. It is most necessary, that in the Church the doctrine touching sinne should be propounded, and that men should know what sinne is, and that there should be an evident difference betweene politicall judgements, and the judgement of God. But seeing our adversaries doe not teach aright, what sinne is, they confirme in men an evill securitie, and many false opinions. Againe, what can be more miserable, then either to obscure, or to be ignorant of this great benefit, namely the remission of sinnes, and deliverance from eternall death? seeing that there is no difference betwixt the Church and other men, when as the light is extinguished, concerning free remission of sinnes, for the Sonnes sake, and concerning Faith, whereby remission must be received: neither is there any other comfort drawing us backe from eternall death, neither can

there be any true Invocation, without this comfort: and God himselfe hath so often commanded, that his Son should be heard, and the Gospel kept, w^{ch} is a wonderfull decree brought forth out of the secret countell of the Godhead, when it was hid from all creatures; therefore it is most necessary, that the true doctrine, touching remission of sinnes, should be kept undefiled.

But in all ages, even from our first fathers time, the devils have scattered subtil delusions, against the true doctrine, concerning the Sonne of God, and especially in this article, whom not withstanding God hath oftentimes refused, good teachers being againe raised up, that the Church might not utterly perish. *Adam, Seth, Noe, Sem, Abraham, Isaac, Jacob*, and others after them, did shew the true difference, betwixt the Church of God and other men, and taught that to the Church was given the promise, touching the Mediatour the Sonne of God, and touching remission of sinnes, and that this remission is to be received freely, for the Mediatours sake: And they tied Invocation to this God, which had manifested himselfe by giving a promise, concerning the Mediatour, and they had externall rites given them of God, which were signes of the promise, and the sinewes of the publicke Congregation. These rites did a great part of the multitude imitate, omitting the doctrine of the promises and faith: and when they had devised this perswasion, that men by observing these rites might deserve remission of sins, they heaped up many ceremonies, and by little and little boldnesse went so far (as commonly it cometh to passe) that divers men devised divers gods. So the heathen departed from the true Church of God, and from the knowlege of the true God, and the promise of the Redeemer.

The same thing also hapned after *Moses* his time. Ceremonies were appointed for this cause, that they should be admonitions of the Mediatour, of the Doctrine of Faith, of free remission for the Mediatours sake. But they feigned that sinnes were forgiven for those rites and sacrifices, and by this superstition they heaped up sacrifices, and forgot the Mediatour, and were without true comfort, and without true invocation. The same thing hapned also after the Apostles time, the light of the Gospel being lost, wherein is proponded free remission for the Mediatours sake, and that to be receiyed by Faith. They sought remission by Monasticall exercises, by single life, by divers observations, by the offering in the Masse, by the intercession of dead men, and many monstrous

superstitions were devised, as the histories of the whole Church which succeeded the Apostles doe declare. Against these errors the infinite mercy of God hath oftentimes restored the voyce of the Gospel: And as among the people of Israel he did often raise up Prophets, which should purge the doctrine diligently; so in the Church, after the Apostles time, when the writings of *Origen* and *Pelagius*, and the superstition of the people had corrupted the purity of the Gospel, yet notwithstanding, as in a myst, the light of the Gospel was again kindled by *Augustine*, and him followed *Prosper*, *Maximus*, and others, who reprov'd the false opinions touching this Article. Afterward when the Monkes were sprung up, and that opinion, which feigneth men to merit by their works, was a fresh spread abroad, yet there was some of a better judgement, although they added stubble to the foundation: as *Hugo*, *Bernard*, *Gilbert*, *William of Paris*, *Tauler*, *Ambrose*, *Wesell*, and others in other places. And now by the voyce of *Luther*, the doctrine of the Gospel is more cleered, and more evidently restored, and the Lambe shewed unto us, as the *Baptist* saith, *Behold the Lambe of God, that taketh away the sinnes of the World. He that believeth in the Sonne, hath eternall life: he that beleeveth not, the wrath of God abideth on him.* The same voyce of the Gospel our Churches doe publish, and that without corruption: and we doe discern that discipline, or righteousnesse, which a man not regenerate may performe, from the righteousnesse of faith, and that newnesse, whereof the Gospel doth preach.

We say that all men are to be restrained by discipline, that is, by that righteousnes, which even the unregenerate ought, & after a sort may performe, which is an obedience in externall actions, according to all the commandements of God appertaining to all men. * Because that God left this libertie in man after his fall, that the outward members might after a sort obey reason and the will, in stirring up or omitting outward motions: as, *Achilles* may draw his sword, or put it up into the sheath: *Scipio* may restrain his members, so that he meddle not with another mans wife, as in their place these things are truely and copiously declared. Now it is most certaine, that this discipline is commanded of God, and that the breaking thereof is punished with present and eternall punishments, even in those which are not converted unto God, according to those sayings, *The law was made for the uniuert. He that taketh the sword, shall perishe with the sword.* Also, *Fornicators*

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and adulterers the Lord will iudge. Also, *Woe unto thee which spoilest, because thou shalt be spoiled.* And although all men ought to governe their manners by this discipline, and God doth severely command that all kingdomes should defend this discipline, and he by horrible punishments doth declare his wrath against this outward contumacie: yet this externall discipline, even where it is most honest, is not a fulfilling of the law, neither doth it deserve remission of sinnes, neither is it that righteousnesse, whereby we are accepted before God, nor that light shining in the nature of men, as righteousnesse shined in us in our creation, or as new righteousnesse shall shine in us in the life eternall. But all this discipline, is an externall government, such as it is, like unto the leafe of a figge tree, where with our first parents after their fall did cover their nakednesse: neither doth it any more take away sinne, and the corruption of nature and death, then those figge leaves did. Hence it is, that *Paul* doth so often cry out, that sinne is not taken away by the law, *Rom. 3. By the workes of the law no flesh shall be iustified in his sight.* And *Rom. 8. When it was impossible to the law to iustifie, &c.* And *Gal. 2. If righteousnesse doth come by the law, then Christ died in vaine.* And *Tit. 3. Not by the workes of righteousnesse, which we have done, but according to his mercy he hath saved us.* And it is a reproch unto the Sonne of God, to imagine that any our workes are merits, or the price of remission of sinnes, and that they are propitiations for sinnes. Therefore we doe openly condemne those Pharisaicall and Pelagian doting dreames, which feigne that that discipline is a fulfilling of the law of God: also that it doth deserve remission, either of congruity, or of condignity, or that it is a righteousnesse, whereby men are made acceptable to God.

And after a few pages in the same Article.

Seeing that the minde is raised up by this faith, it is certain that remission of sinnes, reconciliation, and imputing of righteousnesse is given for the merit of Christ alone, and that Christ is effectually in us, and doth by his holy spirit quicken the beleevers, and deliver us from eternall death, and withall make us heires of eternall life. So saith *Paul. Rom. 3. We conclude that man is iustified by faith, without the workes of the law.* Also, *We are iustified freely by his grace, through the Redemption that is in Christ Iesus, whom God hath set forth to be a reconciliation through faith in his blood.* And *Acts 10. To him give all the Prophets witnessse,*
that

that all that beleeve in him, shall receive remission of sinnes.

Now the words are knowne and manifest. *Faith* doth signifie not onely the knowledge of the (historie for that is also in the Devils; of whom it is said, *The devils doe beleeve, and tremble*) but it doth signifie, to embrace all the Articles of Faith, and among those this article, *I do beleeve the remission of sinnes;* neither doe I beleeve that it is onely given to others, but to me also. This faith is also a confidence, resting in the Mediatour, according to that, *Being iustified by faith, we have peace.* So that *Paul* speaketh of faith, which consenting to all the articles of the Creed, doth behold and imbrace the promise: for it joyneth together faith and the promise, *Rom. 4. Therefore is it by faith, that the promise might be sure.*

In expounding the word *Iustified*, it is usually said, *To be Iustified*, doth signifie, of unrighteous to be made righteous, which being rightly understood, doth agree also to our purpose. Of unrighteous to be made righteous, that is, acquitted from the guilt, for the Sonne of God his sake, that is, laying hold by faith upon *Christ* himselfe, *who is our righteousnesse* (as *Jeremie* and *Paul* doe say) because that by his merit we have remission, and God doth impute his righteousnesse to us, and for him doth account us just, and by giving his holy Spirit, doth quicken and regenerate us, as it is said, *Iohn 5. This is life in his Sonne: He that hath the Sonne, hath eternall life: he that hath not the Sonne of God, hath not life.* And *Rom. 3. That he may be iust, and a iustifier,* And although newnesse is withall begun, which shall be perfect in the life eternall, whereunto we are redeemed, yet neither for the new qualities, nor for any works, is any man in this life made just, that is, acceptable to God, and heire of eternall life, but onely for the Mediatours sake, who suffered, rose againe, reigneth, and prayeth for us, shadowing and quickning us. For although vertues are here begun, yet be they still imperfect, and the reliques of sinne do stick in us. Therefore we must hold this comfort, that the person is accepted for the Sonne of God his sake, his righteousnesse being imputed to us, as it is said, *Rom. 4. Abraham beleeved God, and it was imputed to him for righteousnesse.* Also, *Blessed are they, whose iniquities be forgiven, and whose sins be covered.* Therefore this saying must be understood correlatively, *We are iustified by faith*, that is, we are justified by confidence in the Son of God, not for our quality, but because he is the reconciler, in whom the heart doth rest in

confidence of the promised mercy for his sake. Which confidence he doth raise up in us by his holy Spirit, as *Paul* saith, *Ye have received the spirit of the adoption of the sons, by whom we cry, Abba, father*. Here also we must speake of the exclusive member. *Paul* doth often repeat the word *Freely*, by which it is most certaine, that the condition of our merits is excluded. Therefore it is said in our Churches, *We are iustified by Faith alone*, which we so understand, and declare; *Freely*, for the onely mediators sake, not for our contrition, or other our merits, we have our sinnes forgiven us, and are reconciled to God. For, although contrition and many other vertues are together with Faith or with this confidence kindled in us, yet these vertues are not the cause, or the merit of the Remission of sinnes, neither doth the person please God in regard of them, according to that saying, *No man living shall be iustified in thy sight*: but the person hath remission, and doth certainly please God, by reason of the Mediatour, who must be apprehended by faith, as it is said, *Eph. 3. By whom we have boldnesse, and entrance with confidence, by faith in him*. This whole doctrine is more manifest in the true conversion and daily invocation of the godly. When we are in great feare by the knowledge of the wrath of God, this one comfort is firme and sure, to flie to the Son of God, who saith, *Come unto me, all ye that labour, and are laden, and I will refresh you*. Also, *As I live, I will not be the death of a sinner, but that he returne and live*. Also, *Grace aboundeth more then sinne*. In these griefes if man be taught, to doubt of the remission of sinnes, sorrow will have the upper hand, and then follow most grievous murmurings against God, and desperation, and eternall death: but if man be taught, that doubting is to be overcome by faith, then shall he understand, that by the word *Faith*, is not onely signified the knowledge of the story: he shall know that confidence doth relie upon the onely Mediator, and he shall perceive what is meant by these words, *Freely*, for the Mediatours sake, remission is received by faith alone, and so the person is made acceptable.

This wrastling hath at all times instructed some. For though *Origen*, and many other writers and sententiaries have brought forth an impure kind of doctrine, yet in *Augustine* & certain others we reade divers sentences which shew, that they also received comfort out of these true fountains. Who although they do sometime speak improperly, or things unlike, because they were somewhat negligent in speaking, yet we may easily gather what

was their perpetuall judgement, if we will judge aright. *Augustine* upon the *Psal.* 31. saith. *Who be happie? not they in whom God shall not finde sins, for those he findeth in all men. For all men have sinned, and are destitute of the glory of God. Therefore if sinnes be found in all men, it is evident, that none are happie, but those whose sins be forgiven. This therefore the Apostle did thus commend: Abraham beleved God, and it was imputed to him for righteousnesse.* Here certainly *Augustine* by faith doth understand confidence, which receiveth remission of sins: and that which is said in *Genesis*, and in *Paul*, he doth altogether understand it, as we expound it: And in his booke, *De spiritu & litera*, he saith, *By the law we feare God, and by faith we flie to his mercie.* *Bernard* in his Sermon, *De Annunciatione*, saith, *First of all it is necessarie to beleve, that thou canst not have remission of sins, but by the mercie of God. But adde thereunto, that thou maist also beleve this, that through him thy sins be forgiven thee. This is the witnesse which the holy Ghost doth give in our heart, saying: Thy sins be forgiven thee. For so doth the Apostle thinke, that a man is iustified freely by faith.* In this sentence the judgement of our Churches is plainly and properly alleadged, and like testimonies are to be found in this author. *Basil* also, in his Sermon of Humilitie doth most properly set forth our judgement, in these words: *He that reioyceth, let him reioyce in the Lord, saying, that Christ is made unto us of God, Wisdome, and righteousnesse, and sanctification, and redemption, as it is written, He that reioyceth, let him reioyce in the Lord. For this is perfect and sound reioycing in God, when as a man is not puffed up by reason of his own righteousnesse, but doth acknowledge that he doth stand in need of the true righteousnesse, and that he is iustified by faith alone in Christ.*

Seeing therefore that by this which hath been spoken it is manifest, what the word *Faith* doth signifie, in this proposition, *We are iustified by Faith*, hereupon we may understand, that the Monks and others doe dangerously erre, which doe command those that are turned to God, to doubt whether they doe please God. This common error of doubting is evidently refuted by these words, *Being iustified by Faith, we have peace with God.* Also, *Therefore is righteousnesse of faith, that the promise might be sure.* For so long as mens hearts are tormented with doubting, they flie from God, they doe not rest in God, nor call upon him: and the promise becometh unto them but a vaine sound, because they

they give not consent unto it. To conclude, it is the eternall and immutable commandement of God, that we should beleeeve in the Son of God, according to this saying, *The spirit shall convince the world of sinne, because they beleeeve not in me.* Also 1 *Joh. 5. He that beleeveth not God, maketh him a lyer.* Now it is a foolish cavill, when they say, that we must doubt, in respect of our unworthinesse, and not in respect of mercie. For the promise was therefore given; therefore the Son of God was appointed our Mediator, because we are unworthy: and that for his sake, having suffered, being raised up againe, and now making intercession for us, and dwelling in us, and cloathing us with his righteousnesse, the Father might undoubtedly be mercifull to this miserable lump of ours, being unworthy, and full of filthinesse: according to that saying, *There is now no condemnation to them which walke in Christ Jesus.* Also it is absurd which they say, that we must doubt, by reason of our unworthinesse. For we are not to doubt, whether our unworthinesse doe displease God, but with true sighes let us confesse that we are unworthy, & let us lay to the promise, whereunto God hath commanded us to assent. Neither is that saying, *Eccles. 9.* fitly applyed to this doubting, *Man knoweth not whether he be worthy of love, or of hatred.* It is madnesse to imagine that *Salomon* should have any such meaning, that neither the just, nor the unjust ought to determine with themselves, whether they please or displease God, seeing it is most certaine, that they, which persevere in wicked deeds againe their conscience, doe displease God. But *Salomon* doth withdraw us from externall shews to the word of God: as though he should say: Doe not determine with thy selfe, that by reason of thy prosperitie thou art in favour with God, or by reason of thy adversitie thou art out of favour with him. *Alexander* doth not therefore please God, because he is a Conquerour, and enjoyeth a large Empire. Let not *Iob* in his calamitie, nor *David* in his exile thinke that they be forsaken of God, because they be miserable; let them not judge according to these events or outward shews, but by the word of God: and then even in the middest of our miserie we shall receive this comfort, *As I live, I will not the death of a sinner, &c. God so loved the world, that he gave his onely begotten Sonne, that every one that beleeveth in him should not perish, &c.* To conclude, This error of doubting, is altogether heathenish, and doth abolish the Gospel, and in true conversion taketh away comfort from them that feele

feele the wrath of God. Men are rather to be taught, that this is undoubtedly the voice of the Gospel, that we should beleeeve the Sonne of God, and be assured, that grace doth abound much more then sinne: and therefore let us withstand doubting, by wrestling get the upper hand, and by faith overcome it, that we may have access to God: invoke him, and give him thanks. These chiefe points of worship are fearefully hindred, when mens mindes are shaken with the waves of doubting, as experience teacheth. Hereof it is evident, why it is necessary, that the Decree of the Tridentine Councell, which confirmeth the error of doubting, should be reprovved. Also, by all that which hath been said, it may be understood, that we doe justly finde fault with that Synecdoche, whereby some interpret *Pauls* words after this sort, *We are iustified by Faith*, that is, by a formed love, as they speake. For they understand the word faith onely of knowledge, and thinke that this is the meaning; *We are iustified by Faith*, that is, we are prepared to righteoufnesse, that is, to other vertues, to wit, obedience and fulfilling of the Law. So this is it onely which they say. Man is righteous for his own vertues: then they will him to doubt, whether he be furnished with those habits, whereof they speake.

Now we have declared before, that by Faith is signified a confidence resting in the Sonne of God the Reconciler, for whom we are received, and doe please God, not for our vertues, or fulfilling the Law. And seeing that in this same comfort, the confidence, whereby we doe rest in the Sonne of God, is indeed a motion, kindled by the holy Ghost, whereby the heart is quickened, and freed from eternall death, this conversion is called regeneration, *Ioh. 3. Except a man be borne againe of water, and of the spirit.* And now man is made indeed the dwelling place of God, who is effectually in him: as it is said, *Ioh. 14. If any man love me, he will keepe my word, and my Father will love him, and we will come unto him, and will dwell with him.* The eternall Father and the Son, by the holy Ghost, doe quicken our hearts, when as by faith they are raised up in this comfort, as *Paul* saith *Galat. 3. That ye might receive the promise of the spirit through faith.* Therefore we doe not speake of an idle faith: and the unskilfull are deceived, whiles they thinke that remission of sinnes doth happen to such as are idle, without a certain motion of the minde, without wrestling, and without a feeling comfort of in true griefes, in that

* Locke the
6. observation
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age which now is able to understand the voice of doctrine, according to that saying, *Faith cometh by hearing, and hearing by the word of God.* And because that in repentance we propound comfort unto the conscience, * we doe not here adde questions of predestination or of election, but we lead all Readers to the word of God, and exhort them to learne the will of God out of his word, as the eternall Father by expresse voice commanded. *Heare him.* Let them not looke for other revelations.

*Hitherto also pertaineth the fifth Article.
Of new obedience.*

THE whole benefit of the Son of God is to be considered: for he will so take away sinne and death, and deliver us from the kingdome of the Devill, that sinne being altogether abolished, and death vanquished, he may restore unto us eternall life, wherein God may communicate unto us his wisdom, righteousness, and joy, and wherein God may be all in all. This great benefit he doth begin in this miserable lump of outs, in this life; as it is written, *2 Cor. 5. If so be we shall be found cloathed, and not naked.* Also *Matth. 10. They that shall continue to the end, shall be saved.* Therefore when we receive remission of sins, and are reconciled, and sealed by the holy Ghost, it is a horrible madnesse to waste these good gifts, as these wasters are described in the parable of the house, that was made cleane, and in the second Epistle of *Peter*, Chap. 2. it is said. *If they after they have escaped from the filthinesse of the world, are yet tangled againe therein, and overcome, the latter end is worse with them then the beginning.* Now these good gifts are wasted or powred out, if a man doe not hold the foundation, that is, the Articles of Faith, and either willingly, or being deceived, imbraceth wicked opinions or Idols: also if a man doe fall grievously against his conscience. These rules are oftentimes repeated, as *Galat. 5. They which doe such things shall not inherit th. kingdome of God.* Therefore it is necessarie to have a care to avoide such falls. If this manifest necessitie, the great punishment, to wit, the losse of eternall life, being set before their eyes, doe not moove some to doe good works, they shew themselves to be of the number of those, of whom it is said, *1 Job. 3. He that committeth sin, is of the Devill.* Also, *If any man have not the Spirit of Christ, he is not his.* And there be many causes of this necessitie. First, a debt, that is an immutable order, that the creatures should

should obey God. Therefore Paul saith, *Rom. 8. Ye are debtors.* Also, lest the holy Ghost and faith be shaken of, let there be a care to avoyd present punishments: because it is most certaine, that many fall, even of the elect, are fearefully punished, in this life, as the Church speaketh in *Micheas, chap. 7. I will beare the wrath of the Lord, because I have sinned against him.* And the Histories of all times doe containe fearefull examples of punishments, as *David, Salomon, Manasses, Josias, Nabuchodonozor,* and innumerable others were grievously punished. Wherein this is most to be lamented, that in the very punishments many sinnes are heaped up: as in the sedition raised up against *David,* and in the renting of the kingdome, for the sinne of *Salomon.* And touching the necessitie of doing good works, the Lord saith, *Matth. 5. Except your righteousnesse exceede the righteousnesse of the Scribes and of the Pharisees, ye shall not enter into the kingdome of heaven.* The necessitie, which is manifold, being thus considered, these questions insue thereupon: what works are to be done: How they may be done: In what sort they doe please God: What rewards they have: what is the difference of sins: * what sins doe shake of the holy Ghost, and what not. :

* Looke the first observat. upon this confession, in the fourth Section.

What Works are to be done.

IT is the will of God, that Faith and works be governed by his word. Therefore we must keepe the rule, touching good works both internall and externall, contained in the commandments of God, which doe pertaine to us, as it is said, *Ezech. 23. Walke ye in my commandments.* And these internall and externall works doe then become the worship of God, when they be done in faith, and are referred to this end, that God by this obedience may be glorified. Now we have shewed before, that even the unregenerate may performe this externall obedience or discipline: as *Cicero* liveth honestly, and for his pains in government deserveth well of all mankind: but his minde is full of doubts, touching the Providence of God, neither doth he know, nor speake unto the true God in invocation, neither doth he know the promises, and he alwaies doubteth whether he be heard, especially when he is in misery, and then is he angry with God, and thinketh that he is unjustly punished, seeing he was a honest Citizen, and profitable for the Common-wealth. Such darknesse in the minde,

is great sinne, such as reason, not being illuminated by God, is is not able to judge of.

Therefore inward obedience, true knowledge of God, the feare of God, sorrowes in repentance, trust to obtaine mercie promised for the Sonne of God, invocation, hope, love, joy in God, and other vertues must be begun also in the regenerate, and they must be referred to a proper end, to wit, that God may be obeyed. These kindes of true worship cannot be given unto God, without the light of the Gospel, and without faith: which our adversaries, who will seeme to be jolly preachers of good workes, do neither understand, nor require: seeing they omit the doctrine of faith, which is a confidence to obtaine mercy, resting in the Sonne of God, which is an especiall worke, and the chiefe worship of God. Of workes not commanded of God, we shall speake hereafter, and we must hold fast that rule, *Matth. 15. In vaine doe they worship me with the commandments of men.* And in the Church in falseth out oftentimes, that ceremonies devised by men are more carefully kept, then the commandments of God, yea the authority of Pharisaicall and unjust traditions is preferred before the the commandment of God: as in many ages, for the unjust and wicked commandment of single life, the commandment of God concerning true chastitie, was horribly violated. Therefore we must consider of the difference of the law, whereof we will speake againe hereafter.

How good Workes may be done.

Great is the infirmitie of man, and the devill a most cruell enemy, who for the hatred he beareth to God, rageth against mankinde, and doth endeavour all that he can, especially to destroy the Church, as it is written of *Peter, 1 Pet. 5. Watch, because your adversarie the devill goeth about like a roaring Lion, seeking whom he may devour.* * Therefore although men by their naturall strength may after a sort performe the externall discipline, yet are they often overcome by this common infirmitie: and the devill also doth oftentimes force men, not altogether savage, to commit horrible facts, as he deceived *Eve*, and compelled the brethren of *Ioseph, David*, and others innumerable. Therefore what diligence, or what advisement, can be sufficient for this most subtill enemy? Here let us lay hold upon that most sweet comfort, *The Sonne of God*

* Looke the
a. observation
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God appeared to destroy the works of the Devill, 1 *John* 3. The Sonne of God is the keeper of his Church, as he saith, *Job*. 10. *No man shall take my sheepe out of my hands.* He doth protect us, and also by his holy spirit doth confirme our mindes in true opinions: as he doth begin eternall life, so doth he kindle in our hearts good motions, faith, the love of God, true invocation, hope, chastitie, and other vertues. We are not Pelagians, but we doe humbly give thanks to the eternall God, the Father of our Lord Iesus Christ, and to his Sonne Iesus Christ, and to the holy Ghost; both for the whole benefit of salvation restored againe to mankinde, and also for this benefit, that the Sonne of God doth dwell in the Church, and doth defend it with his right hand against the furies of the Devils and men, and doth drive away the devils from us, and doth uphold us in this so great infirmitie of ours, and by his word doth kindle in our mindes the knowledge of God, and doth confirme and governe our mindes by his holy spirit. We doe certainly know that these benefits are indeed given unto us, as it is said most comfortably in *Zacharie*, chap. 12. *I will powre out upon the house of David, and upon the inhabitants of Ierusalem, the spirit of grace and prayers.* He nameth the spirit of grace, because that in this comfort, the Son of God, sealing us by his holy spirit, doth testifie that we are in favour, and that we are delivered from the pains of hell. Secondly, he nameth the spirit of prayers, because that when we have acknowledged the remission of sins, we doe not now flie from God, we doe not murmure against God, but we approach unto him with true faith and hope, we doe aske and looke for helpe at his hands, we love him, and submit our selves to him: and thus is the beginning of obedience wrought. After that manner saith the Lord, *Ioh*. 14. *I will pray the Father, and he will give you another Comforter, even the spirit of truth.* The holy Ghost doth kindle the light of truth in our mindes, and new motions in our hearts, agreeable to the Law of God. Let us acknowledge this so great a gift, and let us endeavour to keepe it thankfully, and desire daily to be helped in so great dangers of this life. The will is not idle, when it hath received the holy Ghost.

How

How our new obedience doth please God.

2
THE Pharisee in *Luke*, chap. 18. doth admire and please himselfe, being bewitched with this perswasion, that he doth satisfie the law, and for this discipline, such as it is, doth please God. Many such there be among men, who thinke themselves secure, if they performe never so little though it be but a shadow of discipline. But the heavenly voice doth often times accuse the arrogancie of these men: and therefore the Lord saith, *Luk. 13. Except ye repent, ye shall all in like sort perish*, and *1 Joh. 1. If we say we have no sinne we are lyers*. Therefore their imagination is vaine, which thinke that obedience doth please God for it own worthinesse, and that it is a merit of Condignitie, as they speake, and such a righteousnesse before God, as is a merit of eternall life. And yet after ward they do adde, that we must alwaies doubt whether our obedience doe please God, because it is evident, that in every one there is much pollution, many sins of ignorance, and omission, and many not small blemishes. Here it is necessary that mens consciences should be instructed aright in either of these points, both concerning our infirmitie, and also concerning the comfort. It is necessary that the regenerate should have the righteousnesse of a good conscience, and obedience begun in this life, as hath been said: yet neverthelesse, in this life there is still remaining in our nature, in our soule, and in our heart, very much pollution; which they doe the more see, and bewaile, which have received more light then others, as the Prophets and Apostles, according to that complaint of *Paul, Rom. 7. I see another law in my members, which striveth against the law of my minde, and maketh me captive to the law of sinne*. There is as yet in every one a great mist, manifold ignorance, and many sorrowfull doubts, errors in counsels, raised by distrust, by false opinions, and a vaine hope, many vicious flames of lusts, much neglect of dutie, murmurings and indignations against God in his punishments: to conclude it is unsensiblenesse and madnesse, not to be willing to confesse that the feare and love of God is much more cold in us, then it ought to be. These confessions are repeated in the Sermons of the Prophets and Apostles, *Psal 143. Enter not into iudgement with thy servant, for in thy sight shall no man living be iustified*. And *1 Joh. 1. If we say, that we have no sinne, we deceive our selves, and the truth is not in us*. This confession is necessary, and mans arrogancie

arrogancie to be reprooved. Also the error of our adversaries, who feigne, that men in this mortall life may satisfie the law of God, and of those, who say, that the evill of concupiscence, which is bred with us, is not sin, nor an evill repugnant to the law or will of God, is to be reprehended. These errors doth *Paul* manifestly confute, *Rom. 7. and 8.*

Then must comfort also be joynd thereunto. First, let the regenerate person assure himselfe, that he is reconciled to God, by faith alone, that is, by confidence in the Mediatour, and that the person is certainly accounted righteous, for the Sonne of God the Mediatour, and that freely for his merit. Secondly, let us confesse with true griefe, that there remaine as yet in the regenerate man many finnes, and much pollution, worthy of the wrath of God. Thirdly, let him neverthelesse know, that obedience, and the righteoufnesse of a good conscience, must be begun in this life, and that this obedience, although it be very farre from that perfection which the law requireth, is neverthelesse, in the regenerate, acceptable to God, for the Mediatours sake, who maketh request for us, and by his merit doth cover our great and unspeakable miseries. Thus for the Mediatours sake, both the person is received, and also our works doe please God, that in either of them our faith may shine. Therefore *Peter* saith, *1 Pet. 2. Offer up spirituall sacrifices, acceptable to God through Iesus Christ.* This comfort is set forth. *Rom. 8. Now there is no condemnation to them, which doe walke in Christ Iesus.* And, *Rom. 3. Ye are not under the law, but under grace.* In that place this question is asked, whether our obedience doe please God, seeing it doth not satisfie the law? *Paul* answereth, that it doth please God, *Because we are not under the law,* that is, condemned by the law, *but we are under grace,* reconciled, or received into favour. *Rom. 8. Who shall condemne? Christ hath died for us, and is risen againe, and sitteth at the right hand of God, and maketh request for us:* that is, holy men doe please God, for the Son his sake, who also offered his obedience for us, and maketh request for us. We must oppose these sayings to doubting, lest faith and invocation be extinguished: for doubting doth weaken our invocation.

Seeing therefore that we know, both that new obedience is necessary, and that helpe is certainly given us, and that this obedience doth please God, although it be imperfect and needie, let us acknowledge the infinite mercie of God, and give thanks

for it, and have a great care how to governe our actions, because we know, that we are both helped, and that this obedience is acceptable to God for the Sons sake. And let this necessitie be alwaies in our eyes, that if the benefits of God, to wit, Iustification, and Regeneration, be shaken of, we loose eternall life, according to that saying, *We shall be cloathed, if so be that we be not found naked.* And, Rom. 8. *If any have not the Spirit of Christ, he is not his.* And alwaies in Iustification let there be also a beginning of newnesse of life. The theefe hanging on the crosse, hath good works, and those both internal and external: it grieveth him that he had sinned, and he confesseth that he is justly punished: then by faith he doth acknowledge the Saviour, and desireth salvation of him, and therefore he heareth expresse absolution, and the preaching of eternall life, and the promise, and resteth in this voice of the Messias, and submitteth himselfe to God, and doth not beare the punishment impatiently, but is eased by acknowledging the Messias, and by the hope of eternall life, and giveth thanks to God: Moreover, to give an evident token of his confession, he found fault with the other which cursed Christ. These things are done by him, because this very Messias, being partner with him in his punishment, in a word doth teach his minde, and by the same comfort *the Word* is effectually in him, and through him the eternall Father doth poure the holy Ghost into the heart of this hearer, that he may kindle in him, joy, love, invocation, hope of eternall life, and other vertues.

Of Rewards.

PAul saith, Rom. 6. *Eternall life is the gift of God, through Iesus Christ our Lord:* and, they that are reconciled, or justified, *Are heires annexed with the Sonne of God,* and that for his sake, not for their own merits. Faith, receiving remission of sins, and justification, and the hope of eternall life, doe relie upon the Son of God the Mediatour, as it is said, *Joh. 6. This is the will of the Father, that every one that beleeveth in him, should have eternall life.* And, Rom. 5. *Being iustified by faith, we have peace with God, through our Lord Iesus Christ: by whom we have accesse through faith unto this grace wherein we stand, and reioyce under the hope of eternall life.* He joyneth faith and hope together, and affirmeth, that either of them doth relie upon the Mediatour: And it is manifest, that hope ought not to relie on our works, because it is said,

Psal. 142. No man living shall be iustified in thy sight. But as they which repent are accounted just by faith, for the onely Sonne of God his sake, and for him, and through him are quickned; so for him, and not for our merits, is eternall life given unto us; as the thiefe on the crosse heareth this promise, *To day thou shalt be with me in Paradise,* Luk. 23.

Neither must we dreame, that the Sonne of God did merit, or give unto us, a preparation onely to eternall life: but let that most comfortable saying of *Hosea* be alwaies in our sight: *O death, I will be thy death. O hell, I will be thy destruction.* For by the Son of God, and through him, we are delivered from eternall death, and translated into life eternall, as he saith, *I give unto them eternall life.* And, *1 Job. 5. He that hath the Son, hath life.* And let hope be sure and firme, as *Peter* saith, *1 Pet. 1. Hope perfectly,* that is, looke for eternall life, not with doubtfull opinion, in an assured hope, to wit, for the Mediatours sake. And *Augustine* saith well, in his booke of Meditations. *The certaintie of our whole confidence consisteth in the blood of Christ.* Let us hold both these points assuredly, that he which repenteth, doth freely by faith receive remission of sins, and justification for the Sonne of God his sake, and that he is an heire of eternall life, as *Paul* saith, *Rom. 8 As many as are led by the spirit of God, they are the sonnes of God. And if they be children, they are also the heires of God.* Yet notwithstanding, this also is true, * that they, which doe shake of the holy Ghost, falling from faith, or sinning grievously against their conscience, and doe not returne unto God by repentance, are not heires, as it is said, *Galat. 5. They which doe such things, shall not inherit the kingdom of God.* And, *1 Tim. 2. Fight a good fight, having faith and a good conscience, which some have put away, and as concerning faith have made shipwracke.* And, *Matth. 25. I was hungry, and ye gave me not to eat. And, These shall goe into everlasting punishment, but the righteous shall goe into life eternall.* Now although life eternall is given to the regenerate for the Sonne of God, yet withall it is also a reward of good works, as it is said, *Your reward is plentiful in heaven,* as a patrimonie is the reward of the labours of a sonne, although it be given to the sonne for another cause.

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Moreoever, God hath added unto good workes certaine promises of his, and therefore even for the good works of holy men, God doth give spirituall and corporall gifts even in this life, and

that diversly, as it seemeth good to his unspeakable wisdom, *1 Tim. 4. Godliness hath the promises of the life present, and of that that is to come, Mark. 10. They shall receive a hundred fold in this life (but with tribulation) and after this life, eternall life. Matth. 10. Whosoever shall give unto one of these little ones to drinke a cup of cold water onely in the name of a disciple, he shall not loose his reward. Luk. 6. Give, and it shall be given to you. Exod 20. Honour thy father and thy mother, that thou maiest live long upon earth. Isa. 33. Bread shall be given him, and his waters shall be sure: they shall see the King in his glorie, that is, for obedience and good works God doth give quiet Common-weales, an honest and meeke government, &c. Isa. 58. Breake thy bread to the hungry, and thou shalt be as a garden that is watered, &c.* The example of the widow at Sarepta is well knowne: and the Psalmist saith, *Substance and riches are in his house.* For seeing that God in this mortall and miserable life doth gather his Church, and will have it to be an honest congregation, he giveth thereunto many places of entertainment, he giveth nests to godly poore families, for the bringing up of their children, and for the spreading abroad of doctrine: to conclude, he will preserve the societie of mankinde, households, and common weales, and that to this end, that a Church may be gathered. Therefore he giveth sometime a government not troublesome, peace, a fruitfull land, and other good things, for the prayers of holy men, for their diligence, and for common necessities sake: as, for *Joseph, Naaman, and Daniel*, those kingdoms, wherein they lived, flourished the more. And *Jerem. 19.* The Banished in Babylon are commanded, to pray for the peace, and wholesome government of that place, where they were intertained. So also oftentimes punishments are heaped up for the sins of the Church, as is to be seene in the punishment of the tribe of *Beniamin, David*, and others. Now God will have us to understand that these benefits are necessary for the body, and to know that they be given of God: in asking of them he will have our faith to be exercised, as we shall declare more at large in a fit place. At this time we have therefore added these few things, that in this confession there might be also a Testimonie in our Churches, that this true and necessarie doctrine, touching good works, is faithfully laid open.

Out of the Confession of WIRTEMBERGE.

Of Iustification. CHAP. 5.

WE beleeve and confesse, that to doe and practice such righteousnesse, as is acceptable to God, these vertues be necessary, Faith, hope, and love; and that man cannot of himselfe conceive these vertues, but doth receive them of the favour and grace of God, and that *faith doth worke by love*. But we thinke that their judgement doth farre disagree from the Apostolike and Catholike doctrine, who teach, that man is made acceptable to God, and accounted just before God for those vertues, and that when we come to stand before God in judgement, we must trust to the merits of these vertues. For man is made acceptable to God, and counted just before him, for the onely Son of God our Lord Iesus Christ, through faith: and when we appeare before the judgement seat of God, We must not trust to the merit of any of those vertues, which we have, but onely to the merit of our Lord Iesus Christ, whose merit is ours by faith. And because that before the tribunall seat of God, where the question is of true and eternall righteousnesse and salvation, there is no place at all for the merits of men, but onely for the mercie of God, and the merits of our Lord Iesus Christ alone, who is received of us by faith, therefore we thinke that the ancient Fathers our Elders said truly, that we are justified before God by faith alone, *Rom. 3. All have sinned, and are deprived of the glory of God, and are iustified freely by his grace, through the redemption that is in Christ Iesus, whom God hath set forth to be a reconciliation through faith in his blood, Galat. 3. The Scripture hath concluded all under sinne, that the promise by the Faith of Iesus Christ should be given to them that beleeve. And, Chap. 5. We through the spirit waite for the hope of righteousnesse through faith. For in Christ Iesus neither Circumcision availeth any thing, nor uncircumcision, but faith which worketh by love. Hilarie saith, It offendeth the Scribes, that man should forgive sinne (for they beheld nothing but man in Iesus Christ) and that he should forgive that, which the law could not release. For faith alone doth iustifie. Ambrose saith, They are iustified freely, because that working nothing, nor requiring any thing, by faith alone they are iustified, by the gift of God. And againe, They are evidently blessed, whose iniquities are forgiven,*

Without any labour or worke, and whose sins are covered, no helpe of repentance being required of them, but onely this, that they beleewe. Many places might be alleadged as well out of the writings of the Prophets and Apostles, as out of the holy Fathers, whereby it is prooved, that not onely in the beginning, through the free mercie of God, these vertues, to wit, Faith, hope, and love, are given unto us, but also afterward throughout our whole life, and that in our extreame necessitie, we are not able to stand before the severe tribunall seat of God, but in the confidence of the onely free favour of God, shewed unto us in Christ the Son of God. For this is that, both which *Paul* teacheth, and the Ecclesiasticall writers doe interpret, That we are justified before God by faith alone.

Of good works.

CHAP. 7.

WE say that good works, commanded of God, are necessarily to be done, and that, through the free mercie of God, they doe deserve certaine their own, either corporall, or spirituall, rewards. But we must not thinke, that in the judgement of God, where the question is, concerning the purging of our sins, the appeasing of the wrath of God, and the merit of eternall salvation, we should trust to those good works which we doe. For all the good works which we doe, are imperfect, neither can they sustaine the severitie of the judgement of God, but all our confidence is to be placed in the onely mercie of God, for his Son our Lord Iesus. Christ his sake. *Psal. 142. Enter not into iudgement with thy servant, for no flesh living shall be iustified in thy sight. Gal. 5. The flesh lusteth against the Spirit, and the spirit against the flesh, and these are contrary one to the other, so that ye cannot doe those things that ye would. Rom. 7. I know, that in me, that is, in my flesh, there dwelleth no good. Dan. 9. We doe not present our supplications before thee, for our own righteousnesse, but for thy great tender mercies. Augustinē saith, Woe to the life of man, be it never so commendable, if thou examine it, setting thy mercie aside. And againe: All my hope is in the death of my Lord. His death is my merit, my refuge, salvation, life, and my resurrection. The mercie of the Lord is my merit, I am not without merit, so long as the Lord of mercies is not wanting. And if the mercies of the Lord be many, I abound*

* Looke the
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upon this con-
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August. confess.
lib. 9. cap. 13.
In Manuali.
cap. 22.

in merits. Gregorie saith, *Therefore our righteous Advocate shall defend us in the day of iudgement, because we know, and accuse ourselves to be uniuist. Therefore let us not trust to our teares, nor to our actions, but to the alleadging of our Advocato.* Bernard saith, *Our reioycing is this, th: testimonie of our conscience, not such a testimonie, as that proud Pharisee had, his thoughts being seduced, and seducing him, giving witnesse of himselfe, and his witnesse was not true. But then is the witnesse true, when the spirit beareth witnesse with our spirit. Now I beleve that this testimonie consisteth in three things: For first of all it is necessarie to beleve, that thou canst not have remission of sins, but through the favour of God: Secondly, that thou canst have no good worke at all, except he also give it to thee: Lastly, that thou canst not deserve eternall life by any Works, except that also be given thee freely.*

Greg. lib. 1. su-
per Ezech. bom.
7. in fine.
Bern. in Sermon. 2.
annunciat. Be-
at. Marie.

Out of the Confession of SVEVELAND.

Of Iustification, and of Faith.

CHAP. 3.

OUR Preachers doe somewhat differ from the late received Opinions about those things which the people were commonly taught, concerning the meane, whereby we are made partakers of the redemption wrought by Christ, and touching the duties of a Christian man. Those points which we have followed, we will indeavour to lay open most plainly to your sacred Majestie, and also to declare very faithfully those places of Scripture, by which we were forced hereunto. First therefore, seeing that we were taught of late yeeres, that works were necessarily required to justification, our Preachers have taught, that this whole justification is to be ascribed to the good pleasure of God, and to the merit of Christ, and to be received by Faith alone. To this they were mooved especially by these places of Scripture. *As many as received him, to them he gave power to be the sonnes of God, even to them that beleve in his name; which are borne, not of blood, nor of the will of the flesh, nor of the Will of man, but of God. Ioh. 1. Verily, verily, I say unto you, except a man be borne againe a new, hee cannot see the kingdome of God. Ioh. 3. No man knoweth the Sonne, but the Father, neither knoweth any man the Father, but the Sonne, and he to Whom the Sonne will reveale him. Matt. 11. Blessed art thou, Simon, the sonne of Ionas,*

for flesh and blood hath not revealed this unto thee, but my Father which is in heaven, Matth. 16. No man can come to me, except my Father draw him. Ioh. 6. By grace are ye saved through Faith, and that not of your selves: it is the gift of God: not of works, lest any man should boast himselfe. For we are his workmanship, created in Christ Iesus unto good works, which God hath ordained, that we should walke in them. Eph. 2. For seeing it is our righteousnesse and eternall life, to know God, and our Saviour Iesus Christ, and that is so farre from being the worke of flesh and blood, that it is necessarie to be borne againe anew, neither can we come to the Sonne, except the Father draw us, neither know the Father, except the Son reveale him unto us: and Paul doth write so expreffely, *Not of your selves, not of works*: it is evident enough, that our works can helpe nothing at all, that of unjust, such as we are borne, we may become righteous: because that, as we are by nature the children of wrath, and therefore unjust, so we are not able to doe any thing that is just, or acceptable to God: but the beginning of all our righteousnesse and salvation, must proceed from the mercie of the Lord, who of his onely favour, and the contemplation of the death of his Son, did first offer the doctrine of truth, and his Gospell, sending those that should preach it: and secondly, seeing that *naturall man cannot*, as Paul saith, *1 Cor. 2. perceive the things that are of God*, he causeth also the beame of his light to arise in the darknesse of our heart, that now we may beleve the Gospell preached, being perswaded of the truth thereof, by the holy Spirit from above, and then forthwith trusting to the testimonie of this spirit, in the confidence of children to call upon God, and to say, Abba, Father, obtaining thereby true salvation, according to that saying, *Whosoever shall call upon the name of the Lord, shall be saved.*

Of good works, proceeding out of faith, through love.

THese things we will not have men so to understand, as though we placed salvation and righteousnesse in the sloathfull thoughts of men, or in faith destitute of love (which they call faith without forme) seeing that we are sure, that no man can be just or saved, except he doe chiefly love, and most earnestly imitate God. *For those which he knew before, he also predestinated to be made like to the image of his Sonne.* But no man can love God above

all things, and worthily imitate him, but he which doth indeed know him, and doth assuredly looke for all good things from him. Therefore we cannot otherwise be justified, that is, as to become righteous, so to be saved (for righteousness is even our salvation) then by being endued chiefly with faith in him, by which faith we beleiving the Gospel, and therefore being perswaded, that God hath taken us for his adopted children, and that he will for ever shew himselfe a loving Father unto us, let us wholly depend upon his pleasure. This faith Saint *Augustine* doth call, in his booke *De Fide & operibus, Evangelicall*, To wit, that which is effectually through love. By this faith we are borne againe, and the image of God is repaired in us. By this faith, whereas we are borne corrupt, our thoughts, even from our childhood, being altogether bent unto evill, we become good, and upright. For hereupon, we being fully satisfied with one God (the spring of all good things that is never drie, but runneth alwaies most plentifully) we doe forthwith shew our selves, as it were, Gods, towards others, that is, toward the true sonnes of God, indeavouring by love to profit them, so much as in us lyeth. For, *He that loveth his brother, abideth in the light, and is borne of God, and is wholly given to the new, and to the old commandement, touching mutuall love.* And this love is the fulfilling of the whole law, as *Paul* saith: *The whole law is fulfilled in one word, namely this, Thou shalt love thy neighbour as thy selfe,* Gal. 5. For whatsoever the law teacheth, hitherto it tendeth, and this one thing it requireth, that at the length we may be reformed to the perfect image of God, being good in all things, and ready and willing to doe men good, the which we cannot doe, except we be adorned with all kindes of vertues. For who can purpose and doe all things (as the dutie of a Christian doth require, 1 *Cor.* 10.) to the true edifying of the Church, and the sound profit of all men, that is, according to the law of God, and to the glory of God, except that he both thinke, speake, and doe every thing in order, and well, and therefore be very familiarly acquainted with the whole company of vertues.

To whom good workes are to be ascribed, and how necessarie they be.

CHAP. 5.

Rom. 8.

Rom. 11.

BVt seeing that *they, which are the children of God, are rather led by the Spirit of God, then doe work any thing themselves, And that Of him, and through him, and for him, are all things, therefore whatsoever things we doe well, and holily, are to be ascribed to none other, then to this one onely spirit, the giver of all vertues. Howsoever it be, he doth not compell us, but doth lead us being willing, Working in us both to Will, and to doe, Philip. 2. Whereupon Saint Augustine writeth very well, That God doth reward his workes in us. And yet we are so farre from rejecting good workes, that we doe utterly deny, that any man can fully be saved, except he be thus far brought by the spirit of Christ, that he finde no want at all in him, touching those good workes, whereunto God hath created him. For there be divers members of the same body, therefore every one of us have not the same office, 1 Cor. 12. It is so necessary, that the law should be fulfilled, that Heaven and earth shall sooner passe away, then any one iotte, or the least point thereof shall be remitted. Yet because God alone is good, hath created all things of nothing, and doth by his spirit make us altogether new, and doth wholly lead us (for in Christ nothing availeth but a new creature) none of all these things can be ascribed to mans strength, and we must confesse, that all things are the meere gifts of God, who of his owne accord, and not for any merit of ours doth favour and love us. By these things it may sufficiently be knowne, what we beleve justification to be, by whom it is wrought for us, and by what means it is received of us: also by what places of Scripture we are induced so to beleve. For although of many we have alledged a few, yet by these few, any one, that is but meanly conversant in the Scripture, may fully perceive, that they which reade the Scriptures shall find every where such kinde of sentences, as doe attribute unto us nothing but sinne, and destruction, as *Hosea* saith, and all our righteousnesse and salvation to the Lord.*

Of the duties of a Christian man.

CHAP. 6.

NOW it cannot be doubted of, what be the duties of a Christian man, and to what actions he ought chiefly to give himselfe, namely to all those, whereby every one, for his part, may profit his neighbours, and that first, in things pertaining to life eternall, that they also may begin to know, worship, and feare God, and then in things pertaining to this life, that they may want nothing which is necessarie to the sustenance of the body. For as the whole law of God, which is a most absolute commandement of all righteoufnesse, is briefly contained in this one word, *Thou shalt love thy neighbour as thy selfe*, so in the performance of this love, it is necessarie that all righteoufnesse should be comprised and perfited. Whereupon it followeth, that nothing at all is to be reckoned among the duties of a Christian man, which is not of force and effect to profit our neighbour, and every worke is so much the more belonging to the duty of Christian man, by how much his neighbour may the more be profited thereby. Therefore next after Ecclesiasticall functions, among the chiefe duties of a Christian man, we place the government of the Common weale, obedience to Magistrates (for these be referred to the common profit) that care which is taken for our wife, children, family, and the honour which is due to parents, (because that without these the life of man cannot consist) and lastly, the profession of good arts and of all honest discipline, because that except these be had in estimation, we shall be destitute of the greatest good things, which are proper to mankind. Yet in these, and all other duties pertaining to manslike, no man must rashly take any thing to himselfe, but with a right conscience consider, whereunto God doth call him. To conclude, let every man account that his dutie, and that so much the more excellent a dutie, the more that he shall profit other men thereby.



THE TENTH SECTION. OF THE HOLY CATHO- LIKE CHVRCH:

The latter Confession of HELVETIA.

*Of the Catholike Church of God, and of the
head of the Church.*

CHAP. 17.

AS much as God from the beginning would have men to be saved, and to come to the knowledge of the truth, therefore it is necessary that alwaies from the beginning, at this day, and to the end of the world, there should be a Church, that is, a companie of the faithful, called and gathered out of the world, a communion (I say) of all Saints, that is of them, who doe truly know, and rightly worship and serve the true God in Iesus Christ the Saviour, by the word and the holy spirit, and which by faith are partakers of all those good graces, which are freely offered through Christ. These all are Citizens of one and the same Citie, living under one Lord, under the same lawes, and in the same fellowship of all good things, for so the Apostle calleth them *fellow Citizens with the Saints, and of the household of God*, tearing the faithfull upon the earth Saints, who are sanctified by the blood of the Sonne of God. Of these is that article of our Creed wholly to be understood, *I beleeeve the Catholike Church, the communion of Saints*. And seeing that there is alwaies but *one God, and one Mediatour betweene God and man, Iesus Christ*: also, one shephard of the whole flocke, one head of this body, and to conclude, one spirit, one salvation, one faith, one Testament, or cove-

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nant, it followeth necessarily that there is but one Church, which we therefore call *Catholike*, because it is universall, spread abroad through all the parts and quarters of the world, and reacheth unto all times and is not limited within the compasse either of time or place. Here therefore we must condemne the *Donatists* who pinned up the Church within the corners of Africke, neither doe we allow of the Roman Clergie, who vaunt that the Church of Rome alone in a manner is Catholike.

- The Church is divided by some into divers parts or divers sorts: not that it is rent and divided from it selfe, but rather distinguished, in respect of the diversitie of the members that be in it. One part thereof they make to be the Church militant, the other the Church triumphant. The militant warreth still on the earth and fighteth against the flesh, the world, and the prince of the world, the devill, and against sinne and death. The other being already set at libertie, is now in heaven, and triumpheth over all those being overcome, and continually rejoyceth before the Lord. Yet these two Churches have notwithstanding a communion and fellowship betweene themselves. The Church militant upon the earth hath evermore had in it many particular Churches, which must all notwithstanding be referred to the unitie of the Catholike Church. This militant Church was otherwise ordered and governed before the law, among the Patriarkes, otherwise under *Moses*, by the Law, and otherwise of Christ, by the Gospel. There are but two sorts of people for the most part mentioned, to wit, the Israelites, and the Gentiles, or they which of the Jewes and Gentiles were gathered to make a Church. There be also two Testaments, the Old and the New. Yet both these sorts of people have had, and still have one fellowship, one salvation in one and the same Messiah, in whom, as members of one body, they are all joyned together under one head, and by one faith are all partakers of one and the same spirituall meate and drinke. Yet here we doe acknowledge a diversitie of times and a diversitie in the pledges and signes of Christ promised, and exhibited, and that now the ceremonies being abolished, the light shineth unto us more cleerely, our gifts and graces are more abundant, and our libertie is more full and ample.

- This holy Church of God is called *the house of the living God, builded of living and spirituall stones, founded upon a rocke, that cannot be removed, upon a foundation, besides which none can be laid:*

Where-

2 Tim. 3.

* Looke the
first obser-
vat. upon this
confession.

Whereupon it is called *the pillar and foundation of the truth*, that doth not erre, so long as it relyeth upon the rock Christ, and upon the foundation of the Prophets and Apostles. And no marvell, * if it doe erre, so often as it forsaketh him, who is the alone truth. This Church is also called a *virgin, and the spouse of Christ, and his onely beloved*. For the Apostle saith, *I have ioyned you unto one husband, that I might present you a chaste virgin unto Christ. The Church is called a flocke of sheepe under one shepheard*, even Christ, Ezek. 34. and *John 10.* also *the body of Christ*, because the faithfull are the lively members of Christ, having him for their head.

Coloss. 1.

Ephes. 5.

Ephes. 1.

Ephes. 4.

It is the head which hath the preheminance in the body, and from whence the whole body receiveth life, by whose spirit it is governed in all things, of whom also it receiveth increase, that it may grow up. Also there is but one head of the body, which hath agreement with the body, and therefore the Church cannot have any other head beside Christ. For as the Church is a spirituall body, so must it needs have a spirituall head like unto it selfe. Neither can it be governed by any other spirit, then by the spirit of Christ. Wherefore *Paul saith, And he is the head of his body the Church, who is the beginning, the first borne of the dead, that in all things he might have the preheminance.* And in another place, *Christ (saith he) is the head of the Church, and the same is the Saviour of his body.* And againe, *Who is the head of the Church, which is his body, even the fulnesse of him, which filleth all in all things.* Againe, *Let us in all things grow up into him which is the head, that is Christ, by whom all the body being knit together receiveth increase.* And therefore we doe not allow of the doctrine of the Romish Prelates, who would make the Pope the generall Pastour, and Supream head of the Church of Christ militant here on earth, and the very Vicar of Christ, who hath (as they say) all fulnesse of power and soveraigne authoritie in the Church. For we hold and teach, that Christ our Lord is, and remaineth still, the onely universall Pastour, and highest Bishop, before God his Father, and that in the Church he performeth all the duties of a Pastour or Bishop, even to the worlds end: and therefore standeth not in need of any other to supply his roome, for he is said to have a substitute, which is absent. But Christ is present with his Church, and is the head that giveth life thereunto. He did straightly forbid his Apostles and their successours all superioritie or dominion in the Church. They therefore that by gaine-saying set themselves a-

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gainst so manifest a truth, and bring another kinde of government into the Church, who seeth not that they are to be counted in the number of them, of whom the Apostles of Christ prophesied? as *Peter* 2 Epist. 2. and *Paul* *Act.* 20. 2 *Cor.* 11. 2 *Thess.* 2. and in many other places.

Now by taking away the Romish head, we doe not bring any confusion or disorder into the Church: for we teach that the government of the Church which the Apostles set downe, is sufficient to keep the Church in due order, which from the beginning, while as yet it wanted such a Romish head, as is now pretended to keepe it in order, was not disordered or full of confusion. That Romish head doth maintaine indeed that tyranny and corruption in the Church, which was brought into the Church: But in the meane time he hindreth, resisteth, and with all the might hee can make, cutteth off the right and lawfull reformation of the Church.

They object against us, that there have beene great strifes and dissentions in our Churches, since they did sever themselves from the Church of Rome, and that therefore they cannot be true Churches. As though there were never in the Church of Rome any sects, any contentions and quarrels, and that in matters of religion, maintained, not so much in the Schooles, as in the holy chaires, even in the audience of the people. We know that the Apostle said, *God is not the authour of dissention, but of peace.* 1 *Cor.* 13. And Seeing there is amongst you emulation and contention, are you not carnall? Yet may we not deny, but that God was in that Church, planted by the Apostle, and that that Apostolike Church was a true church, howsoever there were strifes and dissentions in it. The Apostle *Paul* reprehended *Peter* an Apostle, and *Bar-nabas* fell at variance with *Paul* great contention arose, in the Church of Antioch, betweene them that preached one and the same *Christ*, as *Luke* recordeth in the *Acts* of the Apostles. And there have at all times beene great contentions in the Church, and and the most excellent Doctours of the Church have about no small matters differed in opinions, yet so, as in the meane time the Church ceased not to be the church for all these contentions. For thus it pleaseth God to use the dissentions that arise in the church, to the glory of his name, the setting forth of the truth, and to the end that such as are not approved might be manifest. Now as we acknowledge no other head of the Church then *Christ*, so we doe not

Gal. 2.

Acts 15.

not acknowledg every church to be the true church which vaunteth her selfe so to be: but we teach that to be the true Church indeed, in which the markes and tokens of the true church are to be found. First and chiefly the lawfull or sincere preaching of the word of God, as it is left unto us in the writings of the Prophets and Apostles, which do all seeme to leade us unto *Christ*, who in the Gospel hath said, *My sheepe heare my voyce, and I know them, and they follow me, and I give unto them eternall life. A stranger they doe not heare, but flie from him, because they know not his voyce.* And they that are such in the Church of God, have all but one faith, and one spirit, and therefore they worship but one God, and him alone they serve in spirit and in truth, loving him with all their hearts, and with all their strength, praying unto him alone through *Iesus Christ* the onely Mediatour and Intercessour, and they seeke not life or justice but onely in *Christ*, and by faith in him: because they doe acknowledge *Christ* the onely head and foundation of his Church, and being surely founded on him, doe daily repaire themselves by repentance, and doe with patience beare the crosse laid upon them, and besides, by unfeigned love joyning themselves to all the members of *Christ*, doe thereby declare themselves to be the disciples of *Christ*, by continuing in the bond of peace and holy unitie: they do withall communicate in the Sacraments ordained by *Christ*, and delivered unto us by his Apostles, using them in no other manner, then as they received them from the Lord himselfe. That saying of the Apostle *Paul* is well knowne to all, *I received from the Lord that which I delivered unto you.* For which cause we condemne all such churches, as strangers from the true church of *Christ*, who are not such, as we have heard they ought to be, howsoever, in the meane time they bragge of the succession of Bishops, of unitie, and of antiquitie. Moreover we have in charge from the Apostles of *Christ*, *To shunne Idolatrie, and to come out of Babylon, and to have no fellowship with her, unlesse we meane to be partakers with her of all Gods plagues laid upon her.* But as for communicating with the true church of *Christ*, we so highly esteeme of it, that wee say plainly, that none can live before God, which doe not communicate with the true church of God, but separate themselves from the same. For, as without the Arke of *Noah* there was no escaping, when the world perished in the flood, even so doe we beleeve, that without *Christ*, who in the church offereth himselfe

Iohn 10.

1 Cor 11.

1 Cor. 10.

1 Iohn 5.

Apoc. 18.

2 Cor. 6.

to be enjoyed of the elect, there can be no certaine salvation: and therefore we teach that such as would be saved, must in no wise separate themselves from the true Church of Christ.

But yet we doe not so strictly shut up the church within those markes before mentioned, as thereby to exclude all those out of it, which either doe not communicate in the Sacraments (by reason that they want them, or else not willingly, nor upon contempt, but being constrained by necessitie, doe against their wils abstain from them) or in whom faith doth sometimes faile, though not quite decay, nor altogether die: or in whom some slips and errours of infirmitie may be found: for we know that God had some friends in the world, that were not of the common wealth of Israel. We know what befell the people of God in the captivity of Babylon, where they wanted their sacrifices seventy yeers. We know very well what hapned to Saint *Peter*, who denied his Master, and what is wont daily to fall out among the faithfull and chosen of God, which goe astray and are full of infirmities. We know moreover what manner of Churches the Churches at *Galatia* and *Corinth* were in the Apostles time: in which the Apostle *Paul* condemneth divers great and heinous crimes, yet he calleth them *the holy Churches of Christ*. Yea and it falleth out sometimes, that God in his just judgement suffereth the truth of his word, and the Catholike Faith, and his owne true worship to be so obscured and defaced, that the church seemeth almost quite rased out, and not so much as a face of a church to remaine, as we see fell out in the dayes of *Eliab*, and at other times. And yet in the meane time the Lord hath in this world, even in this darkenesse, his true worshippers, and those not a few, but even seven thousand and more. For the Apostle crieth, *The foundation of the Lord standeth sure and hath this seale, the Lord knoweth who are his, &c.* Whereupon the Church of God may be tearmed invisible, not that the men, whereof it consisteth, are invisible, but because it being hidden from our sight, and knowne onely unto God, it cannot be discerned by the judgement of man.

Againe, not all, that are reckoned in the number of the church, are Saints, and the lively and true members of the church: for there be many hypocrites, which outwardly doe heare the word of God, and publikely receive the Sacraments, and beare a shew to pray unto God alone through *Christ*, to confesse *Christ* to be their onely righteousnesse: and doe seeme outwardly to worship

1 Reg. 19.
Apoc 7.

2 Tim. 2.

God, and to exercise the duties of charitie to the brethren, and for a while through patience to indure in troubles and calamities: And yet they are altogether destitute of the inward illumination of the spirit of God, of faith, and sinceritie of heart, and of perseverance or continuance to the end. And these men are for the most part at the length laid open what they be. For the Apostle *John* saith, *They went out from among us, but they were not of us: for if they had bene of us, they would have tarried with us.* Yet these men, whilst they doe pretend religion, they are accounted to be in the church, howsoever indeed they be not of the church. Even as traitours in a commonwealth before they be detected are counted in the number of good Citizens: and as cockle and darnell and chaffe are found amongst the wheate: and as wennes and swellings are in a perfect body, when they are rather diseases and deformities, then true members of the body. And therefore the church is very well compared to a draw net, which draweth up fishes of all sorts: and to a field; wherein is found both darnell and good come. We are to have a speciall regard, that we judge not rashly before the time, nor goe about to exclude, cast off and cut away them, whom the Lord would not have excluded, nor cut off, or whom without some damage to the church, we cannot separate from it. Againe we must be very vigilant, lest that the godly falling fast asleepe, the wicked grow stronger, and do some mischief to the church.

Furthermore we teach, that it is carefully to be marked, wherein especially the truth and unitie of the church consisteth, lest that we either rashly breed or nourish schismes in the church. It consisteth not in outward rites and ceremonies, but rather in the truth and unitie of the Catholike faith. This Catholike faith is not taught us by the ordinances or laws of men, but by the holy Scriptures, a compendious and short summe whereof is the Apostles Creed. And therefore we reade in the ancient Writers, that there was manifold diversities of ceremonies, but that was alwaies free, neither did any man thinke that the unitie of the church was thereby broken or dissolved. We say then that the true unity of the Church doth consist in severall points of doctrine, in the true and uniforme preaching of the Gospel, and in such rites, as the Lord himselfe hath expressly set downe: and here we urge that saying of the Apostle very earnestly, *As many of us therefore as are perfect, let us be thus minded, If any man thinke otherwise,*
the

1 John 2.

Math. 13.

Phil. 3.

the Lord shall reveale the same unto him. And yet in that Whereunto we have attained, let us follow one direction, and all of us be like affected one towards another.

Out of the former Confession of HELVETIA.

Of the Church.

THis we hold, that of such lively stones, being by this meane built upon this lively rocke, the Church, and the holy gathering together of all the Saints, the Spouse of *Christ* (which being cleansed by his blood, he shall once in time to come present without blot before his Father) is founded. The which church, though it be manifest to the eies of God alone, yet is it not onely seene and known, by certaine outward rites, instituted of *Christ* himselfe, and by the word of God, as by a publique and lawfull discipline; but it is so appointed, that without these markes no man can be judged to be in this church, but by the speciall priviledge of God.

Out of the Confession of BASILL.

Of the Church.

WE beleeve a holy Christian Church, that is, a communion of Saints, a gathering together of the faithfull in spirit, which is holy, and the Spouse of Christ: wherein all they be Citizens, which doe truely confesse, that Iesus is the *Christ*, the Lambe that taketh away the finnes of the world, and doe shew forth that faith by the workes of love. *And a little after.* This church of *Christ* doth labour all that it can, to keepe the bonds of peace and love in unitie. Therefore it doth by no meanes communicate with Sects, and the rules of orders, devised for the difference of dayes, meates, apparell, and ceremonies.

Matth. 1.
Ephes. 1.
John 3.
2 Cor. 11.
Ephes. 5.
Heb. 12.
John 1.
Galat. 5.
Rom. 1.
John 1.
1 John 3.

Out of the Confession of BOHEMIA.

Of the holy Church, and of the godly institution
and government thereof, and of Discipline.
Also of Antichrist.

CHAP. 8.

IN the eighth place it is taught, touching the acknowledging of the holy Catholike Christian Church. And first of all, that the foundation and head of the holy Church is *Jesus Christ* himselfe alone, together with the whole merit of grace and truth to life eternall, upon whom, and by whom, this church is at all times built, by the holy Ghost, the word of God, and the Sacraments, according to the meaning of that which *Christ* said unto *Peter*, upon this rocke, (to wit, whereof thou hast made a true confession,) *I will build my Church.* And *Saint Paul* saith, *Other foundation can no man lay then that which is laid, which is Jesus Christ.* And in another place. *And hath appointed him over all things to be the head of the Church, which is his body, and the fulnesse of him, which filleth all in all things.*

Matth. 16.

1 Cor. 3.

Ephes. 2.

Apoc. 7.

Out of these things it is taught, that this is beleaved, held, and publikely confessed, that the holy Catholike church, being present at every time, and militant upon earth, is the fellowship of all Christians, and is here and there dispersed over the whole world, and is gathered together, by the holy Gospel, out of all nations, families, tongues, degrees, and ages, in one faith in *Christ* the Lord, or in the holy Trinitie according to that saying of *Saint John*, who speaketh thus, *And I saw a great company which no man can number, of all nations, peoples, and tongues, standing before the throne, and before the lambe.* This true church, although while it lieth here in the Lords floore, to wit, in the wide world, and as it were in one heape confusedly gathered together, containeth in it as yet, as well the pure wheate, as the chaffe, the godly children of God, and the wicked children of the world, the living and dead members, of the ministers, and of the people, yet where it is least defiled, or most pure, it may be knowne, even by these signes that follow: namely, wheresoever *Christ* is taught in holy assemblies, the doctrine of the holy Gospel is purely and fully preached, the Sacraments are administred, according to *Christ*s institution,

tution, commandement, meaning, and will, and the faithfull people of *Christ* doth receive and use them, and by these gathereth it selfe together in the unitie of faith and love, and in the bond of peace, and joyneth it selfe in one, and buildeth it selfe hard together upon *Christ*. There therefore is the holy church, the house of God, the temples of the holy Ghost, lively members, the parts of the heavenly Ierusalem, the spirituall body of *Christ*, and joynts knit together, the which are joyned and coupled each with other, by one head *Christ*, one spirit of regeneration, one word of God, the same and sincere Sacraments, one faith, one love and holy communion, one bond of peace, order, discipline, and obedience, whether the number of this people be great or small, as the Lord witnesseth, *Where two or three are gathered together in my name* Mat. 18. 15. (in what countrey or nation, and in what place soever this be) *there am I in the middæst of them*: and contrarily, where *Christ*, and the spirit of *Christ*, dwelleth not, and the holy Gospel cannot have any place granted unto it, &c. but on the contrary side, manifest errors * and heathenish life have their full course, and by getting the upper hand doe spread themselves farre, there must also needs be a church so defiled, that *Christ* will not acknowledge it for his welbeloved Spouse, seeing that none belongeth to *Christ*, who hath not the spirit of *Christ*. Every Christian is also bound with diligent care to seeke after this and such a true part of the holy church, and after he hath found it, to joyne and maintaine holy communion and fellowship therewith, as the other part of that point of the Church in our Christian Creed doth declare, where we doe professe, that *We beleewe the communion of Saints*: and ought altogether, with this fellowship, or spirituall company of Gods people, to maintaine the true unitie and concord of *Christ*s spirit, to love and beare good will to all the members, to yeeld obedience thereunto, and endeavour, by all meanes possible. to procure the profit and furtherance thereof, and in truth to hold agreement therewith, and by no meanes through stubbornnesse to move schismes, seditions and sects, against the truth. To which thing the Apostle exhorteth all men, where he saith, *So walke or behave your selves, as worthy of the place or vocation whereunto ye are called, with all humblenesse and meekenesse, with a quiet minde, and long suffering, forbearing one another, and indeavour ye to keepe the unitie of the spirit, in the bond of peace. There is one body, and one spirit, even as ye are called in one hope of your vocation: there is one* Ephes 4.

* Looke the
1. observation
upon this confession.
Rom. 5.

Rom. 15.

Phil. 2.

Rom. 17.

1 Cor. 12.

* Locke the

2. observation

upon this

confession.

And the

1. Observat.

upon the con-

fession of

Saxonic,

in the fourth

Section.

1 Cor. 12.

Lord, one faith, one baptisme, one God and Father of all. And againe, Let every man please his neighbour in that that is good to edification. Also, Doe nothing through strife, or for vaine glory. Againe, Let there not bee dissensions among you. He therefore that in this life walketh according to these commandements, he is a true and lively member of the holy Church, which bringeth forth the fruite of Faith and love. * But he that looseth the spirit of Faith and love in the holy fellowship, must needs bee a dead member.

Together with these things the Ministers of our Churches teach, that this is to be thought of their fellowship, which is in like manner to be thought of any other Christian fellowship, whether it be great, or small: to wit, that it selfe alone is not that holy Catholike Christian Church, but onely one part thereof, as the Apostle writeth of the church at Corinth, *Ye are the body of Christ, and members of him, every one for his part.* They teach also that there must be a platforme and certaine order of government in the holy Church. Now without a platforme of order and outward government, it cannot be in good case or goe well with it, no more then it can with any other even the least societie. But this platforme of order consisteth chiefly in this, that they be both ordinarily called, and lawfully ordained, who execute due functions in the same, beginning at the least, and proceeding to those that are of a mean sort, and so forth even to the chiefest. The next point is, that every one doe well discharge that place, and as it were his ward, to which he is called, and use watchfulnesse, and suffer nothing to be found wanting in himselfe, nor at his own pleasure do closely convey himselfe out of the same, or goe beyond the bounds thereof, and meddle with other mens charges, and moreover, that all among themselves submit themselves one to another, and all performe obedience from the least to the greatest, every man in his owne place, whereunto he is called: and doe it with the affection of love, and of his owne accord, not of constraint, even for Christs sake, and for the care they have of eternall salvation, according as the Apostles and other holy men have taught, concerning this matter, and after their examples, by which they founded their Churches, and according to that also that they brought old lawes or decrees into subjection: the which thing our Ministers among themselves doe indeede declare and practise. This laudable order of governing the Church together with lawfull discipline,

1 Pet. 3.

Phil. 2.

discipline, that is, with the severitie of punishments appointed by God, which it hath annexed unto it, ought diligently to be exercised: to wit, so, that the wicked, and such as abide in manifest sinnes without repentance, having their hearts hardened, and such sinners, as give not obedience to God, and to his word, and in the Church are authours of great offences, and doe not repent, or become better, after due, faithfull, and sufficient warning, that such, I say, may be publicquely punished, and be removed from the holy fellowship, by Ecclesiasticall punishment, which * commonly is called abandoning, excommunication, or cursing, yet not by the helpe of the civill power, but by vertue of the word and the commandement of Christ. And that this punishment may indifferently be used towards all, no regard or respect is to be had of persons, of what degree soever they be, whether they be civill or Ecclesiasticall persons, according to that sentence of the doctrine of Christ, who saith, *If thy brother trespass against thee, * goe and reprove him between him and thee alone: if he heare thee, thou hast won thy brother: if he heare thee not, take yet with thee one or two: If he heare not these, tell it unto the Church: and if he hear not the Church, let him be unto thee as an heathen man, and a Publican.* And S^c. Paul, together with his fellow Ministers, did in expresse words give a commandement hereof, writing thus: *We command you, brethren, in the name of our Lord Iesus Christ, that ye withdraw your selves from every brother that walketh unordinately, and not after the instruction which he received of us.* And in another place he saith, *Put from among your selves that wicked man.* And yet this is not to be concealed, that at all times there have beene many in the Church, which seemed to be Christians, and yet were wicked hypocrites, close sinners, farre from repentance, and that there be, and shall be such hereafter, even unto the end of the world: such as are neither chastened by this discipline of Christ, neither can easily be excommunicated, or altogether separated from the Church, but are to be reserved and committed to Christ alone, the chiefe Shepherd, and to his coming: as the Lord himselve saith of these men, that *the Angels in the last day shall first separate such from the righteous, and cast them into the fiery furnace, where shall be wailing and gnashing of teeth.*

Herewithall it is also taught, that that mischievous and wicked Antichrist, shall sit in the Temple of God, to wit, in the Church, of whom the Prophets, Christ our Lord, and the Apostles have

* Looke the
3. obser-
vat. upon this
confession.

* Looke the
4 Observat.
Mat. 18.

1 Cor. 5.

Dan. 9.
Matth. 24.
Mark. 13.
2 Thess. 2.
2 Pet. 2.

foretold us, and warned us to take heede of him, that the simple sort among the faithfull might avoide him, and not suffer themselves to bee seduced by him. Now in Antichrist we are to acknowledge a double overthwartnesse: to wit, dishonestie, and deceiving: the first is an overthwartnesse of the minde or meaning, or a bringing in of false doctrine, cleane contrary to the meaning of *Christ* our Lord, and of the holy Scripture: whereof the Apostle speaketh after this sort: *The time will come, when they will not suffer any longer the holy doctrine, but having their eares itching, shall after their own lusts get them an heap of teachers, and shall turne their eares from the truth, and shall be given unto fables.* The other evill or offence, that we are to consider in Antichrist, isa corrupt and naughtie life, giving unto others a very ill example, and is full of horrible sinnes, hurtfull filthinesse, and all kinde of vices, which in the Antichristian church are openly practized, and that freely, without any kinde of punishment: whereof the Apostle saith, *This know also, that in the last daies shall come perilous times. For men shall be lovers of their owne selves, covetous, boasters, proud, cursed speakers, disobedient to parents, unthankfull, prophane, without naturall affection, such as cannot be pleased, false accusers, intemperate, fierce, not lovers or desirous of that which is good, traiterous, headie, high minded, lovers of pleasure more then of God, having a shew of godlinesse, but have denied the power thereof: turne away therefore from such.* Of which time also *Christ* forespake in these words: *And then many shall be offended at these examples, and shall betray one another, and hate one another. And many false Prophets shall arise, and deceive many. And because iniquitie shall increase many waies, the love of many shall be cold. But he that endureth to the end, he shall be saved.* These words are to be understood of them, which doe continue in the doctrine of *Christ*, enduring all adversities, wherewith they are assaid. And in another place *Christ* crieth out: *Woe to the world, because of offences. And, Blessed is he that shall not be offended in me.*

Out of the FRENCH Confession.

Artic 25.

T Herefore we beleeve, that it is not lawfull for any man, to withdraw himselfe from the congregations, and to rest in himselfe, but rather that all men are to defend, and to preserve the unitie of the church, submitting themselves to the common instruction,

instruction, and to the yoake of Christ, wheresoever God doth appoint that true Ecclesiasticall discipline, although the Decrees of Magistrates doe gain-say it : from which Order whosoever doe separate themselves, they doe resist the ordinance of God.

We beleve, that very carefully and wisely the true Church (the name whereof too many do abuse) is to be discerned. Therefore we affirme out of the word of God, that the Church is a company of the faithfull, which agree together in following the word of God, and in embracing pure Religion, wherein also they doe daily profit, growing and confirming themselves mutually in the feare of God, as they which have need daily to goe forward and to profit, and who, although they profit never so much, must notwithstanding of necessitie daily flie to the remission of sinnes. Yet we doe not deny, but that many Hypocrites and Reprobates are mingled with the faithfull, but their guilefull dealing is not able to take away the name of the Church. *Artic. 27.*

Therefore, seeing we beleve this to be so, we withall boldly affirme, that where the word of God is not received, and where there is no profession of that obedience which is due thereunto, nor any use of Sacraments, there (if we will speake properly) we cannot judge any Church to be. Therefore we condemne the Papisticall assemblies, because that the pure truth of God is banished from them, and among them the Sacraments of Faith are corrupted, counterfeited, and falsified, or altogether abolished, and to conclude, among whom all Superstitions and Idolatries are in full force. And therefore we thinke, that all they who joyne themselves to such actions, and communicate therewith, doe separate themselves from the body of Christ. Yet notwithstanding, because that in Papacie there be some small tokens of a Church, and the substance especially of Baptisme hath remained, the efficacy whereof doth not depend upon him, by whom it is ministred, we confesse, that they which are there baptized, need not to be baptized the second time, howbeit, by reason of the corruptions which are mingled therewith, no man can offer Infants there to be baptized, but that he must defile himselfe. *Artic. 28.*

Out of the ENGLISH Confession.

Artic. 4.

WE beleeve, that there is one Church of God, and that the same is not shut up (as in times past among the Iews) into some one corner or kingdome, but that it is Catholike, and univerfall, and disperfed throughout the whole world. So that there is now no nation, which may truly complaine, that they be shut forth, and may not be one of the Church and people of God: and that this Church is the Kingdome, the Body, and the Spouse of Christ: that Christ alone is the Prince of this Kingdome: that Christ alone is the Head of this Body: and that Christ alone is the Bridegroom of this Spouse.

Out of the Confession of BELGIA.

Artic. 37.

WE beleeve and confesse, that there is one Catholike or Univerfall Church, which is the true Congregation or companie of all faithfull Christians, which doe looke for their whole salvation from Christ alone, in as much as they be washed in his blood, and sanctified and sealed by his spirit. Furthermore, as this Church hath been from the beginning of the world, so it shall continue unto the end thereof. The which appeareth by this, that Christ is our eternall King, who can never be without subjects. This Church God doth defend against all the fury and force of the world, although for a small time it may seeme to be very little, and as it were utterly extinguished, to the sight of man: even as in the perilous time of *Achab*, God is said: *to have reserved to himselfe seven thousand men, which bowed not their knees to Baal.* To conclude, this holy Church is not situated or limited in any set or certaine place, nor yet bound and tied to any certaine and peculiar persons, but spread over the face of the whole earth, though in minde and will, by one and the same spirit, through the power of faith, it be wholly joynd and united together.

Artic. 28.

We beleeve, that seeing this holy Companie and Congregation consisteth of those that are to be saved, and out of it there is no salvation, therefore no man, of how great dignitie and preeminence soever, ought to separate and sunder himselfe from it, that being contented with his own solitary estate, he should live apart by himselfe. But on the contrary side, that all and every one are bound

bound to associate themselves to this companie, carefully to preserve the unitie of the Church, to submit himselfe both to the doctrine and discipline of the same, finally to put his necke willingly under the yooke of Christ, as common members of the same body, to seeke the edification of their brethren, according to the measure of gifts, which God hath bestowed upon every one. Moreover, to the end that these things may the better be observed, it is the part and dutie of every faithfull man to separate himselfe according to Gods word, from all those which are without the Church, and to couple himselfe unto this company of the faithfull, wheresoever God hath placed it, yea though contrary Edicts of Princes and Magistrates doe forbid them, upon paine of corporall death, presently to ensue upon all those, which doe the same. Whosoever therefore doe either depart from the true Church, or refuse to joyn themselves unto it, do openly resist the commandment of God.

We beleeve, that with great diligence and wisdome it ought to be searched and examined by the word of God, what the true Church is, seeing that all the Sects, that at this day have sprung up in the world; doe usurpe and falsely pretend the name and title of the Church. Yet here we doe not speake of the company of hypocrites, which together with the good are mingled in the Church, though properly they doe not pertaine to the Church, wherein they are onely present with their bodies; but onely of the manner, how to distinguish the Body and Congregation of the true Church from all other Sects, which doe falsely boast that they be the members of the Church. Wherefore the true Church may be discerned from the false by these notes. First, if the pure preaching of the Gospell doe flourish in it, if it have the lawfull administration of the Sacraments, according to Christ his institution: if it doe use the right Ecclesiasticall discipline, for the restraining of vice: Finally, to knit up all in one word, if it doe square all things to the rule of Gods word, refusing whatsoever is contrary to it, acknowledging Christ to be the onely head of the same. By these notes, I say, it is certaine that the true Church may be discerned. From the which it is not lawfull for any man to be severed. Now who be the true members of this true Church, it may be gathered by these marks and tokens which be common to all Christians: such is faith, by the vertue whereof, having once apprehended Christ the onely Saviour, they doe flie sinne, and follow

follow righteousness, loving the true God, and their neighbours, without turning either to the right hand, or to the left and doe crucifie their flesh with the effects thereof, not as if no infirmitie at all remained still within them, but because they doe fight all their life long against the flesh by the power of the spirit, having often recourse unto the blood, death, passion, and obedience of our Lord Christ, as unto a most safe refuge, in whom alone they are assured to finde redemption for their sins, through faith in him. But on the other side, the false Church doth alwaies attribute more unto her selfe, to her owne decrees and traditions, then to the word of God, and will not suffer her selfe to be subject to the yoke of Christ, neither doth administer the Sacraments, so as Christ hath prescribed, but at her own will and pleasure, doth one while adde unto them, another while detract from them. Furthermore, she doth alwaies leane more to men, then to Christ: and whosoever doe goe about to lead a holy life, according to the prescript rule of Gods Word, whosoever doth rebuke and reprove her faults, as her covetousnesse, and idolatry, those she doth persecute with a deadly hatred. By these marks therefore it is easie to discern and distinguish both these Churches the one from the other.

Out of the Confession of AUSPURGE.

Also they teach, that there is one holy Church, that shall continue alwaies. Now, to speake properly, the Church of Christ is a congregation of the members of Christ, that is, of the Saints, which doe truly beleve, and rightly obey Christ; though in this life there be many wicked ones and hypocrites mingled with this companie and shall be to the day of judgement. Now the Church properly so called, hath her notes and marks, to wit, the pure and sound Doctrine of the Gospel and the right use of the Sacraments. And for the true unitie of the Church, it is sufficient, to agree upon the Doctrine of the Gospel, and the administration of the Sacraments. Neither is it necessary that humane traditions, or rites instituted by men, should be alike every where, according as Saint Paul teacheth. *There is one Lord, one Faith, one Baptisme, one God, and Father of all.*

These things are thus set down in another Edition.

Also they teach, that there is one holy Church, which is to continue alwaies. Now the Church is a Congregation of Saints, in which the Gospel is purely taught, and the Sacraments rightly administred. And unto the true Vnitie of the Church, it is sufficient, to agree upon the Doctrine of the Gospel, and the administration of the Sacraments. Neither is it necessary that humane traditions, and rites or ceremonies ordained by man, should be alike in all places, as Saint Paul saith, *There is one Faith, one Baptisme, one God and Father of all.*

Out of the Confession of SAXONY.

Of the Church.

God will have us to understand, that mankinde is not borne by chance, but that it is created of God, and created, not to eternall destruction, but that out of mankinde he might gather unto himselfe a Church, to the which in all eternitie he might communicate his wisdome, goodnesse, and joy: and he will have his Sonne to be seene, for whom and through whom, by his unspeakable wisdome, and infinite mercie, he hath repaired this miserable nature of men. Therefore amongst men he would at all times have a companie, whereunto he delivered the doctrine, concerning his Sonne, and wherein the Sonne himselfe did institute and preserve a ministerie, to keepe and spread abroad that doctrine, by the which he hath been, is, and will be effectually, and hath converted many to himselfe, as Paul doth manifestly teach: *The Gospell is the power of God to salvation to every one that beleeveth.*

But it is to be marvelled at, and to be lamented, that the greatest part of mankinde, being carried away with a horrible rage, should contemne this voice, and testimonie of God, and the Son of God: and that in this company, which hath the name of the Church, there have been alwaies many divisions, and that the true Church hath been overcome by forreine and domesticall enemies. When men doe looke upon these dissentions, and doe see that they which imbrace other doctrines repugnant to the Gospell, doe get the upper hand in kingdomes, multitude, and glory, they doubt whether there be any Church of God, which it is,
what

what manner of Church it is, and where it should be. And for prophane men it is a hard matter to judge hereof: but the true Church doth certainly know out of the divine Testament, whence these so great furies of men doe arise, and yet that amongst them the Church of God is preserved; and doth discern it from other nations, and knoweth which is it, what manner of one it is, and where to be found. Therefore that all godly men might be the better confirmed against these doubts, This Article is set before them in the Creed: *I beleeve the holy Catholike Church.* By this profession we affirme, that all mankinde is not rejected of God, but that there is, and shall remaine, a certaine true Church, that the promises of God are sure, and that the Sonne of God doth as yet reigne, receive, and save those that call upon him. And being raised up by this comfort, we doe give God thanks, and invoke him, we do desire, receive, and look for eternall good things at his hand.

By reason of this admonition and comfort, the Article in the Creed is rehearsed, seeing that the selfe same doctrine, touching the preserving of the Church, is very often repeated in sundry Sermons in the booke of God: as *Isa. 59. This is my covenant with them, saith the Lord: my Spirit, which is upon thee, and my words, which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, saith the Lord, from henceforth even for ever.* And Christ saith, *I am with you for ever, even to the end of the world.* Also this is a sweet comfort, that the heires of eterna l life are not to be found else where, then in the company of those that are called, according to that saying, *Whom he hath chosen, them he hath also called.* Let not therefore mens mindes goe astray, beholding this ragged body of the Church, and peradventure dreaming, that in other places some, which do not know the Gospell, are not withstanding holy, and the dwelling house of God, as *Fabius, Scipio, Aristiaes,* and such like. But turne thou thy eyes hither: Know for a certaintie, that in this companie of those which are called, some be chosen, and joine thy selfe to this companie by Confession and Invocation: as *David* saith, *Psal. 26. One thing have I desired of the Lord, and that I doe still require, that I may dwell in the house of the Lord all the daies of my life, to behold the will of the Lord, and to visit his temple.*

We doe not therefore speake of the Church, as if we should speake of *Plato* his *Idea*, but we speake of such a Church, as may be

be seene and heard, according to that saying, *Their sound is gone forth into all the earth.* The eternall Father will have his Sonne to be heard among all mankinde, as he saith, *Heare him.* And *Psalme 2.* *I have set my King upon the holy hill of Zion: I will declare the Decree. The Lord said to me, thou art my Sonne, this day have I begotten thee. Be wise now therefore ye Kings.* We say therefore, that the visible Church in this life is a companie of those, which doe embrace the Gospell of Christ, and use the Sacraments aright, wherein God by the ministry of the Gospell is effectual, and doth renue many to life eternall. And yet in this company there be many, which are not holy, but do agree together, concerning the true doctrine, as in the time of *Mary*, these were the Church; to wit, *Zacharie, Simeon, Joseph, Elizabeth, Mary, Anne*, the teachers, and many other, who agreed with them in the pure doctrine, and did not heare the Sadduces and the Pharisees, but *Zachary, Simeon, Anne, Mary*, and such like, &c. For when the companie is very small, yet God doth reserve some remnants, whose voice and confession is heard, and he doth oftentimes renue the ministry, according to that saying: *Except the Lord had left a seed unto us, we had been like to Sodome, &c.*

Therefore this description, taken out of the manifest testimonies of the Scriptures, doth declare, which is the Church, what it is, and where it is. We may not doubt, that the Church is tied to the Gospell, as *Paul* saith, *If any man teach another Gospell, let him be accursed.* And, *Joh. 10.* *My sheepe heare my voice.* And, *Joh. 14.* *If any man loveth me, he heareth my word, and my Father shall love him, and we will come to him, and will dwell with him.* And, *Joh. 17.* *Sanctifie them with thy word, thy word is truth.* Therefore the Sadduces, the Pharisees, and such like Bishops, and others, who set forth an other doctrine, differing from the Gospell, and doe obstinately establish idolatry, are no members of the Church of God, although they hold a title and dominions. But it is manifest, that our adversaries teach and defend another kinde of doctrine differing from the Gospell, seeing they teach that the Law of God may be fulfilled by our obedience in this life, and that this obedience doth deserve remission of sinnes: Also, that by this obedience men are made righteous before God. Also that evill concupiscence is not sin, nor an evill resisting of the law of God. Also, that they which are converted, must doubt, whether they be in state of grace, and that this doubting is not sinne. Also, that dead

dead men are to be prayed unto. Also, that difference of meats, monasticall vowes, and other ceremonies, chosen without any commandement of God, are the service of God. Also, that the sacrifice in the masse doth deserve the remission of sinnes, and other things, both for him that maketh it, and also for others that are alive or dead. Also, other manifold and horrible prophinations of the Sacraments. Also, that Bishops may appoint services of God, and that the violating of those services, which are appointed by them, is mortall sinne. Also, that they may enioyne the law of single life, to any degree of men. Also, that the rehearfall of all and every offence is necessarie to the obtaining of remission of sinnes. Also, that Canonically satisfactions doe recompence the punishments of Purgatorie. Also, that those Synods, wherein the Bishops alone doe give their judgement, cannot erre. Also, they which doe consecrate oyles, and other things, without the commandement of God, and doe attribute thereunto a divine power against sins, and Devils, and diseases: Also, they which allow of prayers made to certaine Images, as though there were more helpe to be had: Also, they which doe kill honest men, onely for that they dislike these errours, and doe professe the truth: These things seeing they be altogether heathenish and idolatrous, it is manifest, that the maintainers thereof, are not members of the Church, but doe rule and have soveraigntie, as the Pharisees and Saduces did. Neverthelesse there have beene, are, and shall be in the Church of God, such men as doe keepe the foundation, although some had, have, and shall have more light, and others lesse. And somtimes also even the very Saints doe build stubble upon the foundation, especially seeing that the miserie of these times doth not suffer those, which have the beginnings of faith, to be instructed, and to conferre with the better learned. Yet these are in the number of those, whom the Lord commandeth to be spared, *Ezech. 9.* who sigh and are sorry, because that errours are established.

Therefore chiefly by the voyce of the Doctrine we may and ought to judge, which, and where the true Church is, which by the voyce of the true doctrine, and then by the lawfull use of the Sacraments, is distinguished from other nations. And what is the voice of the true doctrine, the writings of the Prophets and Apostles, and the Creeds, doe declare. In these the doctrine is not doubtfull, touching the foundation, to wit, touching the Articles

ticles of faith, the essence and will of God, the Sonne the Redeemer, the Law, the Promises, the use of the Sacraments, and the ministry. And it is manifest, that it is not permitted to any creature, not to Angels, nor to men, to change that doctrine, which is delivered of God.

Now what the Church is, the Sonne of God sheweth, saying, *My kingdome is not of this world.* Also, *As my Father sent me, so doe I send you.* By the voice of the Ministers of the Gospell an eternall Church is gathered to God, and by this voice God is effectual, and turneth many to himselfe. This exceeding great benefit of God, we ought to acknowledge, and thankfully to extoll. And although the Church be a companie, that may be seene and heard, yet it is to be distinguished from Politicall Empires, or those that beare the sword. Bishops have not authoritie by the Law of God to punish the disobedient, neither doe they possesse the kingdomes of the world, and yet in the Church there is an order, according to that saying, *He ascended, he giveth gifts to Men, Apostles, Prophets, Evangelists, Pastors, and Teachers.* The Sonne of God is the high Priest, anoynted of the eternall Father, who, that the Church might not utterly perish, hath given unto it Ministers of the Gospell, partly called immediatly by himselfe, as the Prophets and Apostles, partly chosen by the calling of men. For he doth both allow of the choise of the Church, and of his infinite goodnesse he is effectual, even when the Gospell doth sound, by such as are chosen by voices, or in the name of the Church.

Therefore we doe retaine in our Churches also the publike rite of Ordination, whereby the ministerie of the Gospell is commended to those that are truly chosen, whose manners and doctrine we doe first throughly examine. And touching the worthinesse of the ministry, we doe faithfully teach our Churches. No greater thing can be spoken then that which the Sonne of God saith: *As my Father sent me, so doe I send you.* He also declareth what commandements he giveth, *Preach ye the Gospell,* and he affirmeth, that he will be effectual by their voice, as the Father sheweth himselfe to be effectual by the Son. Also, we set before men the commandements of God. *He that heareth you, heareth me: and he that despiseth you, despiseth me.* Also, *Obey them that have the oversight of you.* And yet these sayings doe not erect a kingdome without the Gospell: but they command an obedience

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which is due to the voice of the Gospel. And these things pertain to the ministry: To teach the Gospel, to administer the Sacraments, to give Absolution to them that aske it, and doe not persevere in manifest offences: to ordaine Ministers of the Gospel, being rightly called and examined, to exercise the judgements of the Church after a lawfull manner, upon those * which are guiltie of manifest crimes in manners or in doctrine, and to pronounce the sentence of excommunication against them that are stubborne, and againe to absolve and pardon them that do repent. That these things may be done orderly, there be also Consistories appointed in our Churches.

We said in the description of the Church, that there be many in this visible Church, which be not holy, who notwithstanding in outward profession doe imbrace the true Doctrine. We condemne the Donatists, who feigned that their ministerie is not effectually, which are not holy. Also we condemne that Anabaptistick filth, which feigned that to be the visible Church, wherein all are holy. And we confesse that we are so to thinke of the visible Church in this life, as our Lord saith. *Matth. 12. The kingdom of God, is like unto a draw net, cast into the sea, wherein fishes are gathered both good and bad:* but yet they which become enemies to the true doctrine, cease to be members of this visible congregation, according to this saying: *If any man teach another Gospel, let him be accursed.*

Out of the Confession of WIRTEMBERGE.

Of the chiefe Bishop.

T Here be those that attribute this to the Bishop of Rome, that he is the head of the Vniversall Church, and that he hath power in earth, not onely to ordaine civill kingdomes, and to governe all Ecclesiasticall persons and matters, but also to command the Angels in heaven, to deliver souls out of Purgatorie, and to blesse, or deliver whom it pleaseth him. But we acknowledge, that if the Bishop of Rome were a godly man, and did teach the Gospel of Christ, according to the writings of the Prophets and Apostles, then he had a ministry of high authoritie in this earth, to wit, a ministry of remitting and retaining sinnes, then which ministerie there is nothing greater or more excellent in this earth. But he alone hath not this ministerie, but he hath it in
common

common with all those, who by a lawfull calling doe preach the Gospell of Christ. For the ministerie of remitting or retaining sins, which otherwise is called *the Key of the kingdome of heaven*; is not given to the free power of the person of men, but it is so neerely annexed to the word of the Gospell, that so many as doe preach the Gospell, may truly be said to remit, and to retaine sins, to wit, to remit their sins, who by faith do receive the Gospell; to retaine theirs, that doe contemne the Gospell. *Mar. 16. Preach the Gospell to every creature. He that shall beleve, and be baptized, shall be saved: but he that will not beleve, shall be damned.* Hilarie, *De Trinit. lib. 6.* saith, *The Father revealed it to Peter, that he should say, thou art the Sonne of God, Therefore upon this rocke of Confession is the Church builded: this faith is the foundation of the Church: whatsoever this faith shall loose or binde in earth, shall be loosed or bound in heaven.* Chrysofome saith: *They which beare the keyes be the Priests, to whom the Word of teaching, and interpreting the Scriptures, is committed. Now the key is the word of the knowledge of the Scriptures, by which key the truth is opened to men.* Augustine, *De Doctr. Christ. Lib. 1. Cap. 18.* saith: *These keyes did he give to the Church, that whatsoever it looseth in earth, should be loosed in heaven: to wit, that whosoever would not beleve, that his sinnes are forgiven him in the Church, they should not be forgiven to him: but whosoever should beleve, and being corrected doth turne from his sins, being placed in the lap of the Church, should, by the same faith and correction be healed.* Ambrose saith, *Sinnes are remitted by the Word, whereof the Levite is the Interpreter or Expounder.* Bernard. *in Epist. ad Eng.* saith: *The true successour of Paul will say with Paul, Not that we have dominion over your faith, but we are helpers of your ioy. The heires of Peter will heare Peter saying: Not as though ye were Lords over Gods heritage, but that ye may be ensamples to the flocke.* Thomas, *in Summa sua, parte, 3. in addit. q. 6. art. 6.* saith: *Because the Church is founded upon Faith, and the Sacraments, therefore it doth not pertaine to the Ministers of the Church to make new Articles of Faith, or to set apart those which are made, neither to appoint new Sacraments, or to take away those, which are appointed: but this is proper to that excellencie of power, which is due to Christ alone, who is the foundation of the Church. And therefore, as the Pope cannot dispense, that any one may be saved without Baptisme, so cannot he not dispense with any to be saved without confession, because that he bindeth by force of a Sacrament.* And

although *Thomas* have his opinions, touching confession, yet this which he saith, *It doth not pertaine to the Ministers of the Church* (among whom he reckoneth the Pope) *to make new Articles of Faith, and to appoint new Sacraments*, is indeed an Apostolike and Catholike judgement. For no other ministerie doth pertaine to the Ministers of the Church, which have their calling from Christ, then that which we mentioned before, and which the Apostles of Christ, themselves did execute, touching the remitting and retaining of sins. Therefore if any thing more then this ministerie be attributed to the Bishop of Rome, this is either given unto him by mans ordinances, or else it is feigned by the Monks and other flatterers, against the authoritie of the word of God.

Of the Church.

Artic. 32.

WE beleve and confesse, that there is one holy Catholike, and Apostolike Church, according to the Creed of the Apostles, and the Nicene Creed. 2. That this Church is so governed of the holy Ghost, that although he suffer it to be weake in this earth, yet he doth alwayes preserve it, that it doe not perish either by errors, or by sins. 3. That in this world many naughtie men and hypocrites, are mingied with this Church. 4. That these naughtie men and hypocrites, if by a lawfull calling they shall take upon them the ministerie of the Church, shall not of themselves any whit hinder the truth of the Sacraments, except they pervert the ordinance of Christ, and teach wicked things. 5. That in this Church there is true remission of sins. 6. That this Church * hath authoritie to beare witnesse of the holy Scripture. 7. That this Church hath authoritie * to judge of all doctrines, according to that, *Try the spirits, whether they be of God.* And, *Let the other iudge.* 8. That this Church hath authoritie * to interpret the Scripture.

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But where this Church is to be sought, and whether her authoritie be limited within certaine bounds, divers men doe judge diversly. But we thinke, that men are to judge, by the authoritie, both of the holy Scripture, and also of the ancient Fathers, that the true Catholike, and Apostolike Church, is not tied to one certaine place or nation, nor to one certaine kinde of men, but that it is in that place or nation, where the Gospell of Christ is sincerely preached, and his Sacraments rightly administred,

according

according to Christ his institution. *Ioh. 10. I have said, ye are Gods: He called them Gods, unto whom the word of God was given, &c.* Therefore there is the people or Church of God, where the word of God is preached. *Ioh. 15. Now you are cleane, through the word, which I have spoken to you.* Therefore the word of Christ, which is the Gospell, doth declare where that Church is, which is cleane in the sight of God: *Romanes 1. The Gospell is the power of God to salvation, to every one that beleeveth.* Therefore where the Gospell is, which is acknowledged by faith, there God hath his Church, wherein he is effectually unto eternal life. *Chrysostome* in his Commentaries upon *Matthew, Cap. 24. Hom. 49.* saith. *Therefore at this time all Christians must goe to the Scriptures: because that at this time, since heresie possessed those Churches, there can be no triall of true Christianitie, neither can there be any other refuge for Christians, that would willingly know the truth of faith, but onely the Divine Scriptures.* And a little after, *Therefore he that will know which is the true Church of Christ, whence may he know it, but onely by the Scriptures?* *Augustine, Tom. 2. Epist. 166.* saith. *In the Scriptures we have learned Christ, in the Scriptures we have learned to know the Church: these Scriptures we have in common: why doe we not in them retaine in common both Christ and the Church?* And againe, *Tom. 7. in Epist. contra Epist. Petiliani Donatista, cap. 2. 3. & 4.* It is a question betweene us and the Donatists, where the Church is. *What then shall we doe? shall we seeke the Church in our own words, or in the words of her Head, in our Lord Iesus Christ? I thinke that we ought to seeke it rather in his words, who is the truth, and doth best of all know his body.*

Now that which is affirmed, that the Church hath authoritie to beare witness of the holy Scripture, to interpret the Scripture, and to judge of all doctrines, it is not so to be understood, that the Church hath absolute authoritie to determine what she listeth, and also, if it please her, to change the Scripture, and to feigne a new doctrine, and to appoint new worships of God; but that the Church, as the Spouse of Christ, ought to know the voice of her husband, and that she hath received of her husband a certain rule, to wit, the Propheticall and Apostolicall preaching, confirmed by miracles from heaven, according to the which she is bound to interpret those places of the Scripture, which seeme to be obscure, and to judge of doctrines. *Psal. 119. Thy word is a light*

unto my fiere. Rom. 3. Having gifts, that be diuers, according to the grace that is given unto us, whether we haue prophecy, according to the proportion of Faith, &c. 1 Pet. 1. We haue a more sure word of the Prophets, to the which ye do well that ye take heede, as unto a light that shineth in a darke place, &c. Origen upon Ierem Hom. 1. It is necessary for us to call the holy Scriptures to witness: for our meanings and interpretations haue no credit, without these witnesses. Ierome upon Matth. 23. That which is spoken without authority of the Scriptures, is as easily contemned, as it is spoken. And August. De Nupt. & Concup. Lib. 2. cap. 23. saith, This controversie seeketh a Iudge. Therefore let Christ iudge, and let him shew, what thing it is that his death doth profit. This, saith he, is my blood, And a little after: Together with him let the Apostle iudge, because that Christ himself also speaketh in the Apostle, he crieth out and saith touching God the Father, He which spared not his owne Sonne. &c. Where the Church hath so farre authority to iudge of doctrine, that notwithstanding she must keep her selfe within the bonds of the holy Scripture, which is the voice of her husband, from which voice it is not lawfull for any man, no not for Angell, to departe.

Out of the Confession of SVEVELAND.

Of the Church.

Artic. 15.

Furthermore we will shew, what is taught among us, both touching the Christian Church, and also touching the holy Sacraments: and touching the Church, this is it that we teach. The Church or congregation of Christ, (which as yet is in this world as a stranger from God) is the fellowship and company of those, which addict themselves to Christ, and do altogether trust and rest in his protection: among whom notwithstanding many shall be mingled, even to the end of the world, who although they profess the Christian faith, yet they haue it not in deed. This hath our Lord taught sufficiently, Matth. 13. by the parable both of the cockle, and of the Net cast into the sea, in the which the bad fishes are caught with the good. Also, Matth. 22 by the parable of the King, inviting all men to the marriage of his Sonne, and afterward, casting him out, being bound hand and foot, into utter darknes, which had not a wedding garment. Now these places of Scripture, wherein the congregation of Christ is commended, to be the Spouse of Christ,

Christ, for the which he hath given himselfe. Eph. 5. *The house of God, the pillar and ground of truth.* 1 Tim. 3. Also, *The holy hill of Sion, the City of the living God, the heavenly Ierusalem, and congregation of the first borne, which are written in heaven:* I say, all these places of Scripture do properly pertaine to them, who for their sincere faith are truely, and in the sight of God, reckonèd among the children of God. For seeing that in these alone the Lord doth fully reign, these onely, if we will speake properly, are called the Church of Christ, and the communion of Saints, in which sence also the name of the Church is expounded, in the common Articles of faith, those false Christians being excluded; which are mingled amongst them. Furthermore, the holy Ghost himselfe doth governe this Church or congregation, and remaineth with it, as Christ doth even to the end of the world, and doth sanctifie it, that at the length he may present it unto himselfe without spot or wrinkle, as it is said, Ephes 5. Also this is that Church which all men are commanded to heare, and he that will not heare her, is to be counted as an Heathen and Publicane.

And although that, to wit, faith it selfe, cannot be seene, whereby this Congregation hath obtained, to be called the Church and company of Christ, yet the fruits of that faith may be seene and knowne, and of them a certaine Christian conjecture be taken. These fruits be chiefly, a bold profession of Faith, a true love offering it selfe to do humble service to all men, a contempt of all things. Seeing therefore that these be the proper fruites, wherefoever the holy Gospell and the Sacraments be exercised, thereupon it may easily be known, where and who be the Christian Church; so much as is necessary for us to preserve among us the Christian communion, and that in the same we may be instructed, admonished, and help one another, according to the commandement of Christ.

Furthermore, seeing this congregation is the very kingdome of God, wherein all things ought to be appointed in best order, she hath all kind of offices and ministers: for she is the body of Christ himselfe, compacted of many members, whereof every one have their proper worke. Therefore whosoever do faithfully discharge such functions, and do earnestly labour in the word and doctrine, they do represent the Church, and may do all things in the name thereof, so that whosoever shall either despise

them, or refuse to heare them, he may worthily be said to despise the Church it selfe.

Now with what spirit or with what spirituall authoritie we do beleve that they are furnished, we have declared before, out of most firme foundations of the Scripture, where we shewed, what we thought of the spirituall or Ecclesiasticall offices, and dignitie. For they cannot by any means represent the Church of Christ, or doe any thing in the name thereof, which are not Christs, and therefore propound no Christian things, but whatsoever is contrary to the doctrine of Christ. For although it may be, that even the wicked may teach some good thing, and may also prophesie in the name of Christ (after their example, to whom the Lord himselfe doth witnesse that he will once in time to come say, *(That he never knew them.)*) Yet it cannot be, that they can discharge the dutie of the Church of Christ, and are to be heard, in his stead, which doe not propound the voice of their husband Christ, although otherwise they should thinke aright of faith, and be counted amongst the members of the Church, as it doth oftentimes fall out, when as the very children of God are wrapped in errours, and doe also publish the same. For the Church of Christ is wholly addicted to Christ himselfe. Therefore that cannot be counted a doctrine, precept, or commandement of the true Church, except it be the same with the doctrine, precept, and commandement of Christ himselfe. And whosoever propoundeth any other thing in her name (although he were an Angel from heaven) he is not to be heard: as also the Church in those things doth represent nothing lesse then the Church of Christ.



THE ELEVENTH SECTION. OF THE MINISTERS OF THE CHURCH,
and of their Calling and Office.

The latter Confession of HELVETIA.

Of the Ministers of the Church, their Institution, and Offices.

CHAP. 18.

GOD hath alwaies used his Ministers, for the gathering or erecting up of a Church to himselfe, and for the governing and preservation of the same, and still he doth, and alwaies will use them, so long as the Church remaineth on the earth. Therefore the first beginning, institution, and office of the Ministers, is a most ancient ordinance of God himselfe, not a new devise appointed by men. True it is, that God can by his power, without any meanes, take unto himselfe a Church amongst men, but he had rather deale with men by the ministerie of men. Therefore Ministers are to be considered, not as Ministers by themselves alone, but as the Ministers of God, even such as by whose meanes God doth work the salvation of mankinde. For which cause we give counsell to beware, that we doe not so attribute the things that appertaine to our conversion and instruction unto the secret vertue of the holy Ghost, that we make frustrate the Ecclesiasticall ministerie. For it behoveth us alwaies to have in minde the words of the Apostle, *How shall they beleeeve in him, of whom they have not heard? and how shall they heare without a Preacher? Therefore faith is by hearing; and hearing by the word of God.* And that also which the Lord saith,

Rom. 10.

Iohn 3.

saith, in the Gospel. *Verely, verely I say unto you, he that receiveth those that I shall send, receiveth me, and he that receiveth mee, receiveth him that sent me.* Likewise that a man of Macedonia appeared in a vision to *Paul* being then in *Asia*, and said unto him,

Act. 16.

Come unto Macedonia, and helpe us. And in another place the same Apostle saith, *We together are Gods labourers, and ye are his husbandrie, and his building.* Yet on the other side we must take

1 Cor. 3.

heed, that we doe not attribute too much to the ministers and ministerie, herein remembring also the words of our Lord in the Gospel: *No man cometh to me except the Father, which hath sent me, draw him.* And the words of the Apostle, *Who then is Paul, and who is Apollo, but the ministers by whom ye beleevd? and as the Lord gave unto every one. Therefore neither is he that planteth any thing, nor he that watereth, but God that giveth the increase.* Therefore let us beleeve that God doth teach us by his word outwardly by his ministers, and doth inwardly move and perswade the hearts of his Elect unto beleife by his holy spirit: and that therefore we ought to render all the glory of this whole benefit unto God. But we have spoken of this matter in the 1 Chapter of this our declaration.

Iohn 6.

1 Cor. 3.

God hath used for his ministers, even from the beginning of the world, the best and most excellent men in the world (for howsoever divers of them were but simple, for worldly wisdome or Philosophy, yet sure in true divinitie they were most excellent) namely the Patriarks, to whom he spake very often by his Angels. For the Patriarks were the Prophets or teachers of their age, whom God for this purpose would have to live many yeers, that they might be, as it were Fathers, and lights of the world: After them followed *Moses* together with the Prophets, that were most famous throughout the whole world. Besides after all these our heavenly Father hath sent his onely begotten Sonne, the most absolute and perfect teacher of the world, in whom is hidden the wisdome of God, and from him derived unto us by that most holy, perfect, and most pure doctrine of all other. For he chose unto himselfe Disciples whom he made Apostles. And they going out into the whole world gathered together Churches in all places by the preaching of the Gospel. And after they ordained pastors and Doctors in all Churches, by the commandement of Christ, who by such as succeeded them, hath taught and governed the Church unto this day. Therefore God gave unto his ancient people the Patriarkes, together with *Moses* and the Prophets:

phets: so also to his people under the new covenant he hath sent his onely begotten Sonne, and with him the Apostles and teachers of his Church.

Furthermore, the Ministers of the new covenant are tearmed by divers names, for they are called Apostles, Prophets, Evangelists, Bishops, Elders, Pastors, and Doctors. The Apostles remained in no certaine place, but gathered together divers Churches throughout the whole world: which Churches when they were once established, there ceased to be any more Apostles, and in their places were particular parsons appointed in every Church. The Prophets in old time did foresee and foretell things to come, and besides did interpret the Scriptures, * and such are found some amongst us at this day. They were called Evangelists, which were the penners of the history of the Gospel, and were also * preachers of the Gospel of Christ, as the Apostle Paul giveth in charge unto Timothy, *To fulfill the work of an Evangelist.* * Bishops were the overseers and the watchmen of the Church, which did distribute food and other necessities of the Church. The Elders were the ancients and as it were the Senators and Fathers of the Church, governing it with the wholesome counsell. The Pastors did both keepe the Lords flock, and also * provide things necessary for it. The Doctors doe instruct, and teach the true faith and godlinesse. Therefore the Church Ministers that now are, may be called Bishops, Elders, Pastors and Doctors. But in processe of times there were many moe names of Ministers brought into the Church. For some were created Patriarks, others Archbishops, others Suffragans, other Metropolitanes, Archpriests, Deacons, Subdeacons, Acoluthes, Exorcists, Queristers, Porters, and I know not what a rable besides Cardinals, Provosts, and Priors, Abbots greater and lesser, governours higher and lower. But touching all these we passe not a rush what they have beene in time past, or what they are now. It is not sufficient for us, that, foras much as concerneth Ministers, we have the doctrine of the Apostles.

We therefore knowing certainly that Monks and the orders or sorts of them are neither instituted of Christ nor of his Apostles, we teach that they are so farre from being profitable, that they are pernicious and hurtfull unto the Church of God. For although in former times they were somewhat tolerable (when they lived solitarily, getting their livings with their owne hands, were burdensome to none, but did in all places obey their Pastours,

even

1 Cor. 12.

Ephes. 4.

* Looke the
1. observation
upon this cor-
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3. Observat.* Looke the
4. Observat.

even as laic men, yet what kinde of men they be now, all the world seeth and perceiveth. They pretend, I know not what vowes, but they leade a life altogether disagreeing from their vowes: so that the very best of them may justly be numbred among those, of whom the Apostle speaketh: *We heare say that there be some among you which walke inordinately and worke not at all, but are busie bodies, &c.* Therefore we have no such in our Churches: and besides we teach, that they should not be suffered to rout in the Churches of Christ.

3 Theff. 3.

Furthermore, no man ought to usurpe the honour of the Ecclesiasticall ministerie, that is to say, greedily to plucke it to him by bribes, or any evill shifts, or of his owne accord. But let the ministers of the Church be called and chosen by a lawfull and Ecclesiasticall election and vocation, that is to say, let them be chosen religiously of the Church, or of those which are appointed thereunto by the Church, and that in due order, without any tumult, seditions, or contention. But we must have an eye to this, that not every one that will, be elected, but such men as are fit, and have sufficient learning, especially in the Scriptures, and godly eloquence, and wise simplicitie, to conclude, such men as be of good report for a moderation and honesty of life, according to that Apostolike rule which Saint Paul giveth in the 1 to *Timothy*, 3. cap. and 1 to *Titus*. And those which are chosen, let them be ordained of the Elders, with publike prayer, and laying on of hands. We doe here therefore condemne all those, which runne of their own accord being neither chosen, sent, nor ordained. We doe also utterly disallow unfit Ministers, and such as are not furnished with gifts requisite for a Pastor. In the meane time we are not ignorant that the innocent simplicitie of certaine Pastours in the Primitive Church, did sometimes more profit the Church then the manifold exquisite, and nice learning of other some, that were over lostie and high minded. And for this cause we also at this day doe not reject the honest simplicitie of certaine men, which yet is not destitute of all knowledge and learning.

Exod. 19.

2 Pet. 1.

Apoc. 1.

The Apostles of Christ doe terme all those which beleeve in Christ, *Priests*, but not in regard of their ministerie, but because that all the faithfull being made Kings and Priests by Christ, may offer vp spirituall sacrifices unto God. The ministerie then and Priesthood are things farre different one from the other. For Priesthood, as we said even now, is common to all Christians, so

is not the ministerie. And we have not taken away the ministry from the Church, because we have thrust the Popish priesthood out of the Church of Christ. For surely in the new covenant of Christ, there is no longer any such priesthood, as was in the ancient Church of the Iewes, which had an externall anointing, holy garments, and very many ceremonies, which were figures and types of Christ, who by his coming fulfilled and abolished them. Heb. 4. And he himselfe remaineth the onely Priest for ever: and we doe not communicate the name of Priest to any of the ministers, lest we should detract any thing from Christ. For the Lord himselfe hath not appointed in the Church any priests of the new Testament, who having received authoritie from the Suffragane may offer up the holste every day, that is, the very flesh and the very blood of our Saviour, for the quicke and the dead, but Ministers which may teach, and adminiſter the Sacraments. *Paul* declaring plainly and shortly, what we are to thinke of the Ministers of the New Testament, or of the Church of Christ, and what we must attribute unto them, *Let a man,* saith he, *thus account of us, as of the Ministers of Christ, and dispensers of the mysteries of God.* 1 Cor. 4. So that the Apostle his minde is, that we should esteeme of Ministers, as of Ministers. Now the Apostle calleth them as it were underrowers, which should onely have an eye unto their master and chiefe governour, and be as men that live not to themselves, nor according to their owne will, but unto others, to wit, their Masters, at whose commandement and becke they ought to be. For the Minister of the Church is commanded wholly and in all parts of his dutie, not to please himselfe, but to execute that onely, which he hath received in commandment from his Lord. And in this same place, it is expressly declared, who is our Master, even Christ, to whom the Ministers are in subjection in all the functions of their ministerie. And to the end that he might the more fully declare their ministerie, he addeth further that the ministers of the Church are *stewards and dispensers of the mysteries of God.* 1 Cor. 4. Now the *mysteries of God*, *Paul* in many places, and especially in the third to the *Ephes.* doth cali the *Gospel of Christ*. And the Sacraments of Christ are also called mysteries of the ancient Writers. Therefore for this purpose are the ministers called, namely to preach the Gospel of Christ unto the faithfull, and to administer the Sacraments. We reade also in another place in the Gospel, of *the faithfull and wise servant, that his Lord set him over his family,* Luk 12.

to give foode unto it in due season. Againe, (in an other place of the Gospel) a man goeth into a strange country, and leaving his house, giveth unto his servants authoritie therein, committeth to them his substance, and appointeth every man his worke.

This is now a fit place to speake somewhat also of the power and office of the ministers of the Church. And concerning their power, some have entreated and disputed overbusily, and would bring all things even the very greatest under their jurisdiction, and that against the commandement of God who forbad unto his all dominion, and highly commendeth humilitie: indeed there is one kinde of power which is a meere and absolute power, called the power of right. According to this power all things in the whole world are subject unto Christ, who is Lord of all: even as he himselfe witnesseth, saying: *All power is given unto me in heaven and in earth.* And againe, *I am the first, and the last, and behold I live for ever, and I have the keyes of hell, and of death.* Again, *He hath the key of David, which openeth, and no man shutteth, shutteth, and no man openeth.* This power the Lord reserveth to himselfe, and doth not transfer it to any other, that he might sit idle by, and look on his ministers while they wrought. For Isaiah saith, *I will put the keye of the house of David upon his shoulder.* And again, *Whose government shall be upon his shoulders.* For he doth not lay the government on other mens shoulders, but doth stil keep, and use his own power, thereby governing all things, Furthermore, there is another power of duty, or ministeriall power limited out by him, who hath full and absolute power and authority. And this is more like a ministry then dominion. For we see that some master doth give unto the steward of his house authoritie and power over his house, and for that cause delivereth him his keyes, that he may admit or exclude such as his Master will have admitted, or excluded. According to this power, doth the minister by his office, that which the Lord hath commanded him to do, and the Lord doth ratifie and confirme that which he doth, and will have the deeds of his ministers to be acknowledged and esteemed as his own deeds unto which end are those speeches in the Gospel: *I will give unto thee the keyes of the Kingdome of heaven, and whatsoever thou bindest, or loofest in earth, shall be bound, and loosed in heaven.* Againe, *Whose finnes soever ye remit, they shall be remitted, and whose finnes soever ye retaine, they shall be retained.* But if the Minister deale not in all things as his Lord hath commanded him: but

passe

Luc. 22.
Mat. 18.

Math. 28 21.
Apoc. 23 and
22.

Math 16.

John 20.

but passe the limits and bounds of faith, then the Lord doth make voyde that which he doth. Wherefore the Ecclesiasticall power of the ministers of the Church, is that function whereby they doe indeed governe the Church of God, but yet so as they doe all things in the Church as he hath prescribed in his word: which thing being so done, the faithfull doe esteeme them as done of the Lord himselfe: but touching the keies we have spoken somewhat before.

Now the * power that is given to the Ministers of the Church is the same and alike in all: and in the beginning the Bishops or Elders, did with a common consent and labour, governe the Church, no man lifted up himselfe above another, none usurped greater power or authoritie over his fellow Bishops, for they remembered the words of the Lord, *He which will be the chiefest among you, let him be your servant*: they kept in themselves by humility, and did mutually aide one another in the government and preservation of the Church. Notwithstanding, for orders sake, some one of the ministers, called the assembly together, propounded unto the assembly the matters to be consulted of, gathered together the voyces or sentences of the rest, and to be briefe, as much as lay in him, provided that there might arise no confusion. So did Saint Peter, as we read in the *Acts*: who yet for all that was neither above the rest, nor had greater authority then the rest. Very true therefore is that saying of Cyprian the Martyr, in his booke, *De simpl. Cler. The same doubleesse were the rest of the Apostles that Peter was, having an equall fellowship with him both in honour and power, but the beginning hereof proceedeth from unitie, to signifie unto us that there is but one Church.* Saint Jerome upon the epistle of Paul to Titus hath a saying not much unlike this. *Before that by the instinct of the Devill there was partaking in religion, the Churches were governed by the common advice of the Priests: but after that every one thought, that those whom he had baptised, were his owne and not Christs, It was decreed, that one of the Priests should be chosen and set over the rest, who should have the care of the whole Church laid upon him, and by whose meanes all schismes should be removed.* Yet Jerome doth not avouch this as an order set downe of God. For straight way after he addeth, *Even as, saith he, the Priests knew by the continuall custome of the Church, that they were subiect to him that is set over them: So the Bishop must know that they are above the priests, rather by custome, then by the prescript rule*

* Looke the
5. observation
upon this cor-
fession.

Luc. 22.

rule of Gods truth, and they should have the government of the Church in common with them. Thus saire *Jerome*. Now therefore no man can forbid by any right that we may returne to the old appointment of God, and rather receive that, then the custome devised by men.

The offices of the ministers are divers, yet notwithstanding most men doe restraints them to two, in which all the rest are comprehended; to the teaching of the Gospel of Christ, and to the lawfull administration of the Sacraments. For it is the dutie of the Ministers to gather together a holy assembly, therein to expound the Word of God, and also to apply the generall doctrine to the state and use of the Church, to the end, that the doctrine which they teach, may profit the hearers, and may build up the faithfull. The Ministers dutie, I say, is, to teach the unlearned, and to exhort, yea and to urge them to goe forward, in the way of the Lord, who doe stand still or linger, and goe slowly forward: moreover to comfort, and to strengthen those, which are faint-hearted, and to arme them against the manifold temptations of Satan, to rebuke offenders, to bring them home that goe astray, to raise them up that are fallen, to convince the gainesayers, to chase away the wolfe from the Lords flocke, to rebuke wickednesse and wicked men, wisely and severely, not to winke at, nor to passe over great wickednesse, and besides to administer the Sacraments, and to commend the right use of them, and to prepare all men by wholesome doctrine to receive them, to keepe together all the faithfull in an holy unitie, and to meete with schismes. To conclude, to catechise the ignorant, to commend the necessitie of the poore to the Church, to visit and instruct those that are sicke or intangled with divers temptations; and so to keepe them in the way of life. Lastly, to looke diligently, that there be publike prayers, and supplications made in time of necessitie, together with fasting, that is, an holy abstinencie, and most carefully to looke to those things which belongeth to tranquillity, safety, and peace of the Church. And to the end that the Minister may performe all these things the better, and with more ease, it is required in him that he be one that feareth God, pray diligently, giveth himselfe much to the reading of the Scripture, and in all things, and at all times is watchfull, and doth shew forth a good example unto all men of holinesse of life. And seeing there must needs be a discipline in the Church, and that among the ancient fathers excommunication

munication was in use, and there were Ecclesiasticall judgments amongst the people of God, wherein this discipline was exercised by godly men, it belongeth also to the Ministers dutie for the edifying of the Church, to moderate this discipline, according to the condition of the time and publike estate, and according to necessitie: whereas this rule is alwaies to be holden, that *All things ought to be done to edification, decently, honestly,* without any oppression or tumult. For the Apostle witnesseth, that *power was given to him of God, to edifie and not to destroy.* 2 Cor 10. And the Lord himselfe *forbad the cockle to be plucked up in the Lords field, because there would be danger lest the wheate also should be plucked up with it.*

But as for the errour of the Donatists, we doe here utterly detest it, who esteemed and judged the doctrine and administration of the Sacraments to be either effectuall, or not effectuall, by the good or evill life of the Ministers. For we know that the voyce of Christ is to be heard, though it be out of the mouthes of evill Ministers forasmuch as the Lord himselfe said, *Doe as they command you, but according to their Workes doe ye not.* Matth. 23. We know that the Sacraments are sanctified by their institution, and also by the word of Christ, and that they are effectuall to the Godly although they be administred by ungodly Ministers. Of which matter *Augustine*, that blessed servant of God, did reason diversly out of the Scriptures against the Donatists, yet notwithstanding there ought to be a streight discipline amongst the Ministers. For there must be diligent enquire in the Synods touching the life and Doctrine of the Ministers.

Those that offend are to be rebuked of the Seniors, and to be brought into the way, if they be not past recovery, or else to be deposed, and as wolves to be driven from the Lords flocke, by the true Pastors, if they be incurable. For, if they once be false teachers, they are in no wise to be tolerated: neither doe we disallow of generall councils, if that they be taken up according to the example of the Apostles, to the salvation of the Church and not to the destruction thereof.

The faithfull Ministers also are worthy (as good workemen) of their reward, neither doe they offend when as they receive a stipend and all things that be necessary for themselves and their family. For the Apostle sheweth that these things are for just cause offered of the Church, and received of the Ministers, they

are likewise of right, 1 *Cor.* 9. and 1 *Tim.* 5. and in other places also.

The Anabaptists, likewise are confuted by this Apostolicall doctrine, who condemne and raile upon those ministers which live upon the ministerie.

Out of the former Confession of HELVETIA.

Of the Ministerie of the Word.

Artic. 15.

WE confesse that the Ministers of the Church, are (as *Paul* termeth them) the fellow labourers of God, by whom he doth dispense both the knowledge of himselfe, and also remission of sinnes, turne men to himselfe, raise them up, comfort them, and also terrifie and judge them: yet so, that notwithstanding we doe ascribe all the vertue and efficacie that is in them unto the Lord, and give a ministerie onely to the Ministers. For it is certaine that this vertue and efficacie is not to be tied to any creature at all, but is to be dispensed by the free favour of God, in what manner and to whom it pleaseth him. For *he that watereth is nothing, neither he that planteth, but God that giveth the increase.*

Ecclesiasticall power.

Artic. 16.

* Looke the
1. observation
upon this con-
fession.

NOW the authoritie of the Word, and feeding the flock of the Lord (which properly is the power of the keyes) prescribing to all, as well high as low, what to doe, ought to be sacred and inviolable: and is to be committed onely to those that are chosen and fit to discharge it, and that either by the divine service of God, or by the certaine and advised suffrage of the Church, or by their sentence, to whom the Church hath assigned this charge.

The choosing of Ministers.

Artic. 17.

* Looke the
2. observation
upon this con-
fession.

FOR this function is to be given to none, whom the Ministers, and they to whom this charge is committed by the Church, doe not finde and judge to be skillfull in the law of God, to be of a blamelesse life, and to beare a singular affection to the name of Christ, which, seeing it is the true election of God, is rightly allowed by the consent of the Church, * and by the laying on of the hands of the Priest.

The

The head and shepheard of the Church.

FOR Christ himselfe is the true head of his Church, and he alone is the Shepheard, who giveth governours, Pastours, and Doctors, that by the outward administration of the keies, they may rightly and lawfully use that authoritie. Wherefore we doe not acknowledge that those are Shepheards, and that head of Rome, which have the bare title and nothing else. *Artic. 18.*

The duties of Ministers.

THe chiefe dutie of this function is, to preach repentance and remission of sinnes through Christ, without ceasing to pray for the people, to give themselves very diligently without wearinesse to holy studies, and to the word of God, and with the word of God, as with the sword of the spirit, and by all kinde of meanes to persecute Satan with deadly hatred, and to weaken his force, to defend those Citizens of Christ which are sound, and to admonish, reprehend, and punish those that are infected: and by a godly consent of them which are chosen out of the ministers and the magistrates, by discipline to shut out, or by some other fit meanes to mulct those, which proceed further in wickednesse, till such time as they doe repent and may be saved. For that is the returning to the Church for a diseased Citizen of Christ, if having changed his minde and endeavour (whereunto all this discipline doth tend) hee acknowledge and confesse his error, and doth now of his owne accord require holeesome discipline and by his new endeavour of godlinesse doth rejoyce all the godly. *Artic. 19.*

*Out of the declaration of the same Confession, which
Luther himselfe approved by his letters,
Anno 1537.*

WE beleeve and confesse, that mankinde, by the onely mercy of God, is justified by faith through Christ, and that the Almighty God, by the outward preaching of the Gospel, and the holy seales, doth declare, and set before our eyes that salvation and happinesse, which Christ, without any worke or merit of ours, hath purchased for us, and given freely unto us. But we are unjustly suspected of some as though we did attribute nothing to

the preaching of the outward word, and to the Sacraments, or as though we did take that from them, which the Lord himselfe doth attribute unto them, and by this meanes should overthrow and abolish the ordering and guiding of those things which pertaine to the Church: whereas on the contrary side wee have a chiefe regard unto this that we neither attribute too much nor too little to these things. For we have learned both out of the holy Scriptures, and also out of the Catholike Doctor *Austin*, *That the soule is in miserable seruitude if any man take or worship the signes in stead of the things which they signifie.* And againe, *That is an error, if any man interpret them unfruitfully.* We have learned also that the externall gifts are not to be despised, because of the internall gifts: knowing that *Cornelius* the Centurion was taught of God, and that yet notwithstanding he was put over to heare *Peter* the Apostle preach, and to be baptised of him. Therefore that we may walke in the high and plain way, that is, that we may detract nothing from the Word and Sacraments, which the Scripture doth attribute unto them, and againe that we may not give that to the creature, which is proper to the Creator, and that the ordinance of God may not be disanulled, but all glory may be given to God alone: to conclude, lest that by those externall things instituted of God, we should too much tie the mindes of the faithfull to things created, wee so beleewe touching the Ministerie of the Word and the Sacraments, as we have professed, which thing also wee do thus declare by that which followeth.

Of the ministry of the Word of God.

Although the Lord hath expressly said, *No man cometh to me, except my Father which sent me, doe draw him:* Yet it was his will, that the Gospel of the kingdome should be preached to all nations, and that Bishops should discharge this dutie of the Ministerie, with great care and diligence, and with speciall watchfulnesse, and be instant in season, and out of season, and by all means, to gaine many unto Christ. For therefore when he was ready to depart hence into heaven in his body, he said to his disciples: *Go ye into the whole world, and preach the Gospel to every creature.* After the which manner also *Paul* the Apostle saith, *He that descended, is even the same that ascended farre above all heavens, that he might fill all things.* And he gave some to be Apostles, and some Prophets,
and

and some Evangelists, and some Pastours, and Teachers, for the gathering together of the Saints, for the worke of the ministerie, and for the edification of the body of Christ.

Now the Lord doth use these his Ministers to instruct his Church, so as he useth meats to nourish us, the sower to sowe seed, and Physicians to heale our bodies. For except himselfe doe give power and vertue, wheroby both the meate may be turned into nourishment, and the seed may spring up, and also the medicine may be made effectuell, the outward worke doth nothing at all profit: So except the Lord do give increase in the heart of the hearer, the doctrine indeed in him which hath not faith, is as it were a watering and planting, but such as is without efficacie and unfruitfull: but being received by faith into good ground, and being trimmed by the inward husbandman the holy Ghost, doth worke marvellously, and profit. Notwithstanding it hath so pleased the Lord to moderate the affaires of men, that although by his owne power he doth all things in all men, yet he vouchsafeth to use the Ministers as workers together. For that saying of Paul is evident: *For we together are Gods labourers*, but he addeth: *Ye are Gods husbandrie, and Gods building*: to wit, that we might give unto God all the vertue, efficacie, accomplishing and perfiting of the worke, and to the Ministers a service onely: whereupon we doe truely say with Paul: *Who is Paul then? and who is Apollo s? but the Ministers by whom ye beleevved? and as the Lord gave to every man. I have planted, Apollos watered, but God gave the increase. So then, neither is he that planteth any thing, neither is he that watereth, but God that giveth the increase.* And in this sense we doe know, and willingly use these speeches, and testimonies of the holy Scripture: *I have begotten you in Christ by the Gospel; you are the Epistle of Christ, written by us, not withinke, but with the spirit of the living God.* And, *Whose sinnes you remitte, they are remitted to them.* Again, *Faith commeth by hearing, and hearing by the Word of God.* And againe, *I send thee to the Gentiles, that thou maist open their eyes.* Also the Scripture saith of Iohn Baptist, *He shall turne the hearts of the fathers to the children, &c.* For when all these things be done (that is, when we are borne againe, when the holy Ghost is given to us, when our sinnes be forgiven us, when faith is given us, and our eies opened, and our hearts turned) *one and the selfe sam: spirit,* (as the Apostle saith) *worketh them all,* who by his grace doth lighten their hearts, and

draw them unto him, and that after a common order and meane, to wit, by the instrument or meane of his word : and yet he might draw us without all meanes, and without any instrument, whether, as much, and whom it pleaseth him. Therefore let no man glory in men, but in him that giveth the increase. Againe, let no man despise men, which are sent of the Lord, of whom he pronounceth, *He that heareth you, heareth me : and he that despiseth you, despiseth me.* This is our opinion as touching the ministry of the word, agreeable, as we hope, to the Scripture and sound writers: which also we have found often in *Luthers*, and in his friends bookes.

Out of the Confession of B O H E M I A.

Of those that teach in the Church, and who they be that governe them.

C H A P. 9.

I N the ninth place it is taught concerning the acknowledging of the shepherds of soules or lawfull Ministers of sacred functions in the holy Church : according to the degrees and order of divers cures, and first that these are especiall members of the holy Ecclesiasticall communion, and Christ his * Vicegerents, that is, they who supply his place. *He that heareth them, heareth Christ, he that despiseth them, despiseth Christ, and his heavenly Father.* For to these is the ministry of the Word and Sacraments lawfully committed. But Ministers ought not of their owne accord to prease forward in that calling : but ought according to the example of the Lord and the Apostles, to be lawfully appointed, and ordained thereunto : and that after this manner, that from among a people that is found in religion and feareth God, such men may be chosen and called to the administration of holy functions, as are strong and mightie in faith, fearing God, and having gifts requisite for the ministerie, and be of an honest and blamelesse life. And againe, that above all things these be proved and tried by examination whether they be such, and so afterward, prayers and fastings being made, they may be confirmed or approved of the Elders, * by laying on of hands. * Hereof speaketh the Authour of the Epistle to the *Hebrewes*. *Every high Priest is taken from among men* (that is to say) from among the faithfull, and such as

are

* Looke the
1. Observation
upon this
confess.
Match. 10.
Luke 10.
John 13.
1 Cor. 4.

Mat. 10.
Mar. 1. 6. & 3.
Act. 1.

1 Tim. 2.
* Looke the
2. Observa-
tion.
Heb. 5.
* Looke the
3. Observa.

are a spirituall priesthood.) And *Paul*, laying before *Timothie* his owne example, saith, *What things thou hast heard of me before many witnesses, the same deliver to faithfull men, which shall be able to teach others also.* Of such Priests or Ministers and of making, ordaining, and consecrating them, and how the ordaining of them ought to be handled, the Apostle teacheth evidently and plainly in his Epistles to *Timothy* and *Titus*.

2 Tim. 2.

1 Tim. 3.

Titus 1.

Therefore it is not permitted to any among us to execute the office of the ministry, or to administer holy functions of the Lords, unlesse, according to this custome of the Primitive Church, and order appointed by God, he come to this function, and be called and assigned thereunto: which thing may also manifestly appear by the ancient Canons of the Church. Saint Cyprian hath in like sort set downe the manner of ordaining Priests. According to these things, the ministers of lower degree, especially they which are called * Deacons, are a long time detained with our Elders, and kept in exercise: and this thing they doe very seriously, making a streight trial and examination of their faith & diligence, following herein the example of the Primitive Church, and also of Christ himselfe, who kept his Disciples with him for the space of three yeeres. Also the Apostles dealt so by others, to the end that afterward godly men and such as were illuminated with the heavenly light, might be taken and ordained from among them to higher degrees, and to the executing of greater functions, and that they might have testimonie as well from the common sort, as from their Elders, that they were fit men, and worthy of that place.

* Looke the 4. Observat

Together with these things it is taught, that by the executing of that charge wherein they be lawfully placed, they are bound to this, that they take care for the soules of men committed to their charge, and for their everlasting salvation, and faithfully employ their service unto them, by teaching of the Word of God and administering the Sacraments according to Christ his meaning and ordinance, that they be an example and allurement to practise all vertue, make prayers for them, bring them out of sinnes and errours, and inquire after the will of God, and search the same in the holy Scriptures, by diligent reading and continuall meditation: as the Apostles also exhort men to these things: Saint *Peter* writeth thus, *Feed the flocke of God which dependeth upon you, caring for it, not by constraint, but willingly, not for filthy lucre, but of a*

1 Pet. 5.

1 Tim. 4.

readie minde. In like sort Paul writeth to Timothy a Ruler, and Bishop, *But be thou sober, and watch in all things, suffer adversitie, doe the Worke of an Evangelist, make thy ministry fully knowne, or*

1 Tim. 4.

with all diligence. Againe, Be thou an example to the faithfull, in speech, in conversation of life, in love, in the spirit, in faith, in purenesse. Till I come be instant in reading, exhorting, and teaching. Despise not the gift of grace which is in thee, which was given to thee

2 Tim. 3.

by prophecie with the laying on of the hands, of the company of the Eldership. These things exercise, and give thy selfe unto them, that all men may see how thou profitest: take heede to thy selfe, and unto learning, and abide in these things. For in doing this thou shalt

save both thy selfe, and them that heare thee. Such ministers ought also to deliver sound and wholesome doctrine such as they have received from Christ and the Apostles, out of holy Scripture, and being all alike minded, through one spirit to teach the same in their Sermons, according to the ordinance of Saint Paul, who writeth thus, Keep the true patterne of the wholesome words, which thou hast heard of me, in faith and in love, which is in Iesus Christ. And againe, But abide thou in those things, that thou hast learned, and are committed unto thee, knowing of whom thou hast learned them, and that thou hast knowne the holy Scriptures of a childe, which are able to make thee wise unto salvation, through the faith which is in Iesus Christ. And elsewhere: charge certaine, saith he, that they teach no other thing.

1 Tim. 1.

But peculiar mention is made thereof, that they which have the spirituall government of the Churches, and doe their endeavour in them, ought not themselves, nor by others, to use civill power or constraint, to force men to beleeve, or to exercise Lordly authoritie over the faith and people of God, according to the doctrine of Christ and the Apostles. The Lord spake thus to the Apostles, and in them to all faithfull and true Preachers of the Gospel, *Ye know that they who are rulers of the people have domination over them whose rulers they are, and they that are great Lords exercise authoritie over the people that are subiect to them. But it shall not be so among you. But if any man among you will be great, let him be your servant, and he that will be chiefe among you or beare rule, let him be your minister. Even as the Sonns of man came not to be ministred unto, but that he himselfe might minister to others, and give his life, as a price, for the redemption of many.* Peter also saith, *Not as being Lords over the people, or the Lords inheritance,*

Matth. 20.

1 Pet. 5.

but

but as they who are an ensample to the flocke. And Paul, Not that we are Lords over your faith, but because we are helpers of your ioy. 2 Cor. 1.

But the gain-sayers are with a quiet minde to be forborne, and by reasons grounded on the truth of holy Scripture to be refuted and convinced, and pains must be taken that they may suffer themselves, to be bettered by wholesome doctrine as the Apostle giveth in charge touching this matter. 2 Tim. 2.
Tit. 3.

And after other things.

Besides it is taught, that all the people ought to performe obedience (and that with a great affection of love toward them) to such lawfull, godly, and faithfull Pastours of souls and that they ought to assure and undoubtedly to perswade themselves very well of them, obey them, use their helpe in matters pertaining to salvation, yeeld them due honour, and performe all convenient duties, towards them, whereunto they are bound by Gods word and that according to the Doctrine of Christ who saith, *He that receiveth you, receiveth me, and he that heareth you, heareth me.* Matth. 10.
Luk. 10. And also in the Epistle to the Hebrews, *Obey them that have the oversight of you, and submit your selves, for they watch for your souls, as they that must give account for them.* John 13.
Heb. 13. And the Apostle, *Elders that rule well, are worthy double honour, especially, they that are occupied in the Word and Doctrine.* 1 Tim. 5. Furthermore, they ought to be provided for, that they may have a competent living, and such things as are needfull for the maintenance of the body, according to the Lords ordinance, whereof Paul speaketh after this sort, *The Lord hath so appointed that they which preach the Gospell should live of the Gospell.* 1 Cor. 9.

And to the end that the danger of an idle, secure, and * Sodomiticall life may be avoyded, and so they may be an example to the flocke, whereof they have charge, and that by a feeling of the burdens of this common life, they may learne to understand the miserie of men, and may by this means be touched and have compassion on the miseries of others, for these causes, I say, this is taught, that they, whose abilitie of strength in such *, especially those, on whom as yet the greatest and painfulllest charge of the people, is not laid, should themselves with their owne hands get their living, that they be not a burden to the Churches, especially in the beginning of their buildings, and reparations, or also in times of long persecution, or otherwise by

* Locke the 5. Observat. upon this confession.

* Locke the 6. Observation upon this confess.

2 Cor. 6.
1 Theſſ. 2.
2 Theſſ. 3.

by reason of the weaker sort, and that they give not place to vaine voluptuous, and riotous sloath, as those who faithfully follow Saint Pauls doctrine, and who have the Lords speech before their eyes, saying, *it is a more happy thing to give, then to take.*

Acts 20.

And if so be that some one of these Pastors slip into sin or errors, or be somewhat negligent in looking to this charge, he ought by the ordinary and lawfull discipline of the Church to be brought into the way againe, and to be chastised, but if he will not repent, nor be healed, then he ought first to be remooved from the executing of his charge and from the ministerie, and afterward as an unprofitable servant, as a member which causeth offence, a dry branch, and unsavoury salt to be cast out or banished from the fellowship of the Church and injoying of salvation, of whom the Lord saith, *that this salt is henceforth good for nothing*, that which Paul also teacheth, when he saith, *Those that offend* (meaning those that are Elders) *reproove or chastise before all men, that the rest also may stand in feare.* But the people ought so to behave themselves toward such Teachers, either growne out of kinde, or entangled with errors, or toward other Elders also not repenting, and excommunicated, as the holy Scripture sheweth, and first Christ saith. *Take ye heed of false Prophets, which come to you in sheeps cloathing, but inwardly are ravening woolves, ye shall know them by their fruits,* and Paul. *Now I beseech you brethren, marke those diligently which cause division and offences, contrary to the doctrine which ye have learned, and avoyd them, for they that are such serve not our Lord Iesu Christ but their own bellies.*

Matth 5.

Joh. 15.

Matth. 5.

1 Tim. 5.

Matth. 7.

Rom. 16.

Of the Keyes of Christ.

CHAP. 14.

Matth. 16.

THE fourteenth Chapter of Ecclesiasticall doctrine is of the Lords Keyes, of which he saith to Peter, *I Will give thee the Keyes of the kingdome of heaven,* and these Keyes are the peculiar Function or Ministerie and administration of Christ his power, and his holy Spirit, which power is committed to the Church of Christ, and to the Ministers thereof, unto the end of the world: that they should not onely by preaching publish the holy Gospell, although they should doe this especially, that is, should shew forth that word of true comfort, and the joyfull message of peace, and new tidings of that favour which God offereth: but also that to

the

the beleeving and unbeleving they should publikey or privately denounce and make knowne, to wit, to them his favour, to these his wrath, and that to all in generall, or to every one in particular, that they may wisely receive some into the house of God, to the communion of Saints and drive some out from thence, and may so through the performance of their ministeric, hold in their hand the Scepter of Christ his kingdome, and use the same to the government of Christ his sheepe.

Therefore the condition, and proper office of the Keyes is, first first to open and loose, that is, in Christ to appease and still the conscience of the faithfull ones, and of those that turne againe by repentance: to make it knowne unto them that their sins be forgiven, and to strengthen them in a sure hope of salvation: and by this means to open the kingdome of heaven unto them, to give them courage against all temptations, and to stirre up stedfastnesse and cheerefulnesse in them. And all these things are done by the faithfull Shepherds of souls in the Lords stead, not doing this of themselves, but upon Christ his commandement, not by their own and proper vertue, but by Christs, and by the efficacie of his Word and Sacraments, as those that are Stewards and Dispensers of the mysteries of God, and Ministers onely. In the administration of which things, they may use some seemely and indifferent ceremonies, that is, which are no way necessary, such as are * to lay on hands, or to reach out the right hand, or else they may omit them.

* Iooke the
6. observation.
1 Cor. 4.
2. Cor. 3. & 5.

On the other side the office and proper worke of the Keyes of Christ is, to shut and binde, that is, by the commandement of Christ, and the authoritie of this office given by him to the Church, which is his power and scepter, to denounce against all stubborne impenitent, unbeleving, and other such like sinners, Gods horrible judgement and his intollerable wrath, which no nature can abide, and his severe sentence: and so by the word of Christ, according to the qualitie of the offence to reprove sinne, to sever them from the fellowship of Christ our Saviour, and from the fruit and participation of the Sacraments, and to cast them out of the Christian Church, and in a word to shut the kingdome of heaven upon them, and at the length to deliver them to Sathan.

This power of his Scepter and Spirit hath the Lord granted and delivered to the holy Apostles and in them to all Ministers of Churches, lawfully ordained that they might exercise in his stead:
and

John 20.

and he granted it to them by these words, *As the Father hath sent me, so doe I send you also.* And by and by he addeth these words, *Receive ye the holy Ghost. If ye forgive any men their sins, they are forgiven them, and if ye retaine any mans sins, they are retained.* Moreover a manifest example of using the power of the Keyes is layed out in that sinner of Corinth and others, whom St. Paul, together with the Church of that place, by the power and authoritie of our Lord Iesu Christ and of his spirit, threw out from thence and delivered to Sathan: and contrariwise, after that God gave him grace to repent, he absolved him from his sins, he tooke him againe into the Church to the communion of Saints and Sacraments, and so opened to him the kingdome of heaven againe.

1 Cor. 5.

2 Cor. 2.

* Looke the
7. observation.

Math. 18.

* Looke the
8. Observa-
tion.

John 20.

Luke 10.

Math. 10.

John 13.

By this we may understand that these Keyes, or this Divine Function of the Lords, is committed and granted to those, that have charge of souls and * to each severall Ecclesiasticall Societies, whether they be small, or great. Of which thing the Lord saith to the Churches, *Verily, I say unto you, what soever things ye binde on earth, shall be bound in heaven.* And straight after: *For where two or three be gathered together in my name, there am I in the midst of them.* Moreover, this is likewise taught * that every Christian, so often as he needeth these Keyes of the Lord, ought to require them particularly for himselfe of the Pastors of souls of that Church or fellowship, of which himselfe is a part, and to which he belongeth, and that he use them with full confidence, no otherwise then if he received them of Christ himselfe, seeing that Christ hath delivered them unto the Pastours and that he by no meanes doubt, that by the ministerie of these keyes, through the vertue and power of Christ his sins are forgiven him, and that he is freed from them, according to Christ his own saying, *whose sins you forgive, &c.* And, *He that heareth you, heareth me: and he that receiveth you* (in the behalfe, to wit, of the Ecclesiasticall ministerie, and in his time of need) *receiveth me:* and contrarily, *He that despiseth you, despiseth me.*

* Looke the
9. Observa-
tion.

This is also taught and handled, * that the Priests ought not to use these keyes of the Lord otherwise, then according to the meaning and will of Christ, which is declared expressly in his word, and according to the sure, flat, and expresse determinations of his judgement: and that they doe not any manner of way, according to mens opinions, much lesse after their own minde or lust, abuse these keyes: for so it would come to passe, that the keyes should

should swarve from their office. And this is to be taken heed of, that it be not by this meanes fulfilled in the misusing of them, which the Lord hath said by the Prophet: *For you, saith he, is this commandement, O ye Priests, if you will not heare it, nor consider it in your hearts, to give glory to my name, saith the Lord of Hosts, I will send a curse upon you, and will curse your blessings, as I have cursed them already, because you regard not in your hearts the feare of the Lord.* Malac. 2.

Out of the FRENCH Confession.

Seeing that we are not made partakers of Christ, but by the Gospell, we beleeve that that good order, which by the authoritie of the Gospell is confirmed, ought to be kept sacred and inviolabl: : and that therefore Pastours are necessarily required in the Church, upon whose shoulders the burden of teaching the word, and administring of the Sacraments, doth lie, whom also we ought to honour and reverently to heare, if so be that they being lawfully called, doe discharge their dutie: not as though God did stand in need of such stayes and inferiour helps, but therefore rather, because that so it seemeth good to him to governe us as it were by using this bridle. Therefore we detest all those fanaticall spirits, who, as much as in them lyeth, desire that both this sacred ministerie or preaching of the word and the administration of the Sacraments, were utterly abolished. Artic. 25.

We beleeve that this true Church ought to be governed by that regiment or discipline, which our Lord Iesus Christ hath established, to wit so, that there be in it Pastours, Elders, and Deacons, that the puritie of Doctrine may be retained, vices repressed, the poore, and others that be in miserie, according to their necessitie, may be provided for, and that there may be holy meetings, for the edifying both of small and great. Artic. 29.

We beleeve that all true Pastours, in what place soever they be placed, have the same, and equall authoritie among themselves given unto them, under Iesus Christ the onely head, and the chiefe and alone universall Bishop, and that therefore it is not lawfull for any Church, to challenge unto it selfe Dominion or Soveraigntie over any other Church. Artic. 30.

We beleeve that it is not lawfull for any man, upon his owne authoritie, to take upon him the government of the Church, but that Artic. 31.

that every one ought to be admitted thereunto by a lawfull election, so neere as may be, and so long as the Lord giveth leave. And this exception we doe expressly adde, because that sometime (as it fell out also in our daies, the state of the Church being disturbed) it was necessary, that some should be raised up of the Lord extraordinarily, which should repaire the ruines of the decayed Church. Neverthelesse, howsoever it be, we beleeve, that this rule is alwaies to be followed, that all Pastours and Elders should have a testimonie of their calling.

Out of the ENGLISH Confession.

Artic. 5.

Furthermore (we beleeve) that there be divers degrees of Ministers in the Church: whereof some be Deacons, some Priests, some Bishops: to whom is committed the office to instruct the people, and the whole charge, and setting forth of Religion. Yet notwithstanding, we say, that there neither is, nor can be any one man, which may have the whole superioritie in this universall state: for that Christ is ever present to assist his Church, and needeth not any man, to supply his roome, as his onely heire to all his substance, and that there can be no one mortall creature, which is able to comprehend, or conceive in his minde the Univerfall Church, that is to wit, all the parts of the world, much lesse able rightly, and duely to put them in order, and to governe them. For all the Apostles, as *Cyprian* saith, were of like power among themselves, and the rest were the same, that *Peter* was. And that it was said indifferently to them all, *Feed ye*: indifferently to them all, *Goe into the whole world*. Indifferently to them all, *Teach ye the Gospell*. And, as *Hierome* saith, *All Bishops wheresoever they be, be they at Rome, be they at Eugubium, be they at Constantinople, be they at Rhegium, be all of like preeminence, and of like Priesthood*. And, as *Cyprian* saith, *There is but one Bishopricke, and a peece thereof is perfily and wholly holden of every particular Bishop*. And according to the judgement of the *Nicene Councell*, we say, that the Bishop of *Rome* hath no more jurisdiction over the Church of God, then the rest of the Patriarks, either of *Alexandria*, or of *Antioch* have. And as for the Bishop of *Rome*, who now calleth all matters before himselfe alone, except he doe his dutie, as he ought to do, except he minister the Sacrament, except he instruct the people, except he warne them and teach them, we say,

say, that he ought not of right once to be called a Bishop, or so much as an Elder. For a Bishop, as saith *Austine*, is a name of labour, and not of honour: that the man, that seeketh to have preeminence, and not to profit, may understand, himselfe to be no Bishop. And that neither the Pope, nor any other worldly creature can no more be head of the whole Church, or a Bishop over all, then he can be the Bridegroom, the light, the salvation, and life of the Church. For these priviledges, and names belong onely to Christ, and be properly, and onely fit for him alone. And that no Bishop of Rome did ever suffer himselfe to be called by such a proud name and title, before *Phocas* the Emperours time, (who, as we know, by killing his owne Sovereigne *Mauritius* the Emperour, did by a trayterous villany aspire to the Empire.) Which was about the sixth hundred and thirteenth yeere after Christ was borne. Also the Councell of *Carthage* did circumspectly provide, that no Bishop should be called either the highest Bishop, or chiefe Priest. And therefore, sithence the Bishop of Rome will now adaiies so be called, and challengeth unto himselfe an authoritie, that is none of his: besides that, he doth plainly contrary to the ancient Councils, and contrary to the old Fathers: We beleeve, that he doth give to himselfe, as it is written by his own companion *Gregory*, *A presumptuous, a prophane, a sacrilegious, and an antichristian name: that he is also the King of pride, that he is * Lucifer, which preferreth himselfe before his Brethren: that he hath forsaken the faith, and is the forerunner of Antichrist.*

* Looke the
1. Observat.
upon this con-
fession.
Artic. 6.

Further we say, that the Minister ought lawfully, duely, and orderly to be preferred to that office of the Church of God, and that no man hath power to wrest himselfe into the holy Ministerie at his owne pleasure. Wherefore these persons doe us the greater wrong, which have nothing so common in their mouthes, as that we doe nothing orderly, and comely, but all things troublesomely, and without order: And that we allow every man to be a Priest, to be a Teacher, and to be an Interpreter of the Scriptures.

Moreover we say, that Christ hath given to his Ministers power to binde, to loose, to open, to shut. And (we say) that the office of loosing consisteth in this point: that the Minister, either by the preaching of the Gospell, offereth the merits of Christ, and full pardon to such as have lowly and contrite hearts, and doe unfainedly repent themselves, pronouncing unto the same a sure, and

Artic. 7.

and an undoubted forgivenesse of their sins, and hope of everlasting salvation: Or else that the same Minister, when any have offended their brothers mindes with some great offence, or notable, and open crime, whereby they have, as it were, banished, and made themselves strangers from the common fellowship, and from the body of Christ, then after perfit amendment of such persons, doth reconcile them, and bring them home againe, and restore them to the companie, and unitie of the faithfull. We say also, that the Minister doth execute the authoritie of binding and shutting, as often as he shutteth up the gate of the kingdome of heaven against unbeleeving, and stubborne persons, denouncing unto them Gods vengeance, and everlasting punishment: Or else, when he doth quite shut them out from the bosome of the Church, * by open excommunication. Out of doubt, what sentence soever the Minister of God shall give in this sort, God himselfe doth so well allow it, that, whatsoever here in earth by their means is loosed, and bound, God himselfe will loose, and binde, and confirme the same in heaven. And touching the Keyes, where-with they may either shut or open the kingdome of heaven, we with *Chrysostome* say, *They be the knowledge of the Scriptures*: with *Tertullian* we say, *They be the interpretation of the Law*: and with *Eusebius* we call them *the word of God*. Moreover that Christs Disciples did receive this authoritie, not that they should heare the private confessions of the people, and listen to their whisperings, as the common massing Priests doe every where now a dayes, and doe it so, as though in that one point lay all the vertue, and use of the Keyes: but to the end, they should goe, they should teach, they should publish abroad the Gospell, and be unto the beleeving a sweet favour of life unto life: and unto the unbeleeving, and unfaithfull, * a favour of death unto death: and that the mindes of godly persons being brought low by the remorse of their former life and errours, after they once begun to looke up unto the light of the Gospel, and beleeve in Christ, might be opened with the word of God, even as a doore is opened with a Key. Contrariwise, that the wicked and wilfull, and such, as would not beleeve, nor returne into the right way, should be left still as fast locked, and shut up, and, as *Saint Paul* saith, waxe worse, and worse. This take we to be the meaning of the Keyes: and that after this sort mens consciences be either opened, or shut. We say that the Priest in deed is a judge in this case, but yet hath no manner

* Looke the
1. observation
upon this con-
fession.

* Looke the
2. observation
upon this con-
fession.

3 Tim. 3.

inanner of right to chal'enge an authoritie or power, as *Ambrose* * Looke the
 saith. And therefore our Saviour Iesus Christ, to reprove the
 negligence of the Scribes, and Pharisees in teaching, did with
 these words rebuke them, saying: *Woe be unto you Scribes, and* 3. Observa-
Pharisees, which have taken away the Keyes of knowledge, and have tion.
shut up the kingdome of heaven before men. Seeing then the Key Luk. 11.
 whereby the way, and entry to the kingdome of God is opened
 unto us, is the word of the Gospel, and the expounding of the
 Law, and Scriptures, we say plainly, where the same word is not,
 there is not the Key. And, seeing one manner of word is given
 to all, and one onely key belongeth to all, we say, there is but one
 onely power of all Ministers, as concerning opening, and shutting. Matth. 16.
 And, as* touching the Bishop of Rome, for all that his flattering
 Parasites sing these words in his eares, *To thee Will I give the keyes*
of the kingdome of heaven, (as though these keyes were fit for him
 alone, and for no body else) * except he goe so to worke, as mens
 consciences may be made pliant, and be subdued to the word of
 God, we deny, that he doth either open, or shut, or hath the keyes
 at all. And although he taught, and instructed the people (as would
 God he might once truely doe, and perswade himselfe, it were at
 the least any piece of his dutie) yet we thinke his key to be never
 a whit better, or of greater force, then other mens. For who hath
 severed him from the rest? Who hath taught him more cunning-
 ly to open, or better to absolve, then his brethren?

Out of the Confession of BELGIA.

WVE beleeve, that this Church ought to be ruled and govern-
 ed by that spirituall regiment, which God himselfe hath
 delivered in his word, so that there be placed in it Pastours and
 Ministers purely to preach, and rightly to administer the holy Sa-
 craments: that there be also in it Seniors and Deacons, of whom
 the Senate of the Church might consist, that by these means true
 Religion might be preserved, and sincere doctrine in every place
 place retained and spread abroad: that vicious and wicked men
 might after a spirituall manner be rebuked, amended, and as it
 were by the bridle of discipline kept within their compasse: that
 the poore is like manner, and those that be afflicted, may be releev-
 ed either with aide or comfort, according to the severall necessi-
 tie of every one. For then shall all things in the Church be done

in due and convenient order, when faithfull and godly men are chosen to have the government of the same, even as *St. Paul* hath prescribed in the first to *Timothie* the 3. and the first to *Titus*.

Artic. 31.

We beleeve that the Ministers, Seniours, and Deacons, ought to be called to those their functions, and by the lawfull election of the Church to be advanced into those roomes, earnest prayer being made unto God, and after the order and manner, which is set downe unto us in the word of God. This especially every one ought to take diligent heed of, that he doe not by unlawfull means thrust himselfe into those offices. For every one must waite, untill he be called of God himselfe, that he may have a certaine testimonie of his vocation, and may know that it is from the Lord. Yet in what place of the world soever the Ministers of the word of God doe keep, they have all of them the same and equall power and authoritie, being all of them equally the Ministers of Christ the onely universall Bishop and head of the Church. Moreover, lest that this holy ordinance of God be despised and brought into contempt, it is the dutie of all men to have a very honourable and reverent opinion of all the Ministers of the Word, and Seniours of the Church, even for that works sake, wherein they doe labour: also to be at peace and unitie with them, and as much as possibly may be, to abstaine from all manner of quarrellings and contentions one with another.

Out of the Confession of A U S P U R G E.

Artic. 14.

CONCERNING Ecclesiasticall Orders they teach, that no man should publicly in the Church teach or Minister the Sacraments, except he be rightly called: according as *Saint Paul* giveth commandement to *Titus*, *To ordaine Elders in every Citie.*

Out of the Articles concerning abuses.

Of the power Ecclesiasticall.

Artic. 7.

THERE have been great controversies touching the power and authoritie of Bishops, in which many have incommodiouly mingled together the Ecclesiasticall power, and the power of the sword. And out of this confusion there hath sprung very great wars and tumults, while that the Popes, bearing themselves bold upon the

the power of the keyes, have not only appointed new kindes of worship and service of God, and burdened mens consciences by reserving of cases and by violent excommunications, but also have laboured to transerre worldly kingdomes from one to another, and to spoile Emperours of their power and authoritie. These faults did godly and learned men long since reprehend in the Church, and for that cause, our Divines were faine, for the comfort of mens consciences, to shew the difference betweene the Ecclesiasticall and civill powers. And they have taught that either of them, because of Gods commandement, is dutifully to be revered, and honoured, as the chiefest blessings of God upon earth.

Now their judgement is this, that the power of the keyes, or the power of the Bishops, by the rule of the Gospel, is a power, or commandement from God, of preaching the Gospel, of remitting or retaining sins, and of administering the Sacraments. For Christ doth send his Apostles with this charge, *As the Father hath sent me, so send I you. Receive ye the holy Ghost: Whose sins ye forgive, they are forgiven them, and whose sins ye retaine, they are retained.* Mar. 16. *Go and preach the Gospel to every creature, &c.* This power is put in execution, onely by teaching or preaching the Gospel, and administering the Sacraments, either to many joyntly, or to severall persons, according to their calling. For they be not corporall things but eternall, that are granted unto us, as an eternall righteousnesse, the holy Ghost, life everlasting. These things cannot be gotten but by the ministerie of the Word and Sacraments. As Paul saith, *The Gospel is the power of God to salvation to every one that beleeveth.* Seeing then that the power Ecclesiasticall concerneth things eternall, and is put in use onely by the ministry of the word, it hindreth not the politicall government, * no more then doth the * skill of musicke or singing. For the civill government is occupied about other matters, then is the Gospel * the Magistrate is to defend, not the mindes, but the bodies, and bodily things, against manifest injuries, he restraineth men by the sword and corporall punishment, that he may uphold peace, and a civill justice. Wherefore the Ecclesiasticall and civill powers are not to be confounded. The Ecclesiasticall power hath a peculiar commandement to preach the Gospel and administer the Sacraments. Let it not by force enter into another charge, let it not turne worldly kingdomes from the right owners. Let it not abrogate the Magistrates laws, let it not withdraw from them lawfull

* Looke the
1. observation.

* Looke the
2. observation.

obedience, let it not hinder judgements touching any civill ordinances and statutes, or contracts, let it not prescribe lawes to the magistrate, touching the forme of a common-wealth, as Christ saith, *My kingdom is not of this world.* Againe, *Who made me a iudge over you.* And Paul to the Philip. 3. *Our conversation is in heaven.* 2 Cor. 10. *The weapons of our Warfare are not carnall but mighty in God, to throw downe the imaginations, &c.* Thus doe our Divines discern and distinguish the duties of each power one from the other, and doe warne all men to honour both powers and to acknowledge both to be the good gift and blessing of God.

* Looke the
3. observation
upon this confession.

* If so be that the Bishops have any power of the sword, they have it not as Bishops by the commandement of the Gospell, but by mans law given unto them of Kings and Emperours, for the civill government of their goods. Yet this is a kind of function and charge diverse from the ministry of the Gospell.

* Look the
4. Observation.

Therefore when as the question is touching the jurisdiction of Bishops, rule and dominion must be distinguished from Ecclesiasticall jurisdiction. Againe, by the Gospell, or as they tearme it, by Gods law, Bishops, as they be Bishops, that is, such as have the administration of the word, and Sacraments committed to them, have no jurisdiction at all, but onely to forgive sinne, also to know what is true doctrine, and to reject such doctrine as will not stand with the Gospell, and * to debarre from the communion of the Church such as are notoriously wicked, not by humane force and violence, but by the word of God. And * herein of necessity the Churches ought by the law of God to perform obedience unto them, according to the saying of Christ, *he that heareth you, heareth me.* But when as they teach or determine any thing contrary to the Gospell, then have the Churches a commandement of God, which forbiddeth obedience to them. *Matt. 7. Beware of false Prophets, Gal. 1. If an Angel from heaven preach any other Gospell, let him be accursed.* 2 Cor. 13. *We cannot doe any thing against the truth, but for the truth.* Also, *This power is given us to edifie, and not to destroy.* So doe the Canons command. 2. quest. 7. Cap. Sacerdotes, & Cap. Oves. And *Augustine* in his Treatise against *Petilians* Epistle saith, *Neither must we subscribe to Cathelike Bishops, if they chance to erre or hold opinion which be against the Scriptures.* If so be * that they have any other power or jurisdiction, in hearing and understanding certaine cases, as namely, of

* Looke the
6. Observation.

Matrimony

Matrimony and Tithes, &c. They hold it by mans law: and that in such places where the ordinary judges failing, the Princes are constrained, will they, nill they, to minister justice to their subjects for maintaing of peace.

And a few lines after.

So oft as we handle this place, by and by our Adversaries cry out, that the Bishops authoritie being overthrowne, there followeth disorder, that the peoples behaviour cannot be ordered, that the common sort waxe lusty and unbridled, and in a word there followeth a hellish life, such a one as is painted out by *Euripides* in this verse. *Νομῶδες ἀντίει δὲ ἔδειξ' ἔδειξ' ἔδειξ'.*

They complaine also, that when as some laws are abrogated, the common people taketh it as a patterne, how to deale with all the rest. And so shaking off the bonds and reines of discipline and order, they take an excessive libertie to themselves, which breedeth infinite offences, breaches betweene Princes, scattering of Churches, tumults, warres, and desolations. To conclude, they tell us here, what an enemy to mankinde want of government is, and how many vices and calamities arising out of this fountaine, doe overflow the whole life of man.

They advise therefore for the avoiding of these so great evils, to establish the authoritie of Bishops to retaine still the laws that have been in use before, and also to beare with the inconveniences (if there be any in them) in respect of the common weaknesse of men, and for quietnesse sake to dissemble them: especially seeing there can no state or order be appointed which is without all manner of faults. Here also they bring in that old saying. *That an evill well couched, is not to be stirred.* They rehearse many examples, how great overthrows followed upon the remooving of laws, and the change of the forme of government, in the Cities of Athens, Sparta, Rome, and divers others. At Rome how oft did the dissentions of the Consuls and the Tribunes stirre up great civill warres?

Though these Senatour like declamations be very plausible, and incense the mindes of many against us, yet they may be confuted by most true and substantiall arguments. First, therefore we desire, that these our Accusers would turne over the Historie of the Church from time to time, and that they would not thinke that those notable men, the Prophets and Apostles, were without common sense and reason and so hard hearted, that they

* Look the
7. Observa-
tion.

cared not for the peace and quiet of their country, or so barbarous and cruell, that they made no great accompt of the discipline, lawes, and good order of the kingdome. For those most wise, vertuous, and grave men, *Esay, Ionas, Jeremy, John Baptist, * Christ, Peter, James, and Paul*, Did both know what a great good civill concord is, and loved their country and country-men, and also were greeved to behold the discords and renting a sunder of those notable common-wealthes. How often did Christ weep, when he spake of the discords and Tumults of his nation, and the sacking of the City? Albeit therefore the Prophets and Apostles did very well know and greatly like of those civill duties: Yet were they constrained by the commandement of God to warre against the divels kingdome, to preach heavenly doctrine, to collect a Church unto God, and to imploy their service to the eternall salvation of a great number of men. These are the first lawes that ever were given, and are to be preferred before all other. *Thou shalt have no other Gods. Thou shalt not take the name of God in vaine.* And this concerning the sonne, *This is my beloved sonne, heare him.* These lawes must needs be obeyed, The true doctrine of God and his true worship must needs be embraced and received: and all errors, that tend to the dishonour of God, must be abhorred and forsaken, though all the world should breake and fall downe. No humane thing must be preferred before Gods commandement, not our life, not our friends, not the concord and agreement of neighbours and countrymen. *Moses* a very wise man, & no doubt a politick man, layeth upon the tribe of *Levi* the charge of teaching and knowing what great conflicts and dangers teachers shall meete withall, he forewarneth them of that which he tooke to be most difficult of all other. And chargeth them that the defence of true doctrine be most deare unto them, for so he saith, *Deut. 33. These shall keepe thy word, and shall forget their Parents, children, and brethren.* And hereof we have experience, that it is no small burden that is laid upon the teachers of the word. Our men are cruelly dealt with in many places. We are fore oppressed, and the discord in our country bringeth no small griefe unto us. But, as was said before, the commandement of God concerning the embracing of the true doctrine of God and renouncing of errors, must be preferred before these great inconveniences, We are not ignorant what wise men have written, of changing and altering lawes. We remember well the saying of *Plato*, that

as the manners of dotting parents, so the customes and fashions of our country, though none of the wisest, are to be borne with all, But these precepts have their bounds and limits, within which they must be restrained. Bondage without impiety may be borne, but Idolatry is not to be borne with, nor the light of the Gospell to be extinguished.

Againe, why do our aduersaries declaime of such a moderation, unto us, when as they in the meane while murder the Citizens and members of Christ? They might easily establish peace, and maintaine the authour of good order, if they would abolish superstition and unjust lawes. But now they contend not for the safety of the Church, but for their owne profits and pleasures. They would not have the Idolatry of the Masse nor praying to the dead spoken against: because they cannot abide that their gaine should decrease. They forbid wandering lusts, because the unmarried state is best for the keeping of their goods. These things are in all mens eyes. Therefore let them leave of their Senator like invectives wherein to use the old Poets words *under a faire colour they seeke to establish shameslesse facts*. Hereto I adjoyne also the other part of our defence both true and unfeigned. We doe not shake of government to bring in disorder. We teach that the ministry of the Gospell is most highly to be revered and obeyed in those things, which (according to the gospell) do properly belong to the ministry thereof. And he is a wicked and an accursed wretch, that doth not with reverence entertaine as *most beautifull the feet of such as bring tidings of peace*. And as for the civill power, which beareth the sword, it hath been highly commended and approved in our writings. Wherefore it is a vile slander that they object against us, that we be enemies of government.

*Hitherto also belongeth the ss. in the end of this
7. Article.*

They alleadge against us also other sayings which command obedience, *Obey those that are set over you*. How oft must we answer, that obedience is most necessary in such things, as belong properly to this ministry ordained of God. For these sayings do not allot unto Bishops a kingdome without the Gospell. Christ gave them certaine commandements, and those he will have us

obey. Again he forbade that any new found worship should be set up in the Church, and such he will not have us yeeld unto. There are certaine bonds and limits prefixed, within which both the Pastours authority and our obedience must containe it selfe. But these limites do those Bishops most malapertly remove, who proudly challenge to themselves a triple power, whereby they establish most pernicious errors; to wit, a Princely and supreme power of interpreting the Scriptures. Secondly a power of erecting new worship and service of God. Thirdly, a soveraign power of making new lawes. And thus they transforme the Church into an humane government. They imagine, forsooth, that as the Prince or highest Iudge in a Realme is to interpret the law, and as the Prince hath power to make new lawes so the Bishops must have a power in the Church, not unlike that. And they cannot abide that the Church should be governed by the dumbe writings (as they call them) of the Prophets and Apostles, which because sometime they scarce make the matter plaine enough, which they do set down, the ambiguity breedeth dissentions and discords. Here therefore there must needs be say they a definitive voice of some soveraign or high Iudge, to interpret that which is ambiguous and doubtfully written. And except all be tied to stand to their interpretation, there will be no end of strife and controversies. Again, unless they may according as times and occasions require make lawes, what a disorder would there follow? These things are set out with bigge words, and they carry a shew of probability in them, because they are in imitation of the civill government. And surely such conceits as these, have in all ages, from the beginning of the world, hurt the Church greatly and still will hurt it. The godly are therefore to be admonished, that they be not overtaken with these subtilties & sleights. God will have his Church governed by his word, which Christ and his Apostles have left unto the Church, and he will have this his voice to sound in the Church by the mouthes of his ministers. And though it do containe a wisdom, that is farre from reasons reach, yet the word of the Prophets and Apostles is sure and not doubtfull. Therefore Peter saith, *Ye do well in attending to the word of the Prophets, as to a light in the darknes.* Besides the Church hath the gift of interpretation, that is, the understanding of the heavenly doctrine, but that is not tyed to the name or degree of Bishops; and therefore it is no power of interpreting like to the power

power of a Prince or highest Judge. But those that are learned in the word of God and born again by his spirit in what place soever they be, they assent unto the word of God, and understand the same, some more some lesse. Men must therefore judge wisely of those huge Bulwarkes of the peoples power. Touching lawes, to be made by the Bishops, *Peter saith in a word, Why doe ye tempt God, laying a yoke on them, &c.*

Out of the Confession of WIRTEMBERGE.

Of Order.

IT is evident by the holy Scriptures, that all they which are indeed Christians, are consecrated in baptisme by Christ the Son of God, to be spirituall priests, and that they ought alwaies to offer up to God spirituall sacrifices. Neither is it unknowne, that Christ in his Church hath instituted ministers, who should preach his Gospel, and administer the Sacraments. Neither is it to be permitted to every one, although he be a spirituall priest, to usurpe a publike ministerie in the Church, without a lawfull calling. For *Paul saith, Let all things be done honestly and decently among you.* And againe, *Lay hands suddenly on no man.* Wherefore we doe not account it an unprofitable thing, to prove, as it were by certaine steps, the faith of them that are to be admitted to the publike ministerie of the Gospel. And it seemeth not a little to further concord and unitie, to keepe a due order among the Ministers of the Church.

But the holy Scripture doth not teach us, that Christ hath instituted in his Church such priests, as should be Mediatours betweene God and men, and pacifie the wrath of God towards men, by their sacrifices, and apply the merit of Christ to the quick and the dead, without the preaching of the Gospel, and administration of the Sacraments. For if we will speake of the great and true Mediatour, *There is but one Mediatour betweene God and men, Jesus Christ the Sonne of God**. If we will speake of the Mediatour of praying every godly man is made a Mediatour each for other through Iesus, because that their dutie doth require, that they should commend one anothers health to God in their prayers; the which dutie also then every one doth performe, when they say the Lords prayer in faith. If we speake of the sacrifices which doe purge our sinnes, and appease the wrath of God, then

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Artic. 10.

* Looke the
2. Observat.
upon this con-
fession.

is there one onely sacrifice, which doth purge us, and reconcile God unto us, to wit, the sacrifice of our Lord Iesus Christ, which was once made on the Crosse. And as Christ doth die no moe, death hath no more Dominion over him, so this sacrifice of his shall never be made againe, but *by his one oblation*, as it is written in the Epistle to the *Hebrews*, *He hath made perfect for ever those that be sanctified*. If we speake of the remembrance of this one sacrifice, and of the applying of the merit thereof, then the publike ministers of the Church, which doe teach the Gospel publicly, and administer the Sacraments according to the institution of Christ, doe not onely make a true and right remembrance of this purging sacrifice, but doe also apply, by their dispensation, the merit of this sacrifice to all those, that doe receive the Gospel and the Sacraments by faith. Therefore we cannot see what use there is of those kinde of men in the Church, which are ordained for this purpose, that they may have authoritie to sacrifice for the quicke and the dead. *Paul*, when as in his Epistles to the *Corinthians* and *Ephesians*, he rehearseth those offices and ministeries which are necessary to the edifying and preserving of the Church, he reckoneth Prophets, Apostles, Evangelists, Pastors, Doctors, and such like: but in this rehearfall he maketh no mention at all of private Priests, of which sort the world is now full: neither is it like that he would have omitted this kinde of Priests, if either Christ had appointed it, or if it had been profitable and necessary for the Church: And *Paul* writeth that a Bishop ought to be *apt to teach*: And *Jerome* teacheth that *A Priest and a Bishop are all one*. Therefore it is evident, that except a * Priest be ordained in the Church to the ministerie of teaching, he cannot rightly take unto him neither the name of a Priest, nor the name of a Bishop.

* Looke the
3. Observation
upon this
confess.

Out of the Confession of SUEVELAND.

Of the Office, dignitie, and power of Ecclesiasticall Persons.

Art. 13.

Touching the ministry, and dignitie of the Ecclesiasticall Order, we doe thus teach: First, that there is no power in the Church, but that which tendeth to edifying, *2 Cor. 10*. Secondly that we must not thinke otherwise of any man in this state, then *Paul* would have men to esteeme, either of himselfe, or of *Peter* and

and *Apollo* and others, *As of the servants of Christ, and the dispensers of the mysteries of God, in whom this is chiefly required, that they be faithfull.* For these be they which have the keies of the kingdome of God, and the power to binde and loose, and to remit or retaine sinnes: yet that power is so limited, that they be neverthelesse the ministers of Christ, to whom alone the right and authoritie to open heaven, and forgive sinnes, doth properly pertaine. For *neither he which planteth, nor he that watereth, is any thing, but God that giveth the increase,* 1 Cor. 3. *Neither is any man of himselfe fit to thinke any of those things as of himselfe, but if any man be found fit thereunto, he hath it all of God.* Who giveth to whom it pleaseth him, to be the ministers, and preachers of the New Testament, to wit, so farre forth as he giveth them a mind, faithfully to preach the meaning and understanding of the Gospel, and useth them hereunto, that men may be brought by a true faith to his new covenant of grace. Furthermore these be they, which doe minister unto us the dead letter (that is, such a doctrine of truth, as pearceth no further then to humane reason) but the spirit which quickneth, and doth so pearce into our spirit and soule, that it doth throughly perswade our heart of the truth. These are the true fellow-labourers of the Lord, 1 Cor. 3. opening indeed heaven, and forgiving sinnes to those, to whom they declare the doctrine of faith, by meanes of the grace and spirit of God. Whereupon Christ, sending out his Apostles to exercise this dutie, he breathed upon them, saying, *Take ye the holy Ghost.* And furthermore he addeth, *Whose sins ye remit, &c.*

Hereof it is manifest, that the true and fit Ministers of the Church (such as be Bishops, Seniors, annointed and consecrated) can doe nothing but in respect of this, that they be sent of God. *For how shall they preach (saith Paul) except they be sent?* That is, except they receive of God both a minde, and power to preach the holy Gospel aright and with fruite, and to feed the flocke of Christ. And also, except they receive the holy Ghost, who may worke together with them, and perswade mens hearts. Other vertues wherewith these men must be endued are rehearsed, 1 Tim. 3. Tit. 1. Therefore they which are in this sort sent, annointed, consecrated and qualified, they have an earnest care for the flocke of Christ, and doe labour faithfully in the word and doctrine, that they may feede the people more fruitfully: and these are acknowledged and accounted, of our preachers for such

Bishops

Bishops, as the Scripture every where speaketh of: and every Christian ought to obey their commandements. But they which give themselves to other things, they place themselves in other mens seats, and doe worthily take unto themselves other names. Yet notwithstanding the life of any man is not so much to be blamed, as that therefore a Christian should refuse to heare him, if peradventure he teach something out of the chaire of *Moses* or *Christ* (that is, either out of the Law of God, or out of the holy Gospel) that may serve for edification. They which bring a divers or a strange voice, whatsoever they be, they are in no account or estimation, with the sheepe of *Christ*, *John 10.* * Yet they which have a secular power and soveraigntie, they have it of God himselfe, howsoever they be called: therefore he should resist the ordinance of God, whosoever should oppose himselfe to that temporall government.

* Looke before the third Observation, upon the August. confession.

Also after sect. 17. 3. observation upon the same confession of August.

These things doe our Preachers teach, touching the authoritie of Ecclesiasticall persons: so that they have great injurie offered to them in that they are blamed, as though they sought to bring the authoritie of Ecclesiasticall Prelats to nothing, whereas they never forbad them that worldly government and authority, which they have. But they have often wished, that they would come neerer to the Ecclesiasticall commandements, and that either they themselves would instruct and faithfully feed the consciences of Christians, out of the holy Gospel, or that at the least-wise they would admit others hereunto, and ordain such as were more fit for this purpose. This is it, I say, that our Preachers have oftentimes requested of the Prelates themselves, so farre they have beene from opposing themselves at any time to their spirituall authoritie.

But whereas we could not either beare any longer the doctrine of certaine Preachers, but being driven thereunto by necessitie, we have placed others in their roome: or else have retained those also, which have renounced that Ecclesiasticall superioritie: We did it not for any others cause but for that these did plainly and faithfully declare the voyce of our Lord Iesus Christ, the other did mingle therewith all mans inventions. For so often as the question is, concerning the holy Gospel, and the doctrine of truth, Christians must wholly turne themselves to the Bishop of their soules the Lord Iesus Christ, and not admit the voyce of any stranger by any meanes, wherein notwithstanding neither we,

nor they doe offer violence to any man: for Paul saith, *All things are yours, whether it be Paul, or Apollos, or Cephas, or the World, or life, or death, whether they be things present, or things to come, even all are yours, and ye Christs, and Christ Gods.* Therefore seeing that Peter and Paul are ours, and we are not theirs, but Christs, and that after the same manner, that Christ himselfe is his Fathers, to wit, that in all things, which we are, or may be, we might live to him alone. Furthermore, seeing to this end we have power to use all things (yea) even men themselves of what sort soever they be) as though they were our owne, and are not to suffer that any man, or any thing should hinder us therein, no Ecclesiasticall person may justly complaine of us, or object to us, that we are not sufficient by obedient to them, or that we doe derogate any thing from their authoritie, seeing that the thing it selfe doth witnessse, that we have attempted and done all those things according to the will of God, which we have attempted against the will of Ecclesiasticall persons. These therefore be those things; which we teach, touching the office, dignitie, and power of the Ministers of the Church, whom they call Spirituall: the which that we may credit, we are moved thereunto by those places of Scripture, which for the most part we rehearsed before.

THE



THE TWELFTH SE-
CTION. OF TRVE AND
FALSE SACRAMENTS
IN GENERALL

The latter Confession of HELVETIA.

Of the Sacraments of Christ.

CHAP. 19.

GOD even from the beginning added unto the preaching of the Word his Sacraments or sacramentall signes in his Church. And this doth the holy Scripture plainly testifie. Sacraments be mysticall signes or holy rites or sacred actions ordained of God himselve, consisting of his word, of outward signes and of things signified: whereby he keepeth in continuall memorie and estfoones calleth to minde in his Church his great benefits bestowed upon man, and whereby he sealeth up his promises and outwardly representeth and as it were offereth unto our sight those things which inwardly he performeth unto us, and therewithall strengthneth and increaseth our faith though the working of Gods Spirit in our hearts: lastly, whereby he doth separate us from all other people and religions, and consecrateth and bindeth us wholly unto himselve, and giveth us to understand what he requireth of us.

These Sacraments are either of the Old Testament or of the New. The Sacraments of the Old Testament were circumcision, and the Paschall Lambe, which was offered up in sacrifice and for that cause is referred to the sacrifices which were in use from the beginning

beginning of the world. The Sacraments of the New Testament, are Baptisme and the Supper of the Lord. Some there are which reckon seven Sacraments of the New Testament. Of which number we grant that repentance, matrimonie and the ordination of ministers (we meane not the Popish but the Apostolicall ordination) are very profitable ordinances of God but no Sacraments. As for confirmation and extreame unction, they are meere devices of men, which the Church may very well want without any damage or discommoditie at all: and therefore we have them not in our Churches, because there be certaine things in them which we can at no hand allow of. As for that merchandise which the Romish Prelates use in ministring their Sacraments we utterly abhorre it. The authour and institutor of all Sacraments is not any man, but God alone, for men can by no meanes ordain Sacraments, because they belong to the worship of God, and it is not for man to appoint and prescribe a service of God, but to embrace and retaine that which is taught unto him by the Lord. Besides, the sacramentall signes have Gods promises annexed to them which necessarily require faith, now faith stayeth it selfe onely upon the word of God. And the word of God is resembled to writings or letters, the Sacraments to seales, which the Lord alone setteth to his owne letters: Now as the Lord is the Author of the Sacraments, so he continually worketh in that Church, where they be rightly used, so that the faithfull when they receive them of the Ministers doe know that the Lord worketh in his owne ordinance, and therefore they receive them as from the hand of God: and the Ministers faults (if there be any notorious in them) cannot hurt them seeing they doe acknowledge the goodnesse of the Sacraments to depend upon the ordinance of the Lord. For which cause they put a difference in the administration of the Sacraments, betweene the Lord and the Lords ministers, confessing that the substance of the Sacraments is given them of the Lord, and the outward signes by the hands of the ministers.

Now the principall thing, that in all the Sacraments is offered of the Lord, and chiefly regarded of the godly of all ages (which which some have called the substance and matter of the Sacraments) is Christ our Saviour, *That onely sacrifice and the Lambe of God slaine from th: beginning of the world, the rocke also of which all our fathers dranke, by whom all the elect are circumcised with circumcision made without hands, through the holy spirit, and are washed.*

washed from all their finnes, and are nourished with the very body and blood of Christ unto eternall life.

Now in respect of that, which is the chiefe thing, and the very matter and substance of the Sacraments, the Sacraments of both the Testaments are equal. For Christ the onely Mediatour and Saviour of the faithfull is the chiefe thing and substance in them both, one and the same God is authour of them both. They were given unto both Churches, as signes and seales of the grace and promises of God, which should call to minde and renew the memorie of Gods great benefits to them, and should distinguish the faithfull from all the religions in the world: lastly, which should be received spiritually by faith, and should binde the receivers unto the Church, and admonish them of their dutie: In these, I say, and such like things, the Sacraments of both Churches be not unequal, although in the outward signes they be diverse.

And indeed we doe yet put a greater difference betweene them: for ours are more firme and durable, as those which are not to be changed to the end of the world. Againe, ours testifie that the substance and promise is already fulfilled and performed in Christ, whereas the other did onely signifie that they should be performed. And ours are more simple, and nothing painefull, nothing so sumptuous, nor so full of ceremonies: Moreover they belong to a greater people, that is dispersed through the face of the whole earth. Againe, because they are more excellent, and doe (by the Spirit of God) stirre up in us a greater measure of faith, therefore a more plentifull measure of the spirit doth follow of them.

But now since that Christ the true Messias is exhibited unto us, and the abundance of grace is powred forth upon the people of the New Testament, the Sacraments of the old law are surely abrogated and ceased, and in their stead the Sacraments of the New Testament are placed: namely, for Circumcision, Baptisme, and for the Paschall Lambe and Sacrifices, the Supper of the Lord.

And as in the old Church the sacraments consisted of the word, the signe, and the thing signified, so even at this day they stand as it were of the same parts. For the word of God maketh them Sacraments, which before were none: for they are consecrated by the word, and declared to be sanctified by him who who first ordained

ordained them. To sanctifie or consecrate a thing, is to dedicate it unto God and unto holy uses, that is, to take it from the common and ordinarie use, and to appoint it to some holy use. For the signes that be in the Sacraments are drawne from common use, to things eternall and invisible. As in baptisme the outward signe is the element of water, and that washing is visible, which is done by the Minister. The thing * signified is regeneration, and the cleansing from sinne. Likewise in the Lords Supper, the outward signe is bread and wine, taken from things commonly used for meate and drinke. The thing signified is *the body of Christ, which was given, and his blood which was shed for us*, and the communion of the body and blood of the Lord: wherefore, the water, bread, and wine, considered in their owne nature, and out of this holy use and institution of the Lord, they are onely that which they are called, and which they were said then to be. But let the word of God be once added to them together with invocation upon his holy name, and the renewing of their first institution and sanctification, and then these signes are consecrated and declared to be sanctified by Christ. For Christs first institution and consecration of the Sacraments standeth yet in force in the Church of God, in such sort that they which celebrate the sacraments, no other wise then the Lord himselfe from the beginning hath appointed, have still even to this day the use and benefit of that first and most excellent consecration. And for this cause in the administration of the Sacraments the very words of Christ are repeated. And forasmuch as we learne out of the word of God, that these signes were appointed unto an other end and use, then commonly they are used unto, therefore we teach that they now in this their holy use doe take upon them the names of things signified, and are not still called bare water, bread or wine, but water is called regeneration, and *washing of the new birth*, and the bread and wine the body and blood of the Lord, or the pledges and Sacraments of his body and blood, not that the signes are turned into the things signified, or cease to be that which in their owne nature they are, (for then they could not be Sacraments, which should consist onely of the thing signified, and have no signes) but therefore doe the signes beare the names of the things, because they be mysticall tokens of holy things: and because that the signes and the things signified are sacramentally joyned together: joyned together, I say, or united by a mysticall signification, and by the

* Locke the
r. observation
upon this con-
fession.

purpose and will of him, who first instituted them. For the water, bread and wine, are not common, but holy signes. And he that instituted water in Baptisme, did not institute it with that minde and purpose, that the faithfull should onely be dipped in the water of baptisme: and he which in the Supper commanded the bread to be eaten, and the wine to be drunke, did not meane that the faithfull should onely receive bread and wine, without any further mystery, as they eate bread at home in their owne houses: but that they should spiritually be partakers of the things signified, and by faith be truely purged from their sinne and be partakers of Christ also.

And therefore we cannot allow of them which attribute the consecration of the Sacraments to I know not what syllables, to the rehearfall of certaine words pronounced by him that is consecrated, and that hath an intent of consecrating, or to some other accidentall things, which are not left unto us either by the word, or by the example of Christ or his Apostles. We doe also mislike the doctrine of those, that speake no other wise of the Sacraments, then of common signes, not sanctified, nor effectuell. We condemne them also, who because of the invisible things doe despise the visible signes, and thinke them superfluous, because they doe already enjoy the things themselves: such were the Messalians, as it is recorded. We doe disallow their doctrine also, who teach that grace and the things signified are to be so tied and included in the signes, that whosoever doe outwardly receive the signes, must needs inwardly participate the grace and the things signified, what manner of men soever they be.

Notwithstanding as we esteeme not the goodnesse of the Sacraments by the worthinesse or unworthinesse of the Ministers, so likewise we doe not weigh them by the condition of the receivers. For we know that the goodnesse of the Sacraments doth depend upon the faithfulness or truth and the meere goodnesse of God. For even as Gods word remaineth the true word of God, wherein not onely bare words are uttered when it is preached, but there withall the things signified by the words are offered of God, although the wicked and unbelievers heare and understand the words, yet they enjoy not the things signified; because they receive them not by a true faith: Even so the Sacraments consisting of the word, the signes, and the things signified, continue true and perfect Sacraments, not onely because they be
holy

holy things, but also for that God also offereth the things signified, howsoever the unbelievers receive not the things which are offered. This commeth to passe, not by any fault in God, the author and offerer of them, but by the fault of men, who doe receive them without faith, and unlawfully, *whose unbeliefe cannot make the truth of God of none effect.* Rom. 3.

Now, forasmuch as in the beginning, where we shewed what the Sacraments were, we did also by the way set downe to what end they were ordained, it shall not be necessary to trouble our selves with repeating any thing which hath bene already handled. Next therefore in order it remaineth to speake severally of the Sacraments of the new Testament.

Out of the former Confession of HELVETIA.

Of the force, and efficacie of the Sacraments.

THe signes, which in the Church of Christ be called Sacraments, are two, Baptisme, and the Lords Supper. These being tokens of secret things, doe not consist of bare signes, but of signes and things also. For in Baptisme water is the signe, and * the thing it selfe is regeneration, and to be taken by adoption to be the people of God. In the Lords Supper, bread and wine be the signes, * but the thing is the communication of the body of Christ, salvation purchased for us, and the remission of sinnes. These things are received by faith, as the signes be received with the corporall mouth, and the whole fruit of the Sacraments is in the thing it selfe. Whereupon we affirme that Sacraments are not onely tokens of humane societie, but also pledges of the grace of God, by which the Ministers doe worke together with the Lord (to that end, which he doth promise, offer, and bring to passe) yet so (as we said before of the ministerie of the word) that all the saving power is to be ascribed to the Lord alone. *Artic. 20.*

* Looke the 1. & 2. Obser. upon this confession.

Out of the declaration of the same Confession.

Of holy signes.

Sacraments are visible paterns, instituted of God, of the grace, good will, and promises of God towards us, sure testimonies, and holy remembrances, the which under earthly signes doe represent unto us, and set before our eyes heavenly gifts, and doe

withdraw the minde from earthly to heavenly things: moreover, they be tokens of Christian brotherhood and fellowship. Therefore a Sacrament is not onely a signe, but it is made of two things, to wit, of a visible or earthly sign, and of the thing signified, which is heavenly: the which two although they make but one Sacrament, yet it is one thing which is received with the body, another thing which the faithfull minde, being taught by the spirit of God, doth receive. For the signes and the things signified by the signes doe cleave together onely by a certaine mysticall meane, or as others speake, by a Sacramentall union: neither be they so made one, that one in nature is made the other, or that one is contained in the other. For either of them (the which thing also holy *Gelasius* did acknowledge) doth keepe it owne proprietie. Therefore the outward signes are not the selfe same thing, substantially and naturally, which they doe signifie, neither doe they give it of themselves, and by their owne power, no more then the minister doth, but the Lord useth the minister, and the signes, and the word to this end, that of his meere grace, when and so much as pleaseth him, he may represent, declare, ^a visibly shew, and set before our eyes his heavenly gifts, and all this according to his promise.

* Looke the
i. obser-
vat. upon this
confession.

Now, as it doth derogate nothing from the ministerie of the word, when it is said, that the outward preaching of the word doth profit nothing, except the inward husbandman doe give the increase, (for *Paul* saith, *He that planteth, and he that watereth, is nothing, but God that giveth the increase,*) so he doth not make the Sacraments of no effect, which saith, that not they, but God himselfe doth purge us, that is, which doth attribute the force of the Sacrament to the Creator. For *Peter* said, *Baptisme doth save us:* but he addeth, *Not whereby the filth of the flesh is washed away, but in that a good conscience maketh request unto God.* For as in other creatures, as in the Sunne, the Moone, the Starres, fire, precious stones, hearbes, and such like things, which God doth use as instruments toward us, we ought not to put any confidence, nor admire them as the causes of any benefit: so our trust ought not to rest in outward signes, nor the glory of God be transferred unto them, as they be outward signes (howbeit the Lord doth use their helpe toward us, and they be holy ordinances) but by them our trust must lift up it selfe to him, beeing both the authour of the Sacraments, and the Creator of all things. And seeing that the

the Sacraments are the institution and worke of the Lord himselfe, the faithfull doe receive them, not as certaine superfluous inventions of men, as at the hand of men, but as his heavenly gifts, and that at the hand of the Lord. For as touching the word of the Gospel, which he preached, the Apostle writeth thus: *When ye received of us the word, whereby ye learned God, ye did not receive it as the word of men but, as it was indeed, as the word of God, who also worketh in you that beleeve.* The like reason is there of the Sacraments. Therefore as a little before we testified, that we doe, and alwaies did receive these sentences and speeches of Scripture, touching the ministry of the word,* the Minister doth convert, remit sins, open the eies and hearts of men, give faith and the spirit: so, being well understood, we doe acknowledge also these speeches touching the Sacraments, the Minister through Baptisme doth regenerate and wash away sinnes: he doth distribute, and give the body and blood of the Lord: For *Ananias* said to *Paul*, *Arise and be baptised, wash away thy sinnes, by calling on the name of Iesus.* Also, *Iesus* tooke bread, gave it to his *Disciples*, and said, *this is my body.* Also it is manifest, that the ancient Fathers, did use such kinde of speeches, because that by this meanes they would propound and commend more royally the gifts of God. Moreover, seeing that the institution and work of the word and of the Sacraments proceedeth not from men, but from God, we doe here reject the error of the Donatists, and of the Anabaptists, who esteemed the holy gifts of God according to the worthinesse, or unworthinesse of the Minister.

* Looke the
2. obser-
var. upon this
confession.

Now in that heavenly gifts are represented unto us by earthly things, it cometh so to passe by a certaine singular goodnesse of God, who by this meane would helpe our weakenesse. For the weakenesse of mans wit doth understand all things the better, if they be resembled by visible things. Therefore the Lord would by Sacraments set before the eies of mortall men his heavenly gifts and his promises, as it were a lively picture in a certaine table: that is, those things, which are perceived by the minde, he delivered to us in sensible things.

Whereupon we doe gather, that the Sacraments doe appertaine to them which are in the Church. For prophane men doe scoffe at our Sacraments, insomuch as they esteeme them according to the externall things onely. But they which have faith, understand the mysteries of the Sacraments: and they which re-

ceive them in a true and lively faith, receive them with fruit : if they be received without faith, they doe hurt : not that the good gifts of God doe hurt of themselves, but because that they being not received aright, doe hurt, through our default. Furthermore, the Sacraments are badges of the people of God. For by these we are gathered together into a holy companie, and we professe our faith. For it pleased the Lord by this meane, to gather his people to himselfe, and as it were to marke them with this signe, whereby also he might put every one in minde of his dutie.

Now of this kinde there be two Sacraments in the Church of Christ, *Baptisme*, which is called *the font of regeneration* : and *the Supper of the Lord*, which is called *the body and blood of the Lord*, or *the communion of the body and blood of the Lord*. And now we will speake severally of them : for hitherto we have discoursed of the Sacraments in generall, as before God we doe beleeve, and wherein we hope that *Luther* will not thinke any thing wanting.

Out of the Confession of BASIL.

Artic. 5.

* Looke the
3. Observation
upon this con-
fession.

THE same Sacraments are used in the Church, to wit, *Baptisme* at our entrance into the Church, and the *Supper of the Lord* in due time when we are come to riper yeers, * to testifie our faith and brotherly charitie, as in *Baptisme* was promised.

Out of the Confession of BOHEMIA.

Of Sacraments in generall.

C H A P. II.

Joh. 13.

AS touching the Sacraments, we teach that they be external, earthly (as they which consist of the elements) and visible signes, consecrated by the word of God, and by his owne mouth appointed hereunto, to signifie and witnesse to us that self same spirituall and invisible grace and truth, whereof they have the name, and which they are also sacramentally. These Sacraments no man either did, or can institute, but the Lord and God himselfe Christ Iesus, into whose hands the Father hath delivered all things. And he hath instituted and appointed them for great and saving causes, and such as are necessary for this Church and all those that beleeve : to wit, that like as by the preaching of the word,

word, so by the administration of the visible Sacraments and the mysteries thereof, faith might be helped and furthered, and that there might be an assured testimonie and confirmation of the favourable and well pleased will of God towards us, and that they might give witness to that truth which is signified by them, and should reach it out (as doth the word) to be apprehended by faith, and that the mindes of the faithfull, in the receiving of them, should by faith receive the grace and truth whereof they be witnesses, and applying it unto themselves, should make it their own, and confirme themselves therein, and on the other side, by giving themselves to God, should consecrate, and as it were by an oath religiously binde themselves, to serve him alone, and as it were be joyned together among themselves, by the joyning and knitting, as of one spirit, so also of one body, to wit, of the Church, Eph. 4. of the fellowship of Saints, and of love.

And according to these things, the Sacraments (as in times past Circumcision was) may be called the holy covenants of God Gen. 17. with his Church, and of the Church with God, the Ministers of faith and love, by which the joyning and union of God and Christ our Lord; with these beleeving people, and theirs againe with Christ, is made and perfited, and that among themselves in one spirituall body of the Church: by which also, even as by the word, Christ, and his spirit do cause in the faithfull, that is, in those that use them worthily, a precious participation of his excellent merit, neither doth he suffer them to be onely bare and naked ministers and ceremonies, but those things that they signifie and witness outwardly, that doth he worke inwardly, to salvation, profitably and effectually: that is, he cleanseth, nourisheth, satisfieth, looseth, payeth, remitteth, and confirmeth.

They therefore which contemn these Sacraments, and through stubbornnesse will not suffer them to be of any force with themselves, and making small account of them, doe esteeme them as trifles, or do otherwise abuse them, contrary to the institution, will, or commandement of Christ, all these do grievously sinne against the author thereof, who hath instituted them, and make a very great hazard of their salvation. But if some man would willingly use these Sacraments according to the institution of Christ, and yet cannot have leave * either intirely, or without deceit, so to doe as he would, as if peradventure one that is taken be kept in prison, or if one should be hindred by sicknesse, or should

* Looke the
1. observation
upon this cor-
ruption.

live in strange countries among the enemies of the truth : such a man, in such a case, if he doe wholly and truly beleeeve the holy Gospel, may by that faith be saved, although he have not the use of the Sacraments : wherefore *Augustine* upon *John* cap. 16. hath this worthy saying, *Beleeve, and thou hast eaten* : seeing that the Sacraments are not necessary to salvation, but only by the addition of a certaine condition.

Also we teach this, that the Sacraments of themselves, or by their owne vertue, for the workes sake, or for the onely outward action, that is, for the bare participation, receiving and use thereof, cannot give grace, nor a justifying or quickning faith to any, which before was not inwardly quickned by the holy Ghost, and hath no good motion within himselfe : I say, the Sacraments cannot give to any such either grace, or justifying and quickning faith, and therefore they cannot justifie any man, nor inwardly quicken or regenerate any mans spirit : for faith must goe before, whereby the holy Ghost doth inwardly quicken, and lighten man, and stirre up or cause good motions in the heart. Without this faith there is neither any justification nor salvation : neither doe the Sacraments of, or by themselves helpe any whit hereunto, as in the holy Scripture manifest examples of this matter are found in many places, especially in *Judas*, who received the Sacrament of the Lord Christ himselfe, did also execute the function of a Preacher, and yet he ceased not to remaine a devill, an hypocrite, and the lost sonne : neither was he made better by the Sacrament, or by the use thereof, neither did this profit him any thing to salvation. Also in *Ananias* and his wife, who had been baptized of the Apostles, and had also without doubt received the Lords Supper, and yet notwithstanding they did continue in their wickednesse, injustice, and lies against the holy Ghost, the Sacraments did neither take away their wickednesse, nor give them the saving or justifying faith, which maketh the heart the better by repenting, and giveth it to God an upright & obedient heart, and doth appease the conscience. Therefore the Sacraments did not give this conscience and this faith unto them : as Circumcision, and the Sacrifices of the Old Testament, did not give a lively and justifying faith, without the which faith those things availed nothing to eternall salvation or justification. And so doth Saint *Paul* speake of all those things in his Epistle to the *Romanes*, and bringeth in the example of *Abraham*, and doth witnesse,

John 13.

Act. 5.

Rom. 4.

nesse, that he had faith and righteousnesse, which is availeable with God, before that he was circumcised. In like sort he writeth of the people of *Israel*, that they also were baptized, and they all did eate one and the same spirituall meate, and did all drinke one and the same spirituall drinke: but with many of them God was not pleased. And therefore, even in the abundance of all these things, they were thought unworthy to be received, and they were rejected of God. For if a dead man, or one that is unworthy, doe come to the Sacraments, certainly they doe not give him life and worthinesse, but he that is such a one doth load himselfe with a farre greater burthen of fault, and sinne, seeing that he is unworthy: the which thing the Apostle doth expressly declare in the doctrine touching the Supper of the Lord, where he saith, *Who-soever doth eate of this bread, or drinke of this cup of the Lord unworthily, he is guiltie of the body and bloud of the Lord: Also, He doth eate and drinke iudgement to himselfe.*

1 Cor. 10.

Lastly, this also must be knowne, that the veritie of the Sacraments doth never faile them, so that they should become not effectually at any time: but in the institution of Christ * they doe alwaies exercise their vertue and efficacie, in witnessing, sealing, confirming, unto the worthy receivers, present grace & salvation, but unto the unworthy, their fault and condemnation, whether they be administred by a good and honest Priest, or by a close sinner. For so long as the overthwartnesse of such wicked hypocrites is not as yet publikely knowne, neither punished more gently or severely by the Ecclesiasticall Discipline, neither they which have behaved themselves more stubbornly have bene excommunicated, those Sacraments which they doe administer, may be received of them, if so be that they doe administer them, according to the will, minde, and institution of Christ, the which thing also the constitutions of the ancient Church doe confirme. For the vertue and efficacie of the Sacraments, doth neither consist in him, nor depend on him, who doth either administer them, whosoever he be, or doth receive them, but it consisteth in the institution, and in the commandement that was most absolute and mightie in authoritie, and in the word of the author of the Sacraments, to wit, of our Lord Iesus Christ, on which one thing they they doe relye, and have from thence whatsoever they are able to doe. Neverthelesse the Ministers must throughly looke to it, and take good heed, lest whilst by
their

* Looke the
2. observation
upon this con-
fession.

1 Cor. 9.

their labour they be serviceable to others, *They themselves become reprobates*, or worthy to be rejected: and also *lest they give holy things to dogs, or cast pearles before swine*. Also the people must endeavour by all means to take heed, that they doe not in any case receive the Sacraments with the offence of the Church, and the proper danger of the salvation of their souls, that is to their own fault and judgement, whereof we made mention before.

Math. 7.

Out of the FRENCH Confession.

Artic. 34.

WE beleeve that there be Sacraments adjoynd to the word, for the more ample confirmation thereof, to wit, that they may be pledges and tokens of the grace of God, whereby our weake and rude faith may be helped. For we confesse that these outward signes be such, that God, by the power of his holy Spirit, doth worke by them, that nothing may there be represented to us in vaine: yet we thinke that the whole substance and truth of them is in Christ Iesus, from whom if they be separated, they be nothing else but vaine shadows and smoakes. Also

Artic. 35. We acknowledge that there be onely two Sacraments, common to the whole Church, &c. *That which followeth, pertaineth to the 13. Sect.*

Out of the ENGLISH Confession.

Artic. 10.

Moreover we allow the Sacraments of the Church, that is to say, certaine holy signes, and Ceremonies, which Christ would we should use, that by them he might set before our eyes, the Mysteries of our salvation, and might more strongly confirme the Faith, which we have in his blood, and might seale his grace in our hearts. And these Sacraments, together with *Tertullian, Origen, Ambrose, Augustine, Hierome, Chrysostome, Basill, Dionysius*, and other Catholique Fathers, we doe call *Figures, Signes, Marks, Badges, Prints, Copies, Formes, Seales, Signets, Similitudes, Patternes, Representations, Remembrances, and Memories*, and we make no doubt together with the same Doctours, to say that these be certaine *visible words, Seales of Righteousnesse and Tokens of Grace*. And we doe expressly pronounce, that in the Lords Supper there is *truely given unto the Beleeving, the body and blood of our Lord, the Flesh of the Son of God, which quickeneth our soules, the meate that commeth from above, the food of Immortalitie, of Grace, Truth, and Life, and that the same Supper is the Communion*

nion of the Body and Blood of Christ: by the partaking whereof we be revived, strengthened, and fed unto Immortalitie: and whereby we are joyned, united, and incorporated unto Christ, that we may abide in him, and he in us. Besides this, we acknowledge, that there be two Sacraments, which, we judge, properly ought to be called by this name: that is to say, *Baptisme, and the Sacrament of thanksgiving.* For thus many we see were delivered and sanctified by Christ, and well allowed of the old Fathers, *Ambrorse, and Augustine, and such others.* *Artic. 11.*

Out of the Confession of BELGIA.

WE beleeve, that God having regard to our dulnesse and infirmitie, did institute Sacraments for us, that by them his promises might be sealed to us, and that they might be most certaine pledges of his heavenly love towards us, and of his gifts bestowed upon us, for the cherishing and sustaining of our faith. These Sacraments he added to the word of the Gospel, that he might more lively set before our externall senses, both those things which he declareth unto us in his word, and those also which he worketh inwardly in our hearts: and to confirme more and more in us that salvation, which he vouchsafeth to communicate unto us. For the Sacraments are signes and visible tokens of internall & invisible things, by the which, as by certaine means, God himself worketh within us, by the power of the holy Ghost. Therefore they be not vaine or idle signes, neither yet ordained of God to deceive or frustrate us of our hope. For the truth of our Sacraments is Iesus Christ, without whom they are of no value. Moreover, that number of Sacraments sufficeth us, which Christ himselfe our true and onely Doctor, hath instituted: and those are onely two, to wit, the Sacrament of Baptisme, and the Sacrament of the holy Supper of our Lord and Saviour Iesus Christ. *Artic. 33.*

Out of the Confession of A U S P U R G E.

Seeing that in this life many evill ones and hypocrites are smingled with the Church, and have fellowship with it in the outward signes and pledges, the Sacraments administred by such as are evill, may lawfully be used, according to the saying of Christ, *Artic. 3.*

Christ, *The Scribes and Pharisees sit in Moses chaire, &c.* For the Sacraments, and the word of God are effectuall, by reason of the institution and commandement of Christ, though they be delivered by wicked and evill men. They condemne the *Donatists* and such like, who said it was not lawfull for the people to use the ministry of evill men in the Church, and held opinion, that the ministerie of evill men was quite without fruit and effect.

The beginning of this eighth Article is elsewhere thus set downe.

THough the Church, to speake properly, be a Congregation of Saints and true beleivers, yet seeing that in this life many hypocrites and evill men bee mingled with it, it is a lawfull thing, to use the Sacraments, ministred by the hands of evill men, &c.

Touching the use of the Sacraments they teach, that they were instituted, not so much to be notes of profession amongst men, as to be signes and pledges of Gods good will towards us, set before the eyes, to stirre up and confirme faith in them which use them. Therefore we must use Sacraments so, as wee must joyne faith with them, which may beleve the promises that are offered and declared unto us by the Sacraments. By this faith we receive both the grace promised, which is represented by the Sacraments, and also the holy Ghost. Therefore they condemne that Pharisaicall opinion of the Papists, which suppresseth the doctrine of faith, and doth not teach that faith, which beleeveth that grace is freely given us for Christs sake, is necessarie in the use of the Sacraments, but imagineth that men are just, for the very use of the Sacraments, even by the worke done, and that without any good affection of him that useth it.

This Article we finde thus in another Edition.

CONCERNING the use of the Sacraments, they teach that they were ordained, not so much to be markes and badges of profession amongst men, as that they should be signes or testimonies of the will of God towards us, set forth unto us, to stirre up and confirme faith in such as use them. Whereupon they condemne those that teach, that the Sacraments do justifie *by the worke*

Worke done, and doe not teach that faith to beleeeve remission of sinnes is requisite in the use of Sacraments.

Out of the Confession of SAXONIE.

Of the Sacraments.

THe Church also is discerned from other Gentiles by certaine *Artic. 12.* rites and ceremonies instituted of God, and usually called Sacraments, as are Baptisme, and the Lords Supper: which notwithstanding are not onely signes of a profession, but much more (as the ancient Fathers said) signes of grace: that is, they be ceremonies added to the promise of the Gospel touching grace, that is, touching the free remission of sinnes, and touching reconciliation, and the whole benefit of our redemption: the which are so instituted, that every man may use them, because they be pledges and testimonies, which declare that the benefits promised in the Gospel doe appertaine to every one. For the voice of the Gospel is generall: this use doth beare witnesse that this voyce doth appertaine to every one which useth the Sacraments.

Out of the Confession of WIRTEMBERGE.

Of the Sacraments.

THe word Sacrament, as also the word Mysterie (which *Artic. 9.* interpreters doe expound Sacrament) is very large. But because some have thought it good to restraine it to the number of seven Sacraments, we will briefly runne over every one, that we may shew what we finde wanting in the doctrine that some have broached, and what may seeme to be repugnant to the meaning of that Church, which is indeed Catholique or Orthodoxe.

Out of the Confession of SUEVELAND.

Of the Sacraments.

Seeing that the Church of Christ doth live here in the flesh *Artic. 16.* (howbeit not according to the flesh) it pleased the Lord also to teach, admonish, and exhort it by the outward word. And that this might be done the more commodiously, he would also have his to make much of an externall societie among themselves. For
which

which cause he gave unto them holy signes, among which these are the chiefest, Baptisme, and the Lords Supper: tho which we doe not onely thinke therefore to have had the name of Sacraments among the Fathers, because they are visible signes of invisible grace (as Saint *Augustine* doth define them) but also for that purpose, because that by them we doe consecrate our selves unto Christ, and doe binde our selves as it were by the oath or Sacrament of faith.



THE THIRTEENTH
SECTION. OF THE SA-
CRAMENT OF HOLY
BAPTISME.

The latter Confession of HELVETIA.

Of holy Baptisme.

CHAP. 20.

Baptisme was instituted, and consecrated by God, and the first that baptized was *John*, who dipped Christ in the water in *Jorden*. From him it came to the Apostles, who also did baptize with water.

The Lord in plaine words commanded them, *To preach the Gospel, and to baptize in the name of the Father, the Sonne, and the holy Ghost.* And *Peter* also, when divers demanded of him, what they ought to doe, said to them, in the *Acts*, *Let every one of you be baptized in the name of Iesus Christ, for the remission of finnes, and you shall receive the gift of the holy Ghost.* Whereupon Baptisme is called of some a signe of initiation of Gods

Math. 28

Act. 8.

Gods people, as that whereby the *elect*ed of God are consecrated unto God.

There is but one Baptisme in the Church of God : for it is sufficient to be once baptized or consecrated unto God. For baptisme once received doth continue all a mans life, and is a perpetuall sealing of our adoption unto us. For to be baptized in the name of Christ, is to be enrolled, entered, and received into the covenant, and family, and so into the inheritance of the *sonnes* of God, yea and in this life to be called after the name of God, that is to say, to be called the *sonne* of God, to be purged also from the filthinesse of sinnes, and to be indued with the manifold grace of God, for to leade a new and innocent life. Baptisme therefore doth call to minde, and keepé in remembrance the great benefit of God performed to mankinde : for we are all borne in the pollution of sinne, and are the *sonnes* of wrath. But God, who is rich in mercy, doth freely purge us from our sinnes, by the blood of his Sonne, and in him doth adopt us to be his *sonnes*, and by an holy covenant doth joyne us to himselve, and doth enrich us with divers gifts, that we might live a new life. All these things are sealed up unto us in Baptisme. For inwardly we are regenerated, purified, and renewed of God through the holy Spirit : and outwardly we receive the sealing of most notable gifts, by the water, by which also, those great benefits are represented, and, as it were, set before our eyes to be looked upon. And therefore are we baptized, that is, washed and sprinckled with visible water. For the water maketh cleane that which is filthy, refresheth things that faile and faint, and cooleth the bodies. And the grace of God dealeth in like manner with the soule, and that invisibly, and spirittually.

Moreover by the Sacrament of Baptisme God doth separate us from all other Religions of people, and doth consecrate us a peculiar people to himselve. We therefore by being baptized, doe confesse our faith, and are bound to give unto God obedience, mortification of the flesh, and newnesse of life. yea and we are billed soldiers for the holy warfare of Christ, that all our life long wee should fight against the world, Satan, and our owne flesh. Moreover, we are baptized into one body of the Church that we might well agree with all the members of the Church in the same religion and mutuall duties.

We beleeve that * that of all other is the most perfect manner of

* Looke the
1. observation
upon this con-
fession.

* 2. Observa-
tion.

of baptisme, where in Christ was baptised, and which the rest of the Apostles did use in baptisme. Those things therefore which by mans device were added afterwards, and used in the Church, * we thinke them nothing necessary to the perfection of Baptisme. Of which kind is exorcisme, and the use of lights, oyle, salt, spattle, and such other things, as namely that baptisme is twice every yeer consecrated with divers ceremonies. For we beleeve that the baptisme of the Church, which is but one, was sanctified in Gods first institution of it, and is consecrated by the word, and is now of full force, by, and for the first blessing of God upon it.

Wee teach that Baptisme should not be ministred in the Church by women or midwives. For *Paul* secludeth women from Ecclesiasticall callings: but Baptisme belongeth to Ecclesiasticall offices. We condemne the Anabaptists, who deny that young infants, borne of faithfull parents, are to be baptized. For according to the doctrine of the Gospel *theirs is the kingdome of God*. And they are written in the covenant of God. And why then should not the signe of the covenant be given to them? Why should they not be consecrated by holy baptisme, who are Gods peculiar people, and in the Church of God? We condemne also the Anabaptists in the rest of their opinions, which they peculiarly doe hold against the word of God. We therefore are not Anabaptists, neither doe we agree with them in any point that is theirs.

Out of the former Confession of HELVETIA.

Of Baptisme.

Artis. 21.

BAptisme, according to the institution of the Lord, is the font of Regeneration, the which the Lord doth give to his chosen in a visible signe, by the ministry of the Church, in such sort, as we have declared before. In which holy font we doe therefore dippe our infants, because that it is not lawfull for us to reject them from the company of the people of God, which are borne of us (who are the people of God) so long as they be not pointed out by the voyce of God, especially seeing that we ought godly to presume of their election.

*Out of the Declaration of the same Confession,
sent unto Luther.*

Of Baptisme.

Baptisme is a Sacrament, wherein the Lord by a visible signe doth testifie his grace unto us, whereby he doth regenerate us, and cleanse us from our sinnes, and also receive us to be his people, that we may live to Christ, die to the old *Adam*, and be partakers of the good things of Christ. For we all are borne sinners, whereupon we have need of regeneration, and the purging of our sinnes, which cometh to passe by the free mercy of God, whereby also we are received into the covenant, that being buried into his death, we may rise againe in newnesse of life, the which thing is taught more at large in the Apollts writings. But the goodnesse of God doth in deed give unto us these heavenly gifts, and also useth a signe hereunto, that it may declare these things unto us, and by pouring them into our senses, might allure us to more excellent things, that so the whole glory might be proper to God, and yet the holy institution of the signe might not be made frustrate. For it is most truly said, *Baptisme doth save us*: but it is added of *Peter*, *Not that which washeth away the filth of the body.* And the *Baptist* saith, *I indeed doe baptise you with water, but he (that is, Christ) shall baptize you with the holy Ghost, and with fire.* Whereunto the holy Council of *Nice* having respect, did say, *Our Baptisme is to be considered, not with sensible eyes, but with the eyes of the minde.*

Also Baptisme is a badge: for it serveth to our confession. For this we do plainly confesse in the Church, that we together with our children and all our family doe professe the Christian religion, that the members of that body whereof Christ is the Head, to whom we have given our names, are received of him into the number of those souldiers, who by the good guiding of Christ do through all their life exercise a warfare against the world, Satan, and the flesh.

Hitherto also appertaineth the 5. Art. ff. 2. of the confession of Basill, which before was placed in the 12. Sect.

Out of the Confession of B O H E M I A.

Of holy Baptisme.

CHAP. 12.

Touching holy Baptisme it is taught, that men must beleeve and professe, that this is a Sacrament or wholesome ministration of the New Testament, instituted of Christ the Lord, concerning which the faithfull Ministers have in charge that by the administration hereof, they benefit the holy Church. This Sacrament consisteth of an outward washing, that is done with water, with calling on the name of the holy Trinity (that of the element and word may arise and be joyntly withall made a Sacrament) and that washing is used both to signifie, and to witnesse a spirituall washing, and inward cleansing of the holy Ghost from the disease of hereditarie sinne, and from other sinnes, the guilt of which is here forgiven and taken away, and to the attaining of a new manner of birth, or regeneration: whereupon it is called the Sacrament of the new birth, that is, of regeneration, or a washing with water in the word of life. For we beleeve that whatsoever by Baptisme, as by a Sacrament added to the word of the Gospel, is in the outward ceremonie signified and witnessed, all that doth the Lord God work and performe inwardly: that is, that he washeth away sinne, begetteth a man againe, and bestoweth salvation upon him, and through the washing of water, cleanseth by the word the societie of his Church, cloatheth and apparelleth it with his Son, burieth and taketh away sin, and giveth testimonie to, and sealeth the peace of a good conscience. For Baptisme is not a washing away of the outward filth of the flesh, but the stipulation or promise that a good conscience maketh unto God. For the bestowing of these excellent fruits was holy Baptisme given and granted to the Church, which the faithfull shepherds of soules ought to administer, and which the faithfull people of Christ, touching the receiving thereof, ought to use lawfully but once only: yet, in deed and truth, throughout their whole life.

And although Baptisme in the Primitive Church was for the most part ministred to such, as were well grown and of discretion, after a confession of faith made by them, according to Christs commandement: yet this is taught, that young children also, who

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August. he. in
Joan. cap. 13.

Act. 2. and 22.

John 3.
Tit. 3.
Ephes. 5.
Galat. 3.
Rom. 6.
1 Pet. 3.

are reckoned in the number of Gods people, in like sort are by this ministerie to be benefited toward the attaining of salvation, that they likewise may be consecrated and dedicated to Christ, according to this commandement, when he saith, *Suffer ye the little ones to come to me, and forbid them not: because unto such belongeth the kingdome of God.* Therefore according to the word of the Lord, and many other testimonies and other promises made to this beloved age of children, especially when as also there is extant an example of that ancient ministerie ordained of God, to wit, Circumcision, which by reason of the covenant belonged not onely to those of discretion, but therewithall also to young children. For these causes doe our Ministers without any doubt, and boldly, baptize children in the name of the holy Trinitie, applying unto them a signe of most effectual vertue, and a most sure witnessbearing of that thing which by Christs owne words is assigned to this age, and is imparted unto it. For so Christ in generall, and without exception, giveth in charge, not touching some, but touching all, *Teach ye all nations, and baptize them, in the name of the Father, the Son, and the holy Ghost.* And so over children this most holy name is called upon, in which alone there is salvation.

Matth. 16.

Gen. 17.

March. 28.

Act. 4.

This is further also taught, that they who are once lawfully and truly baptized, when they come to yeeres, ought to do their endeavour, that they may learn to acknowledge and know what holy Baptisme is, and therewithall the Catholike and Christian faith (without which Baptisme availeth nothing) to the end that afterward when they doe desire to be partakers of the Lord his Supper, they may with their owne mowthes, and of their owne accord, make profession of their faith, and may renew their sanctification, by which they were consecrated to the Lord. And such, that is, which are thus instructed, our ministers receive unto this covenant of holy baptisme, and * by the laying on of hands do testify to them, that grace is contained in baptisme to strengthen them to the warfare of faith, and so after a convenient and godly manner, & with use of pure ceremonies, and such as are profitable to edifying, they bring them to the sacrament of the L. Supper, without any reiteration of baptisme, as there are evident tokens and examples to be seen of this matter in the Primitive Church, which is the true and best maistresse of the posteritie, and going before leadeth us the way. For if so be that a man should even after a true manner enjoy the Baptisme of Christ, and should

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by meanes hereof be buried with Christ into his death to newnesse of life, if afterward, his life being prolonged, he should not, according to the doctrine of the holy Gospel, shew forth a true and lively faith in Iesus Christ, brotherly love towards all those, that are consecrated to the Lord, and so should leade a life unworthy his place or calling, and unworthy of God and his neighbour, and should not in baptisme conceive a lively hope of life everlasting; such a one should assuredly give certain testimonie of himselfe, that he had in vaine received grace in holy Baptisme, wherein the name of the holy Trinity was called on over him, the which thing God the Lord, as his word declareth, suffereth by no meanes to escape unrevened or unpunished.

Exod. 20.

Out of the FRENCH Confession.

Artic. 35.

WE acknowledge that there be two onely Sacraments common to the whole Church: whereof the first is Baptisme, the which is given to us to testifie our adoption, because that therein we are ingrafted into Christs body, that being washed in his blood, we may also be renewed to holinesse of life by his Spirit. This also we say, Although we are baptized but once, yet the fruit of baptisme doth pertaine to the whole course of our life, that this promise, to wit, that Christ will be alwaies unto us sanctification, and justification, may be sealed up in us with a sure and firme seale. Furthermore, although Baptisme be a Sacrament of faith and repentance, yet seeing that God doth together with the Parents account their posteritie also to be of the Church, we affirme, that infants, being borne of holy parents, are by the authoritie of Christ to be baptized.

Artic. 38.

We say therefore that the element of water, be it never so fraile, doth notwithstanding truly witnesse or confirme unto us the inward washing of our soules in the blood of Iesus Christ, by the vertue and efficacie of the holy Ghost.

Out of the ENGLISH Confession.

Artic. 12.

WE say, that Baptisme is a Sacrament of the remission of sinnes, and of that washing, which we have in the blood of Christ: and that no person, which will professe Christs name, ought to be restrained, or kept backe therefrom: no not the
very

very babes of Christians : forsomuch as they be borne in sinne, and pertaine unto the people of God.

Out of the Confession of BELGIA.

WE beleeve and confesse, that Iesus Christ, which is the end of the law, hath by his owne blood sheading made an end of all other propitiatorie sacrifice for sinnes. Also that Circumcision, which was done by blood, being abolished, he hath instituted Baptisme in the place thereof, whereby we are received into the Church of God, and separated from all other nations, and all kinde of strange religions, being consecrated unto him alone, whose badge and cognifance we weare. Finally, Baptisme is a token unto us, that he will be our God for ever, who also is our gracious Father. Therefore the Lord hath commanded all his to be baptized with pure water, *In the name of the Father, the Sonne, and the holy Ghost*, To signifie that the blood of Christ doth internally, through the operation of the Spirit, performe and effect that in the soule, which water doth externally worke in the bodies. For as water being poured upon us, and appearing in the body of him that is baptized, moistning the same doth wash away the filthines of the body, so the blood of Christ, washing the soule, doth cleanse it from sinne, and doth make us the sonnes of God, which before were the children of wrath. Not that this materiall water doth these things, but the sprinkling of the precious blood of the Son of God, which is unto us as the red sea, wherethrough we must passe, that we may depart from the tyranny of *Pharaoh*, that is, the Devill, and enter into the spirituall land of *Canaan*. Therefore the ministers verily doe deliver unto us the Sacraments, and the visible thing, but it is the Lord himselfe that giveth it unto us, that is represented by the Sacrament, namely, the gifts and invisible graces, washing, purifying, and cleansing our soules from all spots and iniquities, rening in like manner, and filling our hearts with all comfort, and to conclude, giving unto us a certain perswasion of his Fatherly goodnesse, cloathing us with the new man, and putting off the old man, with all his deeds. For these causes we do beleeve, that every one that desireth to obtaine eternall life, ought to be baptized with one baptisme, and that once alone, which never afterwards is to be iterated, seeing that we cannot be borne twise.

Neither doth this Baptisme profit us onely at that moment, when the water resteth upon us, and when we are sprinkled with it, but it is availab'e throughout the whole time of our life. Therefore here we doe detest the errour of the Anabaptists, who are not onely content with one onely Baptisme, and that once received, but doe also condemne the Baptisme of infants, yea of those that be borne of faithfull parents: but we by the same reason doe beleve that they ought to be baptized and sealed with the signe of the covenant, for the which in times past the infants amongst the Israelites were circumcised, that is, by reason of the same promises made unto our infants, that were made unto others. And verily Christ hath no lesse shed his blood to wash the infants of the faithfull, then he did for the washing of those that are of riper yeeres. Therefore it is meete that they should receive the signe or Sacrament of the thing which Christ hath wrought for their sakes, as in the law the Lord commandeth, that the sacrament of the death and passion of Christ should be communicated to children new borne, by offering up the lambe for them, which was a sacrament of Christ to come. Furthermore, that which Circumcision did performe to the people of the Jewes, the same doth Baptisme performe to the children of the faithfull. For the which cause *Paul* calleth Baptisme, *The circumcision of Christ.*

Levit. 12.6.

Out of the Confession of AUSPURGE.

Artic. 9.

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2. Observat.
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confession.

CONCERNING Baptisme they teach, that it is * necessarie to sal-
vation, as a ceremonie ordained of Christ. Also, that by Ba-
ptisme the grace of God is offered. And that young infants are
to be baptized, and that they being by baptisme commended un-
to God, are received into Gods favour, and are made the sonnes
of God, as Christ witnesseth, speaking of little children in the
Church. *Mat. 18. It is not the Will of your heavenly Father, that a-
ny of these little ones should perish.* They condemne the Anaba-
ptists, which allow not the baptisme of infants, and * hold that
infants are saved, though they die without baptisme, and be not
within the Church of God.

This

This in another Edition is set downe in this sort.

Touching Baptisme they teach, that it is * necessarie to sal- * Locke the
vation, and that by Baptisme the grace of God is offered. 2. observation.
That childreu are to be baptized, and such as by baptisme be pre-
sented to God, are received into his favour. They condemne the
Anabaptists, that allow not of childrens Baptisme, and hold that
children are saved without Baptisme.

Out of the Confession of SAXONIE.

Baptisme is an entire action, to wit, a dipping, and the pro- *Artic. 13.*
nouncing of these words, *I baptize thee in the name of the Fa-
ther, and of the Sonne, and of the holy Ghost.* We doe often ex-
pound the summe of the doctrine of the Gospel comprehended
in these words. *I baptize thee,* that is, I doe witnesse, that by this
dipping thy sinnes be washed away, and that thou art now recei-
ved of the true God, who is the Father of our Lord Iesus Christ,
who hath redeemed thee by his Sonne Iesus Christ, and doth
sanctifie thee by his holy Spirit. *I baptize thee into the name,* that
is, invoking of this true God, whom thou shalt acknowledge,
and invoke and distinguish from all other feigned gods, and shalt
assure thy selfe, that those benefits are given to thee, which he
promised in the Gospel: that thou art a member of the Church of
God, which is redeemed by the Sonne, and sanctified by the ho-
ly Ghost. Let them remember this meaning of this covenant,
who by reason of their age are capable of doctrine, and being con-
firmed by this testimony, let them beleve that their sinnes be
forgiven them, and that they are indeed members of the Church
of God, and let them in a true faith invoke the true God: as *A-
brahams* considering of Circumcision, did behold the promise of
the seed to come, understand that hee was a member of the
Church of God, and that the curse was taken away from him also,
by that seed, of whom it was said in the promise, *Gen. 12. In thy
seed shall all nations be blessed.* So also doth *Peter* teach, *1 Pet. 3.*
That *Baptisme is a stipulation or promise that a good conscience maketh unto God, by the resurrection of Iesus Christ, which is at the right hand of God.* He doth namely cal it a *stipulation*, wherby God doth make a covenant with thee, & receiveth thee into favor, the

of thy conscience being healed, and thou in like sort dost make a covenant with God, to invoke this true God, and to beleeve that thou art saved by the Sonne of God, who is raised up from death, and now doth reigne. So this Sonne of God, sitting at the right hand of the eternall Father, is effectually in thee, as also *Paul* saith to the *Gal* *You that are baptized, have put on Christ.* And * that the holy Ghost is given in baptisme, *Paul* affirmeth it in his Epistle to *Titus*, saying: *By the washing of the new birth, and the renewing of the holy Ghost.* And in *John* it is said, *Except a man be borne againe of water and of the spirit, he cannot enter into the kingdome of heaven.* Therefore we teach * that baptisme is necessarie: and we doe once onely baptize every one, as every one was but once onely circumcised: but we doe often make mention of the most profitable doctrine, touching the signification thereof, and the mutuall covenant.

* Look the
1. Observation
upon this con-
fession.

* Look the
2. observation
upon this con-
fession.

* Look the
3. Observa-
tion.

We doe also baptize infants, because it is most certaine that the promise of grace doth pertaine also of infants, * and to those onely, which are ingrafted into the Church: because that of these it is said, *Suffer little ones to come unto me, because that to such appertaineth the kingdome of heaven.* And *Origen* writeth upon the sixth to the *Romans*, *That the Church received the custome of baptizing infants from the Apostles.* Neither doe we thinke that this custome is onely an idle ceremonie, but that the infants are then in deed received and sanctified of God, because that then they are grafted into the Church, and the promise pertaineth to such. And of this matter there be many things written and published in our Churches, whereby the Anabaptists are refuted.

Also out of the 19. Art.

Of Confirmation.

IT is well knowne, that the manner of consecrating oyle was magical and execrable: and therefore these annointings, wherein there is use of oyle, are not to be tollerated, and in old time they used these ceremonies otherwise then now they be used. In the ceremonie of confirmation there was a triall of doctrine, wherein every one did rehearse the forme of doctrine, and did openly professe that they did mislike the madnesse of the Heathen, and of Heretikes, and that they would be and remaine members of the true Church, and never forsake that true opi-
nion

nion which they did then professe. This custome was profitable to instruct men, and to keepe them in the true knowledge of God. And in our Churches the like things be done in Catechising the younger sort, * and in private confession, wherein the Pastours doe examine the doctrine of the people. But as touching the ceremonie of confirmation, which the Bishops doe now retaine, what else is it, but a vaine shadow?

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2. observation
upon this con-
fession of Ba-
hem.
Sect. 3

Out of the Confession of WIRTEMBERGE.

Of Baptisme.

CHAP. IO.

WE acknowledge that Baptisme is to be ministred, as well to infants, as to those that are growne to full age, and that it is to be used in the Church, even to the end of this world, in the name of the Father, and of the Son, and of the holy Ghost, according to Christ his institution.

Also we beleve and confesse, that Baptisme is that Sea, *into the bottome whereof*, as the Prophet saith, *God doth cast all our sins*, and forgive them for Christ his Sons sake, through faith. But whereas some affirme, that sinne remaining in man after Baptisme, is not indeed sinne of it owne nature, we thinke it to be a more pernicious error, then the common sort of men doth judge it to be: For, although we doe not doubt, but that sinne which remaineth after baptisme, is forgiven to the faithfull for Christ, and by the free mercie of God, is not imputed any longer before the tribunall seat of God; yet if a man weigh and consider the nature thereof, it is in deed in it selfe sinne, *by reason whereof*, as *Augustine* said before, *No man living is justified in the sight of God; and, there is not a iust man in the earth, which doth good, and sinneth not.* Rom. 7. *I see another law in my members, rebelling against the law of my minde, and leading me captive unto the law of sinne, which is in my members.* Here *Paul* speaketh of sin, which remaineth after baptisme, and he affirmeth, that it doth rebell against the law of his minde, that is, against the affection of the holy Ghost. Now, that which rebelleth against the holy Ghost, undoubtedly it is necessary, that it be very sinne indeed. For this is the nature of sinne, that it strive against the holy Ghost. And, *Galat. 5.* it is said: *The flesh lusteth against the spirit, and the spirit*
against.

against the flesh: and these are contrary the one to the other, so that ye cannot doe the same things that ye would. Here againe Paul speaketh of sinne remaining after Baptisme: and doth manifestly attribute it to the nature of sinne, to wit, to lust against the spirit, to be contrary to the Spirit, and to hinder, that righteousnesse may not be perfect in man. Therefore sinne remaining after baptisme, of it nature is indeed sinne, although it be not imputed to him that beleeveth, but is forgiven for Christ. And therefore *Augustine* in his Book, *De Nupt. & Concup. ad Valer. Lib. 1. Cap. 25.* saith, *It is answered, that the concupiscence of the flesh is forgiven in Baptisme, not that there should be no concupiscence, but that it should not be imputed to sinne. For although the guilt be already discharged, yet the sinne remaineth, till all our infirmities be healed, &c.* And againe, *De Baptif. parvulorum, & de Cons. Dist. 4. Cap. Per Baptismum: Through Baptisme it is brought to passe, that the flesh of sinne be made voide, yet it is not so made voide, that ingendered concupiscence should not remaine in the flesh, but that it should not hurt.*

Moreover we teach, that he that is baptized in the name of the Father, and of the Sonne, and of the holy Ghost, is sprinkled with a spirituall anointing, that is, is made a member of Christ through faith, and endued with the holy Ghost, that the eares of his minde may be opened, and the eies of his heart lightened, to receive and understand heavenly things. And it is evident, that the use of the outward anointing was lawfull in that government which *Moses* instituted, and that outward anointing was used also in the Church, after that the Gospel was published. But it is also evident, that in the law of *Moses*, there was a time for shadowes, but now, Christ being revealed, It is the time of truth, and the use of externall anointing pertaineth to the rudiments of the world. Concerning the abrogating of these rudiments, *Paul* saith, *Col. 2. If ye be dead with Christ from the rudiments of the world, why, as though ye lived in the world, are ye burdened with traditions.* And *Dionysius*, whom they call *Areopagita*, and whom they thinke to have written out the ceremonies, which the Apostles delivered to the Church, doth insinuate, that an outward anointing was used in the Church, but withall hee doth insinuate, and that not obscurely, that this ceremonie was taken partly from the heathenish anointings which wrestlers did use, and partly out of the law of *Moses*. But by what authoritie,

11 Calcst. Hilar. De Baptif.

or with what profit, we may take examples of the Heathen, how to worship God, and to administer his Sacraments, that saying of *Moses*, *Dent. 12.* doth witnesse, *Take heed that thou doe not imitate the heathen, and enquire after their ceremonies, saying, As these nations worshipped their Gods, so will I doe likewise, Ye shall not so doe unto the Lord your God.* And that saying of *Christ*, *Mat. 15.* *In vaine doe they worship me, teaching for doctrine, the precepts of men.* And it is not to be doubted, that the ceremonies of *Moses*, whereof one part is the use of externall anointing, doe pertaine to the rudiments of this world, to whose decrees *Paul* said before that we are not tied: and whereof he saith in another place, *Seeing that ye know God, yea, rather are knowne of God, how turne ye againe unto impotent and beggerly rudiments, wherunto as from the beginning, ye will be in bondage againe?* Furthermore, how can it truely be affirmed, as *Fabianus* writeth, that the making or ceremonie of the outward anointing, should be taught of the Apostles, seeing that the Acts of Councils doe witnesse, that this Ceremonie was instituted of *Sylvester*? And the Ecclesiasticall Historie doth shew, that the Apostles had no purpose to make lawes concerning holy dayes, but to teach men true godlinesse, and an upright conversation: how much lesse did they purpose, to institute externall anointings in the Church, and to bring in shadowes, where the Sunne doth shine most clearly.

There were added unto Baptisme certaine other Ceremonies also, of salt, durt, apparell: but because these are not thought necessary, no not of themselves, amongst whom they are used; and are in some sort an idle imitation of those ceremonies, which *Christ* sometime used in doing miracles, there is no cause why we should take any care for them, whilst we are conversant in so many necessarie things.

Of Confirmation. C H A P. II.

WE doe not doubt, but that the Apostles in the beginning, when the Gospel was revealed, and confirmed in the day of Pentecost, did by the laying on of hands, give unto the beleevvers in *Christ* that wonderfull gift of the holy Ghost, to wit, that they might speake with tongues. But of a personall and temporall fact of the Apostles, a generall and temporall sacrament

In decret. epist.
Aethiadis. To. 1.
in Actis Concil.

ment cannot be ordained in the Church, without the speciall commandment of God. And it is a horrible thing to be heard, that the Sacrament of Confirmation (such as the Bishops Suffragans use to give unto Children) should excell in dignitie the Sacrament of Baptisme. For thus some of them are not ashamed to write of the Sacrament of Confirmation: *As one thing, say they, is done of the greater, that is, of the chiefe Bishops, which cannot be done of the lesser: so is it to be worshipped, and embraced with greater reverence* For to the Apostles it was commanded of God, that by the laying on of hands, they should give, to those that beleve in Christ, the gifts of the holy Ghost. Now we must not understand this properly of those private gifts of the holy Ghost, which are necessary to every one unto salvation (for those the faithfull receive by the preaching of the Gospel, and by Baptisme) but we must understand it of the publique gifts of the holy Ghost, to wit, speaking with divers tongues, and other gifts, which then were necessary for the publique Confirmation of the Gospel touching Christ. Therefore after that the authority of the Gospell was sufficiently confirmed by such miracles, as that wonderfull gift of tongues did cease, so also the ceremonie of laying on of hands, whereby that gift was given, did altogether, as touching this thing cease. Otherwise of a shadow we must make a generall Sacrament of the Church, and those that are sicke, must be shadowed over, because that many were healed by the shadow of *Peter*. In like sort we must make a generall Sacrament of the laying one of napkins, because that many were healed of their diseases, when *Pauls* napkins were laid upon them: and we must lye upon the dead, because that *Paul* by stretching himselfe upon a young man, did raise him up from death. And yet the Pastours of Churches must not have libertie, to have no regard to instruct children and youth in that doctrine which is indeed Godly, but they must be forced hereunto, to teach the Catechisme very diligently.

Out of the Confession of SUEVELAND.

Of Baptisme.

CHAP. 17.

AS touching Baptisme we confesse, that which the Scripture doth in divers places teach thereof, that we by it are buried into the death of Christ, made one body, and doe put on Christ: that it is the fonte of regeneration, washeth away sins, and saveth us. But all these things we doe so understand, as Saint Peter hath interpreted them, where he saith, *To the figure Whereof, Baptisme, that now is, answering, doth also save us, not by putting away of the filth of the flesh, but the profession of a good conscience toward God. For without faith it is impossible to please God. And, we are saved by grace, and not by our workes.* And seeing that Baptisme is a Sacrament of that covenant, which God hath made with those that be his, promising that he will be their God, and the God of their seed, and that he will be a revenger of wrongs, and take them for his people; to conclude, seeing it is a token of the renewing of the Spirit, which is wrought by Christ: therefore our Preachers doe teach, that it is to be given to Infants also, as well as that in times past under Moses they were circumcised: For we are indeed the children of Abraham, and therefore that promise, *I Will be thy God, and the God of thy seed,* doth no lesse pertaine unto us, then it did to that ancient people.

Rom. 6.
1 Cor. 12.
Gal 3.
Tit. 3.
Act 22.
1 Pet 3.

Gal. 3.

THE



THE FOURTEENTH
SECTION. OF THE HO-
LY SUPPER OF THE
LORD.

The latter Confession of HELVETIA.

Of the holy Supper of the Lord.

CHAP. 12.



HE Supper of the Lord (which is also called the Lords Table, and the Eucharist, that is, a thanksgiving) is therefore commonly called a supper, because it was instituted of Christ in that his last Supper; and doth as yet represent the same; and in it the faithfull are spiritually fed and nourished: For the author of the Supper of the Lord, is not an Angel or man, but the very Sonne of God our Lord Iesus Christ, who did first of all consecrate it to his Church. And the same blessing and consecration doth still remaine amongst all those who celebrate no other supper, but onely that, which the Lord did institute, and at that doe recite the words of the Supper of the Lord, and in all things looke unto Christ onely by a true faith, at whose hands as it were they doe receive that which they doe receive, by the ministerie of the ministers of the Church. The Lord by this sacred rite would have that great benefit to be kept in fresh remembrance, which he did for mankinde, to wit, that by giving up his body to death, and shedding his blood, he hath forgiven us all our sinnes and redeemed us from eternall death and the power of the Devil, and doth now feed us with his flesh, and giveth us his blood to drink, which things being apprehended spiritually by a true faith, doe nourish us up to life everlasting. And this so great a benefit is
renued

renued, so oft as the Supper is celebrated. For the Lord said, *Doe this in remembrance of me.*

By this holy Supper also it is sealed up unto us, that the very body of Christ was truly given up for us, and his blood was shed for the remission of our sinnes, lest that our faith might somewhat waver. And this is outwardly represented unto us, by the minister, in the Sacrament, after a visible manner, and as it were laid before our eyes to be seene, which is inwardly in the fonte invisibly performed by the holy Ghost. Outwardly bread is offered by the minister, and the words of the Lord are heard, *Receive, eate, this is my body, take it, and devide it amongst you: drinke ye all of this, this is my blood.* Therefore the faithful do receive that which is given by the minister of the Lord, and doe eate the bread of the Lord, & drink of the Lords cup. But yet by the working of Christ through the holy Ghost, they receive also the flesh and blood of the Lord; and do feed on them to life everlasting. For the flesh and blood of Christ is true meate and drink unto everlasting life, yea Christ himselfe, in that he was delivered for us, and is our Saviour, is that speciall thing and substance of the Supper, and therefore we suffer no thing to be put in his place.

But that it may the better and more plainly be vnderstood, how the flesh and blood of Christ are the meate and drinke of the faithfull, and are received by the faithfull to life everlasting, we will adde moreover these foure things. Eating is of divers sorts: for there is a corporall eating, whereby meat is taken into a mans mouth chewed with the teeth, and is swallowed downe into the belly. After this manner did the *Capernaïtes* in times past think, that they should eat the flesh of the Lord, but they are confuted by him, *John 6.* For as the flesh of Christ cannot be eaten bodily without great wickednesse and crueltie, so is it not meate for the belly, as all men doe confesse. We therefore disallow that Canon in the Popes decrees, *Ego Berengarius, de consecrat. Distinct. 2.* For neither did godly antiquitie beleve, neither yet doe we beleve, that the body of Christ can be eaten corporally, and essentially, with a bodily mouth.

There is also a spirituall eating of Christs body, not such a one, whereby it may be thought, that the very meate is changed into the spirit, but wherby (the Lords body & blood remaining in their owne essence and proprietie) those things are spiritually communicated unto us, not after a corporall, but after a spirituall manner through

through the holy Ghost, who doth apply and bestow upon us those things (to wit, remission of sinnes, deliverance, and life everlasting, which are prepared for us by the flesh and bloud of our Lord, which were given for us: so as Christ doth now live in us, and we live in him, and doth cause us to apprehend him by a true faith, to this end, that he may become unto us such a spirituall meat and drinke, that is to say, our life. For even as corporall meat and drinke doe not onely refresh and strengthen our bodies, but also doe keep them in life, even so the flesh of Christ delivered, and his bloud shed for us, doe not onely refresh and strengthen our soules, but also doe preserve them alive, not because they be corporally eaten and drunken, but for that they are communicated unto us spiritually by the Spirit of God, the Lord saying, *The bread which I will give is my flesh, which I will give for the life of this world: also, my flesh (to wit, corporally eaten) profiteth nothing, it is the Spirit which giveth life. And, the words which I speake to you, are spirit and life.* And as we must by eating receive the meat into our bodies, to the end that it may worke in us, and shew his force in our bodies, because while it is without us, it profiteth us not at all; even so it is necessarie, that we receive Christ by faith; that he may be made ours, and that hee may live in us, and we in him. For he saith, *I am the bread of life, he that cometh to me shall not hunger, and he that beleeveth in me, shall not thirst any more. And also, He that eateth me, shall live through me, and he abideth in me, and I in him.* By all which it appeareth manifestly, that by spirituall meat we meane not, an Imaginarie, but the very body of our Lord Iesus, given to us, which yet is received of the faithfull, not corporally, but spiritually, by faith: in which point we doe wholly follow the doctrine of our Lord and Saviour Christ, in the sixth of *John*. And this eating of the flesh, and drinking of the bloud of the Lord, is so necessary to salvation, that without it no man can be saved. This spirituall eating and drinking is also without the Supper of the Lord, even so often as, and wheresoever a man doth beleeve in Christ. To which purpose that sentence of Saint *Austin* doth happily belong. *Why dost thou prepare thy teeth and belly? Beleeve, and thou hast eaten.*

Besides that former spirituall eating, there is a sacramentall eating of the body of the Lord, whereby the faithfull man is partaker, not onely spiritually and internally, of the true body and blood

* Looke the
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blood of the Lord, but also outwardly, by comming to the table of the Lord, doth receive the visible Sacrament of the body and blood of the Lord. True it is, that a faithfull man by beleeving did before receive the food that giveth life, and still receiveth the same, but yet when he receiveth the Sacrament, he receiveth something more. For he goeth on in continuall communication of the body and blood of the Lord, and his faith is daily more and more kindled, more strengthened, and refreshed, by the spirituall nourishment. For while we live, faith hath continuall encreasing; and he that outwardly doth receive the Sacraments with a true faith, the same doth receive not the signe onely, but also doth enjoy (as we have said) the thing it selfe. Moreover, the same man doth obey the Lords institution and commandement, and with a joyfull minde giveth thanks for his and the redemption of all mankinde, and maketh a faithfull remembrance of the Lords death, and doth witnesse the same before the Church, of which body he is a member. This also is sealed up to those which receive the Sacraments, that the body of the Lord was given and his blood shed, not onely for men in generall, but particularly for every faithfull communicant, whose meat and drinke he is to life everlasting. But as for him that without faith commeth to this holy table of the Lord, he is made partaker of the Sacrament onely, but the matter of the Sacrament, from whence commeth life and salvation, he receiveth not at all: And such men doe unworthily eate of the Lords table. *Now they which doe unworthily eate of the Lords bread and drinke of the Lords cup, they are guiltie of the body and blood of the Lord, and they eate and drinke it to their Judgement.* For when as they doe not approach with true faith, they reproach and despise the death of Christ, and therefore eate and drinke condemnation to themselves.

We doe not then so joyne the body of the Lord and his blood with the bread and wine, as though we thought, that the bread is the body of Christ, more then after a sacramentall manner, or that the body of Christ doth lye hid corporally under the bread, so as it ought to be worshipped under the formes of bread, or yet that he which receiveth the signe, receiveth the thing it selfe. The body of Christ is in the heavens, at the right hand of his Father. And therefore our hearts are to be lifted up on high, and not to be fixed on the bread, neither is the Lord to be worshipped in the bread, though notwithstanding the Lord is not absent

from his Church, when as they celebrate the Supper. The Sun being absent from us in the heavens, is yet notwithstanding present amongst us effectually. How much more Christ the Sunne of righteoufnesse, though in body he be absent from us in the heavens, yet is present amongst us, not corporally, but spiritually, by his lively operation, and so, he himselfe hath promised in his last Supper to be present amongst us. *Joh. 14. 15. and 16.* Whereupon it followeth, that we have not the Supper without Christ, and yet have an unbloody and mysticall Supper, even as all antiquitie called it.

Moreover, we are admonished, in the celebration of the Supper of the Lord, to be mindefull of the body whereof we are made members, and that therefore we be at concord with all our brethren, that we may live holily, and not pollute our selves with wickednesse, and strange religions, but persevering in the true faith to the end of our life, give diligence to excell in holinesse of life. It is therefore very requisite, that purposing to come to the Supper of the Lord, we doe trie our selves, according to the commandement of the Apostle, first with what faith we are indued, whether we beleve that Christ is come to save sinners, and to call them to repentance, and whether each man beleve that he is in the number of them, that being delivered by Christ, are saved, and whether he have purposed to change his wicked life, to live holily, and persevere through Gods assistance in true religions, and in concord with his brethren, and to give worthy thanks to God for his delivery, &c.

We thinke that rite, manner, or forme of the Supper to be the most simple and excellent, which commeth necest to the first institution of the Lord, and to the Apostles doctrine. Which doth consist, in declaring the word of God, in godly prayers, the action it selfe that the Lord used, and the repeating of it, the eating of the Lords body and drinking of his blood, the wholesome remembrance of the Lords death, and faithfull giving of thanks, and in an holy fellowship in the union of the body of the Church. We therefore disallow them, which have taken from the faithfull one part of the Sacrament, to wit, the Lords cup. For these doe very grievously offend against the institution of the Lord, who saith, *drinke you all of this*, which he did not so plainly say of the bread. What manner of Masse it was, that the Fathers used, whether it were tollerable, or intollerable, we doe not now dispute.

But

But this we say freely, that the Masse (which is now used throughout the Romish Church) for many and most just causes, is quite abolished out of our Churches, which particularly we will not now recite for brevities sake. Truly we could not like of it, because that of a most wholesome action, they have made a vaine spectacle, also because it is made a meritorious matter, and is said for money: likewise because that in it the Priest is said to make the very body of the Lord, and to offer the same really, even for the remission of the sins, of the quicke and the dead. Adde this also, that they doe it for the honour, worship, and reverence of the Saints in heaven, &c.

Out of the former Confession of H E L V E T I A.

Of the Lords Supper.

WE say that the Supper is a mysticall thing, wherein the Lord doth indeed offer, unto those that are his, his body, and blood, that is, himself, to this end, that he may more and more live in them, and they in him: not that the body and blood of the Lord are either naturally united to bread and wine, or be locally here inclosed, or be placed here by any carnall presence, but that bread and wine, by the institution of the Lord, are signes, whereby the true communication of his body and blood is exhibited of the Lord himselfe, by the ministerie of the Church, not to be meate for the belly, which doth perish, but to be nourishment unto eternall life. We doe therefore use this holy meat oftentimes, because that being admonished hereby, we doe with the eyes of faith behold the death and blood of Christ crucified, and meditating upon our salvation, not without a taste of heavenly life, and a true sense of life eternall, we are refreshed, with this spiritual, lively, & inward food, with an unspeakable sweetnes: and we do rejoyce with a joy that cannot be expressed in words, for that life which we have found, and we do wholly, & with all our strength, powre out thanksgiving for so wonderfull a benefit of Christ bestowed upon us. Therefore we are most unworthily charged of some, who thinke that we doe attribute very little to these holy signs. For these things * be holy, & to be revered, as those which were instituted and received, of our high Priest Christ, exhibiting unto us, after their manner, as we have said, the things signified, giving witnes of the things done, representing very difficult things

Artic. 22.

* Looke the
r. Observation
upon this con-
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us, and by a certain wonderfull Analogie of things signified, bringing light to those most evident mysteries. Moreover, they minister aide and helpe even to faith it selfe: and, to conclude, they doe serve in stead of an oath, to binde him that is entered into the profession of Christianitie. Thus holily doe we thinke of the sacred signes. But we doe alwaies attribute the force and vertue of quickning and sanctifying to him, who is life it selfe, to whom be praise for ever. Amen.

Out of the declaration of the same confession. Of the holy Supper of the Lord.

THE Supper of the Lord is a Sacrament, to wit, the holy institution of the Lord, whereby he doth renew and witness unto us his bountifullnesse, to wit, the communion of his body and blood, and that by a visible signe. For by bread and wine he doth declare unto us what he giveth, namely himselfe, to be the nourishment of our life: for he by his body and blood doth feed us to life eternall. Therefore the very gift of God (that is, the body and blood of the Lord, to wit, the body of the Lord delivered unto death for us, and his blood shed for the remission of sinnes) is the chiefest part of this Sacrament. For the body and blood of Christ is thus made or prepared to be the lively meat of our soules. The Son of God doth die in the flesh for us, that he might quicken us, he poureth out his blood, that he might cleanse us from our sins. To conclude, he raiseth up his body from the dead, that our bodies may receive hope, and strength to rise againe. Thus therefore doth the Lord offer himselfe to be eaten and possessed of us, and not a certaine false imagination of a man, or an idle picture, in his stead. For, beside him there is nothing in heaven, or in earth, that may feed and satiate our soules. Now we doe indeed eat the bodie, and we doe indeed drinke the blood of our Lord, but not so rawly, as the Papists have hitherto taught, to wit, the bread being changed into naturall flesh, substantially (that is, corporally, or carnally) or the body being included in the bread, but spiritually, that is after a spirituall manner, and with a faithfull minde. The Lord is eaten indeed, and with fruit, by faith, that now he may live whole in his, and his in him.

Moreover, these holy gifts of God (which are not given of any

any other, then of the Lord himselfe) according to the institution of the Lord, are represented unto us by visible signes, to wit, bread and wine, and offered to our senses, not that we should rest in them, but that our weaknesse may be helped, and we may lift up our hearts unto the Lord, knowing that here we must thinke upon greater things, to wit, not of eating bread, or drinking wine, but of receiving the Lord himselfe, with all his gifts, by a faithfull minde. Therefore when the guests see the bread on the board, they set their mindes upon the body of Christ, when they see the cup, they set their mindes upon the blood of Christ: when they see the bread broken, and the wine poured out, they consider how that the body of Christ was tormented, and his blood poured out for their sakes: as by bread the bodies are nourished and strengthened, as by wine the mindes are made merry; so the godly doe beleve, that by the body of the Lord, delivered unto death for them, they are fed to everlasting life: also, that by his blood poured out upon the crosse, their consciences are renewed: to conclude, they doe feele the quickning power of Christ, which doth confirme them. In this sort is the Supper of the Lord accomplished spiritually, thus are the bread and wine a Sacrament unto us, and not bare and naked signes. Hereupon now ariseth a very great rejoycing, and thanksgiving, for so great benefits; also a praising, and confessing of the name of God: here those works, which the Lord once finished, are renewed, and represented: but especially the death of the Lord is repeated, which although it once hapned, and now is past, yet unto the faithfull it is as yet fresh and present. For the remembrance of the death of Christ, which we make in the Supper, is farre more noble and holy, then theirs, who in some prophane banquet are mindfull of their companion, when they drinke the wine that he gave them. For among these, he that is absent worketh nothing: but in this holy Supper of the faithfull the Lord is present, and doth worke effectually by the spirit in the hearts of them, as he, who, according to his promises, is in the midst of them.

By these things it is most evident, that in the holy Supper, we doe not take away our Lord Christ from his Church, nor deny that his body and blood is there received to be our nourishment unto life eternall: but we together with our predecessours, and the chiefe Prelates of our Religion, did, and as yet to this day, doe deny, that the very body of Christ is eaten carnally, or that it is

present every where corporally, and after a naturall manner. For we doe openly confesse, according to the Scriptures, and with all the holy Fathers, that Iesus Christ our Lord left this world, and went to his Father: and that he now sitteth at the right hand of his Father in heavenly glory, from whence he shal never descend, or be drawne downe into this earthly and transitory world. For the true presence of Christ in the Supper, is heavenly, not earthly, or carnall. Also we denie that the bread is turned into the body of Christ miraculously, so that the bread should become the very body of Christ naturally, and substantially, yet after a spirituall manner. To conclude, we denie that the body of Christ is united with the signes, by any other then a mysticall meane, whereof we have spoken sufficiently in the generall consideration of a Sacrament. Seeing therefore we have expressly said and written with the holy Fathers, *Tertullian, Hierome, Ambrose,* and *Augustine*, that *the bread is a figure, token, and signe of the body of Christ* and also, that *by bread and wine the body and blood of the Lord are signified*, This is it which we would make manifest, to wit, that the bread is not the very body of the Lord, but a token, or a Sacrament of his body. And yet we do not therefore speake these things, as though we did simply deny all kinde of the presence of Christ in the Supper: for that kinde of presence which now we have confessed, doth remaine true, without any prejudice to these kinde of speeches. Moreover, the word *This*, in this sentence, *This is my body*, doth not onely shew bread unto our corporall eyes, but there with also it sheweth the very body of Christ unto the eyes of our minde.

Also we confesse, that this use of the Supper is so holy, and profitable, that whosoever shall worthily, that is, with a true faith, eate of this bread, and drinke of this Cup of the Lord, he doth receive heavenly gifts from the Lord: but *Whosoever shall eate of this bread, and drinke of this cup, unworthily*, that is, without faith, (by which alone we are made partakers of the Lord, and of salvation) *He doth eate and drinke iudgement unto himselfe*, as *Paul* wrote to the Corinthians. Wherefore we doe often put this diligently into the heads of our people, that they take heed, that none of them abuse the Lords table, but *that every one examine himselfe, and then eate of that bread, and drinke of that cup*. Also, the Lords Supper. is a badge unto us; for as one loafe, and one wine, are made of many graines and grapes, so we, being the whole

whole multitude of the faithfull, are gathered together to be one bread, and one body. By this we testifie, in an outward profession, that we are redeemed by the blood of Christ, and made the members of Christ, to whom we give thanks, in whom we are confederates, and doe promise to performe mutuall duties one toward another.

Out of the Confession of BASILL.

Of the Supper of the Lord.

WE confesse that the Lord Iesus did institute his holy Supper, that his holy passion might be remembred with thanksgiving, his death declared, and Christian charitie and unitie, with true faith testified. And as in Baptisme (wherein the washing away of our sins is offered by the Minister of the Church, and yet is wrought onely by the Father, the Sonne, and the holy Ghost,) true water remaineth; so also in the Supper of the Lord (wherein together with the bread and wine of the Lord, the true body and the true blood of Christ is offered by the Minister of the Church) bread and wine remaineth. Moreover, we doe firmly beleeve, that Christ himselfe is the meat of faithfull soules unto life eternall, and that our soules by faith in Christ crucified, are fed and moistned with the flesh and blood of Christ; so that we, being members of his body, as of our onely head, doe live in him, and he in us, wherein at the last day, through him, and in him, we shall rise againe to eternall joy and blessednesse.

Artic. 6.

Joh. 14.
Eph. 2. 4. & 5.
Col. 1.

And in the marginall note, upon these words, Our soules.

For it is a spirituall meate, and therefore it is received of a faithfull soule, that is, the soules are made full, strong, mightie, peaceable, quiet, merrie, and lively to all things, as the body is by the corporall meate. *Also upon those words, The members of the head.* And so man is made a spirituall member of the spirituall bodie of Christ. *And in the margent upon these words, To be present:* to wit, Sacramentally, and by a remembrance of faith, which listeth up a mans minde to heaven, and doth not pull down Christ, according to his humanitie, from the right hand of God.

Now we doe not include into the bread and drinke of the Lord, the naturall, true, and substantiall body of Christ, which was borne of the pure Virgin Mary, suffered for us, and ascended into

Col. 3.
 Heb. 1 & 10.
 Acts 3.
 2 Tim. 4.

heaven. Therefore we doe neither worship Christ in the signes of bread and wine, which we doe commonly call the Sacraments of the body and blood of Christ : but in heaven, at the right hand of God the Father, from whence he shall come to judge the quicke and the dead.

Out of the Confession of BOHEMIA.

Of the holy Supper of the Lord.

CHAP. 13.

Matth. 26.
 Mark. 14.
 Luke 22.

1. Cor. 11.

IN the thirteenth place we teach, touching the Supper of the Lord instituted in the new Testament, that we must beleevē with the heart, and professe with the mouth, that it is a Sacrament instituted of Christ our Lord, in his last Supper, and that in expresse forme of words; that is, that concerning bread and wine, he hath pronouncēd, that they be his body, and his blood; and that they were deliverēd to his Apostles, and so in like sort to the whole universall Church, for a monument of his death, and that all men should lawfully use the participation thereof, even to the end of the world. Of this Sacrament the Evangelists doe write, and especially Saint Paul, whose words even to this day are thus read in the Church: *I have received of the Lord, that which I also have delivered unto you, to wit, that the Lord Iesus, in that night, wherein he was betrayed, tooke bread, &c.* And a little after, *When ye come together (to wit, to the Supper of the Lord) Let one tarry for another.* Therefore according to these things, we beleevē with the heart, and confesse with the mouth, that this bread of the Lords Supper is the body of the Lord Iesus Christ, delivered for us: and that this Cup, or the wine in the Cup, is likewise shed for us for the remission of sins. And this we affirme according to the expresse words of Christ, wherein he saith, *This is my body, This is my blood.* Which words may not be taken or understood of any other thing, nor be otherwise referred, then only to the bread, and cup of the Lord: and the body and blood of the Lord cannot be understood of any other, then of the onely true and proper body of Christ (which he made meat by his torments), and of his blood, which being largely poured out of his body, he appointed to be drinke for his Church: for he had not a naturall body, and another blood. Therefore

Our Ministers doe teach, that to these certaine words pronounced by Christ our Lord, (wherein he doth peculiarly pronounce, witnessse, and institute bread to be his body, and wine to be his blood) I say, to these words no man may adde anything, no man may detract any thing from them: but every man in these words is to beleve * that, which of themselves they signifie, and that no man ought to turne from them, either to the right hand, or to the left.

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Yet to expound the meaning of this faith, we doe further teach, that although the bread be the body of Christ, according to his institution, and wine be his blood, yet neither of these doe leave it nature, or change or lose it substance, but that the bread is, and doth remaine bread, and that the wine is, and doth remaine wine, as also the holy Scripture doth give this it owne name to either of them. Otherwise, if it should cease to be an element, it should not be a Sacrament, seeing that a Sacrament is then made, when the word is added to the element. Neither could it signifie, or beare witnessse, if it had nothing in stead of that thing, whereof it is a Sacrament, or if the thing signified should have any other manner of presence, then that which is Sacramentall. Wherefore this speech, *Bread is the body*, and *Wine is the blood of Christ*, is a sacramentall speech, to wit, that these two distinct things, doe remaine the selfe same thing, which in their owne nature they be, and yet by reason of a Sacramentall union, or Sacramentally, they be that also, which they doe signifie, and whereof they doe testifie, and yet not in their owne nature, or after a naturall manner, but by the institution, pronouncing, or witnessing of the authour, as *Paul* doth excellently expound this, where he thus writeth, *The cup which we blesse, is it not the communion of the bloud of Christ? the bread which we break, is it not the communion of the body of Christ?*

August. in Ioan.
Tract. 80. &
Epist. 23. ad
Bonifa.

1 Cor. 10.

Now, both the good, and the wicked doe use this Sacrament, and yet the true beleivers doe receive it to life, and those which doe not beleve, doe receive it to judgement and condemnation. And although either of them do receive this Sacrament, and * the truth thereof sacramentally and outwardly, yet the beleivers doe receive it spirituallly, and so to their salvation: without which spirituall receiving, there is no worthy receiving in the Sacramentall use. For by this meane we are ingrafted into Christ, and into his body, and by this meane is that true union, and commu-

* Looke the
2 Obser-
vat. upon this
confession.

nion.

I Cor. 10.

nion of Christ with his Church, made : and in like sort by this meane is the communion of the holy Church, which is a certaine spirituall body, made amongst and with themselves, whereof the Apostle writeth, *There is one bread, and we being many are one body, seeing we are all made partakers of one bread.*

Moreover, we are further taught, that with this ministerie, or Sacrament of the Lord, no other thing ought to be done, or taken in hand, then that one thing, which was shewed, ordained, and expressly commanded of Christ himselfe, as when he reached bread, severally, and peculiarly, to his Disciples; and in expresse words, said, *Take, eate, this is my body* : and in like sort, when he reached to them the cup severally, and peculiarly, saying, *Drinke ye all of this, This is my bloud* : Thus therefore, according to this commandement, the body and bloud of our Lord Iesus Christ must be distributed onely, and be received in common of the faithfull, or beleiving Christians : but it must not be sacrificed, or set before them, or lifted up, or shewed forth, to this end, that there it may be worshipped, or kept, or carried about. And both these must be received in severall elements, the body peculiarly and severally, and also his holy blood severally, as either of them were of the Lord instituted, reached forth, and given in common to all his Disciples, severally. And this doctrine was used in the first holy Church, and this Sacrament was wholly distributed in both parts and so received. But he that beside, or contrary to these commandements, and institution of Christ, dare bring in any other thing, or somewhat more, and use it with this Sacrament, or wantonly invent therein at his pleasure, he doth manifestly, and malapertly against our Lord, who instituted this Sacrament, and committeth a thing cleane contrary to his holy Testament, and last will, which was declared in his owne words, and that expressly.

I Cor. 11.

Also this Sacrament ought to be received and administred, without adoration, and without that worship which is due to God alone : yet with a due kinde of religion, and reverence, and chiefly with that, which is the chiefest of all, namely with faith and examination of himself, which in this action is most acceptable to Christ our Lord, and most profitable for men, which also St. Paul taught the first Church, and exhorted it hereunto, saying, *Let every man trie or examine himselfe, and so let him eate of that bread, and drinke of that cup. For he that eateth, and drinketh unworthily,*

Worthily, doth eate and drinke his owne iudgement, or condemnation, because he discerneth not the Lords body. And in another place, Prove your selves, whether ye are in the faith: examine your selves: ^{2 Cor. 13.} know ye not your owne selves, how that Iesus Christ is in you, except ye be reprobates? Now I pray unto God, that ye doe no evill. If so be that any man approach to this table, without such a tryall, and not making himselfe worthy, who hath not first examined himselfe, what manner of faith he hath, with what purpose he came to this Sacrament, or how he had prepared himselfe hereunto: I say, such a man should greatly prophane and reproach this Sacrament, yea the whole institution hereof appointed by Christ. For which cause the Ministers of our Churches doe admit none to this Sacrament, neither give it unto any, but to such as are noted to come unto it seriously, and doe, so much as in them lyeth, prepare themselves hereunto after such a manner, as becometh Christian godlinesse.

Now when the Congregation doth come together to celebrate the use of the Lords Supper, and be partakers thereof, then according to the example of the Primitive Church, our Ministers doe teach in their holy Sermons concerning Christ, and concerning the grace, which through him, and in him is given to sinners, and especially concerning his death, the sheading of his blood, and the redemption and salvation purchased thereby. After that the whole Church doth joyne together in faithfull prayers unto God, to obtaine this, that they may indeed use this Sacrament worthily. * Moreover, in the next place absolution from sinnes is lawfully administred, the words of the institution are rehearsed, and the people by exhortation is stirred up, to a reverent consideration of this mysterie, and to a cheereful and serious contemplation of the benefits of God, the Sacrament is reverently with all godlinesse distributed, and the people of the faithfull, * most commonly falling downe on their knees, doe receive this Sacrament with thanksgiving, with gladnesse, with singing of ^{Luc. 22. 1 Cor. 12.} hymnes, or holy songs, and they shew forth the death of the Lord, and admonish themselves of all his benefits, to the confirmation of their faith, in a true communion with Christ, and his bodie. And all this we doe, according to the meaning of those things, which are commanded in the holy Scripture, especially according to the saying of Christ, *Doe this in remembrance of me,* and Paul saith, *So often as ye shall eat of this bread,* and.

* Looke the
3. Observat.

* Looke the
4. Observat.

Luc. 22.
1 Cor. 12.
and.

and drinke of this cup, ye shall shew forth the death of the Lord, till he come.

Out of the FRENCH Confession.

Artic. 36.

WVE affirme that the holy Supper of the Lord, to wit, the other Sacrament, is a witnessse to us of our uniting with our Lord Iesus Christ, because that he is not onely once dead, and raised up againe from the dead for us, but also he doth in deed feed us, and nourish us with his flesh and bloud, that we being made one with him, may have our life common with him. For although, he be now in heaven, and shall remaine there, till he come to judge the world; yet we beleeve, that by the secret and incomprehensible vertue of his Spirit, he doth nourish, * and quicken us with the substance of his body and blood being apprehended by faith. But we say, that this is done spiritually, not that we may counterfeit an imagination or thought in stead of the efficacie and truth, but rather, because this mysterie of our union with Christ is so high a thing, that it surmounteth all our senses, yea and the whole order of nature: to conclude, because that it being divine and heavenly, cannot be perceived nor apprehended, but by faith.

* Looke the
1. observation
upon this con-
fession.

Artic. 37.

We beleeve, as was said before, that as well in the Supper, as in Baptisme, God doth in deed, that is, truly and effectually give, whatsoever he doth there sacramentally represent: and therefore with the signes we joyne the true profession and fruition of that thing, which is there offered unto us: Therefore we affirme, that they which doe bring pure faith, as it were a certaine vessel, unto the holy Supper of the Lord, doe indeed receive that, which there the signes doe witnessse, namely, that the body and bloud of Iesus Christ, are no lesse the meate and drinke of the soule, then bread and wine are the meate of the body. *Also out of the 28. Art. a little after the beginning.* And also that that bread and wine, which is given us in the Supper, is indeed made unto us spirituall nourishment, in as much as they doe offer unto our eyes to behold, that the flesh of Christ is our meate, and that his bloud is our drinke. Therefore we reject all those phantasticall heads, which doe refuse these signes and tokens, seeing that Christ our Lord hath said, *This is my body*: and, *This cup is my bloud.*

Out of the ENGLISH Confession.

WE say, that *Eucharistia*, that is to say, the *Supper of the Lord*, is a Sacrament, that is, an evident Representation of the body, and blood of *Christ*, wherein is set, as it were, before our eyes, the death of *Christ*, and his Resurrection, and whatsoever he did, whilst he was in his mortall body: to the end we may give him thanks for his death, and for our deliverance: and that by the often receiving of this Sacrament, we may daily renew the remembrance thereof, to the intent, we being fed with the body and blood of *Christ*, may be brought into the hope of the Resurrection, and of everlasting life, and may most assuredly believe, that, as our bodies be fed with bread, and wine, so our soules be fed with the body, and blood of *Christ*. To this Banquet we thinke the people of God ought to be earnestly bidden, that they may all communicate among themselves, and openly declare, and testifie both the godly society, which is among them, and also the hope which they have in *Christ Iesus*. For this cause, if there had been any, which would be but a looker on, and abstaine from the holy Communion, him did the old Fathers, and Bishops of Rome in the Primitive Church, before private Masse came up, excommunicate, as a wicked person, and as a Pagane. Neither was there any Christian at that time which did communicate alone, whilst other looked on. For so did *Cicilius* in times past decree, That after the Consecration was finished, all should communicate, except they had rather stand without the Church doores. For thus (saith he) did the Apostles appoint, and the same the holy Church of Rome keepeth still. Moreover, when the people cometh to the holy Communion, the Sacrament ought to be given them in both kinds: for so both *Christ* hath commanded, and the Apostles in every place have ordained, and all the ancient Fathers and Catholique Bishops have followed the same. And who so doth contrary to this, he (as *Gelasius* saith) committeth Sacrilege. And therefore we say, that our adversaries at this day, who having violently thrust out, and quite forbidden the holy Communion, doe without the word of God, without the authoritie of any ancient Council, without any Catholique Father, without any example of the Primitive Church, yea and without reason also, defend, and maintaine their private Masses,

Arius. 12.

Chrysoſt. ad Eph. ſirm. 3. cap. 1.

De consecr. Diſt. 1. cap. omnes.

Diſtinct. 2. cap. ſeculares.

De consecr. Diſt. 2. cap. Peract.

De conf. diſt. 2. cap. compertus.

Masses, and the mangling of the Sacraments, and doe this, not onely against the plaine expresse commandement of Christ, but also against all antiquitie, doe wickedly therein, and are very Churchrobbers.

We affirme, that the bread, and wine are the holy, and heavenly mysteries of the *body, and blood of Christ*, and that by them, *Christ* himselfe, being the true *bread of eternall life*, is so presently given unto us, as that by faith we verily receive his body, and blood. Yet say we not this so, as though we thought, that the nature, and substance of the *bread and wine*, is clearely changed, and goeth to nothing, as many have dreamed in these latter times, and yet could never agree among themselves upon their owne dreames. For that was not *Christ's* meaning, that the *wheaten bread* should lay apart his owne nature, and receive a certain new Divinitie: but that he might rather *change* us, and (to use *Theophilacts* words) might *transforme* us into his body. For what can be said more plainly, then that, which *Ambrose* saith, *Bread and Wine remaine still the same they were before: and yet are changed into another thing*: Or that which *Gelasius* saith, *The substance of the bread, or the nature of the wine ceaseth not to be*: Or that which *Theodoretus* saith, *After the consecration, the mysticall signes doe not cast off their owne proper nature: for they remaine still in their former substance, forme or kinde*: Or that which *Augustine* saith, *That which ye see, is the Bread, and Cup, and so our eyes doe tell us: but that which your faith requircth to be taught, is this: The bread is the body of Christ, and the cup is his blood*: Or that w^{ch} *Origen* saith, *The bread, which is sanctified by the word of God, as touching the materiall substance thereof, goeth into the belly, and is cast out into the privie*: Or that which *Christ* himselfe said, not only after the blessing of the cup, but also after he had ministred the communion: *I will drink no more of this fruit of the Vine*. It is well known, that the fruit of the Vine is wine, and not blood. And in speaking thus, we mean not to abase the Lords Supper, or to teach, that it is but a cold ceremonie onely, and nothing to be wrought therein: (as many falsly slander us, we teach) For we affirme, that *Christ* doth truly, and presently give himselfe wholly in his sacraments: In *Baptisme*, that we may put him on: and in his *Supper*, that we may eat him by Faith, and Spirit, and may have everlasting life by his Crosse and blood. And we say not, this is done slightly, or coldly, but effectually, and truly. For although

In *10a. cap. 6.*

De *sacra. lib. 4. cap. 4.*

In *Dialogis. 1. et 2.*

In *serm. ad Infantis.*

De *corp. dist. 2. cap. Qui*

in 2. de casti.

In *Matth. 15.*

Luc. 22.

we doe not touch the body of *Christ* with teeth and mouth, yet we hold him fast, and eate him by faith, by understanding, and by Spirit. And it is no vaine faith, that comprehendeth *Christ*: neither is it received with cold devotion, that is received with understanding, Faith, and the Spirit. For *Christ* himselfe altogether is so offered, and given us in these mysteries, that we may certainly know we be *flesh of his flesh, and bone of his bones*: and that *Christ continueth in us, and we in him*.

And therefore in celebrating these mysteries, the people are to good purpose exhorted, before they come to receive the holy communion, *to lift up their hearts, and to direct their minds to heavenwards*: because he is there, by whom we must be fed, and live. *Cyrellus* saith, when we come to receive these mysteries, all grosse Imaginations must quite be banished. The *Council of Nice*, as it is alledged by some in Greeke, plainly *forbiddeth us to be basely affectioned, or bent toward the Bread and Wine, which are set before us*. And, as *Chrysostome* very aptly writeth, we say, *That the bodie of Christ is the dead carkasse, and we our selves must be the Eagles*: meaning thereby, that we must flie on high, if we will come to the body of *Christ*. For this Table, as *Chrysostome* saith, *is a Table of Eagles, and not of faires*. *Cyprian* also: *This bread, saith he, is the food of the soule, and not the meat of the belly*. And *Saint Augustine* saith, *How shall I hold him, being absent? How shall I reach my hand up to heaven, to lay hold upon him sitting there?* He answereth, *Reach thither thy faith, and then thou hast laid hold on him*.

D: conf. dist.
1, c. 19. Q. 4. c. 2.

De cena Do-
mini.

In Ioan. tract.
50.

Neither can we away in our Churches with these shews, and sales, and markets of Masses, nor with the carrying about, and worshipping of the bread, nor with such other Idolatrous and Blasphemous fondnesse: which none of them can prove, that *Christ* or his Apostles ever ordained, or left unto us. And we justly blame the Bishops of Rome, who without the word of God, without the authoritic of the holy Fathers, without any example of antiquitie, after a new guise, doe not onely set before the people the sacramentall bread to be worshipped as God, but doe also carry the same about upon an ambling Palfraie, whither soever themselves journey, in such sort, as in old times the *Perfians* fire, and the Reliques of the *Goddesse Isis* were solemnly carried about in Procession: and have brought the Sacraments of *Christ* to be used now as a Stage Play, and a solemn sight:

fight: to the end, that mens eyes should be fedde with nothing else, but with mad gasings, and foolish gaudies, in the selfe same matter, wherein the death of Christ ought diligently to be beaten into our hearts, and wherein also the mysteries of our Redemption ought with all holinesse, and reverence, to be executed. Besides, where they say, and sometime do perswade fooles, that they are able by their Masses to distribute, and apply unto mens commoditie all the merits of Christs death, yea, although many times the parties thinke nothing of the matter, and understand full little what is done, this is a mockerie, a heathenish phansie, and a very toie. For it is our faith, that applieth the death, and crosse of Christ to our benefit, and not the act of the Massing Priest. *Faith had in the Sacraments* (saith *Augustine*) *doth justifie, and not the Sacraments.* And *Origen* saith: *Christ is the Priest, the Propitiation, and Sacrifice: Which propitiation cometh to every one by meane of faith.* And so, by this reckoning, we say, that the sacraments of Christ, without faith, do not once profit those, that be alive: a great deale lesse doe they profit those that be dead.

*Ad Rom. cap 3.
lib. 3.*

Out of the Confession of BELGIA.

Artic. 35.

VVE beleeve and confesse, that Iesus Christ our Lord and Saviour hath instituted the holy Sacrament of his Supper, that in it he might nourish and sustaine those, whom he hath regenerated and engrafted into his family, which is the Church. But those which are regenerate, have in them a double life, the one carnall and temporall, which they brought with them from their first nativitie, the which is common unto all: the other spirituall and heavenly, bestowed upon them in their second nativitie, which is wrought in them by the word of the Gospel, in the union of the body of Christ, the which is peculiar to the elect alone. And as God hath appointed earthly and materiall bread, fit and convenient for the preservation of this carnall life, which, even as the life it selfe, is common unto all: so for the conservation of that spirituall and heavenly life, which is proper to the faithfull, God hath sent lively bread, which came downe from heaven, even, Iesus Christ, who nourisheth and sustaineth the spirituall life of the faithfull, if he be eaten, that is, applied and received by faith, through the Spirit. But to the intent

intent that Christ might figurate and represent unto us this spirituall and heavenly bread, he hath ordained visible and earthly bread and wine for the Sacrament of his body and blood: whereby he testifieth, that as truly as we doe receive and hold in our hands this signe, eating the same with our mouthes, whereby afterwards this our life is sustained; so truly we doe by faith (which is in stead of our soule, hand, and mouth) receive the very body and true blood of Christ our onely Saviour, in our selves, unto the conservation and cherishing of a spirituall life within us. And it is most certaine, that Christ, not without good cause, doth so carefully commend unto us this his Sacrament, as one that doth indeed work that within us, whatsoever he representeth unto us by these his holy signes: although the manner it selfe, beeing far above the reach of our capacitie, cannot be comprehended of any: because that all * the operations of the holy Ghost are hidden and incomprehensible. Neither shall we erre in saying, that, * that which is eaten, is the very naturall body of Christ, and that which is drunke, is the very blood of Christ: yet the instrument or meanes, whereby we doe eate and drinke them, is not a corporall mouth, but even our soule and spirit, and that by faith. Christ therefore sitteth alwaies at the right hand of his Father in heaven, and yet for all that doth not any thing the lesse communicate himselfe unto us by faith. Furthermore, this Supper is the spirituall table, wherein Christ doth offer himselfe to us, with all his benefits, to be participated of us, and bringeth to passe, that in it we are partakers, as well of himselfe, as of the merit of his death and passion. For he himselfe, * by the eating of his flesh, doth nourish, strengthen, and comfort, our miserable, afflicted, and comfortlesse soule, and in like manner, by the drinking of his blood, doth refresh and sustaine the same. Moreover, * although the signes be coupled with the things signified, yet both of them are not received of all. For an evill man verily receiveth the Sacrament unto his owne condemnation, but the thing or truth of the Sacrament he receiveth not. As for example, *Judas*, and *Simon Magus*, doth of them did receive the Sacramentall signe, but as for Christ himselfe signified thereby, they received him not. For Christ is communicated to the faithfull only. Last of all, we with great humilitie and reverence doe communicate the holy Sacrament in that assembly of Gods people, celebrating the memoriall of our Saviour Christs death with thanksgiving, and making

* Looke the
1. Observation
upon this confession.

* Looke the
2. observation
upon this confession.

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4. Observat.

there a publike confession of Christian faith and religion. No man therefore ought to present himselfe at this holy Supper, which hath not first examined himselfe, lest that eating this bread, and drinking of this cup, he doe not eate and drinke his owne damnation. Moreover, by the use of this Sacrament, a most ardent love is kindled within us, both towards God himselfe, and also towards our neighbour. Therefore here we doe worthily reject, as a meere prophanation, all the toies, and damnable devises of men, which they have presumed to adde and mingle with the Sacraments: affirming that all the godly are content with that onely order and rite, which Christ and his Apostles have delivered unto us, and that they ought to speake of these mysteries after the same manner, as the Apostles have spoken before.

Out of the Confession of A U S P U R G E.

The second Article, out of the Edition of Wirtembergo, Anno. 1531.

* Looke the
1. observation
upon this
confession.

Touching the Supper of the Lord, they teach, that the body and blood of Christ are there present * indeed, and are distributed to those that eate of the Lords Supper, and they condemne those that teach other wise.

The same tenth Article in the Edition newly corrected, Anno. 1540. is thus set down.

Touching the Supper of the Lord they teach, that together with the bread and the wine the body and blood of Christ are truly exhibited to them that eate of the Lords Supper.

Hitherto also pertaineth the first Article, of the abuses, which are changed in the outward rites and ceremonies. This Article is, of the Masse.

* Looke the
2. Observat

Our Churches are wrongfully accused, to have abolished the Masse. For the * Masse is retained still among us, and celebrated with great reverence. Yea and almost all the ceremonies that are in use, saving that, with the songs in Latine we mingle certaine

certaine *Psalmes* in Dutch here and there, which be added for the peoples instruction. For therefore we have need of ceremonies, that they may teach the unlearned, and that the preaching of Gods word may stirre up some unto the true feare, trust, and invocation of God. This is not onely commanded by Saint *Paul*, to use a tongue that the people understand, but mans law hath also appointed it. We use the people to receive the Sacrament together, if so be any be found fit thereunto. And that is a thing that doth increase the reverence and due estimation of the publique ceremonies. For none are admitted, except they be first proved, and tried. Besides we use to put men in minde of the worthinesse and use of a Sacrament, what great comfort it offereth unto them, which repent, to the end that men may learne to feare God, and beleeve in him, and to use prayer and supplication unto him, looking for all good things at his hands. This is the true worship of Christians. These services, of feare, faith, prayer, hope, &c. God doth like of. When therefore these services are performed, and exercised in the use of Ceremonies, then doth the using of the Sacraments please God. So that when as the people is used to the ceremonie, and advertised of the true use thereof, the Masses are said with us after meet and godly manner. And thus all things are ordered in the Church with greater gravitie and reverence, then in times past. It is not unknown that these many ages past there hath been common & open complaint made by good men, of the abuse and prophaning of Masses. For it is easie to be seene, how farre this abuse hath spread it selfe in all temples and Churches, what kinde of men they are that say the Masses, flat contrary to the prescript of the Canons. Also how shamefully they are turned to a matter of cursed lucre. For many there be that say Masses, without repentance, onely for the bellies sake. These things are too open and manifest to be kept any longer in higger muggen. Surely it seemeth that never any religious thing since the world began was so commonly turned into gain, as the Masse. But Saint *Paul* doth fearfully threaten them, which deale otherwise with these Sacraments, then is befeeming the dignitie of them, where he saith, *He that eateth this bread and drinketh this cup unworthily, is guilty of the body and blood of the Lord.* And in the Ten Commandements, it is written, *He that abuseth Gods holy name, shall not escape unpunished.* As therefore the world hath oft heretofore been justly punished for Idolatrie,

doubtlesse this shamelesse profaning of Masses will be fearefully revenged with grievous plagues And it may well be that the Church in these latter times is punished with blindnesse, discord, and wars, and many other plagues, chiefly for this one cause. And yet these open and grosse abuses have the Bishops (who cannot be ignorant of them) not onely borne with all, but also smoothly laughed at them. And now all, too late, they begin to complaine forsooth of the calamitie of the Church, when as no other thing hath been the occasion of the broiles of these times, but the abuses themselves, which were now become too open and evident, that modest men could no longer bear them. I would to God that the Bishops had (as by their office they might have) long before this bridled, and restrained the covetousnesse or impudencie, whether of Monks, or of some others, who changing the manner of the old Church, have made the Masse a monie matter.

But it shall not be amisse now to shew, whence these abuses did spring at the first. There is an opinion spread abroad in the Church, that the Supper of the Lord is a worke, which being once done by the Priest, deserveth remission of sins, both of the fault, and of the punishment, not onely for him that doth it, but also for thers: and that because of the worke done, although it be done without any good intent of the doer. Likewise, that if it be applied in the behalfe of the dead, it is satisfactorie, that is, it deserveth remission of the paines of purgatorie. And in this meaning they take the word *Sacrifice*, when they call the Masse a sacrifice, namely a worke, that being done in the behalfe of some others, doth merit for them both remission of the fault, and of the punishments, and that because of the very work done, even without any good intent of him that useth it. Thus they meane, that the Priest in the Masse doth offer a sacrifice for the quick and the dead. And after this perswasion was once received, they taught men to seeke forgivenesse of sinnes, and all good things, yea and that the dead were freed from punishments, by the benefit of the Masse. And it made no matter, what kinde of men they were, that said the Masses: for they taught that they were very available for others, without any good motion of the user. Afterward a question arose, whether one Masse said for many, was as available, as severall Masses for severall persons. And this disputation did augment the number of Masses, and the gaine that came in by them, out of measure. But wee dispute not now of the
gaine.

gaine, we onely accuse the impietic of them. For our Divines doe prove plainly, that this opinion, of the meriting and applying of the Masse, is both false and impious. This is the state of this controversie between us and them.

And it is no hard matter for the godly to judge of this point, if a man will but weigh the arguments that follow. First, we have proved before, that men doe obtaine remission of sinnes freely by faith, that is, by sure trust to obtaine mercy for Christs sake. It is then impossible for a man to obtaine remission of sinnes for another mans worke, and that without any good motion, that is, without his owne faith. This reason doth very evidently overthrow that monstrous and impious opinion, touching the merit and application of the Masse.

Secondly, Christs passion was an oblation and satisfaction not onely for originall sinne, but also for all other sinnes, as it is written in the Epistle to the *Hebrews*, *We are sanctified by the oblation of Christ once offered.* Again, *By one oblation he hath made perfect for ever those that are sanctified.* To conclude, a good part of the Epistle to the *Heb.* is spent in confirming this point, that the onely sacrifice of Christ did merit remission of sinnes, or reconciliation, for others. Therefore (saith he) *The Leviticall sacrifices were oft times offered in one manner, because they could not take away sinnes, But Christ by his sacrifice hath at once satisfied for the sinnes of all men.* This honour of Christs sacrifice must not be transferred from him to the worke of a Priest. For he saith expressly, that *by one oblation the Saints are made perfect.* Besides, it is a wicked thing to place that trust in the worke of a Priest, which should onely leane and stay it selfe upon the oblation and intercession of Christ the high Priest.

Thirdly, Christ in the institution of the Lords Supper, doth not command the Priests to offer for others, either quicke or dead: upon what ground then or authoritie was this worship ordained in the Church, as an offering for sins, without any commandement of God? But that is yet more grosse and far from all reason, that the Masse should be applied to deliver the soules of such as are dead. For the Masse was ordained for a remembrance, that is, that such as received the Supper of the Lord, should stirre up and confirme their faith, and comfort their distressed consciences, with the remembrance of Christs benefits. Neither is the Masse a satisfaction for the punishment, but it was instituted for

the remission of the fault, to wit, not that it should be a satisfaction for the fault, but that it might be a Sacrament, by the use whereof, we might be put in minde of the benefit of Christ, and the forgiveness of the fault. Seeing therefore that the applying of the Supper of the Lord for the deliverance of the dead, is received without warrant of Scripture, yea quite contrarie to Scripture, it is to be condemned, as a new and ungodly worship or service.

* Locke the
3. obser-
vat. upon this
confession.

Fourthly, a * Ceremonie, in the new covenant, without faith meriteth nothing, neither for him that useth it, nor for others. For it is a dead work, according to the saying of Christ, *The true worshippers shall worship the Father in spirit and truth.* The same doth the 11. Chap. to the Heb. throughout prove. *By faith Abel offered a better offering unto God.* Also, *without faith it is impossible to please God.* Therefore the Masse doth not merit remission of the fault, or of the punishment, even for the workes sake performed. This reason doth evidently overthrow the merit, as they call it, which ariseth of the very worke that is done.

Fifthly, the applying of the benefit of Christ is by a mans own faith, as *Paul* witnesseth, *Rom. 3. Whom God hath set forth to be a reconciliation through faith in his blood,* and this applying is made freely: And therefore it is not made by another mans work, nor for another mans worke. For when we use the Sacrament, this application is made by our own work, and by our own faith, and not by another mans work. For surely if we could have no remission, but by applying of of Masses, it should be very uncertain, and our faith and trust should be transferred from Christ unto the work of a Priest, & so is it come to passe, as all men see. Now faith placed in the work of a man is wholly condemned. These arguments with sundry other do witness for us, that the opinion of the merit and applying of the Masse for the quick and the dead, was for good causes disliked and reprov'd. Now if we would stand to consider, how far this error is spread in the Church, how the number of Masses increased, and how through this sacrifice, forgiveness both of the fault, and of the punishment, is promised to the quick and the dead, it will appear that the Church is disfigured with shameful blots by this prophanation. There never fel out a waigh-tier cause in the Church, O noble Emperour, or more worthy for good & learned men to debate of; it is the duty of all the godly, with most fervent prayers to crave at Gods hand, that the Church might

might be delivered from these foule enormities. All Kings and Bishops must with all their might endeavour, that this whole matter may be rightly laid forth, and the Church purged.

Sixtly, the institution of a Sacrament is contrary to that abuse. For there is not a word set downe of any oblation for the sinnes of the quick and the dead, but a commandement to receive the body and blood of Christ: and, to doe it in the remembrance of the benefit of Christ. This remembrance doth signifie, not a bare representing of the history, as it were in a shew, as they dreame that are the Patrons of merit, by reason of the work wrought, but it signifieth by faith to remember the promise and benefit, to comfort the conscience, and to render thanks for so great a blessing. For the principall cause of the institution was, that our faith might then be stirred up and exercised, when we doe receive this pledge of Gods grace. Besides, the institution ordaineth, that there should be a communication, that is, that the Ministers of the Church should give unto others, the body and blood of the Lord. And this order was observed in the Primitive Church. Saint Paul is witnesse to the *Corinths*: when as he commandeth, *That one should stay for another*, that there might be a common partaking of the Sacrament.

Now that the abuses of the private Masse be discovered, for as much as they all for the most part were used for the application for the sinnes of other men, and doe not agree with the institution of Christ, therefore they are left off in our Churches, And there is one common Masse appointed, according to the institution of Christ, wherein the Pastors of the Churches * do consecrate * themselves, and give unto others, the Sacrament of the body and blood of Christ: and this kind of Masse is used every * holy day, and other daies also, if any be desirous to use the Sacrament. Yet none are admitted to the communion, except they be first tried, and examined. We adjoyne moreover godly Sermons, according as Christ commanded, that there should be Sermons, when this Ceremonie is used. And in such Sermons, men are both taught diligently in other Articles and Precepts of the Gospel, and also put in minde, for what use the Sacrament was instituted, to wit, not that this Ceremonie could merit for them remission of sinnes, by the worke done, but that the Sacrament is a testimony and a pledge whereby Christ witnesseth unto us, that he performeth his promises. And in our Sermons as men are taught

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diligently concerning other articles and precepts of the Gospel, so are they also put in minde, for what use the Sacraments were instituted, to wit, not that the ceremonie should merit remission of sins by the bare work wrought: but that the Sacrament should be a testimonie and a pledge, whereby Christ doth testifie, that he performeth his promise, and that his promises pertaine unto us, that Christ giveth us his body, to testifie that he is effectually in us, as in his members, and his blood, for a witness unto us, that we are washed with his blood. The Sacrament therefore doth profit them, that do repent, and seeke comfort therein, and being confirmed by that testimonie, doe beleve that remission of sinnes is given them indeed, and are thankfull unto Christ for so great a benefit. And so the application of the benefit of Christ is not by an other mans worke, but by every mans owne faith, and his owne use of the Sacrament. For when we in our owne persons use the Sacrament, Christs institution of it doth belong unto us. This kinde of use of the Sacrament is holy, and to be taught in the Churches, which doth give light unto the doctrine of faith, and of the spirituall exercises, and true worship, and bringeth unto the consciences of the godly very great comfort and strength of faith. Before these dayes the Church hath been farre otherwise taught, touching the use of the Sacrament, there was no word of any thing, but that this worke was to be done. But no man spake any thing of faith, or the comfort of consciences. And mens consciences were racked with over great care and paines of confessing themselves. This they tooke to be the puritie which the Gospel requireth, whereas the Gospel doth require true feare, true faith, and trust, comforteth us by the use of this Sacrament, that they which doe truly repent may assuredly beleve, that God is become mercifull unto them by Christ, though that our nature be fraile and uncleane, and though that this our imperfect obedience be farre from the perfection of the Law.

By all this that hath beene said, it is cleare that the Masse that is in use amongst us, doth agree with the institution of Christ, and the manner of the Primitive Church. And besides it doth notably lay open the true use of the Sacrament. Such a common worke was there in the Church of old time, as *Chrysostome* doth witness, who saith, *that the Priest did stand at the Altar, and call some unto the communion, and put backe others.* And by the decrees of the *Nicen Synode* it is evident, that some one did celebrate the
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Liturgie, as the Grecians call it, and did minister the body and blood of the Lord to all the rest. For these are the words of the Decree. *Let the Deacons in their order after the Priests receive the holy communion of a Bishop, or of a Priest.* Here he doth expressly say, that the Priests did receive the Sacrament of some one, that ministred it. And before *Gregories* time there is no mention of any private Masse. But as oft as the old Writers speak of a Masse, it is evident that they speake of a Masse, that was common. Seeing therefore that the rite and manner of the Masse used with us hath authoritie out of Scripture, example from the old Church, and that we have onely rejected certaine intollerable abuses, we hope that the use of our Churches cannot be misliked. As for other indifferent rites and ceremonies, they are for the most part observed according to the usuall manner. But the number of Masses is not alike. *Neither was it the use in the old times, in the Churches whereunto was greatest resort, to have Masse every day,* as the Tripartite historie. *lib. 9. cap. 38.* doth witness. *Againe (saith he) in Alexandria every fourth and sixth day of the weeke the Scriptures are read, and the Doctors doe interpret them, and all other things are done also, except onely the solempne manner of oblation or offering.*

This Article we finde elsewhere placed in the third place, among these wherein the abuses that be changed are reckoned up in this manner.

Of the Masse. Art. 3.

Our Church is wrongfully accused, to have abolished the Masse. For * the Masse is retained still among us, and celebrated with great reverence. Yea and almost all the ceremonies that are in use, saying that, with the songs in Latine we mingle certaine Psalmes in Dutch here and there, which be added for the peoples instruction. For therefore we have need of ceremonies, that they may teach the unlearned, and that the Preaching of Gods word may stirre up some unto the true feare, trust, and invocation of God. This is not only, commanded by *Saint Paul*, to use a tongue that the people understand, but mans law hath also appointed it. We use the people to receive the Sacrament together, if so be any be found fit thereunto. And that is a thing that doth increase the reverence and due estimation of the publike ceremonies. For none are admitted, except they be first proved,
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and tried. Besides we use to put men in minde of the worthinesse and use of a Sacrament, how great comfort it bringeth to fearefull consciences, that they may learne to beleewe God, and to looke for and crave all good things at his hands. This worship doth please God, such an use of the Sacrament doth nourish pietie towards God. Therefore it seemeth not that Masses be more religiously celebrated among our adversaries, then with us. But it is evident, that of long time this hath been the publike, and most grievous complaint of all good men, that Masses are filthily prophaned, being used for gaine. And it is not unknown, how farre this abuse hath spread it selfe in all Churches, of what manner of men Masses are used, onely for a reward, or for wages, and how many doe use them, against the prohibition of the Canons. And *Paul* doth grievously threaten those, which handle the Lords Supper unworthily, saying, *He that shall eat this bread, or drinke the cup of the Lord unworthily, shall be guiltie of the body and blood of the Lord.* Therefore, when we admonished the Priests of this sinne, private Masses were laid aside among us, seeing that for the most part, there were no private Masses, but onely for lucre sake. Neither were the Bishops ignorant of these abuses, who if they had amended them in time, there had now been lesse dissension. Heretofore, by their dissembling, they suffered much corruption to creepe into the Church: now they begin, though it be late, to complaine of the calamities of the Church, seeing that this hurly burly was raised up by no other meane, then by those abuses, which were so evident, that they could no longer be tolerated. There were many dissensions, concerning the Masse, and as touching the Sacrament. And peradventure the world is punished, for so long a prophaning of Masses, which they, who both could, and ought to have amended it, have so many yeeres tolerated in their Churches. For in the ten commandements it is written, *He that abuseth the name of the Lord, shall not escape unpunished.* And from the beginning of the world, there neither was, nor is any divine thing, which might seeme so to be employed to gaine, as is the Masse.

There was added an opinion, which did increase private Masses infinitely, to wit, that Christ by his passion did satisfie for Originall sin, and appointed Masse, wherein an oblation should be made for daily sins, both mortall, and veniall. Hereupon a common opinion was received, that Masse is a work, that taketh away the

the sins of the quicke and the dead, and that for the doing of the worke. Here men began to dispute, whether one Masse said for many, were of as great force, as particular Masses said for particular men. This disputation hath brought forth an infinite multitude of Masses. Concerning these opinions our preachers have admonished us, that they doe disagree from the holy Scriptures, and hurt the glory of the passion of Christ. For the passion of Christ was an oblation and satisfaction, not onely for Originall sinne, but also for all other sinnes, as it is written in the Epistle to the Hebrews: *We are sanctified by the oblation of Iesus Christ once made.* Also, *By one oblation he hath made perfitt for ever those that are sanctified.* Also the Scripture teacheth, that we are justified before God through faith in Christ, when we beleewe that our sins are forgiven for Christ his sake. Now, if the Masse doe take away the sins of the quicke and the dead, even for the works sake that is done, then justification cometh by the work of Masses, and not by faith, which the Scripture cannot away withall. But Christ commandeth us *to do it in remembrance of himselfe*: therefore the Masse is instituted, that faith, in them which use the Sacrament, may remember what benefits it receiveth by Christ, and that it may raise up, and comfort a fearefull conscience. For this is to remember Christ, to wit, to remember his benefits, and to feele and perceive, that they be in deed exhibited unto us. Neither is it sufficient to call to minde the historie, because that the Iewes also, and the wicked can doe that. Therefore the Masse must be used to this end, that there the Sacrament may be reached unto them, that have need of comfort, as *Ambrose* saith, *Because I doe alwaies sinne, therefore I ought alwaies to receive a medicine.* And seeing that the Masse is such a communion of the Sacrament, we doe observe one common Masse every Holiday, and on other daies, if any will use the Sacrament, when it is offered to them, which desired it. Neither is this custome newly brought into the Church. For the ancient Fathers before *Gregories* time make no mention of any private Masse: of the common Masse they speake much. *Chrysostome* saith, *That the Priest did daily stand at the Altar, and call some unto the Communion, and put backe others.* And by the ancient Canons it is evident that some one did celebrate the Masse, of whom other Priests and Deacons did receive the body of the Lord. For so the words of the Nicen Canon do sound: *Let the Deacons in their order after the*

the Priests receive the holy communion of a Bishop, or of a Priest. And Paul concerning the communion commandeth, that one tarry for another, that so there may be a common participation. Seeing therefore that among us the Masse hath the example of the Church out of the Scripture, and the Fathers, we hope that it cannot be disliked, especially for that our publike ceremonies are kept of us for the most part alike unto the usuall ceremonies: onely the number of Masses is not alike, the which, by reason of very great and manifest abuses, it were certainly farre better to be moderated. For in times past also in the Churches, whereunto was greatest resort, it was not the use to have Masse said every day, as the Tripartite historie lib. 9. cap. 38. doth witness. Againe (saith he) in Alexandria every fourth and sixth day of the weeke the Scriptures are read, and the Doctōrs doe interpret them, and all other things are done also, except onely the solemne manner of oblation or offering.

Of both kindes of the Sacrament,

Artic. 2.

AND because that we doe celebrate the common Masse, that the people may understand, that they also are sanctified through the blood of Christ, and learne the true use of this ceremonie, either part of the Sacrament in the Supper of the Lord is given to the Laitie, because the Sacrament was instituted, not onely for a part of the Church, namely for Priests, but also for the rest of the Church. And therefore the people doth use the Sacrament, as Christ appointed it. And certainly Christ saith, *Matth. 26. Drinke ye all of this*, where he saith manifestly, concerning the cup, that all should drinke. And that no man might cavill, that it doth only appertaine to the Priests, the ordinance of *Paul* to the Corinthians doth witness, that the whole Church did in common use either part. This custome remained a long time even in the latter Churches, neither is it certaine, when, or by what author it was changed. *Cyprian* in certaine places doth witness, that the blood, was given to the people: for thus he writeth to *Cornelius* the Pope: *How doe we teach, or provoke them, to shed their blood, in the confession of his name, if we denie the blood of Christ to them, which are in this warfare? or how shall we make them fit for the cup of Martyrdome, if we doe not first admit them, by the right of communication, to drinke in the Church the cup of the Lord?* And *Hierome* saith, *The Priests doe minister the*

the Eucharist, and deuide the blood of the Lord to the people. In the Decrees there is a Canon of Pope *Gelasius*, which forbiddeth the Sacrament to be deuided: these be the words: *We doe understand, that certaine men, having received the portion of the holy body onely, doe abstaine from the Cup of the holy blood: who, because that I know not by what superstition they are taught to be tied hereunto, either let them unfeignedly receive the whole Sacraments, or let them be put backe from the whole Sacraments, because that one, and the selfe same mystery cannot be deuided, without great sacrilege.* In the Tripartite History it is written, in the reprehension of *Theodosius* the Emperour (whom *Ambrose* would not admit to the communion, without repentance, because that at *Thessalonia* he had too grievously revenged the death of a few Souldiers which were slaine in an uproare, and had murdered seven thousand Citizens) here, saith *Ambrose*, *How canst thou with these hands receive the holy body of the Lord? with what rashnesse canst thou take into thy mouth the Cup of that holy blood? &c.* Therefore it is evident, that it was the custome of the ancient Church, to give either part of the Sacrament, to the people: onely a new start up custome doth take away one part from the people. Here we will not dispute, what men are to thinke, concerning a received custome, contrary to the authoritie of the Apostolike Scripture, contrary to the Canons, and contrary to the example of the Primitive Church. For all godly men doe understand, that, touching Christian doctrine, consciences are to aske counsell at the word of the Lord, and that no custome is to be allowed, which is contrary to the word of God. And although in the Latine Church custome hath changed the ancient manner, yet it doth not disallow, or forbid it: neither in deed ought humane authoritie to forbid the ordinance of Christ and the most received custome of the ancient Church. Therefore we have not thought it good, to forbid the use of the whole Sacrament: and in that ceremony, which ought to be the covenant of mutuall love in the Church, we would not, contrary to charitie, be hard to other mens consciences, which had rather use the whole Sacrament, neither did we thinke, that any crueltie should be used in that matter: but so much as in us lyeth, together with the ceremony, we have restored the holy doctrine touching the fruit of the ceremony, that the people may understand, how the Sacrament is laid before them, to comfort the consciences of them that doe repent.

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This doctrine doth allure the godly to the use and reverence of the Sacrament. For not onely the ceremonie, was before mained, but also the chiefe doctrine, touching the fruit thereof, was utterly neglected. And peradventure the maiming of the ceremonie did signifie, that the Gospel touching the blood of Christ (that is, the benefit of Christ his death) was obscured. Now, by the benefit of God, the pure Doctrine concerning faith, together with this ceremonie, is remed, and restored.

This Article we finde placed else-Where in the first place, amongst those, wherein the abuses, which are changed, are reckoned, after this manner.

Either kinde of the Sacrament in the Lords Supper is given to the laitie, because that this custome hath the commandement of the Lord, Matth, 26. *Drinke ye all of this*: where Christ doth manifestly command, concerning the cup, that all should drinke. And that no man might cavill, that it doth only appertaine to the Priests, the example of *Paul* to the Corinthians doth witnessse, that the whole Church did in common use either part. This custome remained a long time even in the latter Churches, neither is it certaine, when, or by what author it was changed. *Cyprian* in certaine places doth witnessse, that the blood, was given to the people: The same thing doth *Hierome* testifie: saying, *The Priests doe minister the Sacrament, and distribute the blood of Christ to the people.* Yea, *Gelasius* the Pope commandeth, that the Sacrament be not devided, *Dist. 2. de consecr. cap. Comperimus.* Onely a new custome, brought in of late, doth otherwise. But it is manifest, that a custome brought in, contrary to the commandements of God, is not to be allowed, as the Canons do witnessse. *Dist. 8. Cap. Veritate,* with that which followeth. Now this custome is received, not only against the Scripture, but also against the true Canons, and the examples of the Church. Therefore if any had rather use both parts of the Sacrament, they were not to be compelled to doe otherwise with the offence of their conscience. * And because that the parting of the Sacrament doth not agree with the institution of Christ, we use to omit that procession, which hitherto hath been in use.

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I. observation.

Out of the Confession of SAXONY.

Of the holy Supper of the Lord.

BOth Baptisme and the Supper of the Lord are pledges, and testimonies of grace, as was said before, which doe admonish us of the promise, and of our whole redemption, and doe shew, that the benefits of the Gospel doe pertaine to every one of those, that use these ceremonies. But yet here is the difference: by Baptisme every one is ingrafted into the Church: but the Lord would have the Supper of the Lord to be also the sinew of the publike congregation, &c.

The rest that followeth, pertaineth to the 15. Sect. till you come to these words that follow. Even as also in the very words of the Supper there is a promise included, seeing he commandeth that *the death of the Lord should be shewed forth, & this Supper distributed, till he come.* That therefore we may use this Sacrament with the greater reverence, let the true causes of the institution thereof be well weighed, which pertaine to the publike Congregation, and to the comfort of every one. The first cause is this: The Son of God will have the voice of his Gospel to sound in a publike congregation, and such a one as is of good behaviour: the bond of this congregation he will have this receiving to be, which is to be done with great reverence, seeing that there a testimonie is given of the wonderfull conjunction betwixt the Lord and the receivers: of which reverence *Paul* speaketh, *1 Cor. 11.* saying. *He that receiveth unworthily, shall be guiltie of the body and blood of the Lord.* Secondly, God will have both the Sermon, and the ceremony it selfe to be profitable; both for the preservation, and also for the propagation of the memory of his passion, resurrection, and benefits. Thirdly, He will have every receiver to be singularly confirmed by this testimonie, that he may assure himselfe, that the benefits of the Gospell doe pertaine to him, seeing that the Sermon is common: and by this testimonie, and by this receiving he sheweth that thou art a member of his, and that thou art washed in his blood, and that he doth make this covenant with thee, *Job. 15.* *Abide in me, and I in you.* Also, *I in them and they in me.* Fourthly, he will have this publike receiving, to be a confession, whereby thou maist shew, what kinde of doctrine thou doest imbrace, and to what companie thou doest joyne thy selfe.

selfe. Also he will have us to give thanks publicly, and privately in this very ceremonie, to God the eternall Father, and to the Sonne, and to the holy Ghost, both for other benefits, and namely for this infinite benefit of our redemption and salvation. Also he will that the members of the Church should have a bond of mutuall love among themselves: Thus we see that many ends doe meet together. By the remembrance of these weightie causes, men are invited to the reverence and use of the Sacrament: and we teach how the use may be profitable. We doe plainly condemne that monstrous error of the Monks, who have written, that the receiving doth deserve remission of sinnes, and that for the works sake, without any good motion of him that useth it. This Pharisaicall imagination is contrary to that saying, *Habac. 2. The iust shall live by his faith.* Therefore we doe thus instruct the Church, that they which will approach to the Supper of the Lord, must repent or bring conversion with them, and having their faith now kindled, they must here seeke the confirmation of this faith, in the consideration of the death, and resurrection, and benefits of the Sonne of God: because that in the use of this Sacrament, there is a witness bearing, which declareth that the benefits of the Sonne of God doe pertaine to thee also: also there is a testimonie, that he joyneth thee as a member to himselfe, * and that he is in thee, as he said, *Joh. 17. I am in them, &c.* Therefore we give counsell, that men, doe not thinke, that their sinnes be forgiven them for this works sake, or for this obedience, but that in a sure confidence they behold the death and merit of the Sonne of God, and his resurrection, and assure themselves that their sins are forgiven for his sake, and that he will have this faith to be confirmed by this admonition, and witness bearing: when as faith, comfort, the joy of conscience, and thanksgiving doe after this sort increase, the receiving is profitable. Neither are any * admitted to the Communion, except they be first heard, and absolved of the Pastour, or his fellow Ministers. In this triall the ruder sort are asked, and oftentimes instructed, touching the whole doctrine, and then is absolution published.

Also men are taught, that Sacraments are actions, instituted of God, and that without the use whereunto they are ordained, the things themselves are not to be accounted for a Sacrament: but in the use appointed, Christ is present in this communion, * truly and

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and substantially, and the body and blood of Christ is in deed given to the receivers: in that Christ doth witness that he is in them, and doth make them his members, and that he doth wash them in his blood, as *Hilarie* also saith, *These things being eaten and drunke, doe cause, both that we may be in Christ, and that Christ may be in us.* Moreover in the ceremonie it selfe we observe the usuall order of the whole ancient Church, both Latine and Greeke. We use no private Masses, that is, such wherein the body and blood of Christ was not distributed; as also the ancient Church, for many yeers after the Apostles times, had no such Masses, as the old descriptions, which are to be found in *Dionysius, Epiphanius, Ambrose, Augustine,* and others, doe shew. And *Paul I Cor. II.* Doth command, that the Communion should be celebrated when many do meet together. Therefore in the publike congregation, and such as is of good behaviour, prayers, and the creed, are rehearsed or sung, and * lessons appointed usually for holy dayes, * *Locke the 5. Observat.* are read. After that there is a Sermon of the benefits of the Son of God, and of some part of doctrine: as the order of time doth minister an argument. Then the Pastour doth rehearse a thanksgiving, and a prayer for the whole Church, for them that are in authoritie, and as the present necessitie requireth: and he prayeth to God, that for his Sons sake, whom he would have to be made a sacrifice for us, he would forgive us our sins, and save us, and gather, and preserve a Church. Then he rehearseth the words of Christ, concerning the institution of the Supper, and he himselfe taketh, and distributeth to the receivers, the whole Sacrament: who come reverently thereunto, being before examined and absolved, and there they joyne theirs with the publike prayers. In the end they doe againe give thanks. All men, which are not altogether ignorant of antiquitie, doe know that this rite, and this Communion, doth for the most part agree with the writings of the Apostles, and with the custome of the ancient Church, even almost to *Gregories* time: which thing being so, the custome of our Churches is to be approved, not to be disallowed, but our Adversaries misliking our custome, doe defend many errors, some more foule and grosse, others coloured with new deccits.

Many heretofore have written, that in the masse there is an oblation made for the quicke and the dead, and that it doth deserve remission of sins, both for him that maketh it, and for others,

even for the works sake. And thus were most of them perswaded, and as yet are like unto the Pharisees, and the heathen. For after the same manner the Pharisees & the Heathen did dreame, that they for the works sake, did deserve, for themselves, and for others, remission of sinnes, peace, and many other good things. Or although those, which were not so blind, did speake more modestly, and said, that they did deserve, but not without the good intention of the sacrificer, yet they imagined that those sacrifices were merits, and a ransome. By reason of this opinion there were a multitude of sacrifices, and the craftie meanes of gaine were increased. Such is the merchandise of Masses, and the prophanation of the Lords Supper, almost throughout the whole world. But God will have corrupt kindes of worship to be reprov'd, and abolished. Therefore we doe simply and in deed propound the voice of God, which doth condemne those errour, and with all our heart we affirme before God, and the whole Church in heaven and in earth, that there was one onely sacrifice propitiatorie, or whereby the wrath of the eternall Father against mankinde is pacified, to wit, the whole obedience of the Sonne of God, our Lord Iesus Christ, who was crucified, and raised up againe. This is that onely *Lambe*, which taketh away the sinnes of the world, Ioh. 1. Of this onely sacrifice mention is made, *Heb. 10.* *By one onely sacrifice he made perfect for ever those that are sanctified.* And this sacrifice is applied to every one, by their owne faith, when they heare the Gospell, and use the Sacraments, as *Paul* saith, *Rom. 3.* *Whom God hath set forth to be a reconciliati-on through faith in his blood.* And *Habac. 2.* *The iust shall live by his faith.* And, *1 Pet. 1.* *Being sanctified in the spirit, unto obedience, and sprinkling of the blood of Iesus Christ.* Other Sacraments in the old Testament were typicall: whereof we shall speake more at large in their place, and they did not deserve any remission of sins: and all the righteousnesse of holy men at all times, were, are, and shall be sacrifices of praise, which doe not deserve remission, either for them that did offer them, or for others, but they are services which every one ought to performe: and are acceptable to God for the Mediatours, and our high Priest the Son of God his sake, as it is said, *Heb. 13.* *By him we offer the sacrifice of praise alwaies to God.*

That this is an unchangeable and eternall truth, it is most manifest. And whereas certaine fragments, which they call the *Canons*

Canons of the Masse, are alledged against this so cleare light of the truth, it is also manifest that the Greeke and Latine Canons are very unlike the one to the other, and that the Greeke Canons doe disagree among themselves in a most waightie matter: and it appeareth that in the Latine Canon many jagges and pieces were by little and little patched together of ignorant authors. The ancient Church doth use the names of *Sacrifice and oblation*: but thereby it understandeth the whole action, prayers, a taking of it, a remembrance, faith, a confession, and thanksgiving. This whole inward and outward action, in every one that is turned to God, and in the whole Church, is indeed a sacrifice of praise, or thanksgiving and a reasonable service. And when the Lord saith, *Ioh. 4. The true worshippers shall worship the Lord in spirit and in truth*, he affirmeth that in the New Testament outward sacrifices are not commanded, which of necessitie should be made, although there were no motions of the holy Ghost in the heart, as in the law it was necessarie, that the ceremonie of the Passeover should be kept. But touching the Supper of the Lord it is said, *I Cor. 11. Let every man examine himselfe, &c.* So the Supper of the Lord doth profit him that useth it, when as hee bringeth with him repentance and faith, and another mans work doth nothing at all profit him.

Further more, concerning the dead, it is manifest, that all this shew is repugnant to the words of the institution of the Supper, wherein it is said, *Take ye, eat ye, &c. Do ye this in remembrance of me.* What doth this appertain to the dead, or to those that be absent? and yet in a great part of *Europe* many masses are said for the dead: also a great number not knowing what they doe, doe reade Masses for a reward. But seeing that all these things are manifestly wicked, to wit, to offer, as they speak, to the end that they may deserve for the quick & the dead: or for a man to do he knoweth not what, they do horribly sin, that retain and defend these mischievous deeds. And seeing that this ceremony is not to be taken for a Sacrament, without the use whereunto it was ordained, what manner of Idol worship is there used, let godly and learned men consider. Also it is a manifest profanation, to carry about part of the Supper of the Lord, and to worship it: where a part is utterly transferred to an use cleane contrary to the first institution, whereas the Text saith, *Take, eat*: and this shew is but a thing devised of late. To conclude, what be the manners of many

Priests and Monks in all Europe, which have no regard of this saying, *1 Cor. 11. Let every man examine himselfe? Also, Whosoever taketh it unworthily, shall be guiltie of the body and blood of the Lord.* Every man of him-self doth know these things.

Now, although the chiefe Bishops and hypocrites, who seeke delusions to establish these evils, doe scoffe at these complaints, yet it is most certaine, that God is grievously offended with these wicked deeds, as he was angry with the people of Israel for their prophanations of the sacrifices. And we do see evident examples of wrath, to wit, the ruines of so many kingdomes, the spoile and waste that the Turks do make in the world, the confusions of opinions, and many most lamentable dissipations of Churches. But *O Son of God, Lord Iesus Christ, which wast crucified and raised up again for us, thou which art the high Priest of the Church, with true sighes we beseech thee, that for thine, and thy eternall Fathers glory, thou wouldest take away idols, errors, and abominations: and, as thou thy selfe didst pray, Sanctifie us with thy truth, and kindle the light of thy Gospel, and true invocation, in the hearts of many, and bowe our hearts to true obedience, that we may thankfully praise thee in all eternitie. The greatnesse of our sins, which the prophanation of the Supper of the Lord these many yeers hath brought forth, doth surpasse the eloquence of Angels and men.* We are herein the shorter, seeing that no words can be devised sufficient, to set out the greatnesse of this thing, and in this great griefe we beseech the Sonne of God, that he would amend these evils, and also for a further declaration, we offer our selves to them, that will heare it. But in this question we see that to be chiefly done, which *Solomon* saith, *He that singeth songs to a wicked heart, is like him that powreth vinegar upon nitre.*

Our Adversaries know, that these perswasions of their sacrifice, are the sinews of their power and riches: therefore they will heare nothing that is said against it. Some of them do now learn craftily to mitigate these things, and therefore they say, The oblation is not a merit, but an application: they deceive in words, and retaine still the same abuses. But we said before, that every one doth by faith apply the sacrifice of Christ to himselfe, both when he heareth the Gospel, and then also, when he useth the Sacraments: and it is written, *1 Corinth. 11. Let every man examine himselfe.* Therefore *Paul* doth not meane, that the ceremonie doth profit another that doth not use it. And, the

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Son of God himselfe did offer up himselfe, going into the holy of holies, that is, into the secret counsell of the Divinitie, seeing the will of the eternall Father, and bearing his great wrath, and understanding the causes of this wonderfull counsell: these weightie things are meant, when the text saith, *Heb. 9. He offered himselfe.* And when *Esay* saith, *Cap. 53. He will make his soule an offering for sin.* Now therefore what do the Priests meane, who say, that they offer up Christ? and yet antiquitie never spake after this manner. But they do most grievously accuse us. They say, that we do take away the continuall sacrifice, as did *Antiochus*, who was a type of *Antichrist*. We answered before, that we do retaine the whole ceremonie of the Apostolike Church: and this is the continuall sacrifice, That the sincere doctrin of the Gospel should be heard, that God should be truly invocated: to conclude, as the Lord saith, *Joh. 4. It is to worship the Father in spirit and truth:* we doe also herein comprehend the true use of the Sacraments. Seeing that we retaine all these things faithfully, we doe with great reverence retaine the continuall sacrifice, they doe abolish it, who many waies doe corrupt true invocation, and the very Supper of the Lord, who command us to invoke dead men, who set out Masses to sale, who boast, that by their oblation they doe merit for others, who doe mingle many mischievous errors with the doctrine of Repentance and remission of sins, who will men to doubt, when they repent, whether they be in favour, who defile the Church of God with filthy lusts and Idols. These men be like unto *Antiochus*, and not we, who endeavour to obey the Son of God, who saith, *Joh. 4. If any man loveth me, he will keepe my word.*

Of the use of the whole Sacrament.

LET Sophistrie be remooved from the judgements of the Church. All men know, that the Supper of the Lord is so instituted, that the whole Sacrament may be given to the people, as it is written, *Drinke ye all of this.* Also the custome of the ancient Church, both Greeke and Latine, is well knowne. Therefore we must confesse that the forbidding of one part is an unjust thing. It is great injurie to violate the lawfull Testament of men: Why then do the Bishops violate the Testament of the Sonne of God, which he hath sealed up with his own blood? But it is to be lamented, that certaine men should be so impudent, as to

feigne sophistrie against this so weightie an argument, that they may establish their prohibition; the refutation of whom, the matter being so cleare and evident, we doe omit.

In another place this Article is not distinguished from that which went before, but is thus ioyned with it: To conclude, we must also speake in few things of the use of the whole Sacrament. Let sophistrie be remooved, &c.

Out of the Confession of WIRTEMBERGE.

Of the Eucharist. CHAP. 9.

WVE beleevē and confesse that the Eucharist (for so it pleased our forefathers to call the Supper of the Lord) is a Sacrament, instituted of Christ himselfe; and that the use thereof is commended to the Church, even to the latter end of the world. But because the substance is one thing, and the use thereof another thing, therefore we will speake of these in order. Touching the substance of the Eucharist, we thus thinke and teach, * that the true body of Christ, and his true blood is distributed in the Eucharist: and we refute them that say, that the bread and wine of the Eucharist, * are signes of the body and blood of Christ being onely absent. Also we beleevē that the omnipotencie of God is so great, that in the Eucharist he may either annihilate the substance of bread and wine, * or else change them into the body and blood of Christ: but that God doth exercise this his absolute omnipotencie in the Eucharist, we have no certaine word of God for it, and it is evident, that the ancient Church was altogether ignorant of it. For as in *Ezech.* where it is said of the Citie of Hierusalem, described on the out side of a wall, *This is Hierusalem*, it was not necessary that the substance of the wall should be changed into the substance of the Citie of Hierusalem; so when it is said of the bread, *This is my body*, it is not necessary that the substance of bread should be changed into the substance of the body of Christ: * but for the truth of the Sacrament it is sufficient, that the body of Christ is in deed present with the bread: and indeed the very necessitie of the truth of the Sacrament doth seeme to require, that true bread should remaine, with the true presence of the body of Christ. For as to the truth of the Sacrament of Baptisme it is necessary, that in the use thereof there should be water, and that true water should remaine; so it is necessary

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necessary in the Lords Supper, that there should be bread in the use thereof, and that true bread should remaine, whereas if the substance of bread were changed, we should have no prooffe of the truth of the Sacrament. Whereupon both *Paul*, and also the ancient Ecclesiasticall Writers doe call the bread of the Eucharist, even after consecration, bread. *1 Cor. 11. Let a man examine himselfe, and so let him eat of that bread, &c.* And, *Whosoever shall eat this bread, and drinke this cup of the Lord unworthily, &c.* And *Augustine* in his Sermon to young children saith: *That which you have seene, it is the bread, and the cup, the which thing also your eyes doe witnesse unto you: but that which your faith desireth to learne, is this: the bread, is the body of Christ, the cup, is his blood.*

Now as touching the use of the Eucharist, first, although we doe not denie, * but that whole Christ is distributed, as well in the bread, as in the wine of the Eucharist: yet we teach, that the use of either part ought to be common to the whole Church. For it is evident, that Christ being nothing at all terrified by any dangers, which afterward humane superstition invented, or by other devises, gave unto his Church both parts to be used. Also it is evident, that the ancient Church did use both parts for many yeeres. And certaine Writers doe clearely witnesse, that *they which doe receive bread alone, doe not receive the whole Sacrament Sacramentally* (for so they speake) and that *it is not possible to divide one and the self same mystery, without great sacriledge.* Wherefore we thinke that the use of both parts is in deed Catholike and Apostolike, and that it is not lawfull for any man, at his pleasure to change this institution of Christ, and a ceremony of such continuance in the ancient and true Church, and to take away from the Laitie, as they call them, one part of the Eucharist. And it is to be marvelled at; that they who professe themselves to defend the ceremonies of the ancient Church, should so farre swarve from the ancient Church in this point. Moreover, seeing that the word *Sacrifice* is very large, and doth generally signifie a holy worship, we doe willingly grant, that the true and lawfull use of the Eucharist may in this sense be called a Sacrifice: howbeit the Eucharist, according to the institution of Christ, is so celebrated, that therein the death of Christ is shewed forth, and the Sacrament of the body and blood of Christ is distributed to the Church, and so it is truly called an applying of the merit of

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the passion of Christ, to wit, to them, which receive the Sacrament.

Neither doe we condemne godly lessons, and prayers, which use to goe before, and to follow consecration, as they call it, and the dispensation of the Eucharist: yet in the meane time it is not lawfull for us, to dissemble, or to allow of those errors, which have been added to this holy Sacrament, rather by the ignorance of private men, then by any lawfull consent of the true Catholike Church. One error is this, that of the worship, which ought to be common to the Church, there is made a private action of one Priest, who as he doth alone to himself mumble up the words of the Lords Supper, so also he alone doth receive the bread and wine. For Christ did institute the Eucharist, not that it should be a private action of one man, but that it should be a communion of the Church. * Therefore to the right action of the Eucharist, two things at the least are requisite, to wit, the Minister of the Eucharist, who blesseth, and he, to whom the Sacrament of the Eucharist is dispensed. For when Christ did institute this Sacrament, he did not eat thereof alone, but he did dispense it to his Church, which then was present with him, saying, *Take ye, eat ye, &c.* And, *Drinke ye all of this, &c.* This institution of Christ the ancient and true Catholike Church did so severely observe, that it excommunicated them, which being present whilest this holy Sacrament was administred, would not communicate with others. *Anacletus* in his first Epistle saith, *After that consecration is finished, let all communicate, except they had rather stand without the Church doores.* And he addeth, *For so both the Apostles appointed, and the holy Church of Rome keepeth it still.* Also, the Antiochian Councell, cap. 2. saith: *All those which come into the Church of God, and heare the holy Scriptures, but doe not communicate with the people in prayer, and cannot abide to receive the Sacrament of the Lord, according to a certaine proper discipline, these men must be cast out of the Church.* *Dionysius* in his book, *De Eccles. Hierarc.* saith, *The Bishop, when he hath praised the divine gifts, then he maketh the holy, and most excellent mysteries: and those things which before he had praised, being covered and hid under reverent signes, he bringeth into sight, and reverently shewing forth the divine gifts, both he himselfe doth turne to the holy participation thereof, and doth exhort the others to participate them: to conclude, when the holy communion is received, and delivered to all, he rendering thanks, doth make an end of these mysteries.* Therefore we thinke it necessary, to the

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retaining of the institution of Christ in the celebration of the Eucharist, and that we may follow the example of the ancient and true Catholike Church, that the private Masses of the Priests may be abrogated, and that the publique communion of the Lords Supper may be restored.

Another error is this, that the Eucharist is such a sacrifice, as ought to be offered daily in the Church; for the purging of the sinnes of the quicke and the dead, and for the obtaining of other benefits, both corporall and spirituall. This error is evidently contrary to the Gospel of Christ, which witnesseth, *That Christ, by one oblation, once onely made, hath made perfect for ever those that be sanctified.* And, because that Christ by his passion and death, hath purchased remission of sinnes for us, which also is declared unto us by the Gospel in the new Testament, therefore it is not lawfull to sacrifice any more for sinne: for the Epistle to the Hebrewes saith, *Where there is remission of sinnes, there is no further oblation for sinne.* For whereas Christ saith, *Doe this in remembrance of me,* he doth not command to offer his body and blood in the Supper unto God, but to the Church: that the Church, by eating the bodie, and drinking the blood of Christ, and by shewing forth the benefit of his death, may be admonished of that oblation of the body and blood of Christ which was made once onely on the Crosse for the purging of our sins. For so Paul doth interpret this saying of Christ, saying, *So often as ye shall eate (he doth not say, offer) this bread, and drinke this cup, shew ye forth the death of the Lord, till he come.* And truly we confesse, that the ancient Ecclesiasticall writers did call the Eucharist *a sacrifice, and an oblation:* but they expound themselves, that by the name of Sacrifice they meane a remembrance, a shewing forth or a preaching of that Sacrifice, which Christ did once offer upon the Crosse as also they call the memoriall of the Pascheover, and of Pentecost, the Pascheover and Pentecost it selfe.

The third error is this, that many doe thinke, that the oblation (as they call it) of the Eucharist, is not of it selfe a propitiation for sinnes, but that it doth apply the propitiation and merit of Christ to the quicke and the dead. But we have already shewed, that the Eucharist properly is not an oblation, but is so called, because it is a remembrance of the oblation, which was once made on the Crosse. Moreover, the application of the merit of Christ, is not made by any other outward instrument, then by the

the preaching of the Gospel of Christ, and by dispensing those Sacraments, which Christ hath instituted for this use: and the merit of Christ being offered, and applied, is not received but by faith, *Mark 16. Preach the Gospel to every creature.* For by the ministration of the Gospel the benefits of Christ be offered, and applied to creatures, that is, either to the Jewes, or to the Gentiles. And it followeth, *He that shall believe, and be baptised, he shall be saved:* because that by the receiving of the Sacrament, and by faith, the benefits offered, and applied, be received, *Rom. 1. The Gospel is the power of God to salvation, to every one that believeth:* that is, the ministry of the Gospel is the instrument ordained of God, whereby God is able and effectually, to save all those, which believe the Gospel. Therefore the preaching of the Gospel doth offer, or, if it liketh any man so to speake, doth apply salvation to all men, but faith doth receive salvation offered and applied. Now in the private Masse, bread and wine are so handled, that the Priest doth neither publicly declare the Gospel of Christ, but doth softly mumble up to himselfe certaine words, and especially the words of the Supper, or of consecration: neither doth he distribute bread and wine to others, but he alone taketh them: therefore there can be no applying of the merit of Christ in the private Masse. This did our true Catholique Elders well perceive, who, as we have declared before, did so severely require, that they which were present at the Masse, and did not communicate, should be excommunicated.

The fourth error is this, which we have already touched, in that they doe require, that the words of the Supper, or of consecration, may be rehearsed softly in the Eucharist, seeing that these words are a part of that Gospel, which according to the commandement of Christ, is to be preached to all creatures. For although our Ancestors did sometimes call the Eucharist *a mystery*, yet they did not so call it with this purpose, that they would not have the words of the Supper to be rehearsed before the Church in the Eucharist publicly, and in a tongue commonly knowne, but because that in the Eucharist one thing is scene, and another thing understood. For Christ himselfe is also called *a mystery*, who nevertheless is not to be hid, but to be preached to all creatures. And because that in the receiving of the Sacrament it is necessarily required, that we should have faith, and *faith cometh by hearing, and hearing by the word of God,* it is most necessarie, that

that in the Eucharist the word of the Supper, that is, the word of the Sonne of God, should be publicly rehearsed: for this word is the preaching of the Gospel, and the shewing forth of the death of Christ. Therefore that the Church may understand what is done in the Eucharist, and what is offered unto her to be received, and that she may confirme her faith, it is necessary, that in the Eucharist the words of the Lords Supper should be rehearsed publicly.

The fifth error is this, that one part of the Eucharist is used in the way of a singular worship of God, to be carried about, and to be laid up. But the holy Ghost doth forbid; that any worship of God should be appointed without the expresse commandement of God. *Deut. 12.* *You shall not doe every one of you, that which seemeth good in his owne eyes.* And againe, *That which I command thee, that onely shalt thou doe to the Lord: see that thou adde nothing thereunto, nor detract any thing from it.* And *Matth. 15.* *In vaine do they worship me, teaching for doctrines the precepts of men.* *Clemens* in his second Epistle to *James*, and in three Chapters, *De Consecr. Dist. 2.* saith, *Certainely so great burnt offerings are offered on the Altar, as may be sufficient for the people: if so be that any thing remaine till the next day, let them not be kept, but with feare and trembling, by the diligence of the Clearkes, let them be consumed.* We are not ignorant, how they use to delude these words of *Clemens*, by feigning a difference betwixt the worke of those that are ready to die, and those that be ready to consecrate. But it is evident, that the bread, which useth to be carried about, and to be laid up to be adored, is not reserved for those that be weake, but in the end is received of them that doe consecrate. *Cyrill*, or, as others thinke, *Origen*, upon the seventh Chapter of *Levit.* saith, *For the Lord concerning that bread, which he gave to his Disciples, said unto them, Take it, and eate it, &c. He did not differ it, neither did he command it to be reserved till the next day.* Peradventure there is this mysterie also contained therein, that he doth not command the bread to be carried in the high way, that thou maist alwaies bring forth the fresh loaves of the word of God, which thou carriest within thee, &c.

One of the Confession of SUEVELAND.

Of the Eucharist.

CHAP. 18.

AS touching this reverent Sacrament of the body and blood of Christ, all those things which the Evangelists, *Paul*, and the holy Fathers have left in writing thereof, our men doe sincerely teach, commend, and inculcate: and thence they doe with a singular indeavour alwaies publish this goodnesse of Christ towards his, whereby he doth no lesse at this day, then he did in that his last Supper, vouchsafe to give, by the Sacraments his true bodie, and his true blood, to be eaten, and to be drunke, indeed, as the meate and drinke of their soules, whereby they may be nourished unto life eternall: he giveth it, I say, to all those, who from their hearts have their names, to be reckoned among his disciples, when as they doe receive this Supper, according to his institution: so that now he may live and abide in them, and they in him, and be raised up by him in the last day, to a new, and immortall life, according to those words of eternall truth. *Take, and eate, This is my body, &c. Drinke ye all of this, This cup is my blood, &c.* Now, our Preachers doe most diligently withdraw the mindes of the people, both from all contention, and also from all superfluous and curious inquirie, unto that which onely is profitable, and whereunto onely Christ our Saviour had respect: to wit, that being fed with him, we may live in him, and through him, and leade such a life, as is acceptable to God, holy, and therefore everlasting and blessed: and withall, that we among our selves may be one bread, and one body, which are partakers of one bread in that holy Supper. Whereby it cometh to passe, that we doe very religiously, and with a singular reverence both administer, and receive the Divine Sacraments, that is, the holy Supper of Christ. By these things which are thus indeed, as we have set them downe, your sacred Majestie, O most gracious Emperour, doth know, how falsely our adversaries doe boast, that our men doe change the words of Christ, and teare them in peeces by humane glosses, and that in our Suppers nothing is administred but meere bread, and meere wine, and also that among us the Supper of the Lord is contemned, and rejected. For our men doe
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very carefully teach and exhort, that every man doe in a simple faith imbrace these words of the Lord, rejecting all devises of men, and false glosses, and removing away all kinde of wavering, doe wholly addict their minde to the true meaning thereof: and to conclude, doe oftentimes, with as great reverence as they may, receive the Sacraments, to be the lively food of their soules, and to stirre up in them a gratefull remembrance of so great a benefit: the which thing also useth now to be done among us, much more often and reverently, then heretofore was used. Moreover, our Preachers have alwaies hitherto, and at this day doe offer themselves with all modestie and truth, to render a reason of their faith and doctrine, touching all those things which they beleve and teach, as well about the Sacrament, as about other things, and that not onely to your Sacred Majestie, but also to every one that shall demand it.

Of the Masse.

C H A P. 19.

FVrthermore, seeing that after this manner, Christ hath instituted his Supper, which afterward began to be called the Masse, to wit, that therein the faithfull being fed with his body and blood, unto life eternall, should shew forth his death, whereby they are redeemed; our Preachers by this mean giving thanks, and also comending this salvation unto others, could not chuse but condemne it, that these things were every where neglected. And on the other side, they which do celebrate the Masses, do presume to offer up Christ unto his Father, for the quicke and the dead, and they make the Masse, to be such a worke, as that by it alone almost, the favour of God and salvation is obtained, howsoever they doe either beleve, or live. Whereupon that most shamefull and twise and thrise impious sale of this Sacrament hath crept in, and thereby it is come to passe that nothing at this day, is more gainefull then the Masse. Therefore they rejected private Masses, because the Lord did commend this Sacrament to his Disciples to be used in common. Whereupon *Paul* commandeth the *Corinthians*, when they are to celebrate the holy Supper, to *stay one for another*, and denieth that they doe celebrate the Lords Supper, when as every man taketh his own Supper whilest they be eating. Moreover, whereas they boast, that *they doe offer up Christ*

1. Cor. 11.

Heb. 9.

Christ instead of a sacrifice, they are therefore condemned of our men, because that the Epistle to the Hebrews doth plainly witness, that as men doe once die, so Christ was once offered. that he might take away the sinnes of many, and that he can no more be offered againe, then he may die againe: and therefore having offered one sacrifice for sinnes, he sitteth for ever at the right hand of God, waiting for that which remaineth, to wit, that his enemies, as it were a footstool, may be trodden under his feet. For with one oblation hath he consecrated for ever them, that are sanctified.

Heb. 10.


And whereas they have made the Masse to be a good worke, whereby any thing may be obtained at Gods hands, our Preachers have taught, that it is repugnant to that, which the Scripture doth teach in every place, that we are justified, and receive the favour of God, by the spirit of Christ and by faith: for which matter we alledged before many testimonies out of the Scriptures. So in that the death of the Lord is not commended to the people in the Masse, our Preachers have shewed that it is contrary to that, that Christ commanded, to receive these Sacraments, *in remembrance of himselfe*: and Paul, *that we might shew forth the death of Christ, till he come*. And whereas many doe commonly celebrate the Masses, without all regard of godlinesse, onely for this cause, that they may nourish their bodies, our Preachers have shewed, that that is so execrable a thing before God, that if the Masse of it selfe should nothing at all hinder godlinesse, yet worthily and by the commandement of God, it were to be abolished: the which thing is evident even out of *Esay* onely. *For our God is a Spirit, and truth, and therefore he cannot abide to be worshipped, but in Spirit and truth*. And how grievous a thing this unreasonable selling of the Sacraments is unto the Lord, our Preachers would have men thereby to conjecture, that *Christ did so sharply, and altogether against his accustomed manner, taking unto himselfe an externall kinde of revenge, cast out of the temple those that bought and sold*, whereas they might seeme to exercise merchandize, onely in this respect, that they might further those sacrifices, which were offered according to the law.

Iſa. 2.

Therefore, seeing that the rite of the Masse, which was wont to be celebrated, is so many waies contrarie to the Scripture of God, as also it is in every respect divers from that, which the holy Fathers used, it hath bene very vehemently condemned amongst

amongst us out of the pulpit, and by the word of God it is made so detestable, that many of their owne accord have altogether forsaken it: and elsewhere, by the authoritie of the Magistrate, it is abrogated. The which thing we have not taken upon us for any other cause, then for that throughout the whole Scripture, the Spirit of God doth detest nothing so much, neither command it so earnestly to be taken away, as a feigned and false worship of himselfe. Now, no man that hath any sparke of religion in him, can be ignorant, what an inevitable necessitie is laid upon him that feareth God, when as he is perswaded, that God doth require a thing at his hands. For any man may easily foresee, how many would take it at our hands, that we should change any thing about the holy rite of the Masse, neither were there any, which would not rather have chosen in this point, not onely not to have offended your sacred Majestie, but even any Prince of the lowest degree. But when as herewithall they did not doubt, but by that common rite of the Masse, God was most grievously provoked, and that his glory, for the which we ought to spend our lives, was darkened, they could not but take it away, lest that they also, by wincking at it, should make themselves partakers with them in diminishing the glory of God. Truely if God is to be loved, and worshipped above all, godly men must beare nothing lesse, then that which he doth hate and detest: And that this one cause did constrain us to change certaine things in these points, we take him to witnessse, from whom no secret is hid.

THE




THE FIFTEENTH
SECTION. OF ECCLESIASTICAL MEETINGS.

The latter Confession of HELVETIA.

Of holy and Ecclesiasticall meetings.

CHAP. 22.

 Although it be lawfull for all men, privately at home to reade the holy Scriptures, and by instruction to edifie one another in the true Religion, yet that the word of God may be lawfully preached to the people, and prayers and supplications publicly made, and that the Sacraments may be lawfully ministred, that that collection be made for the poore, and to defray all necessarie charges of the Church, or to supply the wants, it is very needfull there should be holy meetings and Ecclesiasticall assemblies. For it is manifest that in the Apostolike and Primitive Church there were such assemblies frequented of godly men. So many then as doe despise them, and separate themselves from them, they are contemners of true Religion, and are to be compelled by the Pastours and godly Magistrates, to surcease stubbornly to separate and absent themselves from sacred assemblies. Now Ecclesiasticall assemblies must not be hidden and secret, but publique, and common, except persecution by the enemies of Christ and the Church will not suffer them to be publique. For we know what manner assemblies the Primitive Church had heretofore in secret corners, being under the tyrannie of Roman Emperours. Let those places where the faithfull meet together be decent, and in all respects fit for Gods Church. Therefore let houses be chosen for that purpose, or Churches that are large
and

and faire, so that they be purged from all such things, as doe not befeeme the Church. And let all things be ordered, as is most meete for comelinesse, necessitie, and godly decencie, that nothing be wanting which is requisite for rites and orders, and the necessarie uses of the Church.

And as we beleeve that God doth not dwel in temples made with hands, so we know that by reason of the word of God, and holy exercises therein celebrated, places dedicated to God and his worship are not prophane, but holy, and that therefore such as are conversant in them, ought to behave themselves reverently and modestly, as they which are in a sacred place, in the presence of God and his holy Angels. All excesse of apparell therefore is to be abandoned from Churches and places where Christians meet in prayer, together with all pride, and whatsoever else doth not befeeme Christian humilitie, decencie, and modestie. For the true ornament of Churches doth not consist in Ivorie, gold, and precious stones, but in the sobrietie, godlinesse, and vertues of those, which are in the Church. *Let all things be done comely and orderly in the Church: to conclude, Let all things be done to edifying.* Therefore let all strange tongues keepe silence in the holy assemblies, and let all things be uttered in the vulgar tongue, which is understood of all men in the company.

Of prayer, singing, and Canonick houres.

CHAP. 23.

TRue it is, that a man may lawfully pray privately in any tongue that he doth understand: but publique prayers ought in the holy assemblies to be made in the vulgar tongue, or such a language as is known to all. Let all the prayers of the faithfull be powred forth to God alone through the mediation of Christ only, out of a true faith and pure love. As for invocation of Saints, or using them as intercessors, to intreat for us, the Priesthood of our Lord Christ and true religion will not permit us. Prayer must be made for Magistracie, for Kings and all that are placed in authority, for Ministers of the Church, and for all necessities of Churches in any calamity, & specially in the calamity of the Church, prayer must be made both privatly, and publikely, without ceasing. Moreover we must pray willingly, and not by constraint, nor for any reward: neither must we superstitiously tie prayer to any place, as

though it were not lawfull to pray but in the Church. There is no necessity, that publike prayers should be in forme and time the same or alike in all Churches. Let all Churches use their libertie. *Socrates* in his history saith, *In any countrey or nation wheresoever, you shall not finde two Churches which doe wholly agree in prayer :* The authors of this difference I think were those which had the government of the Churches in all ages. If so be any do agree, it deserveth great commendation, and is to be imitated of others.

Besides this, there must be a meane and measure, as in every other thing, so also in publike prayers, that they be not overlong, and tedious: let therefore the most time be given to teaching of the Gospel, in such holy assemblies: and let there be diligent heed taken, that the people in the Assemblies be not wearied with overlong prayers, so as when the preaching of the Gospel should be heard, they through wearisomnesse either desire to goe forth themselves, or to have the assembly wholly dismissed. For unto such the Sermons seeme to be overlong, which other wise are brieft enough. Yea and the Preachers ought to keepe a meane. Likewise the singing in sacred assemblies ought to be moderated, where it is in use. That song, which they call *Gregories* song, hath many grosse things in it. Wherefore it is upon good cause rejected of ours, and of all other reformed Churches. If there be any Churches which have faithfull prayer in good manner, and no singing at all, they are not therefore to be condemned: for all Churches have not the commoditie and opportunitie of singing. And certaine it is by testimonies of antiquitie, that as the custome of singing hath been very ancient in the East Churches, so it was long or it was received in the West Churches.

In ancient time there were *Canonick houres*, that is, known prayers framed for certain houres in the day, and chanted therein, oft repeated, as the Papists manner is: which may be proved by many of their lessons appointed in their houres and divers other arguments. Moreover they have many absurd things (that I say no more) and therefore are well omitted of our Churches, that have brought in their stead matters more wholesome for the whole Church of God.

*Hitherto also pertaineth the beginning of the 25. Art.
Of Catechising.*

THe Lord injoynd his ancient people to take great care and diligence in instructing the youth well, even from their infancie, and moreover commanded expressly in his Law, that they should teach them, and declare the mysterie of the Sacraments unto them. Now for as much as it is evident by the writings of the Evangelists and Apostles, that God had no lesse care of the youth of this new people, seeing he saith, *Suffer little children to come unto me, for of such is the kingdome of heaven;* Therefore the Pastours doe very wisely, which doe diligently and betimes Catechise their youth, laying the first grounds of faith, and faithfully teaching the principles of our Religion, by expounding the Ten Commandements, the Apostles Creed, the Lords Prayer, and the doctrine of the Sacraments, with other like principles and chiefe heads of our Religion. And here let the Church performe her faithfullnesse and diligence in bringing the children to be Catechised, as being desirous and glad to have her children well instructed. *That which followeth in this Article, is contained in the sixteenth Section.*

Also, CHAP. 28.

Of the goods of the Church, and right use of them.

THe Church of Christ hath riches through the bountifullnesse of Princes, and the liberality of the faithfull, who have given their goods to the Church: for the Church hath need of such goods: and hath had goods from ancient time, for the maintenance of things necessarie for the Church. Now the true use of the Church goods, was, and now is, to maintaine learning in Schooles, and in holy assemblies, with all the service, rites, and buildings of the Church: finally to maintaine teachers, schollers, and ministers, with other necessary things, and chiefly for the succour and reliefe of the poore. But for the lawfull dispensing of these Ecclesiasticall goods, let men be chosen that feare God, wise men, and such as are of good report for government of their families. But if the goods of the Church by injurie of the time, and the boldnesse, ignorance, or covetousnesse of some be turned

to any abuse, let them be restored againe, by godly and wise men, unto their holy use: for they must not winke at so impious an abuse. Therefore we teach that Schooles and Colledges, whereinto corruption is crept in doctrine, in the service of God, and in manners, must be reformed, that there must order be taken, godly, faithfully, and wisely, for the reliefe of the poore.

Out of the former Confession of HELVETIA.

Holy meetings.

Artic. 23.

* Looke the
1. observation
upon this
confession.

WE think that holy meetings are so to be celebrated, that above all things the word of God be propounded *to the people every day publicquely, in a publique place, and appointed for holy exercises: also that the hidden things of the Scripture may daily be searched out and declared, by those that are fit thereunto: that the faith of the godly may be exercised, and that we may continually be instant in prayer, according as the necessitie of all men requireth. As for other unprofitable and innumerable circumstances of ceremonies, as vessels, apparell, vials, torches or candles, altars, gold and silver, so farre forth as they servæ to pervert religion; but especially Idols; which are set up to be worshipped, and give offence, and all prophane things of that sort, we doe remove them farre from our holy meeting.

Of Heretikes and Schismatiks.

Artic. 24.

Also we remove from our holy meetings all those, who forsaking the proprietie of the holy Church, doe either bring in, or follow strange, and wicked opinions, with which evill the Catabaptists are chiefly infected: who, if they doe obstinately refuse to obey the Church and the Christian instruction, are in our judgement to be bridled by the Magistrate, lest by their contagion they infect the flock of Christ.

Out of the Confession of BOHEMIA.

Of Catechizing.

CHAP. 2.

IN the second place they teach the Christian Catechisme, that is, a Catholique doctrine, and an instruction made with the mouth.

mouth, which agreeth in Christianisme, with the ancient Church and holy fathers: and this doctrine or instruction is the inward or secret thing, and the marrow, and the keie to the whole holy Scripture, and containeth the summe thereof: It is comprehended in the Ten Commandements, in the Catholike, Christian, and Apostolike Creed, wherein be 12. Articles, which are expounded & confirmed, by the Nicene and Athanasius his Creed, and by godly, Catholique, and generall Councils: also, in the forme of prayers, to wit, of that holy prayer which the Lord appointed, and in a summarie doctrine touching the Sacraments, and such duties, as we owe, or be proper, regard being had to every mans place and order, in divers and distinct kindes of life, whereunto he is called of God: and there is an open confession and profession made, that this Christian doctrine is that true, full, perfect, and well pleased will of God, necessarie to every faithful Christian unto salvation.

This Catechisme, which doth contain in it the full and Catholike doctrine of Christianisme, & the knowledge of most weightie things spoken of before, our Preachers do use in stead of a sure rule, method, and table of all those things which they teach, and of all their sermons & writings: and this they do faithfully care for, and bestow all their labour therein, that this whole ordinary doctrine of the principles of true faith, and Christian godlinesse, and the doctrine of the foundation, may be imprinted in the bottome of the hearts of Christians, and thoroughly ingrafted in the mindes and life of the hearers, and that after this manner. First that all may know, that they are bound to yeeld an inward and outward obedience to the law: and therefore they must endeavour to performe and fulfill the commandements of God, both in their heart, seeing that the law is spirituall, and in their deeds, by loving God above all things, and their neighbour as themselves.

Secondly, they must well learne and beare in minde, and be able readily to rehearse, and to beleevè from the heart, to keepe, and to professe with the mouth, the chiefe points of the Catholike, Christian, and Apostolike Creed, and to testifie a Christian pietie by actions, or manners, and a life which may besee me it. Therefore they do also in their sermons, by expounding it, lay open the true and sound meaning, and every mysterie, which is necessarie to eternall salvation, and is comprehended in the articles of faith, and in every part thereof, and confirme it by testimonies

taken out of the holy Scriptures, and by these holy Scriptures, they do either more largely or briefly declare, expound, and lay open the meaning, and the mysteries. And in all these things they doe so behave themselves, that concerning the order which the Apostles brought in and propounded, they labour to instruct not onely those which be of riper yeers, who being come to lawfull age, are able presently to understand; but also to teach little children, that they being exercised, even from their childhood, in the chiefe points of the covenant of God, may be taught to understand the true worship of God. For this cause, there be both peculiar Ecclesiasticall assemblies with children, which doe serve for the exercise of catechizing: and also the parents, and those that are requested of the parents, and used for witnesses (who are called godfathers, and godmothers) at Baptisme, are put in minde of the dutie, and faith, which they owe, that they also may faithfully instruct their beloved children, traine them up in the discipline of the Lord, and from the bottome of their hearts, pray unto God for these, and all other the children of the faithfull of Christ. But chiefly they which are newly instructed, before they be lawfully admitted to the Supper of the Lord, are diligently taught the Christian Catechisme, and the principles of true religion, and by this meanes they are furthered towards the obtaining of saving repentance, vertue, and the efficacie of faith. Afterward, all the rest are also instructed, that all together being lightned with the knowledge of God, and of the Saints, every man may walk, with all honesty and godlinesse, in his place, and in that order, whereunto he is called of God, and may by this means sanctifie the name of God, and adorne the true doctrine.

Thirdly, in the Catechisme these things are taught, to invoke one true God in a sure confidence, in the name of our Lord Iesus Christ, to pray, and that not for themselves onely, and their private affaires, but also for the whole Christian Church, in all countries, for the Ministers of the Church, and also for the civill Magistrate, who is ordained of God, and chiefly for the Emperours and your Princely Majestie, for his most noble children, and whole posteritie, for his counsellors, and all those that be subject to his government, praying, that it would please our gracious God to grant and to give unto your Princely and his Royall Majestie, a long life, heaped with all good things, and a happy government, and also a benigne, gentle, and fatherly minde and affection

fection of heart toward all those that behave themselves uprightly, are well affected, doe humbly obey, doe shew themselves faithfull and loving subjects, and those that doe in truth worship God the Father, and his Sonne Iesus Christ. And, to be briefe, we teach, that prayers may be made faithfully for all men, for our friends and enemies, as the doctrine of our Lord Iesus Christ and his Apostles doth command us, and as examples doe shew, that the very first and holy Church did. For which cause, we are also instant with the people, that they would diligently and in great numbers frequent the holy assemblies, and there be stirred up, out of this word of God, to make earnest and reverent prayers.

1 Tim. 2.

Now whatsoever is contrarie to this Catholique and Christian kinde of Catechizing, all that we doe forsake and reject, and it is strongly confuted by sure reasons, and such as do leane unto the foundations of the holy Scripture, so farre forth as God doth give us grace hereunto, and the people is admonished to take heed of such.

Out of the FRENCH Confession.

WE beleve because Iesus Christ is onely Advocate given unto us, who also commandeth us to come boldly unto the Father in his name, that it is not lawfull for us to make our prayers in any other forme, but in that which God hath set us downe in his word: and that whatsoever men have forged of the intercession of Saints departed, is nothing but the deceits and slights of Satan, that he might withdraw men from the right manner of praying.

Artic. 24.

These things were also set down in the 2. Section but for another purpose and the other part of this Article is to be found in the 16. Section.

Out of the ENGLISH Confession.

WE make our prayers in that tongue, which all our people, as meet is, may understand, to the end they may (as Saint Paul counseleth us) take common commoditie by common prayer: even as all the holy Fathers, and Catholique Bishops, both in the old and new Testament, did use to pray themselves,

Artic. 16.

and taught the people to pray too : lest, as Saint *Augustine* saith, *Like Parots, and Owles we should seeme to speake that we understand not.*

Out of the Confession of SAXONIE.

Article 14. Which is intituled, of
the Supper.

GOD will have the ministerie of the Gospel to be publique, he will not have the voice of the Gospel to be shut up in corners onely, but he will have it to be heard, he will have himselfe to be knowne and invocated of all mankinde. Therefore hee would that there should be publique and well ordered meetings, and in these he will have the voice of the Gospel to sound, there he will be invocated, and praised. Also he will that these meetings, should be witnesses of the confession and severing of the Church of God from the sects and opinions of other nations. *Iohn.* assembled his flock at *Ephesus*, and taught the Gospel : and by the use of the Sacraments, the whole companie did declare, that they imbraced this doctrine, and did invoke this God, who delivered the Gospel, and that they were separated from the worshippers of *Diana, Iupiter*, and other Idols. For God will be seene, and have his Church heard in the world, and have it distinguished by many publique signes from other nations. So no doubt the first Fathers, *Adam, Seth, Enoch, Noe, Sem, Abraham*, had their meetings : and afterward the civill government of *Israel* had many rites, that their separation from the Gentiles might be more evident. Also God gave a peculiar promise to his congregation, *Matth. 18. Wheresoever two or three be gathered together in my name, I will be in the middest of them.* Also, *Whatsoever they agreeing together, shall desire, it shall be done to them.* And in the 149. Psalm, *His praise is in the Church of the Saints.* And the promises, wherein God doth affirme that he will preserve his Church, are so much the sweeter, because we know that he doth preserve, and restore the publique ministerie in well ordered meetings : as also in the very words of the Supper this promise is included, where he commandeth, that *The death of the Lord should be shewed forth, and this Supper distributed, till he come, &c.*

Hitherto.

*Hitherto also pertaineth the last part of the 12. Article
of this Confession, where these things are found,
touching the revenues of Monasteries.*

IN many places the Churches want Pastours, or else Pastours want living. These men ought chiefly to be relieved, out of the revenues of rich Monasteries: then the studies of those which be poore must thereby be furthered, and in some places Schooles may be erected, especially seeing that it is necessary that the Church should discharge the expences of many poore, that they might learne, that so out of that number Pastours and Ministers may be chosen, to teach the Churches. Also hospitals are thence to be relieved, wherein it is necessary, that the poore, which have bene sick a long time, should be nourished. A great part of the revenues in these countries is by the goodnesse of God transferred to such uses, which are indeed godly, to wit, to nourish Pastours, the poore, and Schollers, to erect Schooles, and to relieve Hospitals: that which remaineth is bestowed in every Monasterie upon the guiding and ordering of things pertaining to their houses: and to think that this is not very sumptuous, it is but foolishnesse. As for the richer Abbots in these dayes, upon what uses they lavish out the revenues, the examples of many doe declare, whom we could name, who do both hate learning, Religion, and vertue, and do waste these almes ravenously, and either set no Pastours over their Churches, or if they have any, they suffer them to starve.

Out of the Confession of WIRTEMBERGE.

*Hitherto pertaineth first the 11. Article,
Of this Confession.*

WE think that it is most profitable, that children and young men be examined in the Catechisme by the Pastors of their Church, and that they be commended, if they be godly and well instructed, and that they be amended, if they be ill instructed. *The rest is to be seene in the 14. Sect. where the confirmation used in Papiesticall Baptisme is handled.*

Hitherto

Hitherto also pertaineth the 16 Art. ff. 1.

Of Prayer.

BY Prayer God is invocated, and true invocation is a worke of faith, and cannot be done without faith. Now faith doth behold Christ, and relie upon his merits onely. Wherefore, except thou shalt apply unto thy selfe the merit of Christ by faith, prayer will stand thee in no stead before God. Now prayer is necessarily required for this purpose, that by a due consideration of the promises of God, faith may be stirred up and kindled in us. Therefore it is not absurdly said, that *sins are cleane taken away by prayer*: yet must it not so be understood, as though the very worke of prayer, of it own merit, were a satisfaction for sins before God; but that by prayer faith is stirred up and kindled in us, by which faith we are made partakers of the merit of Christ, and have our sinnes forgiven us, onely for Christ his sake. For before that we doe by prayer invoke God, it shall be necessarie, to have the merit of Christ applied to us, and received by faith. Therefore it cannot be, that prayer should be such a worke, as that for the merit thereof we might obtaine remission of our sins before God. Psalme 108. *Let his prayer be turned into sinne.* But it is not possible that prayer should be turned into sinne, if of it selfe it were so worthy a worke, as that sinne thereby should be purged, *Isa. 1. When you shall stretch out your hands, I Will turne my eyes from you: and when you shall multiply your prayers, I Will not heare you.* But God would not turne away his eyes from prayer, if of it owne worthinesse it were a satisfaction for our sins. *Augustine* upon the 108. Psal. saith: *That prayer, which is, not made through Christ, doth not onely not take away sinne, but also it selfe is made sin.* *Bernard de Quadrages. Ser. 5. saith: But some peradventure doe seeke eternall life, not in humilitie, but as it were in confidence of their own merits. Neither doe I say this, let grace received give a man confidence to pray: but no man ought to, put his confidence in his prayer, as though for his prayer he should obtaine that which he desireth. The gifts which are promised doe onely give this unto us; that we may hope to obtaine even greater things, of that mercie which giveth these. Therefore let that prayer, which is made for temporall things, be restrained in these wants onely: also let that prayer, which is made for the vertues of the soul, be free from all filthy, and uncleane behaviour:*
and

and let that prayer, which is made for life eternall, be occupied about the onely good pleasure of God, and that in all humilitie, presuming, as is requisite, of the onely mercie of God.

Of Almes. CHAP. 18.

W E do diligently commend almes, and exhort the Church, that every man help his neighbour, by every dutie that he may, and testifie his love. But whereas it is said in a certaine place, *That almes doe take away sinne, as water doth quench fire*, we must understand it according to the analogie of faith. For what need was there, to the taking away of our sins, of Christ his passion and death, if sins might be taken away by the merit of almes? And what use were there of the ministerie of the Gospell, if almes were appointed of God for an instrument, whereby the death of Christ might be applied to us? Therefore, that Christ his honour may not be violated, and the ministerie of the Gospell may retaine it lawfull use, we teach, that almes doth thus take away sinne, not that of it selfe it is a worthy worke, whereby sinne may either be purged, or the merit of Christ applied, but that it is a worke and fruit of charitie toward our neighbour, by which worke we doe testifie our faith and obedience, which we owe unto God. Now where faith is, there Christ alone is acknowledged to be the purger of sinnes. Therefore, seeing that almes doth testifie, after their manner, that Christ doth dwell in the godly, it doth also testifie that they have remission of sinnes. For except almes be a worke of charitie, which may beare witnesse to faith in Christ, it is so farre from signifying, that man hath remission of sins through Christ, that it doth even stinke in the sight of God. *If I shall distribute (saith Paul) all my substance, that it may be meat for the poore, and shall not have love, it profiteth me nothing.* Therefore we teach, that good works must be done necessarily, that God is to be invocated, and that almes is to be given, that we may testifie our faith and love, and obey the calling of God. But in true repentance, we teach, that we obtaine remission of sins, onely for the Son of God our Lord Iesus Christ his sake, through faith, according to that which Peter saith, *To him doe all the Prophets beare witnesse, that through his name, every one that beleeueth in him doth receive remission of sins.*

Of Canonick houres. CHAP. 27.

A *V*gustine writeth in a certaine place, that Ambrose the Bishop of Millane, did ordaine, that the assemblies of the Church should sing Psalmes, whereby they might mutually comfort themselves, whilest they looked for aduersitie, and stirre up themselves to beare the crosse: lest the people, saith he, should pine away with the yrkesomnesse of mourning. This singing, because it was used in a tongue commonly known, it had both a godly use, and deserved great praise. And by the Canonick decree it appeareth, that those houres, which they call Canonick, were an appointment of certaine times, wherein the whole holy Scripture should be publickly over-run every yeere, as in the schooles there be certaine hours appointed for interpreting of authors. Such a distribution of houres was peradventure not unprofitable for that time, and in it selfe it is not a thing to be condemned. But to appoint a speciall kinde of priests, to chaunt out those Canonick hours, and to sing them in a strange tongue, which commonly is not known to the Church, or is not our countrey tongue, and that in some place in the night, and in the day time without any intermission, new singers very often taking one anothers course, and to make hereof a worship, not to this end, that by patience, and the comfort of the Scripture we might have hope, as *Paul* saith, but that by the merit of this worke a man might mitigate the wrath of God, and purge the sinnes of men before God; this is it that is contrary to the meaning of that Church, which is indeed Catholique. *1 Cor. 14.* When ye come together, according as every one of you hath a Psalm, or hath doctrine, or hath a tongue, or hath revelation, or hath interpretation, let all things be done unto edifying. Hierome upon the Epist. to the Ephes. Chap. 5. saith, Singing and making melody to the Lord in your hearts. Let young men heare these things, let them heare, whose office it is to sing in the Church, that we must sing to God, not with the voice, but with the heart, and that the throat and the iawes are not to be greased with some sweet liquor, as they use to doe, that play in Tragedies, &c.

Now that which was spoken, touching the use of a tongue that is commonly knowne, it must be understood not, only of the singing of Psalmes, but also of all the parts of Ecclesiasticall ministerie. For as Sermons and prayers are to be made, in a well knowne tongue to the Church, so also must the Sacraments be dispensed

dispensed in a speech that is knowne. For, although it be lawful at some time to use a strange tongue, by reason of the learned, yet the consent of the Catholike Church doth require this, that the necessarie ministeries of the Church be executed in our countrey speech, 1 Cor. 14. *I had rather in the Church to speake five words with my understanding, that I may also instruct others, then ten thousand words in a strange tongue.* Innocentius the third, *De offi. Ind. Ord. C. Quoniam*, saith: *Because that in many parts within one Citie and Diocesse, there be people of divers languages mingled together, having under one faith divers rites and customes, we doe straitly command, that the Bishops of such Cities, or Diocesses, doe provide fit men, who, according to the diversitie of ceremonies, and language, may execute among them the divine duties, and minister the Ecclesiasticall Sacraments, instructing them both by the word, and by their example.* Therefore they are to be said to doe godly and Catholikeiy, who doe so appoint the dispensation of the Sacraments, the singing of Psalmes, and the reading of holy Scripture, that the Church may understand that which is said, read, or sung, and the spirit may receive fruit, thereby to comfort the minde, and to confirme the faith, and to stirre up love.

Out of the Confession of SVEVELAND.

Of the singing and prayers of Ecclesiasticall men.

CHAP. 21.

AND for that cause, to wit, that men should not winke at that offending of God, which might be committed under a colour of his service, then which nothing can offend him more grievously, our Ministers have condemned the most of those things, which were used in the singings and prayers of Ecclesiasticall men. For it is too too manifest that these have degenerated from the first appointment and use of the Fathers. For no man, which understandeth the writings of the ancient Fathers, is ignorant of this, that it was a custome among them, wisely to rehearse, also to expound a few Psalmes with some Chapter of the Scripture, whereas now adaies many Psalmes are chaunted, for the most part without understanding, and of the reading of the Scripture, there be onely the beginnings of Chapters left unto us, and innumerable things are taken up one after another, which serve rather
for

for superstition, then for godlinesse. Therefore our Ministers did first of all detest this, that many things, which were contrary to the Scriptures, are mingled with holy prayers and songs: as that those things are attributed to Saints, which are proper to Christ alone; namely to free us from sinne, and other discommodities; and not so much to obtaine, as to give us the favour of God, and all kinde of good things. Secondly, because they are increased so infinitely, that they cannot be sung, or rehearsed with an attentive minde. Now it is nothing but a mocking of God, whatsoever we doe in his service without understanding. Lastly, because that these things also were made meritorious works, and to be sold for no small price, that we may say nothing hereof, that against the expresse commandement of the holy Ghost, all things are there said and sung in that tongue which not onely the people doth not understand, but many times also, not they themselves, which doe live of those kindes of singing and prayers.



THE SIXTEENTH
SECTION. OF HOLY DAIES,
FASTS, AND THE CHOISE OF
MEATS, AND OF THE VISITATION
of the sicke, and the care that is to be
had for the dead.

The latter Confession of HELVETIA.

Of Holidaiers, Fasts, and choise of meats.

CHAP. 24.



Although Religion be not tied unto time, yet can it not be planted and exercised, without a due dividing and allotting out of time unto it. Every Church therefore doth choose unto it selfe a certaine time, for publike prayers, and for preaching of the Gospell, and for the celebration of the Sacraments: and it

is not lawfull for every one to over-throw this appointment of the Church at his own pleasure. For except some due time and leisure were allotted to the outward exercise of religion, out of doubt men would be quite drawn from it by their own affaires. In regard hereof we see that in the ancient Churches, there were not onely certaine set houres in the weeke appointed for meetings, but that also even the Lords day, ever since the Apostles time, was consecrated to the religious exercises, and unto a holy rest, which also is now very well observed of our Churches, for the worship of God, and increase of charitie. Yet herein we give no place unto the Jewish observation of the day, or to any superstitions. For we doe not account one day to be holier then another, nor thinke that resting of it selfe is liked of God. Besides we doe celebrate and keepe the Lords day, and not the Sabbath, and that with a free observation.

Moreover, if the Churches doe religiously celebrate the memorie of the Lords nativitie, circumcision, passion and resurrection, and of his ascension into heaven, and sending the holy Ghost upon his Disciples, according to Christian libertie, we doe very well allow of it. But as for festivall dayes ordained to men, or the Saints departed, we cannot allow of them. For indeed such feasts, must be referred to the first Table of the Law, and belong peculiarly unto God. To conclude, these festivall dayes which are appointed to Saints, and abrogated of us, have in them many grosse things, unprofitable, and not to be tolerated. In the meane time we confesse, that the remembrance of Saints, in due time and place, may be to good use and profit commended unto the people in Sermons, and the holy examples of holy men set before their eyes, to be imitated of all.

Now, the more sharply that the Church of Christ doth accuse surfeiting, drunkenesse, all kinde of lusts and intemperancie, so much the more earnestly it doth commend unto us Christian fasting. For fasting is nothing else but an abstaining and temperancie of the godly, and a watching and chastising of our flesh, taken up for the present necessitie, whereby we are humbled before God, and withdraw from the flesh those things, whereby it is cherished, to the end it may the more willingly and easily obey the spirit. Wherefore they doe not fast at all, that have no regard of those things, but doe imagine that they fast, if they stuffe their bellies on a day, and for a set or prescribed time doe
abstaine.

abstaine from certaine meats, thinking that by this very worke wrought they shall please God, and doe a good worke. Fasting is a helpe of the prayers of the Saints, and of all vertues. But the Fasts, wherein the Iews fasted from meat, and not from wickednesse, pleased God nothing at all, as we may see in the booke of the Prophets.

Now fasting is either publike or private. In old time they celebrated publike fasts in troublesome times, and in the affliction of the Church. Wherein they abstained altogether from meat unto the evening, and bestowed all that time in holy prayers, the worship of God, and repentance. These differed little from mournings, and lamentations, and of these there is often mention made in the Prophets, and especially in the second Chapter of *Ioel*. Such a fast should be kept at this day, when the Church is in distresse. Private fasts are used of every one of us, according as every one feeleth the spirit weakned in him. For so farre forth he withdraweth that which might cherish and strengthen the flesh. All fasts ought to proceed from a free and willing spirit, and such a one as is truly humbled, and not framed to win applause and liking of men, much lesse to the end that a man might merit righteousness by them. But let every one fast to this end, that he may deprive the flesh of that which would cherish it, and that he may the more zealously serve God.

The fast of Lent hath testimonie of antiquitie, but none out of the Apostles writings: and therefore ought not nor cannot be imposed on the faithfull. It is certaine that in old time there were divers manners and uses of this fast, whereupon *Irenæus*, a most ancient Writer, saith, *Some thinke that this fast should be observed one day onely, others two daies, but others, more, and some for tie daies. Which varietie of keeping this fast began not now in our times, but long before us, by those, as I suppose, which not simply holding that, which was delivered them from the beginning, fell shortly after into another custome, either through negligence, or ignorance.* Moreover, *Socrates*, the Writer of the History, saith, *Because no ancient record is found, concerning this matter, I thinke the Apostles left this to every mans own iudgement, that every one might worke that which is good, without feare, or constrains.*

Now as concerning the choise of meats, we suppose that in fasting, all that should be taken from the flesh, whereby it is made more lusty and untamed, and wherein it doth most immoderately

delight,

delight, whereby the flesh is most of all pampered, whether they be fish, spices, dainties, or excellent wines. Otherwise we know that all the creatures of God were for the use and service of men. *All things which God made are good*, and are to be used in the feare Gen. 2. of God, and due moderation, without putting any difference betweene them. For the Apostle saith, *To the pure, all things are pure*. Tir. 1. And also, *whatsoever is sold in the shambles, eate ye, and aske no question, for conscience sake*. 2 Cor. 13. The same Apostle calleth the Doctrine of those which teach to abstaine from meats, *The doctrine of Devils*. 1 Tim. 4. His reasons be these, *that God created meats to be received of the faithfull and such as know the truth, with thanksgiving: because that whatsoever God hath created, it is good, and is not to be refused, if it be received with giving of thanks*. The same Apostle to the Colossians reproveth those, which by an over much abstinence will get unto themselves an opinion of holinesse. Therefore we doe altogether mislike the Tatians, and the Encratites, and all the disciples of *Eustathius*, against whom the Councell of Gangrya was assembled.

Also out of the 25. Chapter towards the end.

Of comforting and visiting the sicke.

Seeing that men doe never lye open to more grievous temptations, then when they are exercised with infirmities, or else are sicke and brought low with diseases, it behooveth the Pastours of the Churches, to be never more vigilant and carefull for the safetie of the flocke, then in such diseases and infirmities. Therefore let them visit the sicke betimes, and let them be quickly sent for of the sicke, if the matter shall so require. Let them comfort and confirme them in the true faith. Finally, let them strengthen them against the dangerous suggestions of Satan: In like manner let them pray with the sicke person at home in his house, and if need be, let them make prayers for the sicke, in the publike meeting. And let them be carefull, that they may have a more happy passage out of this life. As for popish visiting with the extreame unction, we have said before, that we doe not like of it, because it hath many absurd things in it, and such as be not approved by the Canonickall Scriptures.

Of the buriall of the faithfull, and of the care which is to be had for such as are dead, of purgatorie, and the appearing of spirits.

THe Scripture willeth that the bodies of the faithfull, as being temples of the holy Ghost, which we truly beleeeve shall rise againe at the last Day, should be honestly without any superstition committed to the earth, and besides that we should make honourable mention of them which have godlily died in the Lord, and performe all duties of love to such as they leave behind them, as their widows and fatherlesse children. Other care to be taken for the dead, we teach none. Therefore we doe greatly mislike the Cynikes, who neglected the bodies of the dead, or did very carelesly and disdainfully cast them into the earth, never spake so much as a good word of the dead, nor any whit regarded those whom they left behinde them. Again, we condemne those which are too much and preposterously officious toward the dead, who like Ethnikes doe greatly lament and bewaile their dead (we doe not discommend that moderate mourning, which the Apostle doth allow, *1 Thess. 4.* but judge it an unnaturall thing, to be touched with no sorrow) and do sacrifice for the dead, and mumble certaine prayers, not without their penny for their paines, thinking by these their duties, to deliver these their friends from torments, wherein they being wrapped by death, they suppose they may be rid out of them againe by such lamentable songs. For we beleeeve, that the faithfull, after the bodily death, doe goe directly unto Christ, and therefore doe not stand in need of the helpe or prayers for the dead, or any other such dutie of them which are alive. In like manner we beleeeve, that the unbelievers be cast headlong directly into hell, from whence there is no returne opened to the wicked, by any duties of those which live.

But as concerning that which some teach concerning the fire of Purgatory, it is flat contrary to the Christian faith, (*I beleeeve the remission of sins, and life everlasting*) and to the absolute purification of sins made by Christ: and to these sayings of Christ our Lord: *Verily, verily I say unto you, he that heareth my word, and beleeveth in him that sent me, hath everlasting life, and shall not come unto condemnation: but hath passed from death unto life.*

Againe,

Againe, *He that is washed, needeth not save to wash his feet, but is cleane every whit, and ye are cleane.* Now that which is recorded of the spirits or soules of the dead, sometime appearing to them that are alive, and craving certaine duties of them, whereby they may be set free, we count those apparitions among the delusions, crafts and deceits of the devill, who as he can transforme himselfe into an Angel of light, so he laboureth tooth and naile either to overthrow the true faith, or else to call it into doubt. The Lord in the Old Testament forbad *to enquire the truth of the dead, and to have any thing to doe with spirits.* Deut. 18. And to the glutton, being bound in torments, as the truth of the Gospell doth declare, is denied any returne to his brethren. The Lord by his word pronouncing and saying. *They have Moses and the Prophets, let them heare them: if they heare not Moses and the Prophets, neither will they beleewe, if one shall arise from the dead.* Luk. 16.

Out of the Confession of B A S I L.

THe Church of Christ doth herein labour all that she can, to keepe the bonds of peace and love in unitie. Therefore she doth by no meanes communicate with sects, and the rules of orders, devised to make a difference of dayes, meates, apparell, and ceremonies. *Artic. 5.*

No man can prohibit that, which Christ himselfe hath not prohibited. For this cause we know that auricular confession, holy dayes dedicated to Saints, and such like things, had their beginning of men, and were not commanded of God, as on the other side we know, that the marriage of Ministers was not forbidden. *Art. 10 ff. 1. & 2.*

And againe, No man can forbid those things which God hath permitted: therefore we thinke, that it is not by any means forbidden to receive meates with thanksgiving. *Art. 10. ff. 4. &c.*

Out of the Confession of B O H E M I A.

Hitherto pertaine, first, those things which are to be found in the 15. Chap. about the middest, concerning the keeping of holy dayes and fasts.

IN like sort many of the ancient ceremonies, and such as were brought in by custome, so neere as may be, are retained

* Looke the
1. observation
upon this con-
fession.

among us even at this day : * of this sort
are certain daies appoint-
ed for feasts and holy daies, the mattens, that is, morning Ser-
mons, evening assemblies, the Lords dayes, which be holy dayes,
and speciall feasts dayes added thereunto, which are consecrated
to the celebrating of the works of Christ, as to his Nativitie, his
Passion, Resurrection, &c. * and such as be dedicated to the re-
membrance of holy men, as of the Virgin *Mary*, of the Apostles,
and of other Saints, and chiefly of those Saints, of whom there is
mention in the holy Scriptures : and all these things be done of
us, that the word of God may be taught, that God may be wor-
shipped and served, and that he may be glorified among us.

*That which followeth, and is to be referred, to this
place, is taken out of the 17. Chap.*

* Looke the
2. observation
upon this con-
fession, and
the whole 2.
Sect. wherein
is intreated of
the lawfull
honour of
Saints.

IN like sort also our Ministers (as it is meet for Christian men
to doe) to the glory and praise of God, doe celebrate holy dayes
consecrated to the Virgin, and the remembrance of her, * do make
and sing godly and Christian songs of her, and with pleasure both
diligently, and that they may confirme themselves, rehearse those
great things wherewith God hath adorned her above all other
women, and they all rejoyce one with another, and shew them-
selves most thankfull for the salvation which is purchased to man-
kinde, and with all Christian people they confesse and professe,
that she is happie, and they praise God for all these things: and so
much as lyeth in them, they doe faithfully follow and imitate the
holy life and good manners of that Virgin, and they doe indeed
execute that, which she commandeth to them that ministred in
the Marriage at Cana, and do alwayes desire to be in heaven with
her. And all these things they doe according to the meaning of
the holy Scriptures.

And a little after.

* Looke the
3. observation.

And thus doe we teach that the Saints * are truly worshipped,
when the people on certaine daies, at a time appointed, do come
together to the service of God; and doe call to minde and medi-
tate upon the benefits of God, which he hath bestowed upon ho-
ly men, and through them upon his Church, and therewithall
doth admonish it selfe, concerning their calling, or place which
they held, their doctrine, faith, life, and exercises of godlinesse,
and the last end of their life, to the end that it may be as it were
built

built up in the same truth by the word of God, and may praise God, and give him thanks for those men, and in their name, and may sing * profitable songs, and such as are free from superstition, and may raise and stirre up themselves to the like obedience, imitation of their faith, works, and deeds, go linessse, holinessse, and honestie : and that they may call upon God, that he would vouchsafe to give unto them , to enjoy their companie and fellowship, as well here in the time of grace , as hereafter in eternall glory. All which things are in few words comprehended in the Epistle to the Hebrews, where it is said. *Remember them which have the oversight over you, which have declared unto you the word of God: whose faith follow, considering what hath been the end of their conversation.*

* Looke the
2. observation.

Heb. 13.

Of Fasting. CHAP. 18.

Touching true and Christian fasting, we teach, that it is an outward work of faith, comprehending in it worship, which is done by exercising the body to abstinencie, joyning therewithall prayers, and giving of almes, and that it is due to God alone : and that among Christians, according as their strength will suffer, and their affaires and businesse desire and permit, at what time soever they use it, in any societie either generall, or particular, it must be done without hypocrisie or superstition, as the holy Scriptures doe witnesse : and *Paul* among other things, doth thus write of it, *Let us approve our selves as the Ministers of God, by fasting, &c.* And *Christ* saith, *Then they shall fast.* And again, *Paul* saith in another place, *That ye may give your selves to fasting and prayer.* Now fasting doth not consist in the choise of meat, which a man useth, but in the moderate use of meat, and in exercising, chastising, and bringing under the unruly flesh before God : and chiefly the matter consisteth in the spirit and in the heart, to wit, how, for what cause, with what intent and purpose a man doth fast, and how, and by what meane the godly may exercise a wholesome and acceptable fast unto God : and on the other side, to know when they should not fast, but rather take heed that they doe not fast, it is expressed in the Prophet, and manifestly taught of *Christ* himselfe.

Matth 6.

2 Cor. 6.

Luk. 5.

1 Cor. 7.

Isa. 56.

Matth. 6.

What is to be thought of the choise and difference of meats, every man ought to learne out of the doctrine of *Christ*, that by this meane what doubt soever is in this point, it may be taken

Matth 15.

Mark. 7.

Rom. 14.

1 Cor. 8.

away, and decided, Then Christ called the multitude unto him, and said: Heare, and understand. That which goeth into the mouth defileth not the man, but that which cometh out of the mouth, that defileth the man, that is, maketh him guiltie. Also, out of the doctrine of the Apostle, whose words are thus: I am perswaded through the Lord Iesus, that nothing is uncleane of it selfe, but unto him, that iudgeth any thing to be uncleane, to him it is uncleane. But if thy brother be grieved for the meat, now walkest not thou charitably: Destroy not him with thy meat, for whom Christ died. For the kingdome of God is not meat nor drinke, but righteousnesse, and peace, and ioy in the holy Ghost. Christians indeed are not tyed to any law in this case, yet so, that they be not an offence to the weaker sort: therefore the Apostle addeth: All things indeed are pure, but it is evill for the man which eateth with offence: And in another place he writeth: Meat doth not make men acceptable to God: for neither if we eate, have we the more; neither if we eate not, have we the lesse.

Out of the FRENCH Confession.

Artic. 24.

TO conclude, we thinke that Purgatorie is a feigned thing, coming out of the same shop, whence also Monasticall Vowes, Pilgrimages, the forbidding of marriage, the use of meats, a ceremoniall observation of certaine dayes, auricular confession, indulgences, and such like things have proceeded, by which things certaine men have thought that they doe deserve favour, and salvation. But we doe not onely reject all those things, for a false opinion of merit added thereunto, but also because they are the inventions of men, and a yoke laid upon the consciences of men, by mens authoritie.

Out of the ENGLISH Confession.

Artic. 14.

AND as for their brags, they are wont to make of their Purgatorie, though we know, it is not a thing so very late risen amongst them, yet is it no better then a blockish, and an old wives devise. *Augustine* indeed sometime saith, there is such a certaine place: sometime he denyeth not, but there may be such a one, sometime he doubteth: sometime againe he utterly denieth, that there is any at all, and thinketh, that men are therein deceived

deceived by a certaine naturall good will, they beare their friends departed. But yet of this one error hath there growne up such a harvest of those *Massmongers*, that the Masses being sold a-broad commonly in every corner, the Temples of God became shops, to get money: and seely souls were borne in hand, that nothing was more necessarie to be bought. In deed there was nothing more gainfull for these men to sell.

Out of the Confession of A U S P U R G E.

Of abuses that be taken away.

*Of putting difference betwene meats, and such like
Popish traditions.*

IN this corporall life, we have need of traditions, that is, of the distinctions of times and places, that all things may be done orderly in the Church, as *Paul* willeth: *Let all things be done in order, and so as is meet and decent.* Therefore the Church hath her traditions, that is, she appointeth at what times, and where, the Church shall come together. For this civill end it is lawfull to make traditions. But men that are not acquainted with the doctrine of Christ, are not content with this end, but they joyne superstitious opinions unto traditions, and by superstition multiply traditions out of measure. Of this there hath been complaint made in the Church not onely by late Writers, as *Gerson*, and others, but also Saint *Augustine*. Wherefore it is needfull to admonish the people, what to thinke of the traditions which are brought into the Church by mans authoritie. For it is not without cause, that Christ and *Paul* doe so often speake of traditions, and admonish the Church to judge wisely of traditions. There was a common opinion, not of the common sort alone, but also of the Teachers in the Church, that the difference of meats and such like works, which the Ecclesiasticall traditions doe command, are services of God, which deserve remission of sinnes: Also that such kindes of worship, are Christian righteoufnesse, and as necessary, as the Leviticall ceremonies in the Old Testament ever were; and that they cannot be omitted without sinne, no not then, when they might be omitted without danger of giving offence. These persuasions have brought forth many discommodities: First, the doctrine of the Gospel is

Artic. 4.

hereby obscured, which teacheth, that sins are forgiven freely by Christ. This benefit of Christ is transferred unto the worke of man. And by reason of this opinion, traditions were especially increased, because that these works were supposed to deserve remission of sins, to be satisfactions, and to be Christian righteousness. Moreover, for this cause especially doth Saint *Paul* so often, and so earnestly give us warning, to *beware of traditions*, lest that Christs benefit should be transferred to traditions, lest the glory of Christ should be obscured, lest that true and sound comfort should be withheld from mens consciences, and in a word, lest that faith, that is, trust of the mercie of Christ, should be quite smothered. These dangers Saint *Paul* would have avoided. For it is greatly needfull that the pure doctrine of the benefit of Christ, of the righteousness of faith, and of the comfort of consciences, should be continued in the Church.

Secondly, these traditions have obscured the Commandements of God: for this kinde of schooling was thought to be spirituall, and the righteousness of a Christian man. Yea, the traditions of men were set aloft above the commandements of God. All Christianitie was placed in the observation of certaine festivall dayes, rites, fasts, and forme of apparell. These beggerly rudiments carried goodly titles, namely, that they were the spirituall life, and the perfection of a Christian. In the meane while, the commandements of God touching every calling were of small estimation: that the Father brought up his children, that the Mother bare them, that the Prince governed the Common-wealth, these works were little set by. They were not taken to be any service of God. The mindes of many stood in a continuall maming, whether marriage, magistracie, and such like functions of a civill life, did please God or no. And this doubtfulness did trouble many very much. Many forsaking their callings, leaving the Common-wealth, did shut up themselves in Monasteries, that they might seeke that kinde of life, which they thought did more please God, yea which they supposed, to merit remission of sins.

Thirdly, the opinion of necessitie did much vexe and disquiet the consciences. Traditions were thought necessary. And yet no man, though never so diligent, did ever observe them all, especially for that the number of them was infinite. *Gerson* writeth, *That many fell into desperation, some murdered themselves, because they perceived*

perceived well, that they could not observe the traditions. And all this while they never heard one comfortable word of grace and of the righteousness of faith.

We see that the Summits and Divines gather together the traditions, and seeke out qualifications of them, for the unburdening of mens consciences: but even they cannot satisfie themselves, nor winde themselves out: and sometimes also their very interpretations themselves doe snare mens consciences. The Schooles also and Pulpits were so busied in numbring up the traditions, that they had no leasure to handle the Scripture, or to search out more profitable doctrine of faith, of the Crosse, of Hope, of the excellencie of civill affairs, or of the comfort of mens consciences in fore tentations. Wherefore many good men have oft complained. that they were hindered by these contentions about traditions, that they could not be occupied in some better kinde of doctrine. When as therefore such superstitious opinions did cleave fast unto the traditions, it was necessary to admonish the Churches, what they were to judge of traditions, to free godly mindes from errour, to cure wounded consciences, and to set out the benefit of Christ We doe not goe about to weaken the authoritie of Ecclesiasticall power, we detract nothing from the * dignitie of Bishops: we doe not disturbe the good order of the Church. Traditions rightly taken, are better liked: but we reprove those Iewish opinions onely.

Thus therefore we teach, touching ceremonies brought into the Church by mans authoritie. First, touching traditions, which are opposed to the commandement of God, or cannot be kept without sinne, the Apostles rule is to be followed: *We must obey God rather then men.* Of this sort is the tradition of single life. Secondly, touching other ceremonies, which are in their owne nature things indifferent, as Fasts, Festivall daies, difference of apparell, and the like, we must know that such observations doe neither merit remission of sinnes, neither yet are they the righteousness or perfection of a Christian, but that they are things indifferent, which where is no danger of giving offence, may well be omitted.

This judgement of ours hath these evident and cleere testimonies in the Gospel, to the end that it may admonish the Church, that the Gospel be not oppressed and obscured by superstitious opinions. *Rom. 14. The kingdome of God is not meat and drinke,*

All this matter of the ceremonies and traditions in general doth properly belong to the 17. Section next following: but for as much as here is intreated of daies, meats, & fasts, it was requisite that it should be brought in this Section because the generals cannot well be severed from particulars. * Looke the 3 & 4 Observ. upon this confession. in the 11. Sect.

drinke, but righteousness, peace, and ioy in the holy Ghost. Here Paul teacheth plainly, that a Christians righteousness is the spirituall motions of the heart, and not the outward observation of meates and daies, &c. Coloss. 2. *Let no man iudge you in meat, drinke, or a part of a holyday.* He forbiddeth that their consciences should be judged, that is, that their consciences should be condemned in the use of such things: but will have them counted altogether indifferent things, and such as pertaine not to the righteousness of the Gospel. Then there followeth a long and a weightie speech, both of the rites of *Moses*, and of the ceremonies appointed by the authoritie of man. For Paul speaketh namely of both kindes, denying them to be the righteousness of a Christian, and forbidding to burden the consciences with such traditions. *If ye be dead with Christ from the rudiments of the world: why, as though ye lived in the world, are ye burdened with traditions? Touch not, taste not, handle not.* Matt. 15. *All that entereth into the mouth, defileth not the man,* And in that place Christ excuseth his Disciples, that had broken a tradition, that was in use among them, and he addeth a notable saying, *They worship me in vaine with the commandements of men.* He denieth mans precepts to be true duties availeable unto righteousness before God. Wherefore they are not the righteousness of a Christian, nor yet necessarie duties.

Yet for all that, it is apparant, how wonderfully the services invented by man have multiplied and increased in the Church unto this day. The Monks did daily heape up ceremonies both with new superstitions, and also with new waies to bring in money. And these trifles were thought to be the chiefest worship of God, and the greatest godlinesse, whereas Christ doth by a most grave and weightie Oracle forbid, that such ceremonies should be accounted for services of God. For he doth not forbid the appointing of traditions unto a civill end and use, that is, for good orders sake, but he denieth that any such be any worship of God, in saying, *In vaine doe they worship me.* And he teacheth that true worships be workes commanded of God, as feare, faith, love, patience, chastitie, walking in ones calling, doing of ones dutie, &c. Acts 15. Peter saith, *Why doe ye tempt God, laying a yoke on the Disciples necke, which neither we, nor our Fathers were able to beare? but by the grace of our Lord Jesus Christ we beleeve to be saved, as doe also they.* Here Peter sheweth, that remission of
 finnes

finnes and salvation cometh to us by Christ and not by the rites of *Moses*, or the law; and doth also give us to understand, that such doe grievously sinne, which doe burden mens consciences with such ordinances. For it is no slight reproofe, when he saith, *Why tempt ye God?* And, *1 Tim. 4.* He termeth the forbidding of of meats, mariages, and such like traditions, *doctrines of Devils.* But why doth he use such a sharpe speech? His meaning was not that there should be no ordinances at all, or that no differences of places and times should be observed: but then he accounteth them to be doctrines of Devils, when as the benefit of Christ is attributed unto them, when they are reputed for righteousness, and for necessarie services of God, when an opinion of necessitie is fastened to them, and mens consciences are racked, and faith made of no force by them. These discommodities Christ and his Apostles would have to be diligently avoided, and for that cause they cry out so often, and so earnestly against traditions. And it is a wonder, that the patrons of such superstitious opinions about traditions, are no whit moved with such thundering speeches.

Now as for us, we teach that those traditions are not to be condemned, which command nothing against the laws of God, and have a civill use and end, namely, such as are ordained to this end, that things might be done orderly in the Church. Of which sort are the traditions about holy dayes, the Lords day, the Nativitie, Pascheover, and the rest: also about the holy readings and lessons, and such like. Now all rites of this kinde we retaine very willingly in our Churches. And yet the Church is taught, to know, what to thinke of such customes, to wit, that they doe not merit remission of sinnes, that they are not the righteousness of a Christian, nor necessary duties unto Christian righteousness, but indifferent things, which a man may omit, where there is no danger of giving offence. This qualifying of traditions doth set free the consciences from superstitious opinions, and from that old torture and racking. And yet it bringeth great commendation to traditions, because it sheweth the true use of them. All modest men will more willingly obey the traditions, after they understand that their consciences are set free from danger in private, and that they must so far obey, as that the common peace be not disturbed, nor the weake ones hurt. Againe, this interpretation doth defend and preserve publique good manners and discipline,

pline, because it commandeth to avoid offences. Also to observe publike holy dayes, the meetings in the Churches, readings, &c. doe serve for examples, and to accustome the youth, and the common sort thereto. Therefore such ordinances are not to be broken, but rather with common care and travell to be furthered.

These be the true and meet commendations of traditions, which no doubt doe greatly stirre up such as are godly and staid, to love, defend, and adorne the publike orders. The Gospel teacheth to thinke reverently, not onely of other civill laws and orders, but also of Ecclesiasticall, and seeketh the true use of them. Yet notwithstanding it appointeth degrees, and will have the doctrine touching Christ, and things that are heavenly and everlasting, discerned from the schooling, or Pedagogie of the Church. This libertie, whereof we speake now, was not unknowne to the Fathers. For *Augustine* saith, *This whole kinde of things hath free observations*; and to this purpose he discourseth at large. *Irenaus* saith, *The disagreement in fasting doth not break off the agreement in faith*. The Tripartite history gathereth together many examples of rites disagreeing one from the other, and in the end addeth a notable saying, *It was not the Apostles mind, to prescribe any thing touching holy dayes, but to preach godlinesse, and a good conversation*. But in so manifest a matter, it is needles to heape up many testimonies.

But our adversaries doe here make great outcries, *That by this doctrine publike discipline and order is overthrowne, and disorder and anarchie brought in. Likewise, that good workes and mortification of the flesh are abolished, according to Jovinians surmise*. These slanders we have partly refuted already: there is no confusion or anarchie brought in, nor the publike discipline overthrowne, when as we teach, that traditions, which have a civill end and use, ought to be observed. And we teach also that offences must be foreseene and avoided. But touching mortification, we answer thus: True and unfeigned mortification is to beare the crosse, to indure dangers, troubles, and afflictions. This kind of obedience is the worship of God, and a spirituall worke, as the *Psalme* teacheth: *A sacrifice to God is a troubled spirit, &c.* We teach moreover that another kinde of exercise is necessarie. It is the dutie of every Christian to bridle his flesh, even by bodily discipline, labours, temperancie, meditation of heavenly things, and

and such other exercises, fit for his age. The neereſt and proper end whereof muſt be this, that fulneſſe and idleneſſe doe not pricke him forward to ſinne, and that his minde may be ſtirred up, and made more apt for heavenly affectionſ. It is not to be thought, that theſe exerciſes are a worſhip of God, that deſerve remiſſion of ſinnes, or that they be ſatiſfactionſ, &c. And this diſcipline muſt be continuall: neither can certain dayes be ſet and appointed equally for all. Of this diſcipline Chriſt ſpeaketh: *Beware that your bodies be not oppreſſed with ſurſetting.* Again, *This kinde of Devils doth not goe out, but by fasting and prayer.* And *Paul* ſaith, *I chaſtiſe my body, and bring it in bondage.* Wherefore we do not miſlike faſtingſ, but ſuperſtitious opinionſ, which be ſnares for mens conſcienceſ, that are put in traditionſ. Moreover, theſe exerciſes, when as they are referred unto that end, that we may have our bodies fit for ſpirituall thingſ, and to doe our duties, according to a mans calling, &c. they are good in the godly, and * meritorious workes, as the example of *Daniel* doth teſtifie. For they be workes, which God requireth to this end, that they may ſubdue the fleſh.

This former Article we found placed elſewhere in the fifth place among thoſe, wherein the abuſes, that are changed, are reckoned up.

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1. Obſervation
upon this cor-
reſſion.

Of the difference of meateſ.

IT hath beene a common opinion, not of the common ſort a- lone, but alſo of ſuch as are teachers in the Churches, that the differenceſ of meateſ, and ſuch like humane traditionſ, are workes available to merit remiſſion both of the fault, and of the puniſhment. And that the world thus thought, it is apparant by this, that daily new ceremonieſ, new orderſ, new holy dayes, new faſtſ, were appointed: and the teachers in the Churches, did exact theſe workes, at the peopleſ handſ, as a ſervice neceſſary to deſerve juſtification by, and they did greatly terrifie their conſcienceſ, if ought were omitted. * Of this perſwaſion of traditionſ many diſcommoditieſ have followed in the Church. For firſt the doctrine of grace, is obſcured by it, & alſo the righteouſneſſe of faith, which is the moſt eſpeciall point of the Goſpel, and which it behoveth moſt of all to be extant, and to have the pre- heminance in the Church, that the merit of Chriſt may be well known,

Artic. 4.

This Treatiſe of ceremonieſ repeated generally doth properly pertaine unto the Section next following, and unto this Section the next muſt be added, becauſe here is ſpeciall mention of faſtingſ and holy daieſ, as we mentioned in the former Article.

known, and faith, which beleeveth that finnes are remitted through Christ, and not for any works of ours, may be exalted farre above works. For which cause also Saint *Paul* laboureth much in this point : he removeth the law and humane traditions, that he may shew that the righteousnesse of Christ is a farre other thing, then such workes as these be, namely, a faith, which beleeveth that sins are freely remitted through Christ. But this doctrine of *S. Paul* is almost wholly smothered by traditions, which have bred an opinion, that by making difference in meats and such like services, a man must merit remission of finnes and justification. In their doctrine of repentance there was no mention of faith : onely these satisfactory workes were spoken of : Repentance seemed to stand wholly in these.

Secondly, these traditions obscured the Commandements of God, that they could not be knowne, because that traditions were preferred farre above the Commandements of God. All Christianitie was thought to be an observation of certaine holy dayes, rites, fasts, and attire. These observations carried a goodly title and name, that they were the spirituall life, and the perfect life. In the meane season Gods Commandements touching every mans calling, were of small estimation. That the father brought up his children, that the mother bare them, that the Prince governed the common wealth, these were reputed worldly affaires, and unperfect and farre inferiour to those glistering observations and orders. And these errors did greatly torment good mindes, which were grieved that they were handfasted to an unperfect kinde of life, in marriage, in Magistracie, and in other civill functions. They had the Monks and such like men in admiration, and falsely imagined, that their orders did more deserve remission of finnes and justification.

Thirdly, traditions brought great danger to mens consciences, because it was impossible to keep them all, and yet men thought the observation of them to be necessarie duties. *Gerson* writeth, that many fell into despaire, and some murdered themselves, because they perceived that they could not keepe the traditions : and all this while they never heard the comfort of the righteousnesse of faith, or of grace. We see the Summits and Divines gather together the traditions, and seeke qualifications of them, to unburden mens consciences: and yet all will not serve, but sometimes they bring more snares upon the conscience. The Schooles
and

and Pulpits have beene so busied in gathering together the traditions, that they had not leasure once to touch the Scripture, and to seeke out a more profitable doctrine, of faith, of the Crosse, of hope, of the dignitie of civill affaires, of the comfort of consciences in perillous assaults. Wherefore *Gerson* and some other Divines have made grievous complaints that they were hindered by braules about traditions, that they could not be occupied in some better kinde of doctrine. And Saint *Augustine* forbiddeth that mens consciences should be burdened with such kinde of observations, and doth very wisely warne *Januarius* to know, that they are to be observed indifferently: for he so speaketh: *Wherefore our Ministers must not be thought, to have touched this matter unadvisedly, for hatred of the Bishops, as some doe falsely surmise. There was great need to admonish the Churches of those errors, which did arise from mistaking of traditions: for the Gospel driveth men to urge the doctrine of grace, and the of righteousness of faith, in the Church: which yet can never be understood, if men suppose that they can merit remission of sinnes, and iustification, by observation of their owne choice.* Thus therefore they have taught us, that we can never merit remission of sinnes and justification, by the observation of mans traditions: and therefore that we must not thinke, that such observations are necessarie duties. Hereunto they adde testimonies out of the Scriptures. Christ exculeth his disciples, *Matth. 15.* which kept not the received tradition, which yet seemed to be about a matter not unlawfull, but indifferent, and to have some affinitie with the washings of the law, and faith, *They worship me in vaine with the precepts of men.* Christ therefore requireth no unprofitable worship: and a little after, he addeth, *All that entereth in at the mouth defileth not the man.* Againe, *Rom. 14.* *The kingdom of God is not meat and drinke.* *Col. 2.* *Let no man iudge you in meat, or drinke, in a Sabbath, or in an holy day.* Againe, *If ye be dead with Christ from the rudiments of the world, why, as though ye lived in the world, are ye burdened with traditions, Touch not, taste not, handle not? Act. 15.* Peter saith, *Why tempt ye God, laying a yoke upon the necks of the disciples, which neither we, nor our fathers were able to beare? but by the grace of our Lord Iesus Christ, we hope to be saved, as did also they.* Here Peter forbiddeth to burden the consciences with many rites, whether they be of *Moses*, or of any others appointing: and *1 Tim. 4.* he calleth the forbidding of meats, a doctrine:

doctrine of devils: because that it is flat against the Gospel, to appoint or doe such workes, to the end that by them we may merit remission of sinnes or justification, or because that there could be no Christianitie without them.

Here our adversaries object against us, *that our Ministers hinder all good discipline and mortification of the flesh, as Iovinian did.* But the contrary may be seene by our mens writings. For they have alwaies taught, touching the Crosse, that Christians must suffer afflictions. This is the true, earnest, and unfeigned mortification, to be exercised with divers afflictions, and to be crucified with Christ. Moreover they teach, that every Christian must so by bodily discipline, or bodily exercises and labour, exercise and keepe under himselfe, that fulnesse and sloth do not prick him up to sinne, not that he may by such exercises merit such remission of the fault, or of eternall death: and this corporall discipline must alwaies be plied, not onely to a few, and those set dayes, according to the commandement of Christ, *Take heed that your bodies be not oppressed with sursetting.* Againe, *This kinde of devill is not cast out but by fasting and prayer:* And Paul saith, *I chastise my body, and bring it under subiection.* Where he plainly sheweth, that he did therefore chastise his body, not that by discipline hee might merit remission of sinnes, but that his body might be apt, and fit for spirituall things, and to do his duty, according to his calling. Therefore we doe not condemne fasts themselves, but the traditions, which prescribe certaine daies and certaine meates, with danger to the consciences, as though such workes as these were necessary duties.

Yet many of the traditions are observed among us, which tend unto this end, that things may be done orderly in the Church, as namely the * order of lessons in the Masse, and the chiefest holy dayes. But in the meane time men are admonished, that such a service doth not justify before God, and that there is no sinne to be put in such things, if they be left undone, so it be without offence. This libertie in humane rites and ceremonies was not unknownne to the fathers. For in the East Church they kept Easter at another time then they did in Rome: and when as they of the Church of Rome accused the East Church of Schisme for this diversitie, they were admonished by others, that such fashions should not be alike every where. And *Irenæus* saith: *The disagreement about fasting doth not breake off the agreement of faith.*

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Besides, Pope *Gregorie* in the 12. distinction insinuateth, that such diversitie doth not hurt the unitie of the Church: and in the Tripartite history *lib. 9.* many examples of different rites are gathered together, and these words are there rehearsed, *The minde of the Apostles was, not to give precepts of holy daies, but to preach godlinesse and a good conversation.*

What is then to be thought of the Lords day, and of such like rites used in Churches? Hereunto they answer, that it is lawfull for the Bishops or Pastors to appoint ordinances, whereby things may be done in order in the Church, not that by them we should merit remission of sins, or satisfie for sins, or that mens consciences should be bound to esteeme them as necessarie services, and think that they sinne, when they violate any one of them, though it be without the offence of others. So *Paul* ordained, *that women should cover their heads in the congregation, that the Interpreters of Scripture should be heard in course or order in the church.*

Such like ordinances it behoveth the Churches to keepe for charitie, and quietnesse sake, so farre forth, that one offend not another, that all things may be done in order, and without tumult in the Church: but yet with this caution, that mens consciences be not burdened, so as they should account them as things necessarie to salvation, and think they did sin, when they brake any one of them without offence of others: as no man would say that a woman doth offend, if she come abroad with her head uncovered, without the offence of any.

Of this sort is the observation of the Lords day, of Easter, of Pentecost, and such like holy dayes, and rites. For they that think, that the observation of the Lords day was appointed by the authoritie of the Church instead of the Sabbath, as necessarie, they are greatly deceived. The Scripture requireth that the observation of it should be now free: for it teacheth that the Mosaicall ceremonies are not needfull after the Gospel is revealed. And yet because it was requisite to oppoint a certain day, that the people might know when to come together, it seemeth that the Church did for that purpose appoint the Lords day: which day for this cause also seemed to have better liked the Church, that in it men might have an example of Christian libertie, and might know, that the observation, neither of the Sabbath, nor of any other day, was of necessitie.

There are extant certaine monstrous disputations touching

the changing of the law, and the ceremonies of the new law, and of the change of the Sabbath, which did all spring up of a false persuasion, that there should be a worship in the Church, like to the Leviticall worship: and that Christ gave the charge of devising new ceremonies, which should be necessary to salvation, to the Apostles and Bishops. These errors crept into the Church, when as the doctrine of faith was not plainly enough taught. Some dispute, that the observation of the Lords day is not indeed of the law of God, but as it were of the law of God: and touching holy days, they prescribe, how far it is lawful to work in them. What else are such disputations, but snares for mens consciences?

Out of the Confession of SAXONIE.

Of Anointing.

Art. 19 ff. 2.

Moreover, that which now is called, *Extream* anointing, was in times past a kinde of healing, as it is evident out of the Epistle of Saint James, cap. 5. Now is it become a shew full of superstition. They say that sinnes be forgiven through these anointings, and they adde thereunto invocation of the dead, which also must of necessitie be disliked. Therefore these ceremonies are not kept in our Churches, neither in times past did the Church think that they were necessary. But for the sicke we doe make godly prayers, publicquely, and privately: as also the Lord hath promised, that he will allwage even corporall griefes in them that aske it of him, according to that saying, *Psalme 49. Call upon me in the day of trouble, and I will deliver thee.* Also we use burials, having thereat a decent assembly, godly admonitions, and songs, &c.

The first part of this 19. Article, which is of confirmation, was placed in the 13. Section. Hitherto also pertaineth the beginning of the 20. Article so far as it speaketh of a certaine time appointed for the service of God.

Naturall reason doth know that there is an order, and the understanding of order, is an evident testimony of God: neither is it possible that men should live without any order, as we see that in families there must be distinct times of labour, rest, meate,

meate, and sleepe : and every nature, as it is best, so doth it chiefly love order throughout the whole life. Also *Paul* commandeth, *That all things in the Church be done decently and in order.* Therefore there hath beene at all times, even from the beginning of mankinde, a certain order of publike meetings, there hath been also a certaine distinction of times, and certaine other ceremonies, and that without doubt full of gravitie, and elegancie, among those excellent lights of mankinde, when as in the same garden or cottage there sat together, *Sem, Abraham, Isaac,* and their families : and when as that Sermon which *Sem* made, concerning the true God, the Sonne of God, the distinction of the Church, and other nations, being heard, afterward they together used invocation.

That which followeth, because it treateth of indifferent Traditions in generall, is placed in the next Section.

Out of the Confession of WIRTEMBERGE.

Of Fasting.

WE think that Fasting is profitable, not to this end, that either by the merit of it worke it might purge sinnes before God; or apply the merit of Christ to him that doth fast; but that, by sobrietie it may bridle the flesh, lest that man being hindered by surfetting, and drunkennesse, he be the lesse able to obey the calling of God, and discharge his dutie negligently. But we shall have a fit place hereafter to speak of Fasting. *Artic. 17.*

Also, Article 28. Of Fasting.

Fasting hath it praise and use. But now we doe not speak either of necessary fasting, when a man must needs fast for want of meat, or of an allegoricall fasting, which is to abstaine from all vices: but we are to speak of two usuall kindes of fasting, whereof the one is a perpetuall fast, and this is a sobrietie, which is alwaies to be kept, in meat and drink, throughout the whole course of a mans life : for it is never lawfull for us to ravine, and to follow surfetting, and drunkennesse. There is another fast, which is for a day, when as sometimes we abstaine from meat the whole day; such as was used in the Old Testament, *Levit. 16.* Also the examples of *Jehosaphat,* of the *Ninivites,* and others, doe witness the

same thing. This kinde of fasting was also used after the publishing of the Gospel, as appeareth, *Act. 13. 14.* But afterward there followed a great difference in Churches touching the observation of such a kinde of fasting: and as this difference brought no discommoditie to the Church, so it testified, that the use of this fasting was free. And there is a worthy saying among the ancient fathers, touching this varietie: *The difference, say they, of fastings doth not breake off the agreement of faith.*

Now although some men doe thinke, that Christ by his example did consecrate, *the fast of Lent*, yet it is manifest, that Christ did not command this fast, neither can the constitution of our nature abide it, that we should imitate the example of Christ his fasting, who did abstaine full 40. dayes, and 40. nights, from all meat and drinke. Also *Eusebins* doth declare, and that not obscurely, *That the use of this Lenten fast was very free in the Church.* Morcover *Chrysostome*, in *Gen. cap. 2. Hom. 11.* saith, *If thou canst not fast, yet thou maist abstaine from sinnes: and this is not the least thing, nor much differing from fasting, but fit to overthrow even the fury of the Devill.*

Neither was there any choice of meats appointed, because the Apostle had said, *To the cleane, all things are cleane.* But in the observation of such fasts, we mu't chiefly marke the end. The ancient fathers did sometimes fast whole daies together, that they might give themselves to publique prayer, and by this discipline might admonish their Church, & especially the youth of dangers that were past or present, or hanging over their heads, and might stir them up to repentance, whereby the wrath of God might be asswaged. This is the godly and profitable end of these fastings.

Others doe fast, *That by the merit of this worke, they may purge their sinnes before God, or, as some doe speake, Apply unto themselves the merit of Christ, by their fasting.* But this end is utterly to be condemned. For first, the onely death of Christ is the purging of our sinnes. Secondly, fasting was not ordained for this use, that it should be a work, whereby, the merit of Christ may be applied to us. For, fasting is either joyned with true repentance, and then the merit of Christ is applied to him that repenteth by faith, which is the chiefe part of repentance, before a man doth begin or end his fasting: or else fasting is without repentance, and then it is abominable in the sight of God, so far is it from applying the merit of Christ to him that fasteth. *Isa. 58. Is it such a fast that*

that I have chosen, that a man should afflict his soule for a day, and to bowe down his head as a bulrush? Augustine Epist. 86. ad Casulanum, saith, I revolving that in my minde, which is written in the Evangelicall and Apostolique Scriptures, and in that whole instrument which they call the New Testament, doe see that fasting is commanded. But on what dayes we ought not to fast, and on what dayes, we ought to fast, I doe not see it defined, either by the commandement of the Lord, or of the Apostles. And by this I thinke, that rather a releasing, then a binding to fasting, is the more fit and apt, not to obtaine righteousness, (wherein the beaucie of the Kings daughter doth consist inwardly) which is obtained by faith, but yet, to signifie a perpetuall rest. And Chrysostom, Tom. 4. de Iejun. Quadrag. Hom. 73. saith: If we come daily hither, and fast the whole Lent, and doe not change our life to the better, it will be an occasion of our greater condemnation. By these testimonies it is evident, that it is neither Apostolique, nor Catholique, to thinke that fasting is a work, whereby either sinnes are purged before God, or the merit of Christ is applied.

Hitherto also appertaineth the 29. Article.

Of the consecrating of water, salt, wine, and other things.

WE confesse, that the forbidding of water, whereby the Leviticall uncleannes was purged, was ordained of God in the Old Testament. Also we acknowledge that miracle whereby the Prophet *Elizeus* did heale the barren waters of *Jericho*, by casting in of salt. And we embrace that, which *Paul* writing to *Timothy*, saith, Every creature of God is good, and nothing is to be reiected, which is received with thanksgiving: for it is sanctified by the word of God, and by prayer. But whereas in the new Testament, water is consecrated, which they call *holy water*, by the sprinkling whereof veniall sins are taken away, and Devils are driven away: and whereas salt also is consecrated, to make things wholesome, which otherwise be hurtfull, it seemeth neither to be Apostolike, nor Catholique. For we are not commanded by the word of God to imitate the Leviticall sprinkling, or *Eilezeus* his miracle, but it was used by mans arbitrement and pleasure: and therefore it appertaineth to this saying of Christ, *In vaine doe they worship me, teaching for doctriines the precepts of men.* And it is evident that

the sprinkling of the blood of Christ, which is made by the word of the Gospel, by Baptisme, and the Lords Supper, and received by faith, doth purge us from our sinnes. That therefore which is proper to the blood of Christ, which by the ordinance of God was shed for our sinnes, ought not to be attributed to water, consecrated by the appointment of man. And as touching that *Elizeus did heale the barren waters by salt*, there is a miracle set before our eyes, that thereby we may confirme that credit, which we ought to give to the preaching of the Prophet; but it is not set before us to be imitated without a special calling of God: because the miracles of the Saints use not to be generall, but personall.

And as touching that which *Paul saith, that creatures are sanctified by the word of God, and by prayer*, he meaneth not that creatures, as for example, salt, flesh, egges, hearbs, are to be conjured, that Satan by the use of them may be driven away; but that all creatures are by the word of God every one appointed to their outward use, which then serve for our good, when we use them well, by faith, and praying unto God. So God-created salt, to season meat, and to preserve flesh from putrifying: he created water, to serve for drinke, or washing, or watering, and not to drive away the devil. Indeed in Baptisme, he ordained * water to wash away sins: but this is not the generall end why water was created, but a speciall ordinance, appointed by a speciall word of God. For, as touching the generall creation and sanctification of God, there is no word of God, that doth witness, that the creatures, which we before have rehearsed, by conjurings are made profitable hereunto, that they may take away sinnes, and chate away the devils. Now that which is brought in without the word of God, to another use then God hath ordained it unto, it cannot be done in faith, but it becometh an abuse, and doth rather bring destruction, then salvation, *Rom. 14. Whatsoever is not of faith, is sinne.* And *Cyprian, Epist. 2. Lib. 2. saith, If Christ alone is heard, we are not to consider what any other before us hath thought good to be done, but what Christ, who is before all, hath done: for we ought not to follow the custome of men, but the truth of God, &c.*

Hitherto also pertaineth Chap. 22. of the same confession.

Of extreame unction.

WVE confesse that the Apostles anointed the sick with oyle, and that the sick recovered their bodily health. Also
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1. Observation
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we confesse, that the Epistle, which beareth the name of *James*, doth command, *that the Elders of the Church be called unto the sicke, that they may anoint them With oyle, and pray for them, that they may obtaine health.* But these things were then practised profitably, when as yet the Ministers of the Church were indued with the gift of healing the sicke corporally, and wonderfully. But after that this gift ceased, the Gospel being confirmed in the Church, the thing it selfe doth witnesse, that this ceremonie of anointing is now idly, and unfruitfully used. For they which now are anointed, use not by this anointing to recover their bodily health: yea this anointing is not used, but on them, of whose bodily health men doe dispaire. Neither is there any word of God, which doth promise, the Gospel of Christ being published, that this outward anointing should be of any force to take away sinnes, and to give a spirituall and heavenly health. Notwithstanding the Ministers of the Church are bound by dutie, to visite the sicke, and to pray together with the Church for their health, * and to comfort them as well by the preaching of the Gospel, as by dispensing of the Lords Supper. And this is a godly anointing, whereby the holy Ghost is effectual in the beleevers.

* Looke the
1. observation
upon this confession.

C H A P. 24.

Of the remembrance of the dead.

Although indeed there is no difference, betweene a Saint resting in Christ, and a faithfull man departed (for everie one which dieth in the faith of Christ, is a Saint) yet because it hath pleased some to put a difference betwixt these two, we also thought it good to make two severall Chapters thereof. And first, we thinke, that it belongeth to a godly minde, to made decent mention of his elders which have died in the faith of Christ, and to shew forth toward their posteritie and friends which are alive, in all dutifull manner that we can, that thankfulnessse, which is due to those benefits, which we received of them. Secondly, faith requireth of us, that we doe not think that the dead are nothing, but that they doe indeed live before God: to wit, that the godly doe live blessedly in Christ: and that the wicked doe live in an horrible expectation of the revelation of the judgement of God. Also, charitie requireth, that we should wish all peace and happinesse to them that are dead in Christ. This also is to be

* Looke the
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upon this con-
fession.

added, that, to testifie the hope of our resurrection, we must burie our dead decently, so neere as may be, and as the time, and conditions of men will suffer. * Therefore we thinke it is a profitable thing, that at burials those things be rehearsed, and expounded out of the holy Scriptures, which do serve to strengthen our faith in the horror of death, and to confirme our hope of the resurrection.

But that the dead are helped by those usuall watchings, prayers, and sacrifices, and that by the merits thereof, they be either delivered from their paines, or obtaine a greater felicitie which is in heaven, there is no testimony out of that doctrine which is indeed Propheticall and Apostolicall. For there is one onely merit of eternall life, and we have one onely redemption and deliverance; to wit, Passion of our Lord Iesus Christ: and this merit is made ours, when we beleeve in Christ, and we have nothing to doe with it, when we doe not beleeve the Gospel of Christ, *Iohn 3. God sent not his Sonne into the world, that he should condemne the world, but that the world through him might be saved. He that beleeveth in him, shall not be condemned: but he that beleeveth not, is condemned already, because he beleeveth not in the onely begotten Sonne of God.* Therefore if any man shall depart out of this life in the faith of Christ, he hath all the merit of Christ, and needeth none other. *For God which gave his Sonne, doth also give all things with him, as Paul saith.* But he that departeth hence without Christ, cannot be helped by any merits of men, because that without Christ there is no salvation. *Cyprian against Demet. Tract. 1. saith: When a man is once departed hence, there is no place left for repentance, there is no effect of satisfaction: here life is either lost, or held fast: here we must provide for eternall salvation, by the service or worship of God, and by the fruit of faith.* And *Hierome upon the Epistle to the Gal. Chap. 6. saith: We are taught by this small sentence, though obscurely, a new point of doctrine lyeth hid, to wit, that whilest we be in this present world, we may help one another, either by prayers, or by counsell: but when we shall come before the tribunall seat of Christ, it is not Iob, nor Daniel, nor Noe, that can intreat any thing for us, but every man shall beare his owne burden.* For, as touching that which is cited out of the *Maccabees, That sacrifices were offered for the sinnes of the dead,* the Authour himselfe of the booke doth doubt, in the end of the booke, whether he hath written well, &c. *craveth pardon.*

pardon, if in any point he hath erred. Therefore let us pardon him that without any authoritie of the holy Scripture he affirmeth, that the dead are freed from their sin by the sacrifices, and prayers of them that be alive. And *Tertullian* saith, *Oblations are made one day every yeere for them that are dead:* But this was either received without authoritie of the word of God, from the customes of the heathen, as many other things were; or by the name of *Oblation* we must understand a publique remembrance of those which died in the faith of Christ, and a thanksgiving for those benefits, which God bestowed upon them.

C H A P. 25.

Of Purgatorie.

Although we ought not to doubt, but that the Saints have their Purgatorie fire in this life, as the examples of *David*, *Ezechias*, *Jonas*, and others doe witness, yet it is not without cause doubted, whether that after this life there be such a Purgatorie, as the common sort of men do thinke there is, wherein the souls be so long tormented, till either by their punishment they doe satisfie for their sins, or be redeemed by Indulgences. For if Purgatorie be such a thing, it is much to be marvelled at, that neither the Prophets, nor the Apostles have in their writings delivered unto us any thing thereof certainly, and plainly, but rather doe teach, and that not obscurely, the cleare contrary, *Mark 16. Preach ye the Gospell to every creature: he that shall beleeve, and be baptized, shall be saved: but he that will not beleeve, shall be condemned.* Here be two degrees of men placed: the one of them, which beleeve the Gospell, and they are pronounced, *saved:* the other of them, which doe not beleeve the Gospell, and these are pronounced, *condemned:* there is no meane betwixt these two. For either thou doest depart out of this life in the faith of Iesus Christ, and then thou hast remission of thy sinnes for Christ his sake, and the righteousnesse of Christ is imputed to thee. Therefore he which dyeth, being accompanied with Christ, he wanteth nothing toward the obtaining of true and eternall life: but he which departeth from hence without Christ, goeth into eternall darkness.

If beside these two degrees there were some other third state of souls in another world, certainly *Paul, who was taken up into Paradise,*

Paradise, and into the third heaven, and saw many secret things, would not have envied the Church this knowledge. But see, when he doth of set purpose write to the Thessalonians, concerning Christians that sleepe, he maketh no mention at all of any Purgatorie, but rather willeth them, *Not to be sorrowfull, even as others which have no hope.* Therefore if there were any such state of souls in another world, as the common people thinketh there is. *Paul* could not be withheld, but in so fit a place he would plainly have declared this state of souls, and would have prescribed a meane unto the Church, whereby miserable souls might be delivered from their torment. But the true & Catholike Church in deed, hath plainly shewed that she hath no certaintie at all concerning this third kinde of the state of souls in another world. *Chrysostome* in his second Sermon of Lazarus, saith. *If thou hast violently taken any thing from any man, restore it, and say, as doth Zacheus, If I have taken from any man by forged cavillation, I restore fourefold. If thou art become an enemy to any man, be reconciled before thou come to iudgement. Discharge all things here, that without griefe thou maist behold that tribunall seat. Whilest we be here, we have many excellent hopes. But so soone as we depart thither, it is not then in our power to repent, nor to wash away our sins.* And againe, *He that in this present life shall not wash away his sins, shall not finde any comfort after ward.*

Augustine, although he place certaine men in the midst, betwixt them, that be very good, and those that be very evill, to the one sort whereof he seemeth to assigne the place of Purgatorie, yet in other places he doubteth of that matter, and doth not define any certaintie. Therefore we must so thinke of this opinion of *Augustine*, as he requireth, that is, we must receive that, which is confirmed, either by the authoritie of the Scripture, or by probable reason. But it is evident, that those places of the Scripture, which are commonly cited, to establish Purgatorie, are wrested from the naturall, to a strange sense, and are farre otherwise expounded, even of the ancient Writers themselves. And those reasons which *Augustine* bringeth for his opinion, doe seeme to leane to this foundation, *That we obtaine remission of our sins and life, not onely for Christ his sake, through faith, but also for the merits of our works.* But how this agreeth with the true Apostolike doctrine, we have before declared. Wherefore we thinke, that this speculation of Purgatorie fire, is to be left to it own authors,
and

and that we must chiefly doe this; as *Paul* exhorteth us, that we may confirme our selves one another with speeches touching the assured faith of our resurrection, and salvation in Christ Iesus, for whose sake God doth so favour the faithfull, that in the midst of death he preserveth them, and giveth them true peace.

Out of the Confession of SVEVELAND.

Of Prayers and fastings.

CHAP. 7.

WVE have among us Prayers and Religious Fasts, which are most holy works, and such as doe very much beseeme Christians: whereunto our Preachers doe most diligently exhort their hearers. For true fasting is as it were a renouncing of this present life, which is alwaies subject to evill lusts and desires, and a meditation of the life to come, which is free from all perturbation. And prayer is a lifting up of the minde unto God, and such a familiar speech with him, as no other thing can so greatly set a man on fire with heavenly affections, and more mightily make the minde conformable to the will of God. And though these exercises be never so holy, and necessary for Christians, yet seeing that a mans neighbour is not so much benefited by them, as man is prepared, that he may with fruit and profit have regard of his neighbour, they are not to be preferred before holy doctrine, godly exhortations and admonitions, and also other duties, whereby our neighbour doth presently receive some profit. Whereupon we reade of our Saviour, that in the night time he gave himselfe to prayer, and in the day time to doctrine, and to heale the sicke. For as love is greater then faith and hope, so to beleve those things, which come neere unto love, to wit, such as bring assured profit unto men, are to be preferred before all other holy functions: whereupon *S. Chrysostome* writeth, that *Among the whole companie of vertues, fasting hath the last place.*

These things which are mingled in this 7. and after in the 10. Chapt. touching Prayers, did appertaine to the 15. Sect. if they might fitly have been separated.

1 Cor. 13.

In Math. Hom 48.

Of the commanding of Fasts.

CHAP. 8.

BVt because that no mindes, but these that be ardent, and peculiarly stirred up by the heavenly inspiration, can either pray, or fast aright, and with profit, we beleve that it is farre better, after the example of the Apostles, and the former and more sincere Church,

Church, by holy exhortations to invite men hereunto, then to wring them out by precepts, such especially, as do binde men under pain of deadly sin: the which thing the Priests that were of late tooke upon them to doe, when as then the order of Priests had not a little degenerated. But we had rather leave the place, time, and manner, both of praying, and also of fasting, to the arbitrement of the holy Ghost, then to prescribe them by certaine laws, especially such, as may not be broken without some sacrifice of amends. Yet for their sakes that be the younger, and more imperfect sort, our Preachers doe not dislike, that there should be an appointed time and meanes, both for prayer, and also for fasting, that as it were by these holy introductions to exercises they might be prepared hereunto, so that it be done, without binding of the conscience. We were induced thus to thinke, not so much for that all compulsion being against a mans will, is repugnant to the nature of these actions, but rather, because that neither Christ himselfe, nor any of his Apostles, have in any place made mention of such kinde of precepts: and this doth *Chrysostome* also witness, saying: *Thou seest that an upright life doth helpe more then all other things. Now I tearme an upright life not the labour of Fasting, nor the bed of haire, or ashes, but if thou dost despise money, no other wise then it becommeth thee, if thou burne with charitie, if thou nourish the hungry with thy bread, if thou overcome thy anger, if thou dost not desire vain glory, if thou be not possessed with envie: for these be the things that he teacheth, for he doth not say, that he will have his fast to be followed, howbeit, he might have proponed those fortie dayes unto us: but he saith, Learne of me, because I am meeke, and lowly in heart. Yea rather on the contrary side, saith he, eate all that is set before you.*

In *Matth.*
Hom. 47.

Moreover, we doe not read, that any solamne or set fast was enjoyned to the ancient Church, but that fast of one day. For those fasts, which as the Scripture doth witness, were ordained of Prophets, and of Kings, it is certaine, that they were no set fasts, but enjoyned onely for their time, to wit, when as evident calamities, either hanging over their heads, or presently pinching them, did so require it. Seeing therefore that the Scripture, as, *Saint Paul* doth affirme, doth instruct a man to every good work, and yet is ignorant of these fasts which are extorted by precepts, we doe not see, how it could be lawfull for the successours of the Apostles, to overcharge the Church with so great and so dangerous

rous a burthen. Truly, *Irenæus* doth witnesse, that in times past the observation of fast in Churches was divers, and free, as it is read in the Ecclesiasticall historie, *lib. 8. cap. 14.* In the same booke *Eusebius* maketh mention, that one *Apollonius*, an Ecclesiasticall Writer among other arguments used this for one, to confute the doctrine of *Montanus* the heretike, *Because he was the first that made lawes for fasts.* Thereupon *Chrysostome* saith in a certaine place, *Fasting is good, but let no man be compelled thereunto.* And in another place he exhorteth him that is not able to fast, to abstaine from dainties, and yet affirmeth, that it doth not much differ from fasting, and that it is a strong weapon to repress the furie of the Devil. Moreover, experience also it selfe doth more then prove, that these precepts concerning fasts, have been a great hinderance to godlinesse.

Therefore when we saw it very evidently, that the chief men in the Church, did beside the authoritie of the Scripture, take upon themselves this power, so to enjoyne fasts, as to binde mens consciences under paine of deadly sinne, we did loose the consciences out of these snares, but by the Scriptures, and chiefly by *Pauls* writings, which doe with a singular endeavour remove these rudiments of the world from the necks of Christians. For we ought not lightly to account of that saying of *Paul*: *Let no man condemne you in meat and drinke, or in respect of an holy day, or of the new Moone, or of the Sabbath daies.* And again, *Therefore if ye be dead with Christ from the rudiments of the world, why, as though ye lived in the world, are ye burdened with traditions?* For if *Saint Paul*, then whom no man at any time did teach Christ more certainly, doe earnestly affirme, that through Christ we have obtained such libertie in outward things, that he doth not onely not give authoritie to any creature, to burden those which beleeve in Christ, no not so much as with those ceremonies and observations, which notwithstanding God himself appointed, and would have to be profitable in their time; but also denounceth, that they be fallen away from Christ, and that Christ shall nothing at all profit them, who suffer themselves to be addicted thereunto; what shall we then thinke of those commandements, which men have devised of their owne braine, not onely without any oracle, but also without any example worthy to be followed, and which are therefore made unto many not onely beggerly and weake, but also hurtfull, not elements, that is, rudiments of holy discipline,

but.

but also impediments of true godlinesse? How much more unjustly shall any man take unto himselfe-authoritie over the inheritance of Christ, to oppresse him with such kinde of bondage? and how farre shall he remove us from Christ, if we submit our selves unto him? For who doth not see, the glory of Christ, to whom we ought wholly to live, whom he hath wholly redeemed to himselfe, and restored to libertie, and that by his blood, to be more obscured, if beside his authoritie, we doe binde our conscience to those laws, which are the inventions of men, then to those which have God for their Author, although they were to be observed, but onely for their time? Certainly, it is a lesse fault to play the Jew, then the Heathen. Now it is the manner of the Heathen; to receive laws for the worship of God, which have their beginning from mans invention onely, God never being asked counsell of in the matter. Wherefore if in any matter at all, certainly here that saying of *Paul* taketh place: *Ye are bought With a great price, be not made the servants of men.*

1 Cor. 7.

Of the choise of meats.

CHAP. 9.

FOR the same cause was that forbearing and chusing of meats enjoyned and tied to certaine daies, which *Saint Paul*, writing to *Timothy*, calleth *the doctrine of Devils*. Neither is their answer sufficient. Who say that *these things be spoken onely against the Manichies, Encratites, Tatians, and Marcionites, who did wholly forbid certaine kindes of meats and marriage*. For the Apostle in this place hath condemned those, which command to abstaine from meats, which God hath created to be taken with thanksgiving, &c. Now they also which doe but forbid to take certaine meats, on certaine daies do neverthelesse command men to abstain from those meats, which God hath created to be taken, and are cousin germanes to the doctrine of the Devils, the which also is evidently seene by the reason, which the Apostle addeth. For, saith he, *Whatsoever God hath created, it is good, and nothing is to be refused, that is received with giving of thanks*. Here he doth not take exception against any times, although no man favoured frugallitie, temperance, and also choise chastisements of the flesh, and lawfull fasting, more greatly then he did. Certainly a Christian must be frugall, and sometime the flesh must be chastised by diminishing the


the daily and accustomed portion or diet, but base meats, and a meane, doth serve better to this purpose, then any kinde of meats: to conclude, it is meet for Christians, now and then to take upon them a lawfull fast, but that must not be an abstinence from certaine, but from all meats, nor from meats onely, but also from all the dainties of this life whatsoever. For, what kinde of fast is this? what abstinence? only to change the kinde of dainties, (the which thing at this day they use to doe which are counted more religious then others) seeing that *S. Chrysostome* doth not account it to be a fast, if we continue wholly without meats, even unto the evening, except together with abstaining from meats, we doe also containe our selves from those things which be hurtfull, and bestow much of that leisure upon the studie and exercise of spirituall things.

That by Prayers and Fasts we must not looke to merit any thing.

CHAP. IO.

Moreover, our Preachers have taught, that this fault is to be amended in prayers and fasts, that commonly men are taught to seeke to obtaine, I know not what merit, and justification by these works. For, *As we are saved by grace, through faith,* so also are we justified. And touching the works of the law (among the which prayers and fasts are reckoned) *Paul* writeth thus: *For we through the Spirit waite for the hope of righteousness through faith.* Therefore we must pray, but to this end, that we may receive of God, not that we may hereby give any thing unto him. We must fast, that we may the better pray, and keepe the flesh within the compasse of it dutie, and not before God to deserve any thing for our selves. This onely end and use of prayers, both the Scripture, and also the writings and examples of the Fathers do prescribe unto us. Moreover, the case so standeth with us, that although we could pray and fast so religiously, and so perfectly do all those things which God hath injoynd us, that nothing could more be required of us (which hitherto no mortall man hath at any time performed) yet for all this *we must confesse, that we are unprofitable servants.* Therefore what merit can we dreame of.

Gal. 5.



THE SEVENTEENTH
SECTION. OF CEREMONIES,
AND RITES, WHICH ARE
INDIFFERENT, IN
GENERALI.

The latter Confession of HELVETIA.

Of Rites, Ceremonies, and indifferent things.

CHAP. 27.

VNto the ancient people in old time were given certaine ceremonies, as a kinde of schooling or pedagogie, to those which were kept under the law, as under a Schoole-master, or Tutor: but Christ the deliverer being once come, and the law taken away, we which beleeeve are no more under the law, and the ceremonies are vanished and worne out of use. And the Apostles were so farre from retaining them in the Church of Christ, or repairing them, that they witnessed plainly, that *they would not lay any burden upon the Church*. Wherefore we should seeme to bring in, and set up Iudaisme againe, if so be we should multiply Ceremonies, or Rites in the Church, according to the manner of the old Church. Therefore we are not of their judgement, who would have the Church of Christ kept in with many and diverse Rites, as it were with a certaine schooling or pedagogie. For if the Apostles would not thrust upon the Christian people the ceremonies and rites, which were appointed by God, who is there (I pray you) that is well in his wits, that will thrust upon it the inventions devised by man. The greater that the heape of ceremonies is in the Church, so much the more is taken, not onely from Christian libertie, but also from Christ and from faith in him: whilest the people seeke those things in ceremonies which they

Rom. 6.

they should seeke in the onely Son of God Iesus Christ, through faith. Wherefore a few, moderate, and simple rites, that are not contrary to the word of God, do suffice the godly. And that there is found diversitie of rites in the Churches, let no man say therefore that the Churches doe not agree. *Socrates* saith, *That it were not possible to set down in Writing all the ceremonies of the Churches, which are throughout Cities and Countries. No Religion doth keep every Where the same ceremonies, although they admit and receive one and the selfe same doctrine touching them: for even they which have one and the self same faith do disagree among themselves about ceremonies.* Thus much saith *Socrates*, and we at this day having divers rites in the celebration of the Lords Supper, and in certaine other things, in our Churches, yet we doe not disagree in doctrine and faith, neither is the unitie and societie of our Churches rent asunder. For the Churches have alwaies used their libertie in such rites, as being things indifferent, which we also do at this day.

But yet notwithstanding we admonish men to take heed, that they count not among things indifferent such as indeed are not indifferent, as some use to count the Masse, and the use of Images in the Church, for things indifferent. *That is indifferent*, (saith *Ierome* to *Augustine*) *which is neither good, nor evill, so that whether you doe it, or doe it not, you are never the more iust, or uniuist, thereby.* Therefore, when things indifferent are wrested to the confession of faith, they cease to be free, as *Paul* doth shew, *that it is lawfull for a man to eate flesh, if no man doe admonish him that it was offered to idols: for then it is unlawfull, because he that eateth it, doth seeme to approve idolatry by eating of it.*

Out of the former Confession of HELVETIA.

Of things indifferent.

THose things which be called, and are properly things indifferent, although a godly man may in all places, and at all times use them, freely, yet he must onely use all things according to knowledge, and in charitie, to wit, to the glory of God, and to the edifying of the Church, and his neighbours. *Artic. 25.*

Out of the Confession of B A S I L.

IN this Section also may the tenth Article of this confession be placed, which we have partly referred to the first Section, where mention is made of humane traditions, partly to other Sections, as occasion served.

Out of the Confession of B O H E M I A.

Of accessories or things indifferent, to wit, of Ecclesiasticall traditions, constitutions, rites, and ceremonies, and of Christian libertie.

C H A P. 15.

Touching this accessorie kinde, humane traditions, constitutions, and ceremonies brought in by a good custome, men are taught that these be things inferiour in degree, and lesse necessary, then are the gifts of the ordinary Ministerie: yea, that they be instituted and appointed in regard of the Ecclesiasticall ministry, and to serve thereunto: and yet that they are with an uniforme consent to be retained in the Ecclesiasticall assemblies of Christian people at the common service of God, according to the doctrine of the holy Apostles: *Let all things be done in your meeting (to wit in the Church) decently, and in order.* Also, *God is not the author of Confusion, but of peace.* But they must alwaies be kept with this caveat, and within these bounds, that they be not taken for foundations, whereupon salvation must stay it selfe, or for a worship, which is appointed of God without any difference; and that they doe not rather, or more straightly binde the consciences of men, then the commandements of God doe; and that they be not lifted up or preferred before them, but that they be taken for an ornament; decency, honest shew, and laudable discipline; and so, that they doe not violate the Christian libertie of the Spirit of God, and of faith; nor disturbe charitie: and on the other side, that no man, by pretending a shew of Christian libertie, doe withdraw himselfe from such constitutions, as be godly, and serve to a good use.

Now by the name of *Christian libertie* is chiefly understood that libertie, whereby through Christ we are freed from sinne, and the curse, and the yoke of the law: secondly, the receiving of the Spirit of a ready will, or of the voluntary Spirit of the sons of God, whereby they doe earnestly, and with pleasure, and of their owne accord,

Ioh. 8.
Rom. 6.
Rom. 8.
Act. 15.
Psal. 18. and
110.

accord, exercise the works of faith toward God, and charitie to-
 wards their neighbour; and by the law of charitie, the minde is
 stirred up to performe these things, rather of love, then of debt,
 or any compulsion: Also, whereby we are made free from all
 bond of conscience to any humane traditions, that a man may
 not be tied in such sort, or rather more strictly, unto these, then to
 the commandements of God: And lastly, that no man may suffer
 his conscience to be seared thereby, as with an hot iron. There-
 fore according to these things, all those humane traditions and ce-
 remonies, which do obscure or take away the glory, honour, wor-
 ship, and grace of our Lord Iesus Christ, and doe withdraw the
 people from true and sincere faith, and in a word, in respect
 whereof the commandements of God are broken, neglected, and
 lightly regarded, and the word of God is not exercised, or handled
 according to its own sinceritie and truth, they are not onely not to
 be observed, but to be avoided. For Christ our Lord doth sharp-
 ly reprove those Pharisees, and Masters of the Iews, by the name
 of such rites and traditions, and for that they doe observe such,
 when he saith, *Very well hath Esay prophesied of you, hypocrites, as
 it is written: This people honoureth me with their lips, but their
 heart is farre away from me. But they worship me in vaine, seeing
 that they teach such doctrine, as is delivered, and brought in by men.
 For ye lay the commandements of God apart, and observe the traditi-
 ons of men.* And holy Paul doth admonish us, to take heed of such
 toyes devised by men, when he saith, *Beware, lest there be any that
 spoile you through Philosophy, and vaine deceit, through the traditi-
 ons of men, according to the rudiments of the world, and not after
 Christ.* Whereof also there be Canons extant in the Canon law,
 and the words be these. *We praise custome, yet that onely which is
 knowne to use nothing contrary to the Catholike faith.* Wherefore
 those rites onely, and those good ceremonies are to be observed,
 which among the people of God, doe build up one onely, and that
 a true faith and a sincere worship of God, concord, charitie, and
 true and Christian, or religious peace. Therefore, whether
 they have their beginning and be brought in of Bishops, or of
 Ecclesiasticall Councils, or of any other Authors whatsoever,
 the simpler sort are not to care for it, neither to be mooved
 or disquieted, but to use them to good, because they are good,
 and to observe this onely rule therein, as alwayes to put their
 greatest confidence in those things onely, which are of God,

Rom 8.
 2 Tim 1:
 Iac. 2.

Matth. 7.
 I sa. 29.

Dist. 8. & 11.
 cap consuetud.

settle their onely and chiefe refuge in those things, and withall diligence take heed, that they be not withdrawne by such ceremonies from those things, which are the chiefe of all, and wherein religion is founded, and so by consequent from the things themselves. For those divine and wholsome things are to be preferred in every respect, before all other things of all men, and the conscience ought to be bound to them alone. For the Lord himselfe did pronounce a *woe* against those Elders of the Jews, who preferred their own traditions before the commandements of God, and those which were the lesser before things of greater weight: *You leave, saith he, the weightiest matters of the law, as iudgement, and mercie, and fidelitie. These ought ye to have done, and not to have left the other.*

Matth. 13.

Luk. 11.

And although our Preachers doe not keepe all rites alike with other Churches, the which thing neither can be, neither is necessary to be done, that in all places, where there be Christian assemblies one and the same ceremonies should be used, yet they doe not withstand, or oppose themselves to any good and godly constitution, neither are they so minded, as that for the ceremonies sake they would raise up any dissensions, although they should thinke that some of them were not very necessary, so that they be not found to be contrary to God, and to his worship, and glory, and be such, as doe not diminish true faith in Iesus Christ, which alone doth purchase righteousness. Howbeit in this place, and in this point, it must not be passed over with silence, to wit, that we ought by no means to burden the people with many superfluous, and grievous traditions, such as the Mosaicall traditions were under the law. For the Apostles forbad that this should be done, as also holy Peter said unto certaine concerning this matter: *Why do ye tempt God in laying a yoke upon the necks of the disciples? Also, Be ye not, saith Paul, intangled with the yoke of bondage.* For which cause also Christ did vehemently inveigh against the Scribes, saying, *Woe also be to you Scribes, for ye lay burdens upon mens shoulders, which can scarce be borne.*

Gal. 5.

Luk. 11.

Also men are taught to acknowledge this, that humane traditions do not containe a perpetuall & immutable law, but as they are for just causes instituted of men, so also they may upon just and weightie causes, and if the matter so require, be broken, abrogated, and changed without any sin, according to the example of the Apostles, *who did transgresse the traditions of the Elders, when*

as they did eat bread with unwashed hands, and did not observe the same fasts with others, and yet they were not by this means guilty of any sin: also according to the example of the first and holy Church, upon which the Apostles, and the whole Councell layed this commandement by the holy Ghost, *that they should abstaine from the eating of those things which were sacrificed to Idols, and of blood, and of that which is strangled.* Notwithstanding, after that the causes and occasions, for the which this decree was made, in processe of time did vanish away, even this Apostolicall constitution did grow out of use. Neither in these things ought we to care for the offence of the wicked, who are offended with this thing, as the Lord saith, *Let them alone, they be blind, and guides of the blind.* And on the other side, we must take diligent heed hereunto, that no offence be given to little ones, by a rash, froward, and wicked using of Christian libertie: for this also the Lord saith, *Woe be to that man by whom offence cometh.*

Now if so be that there be any unlikenesse in traditions, and externall ceremonies, and if any diversitie which is not hurtfull be found in Ecclesiasticall assemblies, certainly no man ought to be so ignorant in these things, as for this cause to be offended therewith, or to take offence at others, and in this respect to reproach or hurt others, or to be an author of sects and also of factions, seeing that there was never in all places one, and the same forme of an Ecclesiasticall constitution in this point, neither is at this day the same. The which thing also is mentioned in the books of the Canon law in these words: *The holy Church of Rome doth know, that constitutions, and customes being divers, according to time and place, do nothing at all hinder the salvation of the faithfull, if the Canonick authoritie be not against them.* Rather it becometh every found Christian to be content in his conscience to rest in that, if he see Christians to have the one spirit of Christ, and with agreeing mindes to hold and follow his true meaning, and one and the same doctrine, in all these things, and chiefe points of faith. For he that hath not this Spirit of Christ, he is not Christs, as the Apostle doth witnesse, although he use all, and every kinde of ceremonies, or constitutions. Therefore whosoever be Christs, this is their dutie, as in all other such like things, that as members of one body, they doe suffer, and beare one with another in charitie, without the which no thing can profit any whit, according to the meaning of the Apostolike doctrine.

Matth. 15.

Mark. 7.

Acts 15.

Matth. 15.

Rom 14.

1 Cor. 8.

Matth. 15.

Dist. 12. Cap. Scit.

Phil. 2.

Eph. 4.

Rom. 8.

1 Cor. 13.

Out of the FRENCH Confession.

Artic. 32.

WE beleeve that it is expedient, that they which be chosen to be governours in any Church, doe wisely looke unto it among themselves, by what means the whole body may conveniently be ruled, yet so that they doe never swarve from that which our Lord Iesus Christ hath instituted. Yet this doth not hinder, but that every place may have their peculiar constitutions, as it shall seeme convenient for them.

Artic. 32.

But we exclude all humane devises, and all those laws, which are brought in to binde mens consciences under pretence of the word of God: and we doe onely like of those, which serve for the nourishing of concord, and to keepe every one in due obedience, wherein we thinke that we are to follow that, which our Lord Iesus Christ appointed touching excommunication, which we doe allow of, and together with it additions, thinke to be necessary.

* Looke the
1. Observation
upon this con-
fession.

Out of the ENGLISH Confession.

Artic. 15.
Epist. ad Iannar.
119.

AS touching the multitude of vaine and superfluous *Ceremonies*, we know, that *S. Augustine* did grievously complaine of them in his own time: and therefore have we cut of a great number of them: because we know, that mens consciences were encumbred about them, and the Churches of God overladen with them. Nevertheless we keep still, and esteem not onely those *Ceremonies*, which we are sure were delivered to us from the Apostles, but some others too besides, which we thought might be suffered without hurt to the Church of God: for that we had a desire that *all things in the holy congregation might*, as *Saint Paul* commandeth, *be done with comlineesse, and in good order*. But as for all those things, which we saw were, either very superstitious, or utterly unprofitable, or noisome, or mockeries, or contrary to the holy Scriptures, or else unseemely for sober and discreet people, whereof there be infinite numbers now adayes, where the Romane Religion is used, these, I say, we have utterly refused without all manner exception, because we would not have the right worshipping of God to be any longer defiled with such follies.

Out.

Out of the Confession of BELGIA.

IN the meane time we beleeve that it is in deed profitable, that the Elders which doe governe in Churches, should appoint some order among themselves, so that they doe diligently take heed, that in no case they do swarve, or decline from those things, which Christ himselfe, our onely Master, hath once appointed. Therefore we doe reject all humane inventions, and all those laws, which were brought in to be a worship of God, that mens consciences should any way thereby be snared or bound: and we receive those onely, which are fit, either to cherish, or maintaine concord, or to keepe us in the obedience of God. And hereunto * excommunication is chiefly necessary, being used according to the commandement of the word of God, and other additions of Ecclesiasticall discipline annexed thereunto.

Artic. 32.

* Looke the
1. observation.
upon this con-
f. Mon.

Out of the Confession of AUSAURGE.

Artic. 15.

CONCERNING Ecclesiasticall rites, which are ordained by mans authority, they teach, that such rites are to be observed, as may be kept without sin, and do tend to quietnesse, and good order in the Church: as namely, set holidiaies, & certain godly Psalmes, and other such like rites. But yet touching this sort of rites they teach, that mens consciences are not to be burdened with superstitious opinions of them, that is, it must not be thought that these humane ordinances are righteousnesse before God, or do deserve remission of sins, or are duties necessary unto the righteousnesse revealed in the Gospel. But this is to be thought of them, that they are indifferent things, which without the case of offence may be omitted. But such, as breake them with offence, are faultie as those which do rashly disturbe the peace of the Churches.

Such traditions therefore, as cannot be observed without sinne, are rejected of us, as the tradition of single life. We reject also that impious opinion of traditions and vowes, wherein they feigne, that worships invented by mans authoritie doe merit remission of sins, and are satisfactions for sin, &c. Of which like false opinions, touching vowes and fastings, not a few have been spread abroad in the Church by unlearned men.

This Article is thus to be found in another Edition.

Concerning Ecclesiasticall rites, they teach, that those rites are to be observed, which may be kept without any sinne, and are available for quietnesse and good order in the Church, such as are set holydaies, feasts, and such like.

Againe out of the 7. Article, touching abuses of the same confession, These words that follow per-

taine to this place, and the rest unto

the eleventh Section.

Of the authoritic of the Ministers.

Here also be many things which might very fitly have been referred to the former Sect. by reason of speciall examples of meats, and holy dayes, here rehearsed: but seeing that the title of this page is generall, it could not here be pretermitted.

Besides these things, there is a controversie, whether Bishops or Pastours have power to ordaine ceremonies in the Church, and to make laws of meats, and holidaiies, and degrees, or orders of Ministers. They that ascribe this power to the Bishops, alledge this testimonie for it. *I have yet many things to say unto you, but you cannot beare them away now. But when that spirit of truth shall come, he shall teach you all truth.* They alledge also the examples of the Apostles, which commanded the Christians to abstaine from blood, and that which was strangled. They alledge the change of the Sabbath into the Lords day, contrary as it seemeth to the morall law, and they have no examples so oft in their mouthes, as the change of the Sabbath. They will needs have the Churches power and authoritic to be very great, because it hath dispensed with a precept of the morall law. But of this question our men doe thus teach, that the Bishops have no power to ordaine any thing contrary to the Gospell, as was shewed before. The same also doe the Canons teach. *distinct. 9.* Moreover it is against the Scripture, to ordaine or require the observation of any traditions, to the end that we might merit remission of sinnes, and satisfie for sinnes by them. For the glorie of Christs merit receiveth a blow, when as we seeke by such observations to merit remission of sinnes and justification. And it is very apparant, that through this perswasion traditions grew into an infinite number in the Church. In the meane while the doctrine of faith, and of the righteoufnesse of faith, was quite smothered: for ever and anone there were new holidaiies made, new fasts appointed, new ceremonies,

new worships for Saints ordained, because that the authors of such geare supposed by these works to merit remission of finnes and justification. After the same manner heretofore did the penitentiall Canons increase, whereof we still see some footings in satisfactions.

Againe, many writers imagine, that in the New Testament there should be a worship like to the Leviticall worship, the appointing whereof God committed to the Apostles and Bishops, wherein they seeme to be deceived by the example of the law of *Moses*, as if the righteousnesse of the New Testament were the outward observing of certain rites, as the justice of the law was. Like as therefore in the law it was a sinne to eate swines flesh, &c. so in the New Testament they place sinne in meates, in daies, in apparell, and such like things: and they hold oppinion, that the righteousnesse of the New Testament can not stand without these. From hence are those burdens, that certaine meats defile the conscience, that it is a mortall sinne to omit the canonicall houres, that fastings merit remission of finnes, because they be necessary to the righteousnesse of the New Testament, that a sin in a case reserved, cannot be pardoned, but by the authoritie of him that reserved it: whereas the Canons speake onely of reserving of Canonical punishments, and not of the reserving of the fault. Whence then have the Bishops power and authoritie of imposing these traditions upon the Churches; for the burdening of mens consciences? For there are divers cleare testimonies which inhibit the making of such traditions, either for to deserve remission of finnes, or as things necessarie to the righteousnesse of the New Testament, or to salvation. *Paul* to the *Coloss.* 2. *Let no man iudge you in meat, drinke, or a peece of a holy day, in the new moone, or in the sabbath.* Againe, *If ye be dead with Christ, from the rudiments of the world, why as though ye lived in the world, are ye burdened with traditions, as: Touch not, taste not, handle not, which all doe perish with the using, and are the precepts and doctrines of men, which have a shew of wisdom.* And to *Titus*, he doth plainly forbid traditions. For he saith, *Not listening to Jewish fables, and to the precepts of men, that abhorre the truth.* And *Christ*, *Matth.* 15. saith of them, which urge traditions, *Let them alone they be blinde leaders of the blinde.* And he condemneth such worships, *Every plant which my heavenly Father hath not planted, shall be rooted up.* If Bishops have authoritie to

burden

burden the Churches with innumerable traditions, and to snare mens consciences, why doth the Scripture so oft forbid to make and to listen to traditions? why doth it call them the Devils traditions? hath the holy Ghost warned us of them to no purpose?

It remaineth then, that seeing constitutions ordained as necessarie, or with opinion of meriting remission of sinnes by them, are flat repugnant to the Gospel, because that it is not lawfull for any Bishops to appoint or urge any such worship. For it is very requisite, that the doctrine of Christian libertie should be maintained in the Church, because that the bondage of the law is not necessary unto justification, as it is written to the *Gal. Come not ye under the yoke of bondage again.* It is necessary that the chiefest point of all the Gospel should be holden fast, that we doe freely obtain remission of sins and justification by faith in Christ, and not by any observations, nor by any worship devised by man. For though they seek to qualifie traditions, yet the equitie of them can never be seen nor perceived, so long as the opinion of necessitie remaineth, which must needs remain, where the righteousness of faith and Christian libertie are not known. The Apostles *commanded them to abstaine from bloud*: who observeth that now a dayes? and yet they doe not sinne that observe it not: for the Apostles themselves would not burden mens consciences with such a servitude. but they forbad it for a time, for offence sake. For in that decree the perpetuall intent and minde of the Gospel is to be considered: scarcely any canons are precisely kept, and many grow out of use daily, yea even among them that doe most busily defend traditions: Neither can there be sufficient care had of mens consciences, except this equitie be kept, that men should know, that such rites are not to be observed, with any opinion of necessitie, and that mens consciences are not hurt though traditions grow out of use.

* Looke the
1. observation
upon this corrup-
tion.

The Bishops might * easily retaine lawfull obedience, if they would not have men to observe such traditions, as cannot be kept with a good conscience. But now they command single life, and they admit none, except they will swear not to teach the pure doctrine of the Gospel. The Churches doe not desire of the Bishops, that they would repaire peace and concord with the losse of their honour, which yet good Pastors ought to doe: onely they desire that they would remit unjust burdens, which are both
new,

new; and received contrary to the custome of the Catholike Church. It may well be, that some constitutions had some probable causes, when they began, which yet will not agree to latter times. It is evident, that some were received through errour. Wherefore it were for the * chiefe Bishops gentleness, to mitigate them now, for such a change would not overthrow the unities of the Church. For many humane traditions have been changed in time, as the Canons themselves declare. But if it cannot be obtained, that those observations may not be released, which cannot be kept without sin, then must we follow the Apostles rule, which willeth to obey God rather then men. Peter forbiddeth Bishops to be Lords, and to be imperious over the Churches. Our meaning is not to have * rule taken from the Bishops. But this one thing is requested at their hands, that they would suffer the Gospel to be purely taught, and that they would release a few observations, which cannot be observed without sin. But if they will remit none, let them look how they will give account to God for this that by their wilfulness they give occasion of schisme.

* Looke the
2. Observat.

* Looke the
3. observation.

Also in the same 7. Article touching abuses, this exposition is found thus in another Edition.

NOW come I to the question in hand, touching the laws of Bishops: concerning which first this most certaine rule is to be holden, That it is not lawfull for any to make lawes repugnant to the commandement of God. That sentence of Saint Paul is well known: *If an Angel from heaven teach any other Gospel, let him be accursed.* Vpon this foundation, which is sure and immoveable, the rest may easily be reared. Now there be three orders of the decrees of Bishops *Some doe constraîne a man to sinne,* as the law of single life, the laws of private Masses, wherein is made an oblation and application for the quick and the dead. And the opinion of Transubstantiation breedeth a wicked adoration. Also the commandement of praying to the dead. It is an easie matter to give sentence of these lawes. For seeing they doe manifestly oppugne the commandement of God, the Apostles rule is, *We ought rather to obey God then men.*

The second order is of those rites, which concern things in their own nature indifferent, such as are the lawes touching the difference of meats, and daies, and such like things. But when false opinions,

opinions are joyned unto these things, they are no more indifferent. Now our adversaries doe, some more, some lesse, tie unto them absurd and false opinions, for the which both those lawes and rites are to be cast off, lest any corrupt worship should be established. The most part doe feigne, that the works of mans traditions, as satisfactions, and such like, doe merit remission of sinnes. This opinion is apparantly false: for it removeth the benefit of Christ unto mans traditions. And there needeth here no long confutation: we will content our selves with one thundering saying of Saint Paul, *Ye are made void of Christ, whosoever are iustified by the law: Ye are fallen from Christ.* This saying teacheth, that men doe not merit remission of sinnes by the proper workes, either of Gods law, or of mans traditions. Others being put in minde, what grosse absurditie there is in this first error, they begin to talke more modestly of traditions. But yet they hold still an error, that is not to be borne withall. They say, *That these Workes, though they doe not deserve remission of sins, yet are they services of God, that is, workes, the immediate end whereof is, that God by them might be honoured.* This error also must be stiffely withstood. For Christ saith plainly, *They worship me in vaine with the precepts of men.* And Paul doth expressly condemne *Will worship* to the Coloss. And seeing that the worship of God must be done in faith, it is necessary that we should have the word of God, that may testifie that the worke pleaseth God. For how can the conscience offer a worke unto God, unlesse there be a voyce of God, which may declare, that God will be so worshipped or served with this honour? But ungodly men understanding this Doctrine of faith, have in all ages with damnable boldnesse devised worships, without commandement or word of God, which thing if it be lawfull to doe, you can shew no cause why the heathenish sacrifices, slaying of dogs, sacrifices offered at *Lampsacum* to *Priapus*, and such like monstrous worship should not please God. Whether hath mans foolehardinesse rushed, not onely amongst the Ethnicks, in feigning worships, but also among the Popish rout in devising est-soons new and foolish ceremonies, in prayer to the dead, in the worshipping of Saints, and in the babling of Monks. Here therefore let us be watchfull, and not suffer lawes to be thrust upon the Churches, which prescribe workes without the commandement of God, as Gods worship and mans righteoufnesse. And whereas all our ad-

versaries,

versaries, even they that speake most modestly, doe tie this opinion of worship unto those workes, let us know, that it is a good work to withstand them, and by violating such traditions to shew a patterne, by which the godly may know what to judge of them. As *Eusebius* writeth of *Attalus*, That he was commanded by God to speake unto a certaine man which eat nothing but bread, salt, and water, that he would use common meat, lest hee should bring others into error. Moreover this second error which maketh these workes to be the worship of God, brake farther. For many in the Church were deceived through a perversè emulation of the Leviticall ceremonies, and did thinke that there should be some such rites in the New Testament, and that they are the worship of God, or things whereby God will be honoured, yea and that they are righteousnesse. And for that cause they gave authoritie to the Bishops to ordaine such rites and such services. This Pharisaicall error Christ and his Apostles noted, who taught, that the worship of the New Testament is repentance, the feare of God, faith, and the workes of the Ten Commandements, as *Paul* saith, *The kingdome of God is not meat, and drinke, but righteousnesse, and peace, and ioy in the holy Ghost. For he that in these serveth Christ, pleaseth God, and is approved of men.* The Monks fained themselves to be Nazarites. The Masse Priests that sacrifice for the dead, would have men thinke that they imitate *Aaron* offering sacrifices. But these examples doe not agree: the rites of Monks, and the Priests mercenarie Masses, have no word of God for them, yea there are many fond opinions mingled with them, which of necessitie must be reprovèd in our Churches.

The third error is the opinion of necessitie, wherein they imagine that the Church is like unto other humane governments. For they surmise that it is a kingdome, wherein the Bishops, as if they were Kings, have power to make new laws, that are besides the Gospel, and that they must of necessitie be obeyed (even as the Princes laws must necessarily be obeyed) especially seeing this life of man cannot be without traditions. And this opinion of the necessitie of these things, hath stirred up contentions, whilest every one defendeth his owne rites invented by man, as simply necessarie. But Christ and his Apostles teach, that such rites set forth without Gods Commandements, are not to be taken for things necessary. Against this libertie enacted.

acted and established by Gods authoritie, the opinion which maintaineth that the violating of traditions about things indifferent, though it be not in a case where offence may be given, is not to be received. Hitherto belongeth the saying of *Paul*, *Let no man iudge you in meate and drinke, and entercourse of holy daies, &c.* For to iudge signifieth to binde the consciences, and to condeemne them that doe not obey. Againe, *Gal. 5. Stand in the libertie wherein Christ hath made you free.*

Hitherto it hath bin shewed in what respect it is not lawfull to appoint traditions, or to approve them. Now some man may aske whether we would have this life of man to be without order and rites? No surely. But we teach that the true Pastors of the churches may ordain publike rites in their Churches, but so, as it be only for an end belonging to the body, that is, for good orders sake, to wit, such rites, as availe for the instruction of the people: As for example, set daies, set lessons, and such like, and that without any superstition, and opinion of necessitie, as hath been said before, so that it may not be counted any sin to violate any of these ordinances, so it be not with giving offence. But if so be that they be broken with offence there, where the Churches are well ordered, and there is no error in doctrine, let him that in such place breaketh them know, that he doth offend, because he disturbeth the peace of the Church wel ordered, or doth withdraw others from the true ministry. This reason doth sufficiently warrant the authority of profitable traditions, and layeth no snare on mens consciences. So the Church in the beginning of it, ordained set dayes, as the Lords day, the day of Christs nativitie, Easter, Pentecost, &c. Neither did the Church dispence with the morall precepts, but Gods own authoritie abrogated the ceremonies of *Moses* law. And yet it was meet that the people should know when to come together to the hearing of the Gospel, and unto the ceremonies which Christ did ordain. And for that cause certain dayes were appointed to that use, without any such opinions as were above mentioned. And the general equity abideth still in the morall law, that at certain times we should come together to these godly exercises: but the special day, which was but a ceremonie, is free. Whereupon the Apostles retained not the seventh day, but did rather take the first day of the week for that use, that by it they might admonish the godly both of their libertie, and of Christs resurrection. * The things objected against this may easily be taken away

* Looke the
4. Observat.

way. The Apostles decree touching things offered to Idols, and fornication, was moral, and perpetuall: but in that which they added, touching bloud, and that which was strangled, they had regard of offence giving at that time. For it was an use even before the Apostles time, that such as then were conquered by the Jews should abstain from bloud & things strangled. The Apostles therefore have laid no new thing upon those, that were joynd unto their fellowship, but as yet they kept the old usuall rite, which was pleasing both to the godly Jews, and such as joynd with them in the society of Christ. As for that which Christ saith, *I have yet many things to say unto you*: doubtlesse he meant not those foolish ceremonies that the Popes have brought in, nor that any new articles of faith, but a farther illumination of that Gospel, which he had already delivered. And therefore afterward he addeth touching the office of the holy Ghost, that he should not bring any other kind of doctrine, but should enlighten the minds of the Apostles, that they should understand the Gospel touching the will of God, which before had been taught. Therefore he saith, *Ioh. 14. He shall teach you all things, and shall bring all things to your remembrance, which I have shewed you. Again, He shall not speake of himselfe, but what he hath heard, that shall he speake.*

Out of the Confession of SAXONIE.

Of traditions, that is, of Ceremonies instituted in the Church, by mans authoritie.

Although for orders sake there must needs be some decent and seemely Ceremonies; yet notwithstanding men that are given to superstition doe soon pervert those Ceremonies, falsely imagining that such observations doe merit forgiveness of sinnes, and are accepted for righteous in the sight of God: and do turne the signes into Gods, like as many have ascribed a Godhead unto Images: and many, either of superstition; or by tyrannie, doe heape up Ceremonies: and superstition hath increased in the Church the Ceremonies of satisfaction, as they call them. *Nebuchadnezar* and *Antiochus*, because they are of opinion, that consent in Religion is availeable to the peaceable government of their kingdomes, doe ordaine such service of God, as they will have indifferently observed of all their subjects. There.

There new laws, and new gods were erected, not of superstition, but by tyranny. Thus we observe that amongst men true and false religion are confounded, and each changed into other, and we marvell at the cause, why men doe not stedfastly continue in the truth revealed by God. But the word of God pronounceth, that men are set on by Devils to fall away from God: and the nature of man being blinde, curious, and inconstant, loveth to play with divers opinions. Against these great mischiefes God armeth and confirmeth his Church, and delivereth a sure and certaine doctrine, which is contained in the bookes of the Prophets and Apostles, and in the Creed. Wherefore it is necessary to consider, what those lawes, or rites be, and whence they had their beginning.

* Looke the
1. observation
upon this con-
fession.

The first rule therefore is this: It is lawfull for no creature, neither for Angels, nor for men, neither for Kings nor for * Bishops to make laws, or ordaine ceremonies, disagreeing from the word of God. Horribly sinned the King of Babylon, although he excelled in wisdome and valour, when he commanded his Image to be worshipped; and all men doe sinne that obey such Proclamations or lawes: even as *Eve* sinned, when she departed from the commandement of God, for the lying perswasion of the Devill. But generally the rule is to be observed, which is set downe, *Act. 5. We ought rather to obey God then men.* Such are the Edicts which command to call upon dead men, or to imbrace false doctrine, or to use ungodly worship. Touching all these, that Rule of the first Commandement is to be holden, *1 Cor. 10. Flie from Idols.* Such is also the law of the single life of Priests, which many can not observe without sinne. And albeit we know what opinion politique and expert men doe hold of the change of lawes, yet God hath so commanded obedience, that still he would have us fast tied unto himselfe, and to agree with his wisdome and righteousnesse. From whence do arise those unchangeable and perpetuall rules, *Exod. 20. Thou shalt have no strange gods.* Also, *Act. 5. We ought rather to obey God then men,* Also, *Gal. 1. If any man teach you any other Gospel, let him be accursed.*

The second rule. For as much as it is usuall to adde superstition to those works, which otherwise in their owne nature were indifferent, as to eate, or not to eate flesh, it is necessarie to reprove such superstitions and errors, as are in this sort added, and in

in the practice of our libertie, examples of this doctrine may modestly be shewed. And that error is not among the least, which the folly of many teachers, and for the most part of the people bringeth in, in that they teach and thinke that fasting and such like works deserve forgiveness of sinnes, both of the guiltinesse, and of the paine: as both *Thomas* doth write of satisfactions, and many also doe say the same. This Pharisaicall imagination easily intangleth the mindes of men, and darkeneth the light of the doctrine of the benefits proper to Christ, and of free forgiveness of sinnes, and of faith. For when as men think that they merit remission of sinnes by these their Ceremonies, they take away the honour due unto Christ, and give it unto these ceremonies, and are somewhat puffed up with vaine confidence. Yet afterward when they be in true sorrow, they fall headlong into many doubts, which turne to their destruction. And of it selfe it is a great sinne, not to know the benefits of God. For this cause *Paul* so earnestly contendeth for the abolishing of circumcision, and other ceremonies of the law of *Moses*, for feare lest the true acknowledgement of the Mediatour might be cleane put out, if men should thinke that they deserved remission of sinnes; and were made righteous by this observation of the law and ceremonies of *Moses*, as the Pharisees did avouch. And oftentimes *Paul* admonisheth to beware that the light of the Gospel be not darkened by new ceremonies of mans invention. This second error is not so evident, but yet very dangerous. After that some men see that this Pharisaicall error cannot be defended, they come to this: Although, say they, these ceremonies deserve not remission of sinnes, yet are these traditions defended, because they are good workes and services of God: as in the law of *Moses* the abstinence of the Nazarites, although it deserved not the remission of sinnes, yet it pleased God, and was a service acceptable unto God. With this colour certaine of late have learned to paint traditions, which yet strive not about these indifferent matters; but go about to establish other foule errors, and the opinion of the power of Bishops. But it is necessary for the godly here to beware of deceitfull doctrine. There is a great error even in this colourable reason: neither is that example well alledged out of *Moses*. The workes ordained and commanded by God do farre differ from workes not commanded nor ordained by God, but onely devised by mans invention. The workes ordained in the

law of God, were services of God, although they deserved forgiveness of sinnes. But wilworship devised by men, neither have beene, nor are any service of God : God doth not allow this boldnesse of men, which notwithstanding hath alwaies beene usuall, to devise new worship, that is, such as is immediately intended to honour God withall. Therefore the Word of God crieth out, *Matth. 15. In vaine doe they worship me after the ordinances of men.* And every where in the Apostles, and in *Paul*, this boldnesse is reprov'd. But the true service of God are those works, that he hath commanded, which are done in the acknowledgement and confidence of the Mediatour, to the end, that God may be obeyed, and that we may professe him to be the true God, whom we so worship. So also *Ezec. 20.* he calleth us back to the commandement of God, saying : *Walke not after the ordinances of your fathers, but walke in my commandements.* And often are such warnings repeated. And *Psal. 118. Thy word is a lanterne to my feet.* And *Numb. 15. Let them not follow their owne imaginations.*

The third error is this. Hypocrites doe imagine that such works are a kinde of perfection : as Monks doe preferre their vowes full of vanitie before the civill and householders life : whereas God by his wonderfull providence hath so joynd mankinde together in fellowship, and in these travels and dangers would have our faith, prayer, and confession, or liberalitie one toward another, or patience, and other vertues, to be tried.

The fourth error is, the opinion of necessitie, as some doe write, That the fasting of Lent is necessary, and other things are arbitrary. Neither is it onely a torment of conscience, to judge that he is no Christian nor member of the Church of God, that eateth flesh on the Saturday, or observeth not the fast of Lent; but it is also an error, that darkeneth great matters, as the doctrine of the righteousness of the Gospel, and of the Church, what manner of Church it is, and how the members of the Church are to be discerned, not by meat and drink, but by faith, prayer, and other vertues. And against the opinion of necessitie it is expressly said, *Col. 2. Let no man iudge you in meat or drinke.* And *Gal. 5. Stand in the libertie wherewith Christ hath made you free, and be not againe intangled with the yoke of bondage.* And that opinion of necessitie hath alwaies bread great discord : as in time past there was great contention about Easter day, and about leaven, and now

also many such like contentions have risen.

The fifth error. To the former opinions this error also is added, that the Bishops take to themselves authoritie to ordaine new kinds of worship, and to binde consciences, as *Gregory* hath ordained, *That married men translated to the order of priesthood should forsake the company of their wives*, and the constitution of confession commandeth to reckon up sins, and decrees have been made of differences of meats, and fasting, and such like. Of such traditions there are also late bookes set forth, full of labyrinths, wherein it is written, that the transgressions of such ceremonies are mortall sins, yea though they be committed without giving offence to others. *Gerson* sought for some mittigations, but the true comfort is the voice of the Gospel, which would have the understanding of this liberty to be made knowne and maintained in the Church, namely by removing those errors whereof hath been spoken. But ceremonies invented by man, such as are seemely, devised for order, may be observed without any opinion of merit, worship, or necessitie, as hath been aforesaid out of the *Col. 2. Let no man iudge you in meat or drinke.* And *Peter* saith, *Act. 15. Why do ye tempt God laying upon the necks of the disciples a yoke, which neither your fathers, nor we were able to beare.*

The third rule. Those errors being removed, whereof the Church must needs be admonished, after ward we both observe certain ceremonies, which are comely, and made for good order, and also teach that they ought to be observed, even as men cannot live without order. And *Paul* saith, *1 Cor. 14. Let all things be done decently and in order.* And there is a saying of *Athanasius*, *Ceremonies are profitable, but with knowledge of the truth, and in measure.* It is plain, that this last word is opposed to superstition, which then also daily increased ceremonies, and darkened the truth, and burdened consciences, and the Churches. But we thank God the everlasting Father of our Lord Iesus Christ, who for his Son, and by him gathereth an eternall Church, for that even from the first beginning of mankind he hath preserved the publike ministry of the Gospel, and honest assemblies, who himsele also hath set apart certain times for the same: and we pray him that henceforth he wil save and govern his Church. And we diligently teach, that all men ought to help to maintain the publike ministry, and avoid offences, and dissentions that scatter the Church, as in it proper place more at large is declared.

Out of the Confession of WIRTEMBERGE.

Of Ecclesiasticall Ceremonies.

Archie. 350
WE acknowledge, that by Christ the Sonne of God two Ceremonies were ordained in the Church, Baptisme, and the Lords Supper, which are also to be observed, according to the institution of Christ. We confesse also, that the Apostles did appoint certaine ordinances in the Church, *That all things be done decently, and in order,* as Paul speaketh, such as they be, that are set downe; *1 Cor. 14.* and *1. Tim. 2.* The Apostles also, in ordaining Ministers of the Church, used *laying on of hands,* which being retained out of the custome of the old Law, and not being commanded to the Church, may be freely observed. They ordained also in the Acts of the Apostles, *That the Gentiles should beware of eating of that which was strangled, and of blood:* not that this observation should be for ever among the Gentiles, but for a time, and so long to continue, till this eating were no more offensive. We confesse this also that it is lawfull for the Bishops, with the consent of their Church, to appoint holy days, lessons, & Sermons, for edifying, & for instruction in the true faith in Christ. But it is not lawfull for them to thrust upon the Church the ceremonies of the old law for the holy service where withall God alone is worshipped. Neither is it lawfull either to restore the old ceremonies of the law, or devise new, to shadow forth the truth already laid open, and brought to light by the Gospel: as in the day light to set up candles, to signifie the light of the Gospel, or to carrie banners and crosses, to signifie the victory of Christ through the Crosse. Of which sort is all that whole furniture of massing attire, which they say doth shadow out the whole passion of Christ, and many other things of that kinde. Much lesse is it lawfull to ordain ceremonies, and holy rites, by the merit whereof sin may be purged & the kingdome of heaven purchased. For of that former kind of ceremonies and holy rites, Christ out of *Esay* preacheth, saying, *In vain, do they worship me, teaching for doctrines the precepts of men.* And Paul saith, *Let no man iudge you in meat, or drink or part of an holy day, or of the new Moone, &c.* Hitherto may be added the testimonies of *Augustine* & others, touching the observation of such ceremonies. But touching the latter kind of ceremonies, it is manifest, that they are wicked rites, & reprochful to the death

death and resurrection of Christ, by whose onely merit, we have deliverance from sin, and inheritance of eternall life by faith.

Out of the Confession of SUEVELAND.

Of humane Traditions.

CHAP. 14.

Furthermore, touching the traditions of the Fathers or such as the Bishops and Churches doe at this day ordaine, this is the opinion of our men. They reckon no traditions for mens traditions, but such as are condemned in Scripture, but such as are contrary to the law of God, such as binde the Conscience about meat, drink, and times, and other outward things, such as forbid marriage to them who have need thereof, to live honestly, and the rest of that stamp. For such as agree with the Scripture, and were ordained for good manners and the profit of men, although they be not word for word expressed in the Scriptures, nevertheless in that they proceede from the commandement of love, which ordereth ail things most decently, they are worthily to be accounted rather of God, then of man. Of this sort were those set downe by *Paul*, that women should not pray in the Church bare-headed, nor men with their heads covered, that they who are to communicate together should tarry one for another: that no man should speake with tongues in the congregation without an Interpreter: that the Prophets without confusion should deliver their Prophecies to be judged by them that sit by. Many such the Church at this day for good cause observeth, and upon occasion also maketh new, which who so refuseth; he despiseth the authoritie, not of men, but of God, whose tradition, it is, whatsoever is profitable. For, *whatsoever truth is said or written, by his gift it is spoken and written, who is truth*, as Saint *Augustine* hath godly written. But oftentimes there is disputing about that, what tradition is profitable, what not: that is, what set forward godlinesse, what doth hinder it. But he that shall seek nothing of his owne, but shall wholly dedicate himselfe to the publike profit, he shall easily see, what things are agreeable to the law of God, what are not. Furthermore, seeing the estate of Christians is such, that they are also helped by injuries, the Christian will not refuse to obey, no not unjust lawes, so they have no wicked thing in them,

1 Cor. 14.
1 Cor. 14.

according to the saying of Christ, *If any man compell thee to goe with him one mile, go with him two.* Even so servile the Christian ought to become all unto all, that he may studie to do and suffer all things, so that they be not contrary to the commandements of God, to pleasure and profit men withall. Hence it cometh to passe, that every man, so much the more willingly obeyeth the civill lawes which are not repugnant to religion, the more fully he is indued with the faith of Christ.



THE EIGHTEENTH SECTION. OF WEDLOCK, SINGLE LIFE, AND MO- NASTICALL VOWES.

The latter Confession of HELVETIA.

Of Single life, Wedlocke, and Household government.

CHAP. 29.

Such as have the gift of chastitie given unto them from above, so as they can with the heart, or whole minde be pure and continent, and not be grievously burned with lust, let them serve the Lord in that calling, as long as they shall feele themselves indued with that heavenly gift: and let them not lift up themselves above others, but let them serve the Lord daily in simplicitie and humilitie. For such are more apt for doing of heavenly things, then they which are distracted with private affaires of their family: but if againe the gift be taken away, and they feele a continuall burning, let them call to minde the words of the Apostle, *It is better to marry, then to burne.*

1 Cor. 7.

For wedlock, which is the medicine of incontinencie, and continencie

continencie it selfe, was ordained by the Lord God himselfe, who blessed it most bountifully, and willeth man and woman to cleave one to the other inseparably, and to live together in great love and concord. Whereupon we know the Apostle said, *Marriage is honourable among all, and the bed undefiled.* And againe, *If a Virginn marry, she sinneth not.* We therefore condemne Polygamie, and those which condemn second marriages. We teach that marriages ought to be made lawfully, in the feare of the Lord, and not against the lawes, which forbid certaine degrees to joyn in matrimony, lest the marriages should be incestuous. Let marriages be made with consent of the parents, or such as be instead of parents, and for that end especially, for the which the Lord ordained marriages: and let them be confirmed publikely in the Church, with prayer, and blessing of them. Moreover, let them be kept holy, with peace, faithfulness, dutifulnes, love, & also puritie of the persons coupled together. Therefore let them take heed of brawlings, debates, lusts, and adulteries. Let lawfull judgements and holy Iudges be established in the Church, which may maintaine marriages, and may repress all dishonestie, and shamefulness, and before whom the controversies in matrimonie may be decided, and ended.

Let children also be brought up of the Parents in the feare of the Lord, and let Parents provide for their children, remembering the saying of the Apostle, *He that provideth not for his owne, hath denied the faith, and is worse then an infidell.* But specially let them teach their children honest sciences, whereby they may maintaine themselves: let them withdraw them from idleness, and plant in them a true confidence in God in all these things: lest they through distrust, or overmuch carelesse securitie, or filthy covetousnesse waxe loose, and in the end come to no good. Now it is most certaine, that those workes which parents doe in a true faith by the duties of marriage, and government of their families, are before God holy and good workes indeed, and doe please God no lesse, then prayers, fastings, and almes deeds. For so the Apostle hath taught in his Epistles, especially in those to *Timothy* and *Titus*. And with the same Apostle we account the doctrine of such as forbid marriage or doe openly dispraise, or secretly discredit it as not holy, or cleane, amongst the *doctrines of Devils*. And we doe detest unclean single life, licentious lusts, and fornications, both open, and close, and the continencie of

dissembling hypocrites, when as they are of all men most incontinent. All that be such, God will judge. We doe not disallow riches, and rich men, if they be godly, and use their riches well, but we reprove the sect of the Apostoliques, &c.

Out of the former Confession of HELVETIA.

Of holy wedlocke.

Artic. 37.

* Looke the
1. Observation
upon this con-
fession.

WE thinke that wedlock being appointed of God for all men, that be fit for it, and are not called to some other thing, is nothing repugnant to the holinesse of any degree. The which as the Church doth consecrate and establish, with a solemne exhortation and prayer, so it is the dutie of the Magistrate, to see that it be worthily kept, and maintained, * and that it be not dissolved, but upon just cause. Therefore we doe farre reject this Monasticall single life, and this whole slothfull kinde of life of superstitious men, which is nothing else but an abominable devise, as being as much repugnant to the Church, as to the common wealth.

Out of the Confession of BOHEMIA.

*Hitherto pertaineth first, that which is set downe
in the 19. Chap. of this Confession
in these words.*

FOR this cause it is thought to be good, and well standing with wisdom (so farre undoubtedly as may be done by conscience) that Priests, to the end that they may so much the more diligently exercise themselves in the study of the holy Scriptures, and may the more readily and profitably serve the Church of God, be free, and exempted from all affaires and burdens of civill conversation, seeing that it behoveth them to fight valiantly for the faith of the Gospel of God, and if it may be, to be also free from wedlocke, to this end, that they may be the more ready and free to doe that which is for the increase and furtherance of the salvation of the people, and that many harmefull impediments may be turned from them, which doe concur with that kinde of life, and do oftentimes withhold, and hinder the due workes of the ministry. For which causes our ministers thinke,
that

that they are more ready prest, and more fit for the Ecclesiasticall Ministerie, which are unmarried: yet they meane such unmarried persons, as have this peculiar gift given to them of God, that they may remaine such, and so give themselves wholly to the Ministry. This thing is so observed among us, as is meet: yet it is neither taken for a sinne, neither doth any man disdaine at it, if Priests, upon just and lawfull causes, be married. For holy *Paul* teacheth, how such ought to be chosen to this function, 1 Tim. 3. Tit. 1. yea the holy Ghost himselfe doth permit that Bishops and Elders should have their lawfull and honest wives, and he doth in no case give them libertie, contrary to order and the discipline of God, to entertaine concubines, or otherwise so to live, as that they may thereby give offence to others. And concerning marriage, it is thus written, *It is better to marry, then to sinne* so many waies, and to *burne* with so great dishonestie: for which sinnes, not onely the Priest, but also every Christian, without respect of persons, both ought, and shall worthily, by excommunication be cast out of the Church.

Also, C H A P. 19.

Of single life and of Wedlocke.

CONCERNING the condition of single life, virginity, and widowhead, our Preachers do teach, that every man hath free libertie, either to chuse it to himself, or to refuse it: for by way of a law nothing is commanded of God to men touching these things: neither is this thing appointed of God, neither is it on the other side forbidden: for which cause no man ought to be enforced thereunto against his will, nor be driven from it. And as concerning the Church, and certaine men, and chiefly the Ministers of the Church, our men have taught from the beginning, and do now teach, first, that the gift of chastitie, by the peculiar goodnesse of God, and of the holy Ghost, both in times past was given, and at this day also is given to some, for the singular use and profit of the Church, as *Christ* his speech doth evidently witnessse. *Eve-* Matt. 19. *ry man*, saith he, *doth not receive these words*, that is, that a man should keep himself single without a wife, *but they to whom it is* 1 Cor. 7. *given*. And holy *Paul* also doth both place and celebrate this amongst peculiar gifts, and whereunto some are peculiarly called. And moreover, the examples of certaine in the Prophetickall and Apostolicall writings, and of *John Baptist*, and of many Ministers, and

and * women ministers of the Church, doe witnesse this thing.

In the second place they teach that this gift is not of flesh and blood (for the Lord by distinguishing doth remove and separate from hence that unablennesse which is in this kinde) but of the spirit which is jealous, who from his heart hath a care and pleasure in the glory of God, and in his own and his neighbours salvation, and also in the Ministry of the Church, and for this cause he doth of his owne accord abstaine from wedlocke: Therefore the Lord saith, *Those which have made themselves Eunuches for the kingdome of heaven*: that is, who be such, as might be married, yet they do omit and abstaine from it, because of the affection of the inward heart and their love toward God, and his word, and for the pleasure and joy which they receive thereof: and through this gift of the spirit, whose vertue and power doth overcome the motions of nature, they doe preserve the purenesse as well * of the spirit, as of the body: howbeit this thing is not in them without labour and difficultie, even as it is a thing of no small labour and difficultie for all Christian men to forsake, and to want the use of other pleasant things, and also such as are profitable for this life, as friends, riches, and money.

Thirdly, that single life is to be chosen, and taken with a true intent and a godly meaning, that is, not to this end, or with this purpose, that a man would by this means merit or get unto himselfe, or to another, remission of sins, and eternall life, and so consequently salvation it self. For there is no continencie or chastitie, nor any humane action, or other vertue, which can merit: the onely innocencie and death of the onely begotten Son of God our Lord Iesus Christ doth performe and perfitt this thing. Neither must the thing be received with this meaning, as to thinke that some dignitie is added to the holy ministerie of the Church by reason of this gift: or that the works of those that be unmarried in this ministry, are to be preferred in merit and dignitie before the works of married men: but as the Lord saith, *that it may be received for the kingdome of heaven*: that is, in such sort, as he which for the gift spoken of before, is fit to leade a single life.

As therefore by these things he may with lesse hinderance and more easily, and readily with great leasure, and more commodiously imploy his labour to the salvation of the Church and holy assemblies, even so he may be a more convenient Minister then others, of the same salvation, which Christ hath purchased for him:

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* Locke the
3. Observat.

Matth. 19.

* Locke the
3. observation,

(and whereof that he may be partaker by faith, it is given him freely of grace, and wherein he doth keep and uphold himselfe) seeing that it is certain, that by the state of marriage many lets, many cares, and many things whereby necessarie quietnesse is disturbed, are cast in our way. And this is it which *Paul* saith, *I would that you should be without such cares. He that is unmarried, is carefull for those things which pertain to the Lord, how he may please the Lord.* Also, *I thinke that this is good for the present necessitie.* Also, to that which is seemely to performe diligence, by serving the Lord without distraction. And before we rehearsed the voyce of the Lord who saith, *that there be some, who for the kingdome of heaven, doe abstaine from marriage.* And holy *Paul* saith, *He that giveth not his virgin to be married, doth the better.* For which cause it is taught, that all they, who of their owne accord doe take and chuse unto themselves this kinde of life, ought carefully to have regard hereunto, that in such a life they may with a singular and earnest endeavour exercise godlinesse, and be holy, as *Paul* commandeth, as well in body, as in spirit, and give more light than others, by the honesty of their actions, by the labours of such trades as beseeem a Christian profession, by doing all that they can for the benefit of the Church, and by yeelding their service to the sick, and to other needy members.

This gift and purpose of such which doe thus in this matter consecrate themselves to God, and such an exercise of their godlinesse, is commended of our men, and they doe faithfully perswade men hereunto: but they doe perswade, as we said, and not coimpell: the which thing *Paul* also doth, who writeth thus: *Concerning Virgins I have no commandement of the Lord, but I deliver my iudgement, which have received this mercy of the Lord, that I may be faithfull. I thinke it good for a man to be such a one: and he concludeth after this sort, He is more happy, in my iudgement, if he remaine such a one, that is, unmarried, then if he marry: and I thinke that I have the spirit of God.* In like sort, in comparison of others, there be bountifull and peculiar promises, and singular rewards offered unto those, that keep themselves single, to wit, *that their worthy works shall be recompensed with a great reward, and that no man shall in vain forsake any thing, as house, father, brother, so also his wife, &c. as the Apostles did, for the Lords cause.* Furthermore, it is taught, that they which have received this gift of God, and being throughly proved and tried in this behalfe, doe ob their

own accord serve the Lord and the Church, they are taught I say, together with other gifts to make great account of this gift, and to keep it diligently, lest that by any evill lusts, or by any allurements of occasions, they doe loose it. Yet notwithstanding if any good, faithfull, and diligent man chance to be assaulted with such a temptation, as to feare in himself the heat and wicked fact of lust, then there is no snare laid for such a one, neither is there any danger of entrapping his conscience, but he that is in this case, let him be put over * to take counsell of the Elders, and governours of the Church, who have the spirit of God, that all may be done in the Church in order, decently, with honesty of the example, and with the using of all due consideration. Then verily, if upon these things thus done, he doth lawfully change his kinde of life, he doth not sinne, seeing that he obeyeth the counsell of the holy Ghost: and the holy Church ought not for this cause to contemne him, nor to make any thing the lesse account of his ministerie. Notwithstanding, if for this cause he should be contemned, which the Church cannot do without sinne, it were certainly better for him, by this means to preserve his soule, (although he should be one of the common sort of Christians onely) then by persisting in his ministerie with sinne, to loose and condemne it.

But although it seemeth to come neerer to the example of the Primitive Church, that worthy and honest married men may be chosen to take the charge of souls in the Church, then to give them leave to change their kinde of life, who before being unmarried, did labour diligently in the ministry of the Lord, yet notwithstanding our men doe not ground the worthinesse, holinesse, and vertue of the Ecclesiastical ministry, no more then they do of Christian salvation, upon either of these kinds, so wit, neither upon the state of single life, nor of wedlocke: neither is there any other thing sought or looked for (as it is before declared) more then that onely profit, and opportunitie, which falleth into a single life, and is commended of the holy Ghost. After these things they doe thus consequently teach touching wedlocke, that such a condition of life, though it have many difficulties, punishments, and curses joyned with it, wherewith after the fall of man, both mankinde, and this order is oppressed, yet that it is in this wise holy, and acceptable unto God, because that God himselfe did in the beginning ordaine it, and afterward Christ our Lord did consecrate it, and doth daily consecrate it in those that are his, and that

in such sort, that their children also be holy, and that moreover God hath offered unto it peculiarly singular promises, and blessings, which are contained in the Scriptures. Thence therefore must all true Christians know, that whosoever doe chuse this kinde of life so as it becometh them, and with an upright purpose doe both give themselves thereunto, and be conversant therein, they doe not onely nor sinne, but they doe, and accomplish that, which God would have them to doe: and that they leade such a kinde of life, as God doth peculiarly call some unto, and that they doe serve the selfe same Lord, whom the unmarried men doe serve.

The FRENCH Confession doth condemne Monasticall vovves, and the forbidding of Marriage, Artic. 24. which we have inserted in the 16. Section.

Out of the ENGLISH Confession.

WWE say, that Matrimonie is holy, and honourable in all sorts and states of persons: as in the Patriarchs, in the Prophets, in the Apostles, in the holy Martyrs, in the Ministers of the Church, and in Bishops: and that it is an honest, and lawfull thing (as Chrysostome saith) for a man living in Matrimonie, to take upon him therewith the dignitie of a Bishop. And, as Sozomenus saith of Spiridon, and as Nazianzine saith of his owne Father, we say, that a good, and diligent Bishop doth serve in the Ministry never the worse for that he is married, but rather the better, and with more ablenesse to do good. Further we say, that the same law, which is by constraint, taketh away this liberty from men, and compelleth them against their wils, to live single, is the doctrine of devils, as Paul saith: and, that ever since the time of this law, a wonderfull uncleannesse of life, and manners in Gods Ministers, and sundry horrible enormities have followed, as the Bishop of Augusta, as Faber, as Abbas Panormitanus, as Latomus, as the Tripartite Werke, which is annexed to the second Tome of the Councils, and some other Champions of the Popes band, yea and as the matter it selfe, and all Histories doe confesse. For it was rightly said by Pius the second Bishop of Rome, that he saw many causes, why wives should be taken away from Priests: but that he saw many more, and more weightie causes, why they ought to be restored to them againe.

In Tit. 1. Hom.
11.
Theo. ad
Tit. 10.
Euseb. lib. 10.
cap. 5.

Plat. in vita
Pii. 2.

Out.

*Out of the Confession of AUSPURGE.**Art. 5. Of Abuses.**Of the marriage of Priests.*

WHereas the Doctrine of Christ maketh honourable mention of marriage, and willeth men to use the same, not onely for procreation sake, but also to bridle and avoyd lusts: now a dayes the marriages of Priests are not onely by the Popes law, but also by a new and unwonted crueltie forbidden, and such as be made and contracted, are dissolved and broken. Which is so much the more unseemely, for that these things are done in the Church, which, as she ought most of all to abhorre and detest filthinesse, so should she with great care defend wedlocke, for the avoiding of many grievous enormities. Besides, seeing that in all heathenish Common-wealthes that were but meanely well ordered, marriage was in great account, for very waightie causes; what is there lesse seemely in the Church, then either to breake in sunder the most holy knot of wedlocke, or to punish marriage with punishments of death, as though it were a most hainous offence? Whence is it, that this crueltie hath spread it selfe into the Church; in which mutuall love should flourish most of all? Moreover the matter it self doth testifie how much beastlinesse, and how many villanies this popish law of single life doth bring forth: no voice of man is able to shew, how many vices have issued forth of this fountaine into the Church. For (to say nothing of Epicures, who blush at nothing) how many good and godly men have had ill successe in striving with their naturall weaknesse, and at the last have fallen into horrible despaire? Now whereto tendeth this new crueltie, but that those innumerable villanies might be confirmed in the Churches, and that wicked men might sinne more freely? This matter needeth no disputation at all. For this new law defended by our Adversaries, which forbiddeth Priests to marry, and dissolveth those that are contracted, is flat contrary to the law of nature, to the law of God, to the Gospell, to the constitutions of ancient Synods, and to the examples of the ancient Church. Onely in this calling we need the godlinesse and equitie of the most excellent Emperour, whom we beseech for his godlinesse and duties sake that he would seeke some remedie for the Church by abolishing this tyrannicall law.

For

For as all unjust crueltie doth displease God, so that most of all, which is exercised against godly and learned Priests, which deserve well of the Church.

And in this case we have not onely the word of God threatening most grievous plagues against them, which exercise crueltie on the Priests, but also there are examples to be seene in all ages which doe plainly testifie, that such threatnings are not in vaine. For to let passe infinite other examples, the Tribe of *Beniamin* was almost quite destroyed, for abusing the Priests wife that came thither as a stranger. For when as the dead body of the woman, which died after she had been so abused, was cut in pieces, and sent to all the Princes of Israel, all the people judged that such outrage ought most severely to be revenged. And when they could not get the authors of this shamefull fact to be delivered unto them, for to be punished, the whole Tribe of *Beniamin* receiving a great overthrow, was punished for it. Now in these dayes the Priests are vexed with sundry injuries: they are (when no other crime is objected unto them but marriage) racked with most horrible torments, and so put to death, their miserable wives and little children, being throwne out of house and home, wander up and downe, as banished persons, without any certaine place of abode, or house to dwell in. *Paul* calleth *The forbidding of marriage, the doctrine of Devils*: which to be true, not onely these filthy vices, which the single life hath brought into the Church, but also the crueltie, which by reason of this law is exercised upon Priests, and their wives and children, doe testifie plainly. For the Devill is a murderer, and he is chiefly delighted with the miseries of the godly. But the devisers of such counsell shall one day have their just reward from God. We judge that such crueltie is not worthy for Christians to use, nor profitable to the Church of God.

Whereas they object the authoritie of the Popes law, why doe they not alledge the authoritie of the Canons against those shamefull examples of uncleane single life, and those villanies, that were worthy of most severe punishment? The authoritie of the Popes decree, which is contrary to the law of nature, and the commandement of God, should be of no waight. Men are so made by nature, that they should be fruitfull. Whereupon the Lawyers say, *That the coniunction of man & woman is by the law of nature*. And the same the first book of *Moses* teacheth in the first
and

and second Chapters. Again, when Saint Paul saith, *To avoide fornication, let every man have his wife*, it is certaine, that he bid-
deth all which are not apt for a single life, to joyne in marriage. And Christ doth admonish, that all are not fit for a single life, when he saith, *All men doe not receive this thing*. Moreover, neither mens laws, nor any vows, are of force, which are against the commandement of God. And the event it selfe doth testifie, that nature cannot be changed by mans law. For we see what vile filthinesse this single life doth bring forth, and if there be any honest men which endeavour to keepe themselves chaste, they perceive right well how great a burden, how great danger there is in this thing, and they doe especially bewaile this slavery of their order.

Certaine men went about in the Nicene Synod to make a law to forbid Priests the use of their wives. This law was refused by the holy Synod: and the Latine Churches in the old time was not so severe in this point: for they did put from the ministry onely such, as when they had taken upon them any Ecclesiasticall function, did after wards marry wives, yet they did not forbid marriage. But this is a new law of the Pope, unknowne to the ancient Churches and Synods, which doth wholly forbid marriages, and breaketh of such as are contracted. But it is evident, that either part of this decree is flat contrary to the Gospell. They alledge against us the authoritie of the Church, and of Synodes, which the Popes themselves that were Authors of this decree, did impudently contemne, and godly Priests did evidently withstand this new law. For the Ecclesiasticall Histories doe testifie, that it was never layed upon the Churches, without great contentions and resistance. The Bishop of Tarracon writeth to *Syricius* the Pope, *That the Priests of Spaine could not be brought to admit that law which forbad them the use of their wives*. What a stirre doth *Syricius* keepe there? How sharply doth he write? For these are the words of *Syricius*, which are unmeet for a Pope: *Let himsell me, whosoever he be, a hunter after lusts, and a Master of vices*. And thereupon he wresteth the words of Saint Paul to his cause, which are most farre from it: *They which live in the flesh cannot please God*. A man may doubt surely, whether it may better be attributed to his ignorance, or his impudencie, that he speaks so disdainfully of marriage. For he goeth about nothing else but to forbid Priests the use of their wives, which then they had married.

But

But the Popes that succeeded after were yet more hard and cruell. When the Archbishop of Mentz did in a Synode rehearse the Popes decree touching the putting away of wives in Germanie, the Priests were so kindled in their anger that they threatned to set upon the Archbishop himselfe. And it was in deed both an unworthy, and cruell thing, to put away their wives, which they then had. But at last either force, or superstition got the upper hand. *Cyprian* was farre more equall and gentle to such women as had not kept their vowed chasticite. For he writeth in the first booke, the 11. Epist. *If they will not, or cannot indure it, it is better they should marry, then that they should fall into the fire through their importune lusts. In any wise let them give no offence to the brethren or sisters.* Besides this, unjust laws are not wont to be perpetuall. We doe therefore intreat the most excellent Emperour, that among many other enormities of the Church, he will also consider the faults of this law: in which case that also is to be weighed. The nature of man doth as it were waxe old, and is become weaker. Wherefore there must be care had that vices doe not increase: Neither must the laws themselves be seeds of vices. *Plato* saith very wisely, that *Laws must be made for vertues sake.* Now whether this tradition of single life be maintained for pieties sake, or for some other purpose, it is no hard matter to determine. Last of all, seeing that Christ hath especially commended the care of the Ministers of the Gospell to the godly, we desire therefore that the most excellent Emperour would restrain this crueltie, which hath a long time been exercised upon godly Priests, and would rather consult with the Church, then with our Adversaries, in that behalfe. Surely love and mercifull dealing should flourish in the Church. Wherefore the true Church doth greatly abhorre unnecessary crueltie, and would not have the Priests put to death for a tyrannicall tradition. Shee would also have the poore Wives and Children of Priests favourably dealt with. All whose lives and safetie the Church doth commend unto thee, O most mercifull Emperour. All the godly wheresoever, are touched with their miseries and doe in heart desire Christian lenitie in this behalfe, and doe also with teares joyntly commend learned and honest men that are profitable to the Church together with their wives and children, unto thee, whom they see both to be indued with an excellent and heroicall goodness and kindnesse, and also to have used in this cause very notable

ble moderation, which doth let us understand that thou art careful of bringing some remedy unto the Common-wealth. The Church would not have thee to be a Minister of another mans crueltie. The greatest honour of Kings is that which *Esay* giveth to them when he saith, that *they should be nurse fathers to the Church*: that is, that kingdomes and the maintenance of peace and of humane societie should not only serve for the profit of the body, but also should further the Gospell, namely, when as they both rule the Priests, and also grant peace and quietnesse in cities, that the youth might be trained up in religion, and men might be instructed. The Church therefore doth beseech thee to remember that the care of defending the godly Priests, as of certaine nourlings, lyeth upon thee. It belongeth unto this calling to be a succour for innocencie, to save from injuries, especially such as are weake, which are not able to defend themselves, as namely, godly women, children, and orphanes or the fatherlesse. Among which you may well thinke that the wives and children of Priests, which are right orphanes in deed, are left unto your charge by the Lord. The Church, as most full of naturall affection and love, doth not onely approve of the mutuall love of married folks one to another, and of the love of parents to their children, but is also touched with the miseries of those that are forlorne and fatherlesse. And surely shee judgeth in so great goodnesse of your nature that there is no inhumanitie or want of naturall affection. Wherefore shee is in good hope that the murders, and executions of Priests, and the banishment of their wives and children doe grieve thee not a little. The Church also doth give thee warning to look to it, lest many points of Christian doctrine, the unfolding and laying open whereof is very necessary, be smothered up, whiles godly and learned Ministers are put to death, and whiles men are driven from the study of Christian doctrine. What else do our Adversaries seek, but that all good learning and true doctrine may be rooted out or oppressed, and men may only depend upon the authoritie of such as do beare rule, and that they might esteeme the dreams of unlearned men, though never so impious, never so absurd, for oracles. Our Adversaries imagine that this barbarous bondage is the best, and surest for their Lordly rule. And in deed it is very evident, how the Church in many places is oppressed with this bondage. Now though libertie may not be granted to disannull such determinations, as be received by

good

good authoritie, and though men ought not to depart either from the Scriptures, or from the decrees of the ancient Synods, wherein they have determined of Christian doctrine, yet is it not meet that the authoritie of the Church should be pretended for all such abuses and faults, as the latter and worser age hath brought into the Church. And surely men doe flatter and deceive themselves too much, if they thinke that there be no faults conveighed into the Church by the desires of covetous men, and by those Labyrinthes and obscurities, of the doctrine and traditions of the Schoolemen. For now adaies good men are not so much in danger for their marriage sake, as for their care and desire they have to purge and bring to triall the doctrine of Christ. Which care the Bishops ought wisely to direct and further. For to them especially is the care of setting forth the maintenance of true doctrine commended: they should be the Ringleaders and furtherers of this most holy and fruitfull care and study. But it belongeth not to the Bishop alone but also to godly Princes, and especially to the Emperour, to understand the Gospell purely, to judge of opinions, to be warie and watchfull that no wicked opinions be received or rooted: and to abolish Idolatry with all his might and main.

By these and such like duties did many valiant and notable men deserve well at the hands of godly men, as *Gedeon, Ezechias, Iosias, and Constantine*, and sundry others. Wherefore you must thinke it your dutie also to take heed, lest such things, as be godly and profitably brought to light and reformed by God and learned men, be smothered againe, and lest that wicked abuses be established by your authoritie. The Psalme saith, *for thy temples sake in Ierusalem, the King shall offer gifts unto thee*. The proper gifts that Kings are to bestow upon the Church are, to search out true doctrine, and to see that good teachers be set over the Churches, to give diligence that the controversies of the Church may be rightly decided: Not to take away true and holy doctrine, but to raise it up, and to set it forward, and to defend it, and rightly to set it in order, and to maintaine the quiet concord of the Church. By these true gifts, most noble Emperour, you may adorne the Church of Christ, which especially both Christ himself requireth, and the Churches, that are rent and torne in most horrible manner, doe crave at your hands.

Last of all, seeing that humane traditions ought to give place to times and opportunities, especially in the Church, wherein

there should be more regard had of the salvation of the godly, and of love, and publike peace, then of any humane traditions, it were a great deale better to make shew of abrogating this silly tradition of single life, then to strengthen lusts, to dissolve marriages, to exercise crueltie against the Priests and their wives and chidren, to oppresse true and holy doctrine, and to make havocke of the Church. We do therefore commend this matter of their marriage unto your piety and bountie, O noble Emperour, as that which hath no difficultie or doubtfulnesse in it. For they that be governours both may and ought to abolish an unjust law. And the laws of single life, whether they be new, or old, belong only to humane equitie, in mitigating whereof the authoritie of the Church should be of great force. We could bring very many examples out of the Histories of all times and countries, in which there might be seene horrible examples of judgements, which followed upon uncleane lusts. Among many other causes of the generall flood, there is mention made of fleshly lusts. Afterward five cities were swallowed up in an opening of the earth, so as the lake called Asphalites was left as a perpetuall monument of that punishment: when the Israelites were departed out of Egypt, and divers had defiled themselves by going in unto Moabitish women, the twelve Princes of the tribes were hanged up, and twentie foure thousand men were slaine. The Cananites after this were cleane rooted out, and among the causes thereof, incestuous copulations are namely reckoned up: shortly after followed the overthrow of the tribe of *Beniamin*, for abusing the Levites wife. After this *David* was driven out of his kingdome for adultery. And *Jeremie* in divers places cryeth out, that these three, idolatry, oppressions, and adulteries, are the causes of those great calamities, which overwhelmed the whole nation of the Jews then, when they were carried captives to Babylon. These things are written for this purpose, that we might know certainly that God is displeased with wandring lusts of uncleannesse: and that uncleane and incestuous persons do not fall into punishments by chance, but are punished of God. Therefore the destructions of heathenish Cities also doe put us in minde of the wrath of God against these villanies. *Sibaris* was overthrowne: *Athens*, *Sparta*, and *Thebes*, being tossed with civill warres, received due punishment of their filthinesse. And Rome when it brought forth many *Neroes* and *Heliogabales*; at length it came to ruine,

the Empire being rent into sundry parts by the warres of sundry barbarous nations. There is also a long Catalogue in *Aristotle* of cities, wherein there happened changes of government and seditions, for uncleane lusts. Besides all which punishments *Paul* warneth the Church that there is another judgement that followeth upon these lusts, and that is madnesse, or fury, as it is written. *Rom. 1.* and *Ephesians 4.* And it may well be, that this judgement hath sealed upon our Ecclesiasticall governours, who for the most part are open Epicures, open defenders of Idols, that they may get wealth and authoritie, and scoffe at those heavenly sayings, which threaten vengeance upon Idolaters, uncleane persons, and Parricides. They vaunt that they doe all things well, which they do for their kingdomes sake, and that such are good subjects, and love quietnesse and peace, that allow of errors and open naughtinesse, that they may uphold the Majestie of the Popes kingdome. The whole world can beare witness that there is a God that doth revenge all filthinesse, uncleanesse, and oppression. Wherefore though they now deride and scoffe at these speeches, yet let them know, that they shall one day stick fast in those punishments, whereunto the world it selfe doth call them.

Seeing then it is a cleare case, that the law of single life is directly against the commandement of God, we thinke that the Priests and others do very well, which joyne in honest marriage, as *Paul* saith, that *a Bishop must be chosen that is the husband of one wife.* We judge also that the Rulers both may, and ought to abolish this law of the Pope. For they are foulely deceived, that think either that marriage is forbidden to Priests by Gods law, or else that the Kings or Bishops may make a law to forbid them marriage. And if that Rulers will not helpe the Church in this behalfe, yet the godly doe well which follow the Apostles rule, which saith, *That we must rather obey God, then men.* To conclude, seeing the defence of the Popes law hath many faults joyned with it, as namely, the strengthening of wandring lusts, superstitions, and murdering of godly Priests, every one may see that our Churches deale well in abolishing and condemning that law of the Pope. And we beseech the most renowned Emperour, that he will not defile himselfe, with defending that unclean single life, and with the blood of the Priests: for it is written, *Blessed is he that hath pitie on the poore and needy, the Lord shall deliver him in the evill day.*

This Article we found else where placed in the second place, amongst those wherein the abuses that are changed be mentioned.

Of the marriage of Priests. Art. 2.

THere was a common complaint of the examples of such Priests, as were not continent. For which cause also Pope *Pius* is reported to have said, that *there were certaine causes for which marriage was forbidden to Priests, but there were many weightier causes why it should be permitted again.* For so *Platina* writeth. When as therefore the Priests among us sought to avoyd these publike offences, they married wives, and taught that it was lawfull for themselves to joyn in marriage. First, because that *Paul* saith, *To avoide fornication, let every man have his wife.* Again, *It is better to marry then to burn.* Secondly *Christ* saith, *All men do not receive this word:* where he sheweth that all men are not fit for a single life, because that God created man for procreations sake. *Gen. 1.* It is not in mans power, without a speciall gift and worke of God, to alter his creation. Therefore such as are not meet for a single life, ought to joyne in Matrimony. For no law of man, no vow can take away the commandement of God and his ordinance. By these reasons our Priests do prove that they may lawfully marry wives. And it is well known, that in the ancient Churches Priests were married. For *Paul* saith, that *a Bishop must be chosen which is a husband.* And in Germanie about 400. yeers ago, the Priests were by violence compelled to live a single life, who then were so wholly bent against the matter, that the Archbishop of Mentz, being to publish the Pope of Rome his decree in that behalfe, was almost murdered in a tumult by the Priests in their anger. And the matter was handled so contrary to law, that they did not only forbid marriages for the time to come, but also such as were then contracted, contrary to all laws divine and humane, contrary to the Canons themselves, that were before made not onely by Popes, but also by most famous Councils. And seeing that the world decaying, mans nature by little and little waxeth weaker, it is behoovefull to looke well to it, that no more vices doe overspread Germanie.

Furthermore, God ordained marriage to be a remedie for mans infirmitie. The Canons themselves doe say, that *the old rigour*

rigour is now and then in latter times to be released for the weaknesse of men. Which it were to be wished might be done in this matter also. It is very like that if marriage be forbidden any longer, we shall at length want Pastours in the Church. Seeing then that there is a plaine commandement of God, seeing the use of the Church is well knowne, seeing that the impure single life bringeth forth very many offences, adulteries, and other enormities worthy to be punished by the godly Magistrate, yet it is a marvell, that greater crueltie should be shewed in no other thing, then against the marriage of Priests. God hath commanded to honour marriage: the laws in all well ordered Common-wealths, even among the heathen also have adorned marriages with very great priviledges. But now men are cruelly put to death, yea and Priests also, contrary to the minde of the Canons, for no other cause, but onely for marriage. *Paul* calleth that a doctrine of devils which forbiddeth marriage. *1 Tim. 4.* which may now very well be seene, when as the forbidding of marriage is maintained by such punishments. But as no law of man can take away the law of God, no more can any vow whatsoever. Therefore *Cyprian* giveth counsell, that those women should marry, which do not keep their vowed chastity. His words are these in the first book, the 11. Epist. *If they will not, or are not able to indure, it is farre better they should marry, then that they should fall into the fire by their importune desire. In any wise let them give no offence to, their brethren or sisters.* Yea and the Canons use a kinde of equitie towards such, as before their ripe yeers did vow chasticie, as hitherto the use hath been.

To this place also belongeth the 6. Article.

Of the vows of Monks.

WHAT is taught amongst us, touching the vowes of Monks shall be better understood, if you call to minde what was the state of Monasteries, and how many things were every day committed in the Monasteries, contrary to the Canons. In *Augustines* time. Colledges were free, but, afterward, when discipline was corrupted, every where vowes were laid upon them, that as it were by a new devised prison, the discipline might be restored again. Over and besides vowes by little and little many other observations were added. And these bands and snares were cast upon many, before they came to ripe yeeres; contrary

to the Canons. Many through error fell into this kind of life unawares, who though they wanted no yeers, yet they wanted discretion to judge of their strength and abilitie. They which were once got within these snares, were constrained to abide in them, though by the benefit of the Canon, some might be set at libertie. And that fell out rather in the Nunneries, then in the Colledges of Monks, because the weaker sexe was more to be spared. This rigour and severitie misliked many good men heretofore, when they saw young maides and young men thrust up into Monasteries, there to get their living, and saw what an unhappie successe this counsell had, what offences it bred, and what snares it laid upon mens consciences. They were grieved that the authoritie of the Canons was wholly neglected and contemned in a thing most dangerous. To all these evils there was added, such a perswasion of vows, which as it is well known, did in former times mislike the Monks themselves, if any of them were somewhat stouter then the rest. They taught forsooth that vows were equall to Baptisme: touching single life, they taught that it merited remission of sins, and justification before God: yea farther, that the Monks life did not onely merit righteounesse before God, but more then that, because it observed, not onely the commandments, but also the Counsels in the Gospel. And thus they taught, that the Monks profession was better then Baptisme, that the Monks life did merit more, then the life of Magistrates, of Pastours, and such like, which in the obedience of Gods commandment followed their calling, without any such religion of mans making. None of these things can be denied, they are to be seene in their writings. What fell out afterward in the Monasteries? In old time there were Schooles for the study of Divinitie, and other Arts, which were profitable to the Church, and thence were Pastours and Bishops taken. But now the case is altered. It is needlesse to rehearse their vows. In old time they came together into such places to learne, but now they feigne, that it is a kinde of life taken up to merit remission of sinnes and justification: yea they say, it is a state of perfection, and preferre it to all other kinde of lifes that God ordained. We have therefore mentioned these things, amplifying nothing odiously, to the end that the doctrine of our men touching this matter might be understood.

First, touching such as joyne in marriage, thus they teach with us,

us, that it is lawfull for any to marry, that is not fit for a single life: for as much as vows cannot take away Gods ordinance and commandement. The commandement of God is, *To avoid fornication, let every man have his wife.* And not onely the commandement, but also the creation and ordinance of God, compelleth such unto marriage, as without the speciall work of God are not exempted, according to that saying, *It is not good for man to be alone.* They therefore that are obedient to this commandement and ordinance of God doe not offend. What can be said against these things? Let a man amplifie the bond of a vow, as much as he will, yet can he never bring to passe that the vow shall take away Gods Commandement. The Canons teach, *That in every vow the right of the superiour is excepted:* much lesse therefore can these vows, which are contrary to Gods Commandement, be of force. If so be that the bond of vowes had no cause why it might be changed, then should not the Roman Bishops have dispensed therewith. For indeed it is not lawfull for man to disanull that bond, which doth simply belong to the law of God. But the Roman Bishops have judged very wisely, that in this bond there must an equitie be used: therefore they are often read to have dispensed with vowes. The historie of the King of Arragon, being called back out of a Monasterie, is well known, and there be many examples of our time.

Secondly, why do our adversaries exaggerate the bond, or the effect of the vow, when as in the meane time they speake not a word of the very nature of a vow, which ought to be in a thing possible, which ought to be voluntarie, and taken up of a mans owne accord, and with advice or deliberation. But it is not unknown, how perpetuall chastitie is in the power of a man. And how many amongst them is there, that doth vow of his own accord, and with advice? Wenches and young maides, before they know how to judge, are perswaded, yea sometimes also compelled to vow; wherefore it is not meet to dispute so rigorously of the bond, seeing that all men confesse, that it is against the nature of a vow, which is not done of a mans own accord, or unadvisedly. The Canons for the most part doe disanull vowes, *which are made before one be fifteene yeeres of age, because that before one come to that age, he seemeth not to have so much iudgement, as to determine of a perpetuall life.* Another Canon permitting more to the weaknesse of men, doth adde some yeeres more, *for it forbiddeth*

a vow to be made, before one be 18. yeeres of age. But whether of these shall we follow? the greatest part hath this excuse, why they forsake Monasteries, because that for the most part they wowed before they came to this age.

Last of all, although the breaking of a vow may be reprehended, yet it followeth not, that the marriages of such persons are to be dissolved. For *Augustine* in his 27. *quest. 1. cap.* of Marriages, doth deny that they ought to be dissolved: and his authoritie is not lightly to be esteemed, although others afterward have thought otherwise. And although the commandement of God, touching wedlock, doth free most men from vows, yet our men doe also bring another reason concerning vows, that they be frustrate, because that all the worship of God, instituted of men without the commandement of God, and chosen to merit remission of sinnes and justification, is wicked, as *Christ* saith: *They do in vain worship me with the commandements of men.* And *Paul* doth every where teach, that righteousness is not to be sought, out of our observations, and those worships, which are devised by men, but that it cometh by faith to those that beleve that they have God pacified and reconciled to them for *Christ*, not for any of their merits. But it is evident that the Monks did teach, that these made or counterfeited religions do deserve remission of sins and justification, and that they do satisfie for sins. What else is this, then to detract from the glory of *Christ*, and to obscure, and deny the righteousness of faith? wherefore it followeth, that these vowes thus used were wicked worships, and therefore they be of no value. For a wicked vow, and that which is made against the commandement of God is of no force, neither ought a vow to be a bond of iniquitie, as the Canon saith, *Paul* saith, *Ye are made voyd of Christ, which seeke to be iustified by the law, ye are fallen from grace:* that is, they which do think, that by their own works they do merit remission of sinnes, and that they do please God for their own fulfilling of the law, and do not perceive, that for *Christ* his sake they do freely receive by faith the remission of their sinnes, through the mercy of God, and that they do please God through *Christ*; they do loose *Christ*, because they doe transferre the confidence which is due to *Christ*, and to the promise of God unto works. Also they oppose to the wrath of God, not *Christ* the propitiatour, but their owne works, therefore they doe transferre the honour, which is due unto *Christ*, unto our works. Now it is manifest that the

Monks doe teach this, that by their observations they do deserve remission of finnes, because they finde God mercifull unto them for these observations. Wherefore they teach men to trust to their owne works, not to the propitiation of Christ. This is a wicked confidence, and is contrary to the Gospel, and in the judgement of God it shall be found to be vaine. For our workes cannot be opposed to the wrath and judgement of God: the wrath of God is then onely appeased, when as we do by faith lay hold upon the free mercy, promised for Christs sake. Therefore they lose Christ, which place their confidence, not in Christ; but in their own works.

Moreover the Monks have taught, that their kinde of life is a state of perfection, because they did observe not onely the commandements, but also the counsels. This error is chiefly contrary to the Gospel, because they have feigned that they do so satisfie the commandements, as that they can also do somewhat more: and hereupon arose that horrible error which they have feigned, that they had merits of supererogation. These they have applied for others, that they might be satisfactions for other mens sins. If any man will odiously exaggerate these things how many things might he rehearse, whereof the Monks themselves are now ashamed? It is no light offence, in the Church to propound unto the people a certain worship devised by men, without the commandement of God, and to teach, that such a worship doth justifie men: because that the righteousnesse of faith in Christ, which ought especially to be taught in the Church, is obscured, when as those marvellous religions of Angels, feigning of poverty, and humilitie, and of single life, are cast before mens eyes. Moreover the commandements of God & the true worship of God are obscured, when men hear, that Monks alone are in that state of perfection: because that Christian perfection is this, to feare God sincerely, and again to conceive great faith, and to trust assuredly, that God is pacified toward us for Christ his sake, to aske, and certainly to look for help from God in all our affaires, according to our calling: and outwardly to do good works diligently, and to tend upon our vocation. In these things doth true perfection and the true worship of God consist: it doth not consist in singlenesse of life, in beggarie, or in vile apparell.

The people also doth conceive many pernicious opinions of those false commendations of the Monasticall life. They heare that

that single life is praised above measure; therefore they live in marriage with offence of conscience. They heare that beggers onely are perfect, therefore they keep their possessions, and buy and sell with offence of conscience. They heare that the Gospel giveth counsell, not to revenge: therefore some that lead a private life are not afraid to revenge themselves: For they heare that it is a counsell, not a commandement. Others do thinke that all Magistracie and civill offices are unworthy a Christian man. We read examples of men, who forsaking wedlock, and leaving the government of the common wealth, have hid themselves in Monasteries. That they called, to flie out of the world, and to seek a kinde of life, which is more acceptable to God: neither did they see, that God is to be served in those commandements, which he himselfe hath delivered, not in the commandements, which are devised by men. That is a good and perfect kinde of life, which hath the commandement of God for it warrant. It is necessary to admonish men of these things. And before these times *Gerson* did reprehend this error of the perfections of Monks, and he witnesseth, *that in his time this was a new or strange voice, that the Monasticall life is a state of perfection.* Thus many wicked opinions doe cleave fast unto vowes, as that they merit remission of sinnes and justification, that they are Christian perfection, that they do keep the counsels and commandements, that they have works of supererogation. All these things, seeing they be false and vaine, do make vowes to be of none effect.

Out of the Confession of SAXONIE.

Of Wedlocke.

Artic. 18.

THe truth concerning Wedlock did at all times remain sincere in the Church onely. For the Church doth know, that God doth most severely forbid wandring lusts amongst mankind, and that he would have chastitie so to be understood, and performed, as he himselfe hath ordained it, that we also may know, that he is a pure and a chaste minde, and may discernie him from devils, who through the hatred they beare to God, are delighted with the confusions of lusts, and doe drive forward this weake nature of man, that it may be horribly defiled. Wherefore both the Heathen did every where admit certain foule examples, and Heretikes at all times have spread abroad monstrous opinions touching

touching wedlock, as *Clemens Alexandrinus*, and *Epiphanius* doe declare. And the Turkish manner, and the lawes of the Pope, concerning single life, have caused a great deformitie in this last old age of the world. But *Paul* doth affirme, that it is a signe of evill Spirits, to forbid marriage.

Wherefore we do very carefully keep the sincere doctrine of God touching marriage, and by the mercy of God our civill Magistrates have appointed, and doe defend judgements for Marriage matters in their government, and they do severely punish those wicked deeds which are contrary to the law of God, and know that by the commandement of God they are injoynd to have a care to defend chastitie, and wedlocke. And we detaine this true definition, agreeing with the commandements of God, and the custome of the Apostolique Church. Marriage is a lawfull and indissoluble conjunction, onely of one man and of one woman, to be kept because of the commandement of God, who by this meane will have mankinde associated, chastitie to be understood, and lusts not to wander. God in the beginning did consecrate this order, saying thus, *They shall be two in one flesh*, to wit, one man, and one onely woman inseparably joyned together. And againe, this first law was established of Christ, *Matth. 19*. Now that this coupling together may be lawfull, we doe immutably observe the differences of persons, that we may not make a mixture of those persons, who by the law of God are not permitted to couple together. * Also we keepe the rules of the Canon law, touching other neerer degrees, as there be ordinances to be seene delivered with grave and wise deliberation in our Consistories.

* Looke the
1. Observation
upon this confession.

Moreover, we know it is the will of God, that marriage should not be forbidden to any persons, that be fit thereunto, and which, without marriage, could not live without danger of their conscience, as it is written, *Gen. 2. Matth. 19. 1 Cor. 7*. Therefore we give leave to Priests and other persons, to marrie, which had rather live godly in marriage, then in a single life to have wounded consciences, so that they may not invoke God, and live holily. In affiances, even according to the ancient lawes, we will have the consent of Parents also, seeing that Parents are moved with a probable reason. Touching divorcements, this rule is most firmly held, that they doe sinne, who either by adulterie, or by forsaking, be the first cause of distraction: and adulterers
and 3.

and adulteresses, and he and she that doth forsake the other, are condemned by the voyce of them that preach in our Churches, and of the Judges in our Consistories, and they be severely punished of our Magistrates. But the innocent person (when as the matter being well known, he is set free) is not forbid to marrie, that he may invoke God, and live holily. For seeing that the Lord doth expressly set at libertie the innocent person, *Mat. 19.* when as the other partie is polluted with adulterie, we must understand a setting at libertie, not in name onely, but in deed. And *Paul* speaketh after the same manner, in the case of forsaking. This our custome doth also agree with the most ancient Church. The other lawes which we have in our Consistories, * doe agree with the Canon law: and we doe truly propound unto the people the whole doctrine touching marriage and chastitie.

* Looke the
2. Observat.

* Looke the
3. observation.

We affirme, that all commixtions, and spilling of the seed without marriage, are sinnes condemned of God, * as mortall sinnes, and such as drive out of men the holy Ghost, and that many grievous punishments are spread throughout mankinde, by reason of lusts, as it is written, *Fornicatours and adulterers God will iudge.* And there is a threatning of these punishments set down, *Levit. 18.* Now we count that to be chastitie, both to keep puritie in a single life, and also to have the laws of wedlock observed: and we affirme wedlock, as we did before describe it, to be a societie instituted, and consecrated of God, and that this verie societie, and the duties of a life in wedlock, do please God. And we condemne all those fanaticall spirits, *Basilides, Tatianus, Carpocrates,* and such like, whereof some by one meanes, and some by another, did either condemne wedlock, or did approve filthy confusions. Also we condemne that Popish law, which forbiddeth Priests to marry, and giveth occasion of destruction to a great multitude of men, and for the same cause we doe utterly dislike the Monasticall vowes of single life. Touching other causes wee shall speake hereafter: for those Popish lawes and vowes are flat contrary to the law of God. The Lord said, *It is not good for man to bee alone: He said,* that is, by his unspeakable wisdom he decreed in this sort to make mankinde, that by the societie of man and woman it might be propagated. And *He made them two,* that there might bee a Church, and he established these bounds, that lusts might not stray
abroad:

abroad: for he would have an understanding of chastitie to be in mankinde.

Although God hath said and decreed these things, yet *Tatianus*, the Pope, and the Monks doe say the contrarie: who when as they forbid marriage, doe give occasion to many men, being other wise fit unto vertue, to heape up many horrible sinnes, by reason whereof very many doe fall headlong into eternall destruction, and the wrath of God is more kindled against whole mankinde. A law of man, being contrarie to the decree of God, and to the very work of God instituted and established in the creation, and also to the commandements of God, and that law, which is the fountaine of great wickednesse and hainous deeds, for the which both many doe perish, and the wrath of God is the more kindled, yea which law the holy Ghost doth affirme to have it beginning from the Devil, is in no case to bee laid upon the Church, but by the consent of all godly men to be abolished. Now it hath fallen out very often within these 30. yeers, that Priests, whose manners were blamelesse, and honest, have chiefly beene put to death because they were married. Thus the Devil goeth about to establish his law by most cruell murders, and he hath for his instruments, most impudent writers, *Ecchius*, *Faber*, *Pighius*, who hath expressly written, *That a Priest doth lesse offend, if he be an adulterer, then if he marry a Wife*. It is an unworthy thing that these, who will be counted Christians, should write and speake such things. Wise men doe see that in this declining age of the world, both the nature of men is more weak, and by little and little there is greater releasing and confusion of discipline. And at all times a license in this kind did immediately goe before the destroying of Cities, and the ruines of Kingdomes. Therefore such as are governours ought to be more vigilant and severe in maintaining discipline, in strengthening the laws of wedlock, in punishing and prohibiting wandring lusts: touching which matter we rejoyce that our admonitions be extant for all posterity, and we also desire the Sonne of God, our Lord Iesus Christ, the keeper of his Church, and a true lover of charitie, that he would bow the mindes of Governours to listen to wholesome counsels, and repress the Devil, which kindled the flames of lusts, and hinder evill examples that they may not be farre spread. The mindes and hearts of all godly men doe tremble, when they reade, and heare of such foule and horrible heathenish
examples:

examples: the which truly afterward were accompanied both with blindness in the mindes, and with other outrages, which were pernicious to whole Nations, as in the histories of the heathen examples doe every where offer themselves to all men. The *Scedafians* had cast into a well two daughters of *Spartanus* being deflowred: afterward, as it were in the very same footstep, the armie of the Lacedemonians was slain, and the Empire changed. But there be many examples of all ages. We our selves doe remember, that certain Bishops, who were famous for their nobilitie, and their wits, were slaine in adulterie. But we beseech the Sonne of God, that for this cause he would preserve many, and bow them unto chastitie, that he may sincerely be invocated of many. As for those things which are alledged of our odversaries for the defence of single life, they are as well applied to the matter, as that saying of Christ to *Solomon*, which *Tacianus* did alledge out of the Gospel according to the Egyptians. *I came to destroy the workes of the woman: Tacianus* did thus interpret it, *I came to destroy, that is, to abolish wodlocke: ** whereas the words of Christ did speake of the fall of *Eve*, and of the miseries that followed that fall, as also *Iohn* doth write, *The Sonne of God came to destroy the workes of the Devill.*

* Looke the
4. observation.

Hitherto also pertaineth the 21. Article of the same Confession.

Of the Monasticall life.

WE omit a larger rehearfall out of ancient Writers, of those, who either departed into the wildernesse, as did *Antonius*, or erected like Colledges or Schooles, as did *Basilius*: for divers men had divers causes of separating themselves. We speake now of the present Monks, which are not in the wildernesse, but are Colledges of men either learned, or unlearned, which doe live more commodiously in the open light, and in places of greatest resort, then other men doe. They have those pleasures which they desire, some one, some another: and they have much more leasure, then other men have, that live either in civill, or in domesticall affaires. Neither doe they now transfer unto themselves those ridiculous praises of perfection, and of a contemplative life, as in times past some did. And seeing that there is great difference in divers societies of men, we will not preach

preach to the evill, who for the kitchins, and all licentiousnesse, do love those darke places: but these, of whom there is hope of amendment, we do earnestly request, for the glory of God and their owne salvation, that they would think upon these sayings: *Thou shalt have no strange Gods. Flie from Idols.* What manner of thing is the Monasticall life now adayes? It hath very much wicked worship, and vanitie: their Masses for the quick and the dead they set out to sale, and this is the greatest gaine that Monasteries for the most part have: there is used invocation of the dead, heaped up with very foule superstitions: as with the adoring of Images, with indulgences, and other juggling tricks. The studie of doctrine is either none at a l, or very corrupt. These onely causes are great enough, why men, which are not prophane, ought to depart out of such societies: because that the vowes, which wrap them in a kinde of life, wherein is the worship of Idols, are without doubt frustrate, according to the first commandement which is immoveable, eternall, and the rule of all other commandements. *Thou shalt have no strange Gods, Exod. 20.* They do bring a testimonie out of *Paul, 1 Tim. 5.* Concerning widows, *They have lost their first faith:* But the answer is sure and cleare, although *Paul* should speak of vowes, yet would he in no case allow of such vowes, as are joyned with the worship of Idols, and with many errors. But there be also many other lies in vowes. They promise chastitie and poverty: but how many of them be fit to leade a single life, they themselves do know. And touching poverty, they know that the farre greater part doth there rather seeke kitchins well furnished, then for pöverty and hunger.

Now we must also consider of this: let eloquent men excuse and praise the Monasticall life as they list, yet alwaies this opinion is confirmed in men, that are not prophane, by this example, that such works, chosen by mans devise, are the worship of God: that is, such works whereby God doth count himselfe to be honoured. This opinion is to be reprovèd and to be pulled out of the minds of men, and men are to be drawn back to the commandements of God, according to this saying, *Mat. 15. In vain do they worship me with the commandements of men. Also, Walke not after the commandements of your fathers, but walke ye in my commandements.* This is a true and notable reprehension of the Monasticall life. Now if they doe faine hereunto merits and perfections, the Gospel of Christ touching the righteousnesse of faith and true wor-

ship, is the more obscured: because it is a foule and horrible lie, that monasticall observations should merit remission of sinnes, or be of so great value, as is Baptisme, as *Thomas* doth expressly say: Neither was antiquitie ignorant of this reprehension. There is a narration extant, whether it be true, or written onely for doctrines sake, yet doth it shew forth the judgements of godly men: *They write, that when Antonie, desired to know, how much he had profited before God in those externall exercises, there was shewed unto him a Coblers house at Alexandria, being next doore to him. He therefore going in speaketh to the good man of the house, questioneth with him concerning doctrine, and exercises of godlinesse. The Cobler answereth sincerely touching doctrine. Afterward he saith, that in the morning in a short prayer he giveth thanks to God, both for other benefits, and that he sent his Sonne: then that he doth aske remission of his sins for the Sones sake, and pray that God would preserve the Church, and his family: also that he prayeth to the Sonne, to make intercession for us: and that hee doth rest in this faith, and doth his domesticall affaires ioyfully, and provide that his children may be well taught. And upest thou no other streight exercise, saith Antonie? Why, saith he, doth he labour alittle, trow you, that provideth how his family shall be maintained? and many things doe oftentimes happen, which doe surely vex him that governeth a house, beside other burdens which he hath common with the Citizens. Doest thou not see, how many private and publike miseries there be in this life? and to beare these well, and in them to exercise faith and patience, doest thou not think it a warfare hard enough? Antonie went his way, and understood that he was admonished, not: to preferre his owne exercises, before the duties of this common life. These, and other like narrations are read, which although they bee so written for doctrines sake, yet they do declare the judgements of learned men. Neither is it now needfull to adde a longer discourse, especially seeing that no man is ignorant, how that in those places, where Monks be, there is much wicked superstition in Monasteries, and that the studies of doctrine are either none at all, or very corrupt. To deliberate of the meanes how to amend these things we leave it to them, that are in authoritie.*

Out of the Confession of WIRTEMBERGE.

Of Wedlocke. CHAP. 21.

WE confesse that Wedlock is a kind of life, instituted and approved of God, and that it is * a mystery, that is, as * Looke the commonly it useth to be expounded, a great Sacrament, in Christ I. observation. and his Church, as Paul saith. And because Christ doth evidently affirme, that wedlock doth pertaine to this present life and the administration of the things of this life doe consist of publique laws being made upon right and probable reason, therefore we teach that it is lawfull to marry in these degrees of consanguinitie and affinity which * the politique lawes, which are the ordinances of God, do permit. Also we teach, that those which be young ought not to marry without the authority of their parents, and that the marriage which is contracted by a rash and unlawfull consent of young parties without the authority of them, in whose power they are, is not to be counted as ratified: For although there be certain cases, wherein it is lawfull to marry without the consent of parents, yet it seemeth not good to make a generall rule thereof, as though every consent of young parties, should ratifie the contract of marriage, and as though privie marriages were to be approved. For not onely the commandement of God doth require, that children should honour their Parents; but also naturall reason doth command, that the consent of parents should be requested in making a marriage: hitherto also are children called by the politique lawes. And there is a decree of Pope Euarastus extant, the words whereof be these: *Marriage as we have heard of our fathers and have found it delivered unto us of the Apostles, and their successors, is not otherwise made lawfull, but when a wife is sought for at their hands, and affianced by the neere Parents, who seeme to have authoritie over the maid or woman, and in whose custodie she is.*

Moreover we doe not doubt, but that they which are in deed lovers of honesty, do think that it is not free for the lay men onely, as they call them, but also for the Ministers of the Church, to marry. For the Epistle to the Heb. saith, *Marriage is honourable in all men, and the bed that is undefiled.* And Paul alloweth of marriage in a Bishop, & affirmeth that *the forbidding of marriage is a spirit of errors, and a doctrine of devils.* For though this saying of Paul

is commonly expounded of the Tatians and Eucratians, who thought that marriage doth nothing at all differ from whordome, yet notwithstanding seeing that marriage is forbidden in the popish decrees, it is forbidden by the same reasons, by the which marriage is wholly condemned, and not in one kinde of men only. For that saying is alledged out of *Leviticus*, *Be ye holy, because I am holy*: and that of *Paul*, *Not in chambering and wantonnesse*: And againe, *They which are in the flesh, cannot please God*. But seeing that these sayings of the Scripture do pertaine to all men, certainly they might drive all godly men from marriage, if they were fitly applied to forbid marriage unto Priests. But we hope that all good men do think more honestly of marriage, and that they do not dislike of that in the Ministers thereof, which they did approve in the Church it selfe, especially seeing that there be manifest examples of the Church, when as yet it was but fresh and more pure, wherein it was lawfull, both for the Apostles which was the highest degree in the Church, and also for Bishops, to have their wives. And we think that this thing is so to be understood, that it was not only lawfull for the ministers of the Church to be married, before they were ordained ministers, but also to marry after their ordination. For which opinion there be very evident arguments.

Neither ought the vow of chastitie to be any hinderance herein, because that such a vow being taken upon a man by humane superstition, without the authoritie of the word of God, and against faith, is not acknowledged of God, and wedlock also hath it chastity, that he which before had vowed chastitie, & marieth a wife in the Lord, doth indeed fulfill the vow of chastitie. Seeing therefore that the word of God is evident, touching the honestie of wedlock, the examples of the Apostles and Bishops of the Primitive Church be evident, the weaknesse of mans nature is evident, dangers of single life be evident, and seeing that the offences, which unchaste Priests do give, are evident, we do verily hope that it will come to passe, that they which have the government of the Church, will not go forward severely to maintaine and defend this constitution touching the marriage of Priests, but favourably to interpret it. For so it shall come to passe, that there may be both fewer and lesse offences in the Church, and that many good mens consciences may be relieved. Also we hope that it will come to passe, that all good Bishops and Princes will permit

mit them, who, by a lawfull divorce, are separated from their adulterous wives or husbands, to use that libertie of marrying againe in the Lord, which the Sonne of God our Lord Iesus Christ hath granted to them, *Matth. 5. and 16.*

Hiberto also pertaineth the 26. Article.

Of Monasticall vowes.

THere is no doubt but that godly, just, and lawfull vowes are to be kept and payed, and that wicked vowes are to be disannulled. But it is not without cause made a matter of controversie, in what kinde of vowes Monasticall vowes touching virginity or single life, povertie and obedience, are to be placed. For it is evident, that single life, is not commanded by the Word of God: also it is evident, that although the estate of single persons be in publike dangers quiet, and more fit and commodious to execute the publike Ministeries of the Church, then is theirs, which use it not, yet we must not think, that this kind of life is of it selfe before the tribunal seat of God more excellent, and more holy, then is marriage. For as in *Christ there is neither Jew, nor Grecian, neither servant nor freeman, as Paul saith, so in Christ, there is neither married, nor unmarried.* And as, *In Christ Iesus circumcision availeth nothing, but the keeping of the commandements of God, and a new creature:* so also doth single life availe nothing, and wedlocke availeth nothing, but to be renewed in Christ Iesus, and to obey the calling of Christ. In the Councel held at *Gungrum* there was this Canon: *If any of those, who for the Lords sake do keep virginity, is lifted up against those that be married, let him be accursed.* And another Canon saith, *If any man, for continencie, as it is thought, doth weare a cloake, as beleeving that hereby he hath righteousnesse, and doth despise others, who with reverence doe weare other common and usuall kindes of garments, let him be accursed.* And *Augustine, De bono coniugali, cap. 21. dareth not preferre the virginity of the Baptist, before the wedlock of Abraham.*

Therefore he that doth vow virginity or single life, doth either vow it, as a singular worship of God (And then because the state of single life is not commanded by the word of God, this vow pertaineth to the commandements of men, whereof Christ saith, *In vain do they worship me, teaching for doctrines the precepts of men*) Or else he worketh it, as a merit of remission of sinnes, and of life eternall, and then it is evidently a wicked vow, where-

unto no man is bound. It is to no better purpose to vow pover-
 tie. For either thou are poore by condition or estate, and posses-
 sest no earthly substance: (And then this crosse, which God hath
 laid upon thee, thou must beare it patiently, which moreover if
 thou doe vow, thou doest nothing else, then if in thy sicknesse
 thou shouldest vow, that thou wouldest alwaies bee sicke, or
 that in thy infamie, thou shouldest alwaies vow to be infamous:
 which kind of vow is rather a madnesse, then godlinesse.) Or else
 thou dost possesse substance, and vowest that, forsaking thy sub-
 stance, thou wilt alwaies leade a poore life, and get thy living by
 beging, and obtaine, by the merit of this vow, eternall life: and
 then this vow is first of al repugnant to the love of thy neighbour,
 which requireth, that by thy begging thou be not troublesome to
 any, further then necessitie compelleth: secondly it is contrary to
 faith in Christ, because that he alone is the merit of eternall life.
 Therefore it is evident, that this kind of vow is unlawful and wic-
 ked. But so to forsake thy substance, as to give it to a common use,
 is not to follow after poverty, but to provide a more certaine and
 bountifull living for thy selfe: the which what manner of worship
 it is before God, it cannot be unknown. And as for obedience, it is
 either referred to God, and then it is not an arbitrary vow, but of
 due necessitie, of which obedience it is said, *Obedience is better
 then sacrifice*: Or else it is referred to man, and then of their owne
 accord they are to perform those duties, which the subject oweth
 to the Magistrate, children to the Parents, servants to their Lords,
 and schollers to their Schoole masters. These things doth God look
 for at mens hands, whether they be vowed, or not vowed: but yet
 with this condition, *that we do alwaies rather obey God, then men*.
 But to vow obedience unto man, without a speciall calling of
 God, that by the works of such obedience, a man may not onely
 performe a singular worship unto God, but also purge his sins be-
 fore God, it is altogether superfluous (because that Christ saith,
They worship me in vain With the traditions of men) and also wic-
 ked, because the obedience of Christ alone, which he performed
 to God his Father, hath pured our sinnes, and reconciled us with
 God. By all these things it is manifest, that the kinde of vowing
 single life, povertie, and obedience, doth not agree with that do-
 ctrine which is indeed Catholique, especially seeing that certain
 men are not afraid, to make this kinde of vowing equall with
 Baptisme.

Out of the Confession of S U E V E L A N D.

Of Monkerie. CHAP. 12.

And for the same cause, that all our Justification doth consist in faith in Iesus Christ, whereupon we have libertie given to us in all externall things, we have permitted the bonds of Monkerie to be released among us. For we saw that this liberty of Christians was vehemently challenged in every place by Saint *Paul*, whereby every Christian man doth assure himselfe, that all righteousnesse and salvation is to be sought for onely in Christ Iesus our Lord, and is also assured, that he must at all times use all the things of this life, as to the profit of our neighbours, so to the glory of God: and that all which he hath is to be arbitrated, and moderated by the holy Ghost, who is the giver of true adoption and true libertie, and that he ought freely to permit them to be appointed, and bestowed both to the reliefe of his neighbours, and also to the advancement of the glory of God. Seeing that we retaine this libertie, we shew our selves to be the servants of Christ: when we betray it to men, addicting our selves to their inventions, we doe like runnagates, forsake Christ, and flie to men. The which thing we doe so much the more wickedly, because that Christ hath freed us by his blood not by a vile or common price, and hath redeemed us to himselfe from the deadly slavery of Satan. And this is the cause, why Saint *Paul* writing to the *Galathians*, did so much detest it, that they had addicted themselves to the ceremonies of the law, though they were commanded of God, whereas notwithstanding, as we declared before, that might be farre better excused, then to submit themselves to the yoke of those ceremonies, which men have feigned of their own brain. For he did write, and that truly, that they which admit the yoke, of those ceremonies, *despise the grace of God, and count the death of Christ as a thing of nothing*: and thereupon he saith, *That he is afraid, lest that he had bestowed his labour among them in vain*: and he exhorteth them, *That they would stand stedfast in that liberty, wherewith Christ hath made us free, and not to be intangled againe, with the yoke of bondage*.

Now it is evident, that Monkerie is nothing else then bondage of traditions devised by men, and indeed of such as *Paul* hath by name condemned in the places which we alledged. For un-

The former part of this 12. Chap. might more commodiously have been referred to the 17. Sect. where we intreated of true Christian libertie if those things which follow had not hindered it.

1 Cor. 6.

Matth. 15.

doubtedly they which professe Monkerie doe addict themselves to those inventions of men for hope of merits. And hereupon it is, that they make it so hainous an offence, to forsake those inventions, and to imbrace the libertie of Christ. Therefore, seeing that *as well our body, as our spirit, belong unto God*, and that in a double respect, to wit, of our condition, and Redemption, it can not be lawfull for Christians, to make themselves slaves to this Monasticall servitude, much lesse then for prophane servants, to change their masters. Moreover it cannot be denied, but that by such like bondage and vowes, to live after the commandement of men, a certaine necessitie (as it alwaies useth to be) of transgressing the law of God is brought in. For the law of God doth require, that a Christian man should, as much as lyeth in him, imploy his service to the benefit of the Magistrate, his parents, kinred, and others; and of all those, whom the Lord hath made his neighbours, and brought to him to be delivèred, in what place, time, or manner soever their necessitie shall require it. Then let him imbrace that kinde of living, whereby he may chiefly provide for the affaires of his neighbours, neither let him chuse a single life, but let him know that to renounce marriage, and to make himselfe an Eunuch for the kingdome of heaven, that is, to further godlinesse, and the glory of God, it is a peculiar and a speciall gift of God. For that Edict which *Paul* did publith, standeth firme and stedfast, neither can any vowes of men make it frustrate; *For the avoyding of Whoredome let every man (he excepteth none) have his owne wife, and every woman her owne husband. For all men doe not receive that word, of taking upon them a single life for the kingdome of heaven, as Christ himselfe doth witnessse, then whom no man did more certainly know, & more faithfully teach, either of what force mans nature is, or what is acceptable to his Father.* Now it is certaine, that by these Monasticall vowes, they which doe make them are bound to a certaine kinde of men, so that they thinke it not lawfull to shew themselves obedient and dutifull any longer, either to the Magistrate, or to their parents, or to any men (onely the chiefe governour of the Monasterie excepted) nor to relieve them with their substance, and least of all to marry a wife, though they be greatly burned, and therefore they doe necessarily fall into all kindes of dishonesties of life.

Seeing therefore that it is evident, that these Monasticall
vowes

vows doe make a man, which is freed from the service of Christ, to be in danger, not so much of the bondage of men, as of Sathan, and that they do bring in a certaine necessitie of transgressing the law of God, (according to the nature of all such traditions as are devised by men) and that therefore they be manifestly contrary to the commandements of God, we doe, not without cause, beleeve, that they are to be made frustrate, seeing that not onely the written law, but also the law of nature doth command to disanull a promise, if being kept, it be a hinderance to good manners, not onely to religion. Therefore we could not withstand any which would change a Monasticall life, which is undoubtedly a bondage to Sathan; for a Christian life, as also we could not withstand others of the Ecclesiasticall order, who marrying wives, have imbraced a kinde of life, whereof their neighbours might looke for more profit, and greater honestie of life, then of that kinde wherein they lived before. To conclude, neither did we take upon us to drive them from the right of wedlocke, who among us have persevered in the ministry of the word of God, whatsoever chastitie they had vowed, for the causes before specified, seeing that Saint *Paul* the chiefe maintainer of true chastitie, doth admit even a Bishop to be a married man. For we have lawfully preferred this one law of God before all laws of men, *For the avoiding of whoredome, let every man have his owne wife.* Which law truly, for that it hath been rejected so long time, all kindes of lust, even those which are not to be named (be it spoken with reverence to your sacred Majestie O noble *Cesar*) have more then horribly overthrowne this Ecclesiasticall order, so that at this day amongst men there be none more abhominable then they, which beare the name of Priests.

THE



THE NINETEENTH SECTION. OF THE CI- VILL MAGISTRATE.

The latter Confession of HELVETIA.

Of Magistracie. CHAP. 30.



HE Magistracie, of what sort soever it be, is ordained of God himselfe, for the peace and quietnesse of mankinde: and so, that he ought to have the chiefeest place in the world: If he be an adversarie to the Church, he may hinder and disturbe it very much: but if he be a friend and a member of the Church, he is a most profitable and excellent member thereof, which may profit it very much, and finally may help and further it very excellently. His chiefeest dutie is, to procure and maintaine peace and publique tranquillitie. Which doubtlesse he shall never doe more happily, then when he shall be truly seasoned with the feare of God and true religion, namely, when he shall after the example of most holy Kings and Princes of the people of the Lord, advance the preaching of the truth, and the pure and sincere faith, and shall root out lies, and all superstition, with all impietic and Idolatry, and shall defend the Church of God. For indeed we teach that the care of religion doth chiefly appertaine to the holy Magistrate: let him therefore hold the word of God in his hands, and look that nothing be taught contrary thereunto. In like manner let him governe the people committed to him of God* with good laws, made according to the word of God. Let him hold them in discipline, and in their dutie, and in obedience, let him exercise judgement by judging uprightly, let him not accept any mans person, or receive bribes: let him deliver widdows, fatherlesse children, and those that be afflicted from wrong: let him re-
presse,

* Looke the
r. observacion.
upon this con-
fession.

preſſe, yea and cut off ſuch as are unjuſt either by deceit, or by violence. For he hath not received the ſword of God in vaine. Therefore let him draw forth this ſword of God againſt all malefactours, ſeditious perſons, theeves, or murderers, oppreſſours, blaſphemers, perjured perſons, and all thoſe whom God hath commanded him to puniſh or execute. Let him ſuppreſſe ſtubborn heretiques (which are heretiques in deed) who ceaſe not to blaſpheme the majeſtie of God, and to trouble the Church, yea and finally to deſtroy it: but if ſo be it be neceſſary to preſerve the ſafetie of the people by warre, let him doe it in the name of God, ſo that he firſt ſeeke peace by all means poſſible, and uſe it not ſave onely then, when he can ſave his ſubjects no way but by warre. And while as the Magiſtrate doth theſe things in faith, he ſerveth God by thoſe works, as with ſuch as be good works, and ſhall receive a bleſſing from the Lord.

Rom. 13.

We condemne the Anabaptiſts, who as they denie that a Chriſtian man ſhould beare the office of a Magiſtrate, ſo alſo they deny that any man can juſtly be put to death by the Magiſtrate, or that the Magiſtrate may make warre, or that oathes ſhould be performed to the Magiſtrates, and ſuch like things. For as God will worke the ſafetie of his people by the Magiſtrate, whom he hath given to be as it were a father of the world, ſo all the ſubjects are commanded to acknowledge this benefit of God in the Magiſtrate: therefore let them honour and reverence the Magiſtrate, as the miniſter of God, let them love him, favour him, and pray for him, as their father, and let them obey all his juſt and equall commandements: Finally, let them pay all cuſtomes and tributes and all other duties of the like ſort, faithfully and willingly. And if the common ſafetie of the countrey and juſtice require it, and the Magiſtrate doe of neceſſitie make warre, let them lay down their life, and ſpend their blood for the common ſafetie and defence of the Magiſtrate, and that in the name of God willingly, valiantly, and cheerefully. For he that oppoſeth himſelfe againſt the Magiſtrate, doth procure the wrath of God againſt him. We condemne therefore all contemners of Magiſtrates, as rebels, enemies of the Common-wealth, ſeditious villaines, and in a word, all ſuch as doe either openly or cloſely reſuſe to performe thoſe duties which they ought to doe, &c.

* Looke the
2. Obſervati

The Conclusion.

WE beseech God our most mercifull Father in heaven, that he will blesse the Princes of the people, and us, and his whole people through Iesus Christ our onely Lord and Saviour, to Whom be praise, and thankesgiving, both now and for ever.

Out of the former Confession of **HELVETIA.**

Of Magistracie.

Seeing that every Magistrate is of God, his chiefe dutie (except it please him to exercise a tyrannie) consisteth in this, to defend religion from all blasphemie, and to procure it, and, as the Prophet teacheth out of the word of the Lord, to put it in practise, so much as in him lyeth. In which part truly the first place is given to the pure and free preaching of the word of God, the instruction of the youth of Citizens, and a right and diligent teaching in Schooles, lawfull discipline, a liberall provision for the Ministers of the Church, and a diligent care for the poore. Secondly, to judge the people according* to just and divine laws, to keepe judgement and justice, to maintaine this publique peace, to cherish the Common-wealth, and to punish the offenders, according to the quantitie of the fault, in their riches, body, or life: which things when he doth, he performeth a due worship or service to God. We know, that though we be free, we ought wholly in a true faith holily to submit our selves to the Magistrate, both with our body, and with all our goods, and indeavour of minde, also to performe faithfulnessse, and* the oath which we made to him, so farre forth as his government is not evidently repugnant to him, for whose sake we doe reverence the Magistrate.

Out of the Confession of **BASIL.**

Of Magistracie.

Moreover, God hath assigned to the Magistrate, who is his minister, the sword and chiefe externall power for the defence of the good, and to take revenge and punishment of the evill.

* Looke the
1. observation.
upon this con-
fession.

* Looke the
2. Observat.

evill. Therefore every Christian Magistrate (* in the number * Looke
I. observatio.
upon this con-
fession.) doth direct all his strength to this, that among those which are committed to his credit, the name of God may be sanctified, his kingdome may be enlarged, and men may live according to his will, with an earnest rooting out of all naughtinesse. *And in the margent,* This dutie also was injoynd to the heathenish Magistrate, how much more to the Christian Magistrate ought it to be commended; as to the true substitute of God?

Also, Art. II. Sect. 1. 3. and 4.

We doe clearly protest, that together with all other doctrines, which are directly contrary to the sound and pure doctrine of Iesus Christ, we doe not onely not receive, but, as abominations and blasphemies, reject and condemne those strange and erroneous doctrines, which the spirits of hurleburly, among other damnable opinions doe bring forth, saying, &c. that Magistrates cannot be Christians. *And in the margent,* The Magistrate doth then shew himself to be a good Magistrate, when he is a true Christian.

The Conclusion.

Last of all, we submit this our Confession to the judgement of the holy Scripture of the Bible, and therefore we promise, that if out of the foresaid Scriptures we may be better instructed, we will at all times obey God and his holy word, most thankfully.

Out of the Confession of BOHEMIA.

Of the civill power, or civill Magistrate.

CHAP. 16.

Furthermore, it is taught out of the holy Scripture, that the civill Magistrate is the ordinance of God; and appointed by God: who both taketh his originall from God, and by the effectuall power of his presence, and continuall aide is maintained to governe the people in those things which appertaine to the life of this body here upon earth: whereby also he is distinguished from that spirituall state: whereof is that worthy sentence of Paul, *There is no power but of God; and the power that is, is ordained of God.* Then according to these points, all they that being Rom. 13. indued

indued with this authoritie doe beare publique offices, of what kinde soever they be, being in the degree of Magistrates, necessarily must know, acknowledge, and remember this, that they are Gods deputies, and in his stead, and that God is the Sovereigne Lord and King, even of them all, as well as of other men, to whom at length in the last day they must give an account, of the degree wherein they were placed, of their dominions, and of the whole administration of their government; whereof it is expressly written in the book of Wisdome, and else-where.

Sap. 6.

And seeing they doe governe in stead of God upon earth, and are his Lieutenants, it is meet that they frame themselves to the example of the superiour Lord, by following, and resembling him, and by learning of him mercie and justice. As touching these therefore such an instruction hath been delivered, that they who are in authoritie ought to doe good unto others, according to that which Christ saith, *They that are mightie are called gracious, or bounteous Lords*; and that in regard of their dutie they are especially bound thereunto; and that this is their speciall charge, that they cherish among the people without respect of persons, justice, peace, and all good things that are appertaining unto the time: that they protect and defend their peaceable subjects, their rights, their goods, their life and their bodies, against those that wrong, and oppresse them, or doe any waies indamage, or hurt them: also against the unjust violence of the Turks, together with others that doe the like, to succour and defend them; and so to serve the Lord God herein, that they beare not the sword in vain, but valiantly, courageously, and faithfully use the same to execute the will and works of God therewith. Hereof in the holy Scripture such are called *Gods*, and of Saint Paul, *the Ministers of God*. The Magistrate, saith he, *is the Minister of God for thy good; who is sent, as Peter saith, to take vengeance on those that doe evil, and to give honour unto those that doe good.*

Psal. 82.

Ioh. 10.

Rom. 13.

1 Pet. 2.

But for as much as the Magistrate is not onely the power of God, in that sort, as the Scripture doth ascribe that title even to an heathen Magistrate, as Christ said unto Pilate, *Thou couldest have no power over mee, unlesse it were given thee from above*: but the Christian Magistrate ought also to be a partaker, and as it were, a Minister of the power of the Lambe Iesus Christ, whom God hath in our nature made Lord and King of Kings, that Kings of the earth, who in times past had been heathen, might come under the

Ioh. 19.

Apoc. 1. and

19.

1 Tim. 6.

Isa. 49.

the

the power of the Lambe, and give their glory unto the Church, Match. 15.
 and become nources thereof: which then began to be fulfilled, Luk. 13.
 when they received Christian religion, and made them nests un-
 der the tree of Mustard-seed, which is faith. Then for this cause
 the Christian Magistrate is peculiarly taught to be such a one, that
 he should well use this glory and portion of his authoritie, which
 he hath common with the Lambe, and that he betray it not to Sa-
 tan and to Antichrist, unlesse he will be transformed into that
 beast, and hideous Monster, which carrieth the beast, and that he be
 not ashamed of the name of Iesus Christ our Lord, and that by this
 authoritie of his he set forth the truth of the holy Gospell, make
 way for the trueth wheresoever, be a defender of the Mini-
 sters and people of Christ, suffer not so farre as in him lieth Idola-
 try, or the tyrannie of Antichrist, much lesse follow the same, al-
 though he be driven to sustaine some harme therefore, and so lay
 down his Crown before the Lambe, and serve him together with
 the spirituall Kings and Priests of the holy Church, that is, with all
 the faithfull, and Christians that are called to eternall life. Where-
 unto also the second Psalme doth exhort Magistrates, which it is
 profitable often to remember, where it is thus read, *And now ye* Psal. 2.
Kings understand, and be ye learned that indge the earth serve the
Lord with feare, and reioyce unto him with trembling, Hereupon it
 followeth and is concluded by force of argument: namely, that
 whosoever doth use in such sort as hath been said, this ordinary
 power of God and of the Lamb, with patience in their adversities,
 as well on the right, as on the left hand, they shall receive for this
 thing, and for their labour a large and infinite reward and blessing
 of God upon earth, and also, in the life to come, through faith in
 Christ: and contrariwise upon the wicked, cruell, and blood-
 thirstie, that repent not, shall come the pains of fearefull venge- Psal. 82:
 ance in this life, and after this life everlasting torment. Scp. 6.

Moreover the people also are taught of their dutie, and by
 the word of God are effectually thereto inforced, that all and eye-
 ry of them, in all things, so that they be not contrary unto God,
 performe their obedience to the superiour power, first to the
 Kings Majestie, then to all Magistrates, and such as are in autho-
 ritie, in what charge soever they be placed, whether they be of
 themselves good men, or evil; so also to all their Ministers, and such
 as are sent with commission from them, to reverence and honour
 them, and yeeld unto them all things, whatsoever by right are due
 unto

unto them : and performe and pay unto them , honour , tribute custome, and such like whereunto they are bound. But in things pertaining to mens soules, to faith and eternall salvation, of those the people is taught, * that they ought to obey no man more then God, but God onely and his holy word above all things and especially, according to that which the Lord commandeth, *Give unto Cesar the things which are Cesars , and unto God the things which are Gods.* But if some should attempt to remove any from this Christian and true opinion , they ought to follow the example of the Apostles, who with a bold courage nothing at all daunted, answered the Magistrate and counsell of Jerusalem in this manner, *We ought rather to obey God , then men.* Whereof also is to be seene the judgement of the old fathers, and of the Canon law : where they thus write, and these are the words of St. Jerome : *If the Lord (or Magistrate) command those things that are not contrary to the holy Scriptures , let the servant be subiect to the Lord: but if he command any thing contrary, let him rather obey the Lord of his spirit then of his body.* And a little after. *If it be good which the Emperour commandeth , doe the will of him that commandeth : if it be euill, answer, we ought rather to obey God then men.*

* Looke the
2. observation.

Matth. 22.

Causa. 11.
Quest 3.
Cap. Si Domi-
nari.

The Conclusion.

ANd hitherto have been informed and shewed unto your Majestie in this writing the reasons and causes of our faith and doctrine and Christian religion : such doctrine as the Ministers of our Churches, all and singular, every one according to the gift of God granted unto him , doe with one consent of judgement hold, talke of, and preach, and doe constantly maintaine and fight for the same, not with the power of this world, but by holy Scriptures, against those that impugne it, or by teaching do spread abroad contrary errors thereunto. Neither yet without that modestie that becometh the profession of Christians, doe they stubbornly rather then rigorously persist in this doctrine, or have at any time heretofore persisted : but if any thing be found herein not well taken by them, and that by certaine grounds out of the word of God (which ought to be the rule of judgement unto all men) peaceably, and with a meeke spirit (as it ought to be done) be shewed unto them, they are ready and forward, and thereunto, as alwayes heretofore, so now they offer themselves, that after
due

due consideration and true knowledge of the truth had, they will most gladly, and thankfully receive that doctrine which shall have better foundations, and willingly reforme whatsoever shall have need to be amended. Wherefore most excellent King, and gracious Lord, may it please your Majestie to examine this our confession, and after diligent and due consideration had, to way and consider whether any man worthily and for just cause, may reject; and condemne this doctrine, as not agreeable to the holy Scripture, nor Christian. Verily, we are of opinion, that if any man presume to despise, or condemne this doctrine, he must of necessitie also condemne the holy Scripture, from whence it was taken, and the ancient, and true Christian Doctors, with whom it agreeth, and also the holy Church it selfe, which from the beginning, and that constantly, so hath, and doth teach. And hereby your Majestie may graciously perceive and determine, whether the complaints and accusations of our Adversaries; and such as favour not us and our Teachers, be just or no. Wherefore most humbly we pray, that your sacred Majestie will give no place or credit to our Adversaries, in those matters which divers wayes without any ground they charge us withall, when as without all humanitie they accuse us, our Ministers and Preachers, as if we had another religion, and taught another doctrine, then that which at this present we offer unto your Majestie; or that we presume stubbornly to take in hand, or do attempt any other thing against God, and your Majestie, and contrary to the institutions of this Commonwealth, and to the publique law of the kingdome of Bohemia. And your Majestie may well call to your remembrance that we have every way, and at all times, behaved our selves obediently and peaceably, and in all things which may turne or belong to the preservation of your Majesties person, and to the publique good, and commoditie of the whole Realme: in all such things, I say, we have indeavoured not to be behinde others: and hereafter also we offer our selves most ready to performe the same, according to our allegiance and dutie. Neither doe we thinke it onely a point of vertue, and to appertaine unto honesty alone and the good estate of the Common-wealth, to yeeld our selves subject and faithfull to your Majestie, for peace, concord and the rewards of this life, but much rather we acknowledge that, it pleaseth God; and that so is his will, that every one for conscience sake should be obedient to the Magistrate, and should reverence, love,

honour, and highly esteeme him: even as our Teachers also doe deale both with us, and with the people to performe this, and oftentimes by teaching out of the word doe inforce it upon us both.

Here we commend our selves unto your Majestie, as to the fatherly and liberall tuition, care and protection of our most gracious Lord, and doe most humbly beseech of your Majestie, that unto these things, which on the behalfe of Christian religion we have tendred unto your Majestie, we may receive a courteous answer, and such as God may be pleased withall. The Almighty and everlasting God graciously preserve your Majestie in continuall health, to the profit, benefit, and increase of his holy Christian Church. *Amen.*

Proverb. 20. *Mercie and truth preserve the King, for his throne is established with mercie.*

Out of the FRENCH Confession.

Artic. 39.

WVE beleeve that God would have the world to be governed by laws, and by civill government, that there may be certaine bridles, whereby the immoderate desires of the world may be restrained, and that therefore he appointed kingdomes, Common-wealths, and other kindes of principalitie, whether they come by inheritance, or otherwise. And not that alone, but also whatsoever pertaineth to the state of righteousness, as they call it, whereof he desireth to be acknowledged the author. Therefore he hath also delivered the sword into the hands of the Magistrates, to wit, that offences may be repressed, not onely those which are committed against the second table, but also against the first. Therefore, because of the Author of this order, we must not onely suffer them to rule, whom he hath set over us, but also give unto them all honour and reverence, as unto his Embassadors, and Ministers assigned of him to execute a lawfull and holy function.

Also, Art. 40.

Therefore we affirme that we must obey the Laws and Statutes, that tribute must be paid, and that we must patiently endure the other burdens, to conclude, that we must willingly suffer the yoke of subjection, although the Magistrates be infidels,

so that the soveraigne government of God doe remaine whole or entire, and nothing diminished. Therefore we detest all those, which doe reject all kinde of dominion, and bring in a communitie and confusion of goods, and who, to conclude, doe goe about to overthrow all order of law.

Out of the Confession of BELGIA.

WE beleve that the most gracious and mightie God did *Artic. 36.*
 appoint Kings, Princes, and Magistrates, because of the corruption and depravation of mankinde, and that it is his will that this world should be governed by laws, and by a certaine civill government, to punish the faults of men, and that all things may be done in good order among men. Therefore he hath armed the Magistrates with the sword, that they may punish the wicked, and defend the good. Moreover it is their dutie, not onely to be carefull to preserve the civill government, but also to endeavour that the ministerie may be preserved, that fall Idolatry and counterfeit worship of God may be cleane abolished, that the kingdome of Antichrist may be overthrowne, and that the kingdome of Christ may be enlarged. To conclude, it is their dutie to bring to passe, that the holy word of the Gospell may be preached every where, that all men may serve and worship God purely and freely, according to the prescript rule of his word.

Moreover all men of what dignitie, condition, or state soever they be, ought to be subject to their lawfull Magistrates, and pay unto them subsidies and tributes, and obey them in all things, which are not repugnant to the word of God. Also they must poure out their prayers for them, that God would vouchsafe to direct them in all their actions, and that we may leade a peaceable and quiet life under them with all godlinesse and honesty. Wherefore wee condemne the Anabaptists, and all those troublesome spirits, which doe reject higher powers, and Magistrates, overthrow all laws and judgements, make all goods common, and to conclude, doe abolish and confound all those orders and degrees, which God hath appointed among men for honesties sake.

Out of the Confession of A U S P U R G E.

Artic. 16.

Concerning civill affaires they teach, that such civill ordinances, as be lawfull, are the good works and ordinances of God, As *Paul* witnesseth, *The powers which are, be ordained of God.* They teach therefore that it is lawfull for Christians to beare offices, to sit in judgement, and to determine of matters by the Princes laws, or by the laws of the Common-wealth, to appoint punishments according to law, to make lawfull warres, to goe to warre, to deale in bargains and contracts, by laws to hold his own, to take an oath at the request of the Magistrates, to contract lawfull marriage, and to follow such crafts and sciences as are approved by law.

They condemne the Anabaptists, which forbid Christians these civill offices. They likewise condemne them which have placed perfection under the Gospell, in the renouncing of civill offices, whereas it is spirituall, that is, it consisteth in the motions of the heart, in the feare, faith, love, and obedience of God. For the Gospell speaketh of a certaine eternall righteousnesse of the heart, yet doth it not take away civill, or domesticall government, but requireth most of all to have them preserved in this bodily life, as the ordinances of God, and that we should exercise love and charitie in such ordinances. Wherefore Christians must of necessitie obey the Magistrates laws that now are, save onely where they command and set forth any sinned. For in such case *they must obey God, rather then men.* Act. 4.

These things are thus found in another Edition.

Artic. 16.

Concerning civill things, they teach that such civill ordinances as are lawfull are the good works of God, that Christians may lawfully beare office, sit in judgements, determine matters by the Princes or countrey laws, lawfully appoint punishments, lawfully make warre, be souldiers, make bargains and contracts, by law hold their owne, take an oath when the Magistrates require it, marry a wife, or be given in marriage. They condemne the Anabaptists, which forbid Christians to meddle with civill offices: as also those that place the perfection of the Gospell, not in the feare of God and faith, but in forsaking civill offices.

offices. For the Gospel teacheth an everlasting righteousnesse of the heart. In the meane time it doth not disallow order and government of Common-wealths, or families, but requireth especially the preservation and maintenance thereof, as of Gods own ordinance, and that in such ordinances we should exercise love and charitie. Christians therefore must in any wise obey their Magistrates, and laws, save onely then, when they command any sinne. For then they *must rather obey God then men.*

We condemne the Anabaptists which doe spread Iewish opinions afresh. They imagine that the godly before the resurrection, shall possesse the kingdomes of the world, and the wicked and ungodly in all places be destroyed and brought under. For we are sure that seeing the godly must obey the Magistrates that be over them, they must not wring their rule and authoritie out of their hands, nor overthrow governments by sedition, forasmuch as *Paul* willeth every soule to be subject to the Magistrates. We know also that the Church in this life is subject to the crosse, and that it shall not be glorified till after this life, as *Saint Paul* saith, *We must be made like to the image of the Sonne of God,* And therefore we do condemne and detest the folly and devillish madnesse of the Anabaptists.

The Conclusion.

THese are the principall articles that seeme to have any doubt or controversie in them. For though we might have spoken of many more abuses, yet to avoid tediousnesse, we have onely set downe the chiefest, by which it is easie to judge of the rest. There have been great complaints of Indulgences and Pilgrimages, and of the abuse of excommunication, Parishes have been divers wayes molested by Catchpoles: there have been many brawles and bickerings betwene Parish Priests and Monks about this, who had greater right to the Parish, and about commissions, burials, and extraordinary Sermons, and other such innumerable things, such like matters we have permitted, that such as are the principall in this cause, being shortly set down, might the better be understood. Neither have we here spoken or written any thing to any mans reproach. Onely we have rehearsed such things, as seemed necessary to be spoken, to the end that it might be seene, that nothing is received among us in doctrine or ceremonies,

contrary to the Scripture, or the Catholike Church. For it is evident, that we have most diligently taken heed that no new or wicked opinions should creepe into the Church. These articles above written, we thought good to exhibit according to the Emperours his highnesse Edict wherein our confession might be extant, and the summe of that doctrine, which our Teachers do deliver among us, might be seene and knowne. If any thing be wanting in this confession, we are ready, if God permit, to yeeld a more full information thereof according to the Scriptures.

Another Edition hath it thus.

WE have set downe the summe of the doctrine of the Gospel that is needfull for the Churches. And we are out of doubt that this our judgement in these points is in deed the doctrine set forth in the writings of the Prophets and Apostles, and whereunto the universall Church of Christ doth agree and consent, and whereto the best learned Writers of the Church doe give testimonie in many places. And we offer our selves to make a more large and ample explication of these things when need shall require. Now we beseech God, the Father of our Lord Iesus Christ, that he will vouchsafe to rule, preserve, purge, and increase his Church, which he hath purchased and redeemed by the blood of his Sonne. *Amen.*

*The faithfull, and subiects to the Emperours
Majestie.*

John Duke of Saxonie Elector.

George Marques of Brandembrough.

Ernest Duke of Luneborough.

Philip the Lantgrave of the Hesses.

John Frederick Duke of Saxonie.

Francis Duke of Luneborough.

Wolfgang Prince of Anhalt.

The Senate and Magistrates of Nurnborough.

The Senate of Reutling.

Out of the Confession of SAXONY.

Artic. 23.

Of the civill Magistrate.

BY the benefit of God this part also of doctrine of the authoritie of the Magistrate, that beareth the sword, and of the authoritie of Laws and Judgements, and of the whole civill state is godlily set forth: and by great travell, and many writings the manifold and great furies of the Anabaptists and other fantastickall men are refuted. We teach therefore that in the whole doctrine of God delivered by the Apostles and Prophets, and degrees of the civill state are avouched, and that Magistrates, Laws, order in judgements and the lawfull societie of mankinde, are not by chance sprung up among men. And although there be many horrible confusions, which grow from the Devill, and the madnesse of men, yet the lawfull government and societie of men is ordained of God, and whatsoever order is yet left by the exceeding goodnesse of God, it is preserved for the Church sake, as it is said, *Rom. 13.* and *Psal. 126.* *Except the Lord keepe the Citie, in vaine he watcheth, that keepeth it, &c.* Therefore in themselves they are things good, to beare the authoritie of a Magistrate, to be a Iudge, to be a Minister, to execute judgements, to make lawfull warres, and to be a souldier in lawfull warres, &c. And a Christian man may use these things, as he useth meat, drinke, medicinaes, buying and selling. Neither doth he sinne that is a Magistrate, and dischargeth his vocation, that exerciseth judgement, that goeth to warre, that punisheth lawfully those that are condemned, &c. And *subiects owe unto the civill Magistrate obedience*, as *Paul* saith, *Romanes 13.* *Not onely because of wrath*, that is, for feare of corporall punishment, wherewith the rebellious are rewarded by the Magistrate, *but also for conscience sake*, that is, rebellion is a sinne that offendeth God, and withdraweth the conscience from God.

This heavenly doctrin we propound unto the Churches which establisheth lawfull authoritie, and the whole civill state, and we shew the difference of the Gospell, and the civill government. God would have all men to be ruled and kept in order by civill government, even those that are not regenerate, & in this govern-

ment, the wisdom, justice, and goodness of God toward mankind, is most clearly to be seen. His wisdom is declared by order, which is in the discerning of virtues and vices, and in the society of mankind under lawful government, and in contracts guided and disposed by marvellous wisdom. Then the justice of God appeareth in civil government, in that he will have open sinnes to be punished by the Magistrates, and when they that are in authority do not take punishment on offenders, God himselfe miraculously draweth them unto punishment, and proportionably doth lay upon grievous sins, grievous punishment in this life: as it is said, *Matth. 26. Whosoever taketh the sword, shall perish with the sword*, and *Heb. 3. Whoremongers and adulterers, God will iudge*. In these punishments God will have to be seen the differences of virtues and vices, and will have us learne that God is wise, just, true, and chaste. The goodness of God also toward mankind is seen, in that he preserveth the society of men after this order. And for that cause doth he maintaine it, that from thence his Church may be gathered, and he will have Commonwealths to be places for the entertainment of his Church. And the civil government is one thing, which keepeth in order all men, even those that are not regenerate: and forgiveness of sins, and righteousness in the heart, which is the beginning of life and of eternall salvation, which by the voice of the Gospell is effected in the hearts of them that beleve, is another thing. Both these benefits God hath bestowed upon mankind, and will have us to understand the difference of civil justice, and light in our hearts. Neither doth the Gospell condemne or overthrow Commonwealths or families. And although it belong not to those that teach in the Church, to give particular laws of politique government, yet the word of God doth generally teach this of the power of the Magistrate.

First, God would that the Magistrate without all doubt should sound forth the voice of the morall law among men, touching discipline, according to the ten commandments or the law naturall; that is, he would have by the voice of the Magistrate, first soveraigne and immutable laws to be propounded, forbidding the worship of Idols, blasphemies, perjuries, unjust murders, wandering lusts, breach of wedlock, theft, and fraud in bargains, contracts, and judgements.

The second dutie. Let the Magistrate be an observer of these
divisio

divine and immutable lawes, which are witnessess of God, and chiefe rules of manners, by punishing all those that transgresse the same, For the voyce of the law without punishment and execution is little availeable to bridle and restraine men. Therefore it is said by Saint Paul, *Rom. 13. The Magistrate is a terrour to him that doth evill, and giveth honour to them that doe well.* And well hath it beene said of old, *The Magistrate is a keeper of the Law*, that is, of the first and second Table, as concerning discipline and good order.

The third dutie of the civill Magistrate is to adde unto the law naturall, some other lawes, defining the circumstances of the naturall law, and to keep and maintaine the same by punishing the transgressours: but at no hand to suffer or defend lawes contrary to the law of God or nature, as it is written, *Isa. 10. Woe be to them that make wicked lawes.* For kingdomes are the ordinance of God, wherein the wisdome and justice of God, that is, just lawes ought to rule, even as the wise King, and one that feared God, *Jehosaphat* said, *2 Chron. 19. Ye exercise not the iudgement of men, but of God, who is With you in iudgement. Let the feare of God be With you, and doe all things diligently.* For although many in kingdomes doe despise the glory of God, yet notwithstanding this ought to be their especiall care, to heare and imbrace the true doctrine of the Sonne of God, and to cherish the Churches, as the second *Psalme* speaketh, *And now ye Kings understand, and be learned ye that iudge the earth.* And *Psal. 23. Ye Princes open your gates*, that is, open your kingdomes to the Gospell, and give entertainement to the Sonne of God. And *Isa. 49. and Kings and Queenes shall be thy nurces*, that is, let common wealths be nurces of the Church, let them give entertainement to the Church, and to godly studies. Let Kings and Princes themselves be members of the Church, and rightly understand the doctrine thereof, and give no help unto those that establish false doctrine, and exercise unjust crueltie, and remember this saying, *I will honour them that honour me.* And *Daniel* in the fourth Chapter, exhorteth the King of Babylon, to acknowledge the wrath of God, and to shew mercy to the banished Church, when he saith, *Redeeme thy sinnes with righteousnesse and with mercy towards the poore, and there shall be a healing of thy transgressions.* And since they are among the principall members of the Church, let them provide that judgement be rightly exercised in the Church, as
Constantine,

Constantine, Theodosius, Arcadius, Martian, Charles the great, and many godly Kings have provided, that judgement in the Church should be sincerely executed. But of the difference of both states, namely of the Ministerie of the Gospel, and the civil Magistracie, there are many writings in our Church, which declare, that we teach no phantasticall nor seditious opinions, but doe shew the necessary doctrine delivered in the Gospel touching both degrees, profitable to godlinesse, and common peace.

Thankes be to God.

THIS is the summe of that doctrine, which by the blessing of God with one consent we teach in our Churches, which to be the sincere meaning of the doctrine delivered from God in the writings of the Prophets and Apostles, and in the Creeds, we nothing doubt, and it may be understood out of the ancient and purer writers, to bee agreeable to the ancient and purer Churches. Now the matter it selfe declareth, that we have not sought to dispute about new fangled, curious and subtle questions, neither doe strive about authoritie or riches, but onely to unfold and bring to light from the great darknesse of traditions and opinions, that doctrine which is necessary to the true invocation of God, to true worship, to the right knowledge of the Sonne of God, and to the salvation of soules, and doe in most simple and plaine manner propound the same unto the Churches. For all wise men must needs confesse that there was much obscuritie and many errors in the doctrine of the Monkes, and many snares of conscience in the Popes traditions: and whether doctrine is true, plaine, evident, profitable for consciences, and for manners, comparison doth declare. For we avoid not the judgements of the godly, yea rather we desire that the whole true Church of God, that is, all the faithfull and learned, wheresoever they are, may understand what we say, who we doubt not will be witnesses that this doctrine is the consent of the true Catholike Church of God. Also we offer our selves at any time, to a more full declaration in every point; and we think that this rehearfall of our doctrine now made is agreeable to the confession exhibited at *Auspurge, Anno, 1530.*

For as much therefore as the doctrine, which we here recite,
is

is true, and necessary for the Church, we intreat that our Churches may not be condemned, as if they either embraced errors, or foolishly or seditiously stirred up strife without any weightie cause. The truth, and weight of the matters may deliver us from this unjust accusation. Next after a godly manner, we admonish the Council it selfe. They see that old abuses and many great errors are as yet sticking in the Church, because in all ages even from the beginning of mankinde the devill continueth scattering his seed of error, and since that time through the ignorance of men, by superstition they are either confirmed, or doe shoote forth againe. And now for that the vanitie of many superstitious is knowne, the times require a reformation, and unlesse the Governours provide that the truth may be brought to light, great division in opinions is like to follow: especially because in this last age of the world great confusion is to be feared. Therefore let the Council see to it, that they condemne not a manifest truth. And if a godly sort they will deliberate how they may provide for the Churches, and if a more ample declaration shall be demanded of us, men learned, of understanding, loving the truth and fearing God must be chosen, to consult together of these so weighty matters. Neither let them onely strive with us in number of vices, seeing it is manifest by many prejudices, of what opinion the Bishop of Rome, & others that are, are addicted unto him, who now by the space of many yeeres have not onely set forth against us Edicts written with blood, but also have slain many of our side: and there be many that neither understand, nor looke after any truth of doctrine, but being already corrupted with prophane perswasions, doe thinke this to be an especiall part of politique men, to defend the present state and to maintaine their owne authoritie. And for this purpose they seeke fit Ministers, by sophisticall juggling to jest out the truth. Wherefore now we testifie that we will not reject the truth, although it be condemned by the judgements of such men. And we openly professe, that we consent not to the Council of *Trent*, which heretofore hath sent abroad Decrees partly false, partly captious and sophisticall: but doe earnestly request that both we may be heard in the same matter, and that the errors before confirmed by the Decrees of the Tridentine Council may be reformed. And we reverently beseech the most worthy Emperour *Carolus Augustus* that he give not leave to the Adversaries to oppresse the truth.

truth by their presumption, and to strengthen their crueltie which they exercise against innocents, and to stirre up greater dissenti- on by their unjust Decrees. And now we commend the Church and our selves to the Sonne of God our Lord Iesus Christ, who we know, by the voyce of the Gospel gathereth together to himselve an everlasting Church: and we pray him that he would governe us, and not suffer the light of his Gospel to be extin- guished, nor the assemblies of them that rightly call upon him to be dispersed.

An Addition.

AND we request all that teach in the Churches neere adjoyn- ing or elsewhere, that receive the Confession exhibited at Auspurge, 1530. that when they reade these things, if in any point they finde any want, they would lovingly admonish us thereof: for that it was not our purpose to bring up any other kinde of doctrine, but plainly to receite the summe of the Confession of Auspurge, and the common consent of these Churches: and we desire that we may be favourably, and not quarrelously judged of. We purpose not to stirre up new contentions: but especially we pray to the Sonne of God our Lord Iesus Christ, that was cru- cified for us, and rose againe, that prayed in his agonie, that we might be one in God, that he would make us also in the most Churches one in himselve. We whose names are subscribed here- unto, who doe now teach in the Churches and Vniversities un- der mentioned, doe protest that in this writing, which we desire to have rightly and not quarrelously understood, we have recited the common doctrine published in the Churches and Vniversi- ties, wherein we teach the Gospel, and we are perswaded that this is the true, sincere, and incorrupt doctrine of our Lord Iesus Christ, agreeing with the Apostles and Prophets and with the Creeds, and that it is necessarie for the Churches, and we pray our Lord Iesus Christ, who was crucified for us, and rose a- gaine, that hee would mercifully governe and defend these Churches.

Also we offer our selve to further declaration in every Article. This was written *Anno 1551. Iuly 10.* in the Towne of Wirtemberg, where the Pastours of the Churches neere adjoyn- ing were met together, &c.

Out of the Confession of WIRTEMBERGE.

*The Conclusion, which is placed in the latter end
of the 35. Chapter.*

WE have rehearsed those things, which seeme good both to be approved, and also to be refuted, or amended in the Ecclesiasticall doctrine, and in the whole administration of the Church. And if any thing be spoken either more briefly, or more obscurely, then so great a matter would require, our Preachers doe promise that they wil expound them more largely, and more cleerely. That which remaineth, we beseech all the godly through Iesus Christ the Sonne of God, our onely Saviour, that (which thing we hope they will doe of their owne accord) every one according to his office and calling, would take unto himselfe a true and earnest endeavour to reforme the Church. It cannot be denied, but that hitherto for these many yeeres not onely the discipline of the Church hath decayed, and the manners thereof have beene corrupted with great and horrible vices, and they have very much degenerated from the honestie of our Elders, but that also the doctrine of the Church hath beene depraved in suffering and bearing with corruptions: which if hereafter they be either dissembled, or confirmed, every man that is but meanly wise may consider, how great evils are like to follow in the Church of God. Those execrations and cursings are well known, whereunto the law of God doth addict the transgressours of his word. And *Josias* the King of Iuda, was endued with an heroicall minde, when he repaired the Church, and although the wrath of God was by his godly repentance and obedience mittigated (after that the book of the law was found out, and well knowne) that those punishments, which the Church of God at that time had deserved, through the neglect of his word and their impiety, might be deferred till another time, yet notwithstanding such was the severitie of God against the contemners of his word, and the impenitent, that the King although he were very godly, could not altogether take it away from them, and appease it. Now we think that in these times the wrath of God is no lesse, yea much more grievously kindled, and set on fire against the assembly of his Church, (by reason of so many hainous wicked deeds and offences.

fences, which even in that people which glorieth in the Name of God, are more evident, then that they can be denied, and more cleere, then that they may be excused) then in times past, when as yet the Sonne of God was not made knowne to the world by his Gospel: And the judgement of God shall be so much the more severe, by how much his benefits are the greater, which he seemeth to have bestowed, both in the former, and also at these present times upon unthankfull men.

But many other things have need of amendment in the Church and ministry thereof, and especially the doctrine of Repentance, Iustification, and the use of the Sacraments, and single life of the Ministers of the Church, doe require a godly amendment. If these things by the mercy of God, and by the diligence and care of all good men shall be restored, according to the writings of the Prophets and the Apostles, and according to the true Catholique consent of the ancient and purer Church, we shall not onely give unto God the Father of our Lord Iesus Christ a most acceptable worship, but also the whole Christian world shall be stirred up to declare their thankfulness and obedience in all dutifull manner that they may. We truly doe not know of any error in our Preachers, either in doctrine, or in the other administration of the Church: yet we doe not doubt, but that they are indued with so great modestie and godlinesse, that if they be admonished by the testimony of the heavenly doctrine and by the true consent of the Catholique Church, they will in no case be wanting to the edifying of the Church. And as much as lyeth in us, and in our government, we will do our endeavour, that the mercy of God helping us, none of those duties may be pretermitted of us, whereby we hope that the true quietnesse of the Church, and salvation in Iesus Christ the Sonne of God, may be preserved.

Out of the Confession of SUEVELAND.

Of Secular Magistrates.

CHAP. 23.

IN the former points we have declared, that our Preachers doe place that obedience which is given unto Magistrates, among good workes of the first degree, and that they teach, that every man ought so much the more diligently to apply himselfe

to the publique lawes, by how much he is a more sincere Christian, and richer in faith. In the next place they touch, that to execute the office of a Magistrate, it is the most sacred function, which can happen unto man from God, whereupon also it is come to passe, that they which are endued with publike authoritie, are in the Scriptures called *Gods*. For when as they doe justly and orderly behave themselves in their function, it goeth well with the people both in doctrine, and in life : because that God doth use so to moderate our affaires, that for the greater part, the safetic and destruction of the subjects doth depend upon them which are the Governours. Wherefore none doe more worthily execute Magistracie, then they which of all others are the most Christian, and Bishops and other Ecclesiasticall men were promoted by most godly Emperours and Kings to an eternall government in civill affaires. Wherein though they were religious aud wise, yet in this one point they offended, because they were not able to discharge both those functions sufficiently, and it was necessary, that either they should be wanting to the Churches in ruling them by the word, or to the commonwealth, in governing it by authoritie.

The Conclusion.

THese be the chiefe points, most mightie and religious Emperour, wherein our Preachers have somewhat swerved from the common doctrine of Preachers, being forced thereunto by the only authoritie of the Scriptures, which is worthily to be preferred before all other traditions. These things, being so declared, as the shortnes of time would give us leave, we thought it good to offer them to your sacred majestie, and that to this end, that we might both give account of our faith to thee, whom next unto God we doe chiefly honour and reverence, and might also shew how necessary it is, speedily and earnestly to consult of a way and meane, whereby a thing of so great importance, may be knowne, diligently weighed, and discussed, as the honour which we doe chiefly owe to God (in whose chiefe matter it behooveth us to be conversant with feare and trembling) doth require. Secondly, it is a thing worthy of your sacred Majestie, (which is so much commended for the name of religion and clemencie). To conclude; the very meane to attaine to that certaine

certain and sound peace, which your sacred Majestie goeth about, doth require it: which peace, seeing that we doe varie about Faith and Religion, can no other waies be obtained, then when as before all other things the mindes be plainly instructed concerning the truth.

But peradventure it might seeme needlesse, that we in these matters should use so many words, seeing that the most famous Prince Elector of Saxony and others have very largely and soundly declared unto your sacred Majestie those things, which at this day are in controversie in our holy Religion. But because that your sacred Majestie hath desired that all they, who have any interest in this businesse, should declare unto you their judgement concerning Religion, we also thought it our dutie, to confesse those things unto your sacred Majestie, which are taught among us. Howbeit this matter is so large, and comprehendeth so many things, that even those things which we have declared on both sides, are as yet fewer, and more briefly declared, then that we may hope, presently to have some certaintie determined in the controversies, and that such, as may be approved, not of all, but at the least of a good part of Christian people: So few is the number of those that doe subscribe to the truth. Therefore seeing that this matter is so weightie, so divers, and manifold, and cannot fruitfully be decided, except it be well knowne and sifted of many, we beseech your sacred Majestie, and most humbly request you by God and our Saviour, whose glory without doubt you doe chiefly seek, that you would procure, as speedily as may be, that a generall, free, and a Christian Council in deed may be summoned, which hitherto hath seemed so necessary a thing both to your sacred Majesty, and also to other Princes of the sacred Empire, for the setting of Ecclesiasticall affaires at a stay, that almost in all assemblies throughout the Empire, which have been gathered together since the beginning of this variance about Religion, both your sacred Majesties commissioners and other Princes of the Empire, have openly witnessed, that there was no other way in these matters, to bring that to passe which might be wholesome. Whereupon in the last assembly held at Spire, your sacred Majestie gave occasion to hope, that the Bishop of Rome would not withstand it, but that such a Council might with speed be summoned.

But if so be that in time we may not have opportunitie for a
generall

a generall Councell, yet at the least your sacred Majestie may appoint a Provinciaall assemblie, as they call it, of the learned men of every degree and state, whereunto all, for whom it is expedient to be present, may freely & safely resort, every man may be heard, and all things may be weighed, and judged, by such men, whom it is certain, as being indued with the feare of God, to make the chiefest account of the glory of God. For it is not unknown, how gravely, and diligently in times past both Emperors and Bishops behaved themselves in the deciding the controversies of Faith, which notwithstanding were oftentimes of much lesse moment, then those which doe presently trouble Germanie, so that they thought it not an unworthy thing for them to examine the selfe same things the second, & the third time. Now he that shall consider, how things stand at this present, he can not doubt, but that at this day there is greater need, then ever was heretofore, of greater faithfulness, gravitie, meeknesse, and dexteritie, to this end, that the Religion of Christ may be restored into her place. For if so be that we have the truth, as we doe undoubtedly beleve, how much time and labour, I pray you, is requisite that they may know the truth, without whose consent or patience at the least, sound peace cannot be obtained? But if we doe erre (from the which we doe not doubt but we be farr) againe the matter will not require slothfull diligence nor a short time, that so many thousand men may be called into the way againe. This diligence and time it shall not be so unseemely for your Majestie to bestow, as it is meet that you should expresse his minde toward us, in whose stead you doe governe over us, to wit, the minde of Iesus Christ the Saviour of us all, who, seeing that he came with this minde, to seeke, and to save that which was perished, so that he vouchsafed also to die; that he might redeeme them which were lost, there is no cause, why your sacred Majestie should thinke much, although you should undoubtedly beleve, that we are fallen from the truth, to leave the nintie nine sheepe in the wilderness, and to seeke for the hundreth, and to bring it back into the sheepfold of Christ, that is, to preferre this businesse before all other things, that the meaning of Christ in every of these things, which at this present are in controversie, may out of the Scriptures be plainly and certainly laid open unto us, though we be but a few in number and of the meaner sort, and we for our parts will shew our selves willing to be taught, (onely

let all obstinacie be removed) so that it may be lawfull to heare the voyce of our Shepheard Iesus Christ: and let all things stay and rest upon the Scriptures (which teach whatsoever is good) whereunto we shall be called. For if it should so fall out, that the care of teaching us being rejected, there should compendious formes of Edicts be sought (which we do nothing feare whilest the matter is in the hand of your sacred Majestie) it cannot be said, into what straights innumerable thousands of men should be brought, to wit, of those, whom, as being perswaded that God is chiefly to be heard, and then that those things which follow as opinions must stay upon the undoubted oracles of God, these sayings of our Saviour doe alwaies appale: *Feare not them which kill the bodie. He that shall loose his soule, shall finde it. He that shall not hate father and mother, &c. yea even his owne soule, he cannot be my Disciple. He that shall be ashamed of me, before this froward and adulterous nation, of him will I be ashamed before my Father and his Angels.* And such like.

Many men being moved with these thundering speeches, have resolved with themselves to suffer all extremity: and many for feare of death doe rather seek delays, but yet waiting for a fit opportunitie, if they should be dealt withall in this matter by authoritie, before they be dealt withall by doctrine, and by force, before their errour should be made known unto them. For of what force a sound perswasion of Religion is, and how it maketh men to make no account not onely of their goods, but also of their lives, it hath been seen more then sufficiently in very many, even within this 10. yeceres (that we may say nothing of the former ages) who have willingly suffered not onely banishments and proscriptions, but also torments, and death it selfe, rather then they would suffer themselves to be withdrawne from that judgement which they had conceived, and which they beleaved to be true. If now a dayes when as there is contention of those lighter matters, there be but a few to be found, whom a man may bring to unfeigned concord, except they may bee perswaded of the law, or the equitie of conditions, how, when as the controversie is of Religion, shall we look for true peace and, an undoubted tranquility in these matters, to wit, such a one as your sacred Majestie goeth about to establish, except that on both sides it be agreed upon, what things they be that God doth approve, and what things be agreeable to the Scriptures? For as Religion by
right,

right, and by the custome of all nations, is preferred before all other things, so there never was any more vehement or sharpe fight among men, then that which is undertaken for Religion. But we, seeing that your sacred Majestie hath used such an unspeakable clemency toward your enemies, and those such, as have pretermitted no kinde of hostilitie, that we may let passe other things, have not without cause received great hope, that you will so moderate all things even in this matter also, that you will much more seeke for the praise of goodnesse and courtesie in us, who are most desirous of your safetie and honour, as we have in deed testified, and do from the bottome of our hearts desire yet farther to testifie. For we have dealt so moderately in all points, that we have made it evident enough to all good men, that it was never in our minde to hurt any man, or deceitfull to increase our commodities by the discommodities of other men. Indeed we have sustained dangers for this cause, & spent exceeding much, but we have not gained no not so much as a little thereby, this one thing excepted, that we being better instructed, touching the goodnes of God shewed unto us through Christ, we have begun (by the grace of God) to hope better of those things which are to come: and of that we do by right make so great account, that we do not think that we either have done, or suffered any thing as yet worthy thereof, seeing that it is an inestimable thing, and to be preferred above all things, which are in heaven or in earth. We have been so far from emparing the riches of Ecclesiasticall men, that when the husbandmen were in an uproar, we, to our great costs and dangers, defended them to their uses. The Gospel of our Lord Iesus Christ, as surely as we would that he should love us, is the onely thing that enforceth us, and hath caused us to doe all these things, which we seeme to have altered.

Therefore let it please your sacred Majestie rather to follow the examples of these most mighty and indeed happy Emperors, *Constantine, Jovinian, Theodosius*, and such like, who both by doctrine daily taught in all meeknesse by most holy and vigilant Bishops, and also by Councils lawfully assembled, and by a wise discussing of all things, did deal with them that erred, and assayed all means to bring them again into the way, before that they would determine any thing more sharpe against them; then to follow those, who it is certain had such counsellors, as were most unlike to those ancient and holy Fathers indeed; and received an

event nothing answerable to the godlinesse of those Fathers. In consideration hereof let not your sacred majestie be withdrawn with this, that the chiefeſt matters, which are now in controverſie, were decided long ſince, and chiefly in the Council held at Conſtance, eſpecially ſeeing you may ſee, that of thoſe innumerable, no leſſe holy then neceſſary decrees of the former Councils, there is not ſo much as the leaſt point obſerved of our Eccleſiaſtical men, and that they have ſo degenerated in all things, that no man which is but endued with common ſenſe, doth not cry out, that there is need of a Council, to reſtore Religion, & the holineſſe of the Eccleſiaſtical order. But if that doth like them ſo well which was decreed at Conſtance, how cometh it to paſſe, that by no meanes at all that decree ever ſince took place, that Chriſtian Councils ſhould be aſſembled every tenth yeer? the which thing was at that time decreed. For by this mean much godlinesſe and faith might either be recovered, or preſerved.

But what is he that will not confeſſe, that ſo often as the diſeaſe waxeth freſh, ſo often the remedie iſt to be uſed, and they which have the truth indeed doe never think it much, both that good men ſhould teach it, and alſo defend it againſt the evill ſort, where any fruit therof may be hoped for? Now when-as ſo many thouſand are ſo miſerably intangled in the opinions of our Religion, who can deny that there iſt hope of moſt plentifull fruit, and ſuch as hath juſtly inforced all thoſe that are governed by the ſpirit of Chriſt, that omitting all other things what ſoever, contemning all kind of labour and coſt, they may give themſelves wholly to this one thing, that the doctrine of Chriſt, which iſt the mother of all righteousnes & ſalvation, may be worthily weighed or conſidered, purged from all errors, & offered in it natural colour to all thoſe that love godlines and the true worſhip of God, to the end that a peace, & ſuch as may be firme for ever, & a true ſetting of all holy things at a ſtay, may be reſtored & confirmed to the ſheep of Chriſt, for whom he hath ſhed his blood, which are now too much troubled and wavering. The which peace can by no other meane, as we have ſaid, be reſtored and confirmed unto them, as being certain that in other things they are in ſome ſort to yeeld or to give place, but in the matter of godlines, they are ſo ſtick, and bend themſelves to the word of God, that if they had a thouſand lives, they ſhould offer them to be tormented, rather then to yeeld one jot, or in the leaſt point, which they are perſwaded to be the
word

word of God. Now if one onely soule be of more value then the whole world, what ought we to doe for the salvation of many thousands? Certainly seeing we are allured by so great a hope, both by this, that they which are accused to your sacred Majestie of errour, doe desire nothing else but that they may be taught, and have wholly addicted themselves to the holy Scriptures, which are fully sufficient to confute every errour: and also thereby, that Christ our Saviour hath made so large a promise, *that where euentwo or three be gathered together in his name, there he will be in the midst of them, and grant unto them any thing whereupon they shall agree.*

These things, most godly Emperour, we doe here rehearse for no other cause, then to shew our selves obedient to your sacred Majestie, which would have us also to declare what is our judgement, concerning the reforming of Religion. For otherwise we have good hope that your sacred Majestie hath of late very well considered, and doth sufficiently perceiue, what necessitie doth enforce us thereunto, what fruit doth allure us, and to conclude, how worthy a thing this is for your sacred Majesty, which is so much praised for Religion and clemencie, that all the best learned and most godly men being called together, they may finde out of the diuine Scriptures, what is to be thought of every point of doctrine, which are at this time in controversie, and then that it be expounded by the fit Ministers of Christ, with all meeknesse and faithfulnessse, to them which are thought to be detained in errours. Notwithstanding herewithall it is to be feared, that there will not be men wanting, who will doe their endeavour to withdraw your sacred Majestie from this: unto these men it seemed good to us in this sort to make answer as it were before your Majestie. Let it please your sacred Majestie, according to your most excellent clemencie, for which you are renowned, to take and interpret in good part, both this same, and all other things, (which we have here expounded and confessed, for no other respect, then to defend the glory of Christ Iesus our God, as our dutie requireth, and, as it is meet we should, to obey your sacred Majestie) and to account us among those, who truely doe from our hearts desire to shew our selves no lesse obedient and addicted to your Majestie in all humble subjection, then were our Elders, being ready in this point, so farre as is lawfull, to spend both our goods and our lives. The King of glory Iesus Christ

grant unto your sacred Majestie, both in this and in all other matters, to doe all things to his glory, and preserve it long, and advance it happily both in health, and in flourishing estate, to the satisfaction of all Christendome. *Amen.*



VERIE BRIEFE OBSERVATIONS V P O N ALL THE FORMER HARMONY.

Wherein the doubtfull sayings of every Confession are made plaine, the darke speeches opened, and besides such as in outward shew seeme to be contrarie one to the other, are with modestie reconciled: And to be briefe, such things wherein there is yet any controversie (which indeed are very few) are favourably marked and noted, that they also may at length through Gods assistance come to be agreed upon, by a common consent of all the Churches.

I Cor. 14. 32. The spirits of the Prophets are subiect to the Prophets.

Phil. 3. 15. Let us therefore so many as be perfect be thus minded: and if ye be otherwise minded, God shall reveale even the same unto you. Nevertheless, in that whereunto We are come, let us proceed by one rule, that We may minde one thing.

VERIE



VERY BRIEF
OBSERVATIONS
Vpon THE FORMER
HARMONIE ACCORD-
ING TO THE ORDER
of the Sections.

IN THE FIRST SECTION.

Vpon the Confession of Bohemia.



According to the ancient custome. This ancient custome we doe thus farre allow, that libertie be be left to every Church to use, or not to use those Postils, as they call them: yet so as we advise them to beware, lest this culling out of some parts of the Scripture, bring in a neglect of the other parts.

Obfer. 1. pag. 8.

Vpon the Confession of Saxonie.

Ioyning our Prayers With all Saints in heaven. We learne in many places of the holy Scripture, that the Angels, according to the nature of their ministry which they are sent to performe, doe further the salvation of the godly: and it is evident by that saying, *Love doth not fall away*, and by the 6. Chap. vers. 10. of the *Apoc.* that the spirits of the Saints taken up unto Christ, do with their holy desires, in some sort help forward the grace and goodnesse of God, touching the full deliverance of the Church. And thus we acknowledge, that as well this, and other places of the same Confession, as also that place in the 23. Chap. of the Confession of *Wirtemberge*, which followeth after the 2. Section, pag. 45. are to be interpreted. And we acknowledge no other intercession or intreating either of the blessed Angels, or of the

Obfer. 1. pag. 13.

spirits of holy men, that are now departed from us.

Vpon the Confession of Wirtemberge.

Obfer. 1. pag.
13.

OF whose authoritie there was never doubt made. What books these be, may be seen out the French and Belgian Confessions, where they are reckoned up one by one. And though that in the Catalogue of the bookes of the New Testament there are some to be found of which there hath beene some doubt made sometimes by the ancient Doctors of the Church, yet at length by the common consent of the whole Catholique Church even they also were received and acknowledged for Canonickall. And therefore there is no cause, why they should now be refused, for the scruples that some make about them.

IN THE SECOND SECTION.

Vpon the latter Confession of Helvetia.

Obfer. 1. pag.
19.

FOR as touching their nature and essence they are so ioyned together. Left any man should slander us, as though we did make the Persons all existing together, but not all of the same essence, or else did make a God of divers natures joyned together in one, you must understand this joyning together, so as that all the persons (though distinct one from the other in properties) be yet but one and the same whole Godhead: or so, that all and every of the Persons have the whole and absolute Godhead.

Vpon the same.

Obfer. 2. pag.
20.

WE reiect not the gods onely of the Gentiles, but also the Images of Christians. By Christians understand such as call themselves Christians in deed, but yet do retain the use of images for the service of religion, against the expresse commandement of God.

Vpon the former Confession of Helvetia.

Obfer. 3. pag.
24.

REIECTING herein all meanes of life and salvation save Christ alone. Vnderstand it thus, that here are excluded and condemned all those meanes that use to be matched with, or made inferior unto Christ, by such as be superstitious: and not instrumentall meanes, ordained by the word of God, whose help God doth so use, that the whol force of the outward ministry is to be ascribed to God alone, as is plainly set down after ward in the 12. Sect. in the declaration of this selfe same Confession, where it intreateth of the ministerie and sacrifices.

Vpon

upon the former Harmonie.

Vpon the Confession of Bohemia.

IS above all to be honoured with high worship. To wit, with religious worship, and such as properly respecteth the conscience, which is all whole due to God alone, as it is in plain tearmes afterwards set down, lest any man should think, that that false and impious distinction of *Latria, dulia,* and *hyperdulia* (if so be that it be referred to religious worship) should here be confirmed. For otherwise as for civill honour, which is due to the higher powers, and to some other for honestie and orders sake, we are so farre from rejecting it, that we teach, that seeing it is commanded of God, it cannot be neglected of us, without some wound of conscience.

Obser. 1. pag. 26.

Vpon the same.

SHe was made a deare companion of Christ by the holy Ghost through faith. Vnderstand this of that peculiar grace and mercy which was bestowed upon *Mary* alone, whereby she was made the Mother of God that bare him, and was also indued with an excellent faith: and not as though any duties of the onely Mediatour Christ, either of redemption or intercession, were to be attributed to her, as afterwards in plaine words is expressly declared.

Obser. 2. pag. 28.

Vpon the same.

Much lesse their images. The meaning of this is; that we are bound to honour in the Lord both the Saints that are alive, and also the memory of them that are dead. But to their Images we are not to give any shew of worship whether religious or civill, for as much as that cannot be attempted without abominable superstition.

Obser. 3. pag. 28.

Vpon the Confession of Aufpurge.

Offer up their prayers by the Sonne of God, as in the end of the prayers it is accustomed to be said, Through *Iesus Christ our Lord, &c.* These words doe not excuse the Popish prayers unto Saints, which they conclude with this tearme of words, for that he speaketh here, of godly prayers unto God, and not of idolatrous and superstitious prayers to Saints.

Obser. 1. pag. 27.

Vpon the Confession of Saxonie.

THere is no doubt but such as are in blisse pray for the Church, &c. Looke the first observation upon this Confession above in the 1. Section.

Obser. 1. pag. 43.

Vpon

Observations

Vpon the same.

Obfer. 5. pag.
44.

VV *asting Gods gifts in vain.* Concerning waſting and loſing of the Spirit and of the gifts of the ſame, look the firſt Obſervation upon this Confeſſion in the 4. Sect. following.

IN THE FOVRTH SECTION.

Vpon the Confeſſion of Bohemia.

Obfer. 1. pag.
66.

They teach alſo that we muſt acknowledge our weakeneſſe. The termes of imbecillitie and difficultie, which this Confeſſion uſeth in many places, muſt be referred either to the regenerate (in whom the ſpirit ſtruggling with the fleſh, can not without a wonderfull conflict get the upper hand) or elſe unto that ſtriſe betweene reaſon and the affections, whereof the Philoſophers ſpeake, in which not the ſpirit with the fleſh (for the ſpirit is through grace in the regenerate onely) but the reliques of judgement and conſcience, (that is, of the Image of God) which for the moſt part are faulty, do ſtrive with the will wholly corrupted: according to the ſaying of the Poet, *I ſee the better, and like it well, but follow the worſe, &c.* Which thing is largely and plainly ſet forth in the latter Confeſſion of *Helvetia*.

Vpon the ſame.

Obfer. 2. pag.
67.

It could not riſe againe or recover that fall. This is thus to be taken, not as though the firſt grace doth finde us onely weak and feeble before regeneration, whereas we are rather ſtark dead in our ſins, and therefore we muſt be quickned by the firſt grace, and after we be once quickned by the firſt, be helped by the ſecond following, and confirmed and ſtrengthened by the ſame continuing with us to the end of our race.

Vpon the Confeſſion of Belgia.

Obfer. 3. pag.
70.

Herefore *whatſoever things are taught as touching mans free Will, &c.* This generall word *whatſoever* we take to appertaine to thoſe things onely, which either the Pelagians, or Papiſts, or any other have taught, touching this point, contrary to the authoritie of the Scripture.

Vpon the Confeſſion of Auſpurg.

Obfer. 4. pag.
72.

That which in this Confeſſion is ſaid touching the *libertie of mans nature to performe a civill iuſtice*, and cited out of the 3. book *hypognoſticon* (which is fathered upon *Auguſtine*) we are taught it out of another place of the ſame Father, namely

in

in his Booke *de gratia ad Valentinum*. Cap. 20. (whose words are these.) *The holy Scripture if it be well looked into doth shew, that not onely the good wils of men (which God maketh good of evill, and having made them good, doth guide them unto good actions and to eternall life) but also those which are for the preservation of the creature in this life, are so in Gods power, that he maketh them bend, when he will, and whether he will, either to bestow benefits upon some, or to inflict punishments upon others, according as he doth appoint in his most secret, and yet without doubt most iust iudgement.*

Vpon the same.

THis spirituall iustice is wrought in us, when we are helped by the holy Ghost. And a little after, *In these sure we had need to be guided and helped of the holy Spirit, according to that saying of Paul, The Spirit helpeth our infirmities, &c.* Vnderstand this not of any naturall facultie, which unto any good thing indeed, is none at all, but of the will regenerated, which is very weake, except it be aided by another grace, even unto the end. And so also must it be understood which is said a little after, that *The law of God can not be fulfilled by mans nature*, to wit, though it be changed and renewed, according as we have declared in the former Observations upon the Confession of *Bohemia*, which we advise you to looke over.

Vpon the same.

Mans nature can by it selfe performe, &c. By it selfe, that is, by it owne proper and inward motion, yet so, as the working and goodnesse of God, who upholdeth the societie of men, is not excluded, which doth not indeed renew a man, but preserveth that reason which is left in him (though it be corrupt) against the unbridled affections, and disperseth the darknesse of the minde, lest it overpread the light that remaineth, and represseth the disorder of the affections, lest they burst forth into act.

Vpon the Confession of Saxonie.

That which is both here and elsewhere in this Confession, and now and then in the Confession of *Auspurge*, repeated, touching the *blaking off and losing the holy Spirit*, we take it thus, that it is chiefly meant of the gifts which are bestowed, even upon those also which pertain nothing to the Church (as in *Socrates, Aristides, Cicero*, and some others there shined certain sparks of excellent

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excellent vertues.) Secondly of those gifts also, which are bestowed upon those that are so in the Church, that yet they are not of the Church, nor truly regenerated by the spirit of adoption, as may be seene in the examples of *Saul*, *Judas*, and such others. For as concerning the spirit of sanctification, which is onely in those that are truly regenerated, it is never taken wholly from them; but onely the force and working thereof for a time interrupted, whilest lusts doe beare sway in the heart, even as drunkennesse doth not take away the minde it selfe, but onely the use of the minde for a time.

Vpon the same.

Obfer. 2. pag.
78.

NOr are sinnes against the Conscience. We take the meaning to be this. That the elect are said to sinne not against their whole conscience, or so as sinne reigneth in them, but that albeit they often yeeld and fall downe, yet they rush not into sinnes with a full purpose and deliberation, and that as yet the spirit (though for a time it yeeldeth to the flesh) doth wraastle and strive in them, till at length by power from above it getteth the upper hand againe.

IN THE SIXTH SECTION.

Vpon the latter Confession of Helvetia.

Obfer. 1. pag.
88.

THis *Iesus Christ our Lord is the onely and eternall Saviour of mankinde, yea of the whole world.* This which is said distinctly of saving the whole world, we take to be meant of the restoring of the world at the last: wherein notwithstanding men must not hearken to vaine speculations, which are besides the word of God.

Vpon the former Confession of Helvetia.

Obfer. 1. pag.
91.

Simply reiecting all mean. Looke the 1. Observation upon this Confession in the 2. Section, where these very same words are set downe.

Vpon the Confession of Bohemia.

Obfer. 1. pag.
94.

Concerning *Christ his presence, &c.* Concerning the presence of Christ in his Church ever since his ascension, and so to continue untill his second coming, we teach this in plaine and evident words: (And we doe not thinke that the brethren are of any other minde in this point) Namely that the Person of Christ may not be divided, but that both the substance of the natures and

upon the former Harmonies.

and their essentiall proprieties, ought evermore of necessitie to be kept and retained. And therefore that Christ according to his deitie is truly and essentially with us in the earth, as he is also in heaven, not only as filling a place, (in which manner he is every where) but also by his peculiar saving vertue; in respect whereof he is said not only to be, but also to dwell in the Saints alone, and in none else. But according to the humane nature being above the heavens, he is neither visibly nor invisibly now in the earth, but only by his effectuall working and most mightie power, when as the Godhead by means of the Communication of his humanitie with us spirituallly by faith, worketh that in the beleevers, which he worketh to their salvation.

Vpon the Confession of Belgia.

B*Vt rwo natures ioyned together in one person:* that is, united hypostatically, or personally. Observ. 1.
pag. 99.

Vpon the Confession of Saxonie.

We doe not see as yet, &c. To wit, plainly and perfectly. Observ. 1.
pag. 103.

Vpon the Confession of Wirtemberge.

T*O procure the eternall salvation of mankinde,* that is, to bring to passe. Observ. 1.
pag. 104.

IN THE SEVENTH SECTION.

Vpon the latter Confession of Helvetia.

T*He whole Will of God, &c.* Vnderstand, as concerning those things which men are bound to performe to God, and also to their neighbours. Observ. 1.
page 106.
Observ. 2.
page 106.

Any flesh, that is, any man, although he be regenerate. Observ. 3.
page 106.

The law of God, to wit, the morall law, comprehended in the ten Commandements. Observ. 4.
page 106.

In the law, to wit in the morall law. Observ. 5.
page 106.

The Scripture of the law, to wit, the ceremoniall law. page 106.

IN THE EIGHTH SECTION.

Vpon the Confession of Bohemia.

M*oreover the penitent are taught:* Vnderstand those penitent, whose sinnes are examined in the Ecclesiasticall judgement: who are injoynd to give a testimonie of their repentance, till the sentence of absolution be pronounced: yet so, that every Church may Observ. 8.
page 122.

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may keep her libertie, both in this kinde of examination, and also in the testimonie of repentance, and in the administration of private absolution.

Vpon the same.

Obfer. 2. pag.
123.

An externall testimonie of their repentance. Looke the observation that doth immediatly goe before this.

Vpon the Confession of Auspurge.

Obfer. 1. pag.
127.

They may finde: yea and it may in deed be given to those, which doe truly repent.

Vpon the same.

Obfer. 2. pag.
127.

And that the Church: That is, the Presbyterie, or the Colledge which doth represent the Church, as *Matth. 18. 17.* Therefore this cannot fitly be understood, either of all kinde of sinners, or else of private absolution, but onely of those, which were first bound by the Presbyterie. For certainly the whole assembly of the Church cannot be said to absolve the penitent, which is a part of the holy Ministry, (as shall hereafter be made evident in the 11. Section) but to gather together those who doe satisfie it, so much as in it lyeth, to wit, by the consent and approbation of it.

Vpon the same.

Obfer. 3. pag.
127.

That the calamities of this life may be asswaged by good works: yet not so, as though any good works did deserve this mitigation, but it is of the meere mercie and grace of God.

Vpon the same.

Obfer. 4. pag.
121

They condemne the Anabaptists, who deny that they who be once justified, can againe lose the Spirit of God, &c. We also doe condemne the Anabaptists, although we doe deny, that they which are once justified doe altogether lose the holy Ghost, but yet not so, as they doe denie it. For they confound the holy Ghost, not onely with the spirit of the flesh, but also with those Satanicall furies, wherewith they be tossed. Againe, neither doe they know, neither will they know, what faith is, and who are indeed justified. But we doe teach, that the holy Ghost is to be discerned by the word of God, that is, by the Propheticall and Apostolicall writings, from the Spirit of darknesse, although he do transforme himselfe into an Angel of light: And we distinguish the gifts of the holy Ghost which are without repentance (to wit, the Spirit of adoption, and an assured perswasion, which is proper to the Elect and to those that are truly justified) from the temporall gifts, of which sort is that counterfeit or resemblance of faith,

upon the former Harmonie.

to wit, a temporall faith. Neither doe we denie, that the motions, even of those gifts which are without repentance, are discontinued, and sometimes almost extinguished, yet so, that the very true root being once planted in those, that be truly justified, doth persevere in them without repentance even to the end.

Vpon the same.

That private absolution is to be retained in the Church, &c. but also to every one in particular, &c. How farre and upon what condition, private absolution is to be retained in the Church, we have declared a little before in the first observation upon the Confession of Bohemia. But here it is in deed a miracle, to have that applied to the use of the keyes, which Christ spake of private admonition betweene private persons, to wit, *Thou hast gained thy brother.* Obfer. 5. pag. 130.

Vpon the same.

Those ancient customes were in time worne out of use. Be it that those painfull punishments and satisfactions, which cannot, especially at these times, be brought into use againe, but that they will doe more hurt then good, be worne out of use, yet notwithstanding this doth nothing hinder but that every Church, as it knoweth what is expedient, may appoint a certaine kinde of Censure or Ecclesiasticall discipline, which it may use, where need so requirereth, that the Church may be satisfied, as we have noted before in the first observation upon the Confession of Bohemia, and hereafter in the 10. Section, and in the third observation upon the Confession of Bohemia. Obfer. 6. pag. 132.

Vpon the same.

We give men warning of this also, &c. How temporall punishments may be said, sometime to be deferred, and sometime to be mitigated by good works we have declared a little before, to wit; in the third observation upon this confession. Moreover, the word *merit*, both in the words which follow (*Repentance deserved that God should alter his purpose, touching the destruction of Ninive:*) and also in other places, wheresoever either this or other Confessions doe use it, it is without doubt thus to be taken, for that which we say, to obtaine, and to get, as it is often times used among the ancient Latine divines. And whereas God here is said to *have changed his minde*, we doe not doubt, but that our brethren doe understand it, as spoken after the manner of men, as when he is said to *repent him of some thing*: or else it is to be referred to the outward preaching of *Jonas*. For as concerning God. Obfer. 7. pag. 132.

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God himselfe, it was onely a threatning, and not a sentence decreed.

Vpon the confession of Saxonie.

Observ. 1.
Page 134.

V*VE* affirme that the Ceremonie of private absolution is to be retained in the Church. How farre we thinke that this private confession and absolution is to be retained in the Church, we have declared a little before, to wit, in the first observation upon the Confession of Bohemia.

Vpon the same.

Observ. 2.
Page 134.

In true Confession there must be these changes, a mortification and a quickning, Rom. 6. &c. This is most truly said, but in a divers sense. For neither is contrition, or a sense of sinne, which is a fruit of sinne common to all, signified by the name of mortification (insomuch as it is a gift of the holy Ghost, proper to the Elect) but an abolishing of the old man or of the flesh, or of that naturall corruption, which taking it beginning of that contrition or sorrow, which is according to God, (whereof that place *Psal. 5. 19.* and *Esa. 66. 2.* is understood) is by little and little perfected in the elect, and is the beginning of true conversion, whereunto on the other side *quickning* is answerable, that is, a certaine restoring, as it were from death unto life, of the minde, which was before in a manner dead in that corruption: and being perswaded of the free remission of sinnes in Christ, by faith, it beginneth to hate sinne, wherewith it was delighted: to love God, whom it hated, and to conclude, to will well, and to do uprightly.

Vpon the same.

Observ. 3.
page 136.

To shake of God, and againe to loose, &c. Looke those things which are noted in the first observation, of the 4. Section upon this Confession.

Vpon the same.

Observ. 4.
page 137.

This whole custome was appointed for examples sake, and is politicall, &c. We doe thinke that this custome of publique satisfaction before the Church, is in such sort politicall, that notwithstanding it may be referred to the Ecclesiasticall order, and may altogether be distinguished from those punishments which are meere civill, and from those which are to be inflicted by the civill Magistrate. For although such a publique kinde of acknowledging and detesting of sinnes, being made in the Church, is in no case to be thought, to be of any value before God for the ransome of our sinnes (much lesse that it should be a Sacrament) yet we doe not doubt,

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doubt, but that this abasing is both acceptable to God, and commodious for the edifying of the Church, and that in such places, wherein it may be fruitfully used.

Vpon the same.

Hath no commandement to inioyne such punishments, &c. But it hath a commandement lawfully to binde and to loose, and to try by diligent search, which is true repentance. Concerning which thing looke what we have spoken a little before in the 2. observation upon the confession of Auspurge, and is hereafter taught more at large in the 11. Section, where we doe expressly intreat of the power of the Keyes. Obfer. 5 pag. 137.

Vpon the same.

Are chiefly mitigated for the Sonne of God, &c. Where the question is of the Church of God, we say, that all blessings, without any exception, are bestowed upon it, and the members thereof, not chiefly, but onely for the Sonne of God his sake. And these words, *Even for the very conversions sake our punishments are mitigated, because that in the Saints the legall promises being added to their works are not without their effect, but have their rewards, &c.* ought, as they seeme, to be thus taken, by adding to them this interpretation, *They are not without their effect,* but that must be of meere grace, and in respect of Christ alone, in whom God doth vouchsafe even to reward both the Saints themselves, and also good works, having no regard to the blemishes of their works: as we have said before in the 3. and 7. observations upon the confession of Auspurge. Obfer 6. pag. 138.

Vpon the same.

It doth onely pronounce this sentence, &c. To wit, according to the Ecclesiasticall judgements and censures, whereof we made mention before, and not by any civill authoritie, as Officials, as they be tearmed in Papacie, use to doe. Obfer 7. pag. 138.

Vpon the Confession of Wirtemberge.

Although we thinke, that it is not necessary to salvation, to reckon up sins, &c. yet we endeavour, that a generall confession of sins may be retained in our Churches, &c. Seeing that these things pertaine not to the Doctrine of faith, but unto the use of Ecclesiasticall discipline (of the libertie whereof in particular Churches we have oftentimes spoken, else-where) we doe not thinke it good, that this law should be brought into our Churches, being made, and received in other places, beside the word of God, Obfer. 1. pag. 141.

Observations,

and the custome of the ancient pure Church, which did never require private confession of every one of those which did professe the Christian Religion, but onely of them, of whose sins knowledge was taken in the assembly.

IN THE NINTH SECTION;

Vpon the Confession of Bohemia.

Obfer. 1. pag.
155.

BY such works as are taught of men, what shew soever they have even of goodnesse, are in no case to be so highly esteemed, as those which are commanded of God. Vnderstand this of those works which yet are not will-worship, and devises of mans brain. For such are wholly to be rejected, as is also said of such, a little after, that are not of faith, but contrary to faith.

Vpon the same.

Obfer. 2. pag.
157.

By taking heed that they fall not into mortall sinne. Looke the 2. observation upon the Saxonie Confession in the 4. Section.

Vpon the same.

Obfer. 3. pag.
157.

First for this cause, that is, for divers causes, whereof this is one, Lest that the grace of faith which we have already, &c.

Vpon the Confession of Aufspurge.

Obfer. 1. pag.
163.

THe Gospell bewrayeth our sinne. These words seeme thus to be understood, that the Gospell should bewray all kinde of sinne, yet not properly and by it selfe. For the proper difference betweene the law and the Gospell, is to be held fast, to wit, that the Gospell doth properly, reprove the sinne of infidelitie, and by an accident all other sins also: but the law doth properly reprove all sins whatsoever are committed against it.

Vpon the same.

Obfer. 2. pag.
169.

And deserveth reward. Touching the word of meriting or deserving, which this Confession useth oft in this Section. Looke before in the 8. Sect. the 7. observation upon this same Confession, and looke the 1. observation upon the Confession of Wirtemberge in this Section. And againe after in the 16. Section, the 1. observation on this Confession.

Vpon the same.

Obfer. 3. pag.
167.

Living in mortall sinne. Looke before in the 4. Sect. the 2. observation, upon the Confession of Saxonie.

Obfer. 4. pag.
167.

Nor the righteousnesse of works. Looke before in the 4. Section, the 1. observation upon the Confession of Saxonie.

Vpon

upon the former Harmonie.

Vpon the same.

And like as the preaching of repentance in generall; so the promise of grace. Generall that is offered to all sorts of men indefinitely, as well to one as to another, without difference of countrey, sexe, place, time, or age. But we cannot conceive how repentance and the promise of grace can be said to be preached universally to every nation, much lesse, to all men particularly, for as much as experience doth plainly prove that to be untrue. Observ. 5. pag. 169.

Vpon the same.

Here needeth no disputation of predestination. Even as we doe abhorre curious disputations, that is, such as passe the bounds of Gods word, touching predestination (of which sort we take these words to be meant) as most dangerous matters for grievous fals: so we affirme, that whatsoever the holy Ghost doth teach touching this point in the holy Scriptures, is warily and wisely to be propounded and beleaved in the Church, as well as other parts of Christian Religion: which thing the Doctors of the Church, both old and new did, and among the rest *Master Luther* himselfe in his booke, *de seruo arbitrio*, and else-where. Observ. 6. pag. 169.

Vpon the same.

That they be necessary. We take them to be necessary, because they doe necessarily follow the true faith, whereby we are justified, not that they concurre unto the working of our justification in Christ, as either principall or secundarie causes, for that faith it selfe, as it is an inherent qualitie doth not justifie, but onely in as much as it doth apprehend and lay hold on Christ our righteousnesse. Observ. 7. page 173.

Vpon the same.

Albeit that men by their owne strength, be able to doe outward honest deeds, &c. Looke in the 4. Sect. the 3. observation upon this Confession. Observ. 8. page 175.

Vpon the same.

Moreover nature by it selfe is weake. Without Christ and without regeneration, the nature of man can doe nothing but sin. For God by his grace doth create the habilitie of thinking, willing, and doing well, not helping the old man in that he wanteth; but by little and little abolishing it. According to that saying, *When we were dead in sins, &c. Ephes. 2.* But touching the weaknesse of our nature, looke that which was said, in the 1. observation upon the Confession of Bohemia. Section 4. Observ. 9. page 175.

Observations,

Vpon the Confession of Saxonie.

Obfer. 1. pag.
181.

BEcause that God left this libertie in man after this fall. Here also looke in the 4. Sect. the 1. observ. upon the Confession of Bohemia, and the 3. upon the Confession of Auspurg.

Vpon the same.

Obfer. 2. pag.
190.

Therefore although men by the naturall strength. Looke here againe the 1. observation upon the Confession of Bohemia in the 4. Section, and also the 9. observation upon the Confession of Auspurg in this same Section.

Vpon the Confession of Wirtemberge.

Obfer. 1. pag.
198.

VVE teach that good works are necessarily to be done, and doe deserve, &c. That is, obtaine, and that (as it is well added by and by after) by the free mercy and goodnesse of God. Touching which point looke the 7. observ. upon the Confession of Auspurg in the 8. Sect. the 2. observ. upon the same Confession in this Sect. Also touching the necessitie of good works, looke the 7. observ. upon the same Confession in this selfe same Section.

IN THE TENTH SECTION.

Vpon the latter Confession of Helvetia.

Obfer. 1. pag.
206.

AND no marvell if it erre. How and in what respect the visible Church considered universally is said to erre, it is afterward declared more fully in this same Confession.

Vpon the Confession of Bohemia.

Obfer. 1. pag.
213.

THe *Heathenish life.* This saying the brethren in Bohemia did themselves expound thus unto us in their letters, to wit, that they speake here of the notes of the visible Church, which are all joyntly to be considered, that looke where both the errors of Idolaters and heretikes and impietie of life doe openly overflow, there it cannot safely be affirmed, that the visible Church of Christ is to be seene, or is at all. And yet notwithstanding there is no doubt to be made but some secret true members of Christ, and such as it may be are onely knowne to God, be there hid, and therefore that there is a Church even in Poperie, as it were overwhelmed and drowned, whence God will fetch out his elect and gather them to the visible Churches that are restored and reformed, whereas Poperie never was, nor is the true Church.

upon the former Harmonie.

Vpon the same.

But he that looseth: In what sense we thinke that a true faith may be lost, we have declared before in the fourth Section, Observ. 2. page 214. in the first observation of the Confession of Saxonie, and elsewhere.

Vpon the same.

By Ecclesiasticall punishment, which is commonly called, &c. We Observ. 3. page 215. take this to be so meant, as that notwithstanding every Church hath her libertie left unto her what way to exercise such discipline, as is before said in the first observation upon this same confession, in the 8. Section. As for this particular cursing, to wit, of this or that man, if the word be taken for a perpetuall and an unrepealable casting out from the Church of God, we leave it to God alone; and therefore we would not lightly admit it in our Churches. For the Church useth onely such a cursing as determineth nothing finally, following Saint Paul, *1 Cor. 16. 22.*

Vpon the same.

Goe and chastise him, that is, reprove him, and admonish him of Observ. 4. page 215. his dutie.

Vpon the confession of Saxonie.

T*He sentence of excommunication, &c.* Looke before in the Observ. 1. page 226. 3. Observation upon the Confession of Bohemia in this same Section.

Vpon the Confession of Wirtemberge.

H*ath authoritie to beare witnesse of the holy Scripture.* This Observ. 1. pag. 228. authoritie and right you must understand in this respect, that the true Church of God discerning the Canonickall bookes of the Scripture from all others teacheth and defendeth that nothing is to be added to or taken from the Canon of the old Hebrew, or to the new Scripture of the Christians.

Vpon the same.

Authoritie to iudge of all doctrines and to interpret Scripture. Observ. 2. pag. 228. To this we yeeld, with these cautions. First, that in the judging of controversies, not any judges whatsoever doe take unto themselves the name of the Church: but that as the matter and importance of the cause doth require, judges lawfully chosen, whether more or fewer, whether in an ordinary assembly of a particular Church, or in a more generall meeting, ordinary or extraordinary, provincially or generall, be appointed to judge of the matter. Secondly, that there be free obedience, and free giving of voyces.

Observations,

Thirdly, that all controversies be determined out of the word of God alone, yet so as the fathers judgements be not condemned, but laid to the onely rule of Gods word (according as they themselves would have us to doe.) Now the Church is said to judge of doctrine, not that it is above the truth of the doctrine, or that the doctrine is therefore true, because the Church hath so judged, but in as much as the Church being taught and confirmed out of the word by the holy Ghost, doth acknowledge and hold fast the true doctrine and teach men to hold it fast, and condemneth, and rejecteth, and teacheth to reject all other strange doctrines.

IN THE ELEVENTH SECTION.

Vpon the latter Confession of Helvetia:

Observ. 1.
pag. 235.

ANd such are found among us, &c. To wit, interpreters of the Scriptures, that were indued with a speciall gift of the spirit thereunto. For as touching the visions of Prophets, and those extraordinary motions, and inspirations of the holy spirit, this gift, as also the gift of tongues and of healings, being fitted for the confirmation of the Church, when it was beginning, is now long since ceased, after that the whole Counsell of God touching our salvation, was plainly revealed, howbeit God yet can, when he will, raise it up againe.

Vpon the same.

Observ. 2.
pag. 235.

And were also Preachers of the Gospell. Such as the Apostles did joyne unto themselves as helpers, and sent them now to this place, now to that: and these also are no more in use, since the Churches were settled in good order: Of which sort, divers are mentioned in the Acts, and in the Epistles of the Apostles.

Vpon the same.

Observ. 3.
page 235.

Bishops were the overseers and watchmen of the Church which did distribute, &c. Taking this name for those, which in a more strict signification are called Deacons, and are distinguished from them, which attend upon the preaching of the word.

Vpon the same.

Observ. 4.
page 235.

Provide things necessary for it. To wit, spirituall things, by teaching, reproving, correcting, instructing both all in generall, and man by man particularly, yet tied to their speciall flocks and charges.

Vpon

upon the former Harmonie.

Vpon the same.

Now the power given to all the Ministers. To wit, of the word, Observ. 5. page 235.
that is, the Pastours, and Doctors, whose divers functions are afterward more fully set forth.

Vpon the former Confession of Helvetia.

B*Y the voice of God.* As namely, if at any time, the lawfull ordinary vocation being quite abolished (as it hath fallen out under the Papacie) God by his spirit hath extraordinarily raised up certaine men. Which thing when it appeareth by their fruits, then the liking and approbation of the Church reformed being added thereunto, they are confirmed in their calling. For otherwise while the lawfull order of calling standeth in the Church, no man may enter into the ministerie, but by that doore. Observ. 1. pag. 242.

Vpon the same.

By the laying on of hands of the Priest. By Priest, take that they meane him that is appointed out of the Colledge and companie of the Pastours, for to set him, that is lawfully chosen, as it were into the possession of his ministerie in the sight and presence of the whole Church. Now as touching the very rite of this ordination, every Church hath it own libertie, so that both alike, superstition and occasion of superstition, be avoided. Observ. 2. page 242.

Vpon the Confession of Bohemia.

B*Y laying on of hands.* Looke before the 2. observation upon the former Confession of Helvetia, and looke after in the Chapter of this same Confession, and the 1. observation upon this Confession in the 13. Section. Observ. 1. page 246.

Vpon the same.

Hereof speaketh the Author of the Epistle to the Hebrews. Yet not properly, for he disputeth of the Leviticall Priesthood, which was abrogated by Christ, and not of the ministerie under Christ. Observ. 2. page 246.

Vpon the same.

Are a long time, &c. Let the reader thus take these words, as though this same order were prescribed unto all and singular Churches, or were observed of all: seeing we neither have any commandement touching that matter, neither can it every where be performed: But that this is very carefully to be looked unto, that none but he that is furnished with learning, and an approved integritie and uprightnesse be advanced to any Ecclesiasticall functions. Observ. 3. page 247.

Observations,

Vpon the same.

Observ. 4.
page 249.

And Sodomiticall life. That is, of an unclean life given to riot, and excesse, as *Ezech.* chap. 16. ver. 49. chargeth the inhabitants of Sodome.

Vpon the same.

Observ. 5.
page 249.

Especially those, &c. Once againe this is to be taken, as that we must know that this law of *working with their owne hands*, is is not prescribed to the Churches.

Vpon the same.

Observ. 6.
page 251.

Such as are to lay on hands. Touching this rite, looke before in the 2. Obser. upon the former Confession of *Helvetia*.

Vpon the same.

Observ. 7.
pag. 252.

To each severall Ecclesiasticall societies. That is, to Presbyteries or Consistories, which stand of Pastours and Elders: and unto whom properly the dispensing and ordering of the keies, and Ecclesiasticall Censures doe belong. As after ward is taught in the fifth Observation upon the Confession of *Auspurge*.

Vpon the same.

Observ. 8.
page 252.

That every Christian so often as he needeth these keyes, &c. ought to require them. This is to be interpreted by those things, which we spake of private absolution in the eighth Section, in the 1. Observation upon this Confession, and the first upon the Confession of *Saxonic*.

Vpon the same.

Observ. 9.
page 252.

That the Priests ought not. Whom they meane by the name of Priests it hath beene already shewed before in the 2. Observation upon the former Confession of *Helvetia*, and shall straight after be repeated in the 3. Observation upon the *English* Confession, in which signification it is henceforward to be taken in all the Confessions.

Vpon the English Confession.

Observ. 1.
page 255.

A*nd is Lucifer.* It is grown to a custome to call Satan Lucifer, the prince of Devils, upon a place of *Esay* misunderstood of some of the ancient Fathers.

Vpon the same.

Observ. 2.
page 256.

By open excommunication. There is also a certaine kinde of excommunication which is not publique or open, and is used onely for a triall of repentance. Againe, this is to be taken, that (as we have oft before admonished) all and singular Churches may keep their holy libertie both in ordaining and putting in practise
this

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this manner of discipline. So that there be good heed taken that the flock be not infected with a contagion of obstinacie, and that the sacred mysteries be not cast to dogs and swine.

Vpon the same.

Vnto the unbelieving a savour of death. This must be understood, to be the accidentall, and not the proper end of the Ministerie of the Gospel, arising not of the Gospel it selfe, but of the contempt of the Gospel. But this application of the similitude of the keies (for the opening of all mens consciences) which this Confession doth often use, seemeth to be somewhat far from the meaning of Christ.

Vpon the same.

That the Priest in deed. Touching the name of Priests, looke the 2. Observation upon the former confession of *Helvetia*. A-256. Obfer. 3. pag. 256. gaine it must be understood that (when the question is of Ecclesiasticall Censures) the lawfull intelligence of the Seignorie must goe before the Priests judging. That which is said, touching power or authoritic, must be understood of civill power, which Ecclesiasticall functions have not at all: or else, of the authoritic of making lawes to mens consciences, which resteth wholly in Christ the onely law-giver, according to whose prescript and appointment, his Ministers ought to judge and determine in the Churches.

Vpon the same.

Yea and the Bishop of Rome: and a little after, *except he goe to worke.* By Bishop understand not him, that now sitting Pope at Rome is called of other and tearmeth himselfe universall Bishop, but such a Pastor, as being lawfully called in the Church of Rome (if there were any true Church to be found) did with his fellow laborers discharge a Christian ministerie. Obfer. 5. pag. 257.

Vpon the Confession of Auspurg.

NO more then doth the skill of musicke, namely because it hath a divers scope, not that there is no more affinitie or agreement between the Ecclesiasticall ministry and the civill government, then between a Musician and a Magistrate, when as they do both tend directly unto the tesse same onely, though by means distinct and diverte one from the other: and also both the Ministers in matters civill be subject to the magistrate, and the magistrate in matters belonging to conscience is subject to the Ecclesiasticall: Obfer. 1. pag. 259.

Observations,

clesiasticall ministerie, and one doth leane and stay it selfe upon the other, and one aide and succour the other.

Vpon the same.

Obfer. 2. pag.
259.

The Magistrate is to defend, not the minde, but the bodies. This also is to be understood, as that notwithstanding this, the Magistrate is the keeper and defender of both tables of this law.

Vpon the same.

Obfer 3. pag.
260.

If so be the Bishops have, &c. This doe we also acknowledge to be most true: but we say, that it was neither lawfull for the Princes to derive this power unto Bishops, nor for the Bishops to take it when it was offered, because the Lord hath so distinguished these two, as he hath also severed them the one from the other. And the Apostle doth expressly forbid Ministers to intangle themselves in the things of this life: yea and the Apostles themselves did cast off even the care of the almes from themselves unto the Deacons, that they might attend upon the word and prayers.

Vpon the same.

Obfer 4. pag.
260.

To debarrè the wicked, &c. To wit, by the judgement and verdict of the Presbyterie lawfully gathered together, and not by the will and determination of any one man, as was noted before in the third Observation upon the English Confession.

Vpon the same.

Obfer. 5. pag.
260.

The Churches must performe unto them, To wit, to the Ministers of the word, and to the Elders, and not to such alone as now by the law of man carry the name of Bishops, as proper and peculiar to themselves alone, which is common to all Pastors equally, as *Hierome* can testifie.

Vpon the same.

Obferuat. 6.
pag 260.

If so be they have any other power, &c. they have it by mans law. It seemeth the band of marriage should be excepted, the knowledge whereof, by Gods law, belongeth to the Pastors, and namely in this respect, that it cannot be judged firme and sure, or voyd and frustrate, but by the word of God, according to that: *That which God hath coupled, let no man put asunder*: touching which point looke the 1. Observation upon the former Confession of *Helvetia*, and the 2. upon the Confession of *Wirtemberge*, in the 18. Section.

Vpon the same.

Obferuat. 7.
pag 262.

Christ. Though Christ would also be the Minister of the circumcision,

cumcision, yet we would not have him ranged in the same order with others, whether they be Prophets or Apostles.

Vpon the Confession of Wirtemberge.

If we speake of the Mediatour of praying. Look the 2. Observation upon the Confession of Saxonie, in the 1. Section. Observ. 1. pag. 265.

Vpon the same.

That except a Priest be ordained. To wit, when question is of such Elders or Priests, as did attend upon the preaching of the word. For there was also another sort of Elders whom the Apostle calleth governours, 1 Cor. 12. Observ. 2. pag. 266.

IN THE TWELFTH SECTION.

Vpon the latter Confession of Helvetia.

The thing signified is regeneration. That is, the blood of Christ, by vertue whereof we are regenerated and washed from our sinnes. For to speake properly, the thing signified by water, is the blood, and by sprinkling the washing from sinnes and regeneration is signified. Observat. 2. pag. 273.

Vpon the former Confession of Helvetia.

The thing it selfe is regeneration. Look the Observation that went next before upon the latter Confession of Helvetia. Observ. 1. pag. 275.

But the thing is the communication of the body, &c. that is, the body and blood of Christ, communicated to us spiritually by faith, to the remission of sinnes, and to eternall life. Observ. 2. pag. 275.

Vpon the declaration of the said former Confession of Helvetia.

Visible shew, that is, shew by setting forth visible signes. Observat. 2. pag. 276.

Vpon the same.

The Minister doth convert. To wit, as the instrumentall outward cause, which the holy Spirit useth, to work those things inwardly, which are preached to us outwardly. Observat. 2. pag. 277.

Vpon the Confession of Basil.

To testifie our faith. Hereunto adde also the other ends and effect, which are more fully set forth in other Confessions. Observat. 3. pag. 278.

Vpon the Confession of Bohemia.

Either entirely. Entire, that is, lawfull libertie such as doth agree with Christ his institution. Observat. 3. pag. 279.

Vpon the same.

They doe alwaies exercise their vertue. This must warily be understood. For properly the Sacraments doe witnesse, seale, or confirme. Observat. 3. pag. 281.

Observations,

confirm no other thing, but grace and salvation. The condemnation of such as use them unworthily doth not flow from any vertue or power of the Sacraments, which doth availe onely to salvation, but onely from the fault of the unworthy themselves, (whereby it cometh to passe, and that by an accident) that whilest they receive the signes alone, and that unworthily, they deprive themselves of the Sacraments: and yet for all that they cease not on Gods behalfe to be perfect Sacraments, whether they be given to the worthy, or to the unworthy: touching which point, look after in the 14. Section, the 1. and 2. Observations upon the Confession of *Auspurge*.

IN THE THIRTEENTH SECTION.

Vpon the latter Confession of Helvetia.

Obfer. 1. pag.
287.

That is the most perfect forme of Baptisme, &c. Vnderstand by forme, the externall ceremonie, whether it be of dipping, or of sprinkling.

Vpon the same.

Obfer. 2. pag.
288.

We thinke them nothing necessaris, &c. Yea we have utterly rejected some of them, as meere superstitious, some as being manifestly brought by the negligence of Bishops, from the Baptisme of those which be of age, unto the baptisme of infants, and some, to be short, as altogether unprofitable, as it is clearly expounded in the Confession of *Wirtemberge*.

Vpon the Confession of Bohemia.

Obfer. 1. pag.
291.

By the laying on of hands, &c. This whole ceremonie is profitably kept in the Churches of *Bohemia*, not as a point of doctrine, but as a part of Ecclesiasticall Discipline, without any prejudice to the libertie of other Churches. seeing that it is nowhere commanded in the writings of the Apostles, neither doth this Confession therefore approve Papistical confirmation, which they do falsly call a Sacrament. But that which is added, that they which are thus baptized are received into the covenant of Baptisme, it is well expounded a little after, to wit, so farre forth as that grace which they received in Baptisme, is by this meane made manifest to the Church, and to them that are baptized.

Vpon the Confession of Auspurge.

Obfer. 1. pag.
294.

That it is necessary to salvation, &c. Vnderstand this by those things, which afterward were declared in the agreement made

upon the former Harmonie.

made at *Wirtemberge* 1536. the 29. of *May*, where these words be read: *Master Luther and his fellows doe agree upon this, that by the power of Christ, even those which are not Baptized, may be saved: But it is necessary that these should not contemne Baptisme. And hence it is that they will have infants to be batized of necessitie, &c.*

Vpon the same.

And hold that infants are saved, &c. Looke the former Observation. We also condemne the Catabaptists, who doe either forbid the baptisme of Infants, or else teach, that it is by no means necessary.

Obser. 2. pag. 294.

Vpon the Confession of Saxonie.

AND that the holy Ghost is given in Baptisme, &c. That is, that it is in deed offered indifferently to all, but is received onely by faith, and not given, to wit, through faith for the works sake: And that it is so received, as that neither faith, nor the efficacie of faith, are necessarily to be referred to that very moment, wherein any one is baptized. Moreover in the very forme of the administration of baptisme, we use in our Churches to declare, that baptisme is not onely a pledge of our Renuing, but also, and that chiefly of the remission of finnes.

Obser. 1. pag. 296.

Vpon the same.

That Baptisme is necessarie, &c. Look the 1. Observation upon the Confession of *Auspurge*.

Obser. 2. pag. 295.

Vpon the same.

And to those onely, &c. And a little after, *Because that then they be grafted into the Church.* How we understand this grafting Look before in the former Confession of *Helvetia*, Art. 21.

Obser. 3. pag. 196.

IN THE FOVRTEENTH SECTION.

Vpon the latter Confession of Helvetia.

NOT as they be corporally eaten. The Adverb (*so farre as*) understand to be used casually, for because, as if he had said, not that they be eaten corporally, &c. But in this place and other places else where afterward so understand these Adverbs corporally, and spirituallly, that by them not the thing signified, which is received, but the manner of receiving it is declared, namely, to be not corporall, but spirituall, that is, not of the externall mouth, but of the faithfull minde.

Obser. 4. pag. 304.

Vpon

Observations

Vpon the former Confession of Helvetia.

Obfer. 1 pag.
307.

T *Hefe things be holy, and to be revered, &c.* By holy understand those things, which are appointed to a most holy use, not those wherein consisteth any inherent holinesse. In like manner by reverent, understand those things which are to be received with outward comelinesse, and in that order, which might testifie an internall reverence: namely, when our mindes are lifted up unto God; not that any worship ought to be yeilded to the signes themselves, or that those rites, which are either in their owne nature superstitious, or else may easily be turned into superstition, ought to be used in the holy service of the Lord.

Vpon the Confession of Bohemia.

Obfer. 2. pag.
313.

T *Hat which of themselves they doe signifie, &c.* That is, to say, of the true bread and wine, and also of the very body, that was given for us, and of the very blood, that was shed for us. As for that attribution wherein the bread is said to be the body, and wine to be the blood, even in this Confession it is evidently set downe, that it ought to be interpreted by a sacramentall metonymie.

Vpon the same.

Obfer. 3. pag.
313.

And the truth thereof. By the word truth in this place understand, not the fruit of the Sacraments, which is received of the faithfull onely, neither yet the very body and blood of Christ (seeing that they also can not be received but by faith, to salvation) but the bread and the wine, the which (whether worthy, or unworthy communicants doe approach) are never, in respect of God, offered to be received, without the thing signified, because the truth of God dependeth not upon the worthinesse, or unworthines of the communicants. Yet hereby it cannot be concluded, that both of them are received of every one, because both of them are alwaies offered by God to all indifferently. Concerning which matter, look before in the 12. Section and 2. Observation upon the Confession of the *Waldenses*, or *Bohemians*, and also very fully hereafter in the 1. Observation upon the Confession of *Auspurge*.

Vpon the same.

Obfer. 3 pag.
315.

Moreover absolution from sinnes, is lawfully administred, &c. Looke the 8. Section upon the Confession of *Bohemia*, *Auspurge*, and *Saxonic*.

Vpon

upon the former Harmonie.

Vpon the same.

Most commonly falling downe on their knees, &c. In this rite also suppose that every Church ought to have her libertie not that we doe utterly in it selfe condemne this manner (so that the caution be added, whereof we spake of late in the 4. Observation) but because that for the rooting of the superstitious worshipping of the bread out of mens mindes, it were more expedient that that ceremonie in most places were abolished in the receiving of the signes themselves: whereof look before in the 1. Observ. upon the former Confession of *Helvetia*.

Obfer. 4. pag. 317.

Vpon the French Confession.

THe substance of his body and blood, &c. The French Churches have witnessed in generall Synods, that they after the example of the ancient Fathers doe use the word substance: not as if the very substance of Christ were conveyed into the bread, or derived into us any manner of way, either corporall, or unspeakable, or that it were applied to our corporall substance (seeing that it verily is now in heaven, and no where else, unto the last day, and we in earth and no where else) but to meet, with the slander of those men, which think that we instead of the very body and blood of Christ do place onely his merits, or his spirituall force and operation, whereas notwithstanding we doe teach, that we (though spirituallly and mystically, yet notwithstanding truly) do participate Christ himselfe, not that either we should cleave essentially unto him, or he unto us, but that his life is derived into us. Look also concerning this matter in the 1. Observation upon the Confession of *Auspurge*, in this Section.

Obfer. 1. pag. 316.

Vpon the Confession of Belgia.

All the operations of the holy Ghost are hidden, &c. That is to say, both when the proper force of the holy spirit, which is incomprehensible, is regarded, & seeing that his effects do exceed our senses. Both which do come to passe in these mysteries.

Obfer. 1. pag. 321.

Vpon the same.

That which is eaten, &c. Namely by faith, as it is often iterated in this Confession, that is to say, that which is received spirituallly, by the minde, by beleeving, as the signe is eaten and drunken corporally. For the words eating and drinking can no otherwise be spoken of the minde and of faith (which are the onely instruments, of receiving the very body and blood of Christ) then metaphorically or metonymically,

Obfer. 2. pag. 321.

Vpon...

Observations

Vpon the same.

By the eating of his flesh, and drinking of his blood, &c. That is (as hath beene said in the former Observation) by a spirituall participation, the which sometimes by reason of the sacramentall receiving, and (sometimes by reason of that spirituall life, which Christ ingendereth in us is metaphorically signified, by the names of eating or drinking.

Vpon the same.

Although the sacraments be ioyned to the thing, &c. Of the sacramentall union we have spoken before, in the second Observation upon the Confession of Bohemia.

Vpon the Confession of Auspurge.

That the body and blood of Christ are there in deed, and are distributed, &c. We also doe allow of this, namely that the word of God is not deceitfull, and therefore as often as the holy signes are rightly given, that is, according to Christ his institution, that then also the thing signified by the signe (which is the very body of Christ crucified for us, and the very blood of Christ shed for us) is also given to be received. But we affirme that the thing signified is no other wise coupled with the signe, then sacramentally. The truth of which sacramentall conjunction, doth not consist in this, that wheresoever the signe is, there the thing represented by the signe, should also be present, but in this, that that which God promiseth by the signe, he also doth offer to be received. Therefore we hold that the body of Christ is not really present in, with, or under the bread, otherwise then after this sacramentall manner, both because it is a true body, being circumscribed in his locall situation, and also hath truly ascended from the earth, above the heavens, that be subject to our sight, and shall there remaine (from whence he exerciseth a government over all these beneath, even as he is man) untill he come truly from thence to judge both quick and dead. Moreover we doe also avouch that as the signes are offered to the body, so the things signified are offered to the minde: and therefore that the signes are received of every one with the hand and mouth, that come unto the supper: the which unto some, namely, to the worthy receivers, doe turne unto salvation, but unto others, that is, the unworthy communicants by reason of the prophanation of the signes, and contempt of the thing signified, they doe turne to condemnation. As for the things signified those we affirme to be
truly

Obfer. 3 pag.
327.

Obfer. 4. pag.
328.

Obfer. 1. pag.
329.

upon the former Harmonie.

truly, and effectually apprehended, onely of those that be indued with a right minde and a true faith, and that alwaies unto salvation, whereunto the distance of place is no hinderance, by reason of the unspeakable operation of the holy Ghost. And yet not so as that the substances should be mingled betwixt themselves, or cleave together in any place (for Christs flesh abideth in heaven, and ours upon the earth) but that (these things being mystically united, which in true distance of situation are separated) we might draw from the flesh of Christ all gifts necessary for our salvation, and especially that lively juyce whereby we are nourished to eternall life. Therefore whatsoever they pretend which are of the contrary judgement, the controversie is not either of the signe, or of the things signified, or of the truth of the Sacraments, or of the receiving of them, or of the effects; but of the onely definition of the sacramentall conjunction, and also of the manner of receiving the things signified. Both which we contend to be so interpreted by some out of the word of God, that if their opinion be once granted, both the truth of Christs body, his ascention into heaven, and his second coming is consequently overthrowne. Looke the exposition of this Article expressed in the divers editions of the *Ausburge* Confession, though not after the same manner, and in the same words, and for the full declaration thereof looke in the Admonition lately set forth by our brethren the *Neustadians* in the 5. Chapter, out of the which our agreement in this point of doctrine rightly declared doth appeare.

Vpon the same. Art. 1. Of the abuses.

For the Masse is retained still amongst us, &c. The Princes, and Obfer. 2 pag. 322.
Divines in the assembly at *Newburdge* testified in the yeer 1561. as is manifest by the decrees of that assembly, that they by the word *Masse*, do understand the administration of the Supper, and do from the bottome of their hearts detest the Romish *Masse*. And although we do abhorre all contentions about words, and do acknowledge that the word *Masse* is not newly sprung up in the Latine Church: yet seeing that the Originall of this tearme (namely because almes were sent from the faithfull in their usuall meetings at their love feasts) is long since abolished, and seeing that this word hath these many yeeres broken out into great abomination, and so great, that none so grosse or execrable was ever heard of, we do not without cause together with the thing abolish the name it selfe out of our Churches: As for the holy liturgie there,

Observations,

there, we think that it is most rightly celebrated, where it is most simply and most neerly unto the first institution observed. And seeing it is manifest that the ceremonies in the Romane Liturgie are partly in themselves unprofitable, partly tending rather to an ambitious shew & pompe, then to edification, partly ridiculous, and partly either in themselves superstitious, or else ready to be turned into superstition. Therefore the most of them, or in a manner all, we have in every place utterly swept away. Yet so as that the Church hath her liberty left in things indifferent, as it is meet, and shall be declared in the 17. Sect. As for the speaking or singing of any thing in the publique Liturgie, in such a tongue, as is unknown to the common people, unlesse there be an interpreter, the Apostle doth plainly forbid it, 1 Cor. 14.

Vpon the same.

Obfer. 3. pag.
326.

A Ceremonie in the new covenant, without faith doth merit nothing, &c. No, nor yet in the Old testament: yea neither any ceremonie, nor faith it selfe doth merit any thing, but whereas the externall work being performed with faith, according to Gods commandement, is acceptable unto him, all that we teach out of Gods word to be of grace and not of debt. Whereof looke the 8. Section, and the 7. Observation, the 9. Sect. and the 2. Obser. unto the same Confession of *Aufsurge*.

Vpon the same.

Obfer. 4. pag.
327.

The Pastours of the Churches do consecrate, &c. By the name of consecration we understand no other thing, then the use of Christs ordination by whose blessing and power the elements are sanctified unto us, whereof dependeth the whole force and dignitie of the Sacraments.

Vpon the same.

Obfer. 5. pag.
327.

Every holy day, and other daies also, if any be desirous to use the Sacrament, &c. Of holy dayes is spoken after wards in the 16. Section. But in our Churches certaine dayes by publique warning are appointed, wherein if any refuse to receive the Supper, they answer for it in the Consistorie.

Vpon the same, about the end of the second Article of abuses.

Obfer. 6. pag.
334.

And because that the parting, &c. This verily is one cause why the carrying about of the Sacrament is condemned: yet neither the onely cause, nor the chiefest.

Vpon

upon the former Harmonie.

Vpon the Confession of Saxonie.

And that he is in thee, &c. This we admit, touching the spiritu- Observ. 1.
page 336.
all efficacy, not concerning the very essence of the flesh: the
which is now in heaven and no where else, as hath been before
shewed in the 1. Obser. upon the Confession of *Auspurge*.

Vpon the same.

Neither are any admitted to the communion, &c. This we allow, Obfer. 2 pag.
336.
as being understood of Catechizing or instruction. As for private
absolution, how far we think it to be required, it hath been shew-
ed of us heretofore, namely in the 8. Sect. and 1. Observat. both
upon this, and also upon the Confession of *Bohemia*.

Vpon the same.

That Christ is truly and substantially present, &c. Looke the Obfer 3. pag.
page 336.
1. and 2. Observat. upon the Confession of *Auspurge*.

Vpon the same.

That Christ witnesseth, that he is in them, and doth make them Obfer 4 pag.
337.
his members, &c. Both these also we doe embrace, as is contained
in the word of God, namely so, that this whole dwelling be by
his power and efficacy, and that the flesh of Christ be commu-
nicated unto us, yet after a spirituall and mysticall manner, as
hath been declared of us before, both in the Confession of *Bohe-*
mia, and of *Auspurge*.

Vpon the same.

And lessons appointed, &c. How farre we doe allow this distri- Obfer 5. pag.
337.
bution, of the holy Scripture, look the 1. Observat. upon the Con-
fession of *Bohemia*, the 1. Section.

Vpon the Confession of Wirtemberge.

That the true body of Christ, &c. Look before in the 1. Obser- Obfer. 1. pag.
342.
vation upon the Confession of *Auspurge*.

Vpon the same.

Of the body of Christ being onely absent, &c. We doe beleeve Obfer. 2 pag.
342.
out of the word of God, and by the perpetuall and evident agree-
ment of the whole ancient and true Church, that the body of
Christ hath alwaies been, is and shall be circumscribed and locall:
Wherefore, *as when he lived upon the earth, he was no where else, so*
now also being above in heaven, he is there, and no where else in his
substance, as Vigilius plainly affirmeth against Entiches. Yet for all
that we doe not affirme, that the very body of Christ is onely or
simply absent, or that the bread and wine are only simple & naked
signes, or bare Pictures, or nothing else, but certaine tokens of

Observations,

Christian profession. For in this sense is there one onely action of the holy Supper, that yet notwithstanding it should be partly corporall, and celebrated upon the earth (in which respect we doubt not to say that Christs body is as farre distant from us, as heaven is from the earth) partly heavenly, the minde and faith lifting up the heart unto God: in the which respect we acknowledge, that the body of the Lord is present in the Supper to our minde and faith. But that they be bare and naked signes, how can we possibly affirme which so often and so evidently have beaten upon this, that the things signified are no lesse certainly given unto the minde, then the signes themselves unto the body.

Vpon the same.

Obfer. 3. pag.
342.

Or else change them into the body and blood, &c. We see not how God may be said to be able to doe that which is manifestly repugnant to his own will, concerning the everlasting truth of Christs body, as it hath been opened unto us in the word of God.

Vpon the same.

Obfer. 4. pag.
342.

But for the truth of the sacraments, &c. The truth of the Sacrament we affirme wholly to consist in this, that there be not any vaine signification of the signes: but that that which is signified unto them by the body, is indeed given unto the mind to be received by faith. As hath more fully been spoken heretofore in the first Observation upon the Confession of *Auspurge*.

Vpon the same.

Obfer. 5. pag.
343.

But that whole Christ, &c. But we say by the institution of God, that the body, by the delivering of the bread, is given unto us as true meate: and that his blood by the powring of the wine is given unto us as distinctly as true drinke; yet both of them to be received with the minde and with faith, and not with the mouth. Notwithstanding that by this dispensation (which in respect of the thing signified is distinctly made, and in regard of the signes themselves severally distributed) that nothing is divided in the humanitie of Christ.

Vpon the same.

Obfer. 6. pag.
344.

Therefore is the right action of the Eucharist, &c. This we doe so grant to be true, that notwithstanding we doe also know that the Supper of the Lord is not private unto two, but that it appertaineth to the whole Church, or at the least to some one part of the same.

IN THE FIFTEENTH SECTION.

Vpon the former Confession of Helvetia.

TO the people every day, &c. To wit, where may be done com- Observ. 1.
modioufly: but in other places as oft as may be. pag. 356.

IN THE SIXTEENTH SECTION.

Vpon the Confession of Bohemia.

OF this sort be certaine daies appointed for fasts and holy daies, Observ. 1.
&c. And a little after, to the remembrance of holy men, as of page 372
the Virgin Mary, &c. Also a little after, in the 17. Chap. Holy
daies consecrated to the Virgin, &c. Also, That the Saints are truly
worshipped, &c. As certaine Churches do so far submit them-
selves to the infirmitie of them, with whom they be conversant,
as to observe these things, though they do disagree very much,
yea though they be altogether contrary in the manner thereof: so
most Churches not being compelled by any such necessitie, have
without the offence of other Churches, utterly abolished even
these things also, not onely as unprofitable, but as hurtfull.

Vpon the same.

Do make godly and Christian songs of her, &c. Also a little after, Observ. 1.
and sing profitable songs, and such as are free from superstition, &c. pag. 372.

Herein also let the Churches use their libertie, to edifying: and
let that be very carefully avoyded in this song, which hath hap-
ned in extolling the praises chiefly of the Virgin Mary: lest that
whilest God seemeth to be praised in his Saints, the Saints being
transformed into Idols, the worship which is due to God alone,
be againe transferred unto them. Howbeit they truely seeme to
be the wiser, who do not suffer any thing to be either taught or
sung in the Church of God, beside the word of God, interpreted
in a tongue peculiar to the people, and in singing doe keep this
mean, that the greatest part of the time may be spent, rather in
hearing, then in singing, of the word of God: and that which is
sung may so be sung, that the mindes may rather be instructed,
then the eares delighted with any broken musicke.

Vpon the Confession of Aulpurge.

And meritorious workes. Although we are perswaded, that Observ. 1.
such meritorious workes be not meant in this place, as by page 381.

Observations,

their own worthinesse do deserve any thing, but that they be acceptable to God, and are crowned, not according to debt, but according to grace, yet we cannot approve this improper speech, by what interpretation soever it be qualified, as we have already in certaine places noted before, Section 8. Observation 7. upon this Confession. Also Sect. 9. Obser. 2. upon the same; and Observation 1. upon the Confession of *Wirtemberge*.

Vpon the same.

Obser. 2. pag.
384.

The order of lessons in the Masse, &c. Also we have declared before Sect. 14. Obser. 2. upon the same Confession of *Auspurge*, why we do worthily detest even the very name of the Masse, and as touching holidayes, or fasts, we spake thereof in the Confess. of the *Waldenses*, or *Bohemia*, going next before this.

Vpon the Confession of Wirtemberge.

Obser. 1.
pag. 391.

AND to comfort them as well by the preaching of the Gospel, as by the dispensing of the Lords Supper, &c. We doe also understand this without any prejudice to the libertie of other Churches, wherein the Supper useth not to be administred but in the publique assembly, lest that salvation might seeme to be tied to the Sacraments, or the fruit of the Supper of the Lord be bound to that time onely wherein it is received.

Vpon the same.

Obser. 2. pag.
392.

We thinke it is a most profitable thing, &c. In this point also the Churches doe use their libertie to edifying, howbeit we thinke it the safer way, once to lay aside funerall orations, and with honest simplicitie to bury those that are departed godlily, seeing that it is a very hard thing to keep a mean therein: and we ought very carefully to take heed, that not so much as the least entrance be opened to the revoking of the opinion of prayers to be made for the dead, then the which nothing can happen more pernicious in the Church of God, as the lamentable experience of so many ages hath taught.

IN THE SEVENTEENTH SECTION.

Vpon the French Confession.

Obser. 1.
pag. 406.

WE thinke it to be necessarie. In all the *French* and *Belgian* Synodes, it was decreed, that it is necessary for this people, plainly to reprove those that be unruly or impenitent, and not to leave them to the discretion of their own conscience,

upon the former Harmonie.

conscience, but whereas the lawfull intelligence of the Presbyterie goeth before, so long to exclude them from the Supper of the Lord, till they doe testifie their amendment. By which custome notwithstanding they meane not to prejudicate those brethren, who think that they can avoid the prophanation of the Supper of the Lord, although they do not so farre extend the authoritie of the Ecclesiasticall Censure.

Vpon the former Confession of Belgia.

And herennto excommunication is chiefly necessary, &c. Looke Obser. 1. pag. 407.
the Observation which goeth next before this, upon the French Confession.

Vpon the Confession of Aufpurge.

THe Bishops might easily, &c. Three kindes of Bishops may Obser. 1. pag. 410.
be reckoned up. One which is in deed the Apostles Bishop, and is a Bishop in order, not in degree, and is common to all Pastours, that is, to the Ministers of the word. An other is not onely in order, but also in degree, whereby the whole Clergie of some Dioces is subject to some one man, and is even by the testimony of *Jerome* himselve, an old invention of mans appointment, and not of Gods ordinance, limited and hedged in by very many ancient Canons. But as for the third kinde, which rovethe farre and wide, not onely beyond the word of God, but also beyond the most just Canons, and is indeed Satanicall and Tyrannicall, and as yet flourishing in the Romane false named Church, we do detest it, as a most certain pestilence of the Christian Church.

Vpon the same.

It were for the chiefe Bishops gentlenesse. We suppose that this Observat. 1. pag. 411.
is not meant of the Popes gentlenesse, whom all the purer Churches doe at once detest as that Antichrist, but of that kinde of Bishops, which in the Observation next before this we called the second sort. Which though it be so, yet it seemeth to be against the old Canons, that that should here be hanged upon the Bishops gentlenesse which after lawfull intelligence, they are rather bound to do both by Gods lawes, and by mans, or else they are to be removed from their Bishopprick.

Vpon the same.

To have rule taken from Bishops. It is without all controversie, Observ. 3. page 411.
that Christ did not onely distinguish, but also both by word and his owne example sever the civill rule and jurisdiction from the

Observations,

Ecclesiasticall. Besides, that is also a plaine case, that the goods purposed and appointed to the uses of the Churches were in old time given not to the Bishops own persons, but to the Church it selfe. Now how far it is expedient that the Bishops should carry the shew and appearance of any civill rule and jurisdiction, it is the dutie of godly Magistrates to consider.

Vpon the same.

Observ. 4.
page 414.

The Apostles decree touching things offered to Idols, &c. To wit, touching that sort of things offered to Idols, which is eaten at the table of devils, or by the eating whereof men sinne against their weake brethren. Like as the decree of the Apostles is expounded of *Paul, i Cor. 9.* and *10.*

Vpon the Confession of Saxony.

Observ. 1.
page 416.

Not lawfull for Kings nor Bishops to make lawes or rites, that can not stand with the word, &c. And therefore no mysticall rites (that is, which carry some mysterie or hid signification in them) though not otherwise impious, as namely such as should be parts of Gods doctrine or kindes of Sacraments: but onely such lawes as pertaine to order and decencie (as is said in the end of this Article) and that not upon their private will and advice, but by the judgement of a lawfull assembly.

IN THE EIGHTEENTH SECTION.

Vpon the former Confession of Helvetia.

Observ. 1.
page 424.

B*Vs upon iust cause, &c.* To wit, taken from the word of God. For we do not think that it is lawfull for men, at their pleasure to make lawes concerning divorcements in marriages permitted, and already contracted, according to the word of God, as they may doe in contracts, which are meerely civill: for the Lord hath said, *That which God hath ioyned together, let no man separate.* But the matter being diligently weighed by them, of whom it is profitable for the Church that counsell should be asked, concerning such matters as be not meerely civill, the civill Magistrate may prescribe in his jurisdiction what affinities, and upon what conditions, it may stand with the profit of the common peace, to have permitted, or forbidden.

Vpon

upon the former Harmonies.

Vpon the Confession of Bohemia.

Either to chuse it to himselfe, or to refuse it, to wit, if he be Obscr. 1. pag. 425. thoroughly privie to himself of his own strength, and so that he do not binde himself by a vow, as it is expounded a little after.

Vpon the same.

And women Ministers, that is, of those, who have willingly submitted themselves to take care for the hospitals, and for the poor, Obscr. 2. pag. 426. and those that be sick: whom notwithstanding the Apostle doth forbid to be received before they be threescore yeers old, *1 Tim. 5. 9.* And generally he forbiddeth women all other Ecclesiasticall ministry, in the second Chapter of the same Epistle.

Vpon the same.

They doe preserve the purenesse as well of the spirit, as of the body, Obscrvat. 3. pag. 426. *&c.* to wit, resisting the burning. For otherwise the purenesse both of the body and of the spirit is preserved in wedlocke of married parties that use it holily.

Vpon the same.

To take counsell of the elders, and governours of the Church, Obscr. 4. pag. 428. *&c.* understand this of him who should be taken into the Ecclesiasticall Ministry being a single man, as for the most part it is used in the Churches of Bohemia, yet without any vow or constraint, and with no prejudice to other Churches, which doe not observe this difference. For this necessitie of going to, and asking counsell of the Presbyterie; it is not laid upon others. Concerning which thing we will not thinke it much to set down in this place what the brethren themselves of Bohemia did heretofore answer to a certaine godly and learned man admonishing them of these things, that no man may be offended with those things which he read both in this place, and else-where in their Confession, touching the single life of Ministers. *The meaning, say they, of single life is evidently declared in the beginning of that article, that it is not ordained of God by any commandement. Neither doe we place any dignitie of the ministry in single life. We do without doubt beleewe, according to the words of Christ, that that gift is given to some, and to whom it is not given, for them it is free to marry. We have by the mercie of God both married and unmarried Ministers, and we endeavour to keepe a meane in this matter. The Monkish custome, and other absurd things we have by the grace of God removed farre out of our Churches. Thus did they write that they might the better expound themselves.*

Vpon,

Observations

Vpon the confession of Saxonie.

Observ. 1.
page 445.

Also we keepe the rules of the Canon law, touching other neerer degrees, &c. Our Churches also do herein attribute some thing to the degree of Cosin Germanes, to avoyd the offence of those that be weake: seeing that even certaine prophane Law-makers have forbidden this degree: and Christian charitie doth command us to depart even from our right in those things which of themselves be lawfull, for their sakes that be weake. But we admonish the people diligently that they do not thinke, that this degree is forbidden in it selfe, that is, by the law of God, either expressed, or understood, which is the law of nature. As for other inferiour degrees of affinitie, and whatsoever that law, being not Canonically, but Tyrannically, hath decreed, as though it were spirituall, concerning corporall affinitie, without the word of God, which is agreeable to the civill laws, we do abolish and detest it, as proceeding from the onely inspiration of the lying spirit.

Vpon the same.

Observ. 2. pag.
446.

Do agree with the Canon law, &c. We would have it declared unto us what manner of law this Canon law is: seeing that there be many things, both in certaine ancient, and especially in the Canons of the Popes, flat repugnant to the word of God, and to equitie.

Vpon the same.

Observ. 3.
446.

As mortall sins and such as expell the holy Ghost, &c. why we do think that this also hath need to be more diligently expounded, we have shewed not once before. Looke the 4. Sect. observ. 1. and 2. upon this same Confess. Also Sect. 8. observ. 4. upon the Confession of Aufpurge.

Vpon the same.

Observ. 4. pag.
448.

Where as the words of Christ did speake, &c. If so be that we should admit that Gospell according to the Egyptians, wherein those words be attributed to Christ.

Vpon the Confession of Wirtemberge.

Observ. 1.
451.

And that it is a mysterie, &c. to wit, a spirituall marriage between Christ and his Church, and not this carnall or corporall, and humane marriage: which is not appointed to represent that other, which is spirituall.

Vpon the same.

Observ. 2. pag.
451.

The politique laws which are the ordinancees of God, &c. we also do approve the politique laws touching these things, so that
the

upon the former Harmonie.

the consciences be not snared, and that which in this contract is meerey divine, be administred according to the true word of God, being distinguished from civill controversies, which fall out in marriage. Looke before observation 1. upon the former Confession of Helvetia.

IN THE NINETEENTH SECTION.

Vpon the latter Confession of Helvetia.

VVith good laws made according to the word of God, that is, with such as doe not forbid that, which God doth command in the morall law, and by the voice of nature it selfe, nor command that which he forbiddeth. For other wise by the name of the word of God, the Iudaicall civill law might also be understood, to the which notwithstanding we are not bound in so much as it is civill, but onely so farre forth as it is grounded upon a generall and perpetuall rule of justice. Obfer. 1. pag. 458.

Vpon the former Confession of Helvetia.

According to iust and divine Laws, &c. That is agreeable to Acquitie and righteoutnesse, and to conclude, to the law of nature, whereof God himselfe is the Author. Obfer. 1. pag 460.

Vpon the same.

And the oath which we made to him, &c. That is an oath, where- by subjects are bound to their Magistrates. Obfer. 1. pag. 460.

Vpon the Confession of Basil.

In the number whereof we also desire to be, &c. These things are spoken in the person of the Magistrates themselves and not of the Pastours of the Church at Basil, in to much as this Confession was published in the name of the Magistrates themselves. Obfer. 1. pag. 461.

Vpon the Confession of Bohemia.

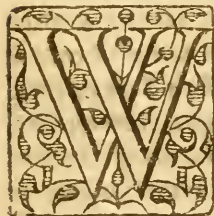
The people is taught, that they ought to obey no man more then God. This is so farre to be extended, as that we must understand, that we ought not to obey any in these things which pertaine to the conscience and to salvation, but God alone, seeing that the Apostle doth not except so much as the Angels themselves, Obfer. 1. pag. 464.
Gal. 1.

The end of the Harmonie, and of the Observations.



A G E N E R A L L
C O N F E S S I O N O F T H E
T R U E C H R I S T I A N F A I T H .
and Religion , according to Gods
Word and Acts of our Parliaments,
subscribed by the Kings Majestie and his
Houshold, with sundry others.

To the glory of God, and good exam-
ple of all men. At *Edinburgh* the 28.
day of *January*. The yeere of our Lord
1581. And in the 14. yeere of His
Majesties Raigne.



W E all, and every one of us under written
protest, that after long and due exami-
nation of our owne consciences, in mat-
ters of true and false Religion, are now
thoroughly resolved in the truth by the
Word and spirit of God. And therefore
we beleeve with our hearts, confesse
with our mouthes, subscribe with our hands,
and constantly affirme before God and the whole world, that this onely is
the

the true Christian faith and religion, pleasing God, and bringing salvation to man, which is now by the mercie of God revealed to the world by the preaching of the blessed Evangel, and is received, belceved, and defended by many and sundry notable Churches and Realms, but chiefly by the Church of Scotland, the Kings Majestie, and three Estates of this Realm, as Gods eternall truth, and onely ground of our salvation, as more particularly is expressed in the Confession of our Faith, established and publikely confirmed by sundry Aets of Parliaments, and now of a long time hath been openly professed by the Kings Majestie, and whole body of this Realm, both in burgh and land. To the which confession and form of Religion, we willingly agree in our consciences in all points, as unto Gods undoubted truth and verity, grounded onely upon his written word. And therefore we abhorre and detest all contrary religion and doctrin, but chiefly all kinde of Papistry in generall, and particular heads, even as they are now damned and confuted by the word of God and Church of Scotland, but especially we detest and refuse the usurped authoritie of that Romane Antichrist upon the Scriptures of God, upon the Church, the civill Magistrate and conscience of men: all his tyrannous Laws, made upon indifferent things, against our Christian liberty: his errorious doctrin against the sufficiencie of the written word, the perfection of the law, the office of Christ, and his blessed Evangel: his corrupted doctrin concerning originall sin, our naturall inabilitie and rebellion to Gods law: our justification by faith onely: our imperfect sanctification and obedience to the law: the nature, number, and use of the holy Sacraments, his five bastard sacraments, with all his rites, ceremonies, and false doctrin added to the administration of the true Sacraments, without the word of God: his cruell judgement against infants departing without the Sacrament, his absolute necessitie of Baptisme, his blasphemous opinion of transubstantiation or reall presence of Christs body in the elements,

ments, and receiving of the same by the wicked, or bodies of men: his dispensations with solemn oathes, perjuries, and degrees of marriage forbidden in the word, his crueltie against the innocent divorced, his devillish Masse, his blasphemous Priesthood, his prophane sacrifice for the sins of the dead and the quick: his Canonization of men, calling upon Angels, or Saints departed, worshipping of Images, reliques, and crosses, dedicating of Churches, Altars, Daies, Vows to creatures: his Purgatory, prayers for the dead, praying or speaking in a strange language, with his processions and blasphemous Letany, and multitude of Advocates, or Mediatours: his manifold orders, Auricular confession, his dispersed & uncertain repentance, his generall and doubtfull faith, his satisfactions of men for their sins, his justification by works, Opus Operatum, works of supererogation, merits, pardons, peregrinations and stations, his holy water, baptizing of Bels, Conjuring of spirits, Crossing, Saining, Anointing, Conjuring, Hallowing of Gods good creatures, with the superstitious opinion joynd therewith, his worldly Monarchy, and wicked Hierarchie, his three solemn vows, with all his shavelings of sundry sorts: his erroneous bloody decrees made at Trent, with all the subscribers and approvers of that cruell and bloody band conjured against the Church of God. And finally, we detest all his vain allegories, rites, signes, and traditions brought in the Church without, or against the word of God and doctrine of this true reformed Church: to the which we joyne our selves willingly, in doctrine, faith, religion, discipline, and use of the holy Sacraments, as lively members of the same in Christ our head; promising and swearing by the great name of the Lord our God, that we shall continue in the obedience of the doctrine and discipline of this Church, and shall defend the same according to our vocation and power, all the daies of our lives, under the pains contained in the law, and danger both of body and soule, in the day of Gods fearefull judgement. And

seeing

4 *The Confession of the faith of Scotland.*
Seeing that many are stirred up by Satan, and that Romane Antichrist, to promise, sweare, subscribe, and for a time use the holy Sacraments in the Church deceitfully against their own conscience, minding hereby, first under the externall cloake of Religion, to corrupt and subvert secretly Gods true Religion within the Church, and afterward when time may serve, to become open enemies and persecuters of the same, under vain hope of the Popes dispensation devised against the word of God, to his greater confusion, and their double condemnation in the day of the Lord Iesus; We therefore willing to take away all suspicion of hypocrisie, and of such double dealing with God and his Church, protest and call the searcher of all hearts for witnesse, that our mindes and hearts do fully agree with this our confession, promise, oath, and subscription. So that we are not moved for any worldly respect, but are perswaded onely in our conscience, through the knowledge and love of Gods true Religion, printed in our hearts by the holy Spirit, as we shall answer to him in the day, when the secrets of all hearts shall be disclosed. And because we perceive, that the quietnesse and stabilitie of our Religion and Church doth depend upon the safetie and good behaviour of the Kings Majestie, as upon a comfortable Instrument of Gods mercie, granted to this Countrey, for the maintaining of his Church, and ministration of Iustice amongst us, we protest and promise with our hearts, under the same oath, hand writ, and pains, that we shall defend his person and authoritie with our goods, bodie, and lives, in the defence of Christs Evangell, Libertie of our countrey, ministration of justice, and punishment of iniquitie, against all enemies within this Realme or without, as we desire our God to be a strong and mercifull defender to us in the day of our death, and comming of our Lord Iesus Christ. To whom with the Father and the holy Spirit, be all honour and glory eternally, Amen.



THE ESTATES
OF SCOTLAND WITH
THE INHABITANTS OF
the same, professing Christ
Jesus and his holy Gospell.

To their naturall countrey-men, and
to all other Realmes and Nations, professing
the same Christ Jesus with them, wish grace, mercy,
and peace, from God, the Father of our Lord Iesus
Christ, with the spirit of righteous judge-
ment of salvation.



Long have we thirsted (deare brethren) to have notified unto the world the summe of that doctrine which we professe, and for the which we have sustained infamie and danger. But such hath been the rage of Sathan against us, and against Christ Iesus his eternall veritie lately borne amongst us: that to this day no time hath been granted unto us to cleare our consciences, as most gladly we would have done. For how we have been tossed at times heretofore, the most part of Europe, as we suppose, doth understand. But seeing that of the infinite goodnesse of our God

(who never suffereth his afflicted utterly to be confounded) above expectation we have obtained some rest and libertie, we would not but set forth this brieft and plaine confession of such doctrine as is proponed unto us, and as we beleve and profess: partly for satisfaction of our brethren, whose hearts we doubt not have been (and yet are) wounded by the despitefull railing of such as yet have not learned to speake well: and partly for stopping of the mouthes of the impudent blasphemers, who boldly damne that which they have neither heard nor yet understood. Not that we judge that the cankered malice of such is able to be cured by this our simple confession. No, we know the sweet favour of the Gospell, is, and shall be death to the sonnes of perdition, but we have chief respect to our weake and infirme brethren, to whom we would communicate the bottome of our hearts, lest that they be troubled or carried away by diversitie of rumours, which Satan spreads abroad against us, to the defacing of this our most godly enterprife: protesting that if any man shall note in this our confession, any article or sentence repugning to Gods holy word, and doe admonish us of the same in writing, we by Gods grace doe promise unto him satisfaction from the mouth of God, that is, from his holy Scriptures, or else reformation of that, which he shall prove to be amisse.

For God we take to record in our consciences, that from our hearts we abhorre all sects of heresie, and all teachers of erronious doctrine, and that with all humilitie we imbrace the puritie of Christs Gospell; which is the onely food of our souls, and therefore so precious unto us, that we are determined to suffer the extremitie of worldly danger, rather then that we will suffer our selves to be defrauded of the same: for hereof we are most certainly perswaded, that whosoever denieth Christ Iesus, or is ashamed of him in the presence of men, shall be denied before the Father, and before his holy angels. And therefore by the assistance of the Almightye, the same our Lord Iesus, we firmly purpose to abide to the end, in the confession of this our faith, as by articles followeth.

Of God.

WE confesse and acknowledge one onely God, to whom onely we must cleave, whom onely we must serve, whom onely we must worship, and in whom onely we must put our trust.

trust: who is eternall, infinite, unmeasurable, incomprehensible, omnipotent, invisible, one in substance, and yet distinct in three persons, the Father, the Son, and the holy Ghost. By whom we confesse and beleeve all things in heaven and earth, as well visible, as invisible, to have been created, to be retained in their being, and to be ruled and guided by his inscrutable providence, to such end, as his eternall wisdome, goodnesse, and justice, hath appointed them, to the manifestation of his glory.

Math. 28.
Gen. 1.

Prov. 16.

Of the creation of Man.

WE confesse and knowledge this our God to have created man, to wit, our first father *Adam*, to his own image and similitude, to whom he gave wisdome, Lordship, justice, free-will, and cleare knowledge of himselfe, so that in the whole nature of man there could be noted no imperfection. From which honour and perfection, man and woman did both fall: the woman being deceived by the serpent, and man obeying the voice of the woman, both conspiring against the Sovereigne Majestie of God, who in expresse words had before threatned death, if they presumed to eate of the forbidden tree.

Gen. 1. 2.

Gen. 2.

Of Originall sinne.

BY which transgression, commonly called Originall sinne, was the Image of God utterly defaced in man, and he and his posteritie of nature became enemies to God, slaves to Satan, and servants to sin. Insomuch that death everlasting hath had, and shall have power and dominion over all that have not been, are not, or shall not be regenerate from above, which regeneration is wrought by the power of the holy Ghost, working in the hearts of the Elect of God, an assured faith in the promise of God, revealed to us in his word, by which faith, we apprehend Christ Iesus, with the graces and benefits promised in him.

Eph. 3.
Rom. 5.
Iohn 3.
Rcm 5. 8.

Of the revelation of the promise.

FOR this we constantly beleeve, that God after the fearefull and horrible defection of man from his obedience, did seeke *Adam* againe, call upon him, rebuke his sinne, convict him of the same, and in the end, made unto him a most joyfull promise, to wit, that the seed of the woman should breake down the serpents head, that is, he should destroy the works of the Devill:

Gen. 3.
Gen. 12. 15.
Ita. 7. 8.

The Confession of the faith

which promise as it was repeated, and made more cleare from time to time: so was it imbraced with joy, and most constantly received of all those faithfull from *Adam* to *Noe*, from *Noe* to *Abraham*, from *Abraham* to *David*, and so forth to the incarnation of *Christ Iesus*, all (we meane the faithfull Fathers under the law) did see the joyfull dayes of *Christ Iesus*, and did rejoyce.

The continuance, increase, and preservation of the Church.

Ezec. 16.
Gen. 12. 13.
Exod. 1. 2.
Exod. 20.

Josu. 1. 25.
1. Reg. 17.

2. Reg. 24. 25.
Deut. 28.
Ier. 39.
Esd. 1.
Agee 1. 2.
Zach. 3.

WE most constantly beleewe that God preserved, instructed, multiplied, honoured, decored, and from death called to life his Church in all ages, from *Adam* till the coming of *Christ* in the flesh. For *Abraham* he called from his Fathers countrey, him he instructed, his seed he multiplied, the same he marvellously preserved, and more marvellously delivered from the bondage and tyrannie of *Pharao*, to them he gave his laws, constitutions, and ceremonies, them he possessed in the land of *Canaan*, to them after *Iudges* and after *Saul*, he gave *David* to be King, to whom he made promise, that of the fruit of his loynes should one sit for ever upon his regall seat. To this same people from time to time he sent Prophets to reduce them to the right way of their God: from the which oftentimes they declined by Idolatry. And albeit that for the stubborn contempt of justice, he was compelled to give them into the hands of their enemies, as before was threatned by the mouth of *Moses*, in so much that the holy Citie was destroyed, the temple burnt with fire, and the whole land left desolate the space of 70. yeeres, yet of mercie did he reduce them againe to *Ierusalem*, where the Citie and Temple were reedified, and they against all temptations and assaults of *Satan*, did abide till the *Messias* came according to the promise.

Of the incarnation of *Christ Iesus*.

Galat. 4.
Luk. 1. 2.

When the fulnesse of time came, God sent his sonne his eternall wiidome, the substance of his own glory, into this world, who tooke the nature of manhood of the substance of a woman, to wit, of a *Virgin*, and that by operation of the holy Ghost.

And so was borne the just seed of *David*, the angel of the great counsell.

counsell of God, the very Messias promised, whom we acknowledge and confesse Emmanuel, very God, and very man, two perfect natures united and joynd in one person.

By which our confession, we condemne that damnable and pestilent heresies of *Arrius, Marcion, Eutiches, Nestorius*, and such others, as either did denie the eternitie of his Godhead, either the veritie of his humane nature, either confound them, either yet divide them.

*Why it behoueth the Mediatour to be very God
and very man.*

WE acknowledge and confesse, that this most wondrous conjunction betwixt the Godhead and the manhood in Christ Iesus, did proceed from the eternall and immutable decree of God, whence also, our salvation springeth, and dependeth.

Election.

FOr that same eternall God and Father, who of meere grace elected us in Christ Iesus his Sonne, before the foundation of the world was laid, appointed him to be our head, our brother, our Pastour and great Bishop of our soules. But because that the enmitie betwixt the justice of God and our sinnes was such, that no flesh by it selfe could, or might have attained unto God: it behoved that the Sonne of God should descend unto us, and take himselfe a body of our body, flesh of our flesh, and bone of our bones, and so become the perfect Mediatour betwixt God and man, giving power to so many as beleeeve in him, to be the sonnes of God, as himselfe doth witnesse, I passe up to my Father, and unto your God. By which most holy fraternitie, whatsoever we have lost in *Adam*, is restored to us againe. And for this cause are we not afraid to call God our Father, not so much because hee hath created us (which we have common with the reprobate) as for that that he hath given to us his onely Sonne to be our brother, and given unto us grace to acknowledge and embrace him for our Mediatour, as before is said. It behoved farther, the Messias and Redeemer to be very God, and very man, because he was to beare the punishment due for our transgressions, and to present himselfe in the presence of his Fathers judgement, as in our person, to suffer for our transgression, and inobedience, by death to overcome him that was authour of death. But because the onely

Ephes 1.
Heb. 2.

John 20.

John 1.
John 20.

Isa 53.

Godhead could not suffer death, neither yet could the only manhood overcome the same, he joynd both together in one person, that the imbecillitie of the one should suffer, and be subject to death (which we had deserved) and the infinite and invincible power of the other, to wit, of the Godhead, should triumph and purchase to us life, libertie, and perpetuall victory, and so we confesse and most undoubtedly beleeve.

Christs Death, Passion, and Buriall.

Heb. 10.
Esa. 53.

Deut. 21.
Gal. 3.

Heb. 10.1.

THAT our Lord Iesus offered himselfe a voluntary sacrifice unto his Father for us, that he suffered contradiction of sinners, that he was wounded and plagued for our transgressions, that he being the cleane innocent Lambe of God, was damned in the presence of an earthly Iudge, that we should be absolved before the tribunall seat of our God, that he suffered, not onely the cruell death of the Crosse (which was accursed by the sentence of God) but also that he suffered for a season the wrath of his Father, which sinners had deserved. But yet we avow that he remained the onely welbeloved and blessed Sonne of the Father, even in the midst of his anguish and torment, which he suffered in body and soule, to make the full satisfaction for the sins of the people. After the which we confesse and avow, that there remaineth no other sacrifice for sinne, which if any affirme, we nothing doubt to avow, that they are blasphemous against Christs death, and the everlasting purgation and satisfaction purchased to us by the same.

Resurrection.

Acts 2. 3.
Rom. 6.

Matth. 28.
Matth. 27.
Ioh. 20. 21.

VVE undoubtedly beleeve, that insomuch as it was impossible that the dolours of death should retaine in bondage the Author of life, that our Lord Iesus crucified, dead and buried, who descended into hell, did rise againe for our justification, and destroyng of him, who was the author of death, brought life againe to us that were subject to death and to the bondage of same: we know that his resurrection was confirmed by the testimonie of his very enemies, by the resurrection of the dead, whose sepulchers did open and they did arise, and appeared to many, within the Citie of Ierusalem. It was also confirmed by the testimonie of his Angels, and by the senses and judgements of his Apostles and others, who had conversation and did eate and drink with him after his resurrection.

Ascension.

Ascension.

WE nothing doubt, but the selfe same body, which was born of the virgin, was crucified, dead, and buried, that it did rise againe, and ascend into the heavens, for the accomplishment of all things, where in our names, and for our comfort, he hath received all power in heaven and earth, where he sitteth at the right hand of the Father, crowned in his kingdome, Advocate, and onely Mediatour for us. Which glory, honour, and prerogative, he alone amongst the brethren shall possesse, till that all his enemies be made his footstoole.

Acts 1.
Math. 28.

1 John 2.
1 Tim. 2.
Psal. 110.

As that we undoubtedly beleeve there shall be a finall judgement: to the execution whereof, we certainly beleeve that the same our Lord Iesus shall visibly returne, even as he was seene to ascend. And then we firmly beleeve, that the time of refreshing and restitution of all things shall come, in so much that those, that from the beginning have suffered violence, injury, and wrong, for righteousnesse sake, shall inherite that blessed immortalitie, promised from the beginning: but contrariwise, the stubborn, inobedient, cruell oppressors, filthy persons, Idolaters, and all sorts of unfaithfull, shall be cast into the dungeon of utter darknesse, where their worme shall not die, neither yet the fire shall be extinguished. The remembrance of which day, and of the judgement to be executed in the same, is not onely to us a bridle, whereby our carnall lusts are refrained, but also such inestimable comfort, that neither may the threatning of worldly Princes, neither yet the feare of temporall death and present danger, move us to renounce and forsake the blessed societie, which we the members have, with our head and onely Mediatour Christ Iesus. Whom we confesse and avow to be the Messias promised, the onely head of his Church, our iust Law-giver, our onely high Priest, Advocate, and Mediatour. In which honours and office, if man or Angel presume to intrude themselves, we utterly detest and abhorre them, as blasphemous to our Sovereign and supream governour Christ Iesus.

Apoc. 20.
Esa. 66.

Esa. 1.
Col. 1.
Heb. 9. 10.

Faith in the holy Ghost.

THIS faith and the assurance of the same, proceedeth not from flesh and blood, that is to say, from no naturall powers within us, but in the inspiration of the holy Ghost: whom we

Math. 16.
John 14. 25.
17.

confesse, God, equall with the Father and with the Sonne, who sanctifieth us, and bringeth us into all veritie by his own operation, without whom we should remain for ever enemies to God, and ignorant of his Sonne Christ Iesus. For of nature we are so dead, so blinde, and so perverse, that neither can we feele when we are pricked, see the light when it shineth, nor assent to the will of God when it is revealed, unless the spirit of the Lord quicken that which is dead, remove the darknes from our minds, and bow our stubborne hearts, to the obedience of his blessed will. And so as we confesse that God the Father created us, when we were not: as his Sonne our Lord Iesus redeemed us, when we were enemies to him: so also do we confesse, that the holy Ghost doth sanctifie and regenerate us, without all respect of any merit proceeding from us: be it before, or be it after our regeneration. To speake this one thing yet in more plain words, as we willingly spoile our selves of all honour, and glory of our owne creation, and redemption, so doe we also of our regeneration, and sanctification: for of our selves we are not sufficient to thinke one good thought, but he who hath begunne the worke in us, is onely he that continueth in us the same, to the praise and glory of his undeserved grace.

Rom. 5.

2 Cor. 3.

The cause of good Workes.

SO that the cause of good workes we confesse to be not our free will, but the spirit of our Lord Iesus, who dwelling in our hearts by true faith, bringeth forth such good workes, as God hath prepared for us to walke in. For this we most boldly affirme, that it is blasphemie, to say, that Christ abideth in the hearts of such, as in whom there is no spirit of sanctification. And therefore we feare not to affirme, that murderers, oppressors, cruell persecutors, adulterers, whoremongers, filthy persons, Idolaters, drunkards, theeves, and all workers of iniquitie, have neither true faith, neither any portion of the spirit of the Lord Iesus, so long as obstinately they continue in their wickednesse. For how soone that ever the spirit of the Lord Iesus (which Gods elect children receive by true faith) taketh possession in the heart of every man, so soone doth he regenerate and renue the same man, so that he beginneth to hate that which before he loved, and beginneth to love that, which before he hated. And from thence cometh that continuall battell which is betwixt the flesh and the spirit in
Gods

John 13.
Ephes. 2.

Gods children : so that the flesh and naturall man, according to Gal. 5. the owne corruption, lusteth for things pleasing, and delectable unto it selfe, grudgeth in adversitie, is lifted up in prosperitie, and at every moment is prone and ready to offend the Majesty of God. But the Spirit of God which giveth witnessing to our spirit, that we are the sonnes of God, maketh us to resist filthy pleasures, and to grone in Gods presence for deliverance from this bondage of corruption. And finally, so triumpheth over sinne, that it reigneth not in our mortall bodies. This battell have not the carnall men, being destitute of Gods Spirit, but doe follow and obey sinne with greedinesse, and without repentance, even as the Devill and their corrupt lusts doe prické them. But the sonnes of God, as before is said, doe fight against sinne, doe sob and mourn, when they perceive themselves tempted in iniquitie : and if they fall they rise againe with unfained repentance, and these things they doe, not by their owne power, but by the power of the Lord Iesus, without whom they were able to doe nothing. Rom 3. Iohn 15.

What Workes are reputed good before God.

WE confesse and acknowledge, that God hath given to man his holy law, in which not onely are forbidden all such workes as displease and offend his godly Majestie, but also are commanded, all such as please him, and as he hath promised to reward. And these workes be of two sorts: The one are done to the honour of God, the other to the profit of our neighbours. and both have the revealed will of God, for their assurance. To have one God, to worship and honour him, to call upon him in all our troubles, to reverence his holy name, to heare his word, to believe the same, to communicate with his holy Sacraments, are the workes of the first Table. To honour father, mother, Princes, Rulers, and superiour powers, to love them, to support them, yea to obey their charges, (not repugning the commandement of God) to save the lives of innocents, to repressé tyranny, to defend the oppressed, to keep our bodies cleane and holy, to live in sobernesse and temperance, to deale justly with all men, both in word and deed : and finally to repressé all appetite of our neighbours hurt, are the good workes of the second Table, which are most pleasing and acceptable to God, as those workes that are commanded by himselve. The contrarie whereof, is sinne most odious,

Exod. 20.
D. ut. 5.
Ephes 6.
Ezech. 22.
Ier. 22.
Esa. 50.
1 Theff. 4.
Lukc 2.

odious, which alwaies displeaseth him and provoketh him to anger. As not to call upon him alone, when we have need, not to heare his word with reverence, to contemne and despise it, to have, or to worship Idols, to maintaine and defend idolatrie, lightly to esteeme the reverent name of God, to prophane, abuse, or contemne the Sacraments of Christ Iesus, to disobey or resist any that God hath placed in authoritie, (whilest they passe not over the bounds of their Office) to murder, or to consent thereto, to beare hatred, or to iuffer innocent blood to be shed, if we may withstand it: and finally, the transgression of any other commandement in the first or second Table, we confesse or affirme to be sinne, by the which Gods hate and displeasure is kindled against the proud and unthankfull world. So that good works we affirme to be those onely, that are done in faith, and at Gods commandement, who in his law hath expressed what the things be that please him. And evill works we affirme not onely those, that expressly are done against Gods commandement, but those also that in matters of religion, and in worshipping of God have no other assurance, but the invention and opinion of man: which God from the beginning hath ever rejected, as by the Prophet *Esay*, and by our Master Christ Iesus, we are taught in these words: In vaine doe they worship me, teaching the doctrines and precepts of men.

*The perfection of the Law, and
imperfection of man.*

THe Law of God we confesse, and acknowledge most just, most equall, most holy, and most perfect, commanding those things, which being wrought in perfection, were able to give light, and able to bring man to eternall felicitie. But our nature is so corrupt, so weak, and so unperfitt, that we are never able to fulfill the works of the Law in perfection. Yea, if we say we have no sinne, even after we are regenerated, we deceive our selves, and the veritie of God is not in us. And therefore it behoveth us to apprehend Christ Iesus with his justice and satisfaction, who is the end and accomplishment of the law, by whom we are set at this libertie, that the curse and malediction of God fall not upon us, albeit we fulfill not the same in all points. For God the Father beholding us, in the body of his Sonne Christ Iesus, accepteth our imperfect obedience, as it were perfect, and covereth our works,
which

Rom. 11.
Ezech. 22.

Esā. 26.
Mat. 15.

Rom. 7.
Psal. 19.
Deut. 5.
Rom. 10.
1 John 1.
Rom. 10.
Gal. 3.
Deut. 26.
Ephes. 1.
Rom 6.

which are defiled with many spots, with the justice of his Sonne: we do not mean, that we are so set at libertie, that we owe no obedience to the law (for that before we have plainly confessed) but this we affirme, that no man in earth (Christ Iesus onely excepted) hath given, giveth, or shal give in work that obedience to the law, which the law requireth. But when we have done all things, we must fall down and unfeinedly confesse, that we are unprofitable servants. And therefore whosoever boast themselves of the merits of their own works, or put their trust in the works of supererogation, boast themselves of that which is naught, and put their trust in damnable Idolatrie. Luke 10.

Of the Church.

AS we beleeve in one God, Father, Son, and the holy Ghost, so doe we most constantly beleeve that from the beginning there hath been, and now is, and to the end of the world shall be, one Church, that is to say, a companie and multitude of men chosen of God, who rightly worship and imbrace him by true faith in Christ Iesus, who is the onely head of the same Church, which also is the body and spouse of Christ Iesus, which Church is Catholike, that is universall, because it containeth the Elect of all ages, of all realmes, nations, and tongues, be they of the Jewes, or be they of the Gentiles, who have communion and society with God the Father, and with his Son Christ Iesus, through the sanctification of his holy spirit, & therefore it is called the communion, not of profane persons, but of Saints: who as Citizens of the heavenly Ierusalem, have the fruition of the most ineluctable benefits, to wit, of one God, one Lord Iesus, one faith, and of one Baptisme, out of the which Church, there is neither life nor eternal felicity. And therefore we utterly abhor the blasphemie of those that affirme, that men which live according to equitie and justice, shall be saved, what religion soever they have professed. For as without Christ Iesus there is neither life nor salvation, so shall there none be participant thereof, but such as the Father hath given unto his Sonne Christ Iesus, and those in time, to come unto him, avow his doctrine, and beleeve in him (we apprehend the children with the faithfull parents.) This Church is invisible, known only to God, who alone knoweth whom he hath chosen, and comprehendeth as well (as is said) the Elect that be departed, commonly called the Church triumphant, as those that

Matth 3.8.

Ephes. 1.

Col. 1.

Ephes. 5.

Apoc. 7.

Ephes. 2.

Ioh. 5.6.

that ye live and fight against sinne and Satan, and shall live hereafter.

The immortalitie of the soules.

Apoc. 14.
Apoc. 7.

THe Elect departed are in peace and rest from their labours : not that they sleepe and come to a certaine oblivion, as some phantastikes doe affirme : but that they are delivered from all feare and torment, and all temptation, to which we, and all Gods Elect are subject in this life, and therefore doe beare the name of the Church militant, as contrariwise, the reprobate and unfaithfull departed, have anguish, torment, and paine, that cannot be expressed. So that neither are the one, nor the other in such sleep, that they feele not their torment, as the parable of Christ Iesus in the 16. of *Luke*, his words to the thiefe, and these words of the soules crying under the Altar (*O Lord thou art righteous and iust, how long shalt thou not avenge our blood upon these that dwell in the earth*) doe testifie.

Luke 16.

Apoc. 6.

Of the notes by which the true Church is discerned from the false, and who shall be iudge of the doctrine.

Gen. 4. 21. 27.

Mat. 23.
Iohn 11.
Acts 3.

BEcause that Satan from the beginning hath laboured to deck this pestilent Synagogue with the title of the Church of God, and hath inflamed the hearts of cruell murderers, to persecute, trouble and molest the true Church and members thereof, as *Caine* did *Abel*, *Ishmael* *Isaac*, *Esau* *Jacob*, and the whole priesthood of the Iewes, Christ Iesus himselfe and his Apostles after hiw : It is a thing most requisite, that the true Church be discerned from the filthy Synagogues, by cleere and perfect notes, lest we being deceived, receive and imbrace to our condemnation, the one for the other. The notes, signes, and assured tokens, whereby the immaculate spouse of Christ Iesus, is knowne from the horrible harlot, the Church malignant, we affirme are neither antiquitie, title usurped, lineall descent, place appointed, nor multitude of men, approving an error : for *Cain* in age and title was preferred to *Abel* and *Seth*, *Ierusalem* had prerogative above all places of the earth, where also were the Priests lineally descended from *Aaron*, and greater number followed the Scribes, Pharisies,

Pharisees and Priests, then unfainedly beleevd and approved Christ Iesus and his doctrine: and yet, as we suppose, no man of sound judgement will grant, that any of the forenamed were the Church of God. The notes therefore of the true Church of God, we beleeve, confesse, and avow to be, first, the true preaching of the word of God, in the which God hath revealed himselfe unto us, as the writings of the Prophets and Apostles doe declare. Ioh 1. 20. Secondly, the right administration of the Sacraments of Christ Iesus, which must be annexed unto the word and promise of God, to seale and confirme the same in our hearts. Rom 4. Lastly, Ecclesiasticall discipline uprightly ministred, as Gods word prescribeth, whereby vice is repressed, and vertue nourished. 1 Cor. 5. Wherefoever then these former notes are seene, and of any time continue (be the number never so few, above two or three) there without all doubt is the true Church of Christ, who, according to his promise, is in the midst of them. Not in the universall, of which we have before spoken, but particular, such as was in *Corinthus, Gallacia, Ephesus*, and other places, in which the Ministerie was planted by *Paul*, and were of himselfe named the Churches of God: and such Churches we the inhabitants of the Realme of *Scotland*, professours of Christ Iesus, professe our selves, to have in our Cities, townes, and places reformed. For the doctrine taught in our Churches is contained in the written word of God, to wit, in the Books of the Old and New Testaments, in those Books we mean, which of the ancient have been reputed Canonickall. In the which we affirme that all things necessarie to be beleevd for the salvation of mankinde are sufficiently expressed. The interpretation whereof, we confesse, neither appertaineth to private nor publique person, neither yet to any Church, for any preheminance, or prerogative personall or locall, which one hath above another, but appertaineth to the Spirit of God, by the which also the Scripture was written. When controversie then happeneth for the right understanding of any place or sentence of scripture, or for the reformation of any abuse within the Church of God, we ought not so much to looke what men before us have said or done, as unto that, which the holy Ghost uniformly speaketh within the body of the Scriptures, and unto that which Christ Iesus himselfe did, and commanded to be done. For this is one thing universally granted, that the Spirit of God, w^{ch} is the spirit of unitie, is in nothing contrary to himselfe. 1 Cor. 12.

If then the interpretation, determination, or sentence of any Doctor, Church, or Council, repugne to the plaine word of God, written in any other place of the Scripture, it is a thing most certaine that there is not the true understanding and meaning of the holy Ghost: although that Councils, Realmes, and Nations have approved and received the same. For we dare not receive or admit any interpretation, which repugneth to any principall point of our faith, or to any other plaine text of Scripture, or yet unto the rule of charitie.

The authoritie of the Scriptures.

1 Tim. 3.

AS we beleeve and confesse the Scriptures of God sufficiently to instruct, and make the man of God perfect: so doe we affirme and avow the authoritie of the same, to be of God, and neither doe depend on men nor Angels. We affirme therefore, that such as alledge the Scripture to have no other authoritie, but that which he hath received from the Church, are blasphemous against God, and injurious to the true Church, which alwaies heareth and obeyeth the voyce of her own spouse and Pastour, but taketh not upon her to be maistresse over the same.

John 10.

Of the generall Councils, of their power, authoritie, and causes of their convention.

AS we do not rashly damne that, which godly men assembled together in generall Council lawfully gathered have proponed unto us: so without just examination we doe not receive whatsoever is obruded unto men under the name of a generall Council: for plain it is, as they were men, so have some of them manifestly erred, and that in matters of great weight and importance. So farre then as the Couucel proveth the determination and commandement that it giveth, by the plain word of God, so soone doe we reverence and embrace the same. But if men under the name of a Council pretend to forge unto us new Articles of our faith, or to make constitutions repugning to the word of God, then utterly we must refuse the same, as the doctrine of Devils, which draweth our soules from the voice of our onely God, to follow the doctrine and constitutions of men. The cause then why that generall Councils came together, was neither

1 Tim 4.

ther to make any perpetual law, which God before had not made, neither yet to forge new Articles of our believe, neither to give the word of God authoritie : much lesse, to make that to be his word, or yet the true interpretation of the same, which was not before his holy wil expressed in his word. But the cause of Councils (we mean of such as merit the name of Councils) was partly for confutation of heresies, for giving publike confession of their faith to the posteritie following, which both they did, by the authoritie of Gods written word, and not by any opinion of prerogative, that they could not erre, by reason of their generall assembly. And this we judge to have been the chiefe cause of generall Councils. The other was for good pollicie and order to be constitute, observed in the Church, wherein (as in the house of God) it becometh all things to be done decently, and in order. Not that we think that one pollicie and one order in ceremonies can be appointed for all ages, times, and places: for as ceremonies, such as men have devised, are but temporall, so may and ought they to be changed, when they rather suffer superstition, then that they edifie the Church using the same.

Of the Sacraments.

AS the fathers under the law besides the veritie of the sacrifices, had two chief Sacraments, to wit, Circumcision, & the Paschever, the despisers and contemners whereof, were not reputed for Gods people: so we acknowledge and confesse, that we now in the time of the Gospel have two chiefe Sacraments only, instituted by the Lord Iesus, and commanded to be used of all those, that wil be reputed members of his body, to wit, Baptisme, and the Supper or Table of the Lord Iesus, called the communion of his bodie and his blood. And these Sacraments as well of the Old, as of the New Testament, now instituted of God, not onely to make a visible difference betwixt his people and those that were without his league, but also to exercise the faith of his children, and by participation of the same Sacraments to seale in their hearts the assurance of his promise, and of that most blessed conjunction, union, and societie, which the Elect have with their head Christ Iesus. And thus we utterly damne the vanitie of those, that affirme Sacraments to be nothing else but the naked and bare signes. No, we assuredly beleeve, that by baptisme we are ingrafted into Christ Iesus, to be made partakers
of

of his justice, by which our sins are covered, and remitted. And also that in the Supper rightly used, Christ Iesus is so joynd with us, that he becometh the very nourishment and food of our soules. Not that we imagine any transubstantiation of the bread in Christs naturall body, and of wine in his naturall blood, as the Papists have perniciously taught, and damnably beleevd: but this union and conjunction, which we have with the body and blood of Christ Iesus in the right use of the Sacrament, is wrought by the operation of the holy Ghost, who by true faith carrieth us above all things that are visible, carnall, and earthly and maketh us to feed upon the body and blood of Christ Iesus, which was once broken and shed for us, which now is in heaven, and appeareth in the presence of his Father for us: and notwithstanding the farre distance of place, which is betwixt his body now glorified in heaven, and us now mortall in this earth, yet we must assuredly beleve, that the bread which we breake is the communion of Christs body, and the cup which we blesse, is the communion of his blood, so that we confesse and undoubtedly beleve, that the faithfull in the right use of the Lords Table, doe so eate the body and drink the blood of the Lord Iesus, that he remaineth in them, and they in him. Yea they are so made flesh of his flesh, and bone of his bones, that as the eternall Godhead giveth to the flesh of Christ Iesus (which of the owne condition and nature was mortall and corruptible) life and immortalitie, so doth Christ Iesus his flesh and blood eaten and drunken by us, give unto vs the same prerogatives. Which albeit we confesse are neither given unto us at this time onely, neither yet by the proper power and vertue of the Sacrament onely, yet we affirme, that the faithfull, in the right use of the Lords Table, have such conjunction with Christ Iesus, as the naturall man cannot apprehend: yea, and further we affirme, that albeit the faithfull oppressed by negligence, and manly infirmities, doe not profit so much as they would, in the very instant action of the Supper, yet shall it after bring fruit forth, as lively seed sowne in good ground. For the holy spirit, which can never be divided from the right institution of the Lord Iesus, will not frustrate the faithfull of the fruit of that mysticall action: but all this we say cometh of true faith which apprehendeth Christ Iesus, who onely maketh his Sacraments effectuell unto us. And therefore whosoever slandereth us, as that we affirme or beleve Sacraments to be onely naked and bare signes,
doth

doth injury unto us, and speaketh against the manifest truth. But this liberally and frankly we confesse, that we make distinction betwixt Christ Iesus, in his eternall substance, and betwixt the elements, in the sacramentall signes. So that we wil neither worship the signes, in place of that which is signified by them, neither yet doe we despise, and interpret them as unprofitable, and vaine, but do use them with all reverence, examining our selves diligently before that so we doe. Because we are assured by the mouth of the Apostle, that such as eate of that bread, and drink of that cup unworthily, are guilty of the body and of the blood of Christ Iesus.

Of the right administration of the Sacraments.

THAT Sacraments be rightly ministred, we judge two things requisite: the one, that they be ministred by lawfull ministers, whom we affirme to be onely they, that are appointed to the preaching of the word, into whose mouthes, God hath put some Sermon of exhortation, they being men lawfully chosen thereto by some Church. The other that they be ministred in such elements, and in such sort, as God hath appointed: else we affirme that they cease to be right Sacraments of Christ Iesus. And therefore it is that we sic the societie with the papisticall Church, in participation of their Sacraments, first, because their Ministers are no Ministers of Christ Iesus (yea, this is more horrible, they suffer women, whom the holy Ghost will not suffer to teach in the Congregation, to baptize:) and secondly, because they have so adulterated both the one Sacrament and the other, with their owne inventions, that no part of Christs action abideth in the originall puritie. For oyle, salt, spattle, and such like in baptisme, are but mens inventions: adoration, veneration, bearing through streets and townes, and keeping of bread in boxes or boists, are prophanation of Christs Sacraments, and no use of the same. For Christ Iesus said, *Take eat, &c. Do you this in remembrance of me.* By which words & charge, he sanctified bread and wine to be the Sacrament of his holy body and blood, to the end that the one should be eaten, and that all should drink of the other, and not that they should be kept, to be worshipped and honoured as God, as the Papists have done heretofore: who also have committed sacriledge, stealing from the people the one part of the Sacrament, to wit, the blessed cup. Moreover that the Sacraments be rightly used, it is required, that the end and cause for which Sacraments were instituted, be understood, and observed, as well of the Minister, as by the receivers.

ceiver, the right use ceaseth, which is most evident, by the rejection of the sacrifices: as also if the teacher plainly teach false doctrine, which were odious and abominable before God (albeit they were his owne ordinance) because the wicked men use them to another end, then God hath ordained. The same we affirme of the Sacraments in the Papisticall Church, in which we affirme the whole action of the Lord Iesus to be adultered, as well in the external forme, as in the end and opinion. What Christ Iesus did, and commanded to be done, is evident, by the Evangelists and by Saint Paul: what the Priest doth at his Altar, we need not to rehearse. The end and cause of Christs institution, and why the selfe same should be used, is expressed in these words: *Doe ye this in remembrance of me. As oft as ye shall eate this bread, and drinke of this cup, you shall shew forth*, that is, extoll, preach, magnifie, and praise *the Lords death till he come*. But to what end and in what opinion the Priests say their Masse, let the words of the their own Doctors and writings witness: to wit, that they, as Mediatours betwixt Christ and his Church, doe offer unto God the Father, a sacrifice propitiatory for the sinnes of the quick and the dead: which doctrine is blasphemous to Christ Iesus, and making derogation to the sufficiency of his onely sacrifice, once offered for purgation of all those that shall be sanctified, we utterly abhorre, detest, and renounce.

To Whom Sacraments appertaine.

WE confesse and acknowledge, that Baptisme appertaineth as well to the infants of the faithfull, as unto them that be of age and discretion. And so we damne the error of the Anabaptists, who deny Baptisme to appertaine to children, before they have faith and understanding. But the Supper of the Lord, we confesse to appertain to such onely, as be of the household of faith, and can trie and examine themselves, as well in their faith, as in their duty towards their neighbours. Such as eate and drink at that holy Table without faith, or being at dissention with their brethren, do eate unworthily: and therefore it is, that in our Church, our Ministers take publique and particular examination of the knowledge and conversation of such, as are be admitted to the Table of the Lord Iesus.

Of the civill Magistrates.

WE confesse and acknowledge Empires, kingdomes, dominions, and cities, to be distincted or ordained by God: the powers and authoritic in the same, be it of Emperours in their Empires, of Kings in their Realmes, Dukes and Princes in their dominions, and of other Magistrates in their cities, to be Gods holy ordinance, ordained

ordained for manifestation of his own glory, and for the singular profit and commoditie of mankinde: so that whosoever goeth about to take away, or to confound the whole state of civill pollicies, now long established, we affirme the same men, not onely to be enemies to mankinde, but also wickedly to fight against Gods expressed will. We farther confesse and acknowledge, that such persons as are placed in authoritie, are to be beloved, honoured, feared, and holden in most reverent estimation: because they are the Lievetenants of God, in whose seats God himselve doth sit and Iudge, yea, even the Iudges and Princes themselves, to whom by God is given the sword, to the praise and defence of good men, and to revenge and punish all malefactours. Moreover, to Kings, Princes, Rulers, and Magistrates, we affirme that chiefly and most principally, the conservation and purgation of the Religion appertaineth, so that not onely they are appointed for civill pollicie, but also for maintenance of the true Religion, and for suppressing of idolatry and superstition whatsoever. As in *David, Iosaphat, Ezechias, Iosias*, and others highly commended for their zeale in that case, may be espied. And therefore we confesse and avow, that such as resist the supream power, doing that thing which appertaineth to his charge, do resist Gods ordinance, and therefore cannot be guiltlesse. And farther we affirme, that whosoever deny unto them their aide, counsell, and comfort, whilest the Princes and Rulers vigilantly travell in execution of their office, that the same men deny their helpe, support, and counsell, to God, who by the presence of his Lieutenant doth crave it of them.

The gifts freely given to the Church.

Albeit that the word of God truly preached, and the Sacraments rightly ministred, and discipline executed according to the word of God, be the certaine and infallible signes of the true Church, yet we meane not that every particular person joyned with such company, is an elect member of Christ Iesus. For we acknowledge and confesse that darnell, cockell, and chaffe may be sown, grow: and in great abundance lye in the middest of the wheat, that is, the reprobate may be joyned in the societie of the elect, and may externally use with them the benefits of the Word and Sacraments. But such being but temporall professors in mouth, and not in heart, doe fall backe and continue not to the end. And therefore, they have no fruit of Christs death, resurrection, nor ascension: but such as with heart unfainedly beleeye, and with mouth boldly confesse the Lord Iesus, as

before we have said, shall most assuredly receive these gifts: First, in this life, the remission of sins, and that by onely faith in Christs blood. In so much that albeit sin remaine and continually abide in these our mortall bodies, yet it is not imputed unto us, but is remitted and covered with Christs justice. Secondly, in the generall judgement, there shall be given to every man and woman, resurrection of the flesh. For the sea shall give her dead: the earth those that therein be inclosed, yea the eternall God shall stretch out his hand on the dust, and the dead shall arise uncorruptible, and that in the substance of the same flesh that every man now beareth, to receive according to their works, glory, or punishment. For such as now delight in vanitie, crueltie, filthinesse, superstition, or idolatry, shall be adjudged to the fire unquenchable: in which they shall be tormented for ever, as well in their own bodies, as in their souls, which now they give to serve the devill in all abomination. But such as continue in well doing to the end, boldly professing the Lord Iesus, we constantly beleve that they shall receive glory, honour, and immortalitie to raigne for ever in life everlasting, with Christ Iesus, to whose glorified body all his elect shall be made like, when he shall appeare againe in judgement, and shall render up the kingdome to God his Father, who then shall be and ever shall remaine all in all things, God blessed for ever: to whom with the Sonne, and with the holy Ghost, be all honour and glory, now and ever. So be it.

The Kings Majesties charge to all Commissioners and Ministers within his Realm.

Seeing that We and Our household have subscribed and given this Publique Confession of our Faith, to the good example of Our Subjects: We command and charge all Commissioners and Ministers, to crave the same confession of their Parishioners, and proceed against the refusers, according to Our laws and order of the Church, delivering their names and lawfull processe to the Ministers of Our house, with all haste and diligence, under the pain of 40. pound, to be taken from their stipend, that We with the advise of Our Counsell may take order with such proud contemners of God and Our laws. Subscribed with Our hand (At *Holyrudhouse* 1581.) the 2. day of *March*, the 14. yeere of Our Reign.

Now unto the King everlasting, immortal, invisible, unto God only wise, be honour and glory for ever and ever, Amen.

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