

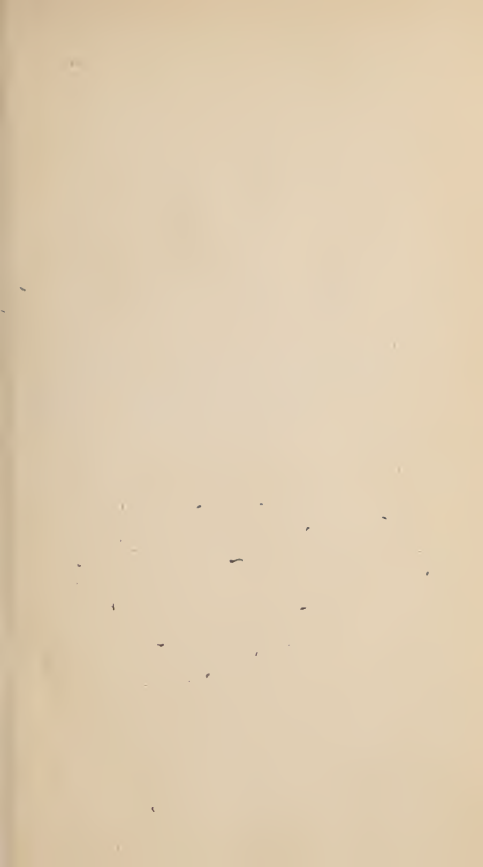
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* Princeton, N. J. *

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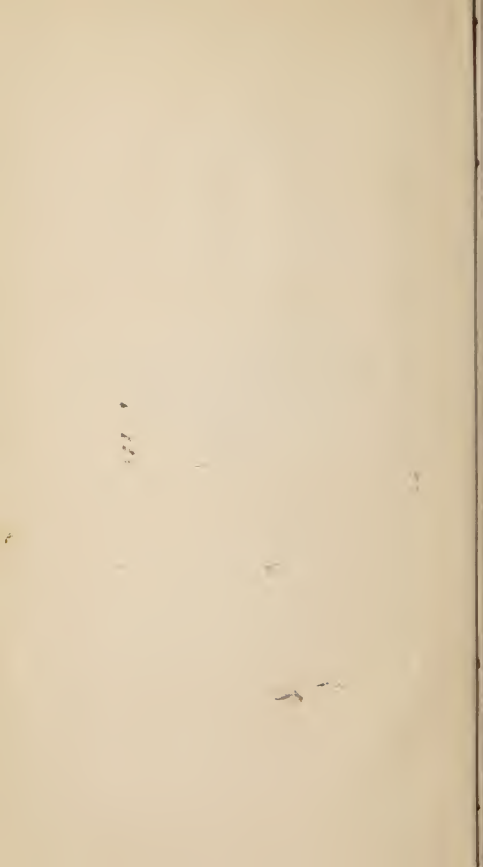
Questions illustrating the
 Thirty-nine articles of the





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QUESTIONS ILLUSTRATING THE THIRTY-NINE
ARTICLES OF THE CHURCH
OF ENGLAND.



QUESTIONS

ILLUSTRATING THE THIRTY-NINE ARTICLES

OF THE

CHURCH OF ENGLAND ;

WITH PROOFS FROM SCRIPTURE AND THE PRIMITIVE CHURCH.

BY THE

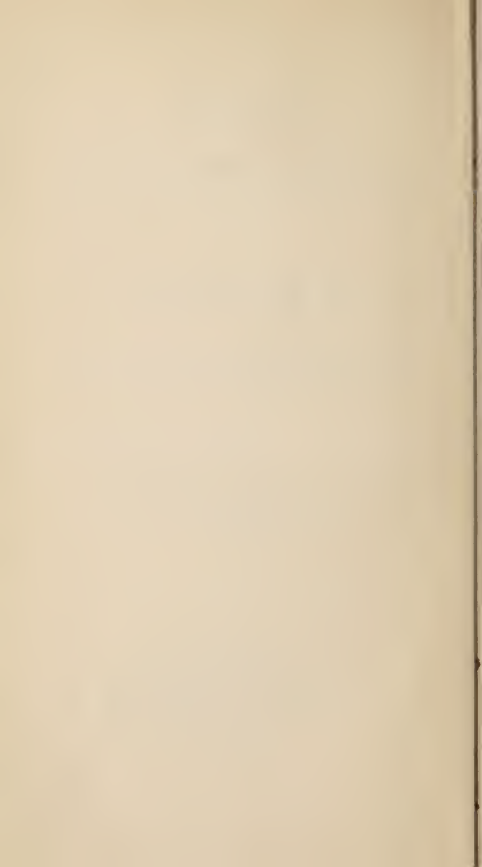
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JOHN DAVIES, SHREWSBURY.

MDCCCXLV.



HOLY AND HEAVENLY SPIRITS AS THEY ARE,
SPOTLESS IN LIFE, AND ELOQUENT AS WISE,
WITH WHAT ENTIRE AFFECTION DO THEY PRIZE
THEIR NEW-BORN CHURCH! LABOURING WITH EARNEST CARE
TO BAFFLE ALL THAT MAY HER STRENGTH IMPAIR;
THAT CHURCH, THE UNPERVERTED GOSPEL'S SEAT;
IN THEIR AFFLICTIONS A DIVINE RETREAT;
SOURCE OF THEIR LIVELIEST HOPE, AND TENDEREST PRAYER!—
THE TRUTH EXPLORING WITH AN EQUAL MIND,
IN DOCTRINE AND COMMUNION THEY HAVE SOUGHT
FIRMLY BETWEEN THE TWO EXTREMES TO STEER;
BUT THEIR'S THE WISE MAN'S ORDINARY LOT,
TO TRACE RIGHT COURSES FOR THE STUBBORN BLIND,
AND PROPHECY TO EARS THAT WILL NOT HEAR.

Wordsworth's Ecclesiastical Sonnets.—THE REFORMERS.



P R E F A C E.

THE following questions have been prepared, in the hope that they may supply a want which the Author knows to be felt in Schools, namely, that of a work illustrating the Thirty-nine Articles of the Church of England, sufficiently brief, and yet at the same time sufficiently comprehensive. In arranging the questions, his object has been, as far as possible, to exercise the *understanding* rather than the *memory*; and a certain amount of knowledge in the Pupil is presupposed; on this account several of the questions have not any answers subjoined. He has also left it to the Catechist to add some questions here and there, in order to fill up the outline of proof. The Latin version of the Articles is given with the English, on account of the light which the former often casts

upon the meaning of the latter; nor has the Author scrupled occasionally to illustrate the quotations from the New Testament by a reference to the original Greek; but these references are so introduced as not (it is hoped) to preclude the Book from the use of English Students, or from admission into Schools where English only is taught.

The Author commends to the Divine Blessing this humble service. His labour will be amply repaid, if he shall be found to have succeeded in presenting the doctrines of the Church of England in a form at once instructive and attractive to her youthful members.

E. B.

ARRANGEMENT OF THE ARTICLES.

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QUESTIONS
ILLUSTRATING
THE THIRTY-NINE ARTICLES.



QUESTIONS

ILLUSTRATING THE THIRTY-NINE ARTICLES OF THE
CHURCH OF ENGLAND.

PART I.

THE CHRISTIAN DOCTRINE WITH REFERENCE TO
THE FATHER, THE SON, AND THE HOLY GHOST.

ARTICLE I.

Of Faith in the Holy Trinity.

There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things, both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

De fide in Sacro sanctam Trinitatem.

Unus est vivus et verus Deus, æternus, incorporeus, impartibilis, impassibilis; immensæ potentiæ, sapientiæ, ac bonitatis, Creator et Conservator omnium, tum visibilium, tum invisibilium. Et in unitate hujus Divinæ naturæ, tres sunt Personæ, ejusdem essentiæ, potentiæ ac æternitatis, Pater, Filius, et Spiritus Sanctus.

What does the first Article assert¹? What is the foundation of all religion²? How does the unseen God manifest his eternal power and godhead? (Rom. i. 20.) What is the state of those who will not acknowledge God in his works? (Rom. i. 20.) Suppose a savage saw a watch, and observed its movements, what would he conclude³? Could he suppose that it came by chance? Do we see the evidences of *design* in the works of creation? For example, is man suited to be an inhabitant of the earth? Is the earth, &c. adapted to man? Is the eye formed for the reception of light? The ear for that of sound? How is this argument expressed by the Psalmist? (Psalm xciv. 9.) Have all nations acknowledged a Supreme Being in some form or other? What do you infer from this⁴? What is conscience⁵? How does the possession of this faculty affect us in reference to our Creator⁶? What do you mean by being responsible? If we are responsible what do we require⁷? What is the peculiar evidence derived from conscience as to the nature of God⁸?

What two distinct evidences are derived from revelation as to the existence of God⁹? What is

¹ The existence and unity of God, His positive and negative attributes, and the doctrine of the Trinity.

² Faith in God. (Heb. xi. 6.)

³ That they were designed.

⁴ The probability of some original revelation.

⁵ That within us which shews us right from wrong.

⁶ It makes us responsible to Him.

⁷ A conscience.

⁸ It teaches us that God is a moral Governor who will call us to account hereafter for our actions.

⁹ Miracles and Prophecy.

a miracle? What evidence brought Nicodemus to Christ? (John iii. 2.) What power does our Lord assign to his own miracles? (John v. 36.) Shew that a similar power is given to prophecy (John v. 46.)

Unity of God.—How is Moses directed to declare the unity of God? (Deut. vi. 4.)

Living and true.—How is God described by Jeremiah (Jer. x. 10.) What instructions are given to the captive Jews in that chapter? Why, particularly, is God there described as “living and true”¹? From what does St. Paul remind the Thessalonian converts that they had turned? (1 Thessalonians i. 9.) For what purpose?

Everlasting.—Who existed before the creation of the heavens and the earth? What do you mean by existing? Did God always exist? Will God always exist? How is this truth asserted by Moses? (Psalm xc. 2.) How does God describe his own eternity? (Rev. i. 8.)

Without body, parts, or passions.—What are meant by *negative attributes*²? Can any thing material be said to be perfect? Is God a perfect being? What do you infer³? How is God described in John iv. 24? How is the nature of a Spirit explained by our Lord? (Luke xxiv. 39.) What do you mean when you say that God is

¹ In opposition to the false and inanimate Gods of the Chaldeans.

² Those which describe God by stating what he is not.

³ That God is a Spiritual Being.

without parts¹? What was the error of Sabellius²? What is the declaration of the Athanasian Creed on this point³? What is the literal meaning of the word *passion*⁴? What do we observe in the arrangement of the natural world⁵? What may we infer from this⁶? How is this negative attribute expressed by Balaam? (Numbers xxiii. 19.) What was the argument used by Paul and Barnabas to dissuade the people of Lystra from worshipping them? (Acts xiv. 14, 15.) Does the Scripture ever speak of God as affected with passions? How is He described in the second Commandment? Is God ever described as possessed of a body⁷? What do you understand by these expressions⁸? For example; What divine attribute is expressed in Proverbs xv. 3?

Of infinite power, wisdom, and goodness.—What are *positive attributes*⁹? What is the meaning of the word infinite? Can God do what is contrary to His own perfections? For instance; can God lie, or deny Himself? Can God forgive

¹ The Latin word is *impartibilis*, incapable of being divided. One of the earliest heretics asserted that a part of the Divine nature rested on Christ.

² He denied the distinction of persons in the Trinity.

³ "Neither confounding the persons, nor dividing the substance."

⁴ Suffering. But because violent emotions of the mind cause suffering; therefore passions are taken to represent the feelings which cause these emotions, such as anger, fear, love, joy, &c.

⁵ Order and regularity.

⁶ That the Creator is not affected by any violent passions.

⁷ The face, the eyes, the hands, &c. of God, are spoken of.

⁸ They are employed in condescension to our feeble conceptions, and to shew us that if God had our feelings, He would be so affected.

⁹ Those which describe God by what He is.

impenitent sinners? Were God to do so, what attribute would he violate¹? How then would you express the *power* of God²? How does the Psalmist describe the *power* of God? (Ps. cxv. 3.) And our Lord? (Matt. xix. 26.) What is meant by *wisdom*³? How is this attribute expressed in the Psalms? (Psalm cxlvii. 5.) And by St. Paul? (1 Tim. i. 17.) To what source may all the evil that is in the world be traced? Whence does all the *good* proceed? (James i. 17.) Which preponderates? What may we infer? How is this attribute expressed by the Psalmist? (Psalm lii. 1. cxlv. 9.) What is the most remarkable proof of the goodness of God to man⁴? What feeling of the mind is the goodness of God intended to call into exercise⁵? How is this expressed by David? (Psalm lxxiii. 25.)

Maker and preserver of all things both visible and invisible.—Repeat Genesis i. 1. How is this expressed by St. Paul? (Col. i. 16.) When God had created things did he leave them to themselves? What would have happened had He done so? What truths are you taught by the fact that God is the preserver of all things⁶? How is the continued agency of God declared by

¹ His justice.

² God is infinite in His power of performing whatever is not contrary to the perfections of His nature.

³ The *knowledge* of things, together with the *skill* to apply it.

⁴ The redemption of mankind by Jesus Christ.

⁵ Love. Love to God as the most excellent Being, and the most to be desired by man.

⁶ The continued agency, and the universal providence of God.

our Saviour¹? (John v. 17.) And by St. Paul? (Acts xxvi. 22.)

The doctrine of the Trinity.—What is the doctrine of the Trinity in Unity²? Was some idea of this doctrine entertained by any of the heathen philosophers³? From whence probably did they derive their notions on this subject⁴? What do you infer from this?

In Genesis i. 26, God says, “Let *us* make man. How far does this passage convey us towards a proof of the doctrine⁵? How many Persons are spoken of in 2 Samuel xxiii. 2.? Who is meant by the Word? How many Persons are spoken of in the account of our Saviour’s baptism? (Matt. iii. 16, 17.) Whose was the voice from heaven? Who went up out of the water? Who appeared descending like a dove? Are the three Persons represented as performing different actions⁶? On what festival of the Church is this passage appointed to be read⁷?

In whose Name were the apostles instructed to baptize? What do you mean by baptizing in the

¹ For further proof, see Heb. i. 3. Acts xvii. 28. Ps. cxlvii. 9. Matt. x. 29, 30.

² There is one God, the eternal, infinite, almighty. But in the unity of this Godhead there are three Persons, the Father, the Son, and the Holy Ghost; each of these is God, and yet there is but one God.

³ Plato, Parmenides, and others, held the doctrine of three Divine natures.

⁴ From those who had heard or read the Scriptures.

⁵ It proves that there are more persons than one.

⁶ God the Father is speaking, God the Son is ascending, and God the Holy Ghost is descending.

⁷ On Trinity Sunday.

name of any one¹? In whom then were the converts to Christianity required to believe? Repeat the Apostolic benediction. (2 Cor. xiii. 14.) In whose Name was St. John directed to write to the seven Churches? (Rev. i. 4, 5.) How is God the Father described? God the Son? Who do you mean by the seven Spirits²? Why do you certainly infer that the seven Spirits mean the third person of the blessed Trinity³? Why is the Holy Spirit so represented⁴? In what order are the three Persons mentioned in Matt. xxviii. 19? Is this order different in 2 Cor. xiii. 14.? What is the order in Rev. i. 4, 5.? What do you infer from this⁵?

Was this doctrine the general belief of the early Church⁶? What is the testimony of Justin Martyr to this doctrine⁷? And of St. Augustine⁸?

¹ Engaging to faith in that person, and obedience to him.

² The Holy Spirit, the third Person of the blessed Trinity.

³ Because no created being could give grace and peace.

⁴ To shew the variety of His gifts and operations.

⁵ An *equality of persons*, it being indifferent in what order they are mentioned.

⁶ It was universally believed in the apostolic times, and those were considered infidels who denied it.

⁷ JUSTIN MARTYR—"It is fit, therefore, that we should acknowledge and confess one God, made known to us as the Father, Son, and Holy Ghost, acknowledging the several subsistences of one Deity, but as God understanding the communion of those subsistences in the same essence." (Justin. Expos. fidei de rect. confess. [7]).

⁸ ST. AUGUSTINE—"Plainly therefore, and without all doubt it is to be believed, that the Father, Son, and Holy Ghost are one Almighty God, eternal, unchangeable; and every one of these is God, and all of them but one God." (Aug. de tempore, Sermon. 38.)

ARTICLE II.

Of the Word or Son of God, which was made very Man.

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance : so that two whole and perfect natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for all actual sins of men.

De Verbo, sive Filio Dei, qui verus homo factus est.

Filius, qui est Verbum Patris, ab æterno a Patre genitus, verus et æternus Deus, ac Patri consubstantialis, in utero beatæ Virginis, ex illius substantiâ naturam humanam assumpsit ; ita ut duæ naturæ, divina et humana, integre atque perfecte in unitate personæ fuerint inseparabiliter conjunctæ, ex quibus est unus Christus, verus Deus, et verus homo, qui vere passus est, crucifixus, mortuus, et sepultus, ut Patrem nobis reconciliaret, esset que hostia, non tantum pro culpa originis, verum etiam pro omnibus actualibus hominum peccatis.

What does the second Article assert¹? From what passage is the expression "The Word of the Father" derived? (John i. 1.) How do you know that the Word there spoken of means the Son of God? (John i. 14.) How does a man make known his will²? And how does God reveal His will? (Heb. i. 1.) There are three kinds of son-

¹ The Divinity of Christ, his Incarnation, and Atonement.

² By word of mouth.

ship; in which sense is Christ the Son of God? How is Christ therefore described? (Heb. i. 5.) Why is Christ declared to be “begotten from everlasting”¹? What passage declares that Christ is of one substance with the Father? (John x. 30.) Christ’s divine nature was of the same substance with the Father; of what substance was his human nature²? When were the two natures thus joined together? What was Christ before his incarnation? What did he become afterwards? Will Christ always remain God and man? For what purpose did Christ suffer and die³? What do you mean by reconciliation⁴? How did Christ reconcile his Father to us⁵?

The Divinity of Christ.—Repeat John i. 1. What does the expression “In the beginning was the Word” denote⁶? What is meant by the expression “The Word was *with* God”⁷? Before whose judgment seat does St. Paul declare we shall stand? (Romans xiv. 10.) What proof does he give? (Rom. xiv. 11.) What do you infer from this⁸? What grace does St. Paul exhort the Philippians to cultivate in Phil. ii. 5—9.⁹? After whose example? How did Christ manifest this humility? (Phil. ii. 6, 7, 8.) What do you mean

¹ He is begotten, otherwise he would not be a Son, and from everlasting, otherwise he would not be God.

² Of the substance of the Virgin Mary.

³ To reconcile His Father to mankind.

⁴ Restoration to favour.

⁵ By making Himself a sacrifice for sin.

⁶ That Christ is eternal. ⁷ Of one substance with God.

⁸ That Christ is God.

⁹ Humility.

by the expression "the form of God"¹? Why do you conclude this²? How did he make himself of no reputation³? Repeat 1 John v. 20. Against what sin does St. John caution Christians in the following verse? Who does he say is come? What has the Son of God given to Christians⁴? How may Christians be said to be under the protection of God⁵? Who then is declared to be the "true God and eternal life"? What is the argument of the first Chapter to the Hebrews⁶? In what terms does God the Father address God the Son? (Heb. i. 8.) What divine attributes are implied in the word Jehovah⁷? Repeat Jeremiah xxiii. 5, 6. What word is used in the margin instead of Lord? What did the Jews understand by the expression "Son of God"⁸? What was the ground of the charge of blasphemy brought against Christ? (John x. 33.) What question was put to our Lord, when upon his oath before Caiaphas? (Matt. xxvi. 63.) What was our Lord's answer? (Matt. xxvi. 64.) What did this answer imply⁹?

¹ The real nature of God.

² Because Christ is said in the same passage to have taken upon himself "the form of a servant; and as the form of a servant" must mean a servant, therefore "the form of God" must mean "God."

³ He emptied himself of his Divine glory. The Greek is, *ἐαυτὸν ἐκένωσε μορφὴν δούλου λαβῶν.*

⁴ Understanding to place themselves under the protection of the true God.

⁵ By being in His Son Jesus Christ.

⁶ To establish the superiority of Christ to all created beings.

⁷ Self existence and eternity.

⁸ They considered it to be of equal import with *God*.

⁹ That he was the Son of God; according to the Eastern mode of affirming a thing.

We have seen that Christ is God, and we may therefore expect to find Divine attributes assigned to Him. How does our Lord express his own omnipresence? (Matt. xviii. 20.) What Divine attribute is assigned to our Lord by St. Peter in John xxi. 17? Who inspired the writers of the Old Testament? (1 Peter i. 11.) What is the testimony of St. Paul on this point? (2 Tim. iii. 16.) By whom did God make the worlds? (Heb. i. 2.) How is this further stated in Col. i. 16? On whom did St. Stephen call while his murderers were stoning him? (Acts vii. 59.) What evidence does this afford of the Divinity of Christ¹?

The Incarnation of Christ.—What do you mean by the term incarnation²? In what words does Isaiah predict the incarnation of Christ? (Isaiah vii. 14.) What happened accordingly in the fullness of time? (Gal. iv. 4.) How is this event described by St. Matthew? (i. 18.) Of what two parts does man consist? Did Christ take both a human body and a human soul? With respect to the body; what is the evidence in Heb. x. 5? Did Christ take part of flesh and blood? (Heb. ii. 14.) Was He subject to weariness? (John iv. 6.) Hunger? (Matt. iv. 2.) Thirst? (John xix. 28.) With respect to the soul, did the mind of Christ grow and increase like that of other men? (Luke

¹ St. Stephen, full of the Holy Ghost, pays our Lord Divine worship.

² The taking of flesh, the assuming of human nature.

ii. 52.) What do you mean by wisdom? Had Christ *feeling* as well as *intellect*? Could He sorrow for others? (John xi. 35; Luke xix. 41.) Could He sorrow for himself? (Matt. xxvi. 37.) In what two respects did our Lord differ from other men¹?

The Atonement.—The word *sacrifice* is used in different senses. In what sense is it used in Heb. xiii. 15? In what sense is it used in this article²? What do you mean by atonement³? How did Christ become an atonement? Could any sufferings short of death have atoned for our sins? What is the wages of sin? (Romans vi. 23.) In what respect did the death of Christ differ from that of other men⁴? Did he *truly* suffer and die? What proof did the soldiers, who pierced the side of Christ, afford of his death⁵? What steps did Pilate take to satisfy himself of the death of Christ? (Mark. xv. 44, 45.) Why is it asserted that Christ was buried⁶? How does Isaiah predict the sufferings of Christ? (Isaiah liii. 4, 5, 6.) Did Christ merely die to put away the sin of Adam? How is this expressed by St. Paul? (Rom. v. 16.) What is meant by redemption⁷? How has Christ redeemed mankind?

¹ His miraculous conception and His sinlessness.

² As a propitiatory sacrifice; an offering to make an atonement for sin.

³ The reconciling of two parties; the setting them *at one*.

⁴ It was voluntary.

⁵ John xix. 33, 34.

⁶ It affords an additional proof of His death; and in its circumstances it is the fulfilment of prophecy.

⁷ Buying back again. Delivering by paying a ransom.

(1 Peter i. 19.) Has Christ redeemed all mankind? (1 John ii. 2.) How does the atonement prove the Godhead of Christ¹? How his manhood²?

Evidence from Antiquity.—Did the early Church believe in the Divinity of Christ? When did St. Ignatius live? (about A.D. 100.) What is his testimony to the divinity of Christ³? At what Council was the Nicene Creed published? When was that Council held⁴? In what terms does the Nicene Creed declare the Divinity of Christ? How does St. Ignatius speak of the manhood of Christ⁵? Give a testimony to the Godhead and to the Manhood of Christ from St. Chrysostom⁶? When did Clement of Rome live? (about A.D. 90.) In what terms does he speak of the death of Christ⁷?

¹ None but God could bear the sins of all the world.

² None but man could suffer.

³ ST. IGNATIUS.—“ I glorify Jesus Christ, even God, who has endued you with wisdom.” (*S. Ignat. ad Smyrn. c. 1.*)

⁴ A.D. 325.

⁵ ST. IGNATIUS.—He says that “ Christ was truly of the seed of David according to the flesh, the Son of God according to the will and power of God, having been truly born of a virgin.” (*Ep. ad Smyr. 1.*)

⁶ ST. CHRYSOSTOM.—“ When thou hearest of Christ, do not think him God only, or man only, but both together.” (*Chrysost. λογ. εἰς τὸν τίμιον σταυρόν*)

⁷ ST. CLEMENT.—“ Let us look steadfastly upon the blood of Christ, and see how precious His blood is in the sight of God, because being poured out on account of our salvation, it has obtained the gift of repentance for the whole world.” (*S. Clementis ad Corinth. Ep. [vii.]*)

ARTICLE III.

Of the going down of Christ into Hell.

As Christ died for us, and was buried, so also is it to be believed, that he went down into hell.

De descensu Christi ad inferos.

Quemadmodum Christus pro nobis mortuus est, et sepultus; ita est etiam credendus ad inferos descendisse.

What does this Article assert? How is this truth asserted in the Apostles Creed? Of what two parts does man consist? How may death be described¹? Had Christ a human soul, and a human body? What became of Christ's body after death? What became of His soul? How does this truth establish the certainty of Christ's death? What is the old meaning of the word Hell²?

On what subject does St. Peter speak in Acts ii. 22.³? What prophecy does he quote to prove the resurrection of Christ? (Psalm xvi. 8—10.) Of whom does David speak in these words? How does St. Peter explain his meaning? What word does he substitute for Holy One? What is the Greek word translated Hell in that passage⁴? How does this passage make it evident that Christ's soul went to Hades⁵?

¹ The separation of the soul from the body.

² The place of departed spirits, both of the righteous and the wicked.

³ The death and resurrection of Christ.

⁴ *Hades*, the unseen world.

⁵ He declares that it was not left there.

Evidence from Antiquity.—What is the testimony of Irenæus to this truth¹? Give the evidence of St. Athanasius²? What was the error of Apollinarius³? What was the argument by which the Fathers confuted this error⁴?

ARTICLE IV.

Of the Resurrection of Christ.

Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of man's nature; wherewith he ascended into heaven, and there sitteth, until he return to judge all men at the last day.

De Resurrectione Christi.

Christus vere a mortuis resurrexit, suumque corpus cum carne, ossibus, omnibusque ad integritatem humanæ naturæ pertinentibus, recepit; cum quibus in cœlum ascendit, ibique residet, quoad extremo die ad judicandos homines reversurus sit.

What does this Article assert⁵? On what

¹ IRENÆUS.—“Our Lord was in the middle of the shadow of death, where the souls of the dead were, and then rose again with his body, and after his resurrection was taken up into heaven. (*Irenæus adv. Hær. l. v. c. 31.*)

² ST. ATHANASIUS.—“Christ was buried; his soul, that went to Hades, but seeing it could not be held there, it was restored to his body, and so he rose again.” (*Athan. de duabus in Christo naturis, vol. ii.*)

³ He denied that Christ had a human soul.

⁴ That Christ descended into Hell; which could neither be true of his body, nor of his Godhead, but only of his soul. (*See Pearson on the Creed, p. 237. Ed. 1669.*)

⁵ The resurrection of Christ, his ascension, and his future coming to judgment.

grounds is the resurrection of Christ important¹? Is our Lord's resurrection predicted in the Old Testament? (Psalm xvi. 9, 10.) How does our Lord predict his own resurrection? (Matt. xx. 19.) What signs did he give to the Jews for this purpose? Did the Jews remember this prophecy after our Lord's crucifixion? (Matt. xxvii. 63.) What directions were given by Pilate in consequence? (Matt. xxvii. 66.) What were the things which the watch shewed afterwards to the chief priests²? How do you infer this? (Matt. xxviii. 12, 13.) What additional evidence is thus afforded to the truth of Christ's resurrection³? To whom did Christ first appear? (Mark xvi. 9.) How many times did Christ appear? What was the greatest number of witnesses present at one time? (1 Cor. xv. 6.) Which of the disciples doubted the truth of Christ's resurrection? To what good purpose did the unbelief of Thomas tend⁴? How? (John xx. 27.) What other proof did our Lord give of the reality of his resurrection? (Luke xxiv. 39—43.) How is the evidence of our Lord's resurrection summed up by St. Luke? (Acts i. 3.)

Christ's Ascension.—How is our Lord's ascension *prefigured* in the Old Testament⁵? On what

¹ It is His greatest miracle; it is the fulfilment of prophecy; it is a testimony that the atonement was accepted (Rom. iv. 25); and it is a proof of our own resurrection.

² The resurrection, with all its circumstances; the appearance of the angel, &c. ³ It is attested by his *enemies*.

⁴ To the "more confirmation of the faith." (*Collect for St. Thomas's Day*).

⁵ By the ascension of Elijah, and by the entering in of the High Priest into the Holy of Holies.

festival of the Church of England is the narrative of Elijah's ascension appointed to be read? How often did the High Priest, under the Jewish law, enter within the veil? For what purpose? How is this applied by the Apostle to Christ? (Heb. ix. 11, 12.) How is Christ's ascension *predicted* in the Old Testament? (Psalm lxxviii. 18.) How did Christ predict his own ascension? (John xvi. 28. xx. 17.) How is the event itself recorded? (Luke xxiv. 50, 51. Acts i. 9.) Why is the ascension of Christ important¹? What is a forerunner²? How is Christ described in Heb. vi. 20? Christ then has gone up in his divine and human nature into heaven. Where is He in heaven? What do you mean by the right hand of God? With respect to what nature may Christ be said to be exalted? Is this exaltation predicted in the Old Testament? (Psalm cx. 1.) How long will Christ sit at the right hand of God? What office is he now performing there? (Heb. vii. 25.)

Christ's future judgment.—What truth is involved in the doctrine of future judgment³? What sect of the Jews doubted or denied a future state? What part of the Old Testament did the Sadducees reject⁴? Might they have discovered this truth in the Pentateuch? (Matt. xxii. 31, 32.) What other

¹ It is a proof that the human nature can be admitted again into the presence of God.

² One who goes before to prepare the way for others to follow.

³ That of a future state.

⁴ They rejected all the Old Testament, excepting the five books of Moses.

intimations are given of a future state in the Old Testament? (Job. xix. 25, 26; Ezekiel xxxvii; Daniel xii. 2; Psalm xvii. 15, &c.) How is the coming of Christ clearly revealed in the New Testament? (Acts x. 42; Acts xvii. 31.) Why is a future judgment necessary¹? Why is Christ peculiarly suited for this great purpose²? In what three different states is Christ described in the Gospel³? How does his last state, that in which he now is, differ from the first⁴? Is Christ reigning now? When will the mediatorial kingdom terminate? (1 Cor. xv. 25—28.)

Evidence from Antiquity.—How does St. Ignatius speak of the resurrection of Christ⁵? How does St. Cyprian attest this truth⁶? Quote a testimony from Irenæus⁷?

¹ To vindicate God's moral government.

² Because as *God* he will judge the world in righteousness, and as *Man* he will be touched with the feeling of our infirmities.

³ That before His advent; that in which He was during His sojourn on earth; and that in which He now is, at the right hand of God. (John xvi. 28. Phil. ii. 6, &c.)

⁴ In His keeping the human nature, and being the Head of the Church.

⁵ ST. IGNATIUS.—“I know that He was in the flesh after the resurrection, and I believe that He is; and when He came to those who were with Peter, He said to them ‘Take hold of me, feel me, and see that I am no unbodied Spirit.’”—*S. Ignat. ad Smyrn. c. 3.*

⁶ ST. CYPRIAN.—“After He had spent forty days with his disciples, he was then taken up into heaven, a cloud being spread about him, that the human nature which he loved, which he assumed, which he protected from death, he might triumphantly carry to his Father.” (*Cyprian. de idolor. vanitate, tract. 4.*)

⁷ IRENÆUS.—“Christ rose again the substance of flesh, and shewed his disciples the mark of the nails and the wound in his side, which are proofs that his flesh rose again from the dead.” (*Iren. adv. Hær. l. 5. c. 7.*)

ARTICLE V.

Of the Holy Ghost.

The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

De Spiritu Sancto.

Spiritus Sanctus, a Patre et Filio procedens, ejusdem est cum Patre et Filio essentiæ, majestatis et gloriæ, verus ac æternus Deus.

What does this Article assert? What is the meaning of the word Ghost¹? What is the relation which in this article is declared to exist between the Holy Ghost, and the Father and the Son²? Where is God the Father said to send the Comforter? (John xiv. 26.) Where does Christ say that He will send the Comforter? (John xv. 26.) What do we infer from these two passages³?

The Personality of the Holy Ghost.—What erroneous opinion has been held with regard to the Holy Spirit⁴? What is the Greek word translated Spirit⁵? How was this word applied by the ancient Greek writers⁶? How is the Spirit here spoken of distinguished from all other spiritual beings⁷? In what name are Christians baptized? What is meant by being baptized in the name of

¹ It is an old Saxon word meaning "Spirit."

² He is declared to proceed from them both.

³ That the Holy Spirit has the same relation to the Son that He has to the Father.

⁴ That He is a mere *quality* or *attribute* derived from God, which when withheld is of no avail.

⁵ Πνεῦμα.

⁶ To the incorporeal beings of another world.

⁷ By the epithet "the Holy."

any one? What absurdity would result from hence, supposing that the Holy Spirit was a mere quality or attribute¹? Whom does St. Paul exhort the Ephesians not to grieve? (Ephes. iv. 30.) Can a mere quality or attribute be grieved? Who is said to make intercession for us? (Rom. viii. 26.) With whom? But if the Spirit of God intercedes with God, what must follow²? Who wrought the miraculous gifts with which the early Church was endowed? (1 Cor. xii. 11.) What description is given by Christ of the Comforter? (John xiv. 26.) What office does Christ assign to Him? Which *pronoun* is used in this passage in reference to the Spirit? Why? How does the Holy Ghost differ from the Father³? How from the Son⁴?

The Divinity of the Holy Ghost.—We have seen that the Holy Ghost is a *person*. What is His dignity? Whose place was he sent to supply? When Moses came forth from holding communion with God, what did he put on his face? (Exod. xxxiv. 34.) Why? What allusion is made to this by St. Paul? (2 Cor. iii. 15.) Who was that Lord with whom Moses communed on the mount⁵? To whom

¹ Christians would then profess faith in a mere quality or property, and that, too, associated with almighty and eternal agents.

² That He is distinct from God the Father.

³ He is His messenger.

⁴ He is His successor.

⁵ 2 Cor. iii. 17.—“The Spirit is here so plainly said to be the Lord, that is, Jehovah, the one eternal God, that the adversaries of this truth must either deny that *the Lord* is here to be taken for God, or that *the Spirit* is to be taken for the Spirit of God; either of which denials must seem very strange to any person which considereth the force and plainness of the Apostle’s discourse.” (Pearson on the Creed, p. 317. Ed. 1669.)

did Ananias lie? In lying to the Holy Ghost, to whom in other words did he lie? (Acts v. 3, 4.) Of whom are Christians said to be the temple? (1 Cor. iii. 16.) How may they be said to be the temple of God? What do you infer?

Why is this Divine Being called *The Holy Spirit*¹? How are Christians justified²? Would justification alone be sufficient for the spiritual wants of man? How are we to continue in the favour of God³? Can we do this of ourselves? How is this want supplied? (Titus iii. 5; Romans viii. 26.) Is sanctification the work of a Divine Being?

Evidence from Antiquity.—Did the early Church believe in the Divinity of the Holy Ghost? Quote the testimony of St. Basil⁴? What is the evidence of St. Augustine⁵? Of Tertullian⁶?

¹ Because his special office is to sanctify.

² By the merits and death of Jesus Christ.

³ By following after holiness.

⁴ ST. BASIL.—“Seeing what is common to the Father and Son, is common also to the Spirit; seeing by the same things that God the Father and the Son are characterised and described in Scripture, by the same things is the Holy Ghost characterised and described; it is hence gathered that the Spirit is of the same Deity with the Father.” (*Basil adv. Eunom. l. 5.*)

⁵ ST. AUGUSTINE.—“For so the Father is God, and the Son God, and the Holy Ghost God, and altogether one God; and yet it is not in vain that in this Trinity none of them is called the Word of God but the Son, nor the gift of God but the Holy Ghost.” (*See Beveridge. Oxford edition, Vol. i. p. 249.*)

⁶ TERTULLIAN.—“In the mean time He poured forth the Holy Ghost, a gift which he had received from the Father; the third name of the Godhead, and the third person in the order or rank of the Divine Majesty.” (*Tert. adv. Praxeam c. 30.*)

PART II.

THE RULE OF FAITH.

ARTICLE VI.

Of the Sufficiency of the Holy Scriptures for Salvation.

Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

Of the Names and Number of the Canonical Books.

| | | |
|-------------|----------------------------------|---|
| Genesis | The First Book of Samuel | The Book of Esther |
| Exodus | The Second Book of Samuel | The Book of Job |
| Leviticus | The First Book of Kings | The Psalms |
| Numbers | The Second Book of Kings | The Proverbs |
| Deuteronomy | The First Book of Chronicles | Ecclesiastes, or Preacher |
| Joshua | The Second Book of Chronicles | Cantica, or Song of Solomon |
| Judges | The First Book of Esdras | Four Prophets the greater (Ezra) |
| Ruth | The Second Book of Esdras | Twelve Prophets the less. (Nehemiah) |

And the other Books (as Hierome saith), the Church doth read for example and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:—

| | |
|--------------------------------|--------------------------------|
| The Third Book of Esdras | Baruch the Prophet |
| The Fourth Book of Esdras | The Song of the Three Children |
| The Book of Tobias | The Story of Susanna |
| The Book of Judith | Of Bel and the Dragon |
| The rest of the Book of Esther | The Prayer of Mauasses |
| The Book of Wisdom | The First Book of Maccabees |
| Jesus, the Son of Sirach | The Second Book of Maccabees |

All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical.

De divinis Scripturis, quod sufficient ad salutem.

Scriptura sacra continet omnia quæ ad salutem sunt necessaria, ita ut quicquid in ea nec legitur, neque inde probari potest, non sit a quoquam exigendum, ut tanquam articulus fidei credatur, aut ad salutis necessitatem requiri putetur.

Sacræ Scripturæ nomine, eos Canonicos libros veteris et novi Testamenti intelligimus, de quorum auctoritate, in Ecclesia nunquam dubitatum est.

*De Nominibus et Numero Librorum sacræ Canonice
Scripturæ veteris Testamenti.*

| | | |
|-----------|--------------------------|------------------------------|
| Genesis | Prior Liber Samuelis | Liber Hester |
| Exodus | Prior Liber Regum | Liber Job |
| Leviticus | Secundus Liber Samuelis | Psalmi |
| Numeri | Secundus Liber Regum | Proverbia |
| Deuteron. | Prior Liber Paralipom | Ecclesiastes vel Concionator |
| Josue | Secundus Liber Paralipom | Cantica Solomonis |
| Judicum | Primus Liber Esdræ | 4 Prophetæ Majores |
| Ruth | Secundus Liber Esdræ | 12 Prophetæ Minores |

Alios autem Libros (ut ait Hieronymus) legit quidem Ecclesia, ad exempla vitæ, et formandos mores; illos tamen ad dogmata confirmanda non adhibet; ut sunt,—

| | |
|-------------------------|----------------------------|
| Tertius Liber Esdræ | Baruch Propheta |
| Quartus Liber Esdræ | Canticum trium Puerorum |
| Liber Tobie | Historia Susannæ |
| Liber Judith | De Bel et Dracone |
| Reliquum Libri Hester | Oratio Manassis |
| Liber Sapientiæ | Prior Liber Maccabæorum |
| Liber Jesu filii Sirach | Secundus Liber Maccabæorum |

Novi Testamenti omnes libros (ut vulgo recepti sunt) recipimus et habemus pro Canonicis.

What does this article assert¹? With regard to the first point, what is the difference between the Church of England and the Church of Rome²? What is the meaning of the word *canonical*³? What are canonical Scriptures? Why is this term used⁴? What do you mean by Apocryphal books⁵?

The sufficiency of the Holy Scriptures for salvation.—What does the Church of Rome assert to be necessary to salvation, besides the Holy Scriptures⁶? What is tradition⁷? How may truths be handed down from age to age⁸? If oral tradition is necessary for salvation, what must follow⁹? Is all that is *necessary* for man to know revealed in Scripture? (John xx. 30, 31.) If traditions were also necessary, what might we expect¹⁰? Is any thing to be gathered from the Scriptures themselves to lead us to suppose that they are incomplete? What does St. Paul exhort the Thessalonians to hold? (2 Thess. ii. 15.) What were the traditions which they had received *by mouth* from St. Paul¹¹? Could they have con-

¹ That Holy Scripture contains all things necessary to salvation. It declares what are the Holy Scriptures, and gives the opinion of the Church with regard to the Books called Apocryphal.

² The Church of Rome asserts that the Scriptures are incomplete without the admission of oral tradition.

³ That which may be taken as a rule.

⁴ To distinguish them from those books which may not be taken to establish any doctrine.

⁵ Books of doubtful origin and authority.

⁶ Oral tradition.

⁷ Something handed down from generation to generation.

⁸ Either *orally*, that is, by word of mouth; or, *in writing*.

⁹ That the Scriptures are incomplete.

¹⁰ That the Scriptures would say so.

¹¹ Those truths which he had taught by his preaching.

tained any thing necessary to salvation not to be found in the Holy Scriptures? Why? (2 Tim. iii. 16, 17.) How was the will of God made known in the earliest ages of the world¹? How did this mode of teaching accord with the circumstances of men at that time²? What happened notwithstanding³? When God set apart the Jewish nation, did He instruct them by tradition or by a written law? Did they mix up traditions with the Divine law? Were they condemned for so doing? (Mark vii. 13.) If a practice is condemned in the first dispensation, what may we infer⁴? What reason does St. Luke assign for writing his Gospel? (Luke i. 4.) What kind of instruction was that to which he refers⁵?

The Canonical Books of the Old and New Testament.—Does our Saviour frequently allude to the Old Testament? What general testimony does He give in the Gospel of St. Luke? (Luke xxiv. 44.) How are the same words applied by Josephus⁶? By whose inspiration is all Scripture given? (2 Tim. iii. 16.) To what part of the Scriptures was this expression originally applied?

¹ It was written in the heart of man, and then handed down from father to son.

² The great age to which men lived gave them time and opportunity to transmit or hand down the knowledge of the will of God from one to the other. For example; Methuselah lived 300 years in Adam's life time, and Shem lived 100 years with Methuselah, and 100 with Abraham; so that there were but two links between Adam and Abraham.

³ The law and the knowledge of God were lost.

⁴ That it is condemned also in the second.

⁵ Catechetical instruction; instruction by *sounding into the ear*.

⁶ To the whole Bible.

We have seen that there is full evidence to the Divine authority of the Old Testament in the New. How must we prove the Divine authority of the Books of the New Testament¹? Were most of the Books of the New Testament always acknowledged? What would you infer from the doubts which existed with regard to a few of them²? Were the writers of these books inspired men? What do you infer³? In what words does St. Paul declare this? (1 Thess. iv. 8.)

The Books called Apocryphal.—Were the books of the Apocrypha included in the Canonical books by the Jews? By whom did God make known his will in times past to the fathers? (Heb. i. 1.) Who was the last of the prophets? When did Malachi live? Did the spirit of prophecy cease amongst the Jews after the time of Malachi? When were the Apocryphal Books written⁴?

Evidence from Antiquity.—Did the early Church believe in the sufficiency of the Holy Scriptures to salvation? What is the testimony of Irenæus⁵? Of

¹ We must shew that they are—1, *genuine*, or written by those whose names they bear; 2, *authentic*, or containing true accounts; 3, *inspired*.

² These doubts prove their correctness, shewing the caution with which books were admitted into the Canon.

³ That their writings also were inspired.

⁴ They were written after the time of Malachi; or, at all events, if any of them had been written before, and that by the spirit of prophecy, they would have been received into the Canon by the Jews, which no one of them ever was.

⁵ IRENÆUS.—“The Scriptures are indeed perfect.” (*Lib. ii. c. 21. Oxf. Ed.*)

Tertullian³? Of St. Cyril of Alexandria⁴? Did the Primitive Church confirm the Jewish Canon of the Old Testament⁵? Whose testimony is quoted in this article with regard to the Apocryphal Books? Is the evidence of St. Jerome on this point confirmed by others⁶?

ARTICLE VII.

Of the Old Testament.

The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding,

¹ TERTULLIAN.—“If it be not written, let him fear that woe that is appointed to those that put any thing to, or take any thing from, the word of God.” (*Tert. adv. Hermogen. c. 22.*)

⁴ ST. CYRIL.—“That which the Holy Scripture hath not said, how can we receive it, and put it into the catalogue of those things that be true.” (*Beveridge, vol. i. p. 268.*)

⁵ Eusebius, Gregory, and others give a complete catalogue; and at the Council of Laodicea in the 4th century, the Canon of the Old and New Testament was settled just as we receive it, excepting the Book of Revelation, which was omitted because they were laying down rules for reading the Scriptures in the Church.

⁶ ST. ATHANASIUS.—“Besides these, there are other books of the Old Testament not received into the canon of the Scriptures, but only read to the catechumens, &c.” (*Athanas. Synops. S. Scripturæ init.*) EPIPHANIUS.—“They are useful and profitable indeed, but are not brought into the number of Canonical books.” (*Vide Beveridge, vol. i. p. 286.*)

no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

De Veteri Testamento.

Testamentum vetus Novo contrarium non est, quandoquidem tam in veteri, quam in Novo, per Christum, qui unicus est Mediator Dei et hominum, Deus et homo, æterna vita humano generi est proposita. Quare male sentiunt, qui veteres tantum in promissiones temporarias sperasse confingunt. Quanquam lex a Deo data per Mosen (quoad cæremonias et ritus) Christianos non astringat, neque civilia ejus præcepta in aliqua republica necessario recipi debeant, nihilominus tamen ab obedientia mandatorum (quæ moralia vocantur) nullus (quantumvis) Christianus est solutus.

What is the first assertion in this Article? What proof is offered for this assertion? What conclusion is drawn? Into what parts may the Mosaic law be divided¹? Is the ceremonial law binding on Christian men? Is the civil binding? Is the moral?

You say that the Old Testament is not contrary to the New; What do you mean²? Who is the sum and substance of both Testaments? What relation did Moses bear to Christ? In what sense was Moses a mediator³? What does St. John declare to be the spirit of prophecy? (Rev. xix. 10.) Repeat the first prophecy of a Redeemer. (Gen. iii. 15.) What was the promise given to Abraham? (Gen. xxii. 18.) How does Balaam

¹ The *ceremonial*, the *civil*, and the *moral*.

² They do not teach different doctrine.

³ Moses was only a medium of *communication* with God; Christ is the medium of *reconciliation*.

prophecy of Christ? (Numbers xxiv. 17.) Does our Saviour apply this expression to Himself in the New Testament? (Rev. xxii. 16.) Repeat the promise in Jeremiah xxxi. 33. How does this promise point out the nature of the future covenant¹? Were the sacrifices of the Jewish law sufficient in themselves to take away sin? (Heb. x. 4.) To what did they all look forward?

Had there been no promise of future life through a Redeemer, to what alone could the Old Fathers have limited the promises in the Old Testament²? Who are meant here by the Old Fathers? Did the Old Fathers look only to transitory promises? Did Abraham? (John viii. 56.) Did Moses? (Heb. xi. 26.) Did David? (Acts ii. 30, 31.) Did Job? (Job xix. 25.) How is this truth stated in the Epistle to the Hebrews? (Heb. xi. 13—16.)

What is meant by the *ceremonial* law³? Why might we infer that the ceremonial law would not be binding on Christian men⁴? With regard to what rite of the ceremonial law did there arise a dissension in the early days of the Church? (Acts xv. 1, 2.) How was the dispute settled? (verse 19.) What advice does St. Paul give to the Colossians on this point? (Col. ii. 16.) How does he warn the Galatians against the use of the ceremonial

¹ It points out its spirituality.

² To temporal blessings.

³ The law relating to the outward circumstances of Divine worship.

⁴ Because it was only instituted for a particular purpose, and would therefore no longer be necessary when that purpose was accomplished.

law? (Gal. v. 2.) What reason is given in the Epistle to the Hebrews for this change? (Heb. vii. 12.)

What are meant by *civil* precepts¹? What is the doctrine of the Church of England with regard to the civil precepts of the Jewish law? What do you mean by a commonwealth²? On what grounds (of reason) would you infer that these precepts are not necessarily binding³? How do you infer the same thing from Scripture⁴? What command does St. Peter give with regard to the laws of men? (1 Peter ii. 13.) To whom was his Epistle written? Were the Christians to whom he wrote, living (probably) in many different commonwealths? What is the only limit of our obedience to the laws of men?

What are meant by *moral* laws⁵? How is the moral law summed up in Scripture? What is the assertion of this article with regard to the moral law? Why do you infer from reason that this law is of perpetual obligation⁶? What is our Lord's assertion with regard to the moral law? (Matt. v. 17.)

¹ Precepts relating to state polity, or civil government; such as in the Jewish law, those relating to magistrates, contracts, the institution of tithes, &c.

² An established form of civil life.

³ They were suited to the peculiar circumstances of the Jewish people; and for this very reason we may conclude that they were framed for that people only.

⁴ The Apostles never recommended obedience to them.

⁵ Moral laws are such as arise from the nature of mankind in general.

⁶ The moral law is the unchangeable will of God, and is therefore a standing law to all nations even to the end of the world.

What direction does He give in Matthew xix. 17. What does St. James say of faith without obedience? (James ii. 17.) How will a right faith influence Christian men with respect to the moral law? (Rom. iii. 31.)

Evidence from Antiquity.—How does Justin Martyr speak of the agreement of the Old and New Testaments¹? What is the testimony of St. Ignatius²? Of St. Chrysostom³? How does St. Augustine shew that the Old Fathers did not look only for transitory promises⁴? How does Irenæus speak of the perpetual obligation of the moral law⁵?

¹ JUSTIN MARTYR.—“The Apostles have taught us as themselves did learn; first, the precepts of the Law, and then the Gospel; for what else is the Law but the Gospel foreshewed? What other the Gospel than the Law fulfilled?” (*Just. quæst.* 101.)

² ST. IGNATIUS.—“There is one God of the Old and New Testament, and one Mediator betwixt God and man.” “All the saints therefore were saved in Christ, trusting in Him and expecting of Him.” (*Beveridge. Vol. i. p. 305.*)

³ ST. CHRYSOSTOM.—“There is no difference but of names in the two Testaments, no opposition or contrariety.” (*Bev. Vol. i. p. 304.*)

⁴ ST. AUGUSTINE.—“But the Old Testament to them that rightly understand it, is a prophecy of the New Testament. And therefore, in that first people, the holy Patriarchs and Prophets, who understood what they did, or what was done by them, had then the hope of eternal salvation in the New Testament.” (*Aug. contra Faust. l. 15. c. 2.*)

⁵ IRENÆUS.—“For all these things do not contain any contrariety or dissolution of the ancient moral laws, but their fulness and extension; as himself saith, ‘Unless your righteousness exceed the righteousness of the Scribes and Pharisees, you shall not enter into the kingdom of heaven.’” (*Iren. adv. hæc. l. iv. c. 13. 1.*)

ARTICLE VIII.

Of the Three Creeds.

The Three Creeds, *Nicene Creed*, *Athanasius's Creed*, and that which is commonly called the *Apostles' Creed*, ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture.

De tribus Symbolis.

Symbola tria, Nicænum, Athanasii, et quod vulgo Apostolorum appellatur, omnino recipienda sunt et credenda; nam firmissimis scripturarum testimoniis probari possunt.

What is asserted in this Article? Why are the three Creeds thoroughly to be believed? What do you mean by a warrant¹?

What is a Creed²? What necessity gave rise to Creeds³? In whose name were converts to Christianity baptized? What would therefore be required from them before baptism⁴? What then would be the earliest form that a creed would assume⁵? What name was given to the creed by the Greek church⁶? What was signified by this title⁷? What other name did the creed bear in the early ages of the church⁸?

¹ A proof or testimony.

² A summary of Christian doctrine.

³ The necessity of having definite articles of faith, extracted from Scripture, and sufficiently concise to be committed to memory.

⁴ Faith in the Trinity.

⁵ It would be an amplification or expansion of the form of baptism.

⁶ It was called a symbol.

⁷ A watchword or token to distinguish Christians from heathens.

⁸ A *canon* or *rule of faith*.

What gives authority to Creeds¹? What *sanction* must they have²? Why³? In asserting that Holy Scripture contains all things necessary to salvation, does the Church leave her members to the unrestricted exercise of their own judgment with regard to the interpretation of Scripture? What does she require from her members⁴? What great evils have resulted from the undue exercise of private judgment in this matter⁵?

The Three Creeds.—When was the council at Nice held⁶? By whom was it called⁷? For what purpose⁸? How many persons were present⁹? How did they determine the rule of faith¹⁰? Was the creed then agreed upon, the same with that which has come down to us¹¹? What addition was made afterwards¹²? What is meant by the expression “God of God”¹³? How do you understand the words “Light of Light”¹⁴? What passage of Scripture corresponds with this expression? (Heb.

¹ Holy Scripture.

² That of the Church.

³ That we may know how the Church interprets Scripture.

⁴ That they put no interpretation on Scripture inconsistent with her own authorized formularies.

⁵ False doctrine, heresy, and schism.

⁶ A.D. 325.

⁷ Constantine.

⁸ Principally for the purpose of condemning the opinions of Arius.

⁹ 318.

¹⁰ They drew up a Creed which was framed after primitive models.

¹¹ It was the same, except that it went no further than the words “I believe in the Holy Ghost.”

¹² The remaining clauses were added at the council of Constantinople, A.D. 381, excepting that which declares that the Holy Ghost “proceeds from the Son,” which was added still later by the Western Church.

¹³ God proceeding from God.

¹⁴ Light proceeding from light, as a ray from the sun.

i. 3.) What is meant by the expression "the Lord," as applied to the Holy Spirit? Where is the Holy Spirit said to be the "Giver of Life"? (Gen. i. 2. Rom. viii. 11.)

Who was Athanasius¹? What is the probable date of the Creed which bears his name²? What appears to have been the design of this Creed³? What do the damnatory clauses in this Creed shew⁴? On what passage of Scripture are they founded? (Mark xvi. 16.) What is the meaning of the word "incomprehensible," as used in this Creed⁵?

Why is the Apostles' Creed so called? Why do you conclude that it was not drawn up by the Apostles⁶? Mention one early instance of confession of faith before baptism, in the Acts of the Apostles. (Acts viii. 36, 37.)

What was the design of the three Creeds? Can the different doctrines contained in these Creeds be shewn to have been the received doctrines of the primitive Church⁷?

¹ A member of the Nicene Council, afterwards Bishop of Alexandria.

² The fourth century. (See Hooker, B. v. § 42.)

³ To defend the Apostolic doctrine.

⁴ The necessity of sound faith as well as sound practice.

⁵ "Incapable of bounds," or "infinite."

⁶ Because if so, it would have been uniform and preserved.

⁷ They can all be shewn *independently* to have been so.

PART III.

DOCTRINES RELATING TO CHRISTIANS AS
INDIVIDUALS.

ARTICLE IX.

Of Original or Birth-sin.

Original Sin standeth not in the following of *Adam*, (as the *Pelagians* do vainly talk;) but it is the fault and corruption of the nature of every man, that naturally is ingendered of the offspring of *Adam*; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in the Greek *phronema sarkos*, which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

De peccato Originali.

Peccatum originis non est (ut fabulantur Pelagiani) in imitatione Adami situm, sed est vitium, et depravatio naturæ cujuslibet hominis ex Adamo naturaliter propagati; qua fit, ut ab originali justitia quam longissime distet; ad malum sua natura propendeat; et caro semper adversus spiritum concupiscat; unde in unoquoque nascentium, iram Dei atque damnationem meretur. Manet etiam in renatis hæc naturæ depravatio; qua fit ut affectus carnis, Græcè φρόνημα σαρκός, (quod alii sapientiam, alii sensum, alii affectum, alii

studium carnis interpretantur,) legi Dei non subiciatur. Et quanquam renatis et credentibus nulla propter Christum est condemnatio, peccati tamen in sese rationem habere concupiscentiam, fatetur Apostolus.

What is the subject of this Article? What is the meaning of the word *original*¹? To what kind of sin is original sin commonly opposed? Who was Pelagius²? What was the error of his followers with regard to original sin³? How is it defined in this article? Why is it said to be the *fault* of our nature⁴? Why the *corruption*⁵? Why is this description limited to "every man that naturally is ingendered of the offspring of Adam"⁶? What was man's original righteousness⁷? How does the article describe his fallen state? What is meant by the *flesh*⁸? Who are meant by "them that are regenerated"⁹? How are the Greek words quoted in this article translated in the English Bible¹⁰? What is concupiscence¹¹?

What are the propositions contained in this Article¹²?

¹ That which was in the beginning.

² A Welshman who lived in the beginning of the 5th century, and held many dangerous opinions.

³ They held that mankind are not born sinners; and that Adam hurt his posterity only by giving them so bad an example, and not by propagating his sin to them. ⁴ Because we are guilty of it.

⁵ Because we are degenerated by it.

⁶ That Christ might be excluded.

⁷ The image of God in his soul.

⁸ Man in his natural state.

⁹ Those who are baptized. The words *regenerated* and *baptized* are both translated from the word "renatis" in the Latin.

¹⁰ To be carnally minded.

¹¹ Irregular and unlawful desire.

¹² (1,) That our nature is corrupt. (2,) That this corruption is derived from our first parents. (3,) That it deserves wrath. (4,) That this infection remains after baptism. (5,) That it is not then liable to condemnation.

Do infants, as well as adults, require a Mediator? What follows from hence¹? Repeat Genesis viii. 21. What is the reason assigned in this passage why God should not again destroy the world? Repeat Galatians v. 17. What do you mean by the flesh? How does St. Paul describe "them that are after the flesh"? (Rom. viii. 5.)

What strong internal evidence does every man possess that his nature is corrupt²? We see a similarity of nature in animals. Whence is this derived? If Adam had begotten a son before he fell, what would have been the original state of that son³? In what state was Adam when he begot children⁴? What was the consequence to them⁵? How is this expressed in Genesis v. 3. In what sense does St. Paul affirm that Levi might be said to have paid tithes to Melchisedec? (Heb. vii. 9, 10.) In whose loins was the whole human nature when Adam fell? What follows from hence⁶? Repeat 1 Cor. xv. 22. How does David attest this truth? (Psalm li. 5.) How is it expressed by Job? (xiv. 4.) Repeat Psalm lviii. 3. Why do you infer that this applies to all? (Romans iii. 23.)

Repeat Romans v. 12—19. Why has death passed upon all men? In whom have all men sinned? What does sin deserve? What then do

¹ That they have sin in them to be remitted.

² Evil passions working in his mind.

³ He would have been formed, like his father, in the image of God.

⁴ Corrupt and mortal.

⁵ They were born into the world corrupt and mortal.

⁶ The whole human nature fell in him.

all men deserve? What is this sin called in the passage just quoted¹? What is meant by the word *offence* in this passage²?

Is original sin removed by baptism³? Repeat Galatians v. 17. What was the condition of the persons to whom these words were written? Repeat St. Peter i. ii. 11. Is this charge given to baptized persons? Repeat James i. 14. Does this apply to Christians? Shew from St. James the difference between original and actual sin⁴?

What is the passage quoted in the latter part of this Article? (Rom. viii. 1.)

Evidence from Antiquity.—Was the doctrine of original sin the belief of the early Church⁵? What is the testimony of Clement of Rome⁶? Of Clement of Alexandria⁷? Of Cyprian⁸?

¹ An offence.

² The act of sinning.

³ No. Its guilt is removed, so that children who die before they are old enough to be accountable are thereby saved; but if they grow up the inclination to sin remains, which they have grace given to them to resist.

⁴ *Original sin* is the lust within us which "draws us away and entices us." *Actual sin* is "lust having conceived and brought forth sin." (James i. 14, 15.)

⁵ The term *original sin* was not adopted till the doctrine was questioned in the 5th century. The doctrine however has always been that of the Catholic Church.

⁶ CLEMENT OF ROME.—"Moreover it is thus also written concerning Job, 'Job was just, without blame, upright, one that feared God, and shunned all evil'; but the same person accusing himself, says, 'There is no one free from pollution, even though his life be but one day long.'" (*S. Clem. ad Corinth. c. 17.*)

⁷ CLEMENT OF ALEXANDRIA.—He speaks of our being "by nature totally alienated from God." (*Clem. Alex. Strom. ii. § 20.*)

⁸ CYPRIAN.—"There were before Christ also famous men, prophets and priests; but being conceived and born in sin, they wanted neither original nor personal guilt. (*Cyp. de jejuniis et tentat. [quoted by Beveridge Vol. i. p. 364].*)

ARTICLE X.

Of Free-Will.

The condition of Man after the fall of *Adam* is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God: Wherefore we have no power to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

De libero Arbitrio.

Ea est hominis post lapsum Adæ conditio, ut sese naturalibus suis viribus, et bonis operibus, ad fidem et invocationem Dei convertere et præparare non possit. Quare absque gratia Dei (quæ per Christum est) nos præveniente, ut velimus, et cooperante, dum volumus, ad pietatis opera facienda, quæ Deo grata sunt et accepta, nihil valemus.

What was the state of man's will before the fall¹? Was this freedom entirely lost when man fell from God²? What then does this Article assert to be the condition of man since the fall? What is meant by "faith and calling upon God"³? *Good works* are twice spoken of in this Article; to what condition of man do they refer when first mentioned⁴? To what afterwards⁵? Repeat the latter part of this Article. What are the two points to be proved⁶?

¹ It was absolutely free to choose the good and refuse the evil.

² It became corrupted and degenerated.

³ Christianity.

⁴ His unregenerated state.

⁵ His state as a baptized Christian.

⁶ (1) The necessity of grace preventing us, and (2) the necessity of grace working with us.

In what sense is the word *preventing* used in this Article¹? Is the necessity of preventing grace declared in the Old Testament? How does David shew its necessity? (Psalm li. 10.) How is this truth asserted by our Saviour? (John xv. 5. *last clause*.) Repeat John vi. 44. What is meant by the expression *drawing* in this passage²? How was it that Lydia attended to the things spoken of by St. Paul? (Acts xvi. 14.) How does St. Paul describe the method of salvation? (Ephes. ii. 8, 9.)

Is man a responsible being? By what criterion is he to be judged hereafter³? Would it consist with God's moral government to judge men hereafter for works over which they have had no control? What was the charge which Joshua was directed to give to the Israelites? (Joshua xxiv. 15.) What choice did they then make? (Josh. xxiv. 22.) Repeat our Saviour's words (Luke xiii. 24.) What is the meaning of the word *strive*⁴? What is St. Paul's advice to the Philippians? (ii. 12. *last clause*.) What reason does he give? (verse 13.) What passage in the Article do these two verses illustrate? What motives are employed in Scripture to urge men to holiness⁵? What do these various motives imply⁶? Is the grace of God irresistible? What do mean by irresistible?

¹ Going before. Inclining.

² Persuading by moral means, and fit motives.

³ By his works.

⁴ The Greek word is, ἀγωνίζεσθε; use every exertion; be in an agony.

⁵ Exhortations, promises, threatenings, &c.

⁶ The necessity for our own exertions.

What is St. Paul's exhortation to the Corinthians? (2 Cor. vi. 1.) If men receive the grace of God in vain, how is this to be accounted for¹?

Evidence from Antiquity.—What was the error of the Pelagians with regard to the subject of this Article²? When controversy arose upon this point, what was the opposite error into which men fell³? What is the testimony of Irenæus with regard to the insufficiency of man⁴? Of St. Augustine⁵? How does Clement of Alexandria attest the necessity of human exertion⁶?

ARTICLE XI.

Of the Justification of Man.

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings: Wherefore, that we are justified by Faith only is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

¹ They will not co-operate with God.

² They asserted that men were able by their own natural strength to turn to God.

³ They denied the free agency of man.

⁴ IRENÆUS.—“No man who does not partake of the blessing and assistance of the Lord, can procure to himself the means of salvation.” (*Iren. adv. Hær. l. iv. c. 13.*)

⁵ ST. AUGUSTINE.—“As none can begin a good work without the Lord, so none can perfect it without the Lord.” (*Aug. cont. Pelag. l. 2.*)

⁶ CLEMENT OF ALEXANDRIA.—“God favours and co-operates with willing minds.” (*Clem. Alex. Quis dives salvetur? c. 21.*)

De hominis justificatione.

Tantum propter meritum Domini ac Servatoris nostri Jesu Christi, per fidem, non propter opera, et merita nostra, justi coram Deo reputamur. Quare sola fide nos justificari doctrina est saluberrima, et consolationis plenissima, ut in homilia de justificatione hominis fusius explicatur.

What is the subject of this Article? What do you mean by justification¹? *On account* of what are we justified²? *By what means* do we apply that merit to ourselves³? How is this doctrine expressed in the Communion Service⁴? Why is it a wholesome doctrine⁵? Why is it full of comfort⁶? What is the Homily referred to at the close of this Article⁷?

What are the three points asserted in this Article⁸?

Repeat Romans iii. 28. What are here excluded from being the means of our justification? How is this doctrine repeated in another Epistle? (Gal. ii. 16.) Repeat Ephes. ii. 8, 9. What is the meaning of the words "ye are saved" in this passage⁹?

¹ The being accounted righteous.

² The merit of our Lord and Saviour Jesus Christ.

³ By faith.

⁴ "Humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, &c." (*Post Communion Service.*)

⁵ Because it humbles pride.

⁶ Because it prevents despair.

⁷ That of the *Salvation of all mankind.*

⁸ (1), We are not justified on account of our own works; (2), but on account of the merit of Christ; (3), and this benefit is communicated to us through faith.

⁹ Ye are put into a state of salvation.

Repeat Romans iii. 24—26. What is a propitiation¹? What then is the ground of our justification? What do you mean by being justified freely²?

Repeat Romans v. 1. Repeat Gal. ii. 16.

When St. Paul declares that we are accounted righteous by faith only, does he mean that a mere nominal faith will be sufficient? Shew the insufficiency of a mere nominal faith from his own statement in another passage? (Romans ii. 13.) What does St. James say of faith without works? (St. James ii. 20.) What was the particular error against which St. Paul wrote in his Epistle to the Galatians³? What was the opposite error against which St. James appears to have written⁴? Is there any inconsistency between them? For example; By means of what was the thief on the cross justified? What proof did he give of his repentance and faith? What must he have done had he lived?

Evidence from Antiquity.—Was the doctrine of this Article that of the early Christians? What is the testimony of Clement of Rome⁵? Of Polycarp⁶?

¹ An atonement. A means of reconciliation.

² Gratuitously; without being earned.

³ That of seeking justification by the works of the law.

⁴ That of supposing that faith alone was sufficient.

⁵ CLEMENT.—“We are not justified by ourselves, neither by our own wisdom, or knowledge, or piety, or works that we have done in the holiness of our hearts; but by that faith by which God Almighty has justified all men from the beginning.” (*Clem. Ep. ad Corinth. c. 32.*)

⁶ POLYCARP.—“Ye are saved by grace, not by works, but by the will of God, through Jesus Christ. (*S. Polycarp. ad. Phil. § 1.*)

ARTICLE XII.

Of Good Works.

Albeit that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's Judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith; insomuch that by them a lively faith may be as evidently known as a tree discerned by the fruit.

De bonis Operibus.

Bona opera, quæ sunt fructus fidei, et justificatos sequuntur, quanquam peccata nostra expiare, et divini judicii severitatem ferre non possunt; Deo tamen grata sunt, et accepta in Christo, atque ex vera et viva fide necessario profluunt, ut plane ex illis æque fides viva cognosci possit, atque arbor ex fructu judicari.

What is the history of this Article¹? Against what two errors does it appear to be directed²? What are the propositions contained in it³?

What do you mean when you say that good works cannot put away sins⁴? Why cannot they endure the severity of God's judgment⁵? How does Isaiah describe the righteousness of man?

¹ It did not exist in those of Edward VI. 1552; but was added in 1562.

² That of the Romanists, who hold that good works are meritorious; and that of the Antinomians and others, who hold that faith only is sufficient.

³ (1,) That good works cannot put away sin, or endure the severity of God's judgment; (2,) That they are nevertheless pleasing; (3,) They are pleasing through Christ's merits; (4,) They spring necessarily from a lively faith.

⁴ They cannot expiate them.

⁵ Because they are not perfect.

(lxiv. 6.) How is the same truth asserted by Job? (ix. 30, 31.) By the Psalmist? (cxxx. 3.) By St. James (James iii. 2.)

On what grounds of reason might we infer that good works are pleasing to God¹? What exhortation does Christ give with regard to good works? (Matt. v. 16.) If God is glorified what may we conclude²? Whose workmanship does St Paul declare Christians to be? (Ephes. ii. 10.) For what purpose are they created in Christ Jesus? What did St. Paul desire Titus to “affirm constantly”? (Titus iii. 8.) How are Christians to please the Lord? (Coloss. i. 10.)

It appears then that good works have no merit, and cannot endure the Divine scrutiny; but they are nevertheless pleasing to God. Through whom are they pleasing? In whom are Christians created unto good works? (Ephes. ii. 10.) When are they thus created³? By virtue of what then are their good works acceptable to God⁴? In whose name does St. Paul admonish the Colossians to do all things (iii. 17.)

From what do these good works necessarily spring? From what kind of faith? To what faith is this opposed⁵? How is the goodness of a tree known? How is the nature of a Christian's faith known? By what does St. Paul say faith

¹ Because God commands them to be done, and requires them as necessary to salvation.

² That He is pleased.

³ In their baptism.

⁴ By virtue of their admission into the Christian covenant.

⁵ A dead, or heartless faith.

worketh? (Gal. v. 6.) What does St. John say of him who says he loves God, and keeps not his commandments? (1 John ii. 4.)

Evidence from Antiquity.—In what terms does St. Cyril speak of the imperfection of good works? How does Justin Martyr shew the necessity of good works²? How does St. Chrysostom connect faith and good works³?

ARTICLE XIII.

Of Works before Justification.

Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, neither do they make men meet to receive grace, or (as the School-authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

De Operibus ante Justificationem.

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

¹ CYRIL.—“That which seems to be done well by us, cannot escape reprehension and blame, if it be narrowly searched into.”

² JUSTIN MARTYR.—“Christ hath declared that not they who only profess his religion, but they who do the works which He hath commanded them, shall be saved. (*Just. Mar. Apol. i. c. 16.*)

³ ST. CHRYSOSTOM.—“As soon as ever thou hast believed, thou wilt be adorned also with good works. (*Chrysost. Sermo de lege et fide.*)

What is the subject of this Article? What state or condition of man does it refer to? What does it affirm with regard to "works done before the grace of Christ, and the inspiration of his Spirit"¹? Why are they not pleasing to God? Who say that such works deserve grace of congruity? Who were the School authors²? What did they mean by grace of congruity³?

On what grounds of reason would you infer that works before justification are not pleasant to God⁴? What is the natural state of man since the fall? What follows from hence⁵? How does St. Paul speak of the plan of salvation? (Titus iii. 4, 5.) What does he exclude from having any merit to obtain justification? By what does he say that Christians are saved? (Ephes. ii. 8.) Were those persons actually saved at that time? What then? By what then were they put into a state of justification?

We have seen that works performed before the

¹ (1), That they are not pleasant to God; (2), That they do not deserve grace; (3), That they have the nature of sin.

² Students in Divinity, who appeared in the eleventh century, and strove to explain Scripture on Philosophical principles.

³ *Grace of congruity* (*gratiam de congruo*) means grace which it is fair and equitable that a man should receive. The School authors devised a theory that by a certain meritorious meetness, *à priori*, for the reception of God's grace, the party claimed it *de congruo*, as that which it was fitting he should receive; and that having once received it, he might then claim its further extension as a right, *de condigno*.

⁴ All actions are considered by the Divine Being with reference to their *motives*, and unless these be good, the action, however outwardly good, cannot be pleasant to God.

⁵ That his works in his natural state must be corrupt.

grace of Christ are not pleasant to God, and do not deserve grace. What is affirmed further with regard to them? Repeat 1 John v. 17. Repeat Acts xvii. 30. What was God pleased to overlook? What do you infer from hence¹? What does our Lord say is the work of God? (John vi. 29.) From what principle then must every work proceed in order that it may be pleasing to God²? Whose gift is faith?

Evidence from Antiquity.—Was the doctrine of this Article that of the early Church? In what terms does St. Jerome speak of works before justification³? St. Chrysostom⁴? Gregory⁵?

¹ That this ignorance was sinful, though not punished.

² From the principle of faith.

³ ST. JEROME.—“Let us pronounce our sentence against those who do not believe in Christ, and yet think themselves valiant, and wise, and temperate, and just, that they may know that there is none can live without Christ, without whom all virtue lies in vice.” (*Hierom. in Gal. c. 3.*)

⁴ ST. CHRYSOSTOM.—“You shall find many which have not the true faith, and be not of the flock of Christ, and yet, as it appeareth, they flourish in good works of mercy; you shall find them full of pity, compassion, and given to justice; and yet for all that they have no fruit of their works, because the chief work lacketh.” (*Chrysost. Sermo de fide, lege, et Spiritu Sancto.*)

⁵ GREGORY.—“If faith be not first begotten in our hearts, all the other things cannot be good, though they may seem good.” (*Gregor. Moral. l. 2. [quoted by Beveridge, Vol. ii. p. 42].*)

ARTICLE XIV.

Of Works of Supererogation.

Voluntary Works besides, over and above, God's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

De Operibus Supererogationis.

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

Against what erroneous doctrine is this Article directed? What is the meaning of the word *supererogation*¹? How is this doctrine applied by the Church of Rome²? Why is it an *arrogant* doctrine³? Why is it impious⁴?

What are the two propositions denied in this

¹ The performance of more than duty requires. It is thus derived; from *rogo*, to carry a law; *erogo*, to make out an order for money from the treasury, or to pay; *super erogo*, to pay over and above what is due.

² It is asserted that Christ did and suffered more than was necessary, and that the Saints have done the same; and that this surplus of merit is placed at the Pope's disposal, to dispense for remission from Purgatory, by indulgences.

³ Because it exalts human merit.

⁴ Because it takes away from the honour of Christ.

Article¹? Quote a passage from Scripture to disprove the first. (Luke xvii. 10.) What passage disproves the second? (Psalm xlix. 7.)

By what method of reasoning has it been attempted to establish this error²? Is there any ground for such distinction in Scripture? How much obedience do the precepts of the Bible require? How is the moral law summed up by Christ? For whose use was the Lord's prayer designed? What do we pray to be forgiven in that prayer? What are our sins called in the Lord's prayer as recorded by St. Matthew³? But if Christians must pray daily for forgiveness of their debts, can they have any surplus merit? When Christ required the young man to sell all that he had, was it optional with *him* whether he would do so or not? Was that charge a *precept*, or only a *counsel*? What moral evil results from this doctrine⁴?

Does it appear from Scripture that there will be differences of rewards hereafter⁵? Was this the

¹ (1,) That a man is able to do more than is necessary for his own salvation; (2,) That he is able to transfer the merit of the surplus to others.

² By making a distinction between the *precepts* and the *counsels* of religion; the former being asserted to be *necessary*, and the latter only *voluntary*.

³ Debts.

⁴ It tends to damp our ardour in the pursuit of holiness, from the idea that we may have already gained merit enough, and therefore need strive no more.

⁵ It is expressly declared that God will reward every one according to his works. The same thing is also implied in the parable of the pounds, and in 1 Cor. xv. 41, 42.

view of the early Christians¹? Does this doctrine give any countenance to that of Supererogation²?

Evidence from Antiquity.—When was the doctrine of Works of Supererogation first held³? Is the testimony of the early Church decisive against it? What is the language of St. Basil⁴? St. Cyprian⁵? St. Augustine⁶?

ARTICLE XV.

Of Christ alone without Sin.

Christ in the truth of our nature was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh, and in his spirit. He came to the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world, and sin, as Saint *John* saith, was not in him. But all we the rest, although baptized, and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

¹ "It has been the ancient and constant tradition of the Church, testified by the unanimous consent of all the Fathers." (*Jos. Mede, Sermon on Matt. x. 41.*)

² None whatever, because the reward of the greatest saint is a reward of grace, and not of debt.

³ In the 12th century.

⁴ ST. BASIL.—"He that cannot make satisfaction, or propitiate God for his own sins, how can he do it for another?" (*Basil in Psalm. 48.*)

⁵ ST. CYPRIAN.—"We ought not to glory in any thing, since nothing is our own." (*Cyprian. Testim. l. iii. c. 4.*)

⁶ ST. AUGUSTINE.—"Brethren may die for brethren, yet the blood of any martyr is not poured out for the forgiveness and remission of their brethren's sins, as He did for us." (*Aug. in Joh. tract. 84.*)

De Christo, qui solus est sine peccato.

Christus in nostræ naturæ veritate, per omnia similis factus est nobis, excepto peccato, a quo prorsus erat immunis, tum in carne, tum in spiritu. Venit ut agnus, absque macula, qui mundi peccata per immolationem sui semelfactam tolleret, et peccatum (ut inquit Johannes) in eo non erat; sed nos reliqui etiam baptizati, et in Christo regenerati, in multis tamen offendimus omnes. Et si dixerimus, quod peccatum non habemus, nos ipsos seducimus, et veritas in nobis non est.

What is the subject of this Article? What do you mean by “the truth of our nature”¹? What is meant by being “clearly void”²? What kind of sin is here intended³? Who are meant by “all we the rest”⁴?

There are two assertions in this Article. What are they⁵?

The sinlessness of Christ.—For what purpose did Christ come into the world? Supposing that Christ had been guilty of any sin, what would He have required⁶? Why was Christ miraculously conceived⁷? In what likeness did God send His own Son? (Rom. viii. 3.) For what purpose? Could Christ have condemned sin, if He had been sent in *sinful* flesh? For what purpose did the Father make Him to be sin for us? (2 Cor.

¹ The reality or verity of our nature. “Very man.”

² Entirely, altogether free. The Latin is *prorsus*.

³ All sin, original and actual.

⁴ All mankind; as described in Article IX.

⁵ (1,) The sinlessness of Christ, and (2,) the sinfulness of man after regeneration.

⁶ A Redeemer.

⁷ That He might be free from sin.

v. 21.) What do you mean by "being made sin" in this passage¹? What was it necessary that Christ should be, in order that we might be made "the righteousness of God in Him"? What was the Paschal Lamb? Why was it required to be without blemish? What do you mean by a type? How do you know that the Paschal Lamb was a type of Christ²? What is the testimony of St. Peter to this point? (1 Pet. i. 19). What is our Lord's own testimony as to His own sinlessness? (John viii. 46.) How is this truth asserted by St. John? (1 John iii. 5.)

This Article asserts that Christ was entirely free from sin, both in his flesh, and in his spirit. Is this distinction observed in Scripture? (2 Cor. vii. 1.) What are sins of the flesh³? What does St. Paul say of fornication? (1 Cor. vi. 18.) What do you mean by being peccable⁴? Was Christ peccable⁵?

The sinfulness of man after regeneration.—From the Old Testament. How does Solomon speak of the tendency of man to sin? (1 Kings viii. 46.) How is Abraham described? (2 Chron. xx. 7.) Did Abraham offend notwithstanding? (Genesis xx.) What was the sin of Moses?

¹ A sin offering. An atonement for sin.

² John i. 29.

³ Sins in which the *body* is especially concerned, as intemperance, lust, &c. Sins of the *spirit* are those in which the mind is especially concerned, as pride, revenge, &c.

⁴ Liable to sin.

⁵ No; He was entirely free from all sin, and all tendency to sin, either of body or mind.

From the New Testament. What is the testimony of St. James to this point? (James iii. 2.) Of St. John? (1 John i. 8.) How does St. Paul confess his sinfulness? (1 Tim. i. 15.) Why did St. Paul withstand St. Peter to his face at Antioch? (Gal. ii. 11.) What is the character given in St. Luke of Zacharias and his wife? (Luke i. 6.) Shew from what follows that Zacharias was not entirely free from sin¹? (verse 20.) What petition in the Lord's prayer implies the tendency of man to sin?

Some persons have supposed that those who are regenerate are entirely free from sin. On what passage of Scripture has this opinion been founded? (1 John iii. 9.) How do you understand the expression "he cannot sin"²? Why do you conclude that this is St. John's meaning³? Other persons have supposed that the regenerate do sin, but that it is no sin in them. On what Scripture passage is this error built? (Rom. viii. 1.) How is the statement in the first clause of this text qualified in the second? Whence have these and similar errors arisen⁴?

Evidence from Antiquity.—What is the testimony of Justin Martyr to the sinlessness of Christ⁵?

¹ He disbelieved the message of the Angel, and was punished with dumbness.

² He cannot sin wilfully and habitually.

³ Because the same Apostle says (i. 8.) "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

⁴ From interpreting too absolutely particular passages, instead of comparing spiritual things with spiritual.

⁵ JUSTIN MARTYR.—"That only unreprouvable just man." (*Just. Dialog. cum Tryph.*)

Of Cyril of Alexandria¹? Of Augustine²? How does Clement of Alexandria speak of the sinfulness of man³?

ARTICLE XVI.

Of Sin after Baptism.

Not every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God we may arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

De Peccato post Baptismum.

Non omne peccatum mortale post Baptismum voluntarie perpetratum est peccatum in Spiritum Sanctum, et irremissibile. Proinde lapsis a Baptismo in peccata, locus pœnitentiæ non est negandus. Post acceptum Spiritum Sanctum possumus a gratia data recedere atque peccare, denuoque per gratiam Dei resurgere ac

¹ CYRIL.—“Christ was the first and the only man upon earth that did not commit sin, neither was guile found in his mouth. (*Cyril de recta fide*).

² AUGUSTINE.—“Perhaps it is not without cause, that when we often find in Scripture that when men are said to be *without complaint*, we can find none said to be *without sin*, but that one alone of whom it is openly said, *Him who did not know sin*.” (*Aug. de nat. et grat.*)

³ CLEMENT OF ALEXANDRIA.—“The Word alone is without sin; for to sin is natural and common to all.” (*Clem. Alex. Pædagog. l. 3, c. ult.*)

resipiscere ; ideoque illi damnandi sunt qui se, quamdiu hic vivant, amplius non posse peccare affirmant, aut vere resipiscentibus veniæ locum denegant.

What is the subject of this Article? What are meant by *deadly sins*¹? What may we infer from the expression “not every deadly sin” is unpardonable²? What is the difference between the assertion of this Article, and that of the last with regard to the tendency of man to sin³? What is meant by *the place* of forgiveness⁴?

There are three assertions in this Article—

(1) That man may fall from grace after Baptism.

(2) That he cannot be assured that he shall not fall.

(3) That he may rise again.

Man may fall from grace after Baptism. What may we infer from the numerous exhortations, &c. of Scripture to perseverance⁵? How does St. Paul speak of his liability to fall? (1 Cor. ix. 27.) In the parable of the seed sown, some fell upon the rocky ground; what became of it after it had sprung up? What do you infer? Against what

¹ In one sense every sin is deadly; but deadly sins here mean *known* and *deliberate* sins, as opposed to sins of *ignorance* or *infirmity*.

² That a sin may be a deadly sin, and yet not the sin against the Holy Ghost, the only one which is declared to be unpardonable.

³ The last Article asserted this—that, *through the remaining sinfulness of nature we must commit sin after baptism*; this asserts that *a man may commit sin after baptism, and yet not be finally lost*.

⁴ The Latin version is *locus veniæ*, in allusion to the ancient practice of assigning a particular place in the Church to penitents; it means *the grant* of forgiveness.

⁵ Our liability to fall.

does St. Paul caution the Corinthian Christians in I Cor. viii. 9? What does he say might be the result of their conduct? (verse 11.)¹? On what condition is it asserted that Christians are the house of Christ? (Heb. iii. 6.) Repeat Heb. vi. 4—6. What does St. Paul affirm might happen to the enlightened? In whom has God no pleasure? (Heb. x. 39.) What was the Divine threatening to the Church at Ephesus? (Rev. ii. 5.) What is meant by the candlestick? What do you infer²? Shew that this is the view of the Church in her services³?

Some persons have supposed that man cannot fall from grace given. What is this opinion called⁴? Supposing a Christian falls after grace has been given to him, does this imply any changeableness on the part of God? Where does the fault lie? Repeat Matthew xxiv. 24. What is meant by the expression “if it were possible”⁵? Christ prayed for his disciples. Do these prayers imply the certainty of their continuing in grace? For whom did our Lord pray that his faith might not fail? (Luke xxii. 32.) Did St. Peter’s faith

¹ The Greek word is ἀπολείται; and the passage therefore implies that a brother Christian might be *finally lost*.

² That the whole Church of Ephesus might fall.

³ *Burial Service*.—“Suffer us not at our last hour, for any pains of death to fall from thee.” *Collect for Second Sunday in Advent*.—“That we may embrace and ever hold fast, the blessed hope of everlasting life.” *Collect for grace*.—“Grant that this day we fall into no sin.”

⁴ *Final perseverance*.

⁵ That they would use every endeavour; (as in Acts xx. 16.)

fail afterwards? (verse 57.) Supposing that those who have received grace were secure against falling, what alteration would be made in their present condition¹? What do you mean by a state of probation? Repeat Romans xi. 29. What are the gifts and calling of God, of which St. Paul speaks²? Repeat 2 Cor. i. 22. What do you understand by a seal³? What by an earnest⁴? What is the nature of the seal and earnest given to Christians⁵? When is it given to them⁶? How may it be forfeited? (1 Thess. v. 19.) To what are Christians begotten again? (1 Peter i. 3.) Will this hope brighten in the minds of true Christians as they advance in grace⁷?

A Christian cannot be assured that he shall not fall so as to lose heaven. The angels were placed in a state of probation. Did they fall? (Jude verse 6.) Did the Jews fall? What may be inferred with regard to Christians? (1 Cor. x. 12.) What is St. Paul's caution to the Roman Christians? (Rom. xi. 20.) How does he exhort the Philippians to work out their salvation? Why with "fear and

¹ They would no longer be in a state of probation.

² His choice of the Jewish nation to be his people, owing to his love for them, which was still continued.

³ A seal is that which testifies a contract, which is void if both parties do not keep it.

⁴ An earnest is money given as a pledge for the rest of the price, which may be forfeited.

⁵ The gift of the Holy Ghost.

⁶ In their baptism.

⁷ The hope of a true Christian will certainly increase. St. Paul speaks with full assurance of hope as the time of his departure draws nigh. It is unlikely that a Christian who has long persevered will fall.

trembling"¹? Repeat Heb. xii. 28. What is the Greek word translated "godly fear"²? How does St. Peter exhort us to pass the time of our sojourning here? (1 Peter i. 17.) Shew that the fear of falling is designed to preserve from falling. (Jer. xxxii. 40.) How were the Hebrews to arrive at a full assurance of hope? (Heb. vi. 12.) Repeat Heb. x. 22. How is the expression "full assurance of faith" qualified in the next verse? (v. 23.) What is meant by the expression *full assurance*, in these passages³?

A Christian having fallen may rise again.—What is the condition on which forgiveness is promised by Christ? (Matth. vi. 14.) What is the design of the parable of the prodigal son⁴? What privilege did our Lord convey to His Apostles in John xx. 23? What was St. Peter's advice to Simon? (Acts viii. 22.) What did this advice imply⁵? What was the punishment inflicted by St. Paul on the incestuous person⁶? (1 Cor. v. 5.) What direction did St. Paul give with regard to the same person afterwards when he repented⁷? (2 Cor. ii. 6, 7.) Repeat 1 John iii. 6. What kind of sin

¹ Because they had a work to perform which they could not do of themselves, and because the grace of God was not irresistible.

² *Εὐλάβεια*; which means caution, implying danger.

³ The Greek word in each case is *πληροφορία*. The metaphor is that of a vessel borne along at full sail, and does not imply *certainty*.

⁴ To encourage sinners to repentance.

⁵ That his sin though great, might yet be forgiven.

⁶ Excommunication.

⁷ To receive him back again into the Church.

does the Apostle speak of¹? Repeat Heb. vi. 4—6. What is the sin of which the Apostle speaks²? How is this sin further described in Heb. x. 26? What were its aggravating circumstances³? What does the Apostle say with regard to such persons? How does the general tenor of Scripture require us to understand the term “impossible” in this passage⁴? What warning is conveyed in these words to all Christians⁵? What appears to have been the sin against the Holy Ghost⁶? How may that sin be imitated⁷? For what kind of sin does St. John forbid prayer to be made? (1 John v. 16.)

Evidence from Antiquity.—When was the doctrine of final perseverance first introduced⁸? Who was Novatian⁹? How was his teaching opposed

¹ Wilful and habitual sin.

² Apostacy.

³ They had tasted the heavenly gift, &c.

⁴ Extremely difficult, though not beyond the reach of His grace, with whom all things are possible. “This impossibility,” says Bishop Taylor, “concerns not those that return and confess Christ, but those that wilfully and maliciously reject this only way of salvation, and never return to it again”. (*Bishop Jeremy Taylor on the effect of repentance*, § 4.)

⁵ The extreme danger of sinning wilfully after having been enlightened.

⁶ Ascribing to the evil Spirit what Christ did by the power of the Holy Ghost.

⁷ By habitual resistance to the grace of God.

⁸ It was not heard of till the end of the 4th century.

⁹ A learned Presbyter of Rome (A.D. 250) who held that those who had once fallen should not again be admitted into the Church. His followers were called *Puritans*.

by St. Cyprian¹? How does Theodoret speak of sin after baptism²?

ARTICLE XVII.

Of Predestination and Election.

Predestination to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God be called according to God's purpose by his Spirit working in due season: they through Grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly

¹ ST. CYPRIAN.—“But I wonder that there are some so obstinate, as not to think that repentance ought to be given to such as are fallen, or suppose that pardon should be denied to penitents, when it is written ‘Remember from whence thou art fallen, and repent, and do the first works.’” (*Cyprian. Epist. ad Antonionum.*)

³ THEODORET.—“But he that hath attained the gift of baptism, calleth God Father, as one that is inserted into the order of the sons of grace. These therefore are commanded to say, *Forgive us our debts.* The wounds, therefore, that are made even after Baptism are curable.” (*See Beveridge, Vol. ii. p. 73.*)

members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in holy Scripture: and, in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God.

De Prædestinatione et Electione.

Prædestinatio ad vitam, est æternum Dei propositum, quo ante jacta mundi fundamenta, suo consilio, nobis quidem occulto, constanter decrevit, eos quos in Christi elegit ex hominum genere, a maledicto et exitio liberare, atque (ut vasa in honorem efficta) per Christum, ad æternam salutem adducere. Unde qui tam præclaro Dei beneficio sunt donati, illi Spiritu ejus, opportuno tempore operante, secundum propositum ejus vocantur, vocationem per gratiam parent, justificantur gratis, adoptantur in filios Dei, unigeniti ejus Jesu Christi imagini efficiuntur conformes, in bonis operibus sancte ambulant, et demum ex Dei misericordia pertingunt ad sempiternam felicitatem.

Quemadmodum prædestinationis et electionis nostræ in Christo pia consideratio dulcis, suavis, et ineffabilis consolationis est vere piis, et his qui sentiunt in se vim Spiritus Christi, facta carnis, et membra, quæ adhuc sunt super terram, mortificantem, animumque ad cœlestia et superna rapientem; tum quia fidem nostram de æterna salute consequenda per Christum plurimum stabilis atque confirmat, tum quia amorem nostrum in Deum vehementer accendit; ita hominibus curiosis.

carnalibus, et Spiritu Christi destitutis, ob oculos perpetuo versari prædestinationis Dei sententiam, perniciosissimum est præcipitium, unde illos diabolus protrudit, vel in desperationem, vel in æque perniciosam impurissimæ vitæ securitatem. Deinde, promissiones divinas sic amplecti oportet, ut nobis in sacris literis generaliter propositæ sunt; et Dei voluntas in nostris actionibus ea sequenda est, quam in verbo Dei habemus diserte revelatam.

What is the subject of this Article? What is the literal meaning of the word “predestination”¹? Of “election”²? Why are the words “to life” inserted³?

This Article contains the following propositions:—

(1) The meaning of predestination to life.

(2) A description of those who are predestinated.

(3) The comfort arising from the godly consideration of this doctrine.

(4) The danger arising from the improper use of it.

(5) The duty of attending strictly to the will of God, as He has revealed it; and not as our own imaginings may lead us to conclude it to be, or to conceive of it, in matters not revealed.

What does this Article affirm “predestination to life” to be? Repeat Ephes. i. 4—6. Repeat 2 Tim. i. 9. Speaking then with reference to *God*,

¹ Determination made before hand.

² Choice made according to that determination.

³ To exclude the doctrine of *reprobation*.

who are the elect¹? Shew from Scripture that they which be endued with so excellent a benefit are called according to God's purpose; (Romans viii. 30.) That they are justified freely; Rom. iii. 24.) That they are made the sons of God by adoption; (Gal. iv. 6, 7.) That they are made like the image of Christ; (Rom. viii. 29.) That they walk religiously in good works; (Ephes. ii. 10; 1 Peter i. 2.) That they attain at length by God's mercy to everlasting felicity, (1 Peter i 3—5.)

Are the marks of distinction by which these persons are known, such as *man* can take cognizance of²? Speaking then with reference to *man*, who are the elect³? What assurance has God given of his favour towards such persons⁴? If they perish finally, where lies the fault⁵? How does St. Paul comfort the Christians at Rome under their sufferings⁶? Does he address the whole body as predestinated? What event is he speaking of in the

¹ Those, (known to God alone) who either have persevered, or will persevere to the end, and be finally saved; the Invisible Church.

² "They who are of this Society, have such marks and notes of distinction from all others as are not objects unto our sense; only unto God who seeth their hearts, and understandeth all their secret cogitations, unto Him they are clear and manifest." (*Hooker L. iii. § 1.*)

³ The whole Christian Society, to every member of which eternal life is offered in such a manner that he may fall from it and perish, yet it is his own fault if he do. This is evident from the Apostolical Epistles, in which the inspired writers address those whom they call *elect* and *predestinated*, as liable to fall.

⁴ He has admitted them into the covenant of grace.

⁵ The fault is their own, because they have received "the grace of God in vain." 2 Cor. vi. 1.

⁶ By assuring them of the certainty of the Divine promises.

9th chapter? What is meant by the expression "Jacob have I loved" in verse 13¹? How was the prophecy in the 25th verse of that chapter fulfilled²? Repeat Acts xiii. 48. What is meant by being "ordained to eternal life"³? Repeat Acts ii. 47. Who are meant by "such as should be saved"⁴? Repeat 1 Thes. i. 4. Does St. Paul say this of the whole body? When were the Thessalonian converts chosen? What evidence had they already given of the sincerity of their faith? (1 Thess. i. 3.) What exhortation is given in 1 Thess. v. 8? What reason is given in the following verse? (v. 9.) Does this reason imply the certainty of their salvation⁵? To whom is the doctrine of our election in Christ full of comfort? Who are meant by "godly persons"⁶? In what two respects is this doctrine full of comfort to such persons? Shew from Scripture that it establishes their faith. (Rom. viii. 33—35.) Shew that it kindles their love. (1 John iv. 19.)

To whom is the sentence of God's predestination a dangerous downfall? Who are meant by curious

¹ That it pleased God to select Jacob's posterity to be his chosen people, in preference to that of Esau.

² In the call of the Gentiles.

³ Being disposed or prepared by grace to become Christians.

⁴ The Greek is *τοὺς σωζομένους*; which is literally, those who were being saved, i. e. put into a state of salvation.

⁵ No; it only implies that God for His part had chosen them to be heirs of salvation, provided they on their part would "put on the breast plate of faith and love," and so make their calling and election sure.

⁶ Those who by the grace of God are fulfilling the conditions of the Christian covenant.

persons¹? By carnal persons²? What do you mean by the expression "a downfall"³? What are the ways in which Satan may take advantage of such persons⁴? What do you mean by desperation? By wretchlessness⁵?

How are we to receive God's promises⁶? What is the precise meaning of the word *generally* in this passage⁷? Against what persons does this part of the Article appear to have been directed⁸? What will of God are we to follow in our doings? What is the *revealed* will of God? (Isa. lv. 7; 1 Tim. ii. 4; Rev. xxii. 17, *last clause*, &c.) Can this will be contrary to his *secret* will? Why not⁹? What

¹ Inquisitive persons.

² Sensual persons.

³ The Latin is *precipitium*, which shews more clearly the dangerous position in which such persons are placed.

⁴ He may cast the *inquisitive* person who seeks to pry into the secret decrees of God, down from thence into *desperation*, by filling him with unreasonable and sinful doubts, whether he is one of those who in the foreknowledge of God are to be finally saved; or he may cast the *sensual* person down into utter *wretchlessness*, by leading him to forget that he who is elected to the *end*, is elected also to use the *means* by which that end is to be attained.

⁵ The Latin is *securitas*; recklessness or unconcern. "There are," says Hooker, "that elevate too much the ordinary and immediate means of life, relying wholly upon the bare conceit of that eternal Election, which notwithstanding includeth a subordination of means, without which we are not actually brought to enjoy what God secretly did intend; and therefore to build upon God's election, if we keep not ourselves to the ways which He hath appointed for men to walk in, is but a self-deceiving vanity." (*Eccles. Pol. B. v. § 60.*)

⁶ See the Article.

⁷ The Latin word is not *plerumque*, but *generaliter*. It might therefore be rendered *generically*; meaning that the promises of God must be received generally with a reference to the whole collective Church of the election, and not with a reference to particular individuals. (See *Faber's Primitive Doctrine of Election*, p. 390.)

⁸ Against those who thought that though by the plain will of God all were elected, by his secret will only some.

⁹ Because God cannot contradict Himself.

then is your duty and your wisdom with reference to the doctrine of your election in Christ? (2 Peter i. 10.) What promise is annexed to this exhortation? (v. 10, *last clause*, and v. 11.)

Shew how the teaching of this Article corresponds with other formularies of the Church of England¹? Was this the teaching of the Primitive Church²?

¹ In the service for Infant Baptism, the congregation is directed to pray that the child about to be baptized may "ever remain in the number of God's faithful and *elect* children." In the Catechism, the baptized person is taught to express his belief in the Holy Ghost who sanctifieth *him* and *all the elect people of God*. And in the Burial Service there is a prayer that God will be pleased shortly to accomplish the number of his *elect*, and to hasten his kingdom.

² CLEMENT OF ROME.—"May the all seeing God, who has *elect*d the Lord Jesus Christ, and us through Him to be a peculiar people, grant, to every soul that calleth upon his great and holy Name, faith, fear, peace, patience, long suffering, temperance, holiness and wisdom." (*Ep. ad Corinth i.* § 58.)

IGNATIUS.—"Ignatius, who is also Theophorus, to the Church which is in Ephesus of Asia, deserving to be ranked among the blessed, blessed in the greatness and fulness of God the Father, *always predestinated before the worlds to glory*," &c. (*Ep. ad Ephes.* § 1.)

JUSTIN MARTYR.—"We Christians are no mere contemptible people; but God has also *elect*d us, and has become manifest to those who enquired not after Him. Through the like calling that he called Abraham, charging him to go out from the land in which he dwelt; through that voice he has called all of us." (*Just. dial. cum Tryph. Oper. p.* 272.) Justin Martyr says also in another passage; "But you will admit when you hear the words of the prophet David, that God the Father of all things was to take up Christ to heaven after his resurrection from the dead, and there to keep him, until he should have smitten down the evil Spirits that hate him, and till the number of good and virtuous, *fore-known to Him, should be accomplished*, for whose sakes He had not yet brought on the conflagration." (*Apolog. i.* § 45.)

CLEMENT OF ALEXANDRIA.—"There is only one ancient and Catholic Church, which collects together unto the unity of one faith, by the will of one God, through one Lord, *those already ordained, whom God has predestinated*." (*Clem. Alex. Strom.*)

What caution is necessary with regard to the subject of this Article¹?

ARTICLE XVIII.

Of obtaining eternal Salvation only by the name of Christ.

They also are to be had accursed that presume to say, That every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

De speranda æterna salute tantum in nomine Christi.

Sunt et illi anathematizandi, qui dicere audent unumquemque in lege aut secta quam profitetur esse servandum, modo juxta illam et lumen naturæ accurate vixerit, cum sacræ literæ tantum Jesu Christi nomen prædicent, in quo salvos fieri homines oporteat.

¹ "Let us never think it safe to presume of our own last end by bare conjectural collection of His first intent and purpose, the means failing that should come between." (*Hooker, Book v. § 60.*)

"Although we cannot fully resolve the difficulty, we notwithstanding without distrust should adhere to those positive and plain declarations, whereby God representeth Himself seriously designing and earnestly desiring, that all men should come to the knowledge of the truth; that none should perish, but that all should come to repentance; not doubting but His *declared mind*, and His *secret providence*, although we cannot thoroughly discern or explain their consistency, do yet really and fully conspire." (*Barrow, Vol. iii. p. 411. Ed. 1692.*)

"If you will take my advice, withdraw your minds from a curious search into this mystery, and turn them directly to the study of piety, and a due reverence to the awful majesty of God. Think and speak of God and His secrets with fear and trembling, but dispute very little about them; and, if you would not undo yourselves, beware of disputing with Him. If you transgress in any thing, blame yourselves; if you do any good, or repent of evil, offer thanksgiving to God." (*Leighton, Lect. x. Of the Decrees of God.*)

What is the subject of this Article? Against what error is it directed? What does it say of persons who hold this error? What is meant by being "held accursed"¹? What appears to have been the design of this Article²? When was this error first taught³? On what ground did the heathen orators of that period defend Paganism⁴? Where else is this error maintained⁵?

What does the anathema of this Article presuppose⁶? How does it affect a heathen who has never heard of Christ⁷? But is such a person under no law? By what law will he be judged? (Rom. ii. 12.) But suppose that person has had the religion of Christ proposed to his acceptance, how is his condition altered⁸? What was the character of Cornelius before his conversion? (Acts x. 2.) To what law was he subject at that time? To what law did he become subject afterwards? Was it a great gain to Cornelius to be admitted into the Christian covenant⁹? How do

¹ The word in the Latin version of the Article is "anathematizandi," which means literally *persons to be set apart, or excommunicated.*

² To shew that it is not a matter of indifference whether men embrace the Gospel or not.

³ In the fourth century, by the advocates of Paganism, against the Christian Emperors.

⁴ On the ground that God was more honoured by being worshipped in many different ways.

⁵ In the Alcoran, which declares that all religions are equally acceptable to God.

⁶ That the religion of Christ has been *offered*, but *rejected*.

⁷ It does not apply to his case.

⁸ From that time he is amenable to the law of Christ.

⁹ Yes; in whatever degree the Christian state surpasses that of the heathen. (*See Rom. x. 14, 15.*)

the circumstances of his conversion attest the truth asserted in this Article¹? Repeat Mark xvi. 16. What do these words pre-suppose²? Shew this from St. Paul? (Rom. x. 14.)

How does Holy Scripture set out to us the method of salvation? (John xiv. 6.) How is this truth attested by St. Peter? (Acts iv. 12.) What two things are implied in these words³? To all, then, to whom the religion of Christ is offered, what alternative remains⁴? What practical enquiry does this suggest to Christians⁵? What caution does St. Paul give on this point? (2 Tim. ii. 19.)

Evidence from Antiquity.—What is the testimony of St. Ignatius to the truth asserted in this Article⁶? Of Justin Martyr⁷? Of Irenæus⁸? Of St. Cyprian⁹?

¹ We may infer that all religions are not equal, from the pains which were taken to bring about his conversion.

² That the gospel has first been preached. (*See the verse before.*)

³ That there is salvation to be found in Christ, and in none but Christ.

⁴ There is no alternative but to embrace it.

⁵ Whether they sincerely believe and trust in Christ.

⁶ ST. IGNATIUS.—“Let no man be deceived; even the heavenly beings, and the glorious order of angels, and the invisible as well as visible powers, unless they believe in the efficacy of the blood of Christ, are obnoxious to judgment.” (*S. Ignat. ad. Smyru. § vi.*)

⁷ JUSTIN MARTYR.—“In whom is it possible for us sinful and ungodly persons to be justified, but only in the Son of God?” (*Just. Mar. Ep. ad. Diognet.*)

⁸ IRENÆUS.—“They who know not (i. e. acknowledge not) Him who is of the Virgin, even Emmanuel, are bereft of His gift, which is life eternal.” (*L. iii. c. 19. § 1.*)

⁹ ST. CYPRIAN.—“There is no coming to the Father, but by his Son Jesus Christ, as appears from what He says in the Gospel according to St. John, ‘I am the way, and the truth, and the life; no man cometh unto the Father but by me.’” (*Cyprian. Testim. ad Quirin. l 3. c. 24.*)

PART IV.

DOCTRINES RELATING TO CHRISTIANS AS MEMBERS
OF A SOCIETY.

ARTICLE XIX.

Of the Church.

The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same.

As the Church of *Jerusalem*, *Alexandria*, and *Antioch*, have erred: so also the Church of *Rome* hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

De Ecclesia.

Ecclesia Christi visibilis est cœtus fidelium, in quo verbum Dei purum prædicatur, et sacramenta, quoad ea quæ necessario exigantur, juxta Christi institutum recte administrantur. Sicut erravit Ecclesia Hierosolymitana, Alexandrina, et Antiochena; ita et erravit Ecclesia Romana, non solum quoad agenda, et cæremoniarum ritus, verum in his etiam quæ credenda sunt.

How is the visible Church defined in this Article? Why is it called *visible*¹? What are the tests by which the visible Church may be known? Against what claim on the part of the

¹ Because it is that which can be seen by man; and to distinguish it from the Invisible Church.

Church of Rome is the latter part of this Article directed¹?

The Church.—What is the literal meaning of the word Church²? What word is used to represent the Church in Scripture³? Is that the word used in this Article? To what was the word *ecclesia* originally applied⁴? Is this word used in different senses in Scripture⁵? In what sense is it used in Acts xix. 39? In what sense in Hebrews ii. 12? In what sense in 1 Cor. xi. 18? In what sense in 1 Cor. i. 2, and in Acts xv. 41? In what sense in Ephes. i. 22, 23? In what sense is it used in the first part of this Article⁶? In what sense in the second⁷?

The Church is called *visible* to distinguish it from the *invisible* Church. What do you mean by the *invisible* Church⁸? The visible Church is

¹ The claim of infallibility.

² The Greek word is *κυριακή*, derived from *κύριος*, and it means the Lord's House.

³ *Ecclesia*, from the Greek words *ἐκ* and *καλέω*. This word, therefore, properly means an *assembly* or *congregation*; and *κυριακή* the *place of assembly*; but the two meanings are often interchanged.

⁴ It originally denoted the popular assemblies of the Grecian republics.

⁵ The word is used in many different senses in Scripture. For example; in Acts xix. 39, it means a *secular assembly*; in Heb. ii. 12, it means the *Jewish Church*; in 1 Cor. xi. 18, it means an *assembly of Christians*; in 1 Cor. i. 2, it means *the whole body of Christians at Corinth*; in Ephes. i. 22, 23, it means *the whole body of Christians everywhere*.

⁶ The whole Christian Society on earth.

⁷ The branches of that Society planted in any city or country.

⁸ The whole family of God in earth and heaven from the beginning to the end of the world, known to God alone. The Visible Church is that of the called; the Invisible is that of the Elect only.

described as “a congregation of faithful men.” What is here meant by a Congregation¹? Are all the members of this Congregation or Society really faithful? Why then are they so called²? Who are ever mingled with the good in the visible Church? What parables of our Saviour exemplify this truth³? What kind of fish were drawn up in the net? What is represented by the net? How did you become a member of the Church? What is required from those who are baptized?

What are the two points which are taken as tests or standards of the true Church in this Article? What do you mean by the pure Word of God? Repeat Acts ii. 42. How many characters of a Church are given in that passage? Which of these characters are described in this Article? Why are not *fellowship* and *prayers* mentioned⁴? What is meant by preaching⁵? Where is the Apostle's doctrine to be found⁶? Why is not the Sacrament of Baptism mentioned in Acts ii. 42⁷? How does St. Paul refer to both Sacraments as *instruments* by which we are united to Christ? (1 Cor. xii. 13.)

¹ A Society.

² They are at least “faithful men” by *profession*, just as the Church is called *holy*, because holiness is the profession of its members.

³ The parables of *the tares and the wheat*, and *the net cast into the sea*.

⁴ Because they are no *test*, being common to all religions.

⁵ Disseminating the Gospel by *vivâ voce* teaching in the congregation.

⁶ In the Holy Scriptures.

⁷ Because these persons had already been baptized. (See verse 41.)

What do you mean by *those things that of necessity are requisite* to the Sacraments¹? What for example, are the essential parts of the Sacrament of Baptism? Of the Sacrament of the Lord's Supper?

In what sense is the word Church used in the second part of this Article²? Can the Catholic truth ever be quite lost out of the Church? Why do you infer this³? May any particular Church err? What Churches are spoken of as having erred? Why are Jerusalem, Antioch, and Alexandria mentioned⁴? After the destruction of Jerusalem by Titus, which were the three most celebrated Churches⁵? In what respects does this Article affirm that the Church of Rome hath erred? What do you mean by *living* and matters of faith⁶?

Would the Church of Rome *object* to being classed with other Churches, as in this Article? How is the unity of the Church Catholic declared in the Nicene Creed? In what does this unity consist⁷? In what respects does it differ from the

¹ Those things which are essential to their due administration.

² See page 72, note 7.

³ Because our blessed Lord has promised to be with it to the end of the world, and because the Church is the pillar and the ground of the truth.

⁴ Because they were the most distinguished of the Churches founded by the Apostles.

⁵ Antioch, Alexandria, and Rome.

⁶ The Latin is "*agenda et credenda*;" i. e. principles of faith and conduct.

⁷ Its members have one God and Father, one Head, which is Christ; one faith, one baptism, one hope of their calling; and they endeavour to keep the unity of the Spirit in the bond of peace.

unity asserted by the Church of Rome¹? On what ground does the Church of Rome assert this supremacy²? Is it quite clear that St. Peter was Bishop of Rome³? Repeat Matt. xvi. 18, 19. What was the immediate occasion of these words being addressed to St. Peter? What is the original meaning of the word Peter⁴? In what sense might the Church be said to have been built upon St. Peter⁵? Were the words in verse 19 spoken on any other occasion? (Matt. xviii. 18.) To whom were they then addressed? Why were they addressed in the first instance to St. Peter only⁶? Repeat John xxi. 15. Why was this charge repeated three times⁷? Was it intended for St. Peter only⁸? Was St. Peter present at

¹ The Church of Rome asserts that the Catholic Church means all the faithful under one visible head, the Bishop of Rome, who is the successor of St. Peter, and Christ's Vicar upon earth.

² On the ground that it was given by our Lord to St. Peter, and to his successors.

³ It is more probable that he was Bishop of Antioch.

⁴ A stone.

⁵ The promise made here was fulfilled, by Christ's using St. Peter's ministry in laying the foundation of the Christian Church among both Jews and Gentiles; and in his being the first preacher to them of that faith which he here confesses, and making the first proselytes to it; for St. Peter laid the first foundations of a Church among the Jews, by the conversion of 3000 souls, (Acts ii. 41.) who, when they gladly had embraced St. Peter's doctrine, were all baptized; and then (verse 47,) we first find mention of a Christian Church. St. Peter also laid the first foundations of a Church among the Gentiles, by the conversion of Cornelius and his friends. (Acts x.) (See *Bp. Pearson on the Creed, Art. ix.*)

⁶ To shew the Unity of the Church.

⁷ In reference, probably, to Peter's *threefold* denial.

⁸ No; and it was not so understood by St. Peter (See 1 Peter v. 12.) AUGUSTINE.—“When it was said to Peter it was said to all.” (*De ag. Christiano, 30, 12.*)

the council held at Jerusalem about the question of circumcision? (Acts xv. 7.) Who presided at that council? (verse 13.) What do you infer? Is any supremacy given to St. Peter in Gal. ii. 9? What happened afterwards? (verse 11.) Supposing that St. Peter was Bishop of Rome, was this supremacy conceded to his successors? Who opposed the supremacy of Victor¹? When did Pope Stephen live²? Who opposed his claim to the supremacy³? What was conceded to him by Cyprian⁴? When was the claim first regularly made to pre-eminence of power⁵? Had the Church of Rome erred at this time? Does this Article admit that the Church of Rome is a part of the Church Catholic⁶?

Evidence from Antiquity.—Does the definition of the Church in this Article agree with those of the early Fathers? How does Clement describe the Church⁷? How is it described by Origen⁸? What

¹ Irenæus, Bishop of Lyons.

² In the 3rd century.

³ St. Cyprian, Bishop of Carthage.

⁴ Cyprian asserted the exclusive right of the Church of Carthage to manage its own concerns; though he admitted that where different Churches were required to act in concert, he was willing to give precedence to Rome, on account of the importance of the city; just as in the Church of England, the Bishop of London takes precedence, after the Archbishops, for the same reason.

⁵ At the end of the 6th century, by Gregory the Great.

⁶ Yes. But it is a corrupt and an erring portion of the Church Catholic, as the Greek Churches are.

⁷ CLEMENT OF ALEXANDRIA.—He says, "I mean by the Church, not a place, but the congregation of the elect."

⁸ ORIGEN.—He describes the Church as *the assembly of all the faithful*.

are the three notes or marks of a true Church, according to the Homily for Whitsunday¹?

ARTICLE XX.

Of the Authority of the Church.

The Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: And yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.

De Ecclesie Auctoritate.

Habet Ecclesia ritus sive cæremonias statuendi jus, et in fidei controversiis auctoritatem; quamvis Ecclesiæ non licet quicquam instituere, quod verbo Dei scripto adversetur, nec unum Scripturæ locum sic exponere potest, at alteri contradicat. Quare licet Ecclesia sit divinorum librorum testis et conservatrix, attamen ut adversus eos nihil decernere, ita præter illos nihil credendum de necessitate salutis debet obtrudere.

¹ The true Church is a universal congregation of God's faithful and elect people, built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner stone. And it always hath three notes or marks whereby it is known; *pure and sound doctrine, the Sacraments ministered according to Christ's holy institution, and the right use of ecclesiastical discipline.* This description of the Church is agreeable both to the Scriptures of God, and also to the doctrine of the Ancient Fathers, so that none may justly find fault therewith." (*Hom. for Whitsunday, 2nd part.* [*Oxford edition, p. 413.*].)

What is the subject of this Article? What is affirmed with regard to the authority of the Church? What do you mean by *power*¹? To what does the expression “controversies of faith” allude²? By what rules must the Church be guided in the exercise of this authority³?

What is meant by the Church in this Article⁴? Is the Church a Society, or an assembly⁵? Mention one of the marks of a Society.⁶

What are the two points to be proved in this Article⁷?

Rites and Ceremonies.—Had the Jewish Church any rites and ceremonies not enjoined by Moses⁸? Were these ceremonies condemned by our Saviour?

¹ The Latin word is *jus*, which means *right*.

² Disputes which may arise in the Church from time to time on matters of faith.

³ The Church must ordain nothing *contrary* to the Word of God; it must not so explain one place of Scripture, that it is repugnant to another; and it must neither decree any thing *against* the Scriptures, nor enforce any thing as necessary to be believed *beside* the Scriptures.

⁴ The whole Christian Society on earth.

⁵ “The Church is always a visible Society of men; not an Assembly, but a Society. For although the name of the Church be given unto Christian assemblies, although any number of Christian men congregated may be termed by the name of a Church, yet assemblies properly are rather things that belong to a Church. Men are assembled for performance of public actions; which actions being ended, the assembly dissolveth itself, and is no longer in being; whereas the Church which was assembled doth no less continue afterwards than before.” (*Hooker, Lib. iii. § 1.*)

⁶ It must have regularly appointed officers, and rules for its government.

⁷ That the Church has authority; (1.) in ceremonies, (2.) in matters of faith.

⁸ It had several; such as certain forms in observing the Passover, the service of their Synagogues, the feast of Purim, the order of burial, of marriage, &c.

What do you infer? What is implied in the expression "the giving of the keys"? Repeat 1 Cor. xiv. 40. What does this direction imply?

Controversies of faith.—Supposing disputes to arise in any human Society, must that society have authority to settle them? When a dispute arose in the early Church about the question of circumcision, how was it settled¹? What authority did St. Paul give to Timothy? (1 Tim. i. 3.) Was a similar authority given to Titus? (Titus iii. 10.) How does our Lord assert the authority of the Church? (Matt. xviii. 17.)

The rules by which the Church must be guided.—In the case of a human Society, by what must its officers be guided in their management of it²? For example, by what law must the visitor of a College be guided³? The Judges of the land⁴? By what law must the Church be guided⁵? What is the difference between the authority of the Church as to *rites and ceremonies*, and the same authority as to *matters of faith*⁶? Why may not the Church ordain any thing which is contrary to the written word of God? Repeat Gal. i. 8. Why may not the Church so expound one place of Scrip-

¹ By a decree of the Church.

² By the laws of the Society.

³ By its statutes.

⁴ By the laws of the land.

⁵ By the Scriptures.

⁶ *Matters of faith* must necessarily be contained in the word of God; *rites and ceremonies* must not be inconsistent with the word of God.

ture, that it be repugnant to another¹? The Church is a witness and keeper of holy Writ. In what respects is the Church a *witness*²? In what respects a *keeper*³? On what authority do we receive the Canon of Scripture? Does the same power belong to a particular Church as to the universal, with regard to the settlement of disputes? On what principle are all Articles and Creeds constructed⁴? Is great respect due to such decisions of the Church as are in agreement with the teaching of this Article⁵?

Evidence from Antiquity.—Has the Church always possessed the authority given to it in this Article? What is the testimony of Clemens Romanus to this point⁶? Of Clemens Alexandrinus⁷?

¹ Because all Scripture is given by inspiration of God, and therefore there must be a perfect consistency and agreement in its several parts.

² The Church is a witness to its *age* and *authority*.

³ The Church is a keeper or a guardian of Scripture; as a College is of its statutes.

⁴ The principle of Church authority.

⁵ “Unto laws thus made and received by a whole Church they which live within the bosom of that Church must not think it a matter indifferent either to yield or not to yield obedience. Is it a small offence to despise the Church of God? *My Son, keep thy Father's commandment, saith Solomon, and forget not thy Mother's instruction, bind them both always about thine heart.* It doth not stand with the duty which we owe to our Heavenly Father, that to the ordinances of our Mother the Church we should shew ourselves disobedient.” (*Hooker, Book iii. § 9.*)

⁶ CLEMENS ROMANUS.—“We must do all things in order, whatsoever the Lord hath commanded us; to wit, make our prayers and oblations at the stated seasons, and not irregularly and by chance, but at the times and hours appointed.” (*Ep. 1. § 40.*)

⁷ CLEMENS ALEXANDRINUS.—“We must not by any means whatsoever, transgress the Canon of the Church.” (*Strom. vii. § 15.*)

Of St. Cyprian¹? What *rite or ceremony* was decreed at the council of Nice²? What *controversy of faith* was settled at that council³? What is the testimony of St. Cyprian as to the rules by which the Church must be guided⁴? Of St. Augustine⁵? Of St. Chrysostom⁶?

ARTICLE XXI.

Of the Authority of General Councils.

General Councils may not be gathered together without the commandment and will of Princes. And when they be gathered together, (forasmuch as they be an assembly of men, whereof all be not governed with

¹ ST. CYPRIAN.—“ Our Lord, whose precepts we ought to fear and to observe, when arranging the honour of the Bishop, and the administration of the Church, speaks in the Gospel, and says to Peter, “ I say unto thee, that thou art Peter,” &c. Thence through the changes of times and of successions, the ordination of Bishops and the administration of the Church has come down, so that the Church is built upon the Bishops, and every act of the Church is directed by the same overseers.” (*Cyprian. de Lapsis. Ep. xxvii.*)

² The time for celebrating Easter.

³ The Arian controversy.

⁴ ST. CYPRIAN.—“ We must by no means depart from the precepts of the Gospel. For we are not to follow the custom of men, but the truth of God.” (*Cyprian. Epist. 63.*)

⁵ ST. AUGUSTINE.—“ When the proper words do make the Scripture doubtful, we must first have a care that we do not distinguish or pronounce wrongly. When, therefore, diligence being used, it foresees it is uncertain how it should be distinguished or pronounced, let him consult the Rule of Faith, which he may perceive from the plainer places of the Scriptures, and the authority of the Church. (*Aug. de doctrinâ Christianâ. l. 2.*)

⁶ ST. CHRYSOSTOM.—“ But all things that are in the Holy Scriptures are clear and right; all things necessary are manifest.” (*Chrysost. in 2 Thess. hom. 3.*)

the Spirit and Word of God.) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.

De auctoritate Conciliorum generalium.

Generalia Concilia sine jussu et voluntate Principum congregari non possunt; et ubi convenerint, quia ex hominibus constant, qui non omnes Spiritu et Verbo Dei reguntur, et errare possunt, et interdum errarunt etiam in his quæ ad Deum pertinent; ideoque quæ ab illis constituuntur, ut ad salutem necessaria neque robur habent, neque auctoritatem, nisi ostendi possint e sacris literis esse desumpta.

What is the subject of this Article? What do you mean by a Council¹? Why are the Councils here spoken of, called *general*²? What do you mean by "things pertaining to God"³? What is the earliest instance of a Council being assembled? (Acts xv.) In what important particular did this Council differ from all subsequent ones⁴? When do we first hear of *notional* or *provincial councils* in Ecclesiastical History⁵? By what name were they called⁶? What was the first *general* Council⁷? Why were not general Councils held at an earlier period? By whose authority was the Council of

¹ An assembly of ecclesiastical persons.

² To distinguish them from *national* or *provincial* Councils.

³ Matters of faith.

⁴ Its members were *inspired* persons.

⁵ In the middle of the 2nd century.

⁶ Synods.

⁷ That of Nice, A.D. 325.

Nice called¹? By whose authority were other general Councils convened²? What was that Council called which was convened by the Church of Rome in 1132³? Was the Council of Trent called by the authority of the Church of Rome alone? Had that Church power to call a general council? What impediment is there now to a general council being held?

What is the relation of Church and State in a Christian community⁴? Who is the supreme governor in such a community⁵? What sanction then must the persons composing general councils have, before they can meet to deliberate⁶? In the constitution of the Jewish Polity, in whom was the supreme power vested⁷? To whom was the direction given in Numbers xi. 16? What was the nature of that direction? Who summoned a council to consult about bringing back the ark? (1 Chron. xiii. 1, 2.) Why did not the Apostles

¹ That of the Emperor Constantine.

² The second general council, that of Constantinople, A.D. 381, by the authority of Theodosius; the third at Ephesus, A.D. 431, by Theodosius the younger; the fourth at Chalcedon, A.D. 451, by Marcianus.

³ The first Lateran Council, included by the Church of Rome in the number of general councils.

⁴ In a Christian community Church and State are one and the same thing; every member of such a community being a part of both. Hooker says, "The Church and Commonwealth are names which import things really different, but those things are accidents, and such accidents as may and should always dwell lovingly together in one subject." (*Hooker, B. viii. § 5.*)

⁵ The Sovereign power, whatever it may be.

⁶ The sanction of the government of the countries to which they respectively belong.

⁷ In Moses, as the representative of the civil power.

obtain the sanction of the civil power in the case recorded in Acts xv.¹? What general precepts of the New Testament enforce obedience to the civil power? (Romans xiii. 1—5. Titus iii. 1.) Was the civil power Christian when these precepts were given? What do you infer from this²?

General Councils not infallible.—What alone could secure a general council from error³? Was this the case with the council held at Jerusalem? Shew that the members of that council were guided by the Holy Ghost (Acts xv. 28.) Can these words be applied in the same sense to other councils⁴? On what grounds alone can we admit the infallibility of councils⁵? Repeat Matt. xvi. 18, *last clause*. Does this promise relate to the infallibility of councils⁶? Repeat John xiv. 26. To whom was this promise originally given⁷? Repeat Matt. xviii. 20. Was this promise limited to the Apostles

¹ They were inspired persons, and the civil power under which they lived, had not then embraced Christianity; moreover, this was not a general council.

² If obedience to the civil power was enjoined upon Christians when that power was *heathen*, how much more when it became *Christian*.

³ Its members being all favoured with a special Divine superintendence.

⁴ No. The former had the grace of *special and miraculous illumination*, whereas other councils have only had the favour of that *general assistance and presence* which Christ promises to his Church.

⁵ They must be proved to be so from Scripture.

⁶ No; It is a general promise of perpetuity of the faith to the Church Catholic, not of infallibility to a particular council.

⁷ To the Apostles, as the founders of the Christian Church.

only¹? In applying these and similar passages to the case of general councils, what points must first be examined²? Apply these tests to the Council of Nice. Supposing a general council to have been lawfully summoned, what must be its ultimate appeal, as to things necessary to salvation?

Evidence from Antiquity.—How does Tertullian assert the supremacy of the civil power³? What is the testimony of St. Jerome⁴? Shew that general councils *have erred, even in things pertaining to God.*⁵

ARTICLE XXII.

Of Purgatory.

The Romish doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Reliques, and also invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

¹ No; It is a general promise of Christ's presence with His Church to the end of time.

² We must enquire whether these councils have had *good motives*, and whether they have been *unanimous*.

³ TERTULLIAN.—“The Emperor is greater than all, and less than none but the true God.” (*Tert. ad Scap. c. 2.*)

⁴ ST. JEROME.—“Answer, I pray thee, the synod by which he was excommunicated, in what city was it? Teach us who were consuls that year: *What Emperor commanded this council to be gathered together?*” (*See Beveridge, Vol. ii. p. 144.*)

⁵ The Council of Rimini (summoned by Constantius, A.D. 360,) subscribed an erroneous Creed, so that, as Jerome says, “the whole world groaned, and wondered to find itself Arian.” The second Nicene Council, A.D. 787, decreed the worship of images.

De Purgatorio.

Doctrina Romanensium de Purgatorio, de Indulgentiis, de Veneratione, et Adoratione, tum Imaginum, tum Reliquiarum, necnon de invocatione Sanctorum, res est futilis, inaniter conficta, et nullis Scripturarum testimoniis innititur; immo verbo Dei contradicit.

What is the subject of this Article? How does this Article differ from that published in 1552¹? How is the Romish doctrine concerning these points described? What do you mean by a fond thing²? What is the Latin translated "but rather repugnant to the Word of God"³?

These doctrines are condemned for three causes:

- (1) They are not grounded on reason;
- (2) Nor on Scripture.
- (3) They are contrary to both.

Purgatory.—What is the Romish doctrine concerning Purgatory⁴? From whence does the idea

¹ What is here called the "Romish doctrine" is there called "the doctrine of the Schoolmen"; because in 1552 the Church of Rome had not authoritatively recognized these doctrines; they were however so recognized by that Church in 1563.

² The Latin is "res est futilis, inaniter conficta," *a foolish thing, falsely devised.*

³ "Immo, verbo Dei contradicit;" *yea rather, it contradicts the word of God.*

⁴ That every man is subject both to temporal and eternal punishment, for his sins; that God does indeed pardon sin as to its eternal punishment, for the merits of Christ; but that the sinner is still liable to temporal punishment, which must be expiated by voluntary acts of penance here; and if the expiation does not fully take place in this life, that there is an intermediate state in which departed souls suffer the remainder of their punishment, called PURGATORY, because it is supposed to purge them from the remaining effects of their sins.

of Purgatory appear to have originated¹? Is there any allusion to Purgatory in Scripture²? Repeat Rev. xxi. 27. *Where* must we be cleansed in order that we may enter heaven? (Eccles. ix. 10. 2 Cor. vi. 2.) Repeat 1 Cor. iii. 9—15. On what subject is St. Paul speaking in that passage? To what does he compare the different teachers? What do you understand by the gold, silver, precious stones, &c.³? What is the day spoken of in verse 13⁴? How will that day be revealed? (2 Thess. i. 7, 8.) What effect will the fire have upon the different teachers' works⁵? What will happen to the teacher himself? (verse 15, *last clause*.) What do you mean by the expression "yet so as by fire"⁶? Repeat Matt. xii. 32, *last clause*. What do you understand by the words "neither in this world, neither in the world to

¹ It is of heathen origin. Virgil appears to allude to it in the following lines:—

Ergo exercentur pœnis, veterumque malorum
Supplicia expendant. Aliæ panduntur inanes
Suspensæ ad ventos; aliis sub gurgite vasto
Infectum eluitor seclus, aut exurit igni.

—*Æn. Lib. vi. v. 739.*

² No. The Scripture speaks only of two states beyond the grave, heaven and hell, happiness and punishment. (Luke xvi. 22, 23. Matt. xxv. 46, &c.)

³ Different characters converted to Christianity; some of whom would be genuine converts, and others counterfeits (*ἀδόκιμοι*).

⁴ The day of judgment.

⁵ The true converts will pass safely through, the rest will be destroyed.

⁶ He will escape, as a man escapes whose house is on fire; i. e. he will save himself and nothing more. Compare Jude 23, and Livy xxii. 35, "Ex damnatione collegæ et suâ prope ambustus evaserat."

come"¹? What is the parallel passage in St. Mark? (iii. 29.)

What state did St. Paul expect after death? (2. Tim. iv. 8. Phil. i. 23.) Into what state is Lazarus represented as passing immediately after his death? (Luke xvi. 22.) What was our Lord's promise to the penitent thief on the cross? How is the condition of all those who die in the Lord described by St. John? (Rev. xiv. 13.)

Does it please God sometimes to visit His people with temporal punishments for sin? How was David punished for his presumptuous sin? (2 Sam. xii. 10, 14.) What was the sin of Moses? How was he punished? (Deut. xxxii. 49.) Does it please God sometimes to recompense the wicked with a temporal reward? How was Ahab rewarded for his feigned humiliation? (1 Kings xxi. 29.) What was the reward of Nebuchadnezzar for his service against Tyrus? (Ezek. xxix. 18—20) Have these instances any thing to do with the doctrine condemned in this Article²?

Was it an early custom in the Church to pray for the dead³? Had this custom any connection with Purgatory⁴? What was the origin of prayers

¹ It merely signifies what would *never* take place.

² No. They are a part of God's moral government in this world, for the purpose of vindicating His attributes; but they have nothing to do with the state beyond the grave.

³ It had become very general in the third century, but we read nothing of it in the first or second.

⁴ No. These prayers were offered for those who were believed to be in heaven, and had originally no connection with Purgatory; though they prepared the way for that error.

for the dead¹? Is there any authority in Scripture for the practice of praying for the dead? When are we taught to believe that the elect of God will be admitted to their complete happiness²? How is this expressed in the Burial Service³?

Pardons.—What is the Latin word translated *pardons*⁴? What is the Romish doctrine concerning pardons⁵? What other doctrine of the Church of Rome is connected with it⁶? Why do you conclude that the Romish doctrine with reference to such pardons is a *fond thing, vainly invented*⁷? In what respect is it repugnant to the Word of God⁸?

Had the Primitive Church the power of inflicting temporal punishments⁹? On what example of the New Testament does this appear to have been founded? (1 Cor. v.) What was the nature

¹ It was the custom in the Primitive Church to commemorate the departed saints annually upon the days of their deaths, which days were called *natalitia*, because they were the days on which they were *born again* to heaven; and these acts of commemoration, by an easy transition, passed into prayers for their happiness.

² At the final reunion of soul and body at the last day.

³ "That we with all those that are departed in the true faith of thy Holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory."

⁴ *Indulgentiæ.*

⁵ That the Church has power to remit a whole or part of the pains of Purgatory, on certain conditions.

⁶ Supererogation. See Article XIV.

⁷ It depends for its truth upon the doctrines of *Purgatory* and *Works of Supererogation*, which have been shewn to be false.

⁸ It gives to man the power of remitting God's debts; whereas, "Who can forgive sins but God alone?"

⁹ The Primitive Church had the power of putting notorious sinners to open penance in this world. (*See the Communion Service*).

of these punishments¹? When was the privilege granted of relaxing their severity²? What were these favours called³? How did they differ from the pardons condemned in this Article⁴?

Worshipping and adoration, as well of Images as of Reliques.

Images.—What are the Latin words translated *worshipping and adoration*⁵? Repeat the second Commandment. What does this Commandment forbid⁶? What reason does God give for not having assumed a visible shape, when he gave the law from Sinai? (Deut. iv. 16.) Did the Israelites, notwithstanding this Commandment, fall into idolatry? Were they punished for so doing? What was the argument used by St. Paul to dissuade the Athenians from idolatry? (Acts xvii. 24—29.) Repeat 1 John v. 21.

How has it been attempted to defend the use of images⁷? What was the Gentile world condemned for doing by St. Paul? (Rom. i. 22, 23.) What is the Greek word translated an image in that passage⁸?

¹ The offender was excluded from the Sacrament of the Lord's Supper, until he had performed certain acts of penance.

² At the Council of Nice.

³ Indulgences.

⁴ They were a remission of temporal punishments, which as the Church had inflicted, so it had a right to relax.

⁵ Veneratio et adoratio.

⁶ It forbids us to worship the true God by an image.

⁷ By making a distinction between an image (*εἰκὼν*), and an idol (*εἰδωλον*); the former being a true representation of a thing; the latter representing that which is not. It is then asserted that images (*εἰκονες*) may be used, because the mind wants a fulcrum on which to rest the thoughts in prayer.

⁸ *Εἰκὼν*.

What appears to have been the object of the Israelites in setting up the golden calf¹? How is this commented upon by the Psalmist? (Psalm cvi. 19, 20.) By whose command were the cherubims made for the service of the tabernacle? Where were they placed? (Heb. ix. 3—5.) Why do you conclude that they were never intended to be an object of worship²?

Had the early Christians any images in their worship³? By what arguments did they combat the Gentile practice of image worship⁴? About what period were images first introduced⁵? What appears to have been their design⁶?

Reliques.—What are meant by *reliques*⁷? Does Scripture give any sanction to the adoration of reliques? What is recorded with regard to the burial of Moses? (Deut. xxxiv. 6.) What appears to have been the reason for this care with reference to his sepulchre⁸? Repeat 2 Kings xviii. 4. What

¹ It does not appear that they intended to make it as a God, or as the representative of a God; but merely as something sensible by which to worship Jehovah.

² Because they were placed in the "holiest of all," where the High Priest went only once a year, and the people never.

³ No; and they were reproached by the heathen for not using them.

⁴ The plain statements of Scripture, and the spiritual nature of God.

⁵ In the 5th century

⁶ To honour the memory of departed saints; and perhaps also to accommodate the Christian religion to the prejudices of the heathen.

⁷ The remains of departed saints, such as their bodies, and even their bones, their hair, or their garments, &c.

⁸ The proneness of the Jews to idolatry, which might have led them to pray Divine honour to his body.

abuse had the Israelites made of the brazen serpent? Was Hezekiah commended for destroying it? Why were Aaron's rod and the manna preserved¹? Is there any evidence that they were worshipped? What miracle was wrought by the bones of Elisha after his death? (2 Kings xiii. 21.) Were they worshipped in consequence? Repeat Acts xix. 11, 12. Do these miracles give any countenance to the veneration of reliques²? If reliques had been intended to be the objects of adoration, when might we suppose they would have been most carefully preserved³? What did "devout men" do with the body of Stephen after his martyrdom? (Acts viii. 2.)

Invocation of Saints.—What is the Romish doctrine concerning the invocation of saints⁴? How does it appear that this is a fond thing, vainly invented⁵? In what respect is it repugnant to the Word of God? (1 Tim. ii. 5.) Do we read of any invocation of Saints in the Old Testament? Was Abraham invocated? Or Moses? Or Elijah⁶? What does St. Paul forbid in Col. ii. 18? If we

¹ That they might be records of God's power.

² No. The handkerchiefs and aprons were only the instruments of Christ's power, just as the *border of his garment* was in the case of the woman with the issue of blood.

³ In the earliest period of Christianity, when the most precious reliques, those of our Saviour and his apostles were to be obtained.

⁴ That the Saints reigning with Christ offer up their prayers for men, and that it is good and useful to invoke or pray unto them.

⁵ Because it assumes that the saints are *omniscient* and *omnipresent*.

⁶ No; although the miraculous manner of his translation might have been thought a good reason for such invocation.

are forbidden to worship angels, what may we infer with regard to men¹? When St. John fell down to worship the angel, what was the answer? (Rev. xix. 10.) Repeat the exhortation in Heb. xiii. 7. What are Christians here directed to do with regard to those who had departed²? Why do you infer that this exhortation refers to those who were dead³?

Upon what grounds has it been attempted to justify the invocation of Saints⁴? Is there any authority for this distinction in Scripture?

What appears to have been the origin of the invocation of Saints⁵? About what time does the custom appear to have been confirmed⁶?

Evidence from Antiquity.—What is the testimony of St. Cyprian against the doctrine of *Purgatory*⁷? Of St. Chrysostom⁸?

¹ That they must not be worshipped, being *lower than the angels*.

² To remember, to reverence, and to imitate them.

³ The original is in the past tense, *Μνημονεύετε τῶν ἡγουμένων ἡμῶν, οἵτινες ἐλάλησαν*, &c.

⁴ By making a distinction between the language and the addresses made to God, and those made to saints. They say that *λατρεία* is given to God, *δουλεία* to saints, and *ὑπερδουλεία* to the Virgin Mary. They say that they address God in the words *miserere nobis*, and the saints in the words *ora pro nobis*.

⁵ It appears to have originated in the *natalitia* or commemoration days referred to before; but it was by almost imperceptible steps that the practise of praying to the saints was confirmed.

⁶ Not till the end of the fourth century.

⁷ ST. CYPRIAN.—“There is no confession in the invisible world, nor any discipline of repentance there.” (*Ep. 55. Oxf. ed.*)

⁸ ST. CHRYSOSTOM.—“For those that truly follow virtue, after they are changed from this life, they be truly freed from their fightings, and loosed from their bonds. For death to such as live honestly is a change from worse to better, from this transitory to an immortal and eternal life that hath no end.” (*Chrysost. in Gen. hom. 36.*)

Give a testimony from St. Chrysostom on the doctrine of *Pardons*.¹ From St. Ambrose.²

What is the evidence of Origen on the subject of *Image worship*³? Of Gregory the Great? What was the decree of the Elibertine Council on this point⁴?

How does St. Augustine speak of the practice of worshipping *Reliques*⁵?

At whose suggestion was the body of Polycarp burnt after his martyrdom⁶? Why? How did the Christians defend themselves from this accusation⁷?

¹ ST. CHRYSOSTOM.—“None can pardon sins, but only God.” (*Chrys. in 2 Cor. hom. 6.*)

² ST. AMBROSE.—“This cannot be common to any man with Christ to forgive sins. This is His gift only who took away the sins of the world.” (*Beveridge, Vol. ii. p. 164.*)

³ ORIGEN.—“We do not honour Images, that as much as in us lies, we might not fall into the suspicion that these images were other Gods.” (*Orig. cont. Cels. L. 7.*)

GREGORY.—“To worship images by all means avoid.” (*Greg. Mag. Epist. 1.*)

⁴ That pictures or images ought not to be in the Church, lest that which is worshipped and adored should be painted upon the walls.” (*Concil. Elibert. cap. 36.*)

⁵ He condemns them, and says, speaking of the practise of the idle monks, “*Alii martyrum, si vere martyrum, membra venditant.*” (*Aug. de op. Monachorum. cap. 28.*)

⁶ At the suggestion of the Jews, for fear it should be taken by the Christians, and shrimed.

⁷ They said “These men know not that we can neither forsake Christ, who suffered for the salvation of all that are saved, the innocent for the guilty, nor worship any other; Him truly being the Son of God, we adore; but the martyrs, and disciples, and followers of the Lord we justly love for that extraordinary good mind which they have expressed toward their King and Master, of whose happiness God grant that we partake, and that we may learn by their examples. (*Eccles. Smyr. Ep. de S. Poly. Martyr. xvii.*)

What is the testimony of Augustine with regard to the *Invocation of Saints*¹?

ARTICLE XXIII.

Of Ministering in the Congregation.

It is not lawful for any man to take upon him the office of publick preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have publick authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard.

De Ministrando in Ecclesia.

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

What is the subject of this Article? What is meant by the Congregation²? How is ministering in the Congregation described in this Article? Why

¹ AUGUSTINE.—“Let us not make it any part of religion to worship men that are dead; for if they lived well, they are now in that state, that they need not, neither do they require any honour at our hands; but they would have us to worship God, &c.” “They are then to be honoured for imitation; not to be adored for religion.” (*Aug. de verâ religione. cap. 55.*)

² The word in the Latin is *ecclesia*, which is elsewhere translated *Church*.

are these two points mentioned¹? What is the Latin version of the words “chosen and called”²?

What are the two propositions to be proved in this Article³?

Are these propositions agreeable to right reason and to our sense of the natural fitness of things? Is the same principle recognized in the things of the world, and in the administration of human affairs⁴? What inference do you draw from hence⁵? Does it appear from Scripture that it is the will of Christ that His Church should be ordered and governed in any particular way⁶? Does the Scripture contain any express direction as to the regulation and government of Christ’s Church⁷? But

¹ See the answer in Article XIX.

² “Cooptati et adsciti;” the former of which was the word used to represent admission into the College of Augurs at Rome; and both words imply that ministers must be admitted to their office by those who are ministers.

³ *First*; that ministers must not be self-appointed; and *secondly*, that they must be appointed by those who have authority for this purpose.

⁴ In human governments, no man is accounted to have a lawful call to any office, nor can he be permitted to execute it, except he be appointed to it, either by those who have the chief authority, or by persons delegated by them.

⁵ How much less is it seemly or lawful that any should take upon them to act in such sacred and high ministries as those which relate to God’s holy Word and Sacraments, except they have first been commissioned by the Great Head of the Church, or by those to whom He has delegated authority.

⁶ We know that He is infinitely wise and good, a God of order and not of confusion; and He intended his Church to continue for ever; and this it could not do without such provision, for no Society can hold together without rule and subordination.

⁷ We do not say that there is a direction in Scripture so plain as that contentious persons may not say it is not sufficient to convince them; but there is evidence enough on the subject to satisfy the humble and sincere enquirer, who is not unwilling to be convinced by just reason.

would not Christ, if He had intended that there should be at all times a certain constitution and order in his Church, have taken care to tell us this so explicitly and distinctly, that there should be no room for error or dispute¹? Has Christ been pleased to deal with us in this manner in any other cases of importance relative to duty²? For example; On what principle do we condemn Polygamy? On what principle do we observe the *first* day of the week, instead of the *seventh*, as the Christian Sabbath? On what principle do we justify the Baptism of Infants? What parts of the Holy Scripture appear to contain intimations as to Christ's will concerning the order and constitution of His Church³?

From the Old Testament.—What argument would you derive from the Old Testament⁴? What

¹ This cannot be concluded on any reasonable analogy. If He has given us intimations of His will, though not in express terms, yet discernible to us by the general tenor of Scripture; His will so made known to us is as much binding upon us, as if it had been expressly revealed.

² There are several instances in proof of this; as for example, the cases of *Polygamy*; *the observance of the first day of the week as the Christian Sabbath*; and *the Baptism of Infants*; in all of which, though we cannot allege any express warrant of God's word, yet we know for certain that all Christian Churches in all nations are agreed, and in all ages have been agreed, upon these points, from the first beginning of Christianity until now; and this only upon the ground of the general tenor of Scripture, and the practice of the Primitive Church, which is justly held to be the safest interpreter of the sense in which those of the Apostolic age received the Holy Scriptures.

³ Both the Old and the New Testaments.

⁴ The Old Testament shews that it was the will of God under the Jewish Covenant that none should take upon them to minister in holy things without appointment from Himself, or from those to whom He delegated authority.

passages of the Old Testament shew this¹? What further proof may be derived from the Old Testament²? But are the rules which were laid down for those who were under the Law, necessarily binding upon us, who live under the greater light and greater freedom of the Gospel³? Can any analogy be traced between the constitution of the Jewish Church and that of the Christian⁴?

From the New Testament.—What information do we derive from the New Testament as to the order of the ministry which subsisted in the Christian Church in the times of the Apostles⁵? What were those orders⁶? Who filled the superior

¹ All those which speak of the manner of the appointment, first, of Aaron and of his sons, and afterwards of the Priests and Levites; and the strict rules which were enjoined in these matters, for the purpose of excluding all others from ministering. (See Exod. xxviii. 41. xxix. 1—4. Numbers viii. 6—8, 14, &c.)

² The cases of Korah, Dathan, and Abiram, (Numbers xvi.); of Saul, (1 Sam. xiii.); and of Uzziah, (2 Chron. xxvi.); all of whom committed a great trespass in presuming to minister in holy things without being lawfully called.

³ The argument does not go to that extent; but this we do maintain, that a part of that light which we possess under the Gospel is derived to us from the Law rightly interpreted; and indeed, none are so unreasonable as to conclude that God did not intend that we should derive any guidance in such matters from the Old Testament, nor any insight into His will at all times and under all circumstances; for upon such a supposition the Old Testament would become a dead letter to us.

⁴ In the Jewish Church there was a *threefold* ministry, that of High Priest, Priest, and Levites; corresponding to the three orders of Bishops, Priests, and Deacons.

⁵ We learn from the New Testament that there were three *Orders* of ministers actually existing at that time.

⁶ There were two gradations of inferior orders, one higher than the other; and there was a third order, superior to them both, with power to ordain the two inferior orders, and to take the general oversight of them, and of the Church.

orders in the times of the Apostles¹? Does it appear from Scripture that the Apostles had power expressly given them to constitute other persons to carry on after their time the preaching of the Gospel, and the administration of the Sacraments²? Repeat the promise in Matt. xxviii. 20. Why do you infer that this promise was not limited to the Apostles only³?

What were those persons called, who filled the ministry next in rank to the Apostles⁴? Who were the first Presbyters⁵? Is there any express mention of the appointment of the Seventy, or of any other persons to be Presbyters⁶? Are they always called by the name of Presbyters or Elders⁷? For

¹ The Apostles themselves, to whom our Lord committed both the first establishment and the government of His Church.

² In John xx. 21, Christ said to them "As my Father hath sent me, even so send I you." Now it is evident that God the Father sent Christ to ordain them; therefore it follows that they also received power from Him to ordain others. And we know that in fact they *did* ordain others, which could only have been done by virtue of that commission with which they were invested by Christ.

³ Because they were only to live for a few years; whereas this promise reaches to the end of time.

⁴ *Presbyters* or *Elders*, from the Greek *πρεσβύτερος*, which signifies a *superior*, properly in *age*, and thence also in *worth* and *gravity*. From hence we derive our English word *Priest*.

⁵ It is very probable that they were the Seventy disciples mentioned in Luke xi, whom Christ sent forth to preach, and to heal the sick. (*See Hooker, B. v. § 78*).

⁶ There is no express mention of this; but there is a distinct reference to the ordaining of Elders by the Apostles, Paul and Barnabas, in every Church which they had founded (Acts xiv. 23.); and in the Epistles to Timothy and Titus, and in other places, they are spoken of as an order then existing.

⁷ They are sometimes called *Bishops*, from the Greek word *ἐπίσκοπος*, which signifies literally an *overseer*, and which, when applied to *Elders* has a reference to their *office*, as having the oversight of the laity.

whom did St. Paul send to meet him at Miletus? (Acts xx. 17.) What are these Elders or Presbyters called in verse 28? Do we find Elders or Presbyters so designated elsewhere¹?

What was the designation of the third or inferior order in the ministry²? Where do we read of their first appointment? (Acts vi. 1—6.) What was the occasion of it? What were the duties of these Deacons³? Does it appear that they were also authorized to preach and baptize⁴? What other property of this order may be collected from Scripture⁵?

It appears that at this time the Apostles were the chief order of the Christian ministry. What passage shews that they ordained Deacons? (Acts vi. 1—6.) That they ordained Elders or Priests? (Acts xiv. 23.) Who succeeded to the chief oversight of the Church after the death of the Apostles⁶? Do we read of any in the New Testament who, though not having the name of Bishop expressly given to

¹ They are so called in the Epistles to Timothy and Titus; the name being at that time used to describe the nature of their duties, as superintendents of the laity, and being not then restricted to the higher order of the ministry, as it afterwards was.

² They were called *Deacons*, from the Greek word *Διάκονος*, a *servant* or *minister*; which name was used at first as expressing the nature of their duties.

³ To take care of the funds for the poor.

⁴ Yes; as is evident from the instances of Stephen and Phillip, who were Deacons. See Acts vi. and viii.

⁵ It appears from 1 Tim. iii. 13, that the order was *probationary*, and that it led to that of the Priesthood.

⁶ Those who in the course of time came to be called exclusively *Bishops*, which, as has been shewn, signified overseers; and who appear at first to have been invested with the office, without having the name distinctively applied to them.

them, had the office of chief overseer delegated to them by Apostolic authority¹? What evidence have we that their ministry was the same as that with which Bishops are now invested²? Is there mention in the New Testament of any others besides Timothy and Titus who had Episcopal authority³? Are these persons called Bishops⁴? Why do you conclude that they could not have been Presbyters or Deacons only⁵? Is there any instance to be found in the New Testament of ordination to the ministry without an Apostle, or one to whom the Apostles had delegated Episcopal authority? Does the Primitive Church furnish any such instance⁶?

¹ Timothy at Ephesus (1 Tim. i. 3, 4); and Titus at Crete (Titus i. 5).

² St. Paul's Epistles to Timothy and Titus shew that they had authority to confer ordination on Priests and Deacons (Titus i. 5. 1 Tim. iii.); to superintend their *doctrine* and *conduct* (1 Tim. i. 3. 1 Tim. v. 19.), and to regulate such matters in the Church as were not settled by express Divine command. And these are the acts and duties which Bishops are now authorized to perform.

³ In Revelations ii. and iii., written about 30 years later, there are passages which shew that there were Bishops presiding at that time over the Churches of Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea.

⁴ No; they are called in the prophetic language, *angels*, which means *messengers*; but it is evident that they were *men* presiding over these Churches.

⁵ Because in the case of Ephesus at least, we know that there were many Presbyters, (Acts xx); yet the message sent by Christ through John to the Angel at Ephesus, is addressed to one individual, who had authority over other ministers (Rev. ii. 2.) The angel of the Church at Thyatira is also represented as responsible for the doctrine taught in that Church, being reproved for suffering a false prophetess to teach (Rev. ii. 20.)

⁶ "No man is able to shew either Deacon or Presbyter ordained by Presbyters only, and his ordination accounted lawful, in any ancient part of the Church." (*Hooker, B. vii. § 6.*)

We have seen that the constitution of the Church in the Apostles' time, and as regulated by them, was under Bishops, Priests, and Deacons. How are we to explain those other names and designations which occur in the New Testament of *Evangelists, Pastors, and Teachers*¹? What are we to understand by the *Helps, Governments, Diversities of tongues, &c.*, in 1 Cor. xii. 28, 30²?

Evidence from Antiquity.—Does the ancient history of the Church confirm the conclusion drawn from the New Testament; namely, that the three-fold ministry of Bishops, Priests, and Deacons, is the same which existed in the time of the Apostles, and therefore is to be regarded as instituted by them under the guidance of the Spirit of Christ³?

¹ See Ephes. iv. 11. These were designations of *Offices*, and not of *Orders*; and they were Offices which may have been executed by those who were in holy orders; as in fact they are now; there being nothing inconsistent in a Bishop, Priest, or Deacon, being called by any of these names, when he fulfils the duties belonging to them.

² These too were names of Offices, and not of Orders, and it appears that they were temporary, applying exclusively to the then state of the Church, which was miraculous, a state which was not always to continue, and which in fact ceased, soon after the Apostolic times.

³ It is evident unto all men diligently reading holy Scripture and ancient Authors, that from the Apostles' time there have been these orders of Ministers in Christ's Church; Bishops, Priests, and Deacons. Which offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by publick Prayer, with Imposition of Hands, were approved and admitted thereunto by lawful Authority." (*Preface to the Ordinal in the Book of Common Prayer.*)

What is the testimony of Hooker to the same purpose¹? To whom does he say this²? What further confirmation do we derive from Hooker³? What is the evidence of Bishop Sanderson on this point⁴? Of Bishop Taylor⁵? How are these statements confirmed by Ignatius⁶? What is the testimony

¹ We require you to find out but one Church upon the face of the whole earth, that hath been ordered by your discipline, or hath not been ordered by ours, that is to say, by Episcopal Regiment, sithence the time that the blessed Apostles were here conversant." (*Hooker. Preface. § 4.*)

² To the Puritans, who objected to the government of the Church by Bishops, Priests, and Deacons, and proposed other plans of their own invention.

³ "A thousand five hundred years and upward, the Church of Christ hath now continued under the sacred regiment of Bishops. Neither for so long hath Christianity been ever planted in any kingdom throughout the world, but with this kind of government alone; which to have been ordained of God, I am for mine own part, even as resolutely persuaded as that any other kind of government in the world whatsoever is of God." (*Hooker. B. vii. § 1.*) "Wherefore let us not fear to be herein bold and preremptory, that if any thing in the Churches government, surely the first Institution of Bishops was from Heaven, was even of God; the Holy Ghost was the Author of it." (*B. vii. § 6.*)

⁴ "The Bishops (are) the lawful Successors of the Apostles, and inheritors of their power." (*Sanderson on Episcopacy. part iii. § 11.*)

⁵ "Episcopacy relies not upon the authority of Fathers and Councils, but upon Scripture, upon the institution of Christ, or the institution of his Apostles, upon an universal tradition, and an universal practice, not upon the word and opinions of the doctors; and it hath as great a testimony as Scripture itself hath." (*Bishop Taylor. Vol. vii. Dedication. p. 18. ed Heber.*)

⁶ IGNATIUS.—He says, (writing to Polycarp, who was a disciple of St. John;) "I would give my life for those who are obedient to the Bishops, Priests, and Deacons; and let it be mine to have my portion in God with them." (*Ep. ad Polycarp. § 6.*) He says also in another place, "without these (i. e. Bishops, Presbyters, and Deacons), there can be no Church properly so called." (*Ep. ad Trall. § 3.*)

of Irenæus¹? Of Tertullian²? How is the same thing shewn by the decrees of the Council of Nice³?

What are the three different kinds of proof by which it has been shewn that the Episcopal form of government is the true government of the Church⁴? But may we not conceive it possible that persons may be called of God by the express motion of the Holy Spirit to take upon them the ministry of the word of God and of His Sacraments⁵? Would you

¹ IRENÆUS.—He gives a catalogue of the twelve Bishops of Rome who governed successively in that see; saying of Linus, whom he calls the first of them, that “he was ordained Bishop immediately by the Apostles upon the first foundation of the Church, and that Eleutherius was the 12th Bishop from the Apostles.” Irenæus also says that in his early life he saw Polycarp, who, he says, was appointed Bishop of Smyrna by the Apostles. (*Lib. iii. c. 3.*)

² TERTULLIAN.—“When your *Captains*, that is to say, the *Deacons*, *Presbyters*, and *Bishops* fly, who shall teach the laity that they must be constant.” (*De persec.*) In another passage, Tertullian, in speaking of some who boasted that the things which they held they received of such as lived with the Apostles themselves, has these words; “Let them therefore shew the beginning of their Churches; let them recite their Bishops one by one, each in such sort succeeding other, that the first Bishop of them have had for his Author and Predecessor some Apostle, or at least some Apostolical person who persevered with the Apostles. For thus it is that the Apostolical Churches trace their pedigree (*census suos deferunt.*) The Church of Smyrna counts up to Polycarp, ordained by St. John; the Church of Rome to Clement, ordained by St. Peter; and so the other Churches in like manner exhibit those who were ordained Bishops by the Apostles, by whom the Apostolical succession was propagated and continued.” (*De Prescrip. c. 33.*)

³ “Let the Deacons keep within their proper bounds, knowing that they are the *ministers of the Bishops*, and *inferior to the Prebyters.*” (*Conc. Nic. can. xviii.*)

⁴ Those derived (1) from *reason* and the *fitness of things*; (2) from the *Holy Scriptures*; and (3) from the *records of the Ancient Church.*

⁵ Unquestionably we may; and moreover, in the Ordination Service of the Church, this Divine call and motion is presupposed, and held to be necessary; the first question proposed to those who are to be Ordered being, “Do you trust that you are inwardly moved by the Holy Ghost to take upon you this Office and Ministration, to serve God for the promoting of His glory, and the edifying of His people?”

then exclude from the ministry those persons who have this call, because they have not been lawfully, that is, Episcopally ordained¹? What course should such persons take? What conclusion do you draw from the whole subject²?

ARTICLE XXIV.

Of Speaking in the Congregation in such a tongue as the people understandeth.

It is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have publick Prayer in the Church, or to minister the Sacraments in a tongue not understood of the people.

¹ By no means; but it is both *reasonable* and *necessary* that they should not judge of their own call themselves, but should submit their reasons for judging themselves so called, as well as their qualifications to the trial and judgment, of such persons as have authority given them in the Church for this purpose.

² That there was a form of Church government subsisting in the times of the Apostles, and instituted by them under the immediate teaching of Christ, the Divine Head of the Church, and by the guidance of His infallible Spirit; that it consisted of the *threefold* ministry, viz. of *Bishops, Priests, and Deacons*; that such form and constitution was exactly followed by the Christian Church universally in the times immediately succeeding the Apostles; that it was transmitted downwards in an unbroken succession from age to age; and that in this form and by this transmission it has been delivered down to us, and through God's great goodness is still preserved to us; and further, that in this form, as far as all essential things are concerned, it is the will of Christ that it should remain to the end of time. Therefore "it is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the Congregation, to call and send labourers into the Lord's Vineyard," that is, the BISHOPS.

De loquendo in Ecclesia lingua quam populus intelligit.

Linguo populo non intellecta, publicas in Ecclesia preces peragere, aut Sacramenta administrare, verbo Dei, et primitivæ Ecclesiæ consuetudine plane repugnat.

What is the subject of this Article? What is meant by a tongue? How does this Article differ from that published in 1552¹? Why are prayer and the administration of the Sacraments only mentioned in this Article²?

For what two reasons does this Article condemn the use of any unknown language in the conducting of Divine Service? What do you understand by the custom of the Primitive Church³?

From what general consideration would you conclude that the public service of the Church ought to be conducted in a language understood by the people⁴? In what language were the Jewish services conducted? What general direction does St. Paul give with regard to public worship? (1 Cor. xiv. 26.) What is the general argument of St. Paul in that chapter?

¹ The Article published in 1552, ran thus: "It is most fit and most agreeable to the Word of God, that nothing be read or rehearsed in the Congregation in a tongue not known unto the people; which St. Paul hath forbidden to be done, unless some be present to interpret."

² Because the performing of *mass* in Latin was particularly insisted upon by the Church of Rome, and because preaching was always in the vernacular tongue.

³ That delivered by tradition.

⁴ It is obvious to common sense that it should be so conducted, in order that the people may be edified.

About what time did the use of Latin, as the vulgar tongue, gradually cease in Europe¹? By whom was the use of the Latin Liturgy subsequently imposed²? What appears to have been his reason? Where was this imposition resisted³?

Evidence from Antiquity.—Did the Primitive Church always use a language understood by the people⁴? In what words does Justin Martyr describe the mode of conducting Divine Service⁵? In what language did St. Chrysostom compose his Liturgy⁶? St. Basil? What is the testimony of Origen as to the practise in the 3rd century⁷?

¹ During the course of the ninth century, in consequence of the irruption of the Goths, and the subversion of the Roman Empire.

² By Gregory the VIIth, (Hildebrand), in the eleventh century, in order to support the papal pretensions.

³ In Spain, where the Gothic missal had already supplanted the Roman.

⁴ Invariably so.

⁵ JUSTIN MARTYR.—“After this we all rise unanimously, and send up our prayers; and as we said before, our prayers being finished, the bread is offered, and the wine and water, and the President pours out prayers and thanksgivings with all his might (*ὡσεὶ δύνάμις αὐτῶ*), and then the people cry out, saying, ‘Amen.’” (*Justin Martyr. Apol. l. 67.*)

⁶ In Greek.

⁷ ORIGEN.—“The Grecians pray to God in the Greek, the Romans in the Roman, and every one in his own tongue.” (*Orig. cent. Cels. l. 8.*)

ARTICLE XXV.

Of the Sacraments.

Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which He doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in Him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same they have a wholesome effect or operation: but they that receive them unworthily purchase to themselves damnation, as Saint *Paul* saith.

De Sacramentis.

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

Duo a Christo Domino nostro in Evangelio instituta sunt Sacramenta: scilicet, Baptismus, et Cæna Domini.

Quinque illa vulgo nominata Sacramenta, scilicet, Confirmatio, Pœnitentia, Ordo, Matrimonium, et Extrema Unctio, pro Sacramentis Evangelicis habenda

non sunt, ut quæ, partim a prava Apostolorum imitatione profluxerunt, partim vitæ status sunt in Scripturis quidem probati; sed sacramentorum eandem cum Baptismo et Cœna Domini rationem non habentes, ut quæ signum aliquod visibile, seu cæremoniam, a Deo institutam, non habeant.

Sacramenta non in hoc instituta sunt a Christo ut spectarentur, aut circumferrentur, sed ut rite illis uteremur, et in his duntaxat qui digne percipiunt salutarem habent effectum: Qui vero indigne percipiunt, damnationem (ut inquit Paulus) sibi ipsis acquirunt.

How does this Article differ from that published in the Reign of Edward VI¹? What part was added in 1562²? What are the different points asserted in this Article as it is now settled³?

What is the original meaning of the word *Sacrament*⁴? How is a sacrament defined in this Article? What is the corresponding definition in the Church

¹ The old Article began with the words, "Our Lord Jesus Christ gathered his people into a Society by Sacraments, very few in number, most easily to be kept, and of most excellent signification, that is to say, Baptism and the Supper of the Lord." Then followed the paragraph which in this Article is the last, excepting that after the word "operation" this sentence was added, "Not as some say, *ex opere operato*, which terms as they are strange and utterly unknown to the Holy Scripture, so do they yield a sense which savoureth of little piety, but of much superstition." Lastly, that sentence followed, with which this Article now begins.

² The paragraph relating to the five pretended Sacraments.

³ (1) The definition of a Sacrament; (2) Those two ordinances are specified which answer to this definition: (3,) The five pretended Sacraments are condemned; (4,) The proper use of the Sacraments is declared.

⁴ The word Sacrament (*Sacramentum*) originally signified an *oath*, especially the oath taken by soldiers, the military oath of allegiance. This signification, after the establishment of Christianity, led to the application of the word to the rites of Baptism and the Supper of the Lord, as those by which the Christian especially pledges himself to the service of Christ.

Catechism? Shew that these two definitions agree. By what does God work invisibly in us¹? What is the Latin version of the clause "doth not only quicken, but also strengthen and confirm our faith in Him"²? To which Sacrament does the word *quicken* seem to refer? To which does *strengthen and confirm* refer? What are the four requisites in a Sacrament, as defined by the Church of England³? Shew that the Sacrament of Baptism answers these tests.⁴ Shew the same thing with regard to the Sacrament of the Lord's Supper.

What are the five commonly called Sacraments condemned in this Article? Why are they denied to be Sacraments according to the definition of the Church of England?

Confirmation.—Repeat Acts viii. 12—17. Who preached Christ to the Samaritans? What was Philip? Did he baptize the Samaritans upon their profession of faith? What was then done by the Church? (verse 14.) Who were Peter and John? What ordinance did they then administer? Does it appear from the narrative that this was a *usual* thing at that time⁵? What question was put by St. Paul to certain disciples at Ephesus? (Acts xix.

¹ The Latin version is *per quæ*, i. e. by the which Sacraments.

² Nostramque fidem in se non solum excitat, verum etiam confirmat.

³ *Matter, Form, Institution, and Effect.*

⁴ *Matter, Water.* Form, "in the name of the Father, and of the Son, and of the Holy Ghost." Institution, *the command of Christ* (Matt. xxviii. 19.) Effect, *a death unto sin, and a new birth unto righteousness.* (Rom. vi. 4. Col. ii. 12, &c.)

⁵ It is recorded as a matter of course, without any previous deliberation as to its propriety.

2.) What rite did St. Paul afterwards administer?
(verse 6.)

Did the use of Confirmation continue after the miraculous gifts had ceased in the Church¹? What is the testimony of Tertullian to this point? Of Cyprian? What, according to Scripture and Antiquity, appears to be the proper view to take of the rite of Confirmation²? Who is the proper Church officer to administer it? On what authority is the administration of the rite so restricted³? What reason has been assigned for this restriction⁴? Why is Confirmation severed from Baptism⁵?

¹ It was universally practised. TERTULLIAN says, "After this, (i. e. Baptism) the hand is laid upon us, with invocation and invitation of the Holy Spirit." * * "Then that most holy Spirit cometh down willingly from the Father upon the bodies which have been sanctified and blessed." (*De Baptism.* § 8). CYPRIAN also says, speaking of the converts in Samaria, that having obtained the legitimate Baptism of the Church, then "what was wanting was done by Peter and John, namely, that prayer being made for them, with laying on of hands, the Holy Spirit should be invoked and poured upon them; which now also is done among us, those baptized in the Church being brought to the Bishops of the Church, and by our prayer and laying on of hands they receive the Holy Ghost, and are perfected with the seal of the Lord." (*Ep.* 73. § 8.)

² It is an Apostolic ordinance, the completion of the Sacrament of Baptism. ³ That of Scripture and the Primitive Church.

⁴ The reason why Bishops alone have authority to confirm is not because the benefit or grace of Confirmation is greater than that of Baptism; but rather inasmuch as by the Sacrament of Baptism men are admitted into Christ's Church, if he baptizes them not to whom the chief authority of their souls belongs, yet for honour's sake, and in token of his spiritual authority over them, the performance of this annexed ceremony should be sought for at his hands. (*See Hooker, Book v.* § 66.)

⁵ It arose in the first instance, from the circumstance of ministers of inferior degree not being permitted to confirm, and now from the circumstance of persons being baptized when infants, at which age they may be admitted into God's family, though they cannot in their own persons perform the conditions of membership.

Why do you conclude that Confirmation is not to be counted for a Sacrament of the Gospel¹?

Penance.—What is the derivation of the word *penance*²? What is the teaching of the Church of Rome with regard to penance³? On what grounds do you conclude that it is no Sacrament⁴? What is the first part of penance, according to the Church of Rome? Does the Church of England acknowledge the necessity of *contrition*? How does she differ from the Church of Rome on this head⁵? What is the second part of penance? What is the doctrine of the Church of England with regard to confession to a priest⁶? What, according to the Church of Rome, is the third part of penance?

¹ Because it does not answer the test, being not ordained by Christ himself.

² It is derived from *pœnitentia*, the Latin translation of the word *μετάνοια*, which means *a change of mind*.

³ That it is a Sacrament of remitting sins after Baptism, and that it consists of the following parts—(1) *Contrition*, which includes hearty sorrow for sin, and firm purpose of amendment. There is, however, an imperfect contrition devised by them, called *attrition*, which means sorrow for sin, without a resolution to sin no more, and this they consider sufficient to make the Sacrament effectual. (2) *Confession*, which is to accuse ourselves of all our sins to the Priest. (3.) *Absolution*, which is pronounced by the priest *judicially* upon confession made to him. (4) *Satisfaction*. After the guilt of sin is remitted, there remains some penance to be undergone, decided upon by the priest, according to the nature of the offence. This, however, may be commuted by *alms*, or by *fasting*, or by the *payment of money*. If the party dies before the penance is completed, he goes into purgatory.

⁴ It has no outward visible sign ordained by Christ.

⁵ She denies the efficacy of *attrition*.

⁶ "As for private confession, abuses and errors set apart, we condemn it not, but leave it at liberty." (*Jewel. Apol.* 156, quoted by Hooker.) See also the *Exhortation to the Holy Communion*, in the *Book of Common Prayer*, and the *Order for the Visitation of the Sick*.

What is the doctrine of the Church of England with regard to *absolution*¹? What is the fourth part of the Romish Sacrament of penance? How does the Church of England differ from that of Rome with regard to *satisfaction*²? How was this word employed by the ancient Church?

What was the origin of penance³? Why was private confession adopted? At what period was penance itself made secret? When was it commuted?

Orders.—What is the doctrine of the Church of Rome with regard to *Orders*⁴? Upon what grounds has it been attempted to shew that this is a Sacra-

¹ God "has given power and commandment to his Ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins;" but the absolution so given is *ministerial* and *precatory*, and not *judicial*.

² The Church of England rejects satisfaction in the sense in which it is intended by the Church of Rome; and though the early Fathers used this word, their own writings shew that they merely intended by it whatever a penitent should do in humbling himself to God, and testifying his repentance by his deeds.

³ In its origin, penance was public, and it arose from the cases of apostacy in the times of the persecutions. Afterwards, as the Church increased, it was applied as a remedy to the disorders and corruptions which sprang up within its pale. This led to the making confession a private matter, in order to avoid scandal against the Church; soon afterwards, in the 5th century, penance itself was private, and towards the end of the 8th century, it first began to be commuted.

⁴ That the ordination of ministers is a Sacrament, founded upon the institution of Christ and his Apostles. In the earliest ages, ministers were set apart to their office by prayer and the imposition of hands; but afterwards other rites were added, and in the 10th century the practice arose of delivering the sacred vessels to the priests, and at the same time words were used, which assigned to them the power of offering up sacrifices to God. After this, five other orders were added to the primitive orders of Bishops, Priests, and Deacons—namely, Subdeacons, Acolyths, Exorcists, Readers, and Doorkeepers.

ment¹? Shew that it is not a Sacrament according to the definition of the Church of England.²

In what other respects does the Church of England differ from the Church of Rome with regard to *Orders*³?

By whom was Timothy ordained? (2 Tim. i. 6.)
Who assisted at his ordination? (1 Tim. iv. 14.)
Is this primitive custom observed by the Church of England?

Matrimony.—How is the rite of matrimony described in a subsequent part of this Article? What is the teaching of the Church of Rome with regard to matrimony⁴? Upon what authority has it been attempted to shew that matrimony is a Sacrament? (Ephes. v. 32.) What is the word translated *mystery* in the Greek⁵? What is the version of this passage in the Vulgate⁶? Is the word *mystery* applied in Scripture to other things besides Sacraments? (1 Tim. iii. 16. Rev. xvii. 5.) How do you understand the words “this is a great

¹ That it was instituted by Christ.

² Though Christ ordained his Apostles, and gave them authority to ordain others, yet we read of no outward and visible sign appointed by Him for this purpose, nor did Christ and his Apostles make use of the same ceremony. Christ *breathed* on his Apostles; the Apostles *laid their hands* on those whom they ordained.

³ The Church of England rejects the inferior orders, which cannot be traced up to the primitive times, nor does she recognize the *sacriſicial* character of the Priest.

⁴ That it is a Sacrament instituted by God, and not devised by man.

⁵ Μυστήριον.

⁶ Hoc est magnum sacramentum.

mystery" in Ephes. v. 32¹? When was matrimony instituted²? Upon what general ground do you conclude that it is no Sacrament³?

What consequence has been drawn from making matrimony a Sacrament⁴? Does Scripture sanction a divorce under certain circumstances? (Matt. v. 32.) What is the teaching of the Church of England with regard to matrimony⁵? By whom ought it to be administered⁶?

Extreme Unction.—What do you mean by *extreme unction*⁷? Upon what grounds has it been attempted to maintain that this is a Sacrament? (James v. 14, 15.) What symbolical action was sometimes performed by the Apostles in healing the sick? (Mark vi. 13.) Was this oil the symbol of a benefit wrought on the *soul*, or of one wrought on the *body*⁸? Why do you conclude that extreme unction is no Sacrament⁹? What remarkable

¹ When St. Paul said, "this is a great mystery," he was speaking concerning Christ and the Church; the words must therefore be applied to that mystical union of Christ and his Church, of which the marriage bond was a figure.

² "In the time of man's innocency."

³ It does not answer the test.

⁴ That the marriage bond is indissoluble.

⁵ That it is an honourable estate, instituted of God, but not an outward sign of an inward grace.

⁶ Being a holy estate, instituted by God, it should be administered by none but His authorized ministers.

⁷ The anointing of the sick, with prayer for the forgiveness of their sins, administered to them shortly before their death, and therefore called *extreme unction*.

⁸ One wrought upon the body.

⁹ Because it was not instituted by Christ, and it appears to have been merely an outward sign which accompanied the exercise of the miraculous gifts, and which therefore ceased when these gifts ceased.

difference is there between the results of this rite as performed in the Apostolic times, and as now practised by the Church of Rome¹? When do we find the first mention of this rite as *unconnected with miraculous gifts*²? When do we find it alluded to again³? For what purpose does it appear to have been then used⁴?

What are the two assertions in the last paragraph of this Article? To which Sacrament does the first assertion refer? Is there any authority in Scripture, or in the Primitive Church, for carrying about the Sacrament of the Lord's Supper?

In what persons only, have the Sacraments a wholesome effect and operation? What do we mean by *worthily* receiving⁵? Against what error is this assertion directed⁶?

Evidence from Antiquity.—What appears to have been the number of Sacraments acknowledged in the Primitive Church⁷? How do you account for their not being distinctly determined⁸? What

¹ In the former case, the sick were restored to health; in the latter, it immediately precedes their death.

² In the 5th century, by Pope Innocent I.

³ Not till the 7th or 8th century.

⁴ The prayers which then accompanied it shew that at that time its object was the recovery of the sick.

⁵ With repentance and faith.

⁶ Against the error that the Sacraments have a mechanical effect, *ex opere operato*, i. e. that the mere receiving of them conveys grace, without reference to the faith of the recipient.

⁷ The two Sacraments of Baptism and the Lord's Supper.

⁸ Because at that time there was no controversy on the subject.

Sacraments does Justin Martyr speak of¹? What does Tertullian? What is the testimony of St. Augustine²?

When was it first announced that there were seven Sacraments³? By what Council was this assertion subsequently confirmed⁴?

ARTICLE XXVI.

Of the unworthiness of the Ministers, which hinders not the effect of the Sacrament.

Although in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their Ministry, both in hearing the Word of God, and in receiving of the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith and rightly do receive the Sacraments ministered unto them; which be effectual, because of Christ's institu-

¹ JUSTIN MARTYR.—He speaks only of two sacraments, Baptism and the Eucharist. (*Apol. I.* 61). *Tertullian* joins these two together, and says nothing of any more. (*De Corona Militis*, c. 3.)

² ST. AUGUSTINE.—“But the Lord himself, and the Apostolical doctrine delivered instead of many, but some few things, and those most easy to be performed, most noble to be understood, and most chaste in their observation, such as are the Sacrament of Baptism, and the celebration of the body and blood of the Lord. (*De doctr. Christ.* l. 3.)

³ In the 12th century, by Peter Lombard.

⁴ The Council of Trent.

tion and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that enquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally being found guilty, by just judgement be deposed.

De vi institutionum divinarum, quod eam non tollat malitia ministrorum.

Quamvis in Ecclesia visibili, bonis mali semper sunt admixti, atque interdum ministerio verbi et Sacramentorum administrationi præsent; tamen cum non suo sed Christi nomine agant, ejusque mandato et auctoritate ministrent, illorum ministerio uti licet, cum in verbo Dei audiendo, tum in Sacramentis percipiendis. Neque per illorum malitiam effectus institutorum Christi tollitur, aut gratia donorum Dei minuitur, quoad eos qui fide et rite sibi oblata percipiunt, quæ propter institutionem Christi et promissionem efficacia sunt, licet per malos administrentur.

Ad Ecclesiæ tamen disciplinam pertinet, ut in malos ministros inquiratur, accusenturque ab his, qui eorum flagitia noverint, atque tandem justo convicti judicio deponantur.

Against what error is this Article directed¹? What do you mean by the Visible Church in this Article²? What parables of our Lord exemplify the truth that the evil are ever mingled with the good in the Visible Church? What is the Latin version of the expression "have chief authority"³?

¹ That of supposing that the unworthiness of a Minister hinders the effect of the ordinances administered by him.

² The Holy Catholic Church here on earth.

The Latin word is *præsent*, which would be more properly translated *have the charge of, or, are intrusted with.*

What is the reason assigned in this Article why we may use the ministry of evil men¹?

The unworthiness of Ministers hinders not the effect of the Sacraments administered by them.

What direction did our Lord give to his disciples with regard to the teaching of the Scribes and Pharisees? (Matt. xxiii. 2, 3.) In what sense did they sit in Moses' seat²? How does it appear that they were unworthy? But was it nevertheless the duty of the people to attend upon their ministry? Repeat John vi. 70. To whom did Christ refer? Did our Lord know the character of Judas before he chose him? Did the wickedness of Judas invalidate his acts as an Apostle? What do you infer from these examples?

The Romish Church has taught that the *intention* of the minister is necessary in order to make the Sacraments valid. What is meant by this³? Is this a question within the limits of human investigation? What evils result from the maintenance of this opinion⁴?

What is asserted in the last paragraph of this Article? Is it agreeable to reason that evil ministers, when proved to be such, should be deposed?

¹ Because they exercise the ministry, not in their own name, but in Christ's.

² They were his successors in the office of teachers of religion.

³ That the Sacraments are not valid, unless the person administering them intends that they should be so.

⁴ It tends to throw doubt and suspicion upon the whole system of Christianity, because no one can discern the heart, and therefore, if this opinion be true, no one can certainly tell whether he has really been baptized.

What was the character of Eli's sons? (1 Sam. ii. 12.) Did Eli take the proper steps to restrain them? What was threatened to Eli in consequence? (1 Sam. iii. 11.) What was the sin of Nadab and Abihu? (Lev. x. 1.) How was that sin punished? What reason was assigned for this severe visitation? (Levit. x. 3.) Who was Timothy? What directions were given to him with regard to the discipline of the Church? (1 Tim. v. 1, 19, 20, vi. 3—5.)

What consideration especially aggravates the sins committed by evil ministers¹?

Evidence from Antiquity.—By whom was the opinion condemned in this Article first maintained²? Who opposed that opinion³? Quote a testimony from St. Augustine to this point.⁴ What is the evidence of St. Chrysostom⁵? What particular circumstances appear to have revived this opinion in the 16th century⁶?

Has it always appertained to the discipline of

¹ That they are committed by those, whose special office and work it is to destroy sin.

² By the Donatists, in the early part of the fifth century.

³ Augustine, Bishop of Hippo.

⁴ AUGUSTINE.—“Remember that the manners of evil men do not hinder the sacraments of God, so as to make them either not to be at all, or less holy.” (*Aug. cont. literas Petiliani*, l. 2. [110. Vol. ix].)

⁵ ST. CHRYSOSTOM.—“God is wont to work, even by such as are unworthy; and the grace of Baptism is not at all hindered by the life of the priest.” (*Chrysost. in 1 Cor. hom. 8.*)

⁶ The gross vices practised by the Clergy at that time.

the Church to make enquiry of evil ministers¹?
Shew this from St. Cyprian.²

ARTICLE XXVII.

Of Baptism.

Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or new Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased by virtue of prayer unto God. The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

De Baptismo.

Baptismus non est tantum professionis signum, ac discriminis nota, qua Christiani a non Christianis discernantur, sed etiam est signum regenerationis, per quod, tanquam per instrumentum, recte baptismum suscipientes, Ecclesiæ inseruntur, promissiones de remissione peccatorum, atque adoptione nostra in filios Dei per Spiritum sanctum visibiliter obsignantur, fides confirmatur, et vi divinæ invocationis gratia augetur.

Baptismus parvulorum omnino in Ecclesia retinendus est, ut qui cum Christi institutione optime congruat.

¹ Always, as may be seen from the decrees of the Councils.

² ST. CYPRIAN—"As to Felicissimus the deacon, let him know that he is cast out from among us; inasmuch as besides his frauds and robberies, of which we are very certain that he is guilty, he is also charged with adultery." (*Cypr. Epist.* 38., *Ep.* 41. *Oxf. Ed.*)

What is the subject of this Article? What is the origin of the word *Baptism*¹? How is Baptism defined in this Article? What is the Latin version of the words “whereby Christian men are discerned from others that be not christened²?” What do you mean by a sign³? In what sense is Baptism a sign⁴? What is the meaning of the word regeneration⁵? What is the meaning of the expression, “they that receive baptism *rightly*⁶?” Distinguish between *rightly* and *worthily*.⁷ What passage of Scripture illustrates the expression, “are grafted into the Church?” (Rom. xi. 24, &c.) How is the same thing expressed in other words in the Church Catechism⁸? What particular benefits are declared to be promised in Baptism? What do you understand by grace⁹? What then are the three benefits conferred in Baptism¹⁰?

What is the Latin version of the words, “as most agreeable with the institution of Christ¹¹?”

¹ It is derived from the Greek word βαπτίζω to immerse; though in the sacred writers the word is used to denote any washing, whether by dipping or sprinkling. (Vide Mark vii. 4. Luke xi. 38.)

² Quâ Christiani a non Christianis discernantur.

³ A sign may denote either a mark of something that has taken place, or a mark of something to be conferred.

⁴ Of something to be conferred.

⁵ New Birth.

⁶ In the way appointed by Christ.

⁷ *Rightly* refers to the manner of administering; *worthily* to the disposition of the recipient.

⁸ “Wherein I was made a member of Christ.”

⁹ The holy principles and desires given to us by the Holy Spirit.

¹⁰ Forgiveness of sins; adoption into the family of God; and the sanctifying influences of the Holy Spirit.

¹¹ “Ut qui cum institutione Christi optime congruat;” as is very accordant with the institution of Christ.

The Sacrament of Baptism.—Define a Sacrament. What is the *matter* or outward sign in Baptism¹? What is the *form*²? What is the *institution*³? What is the *effect*⁴? How is the effect or the inward grace of Baptism expressed in the Church Catechism? Repeat our Lord's words in John iii. 3. How does He further explain his meaning in the 5th verse? How does St. Paul describe Baptism? (Titus iii. 5.) How is God said to purify and cleanse his Church? (Ephesians v. 26.) Shew the analogy between the natural and the spiritual birth.⁵ Shew from Scripture that the forgiveness of sins is connected with Baptism. (Acts ii. 38.) How is the same thing implied by Ananias? (Acts xxii. 16.) How does it appear that by means of Baptism we are admitted into the family of God? (Gal. iii. 26.) How are these words further explained in the following verse? What is the origin of the expression, "have put on Christ"⁶? What is the third benefit

¹ Water.

² In the name of the Father, and of the Son, and of the Holy Ghost.

³ The command of Christ, (Matt. xxviii. 19.)

⁴ Regeneration, including the three benefits stated above.

⁵ "As we are not naturally men without birth, so neither are we Christian men in the eye of the Church of God, but by new birth; nor according to the manifest ordinary course of Divine dispensation new born, but by that Baptism which both declareth and maketh us Christians." (*Hooker, Book v. § 60.*)

⁶ The expression, "have put on," is a technical term; the person about to be baptized went down into the water with his ordinary clothes, and upon coming up again from the water, received a new robe, called the chrysm.

conferred in Baptism? Shew that the gift of the Holy Spirit is connected with Baptism in Scripture? (Acts ii. 38. *last clause*.) What does St. Paul connect with the washing of regeneration? (Titus iii 5, *last clause*.) How is our Lord's baptism distinguished from that of John? (Matth. iii. 11.)

Are the benefits conferred in Baptism absolute or conditional? What is covenanted on the part of those to whom they are promised¹? What do these conditions require from every baptized person, in order that he may receive the full privileges of Baptism²? What is promised to him in order that he may perform them³? How is this work of the Spirit distinguished from regeneration? (Titus iii. 5.) How is the same distinction drawn in the Collect for Christmas Day⁴?

Infant Baptism.—What reason is given in this Article why Infant Baptism is to be retained in the Church? Shew how it agrees with that institution⁵? What was the rite of admission into the Jewish Church? At what age was that rite appointed to be administered? What conclusion do you draw from hence with regard to the Baptism of

¹ Repentance, faith, and obedience.

² A hearty forsaking of sin, a steadfast belief in the promises of God, and a sincere obedience to His will.

³ The gift of the Holy Spirit.

⁴ "Grant that we, being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit."

⁵ Nations consist of persons of all ages, and therefore infants as well as adults must have been included in the command.

Infants¹? What is the passage of Scripture which is selected as the Gospel in the service for the Baptism of Infants? (Mark x. 13—16.) What inference does the Church draw from these words in the exhortation which follows? Repeat 1 Cor. vii. 14. With regard to what case does St. Paul give directions in that passage? What benefit does he mention incidentally as arising to the children of such parents, supposing them to remain together? What is the inference? How are we to account for there being no direct command in Scripture for baptizing infants²? Was circumcision of the nature of a covenant? Did this circumstance prevent the Jewish child from being admitted into that covenant before he was able to perform the conditions? What provision is made in the Christian Church to meet this difficulty³? Are children bound to perform the promise so made for them, when they come to age? Why⁴? What is the nature of the promise made by Godfathers and Godmothers in baptism⁵?

¹ If infants were admitted into the family of God under the rigorous covenant of the Law, *a fortiori* may we expect to find that they are capable of admission into that family under the covenant of grace.

² Partly because it was a thing to which the Jews were already accustomed in the case of circumcision, and partly because for obvious reasons those first admitted into the Church must have been adults.

³ Godfathers and godmothers are appointed, who promise in behalf of the child.

⁴ Because all men are bound to do the will of God as soon as ever it is made known to them.

⁵ They promise that the child shall be instructed in his duties, as soon as he shall be able to learn.

Evidence from Antiquity.—Did the Primitive Christians consider that Regeneration was the effect of Baptism¹? What is the language of Justin Martyr on this point²? Of St. Chrysostom³? Of St. Athanasius⁴?

Does it appear from the early Fathers that Infant Baptism was generally practised? What is the testimony of Irenæus to this point⁵? Of Origen⁶? Of Cyprian⁷? What direction is given in the Apostolical Constitutions⁸?

¹ They all speak of Baptism as the sign and seal of regeneration.

² JUSTIN MARTYR—"It is unlawful for any to partake of the Eucharist, save him who believes in the truth of our doctrines, and who has been washed in the bath for the remission of sins, and for regeneration." (*Just. Mar. Apol. i. § 66.*)

³ CHRYSOSTOM—"By means of water we are regenerated." (*Chrysost. in Joh. hom. 85.*)

⁴ ATHANASIUS—"He that is baptized puts off the old man, and is renewed, as being regenerated (*ἀνωθεν γεννηθεὶς*) by the grace of the Spirit." (*Athan. in illud, "Quicumque dixerit, &c.*)

⁵ IRENÆUS—"Christ came to save all men by Himself; all, I mean, who by Him are born again to God; infants, children, boys, youths, and older men; therefore He passed through every age." (*Irenæus, § ii. c. 22.*)

⁶ ORIGEN—"Young children are baptized into the remission of sins." (*Origen in Luc. hom. 14.*)

⁷ CYPRIAN—"Moreover, if to the greatest sinners, and to those who have offended God a long time since, yet afterwards believe in Him, remission of sins is granted, and no one is debarred from receiving baptism and grace; how much more ought not these benefits to be denied to an infant, who being but newly born hath as yet no way sinned, except that being born in the flesh according to Adam, he hath contracted the contagion of the old death from his very birth, who is the more easily admitted to receive remission of sins upon this very account, because he hath no sins of his own to be remitted, but only those of others." (*Cyprian. Ep. 59.*)

⁸ "He who says, when I die, I will be baptized, in order that I may not sin and defile my Baptism; that man is ignorant towards God, and forgetful of his nature. Tarry not to turn to the Lord, but baptize even your children, and bring them up in the nurture and admonition of the Lord; for He says 'Suffer little children to come unto me, and forbid them not.'" (*Const. Apost. L. 6. c. 15.*)

ARTICLE XXVIII.

Of the Lord's Supper.

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

De Cæna Domini.

Cæna Domini non est tantum signum mutuae benevolentiae Christianorum inter sese, verum potius est Sacramentum nostræ per mortem Christi redemptionis.

Atque adeo, rite, dignè, et cum fide sumentibus, panis quam frangimus est communicatio corporis Christi; similiter poculum benedictionis est communicatio sanguinis Christi.

Panis et vini transubstantiatio in Eucharistia, ex sacris literis probari non potest. Sed apertis Scripturæ verbis adversatur, Sacramenti naturam evertit, et multarum superstitionum dedit occasionem.

Corpus Christi datur, accipitur, et manducatur in Cæna, tantum cœlesti et spirituali ratione. Medium

autem quo corpus Christi accipitur et manducatur in Cœna, fides est.

Sacramentum Eucharistiæ ex institutione Christi non servabatur, circumferebatur, elevabatur, nec adorabatur.

What are the two Sacraments ordained by Christ? By what other name is the Lord's Supper sometimes called¹? What authority have we for calling this Sacrament the Lord's Supper? (1 Cor. xi. 20.) What low view have some persons held with regard to the Sacrament of Baptism²? What with regard to the Supper of the Lord³? What is it the design of this Article to shew⁴? How is this expressed in the Article? In what sense do you understand the word Sacrament in that passage⁵? To whom are the bread and wine in the Lord's Supper a partaking of the Body and Blood of Christ? Distinguish between *rightly* and *worthily*.⁶ What is meant by the expression, "a partaking of the body of Christ?"

What is the *Matter* in the Lord's Supper? The *Form*? The *Institution*? (1 Cor. xi. 24, 25.) The *Effect*⁸? How would you distinguish between the effects of the two Sacraments upon the worthy

¹ *The Eucharist*, or giving of thanks; so called because our Lord introduced the ordinance with a form of thanksgiving. It is also called the *Holy Communion*, from the expressions in 1 Cor. x. 16.

² That it is merely a *sign of profession*, and *mark of difference*.

³ That it is merely a sign of remembrance, and an act of love.

⁴ That it is both a sign and a means of grace.

⁵ In the sense in which it is defined in the Church Catechism.

⁶ See page 122, note 7.

⁷ A partaking of that redemption which the body of Christ has obtained.

⁸ The same benefits enumerated in Baptism.

recipient¹? For example; there is a difference between *granting* and *renewing* a lease Which would be represented by Baptism? Which by the Lord's Supper? Repeat Luke xxii. 19, *last clause*. What do you infer from this expression with regard to the Lord's Supper²? Why is not this mentioned in the Article³? Repeat Matt. xxvi. 28. How does St. Paul express the benefits of the Lord's Supper to the faithful? (1 Cor. x. 16.) What ancient custom is referred to in that passage⁴? How is the same allusion made elsewhere? (1 Cor. v. 7.) How does our Lord shew the necessity of thus spiritually partaking of Him? (John vi. 53—56.)

Transubstantiation.—What is meant by *transubstantiation*⁵? How has it been attempted to reconcile this doctrine with reason⁶? For what cause is this doctrine condemned in this Article? Upon what Scripture authority do the Romanists rest their belief in this doctrine? (Matt. xxvi.

¹ By the sacrament of Baptism he is admitted into the covenant, which in the Lord's Supper he *ratifies* and *confirms*.

² That it is an act of commemoration.

³ Probably because it was never disputed.

⁴ That of feasting upon the victim in order to partake of the benefit of the sacrifice.

⁵ The doctrine that in the Sacrament of the Lord's Supper the bread and wine are actually converted into the flesh and blood of Christ.

⁶ It is assumed that all material substances consist of two parts, *substance* and *accidents*; the substance being something invisible and impalpable, the accidents both visible and tangible. It is then asserted that this substance not coming under the cognizance of our senses, may undergo a transformation, the accidents still remaining the same.

26, *last clause*.) Had Christ's Body been literally broken at that time? Or his Blood shed? What ordinance was He celebrating at the time that He instituted this Sacrament? How was the lamb in that ordinance described? Supposing the words of the institution were to be understood in their literal sense, what would the cup become? What does our Lord call the wine after it has been consecrated? (Matt. xxvi. 29.) And St. Paul? (1 Cor. xi. 26.) Repeat 1 Cor. xi. 29. What is meant by the expression "not discerning the Lord's body¹?" Would the Corinthians have been likely to have committed the sin for which they are here reproved by St. Paul, if they had believed that the bread and wine were actually converted into Christ's Body and Blood? In what sense do we understand the words "this is my body²?"

How does this doctrine overthrow the nature of a Sacrament³? To what superstitions has it given rise⁴?

History of Transubstantiation.—When did discussion first arise as to the manner of Christ's presence in this Sacrament⁵? What was the occasion of it? What progress did the doctrine make in

¹ Not distinguishing that consecrated bread and wine which represents Christ's body, from ordinary food.

² This represents my body, and spiritually becomes such to the faithful recipient.

³ It destroys the outward and visible sign.

⁴ See the last paragraph of this Article.

⁵ In the 8th century controversy arose about image worship, in which it was declared that the consecrated elements were the image of Christ. This opinion was, however, condemned by the Council of Nice.

the 9th century¹? How long a period may be said to have elapsed from the institution of the Lord's Supper before disputation arose as to the manner of Christ's presence in that Sacrament²? When did the controversy again revive³? When was the doctrine of the real corporal presence first publicly decreed to be a doctrine of Scripture⁴? When was the term transubstantiation first known⁵?

How is the Body of Christ said in this Article to be given, taken, and eaten? Against what doctrine does this assertion appear to be directed⁶? What is the difference between transubstantiation and consubstantiation⁷? What is the mean by which the Body of Christ is received⁸? How is this expressed in other words in the Church Catechism? To illustrate this by Scripture. Christ is said to be our life. Why is He so called⁹? What

¹ In the 9th century the doctrine of the bodily presence was openly asserted by Paschase Radbert, a French Abbot, but he was refuted by several eminent writers of that time, such as Raban Manr, Bertram, and John Scot. The object of Bertram's book was to explain the difference between figurative and literal expressions; and his doctrine with regard to the Lord's Supper was the same with that of the Church of England.

² Eight hundred years.

³ About the middle of the eleventh century. The doctrine appears to have made way during the ignorance of the tenth century, and in the eleventh, Bruno, Bishop of Angiers, and Berengarins, his Archdeacon, maintained the doctrine of Bertram; Berengar, however, recanted two or three times.

⁴ In the year 1215, by a decree of the third Lateran council.

⁵ In the 13th century, having been invented by Stephen, Bishop of Autun.

⁶ That of consubstantiation.

⁷ The doctrine of transubstantiation is that the body and blood of Christ are the bread and wine; of consubstantiation, that they are *with* the bread and wine.

⁸ Faith.

⁹ Because through Him we obtain life.

is the mean by which He becomes our life? The bread and the wine in the Lord's Supper are said to be His Body and Blood. Why are they so called¹? How do they become so to us?

What is meant by *reserving* the Sacrament²? Why is this practice condemned³? Was it an ancient practice? What appears to have been the reason⁴? What is the ceremony of carrying about the Sacrament⁵? From what error do this and the following practices spring?

Evidence from Antiquity.—Did the Primitive Christians believe that the Body and Blood of Christ were received by the faithful, in the Lord's Supper⁶? What is the testimony of Cyril of Jerusalem on this point⁷?

When did controversy first arise with regard to

¹ Because they become so to us.

² Keeping back a portion of the consecrated elements, for the purpose of giving them to the sick, or to other absent persons at some future time.

³ Because it is not a part of Christ's ordinance.

⁴ Because in the early period of the Church, priests were not numerous, and it was not a easy thing to procure the Lord's Supper.

⁵ Amongst the Romanists, the host is carried in procession to the sick. It is also *lifted up* by the priest in the service of the mass in order that it may be *worshipped*. These errors arise from the doctrine of transubstantiation.

⁶ They speak of that Sacrament as a vehicle of Christ's spiritual body.

⁷ CYRIL—"With all persuasion let us partake of it as of the Body and Blood of Christ; for under the type of bread His Body is given to thee, and under the type of wine His Blood is given to thee; that partaking of the Body and Blood of Christ, thou mayest be of one Body and Blood with Him." (*Cyrl. Hier. Catech. Myst.* 4, § 3.)

transubstantiation? How does it appear indirectly that the early Christians did not hold this doctrine¹? What is the testimony of Tertullian on this point²? Can all the statements of the early Fathers be depended upon with reference to the manner of Christ's presence in the Lord's Supper³?

ARTICLE XXIX.

Of the Wicked which eat not the Body of Christ in the use of the Lord's Supper.

The Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint *Augustine* saith) the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ: but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.

¹ One of the charges brought against the early Christians by their heathen persecutors, was that they were *cannibals*; the parties who made it, hearing that Christians met together to partake of the Body and Blood of Christ, supposed that it was of the earthly, whereas it was of the heavenly body that they partook. The mistake is so explained by Irenæus, and the answer by which the Christians met this calumny, was, that so far from devouring human flesh, they did not count it lawful to eat the blood of mere animals. (*See Blunt's Sketch of the Church, p. 165.*)

² TERTULLIAN—"The bread which our Saviour took and distributed to his disciples, he made his own Body, saying, This is my body, that is, *the figure of my body.*" (*Tertull. ad Marcion. l. iv. c. 40.*)

³ It must be remembered that their sentiments were written before an accurate scrutiny had been made into this mystery, and do not therefore always convey that preciseness of meaning which is now necessary. It is very probable too, that some exaggerated expressions which have fallen from them in reference to this subject, have prepared the way for the doctrine of transubstantiation.

*De manducatione Corporis Christi, et impios illud
non manducare.*

Impii, et fide viva destituti, licet carnaliter et visibiliter (ut Augustinus loquitur) corporis et sanguinis Christi Sacramentum dentibus premant, nullo tamen modo Christi participes efficiuntur. Sed potius tantæ rei Sacramentum, seu Symbolum, ad iudicium sibi manducant et bibunt.

Against what opinion is this Article directed¹? Upon what error does that opinion depend²? Who are meant by the wicked³? What is to be understood by being "partakers of Christ"⁴? How does it appear that the wicked do not partake of Christ in that Sacrament⁵? Repeat I Cor. xi. 29. What is meant by the word damnation in that passage⁶? How may persons be said to receive the Sacrament unworthily⁷? Is then a person who declines to receive it at all, free from sin⁸?

Evidence from Antiquity.—How does Origen attest the truth declared in this Article⁹? How

¹ The opinion that the Sacrament has a mechanical effect, (ex opere operato,) with little or no reference to the disposition of the receiver.

² That of transubstantiation.

³ Persons quite abandoned, as distinguished from persons of better moral character, but without lively faith.

⁴ Partakers of the redemption which Christ has obtained.

⁵ Because the mean by which Christ is received, is *faith*, which they have not.

⁶ Condemnation, and consequently punishment.

⁷ There are many degrees of unworthiness, such as going without any intention of amending, without serious thought beforehand, with irreverence, &c.

⁸ Certainly not; because he is commanded to receive it, and the covenant into which he entered at Baptism must be renewed.

⁹ ORIGEN—"Christ is the true food; whosoever eats Him shall live for ever; of whom no wicked person can eat; for if it were possible that any who continues wicked should eat the Word that was made flesh, it had never been written, 'whoso eats this bread shall live for ever.'" (*Origen. Comment. in Matt. c. 15.*)

is the same thing expressed by Jerome ¹? What Father is quoted in the Article? What are his words ²?

ARTICLE XXX.

Of both kinds.

The Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

De utraque specie.

Calix Domini laicis non est denegandus, utraque enim pars Dominici Sacramenti, ex Christi institutione et præcepto, omnibus Christianis ex æquo administrari debet.

What is the assertion of this Article? What reason is given for this assertion?

Shew that by the ordinance and commandment of Christ, the Cup of the Lord ought to be ministered to all Christian people alike. (Matt. xxvi. 27.)

¹ JEROME—"They that are not holy in body and spirit, do neither eat the flesh of Jesus, nor drink his blood; of which he said, "He that eats my flesh and drinks my blood, hath eternal life." (*Jerome in cap. 66. Isaicæ.*)

² AUGUSTINE—"He that does not abide in Christ, and in whom Christ does not abide, certainly does not spiritually eat his flesh, nor drink his blood, though he may visibly and carnally press with his teeth the Sacrament of the body and blood of Christ; but he rather eats and drinks the Sacrament of so great a matter to his condemnation." (*August. Tract. 26 in Joan.*)

Does it appear from Scripture that our Saviour's command was so understood? (1 Cor. xi. 26—28, &c.) By what argument has it been attempted to shew that the Cup ought not to be ministered to the laity¹? What is the fallacy of this argument²? What erroneous doctrine appears to have given rise to this practise³?

When was the error condemned in this Article, established⁴? In what words did the Council of Constance justify this departure from primitive practice⁵? Had this error been heard of at an earlier period in the Church⁶? How was it condemned by St. Cyprian⁷?

¹ It has been asserted that the commandment "Drink ye all of this," was delivered to the Apostles; and is not therefore binding on the laity.

² If our Lord's words were to be so understood, they would limit the Lord's Supper altogether to the Priests.

³ That of *transubstantiation*. Believing that the bread and wine were actually changed into the body and blood of Christ, they believed also that Christ was received whole and entire in either kind.

⁴ In the year 1414, by the Council of Constance.

⁵ "Christ did institute this Sacrament in both kinds, and the faithful in the primitive Church did receive in both kinds; yet a practice being reasonably brought in to avoid some dangers and scandals, they appoint the custom to continue, of consecrating in both kinds, and of giving to the laity only in one kind; since Christ was entire and truly under each kind." (*Conc. Const. Sess. 11.*)

⁶ In St. Cyprian's time there were some who thought it unnecessary to use *wine* in the sacrament; they therefore used *water* only, and hence were called *Aqnarii*.

⁷ CYPRIAN.—"If it be not lawful to loose any one of the least commands of Christ, how much more is it unlawful to break so great and so weighty a one, that does so very nearly relate to the Sacrament of our Lord's passion, and of our redemption, or by any human institution to change it into that which is quite different from the Divine institution." (*Cypr. Ep. 63.*)

ARTICLE XXXI.

Of the one oblation of Christ finished upon the Cross.

The offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

De unica Christi oblatione in cruce perfecta.

Oblatio Christi semel facta, perfecta est redemptio, propitiatio, et satisfactio pro omnibus peccatis totius mundi, tam originalibus, quam actualibus; neque præter illam unicam est ulla alia pro peccatis expiatio; unde missarum sacrificia, quibus vulgo dicebatur, sacerdotem offerre Christum in remissionem pœnæ aut culpæ, pro vivis et defunctis, blasphema figmenta sunt, et perniciosæ imposturæ.

What does this Article assert with regard to the offering of Christ once made? Is there any other satisfaction for sin but this? What doctrine of the Romish Church is opposed to this truth? How are such sacrifices denounced in this Article? What is the Romish doctrine of the sacrifice of mass¹? What is the origin of the word mass²?

¹ It is maintained that because the bread and wine are changed by consecration into the real Body and Blood of Christ, therefore Christ is offered up to God by the priest at each celebration of the Eucharist, so that he presents to God a *propitiatory* sacrifice, which is available both for the living and the dead. Hence the wealthy are induced to give money, in order that masses may be said for them, and these are called *solitary masses*.

² It is derived from the Latin *missa*. The ancient service of the Church was divided into two parts, at the conclusion of the first part of which, all but the faithful were dismissed with the words, "Ite, missa est ecclesia," whence the service commencing at that point obtained the name of *missio*, *missa*, or *mass*.

What is the Latin word translated *pain* in this Article¹? Why is the latter clause of this Article put in the *past* tense²? In what respect are such sacrifices *blasphemous fables*³? In what respect are they *dangerous deceits*⁴? What is the Latin version of the words "dangerous deceits⁵?"

What passages of Scripture are opposed to the doctrine of the mass⁶? Shew that Christ was offered once for all? (Heb. ix. 26. Heb. x. 10.) Shew that this offering was a perfect satisfaction for sin. (Heb. ix. 25. Heb. x. 26.) By what reasoning has it been attempted to reconcile the doctrine of the mass with these passages of Scripture⁷? What is the fallacy of this reasoning⁸?

What is a sacrifice⁹? Is this word used in different senses in Scripture? What, for example, is

¹ *Pœna*, punishment.

² This Article was drawn up in the time of Edward VI. and before the decrees of the Council of Trent were published; it was therefore probably put by the Reformers in the *past* tense, in the hope that the Romanists might be induced to alter this monstrous doctrine.

³ Because they derogate from the sufficiency of the one sacrifice of Christ.

⁴ Because they encourage wickedness, by holding out an easy method of pardon.

⁵ *Perniciosæ imposturæ*.

⁶ All those which speak of the full, perfect, and sufficient sacrifice of Christ.

⁷ It has been asserted that the offering of the priest in the mass is a *continuation* of the same sacrifice.

⁸ It assumes that Christ is still suffering. In the sacrifice of mass, either Christ suffers, or He does not suffer; if He suffers, He is not sitting at the right hand of God; if He does not suffer, it is no sacrifice.

⁹ An offering made to God.

said to be a sacrifice in Psalm cxli. 2¹? In Psalm li. 17²? In Hebrews xiii. 15³? In Phil. iv. 18⁴? What kind of sacrifice is implied in the word *Eucharist*⁵? In what other respects may the Eucharist be called a sacrifice⁶? How do these views of a sacrifice differ from that of the Romanists, with regard to the sacrifice of the mass⁷?

Evidence from Antiquity.—By what argument does it appear indirectly that the Primitive Christians did not consider the Eucharist as a *propitiatory* sacrifice⁸? What is the testimony of Justin Martyr on this point⁹? Of St. Augustine¹⁰? In what sense did they consider the Eucharist as a sacrifice¹¹?

¹ Prayer.

² Repentance.

³ Praise.

⁴ Acts of charity.

⁵ Thanksgiving.

⁶ There is an offering made in it of *bread and wine*, called *oblations* in the Prayer for the Church Militant, and of *alms*; there is also the *reasonable, holy, and lively sacrifice of ourselves, our souls and bodies to God*.

⁷ The Romanists teach that it is an *expiatory* sacrifice.

⁸ They were reproached by the heathens, because their religion had no *altars* or *sacrifices*, and they never defended themselves by saying that they had a sacrifice in the propitiatory sense, in the Eucharist.

⁹ JUSTIN MARTYR.—“Christians have no other sacrifice but prayers and praises.” (*Justin Martyr, Apol. 2.*)

¹⁰ AUGUSTINE.—“Christians do still celebrate *the memory* of the sacrifice then made, in the holy offering and participation of the Body and Blood of Christ.” (*Aug. cont. Faustum, l. 20, c. 18.*)

¹¹ It was an *oblation* of the *bread and wine*, as an acknowledgment that the fruits of the earth were God's. It is also called a *pure and unbloody sacrifice* (*καθαρὰν καὶ ἀναιμάκτων θυσίαν*) in the Apostolical Constitutions, so that it appears at that time to have been considered as a *representation* of the great sacrifice once made by Christ. See also Mede on Malachi, i. 11.

ARTICLE XXXII.

Of the Marriage of Priests.

Bishops, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

De conjugio Sacerdotum.

Episcopis, presbyteris, et diaconis nullo mandato divino præceptum est, ut aut cœlibatum voveant aut a matrimonio abstineant. Licet igitur etiam illis, ut cæteris omnibus Christianis, ubi hoc ad pietatem magis facere judicaverint, pro suo arbitrato matrimonium contrahere.

What is the history of this Article ¹? What are the two assertions in the first clause? What is the difference between these assertions ²? To which of them does the last clause of the Article refer? What orders of the Christian ministry are mentioned in this Article ³? Is there any passage in Scripture which forbids the marriage of the Priesthood? To whom was the Priesthood confined under the Jewish dispensation ⁴? What followed from hence ⁵?

¹ The first paragraph only was published in the reign of Edward VI.; the concluding paragraph was added in the reign of Elizabeth.

² The *first* means that the clergy are not bound at the time of their ordination to enter into a solemn engagement not to marry; the *second*, that they are not bound to abstain from marriage without such vow.

³ Bishops, Priests, and Deacons, in which there is a tacit rejection of the minor orders of the Romish Church.

⁴ To the descendants of one particular family.

⁵ The High Priest was obliged to marry.

Was Simon Peter a married man? How does this appear? (Matt. viii. 14.) Who was Philip? Was he a married man? (Acts xxi. 8, 9.) Repeat 1 Cor. ix. 5. What is meant by *a sister* in that passage¹? What direction does St. Paul give in this respect, with reference to the choice of a *Bishop*? (1 Tim. iii. 2.) Is the same direction given with regard to *elders* or *priests*? (Titus i. 6.) With regard to *deacons*? (1 Tim. iii. 12.) Who was Aquila? Was he married? (Acts xviii. 2.) What is mentioned by St. Paul as one of the characters of the apostasy of the latter times? (1 Tim. iv. 3.) What is the scope of the advice given by St. Paul in 1 Cor. vii.²?

Has any Church the power of laying down regulations on such a subject as this³? Is it expedient to exercise this power⁴?

Evidence from Antiquity.—Did the practice of the Primitive Church correspond with the statement of this Article⁵? What cause appears to have given progress to the principle of celibacy⁶? What did the Council of Nice, (A.D. 325), determine

¹ A Christian woman, as opposed to a heathen.

² Its tendency is to shew that under the existing circumstances of the Church at that time, marriage was not desirable; but there is no prohibition.

³ There can be no question that the Church, as a Society, has a right to demand such things from her ministers.

⁴ Certainly not; if regard be had to the spread of religion and morality.

⁵ The early fathers advocated the lawfulness of marriage against the Encratites, the Montanists, and the Novatians.

⁶ The spread of *Monachism*, and the popular veneration for excessive austerities.

on this question¹? When was the principle fairly established?

ARTICLE XXXIII.

Of excommunicate Persons, how they are to be avoided.

That person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

De excommunicatis vitandis.

Qui per publicam Ecclesiæ denunciationem rite ab unitate Ecclesiæ præcisus est et excommunicatus, is ab universa fidelium multitudine (donec per pœnitentiam publice reconciliatus fuerit arbitrio iudicis competentis) habendus est tanquam ethnicus et publicanus.

What is the subject of this Article²? What is meant by excommunication³? What does this Article assume⁴? What is meant by the expression "rightly" cut off⁵? Who are meant by the

¹ It was proposed at that Council to forbid the marriage of the clergy altogether; this, however, was opposed by Paphnutius, and it was finally enacted that all who had been married before they took orders should retain their wives, but that they should not marry a second time. Celibacy, however, still gained ground, being encouraged by the Popes, and was at last established by Gregory VII., A. D. 1085.

² The treatment of excommunicate persons.

³ Separation from outward communion with the Visible Church.

⁴ That the Church has the right to excommunicate her members.

⁵ According to due order of the Church.

whole multitude of the faithful¹? How are they to regard the excommunicate person? What is to be understood by this²? Is the excommunication to be final? What is meant by *penance*³?

By what general reasoning would you conclude that the Church has the right of excommunicating⁴? Has this principle been generally acknowledged in the world⁵? Does it appear that the Jewish Church had this power⁶? Repeat Matt. xviii. 15—17. Was this a *private* or a *public* wrong? What then would you infer from hence with regard to public wrongs? Repeat Matt. xviii. 18. What does this passage imply⁷? Does it appear from Scripture that the right of excommunicating was admitted after the Church was firmly established? Repeat 1 Cor. v. 1—5. How was the incestuous person to be punished⁸? By whose

¹ The whole Christian Society; all the members of Christ's Holy Catholic Church.

² He is not to be regarded as a brother Christian. The brotherhood of nature would still remain; the brotherhood of grace is dissolved.

³ Repentance and contrition, together with the punishment assigned by the Church.

⁴ The nature of the Church as a Society. It is necessary to the well-being of a Society that it should have the power of expelling its members.

⁵ Exclusion from sacred rites was practised even amongst the heathen, and was considered as a severe punishment.

⁶ The Jewish Church appears always to have had this power, both in the time of Moses, and in that of our Saviour. (See Exodus xii. 19.—Levit. vii. 20—John ix. 34, &c.)

⁷ The words relate *primarily* to the directions given in the preceding verses; and they imply that whatever the Apostles might determine and appoint respecting such an offender, whether as to his *expulsion* or *readmission*, would be ratified in heaven.

⁸ He was to be *delivered over to Satan*, or *excommunicated*.

authority was this punishment inflicted? What was its object? (1 Cor. v. 5 *last clause*.) Is there any account of the restoration of this offender? (2 Cor. ii. 6, 7.) Can we infer any thing from this example with regard to the *treatment* of the offender¹? What other examples are there of excommunication in the New Testament²?

Does it appear that excommunication was generally practised in the times succeeding the Apostles³? What was its nature⁴? What was the rule of the early Church with regard to the treatment of such persons⁵? How was the power of excommunication gradually extended⁶? What was the result⁷? Was the right of excommunicating according to the practise of the Primitive Church, generally admitted at the Reformation⁸? What other declarations

¹ He was not to be considered past redemption; but during the time of his excommunication all familiar intercourse with him was to be suspended.

² 1 Cor. xvi. 22. 1 Tim. i. 19, 20. John Ep. ii. 10, 11, &c.

³ The early ecclesiastical writers speak constantly of the rules and customs of the Church with regard to excommunication and penance.

⁴ There were two kinds of excommunication, the *minor* and the *major*. By the former the offender was expelled from the Eucharist; by the latter he was expelled from all communion.

⁵ All familiar intercourse was suspended for the time, but the person was not deprived of his natural or civil rights.

⁶ The civil power was brought in to enforce it, and it was used by the Popes as an engine to advance their temporal purposes.

⁷ It became weakened by its very extension, and indirectly helped forward the Reformation, by confirming Henry VIII. and Elizabeth in their alienation from the Papal See.

⁸ Most of the reformed Churches asserted this power.

besides that of this Article shew that it is an acknowledged principle of the Church of England¹?

What was the form of excommunication as set forth in the Convocation of 1571²? What appears to have been one main cause of the neglect into which excommunication has fallen³? What would be the remedy⁴?

ARTICLE XXXIV.

Of the Traditions of the Church.

It is not necessary that Traditions and Ceremonies be in all places one, and utterly like; for at all times they have been divers, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word.

¹ The 85th Canon directs that the Churchwardens are to see that *excommunicated persons* be kept out of the Church. The 65th directs that such persons shall be declared excommunicate every six months ensuing, (until their restoration), in the Parish Church as well as in the Cathedral, where they remain. See also the rubric at the end of the Office for the Burial of the dead, &c.

² After stating the nature of the offence, it proceeds—"I would that you should know that our Bishop, in the name and by the authority of Almighty God, has cut him wholly off from communion with the Church of God, and separated him as a dead member from Christ's body. This is his present state; this is his soul's great danger. St. Paul, admonished by the Holy Ghost, orders us to avoid such men's company and intercourse, lest we be partakers of their sin. Yet, as Christian charity warns us, since he will not pray for himself, nor understand his danger, let us all pray God in his name, that he may at length discover the misery and deformity of his life, may do penitence, and be converted to God; our God is merciful, and can recall the fallen even from death." (*Wilkins's Concilia*, vol. iv., p. 268.)

³ The circumstance of its having been employed as a temporal punishment.

⁴ The entire removal of its civil penalties.

Whosoever through his private judgement, willingly and purposely doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like,) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and abolish, ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying.

De traditionibus Ecclesiasticis.

Traditiones atque cæremonias easdem, non omnino necessarium est esse ubique, aut prorsus consimiles. Nam ut variæ semper fuerunt, et mutari possunt pro regionum, temporum, et morum diversitate, modo nihil contra verbum Dei instituat.

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

Quælibet Ecclesia particularis, sive nationalis, auctoritatem habet instituendi, mutandi, aut abrogandi cæremonias, aut ritus ecclesiasticas, humana tantum auctoritate institutos, modo omnia ad ædificationem fiant.

What is the subject of this Article? What is the original meaning of the word tradition¹? What are the traditions here spoken of²? What is the essential difference between traditions of doctrines,

¹ See Article vi. Note 7.

² Traditions of Ceremonies, Order, and Church Government.

and traditions of ceremonies¹? What is asserted with regard to such traditions as are spoken of in this Article? What is the limitation with regard to the ordaining of such traditions?

What are the three assertions of this Article²?

How does the necessity of traditions and ceremonies appear³? For example: What is the substance or essential part of the Sacrament of Baptism? What of the Eucharist? Would the mere use of these essentials be sufficient to the decent administration of these Sacraments? Have the essentials always been the same? Have the attendant ceremonies varied⁴? To illustrate this point. Speech is necessary amongst all men. Does it therefore follow that all men must speak the same language? Traditions and ceremonies are necessary. Does it therefore follow that the same certain form must prevail every where? Have such traditions and ceremonies always been divers? What circumstances have varied traditions? For example. How have the diversities

¹ Traditions of doctrine must be expressly contained in the Word of God, or else manifestly collected out of it; traditions of ceremonies not so; the former must not be received unless there is something in Scripture *for* them; the latter are free if nothing can be alleged *against* them from Scripture.

² 1. That traditions and ceremonies need not be in all places the same.—2. That those who wilfully break such traditions as are lawfully ordained should be rebuked openly.—3. That every particular Church has authority to ordain, change, or abolish such ceremonies.

³ Many circumstances are required for the performance of those things which God has required in his Word, which are not detailed in Scripture, and without which, such things could not be performed such as the time and the place, &c.

⁴ They have always varied, as is evident from the ancient liturgies.

of countries affected the *mode of baptizing*¹? How have the diversities of *times* affected the *mode of celebrating public worship*²? How have the diversities of *men's manners* affected the *mode of celebrating the Eucharist*³?

What is the second assertion of this Article? Supposing every individual was left to the free exercise of his private judgment, in opposition to the decisions of the Church, what must follow⁴? On what three grounds ought those who break the traditions of the Church to be rebuked⁵? Why is a person who breaks the laws of a civil society to be punished⁶? What directions has an inspired Apostle given with regard to the external regimen of the Church? (1 Cor. xiv. 40.) Whose law then does a person break, who offends against the common order of the Church? How does such a person hurt the authority of the magistrate⁷? How does he wound the consciences of weak brethren⁸? Is such an action a sin against God? (1 Cor. viii. 12.)

¹ In a cold climate *sprinkling* would be resorted to rather than *dipping*.

² It is no longer necessary to assemble the people to serve God in close and secret meetings.

³ The *kiss of peace* is no longer given, being unsuited to the manners of the time and country.

⁴ All uniformity of worship would at once be destroyed, and the very existence of the Church, as a visible Society, would be endangered.

⁵ See the Article.

⁶ Because he offends against the common order of that society, and weakens the ties by which it is held together.

⁷ By disobedience; for the magistrate, as is his duty, protects the Church in the maintenance of its order and discipline.

⁸ He shocks them; or he lessens their regard for religious matters altogether, or he encourages them to a similar disobedience.

What is the third assertion of this Article? What is to be understood by this assertion¹? How does it appear that each particular Church has this power²?

Evidence from Antiquity.—Does it appear that in the early ages of Christianity the traditions and ceremonies in different Churches were divers³? Shew this from the writings of Irenæus⁴? Of St. Augustine⁵?

¹ That traditions and ceremonies need not be changed by the whole body of Christian men, but that each particular Society has this power.

² The Church Catholic is made up of many Churches, independent of each other, though bound together by the same faith. Therefore it is evident that with respect to matters of discipline which Christ has neither commanded nor forbidden, each particular Church may use its own liberty.

³ In the early ages each particular Church ordained and varied at its pleasure its own rites and ceremonies. The rituals of different Churches were different in the times immediately succeeding the Apostles.

⁴ IRENÆUS gives an account of the dispute between Polycarp and Anicetus concerning the observation of Easter, in the following words:—"St. Polycarp being at Rome with Anicetus, and they having had some little controversy with each other about other things, presently composed the difference, and shewed themselves also to be no lovers of strife on that particular head; for neither could Anicetus persuade Polycarp to desist from observing Easter according as he had always observed it with St. John, the disciple of our Lord, and with the rest of the Apostles with whom he had been conversant; nor could Polycarp persuade Anicetus to observe it otherwise than as he said it was his duty to do, according to the custom of the elders who were before him. This being the case between them, they, notwithstanding, communicated with each other." (*Irenæus, Fragm. Epist. ad Victor. p. 340. Ben. Ed.*)

⁵ AUGUSTINE.—But other things which are changed, according to the several places and regions of the earth; as for example, that some fast on the Sabbath day, others do not, some partake daily of the Body and Blood of the Lord, others on certain days, &c., and the like kind of things has a free observation; neither is there any better discipline in these things to a grave and prudent Christian, than to do as he sees the Church to do, unto which he shall chance to come; for whatsoever is enjoined, neither contrary to faith nor good manners, is indifferently to be accounted of, and to be observed and kept for their Society amongst whom he lives (*Aug. Ep. ad Jan. 1, cap. 2.*)

ARTICLE XXXV.

Of the Homilies.

The second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for these times, as doth the former book of Homilies which were set forth in the time of *Edward* the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understood of the people.

Of the Names of the Homilies.

1. *Of the right Use of the Church.*
2. *Against peril of Idolatry.*
3. *Of repairing and keeping clean of Churches.*
4. *Of good Works: first of Fasting.*
5. *Against Gluttony and Drunkenness.*
6. *Against Excess of Apparel.*
7. *Of Prayer.*
8. *Of the Place and Time of Prayer.*
9. *That Common Prayers and Sacraments ought to be ministered in a known tongue.*
10. *Of the reverend estimation of God's Word.*
11. *Of Alms-doing.*
12. *Of the Nativity of Christ.*
13. *Of the Passion of Christ.*
14. *Of the Resurrection of Christ.*
15. *Of the worthy receiving of the Sacrament of the Body and Blood of Christ.*
16. *Of the Gifts of the Holy Ghost.*
17. *For the Rogation-days.*
18. *Of the State of Matrimony.*
19. *Of Repentance.*
20. *Against Illness.*
21. *Against Rebellion.*

De Homiliis.

Tomus secundus Homiliarum, quarum singulos titulos huic Articulo subjunximus, continet piam et salutarem doctrinam, et his temporibus necessariam, non minus

quam prior tomus Homiliarum, quæ editæ sunt tempore Edvardi sexti. Itaque eas in Ecclesiis per ministros diligenter, et clare, ut a populo intelligi possint, recitandas esse judicavimus.

What is the meaning of the word *Homily*¹?
 When was the first book of Homilies published²?
 What are the Homilies included in this Book³?
 When was the second Book published⁴? By whom are these Homilies supposed to have been prepared⁵? What is affirmed in this Article with reference to the doctrine contained in the Homilies? What is to be understood by *doctrine* in this passage⁶? How far may persons who subscribe to the Articles be expected to give their

¹ It is derived from the Greek word *ὁμιλία*, "familiar intercourse," and means therefore, "a plain familiar discourse or sermon."

² In 1547.

³ The Article only enumerates the Homilies in the second Book; the following are those in the first:—

(1.) A fruitful Exhortation to the Reading of Holy Scripture.

(2.) Of the Misery of all Mankind.

(3.) Of the Salvation of all Mankind.

(4.) Of the true and lively Faith.

(5.) Of Good Works.

(6.) Of Christian love and charity.

(7.) Against Swearing and Perjury.

(8.) Of the Declining from God.

(9.) An Exhortation against the fear of death.

(10.) An Exhortation to Obedience.

(11.) Against Whoredom and Adultery.

(12.) Against Strife and Contention.

⁴ In 1560.

⁵ Some of those in the first book, by Cranmer, and those in the second, by Jewell.

⁶ *Teaching*, different from *doctrine* in the theological sense.

assent to the Homilies¹? What is the authority referred to in the words, "we judge them"²? Where are they appointed to be read? What appears to have given cause for the preparation of these Homilies³? Some persons have held that nothing ought to be publicly read in Churches, except the Holy Scriptures. By what reasoning has it been attempted to defend this opinion⁴? How does the weakness of this argument appear⁵?

Evidence from Antiquity.—Does it appear that in the Primitive Church any writings were read besides Canonical Scripture⁶? What is the testimony of Jerome⁷? Of Eusebius⁸?

¹ They may assent to the general nature and tendency of the teaching contained in them, without being committed to an approval of every sentence.

² The *Convocation*, by whose authority the Articles were past.

³ The *violence* of some preachers, and the *ignorance* of others were one cause, and the *prevailing errors and abuses* were another.

⁴ On the ground that under the Law nothing was permitted to be brought into the temple, but what had been sanctified.

⁵ If this argument were admitted, it would follow that every thing in the Church is unholy which is not precisely instituted by Christ; moreover, the objection would apply still more strongly to *exposition* and *preaching*; and yet we know that *exposition* of Scripture was usual in the synagogues.

⁶ It has been shewn that the Apocryphal Books were read, and it also appears that the Shepherd of Hermas, and the Epistles of Clement and Polycarp were so read.

⁷ JEROME.—"Hermas, of whom the Apostle Paul, writing to the Romans, makes mention, saying, Salnte Asyncritus, Phlegon, Hermas, &c.; they say, he (Hermas) was the author of the book which is called the Pastor, and in some Churches of Greece it is read publicly." (*Jerome, vol. ii. p. 831.*) Jerome also says that "Polycarp wrote to the Philippians a very useful epistle, which to this day is read in the Asian assemblies." (*p. 843.*)

⁸ EUSEBIUS says of the Epistle of Clemens Romanus—"It is a great and admirable one, which he wrote from the Church of the Romans to that of the Corinthians, there being a sedition then at Corinth; and this Epistle we know to be read publicly in most of the Churches, both long ago, and also in our time." (*Euseb. Hist. Lib. iii., c. 16.*)

ARTICLE XXXVI.

Of Consecration of Bishops and Ministers.

The Book of Consecration of Archbishops and Bishops, and Ordering of Priests and Deacons, lately set forth in the time of *Edward* the Sixth, and confirmed at the same time by authority of Parliament, doth contain all things necessary to such Consecration and Ordering: neither hath it any thing, that of itself is superstitious and ungodly. And therefore whosoever are consecrated or ordered according to the Rites of that Book, since the second year of the forenamed King *Edward* unto this time, or hereafter shall be consecrated or ordered according to the same Rites; we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

De Episcoporum et Ministrorum Consecratione.

Libellus de consecratione Archiepiscoporum, et Episcoporum, et de ordinatione Presbyterorum et Diaconorum, editus nuper temporibus *Edvardi* VI., et auctoritate Parlamenti illis ipsis temporibus confirmatus, omnia ad ejusmodi consecrationem et ordinationem necessaria continet, et nihil habet, quod ex se sit, aut superstitiosum aut impium; itaque quicumque juxta ritus illius libri consecrati aut ordinati sunt, ab anno secundo prædicti regis *Edvardi*, usque ad hoc tempus, aut in posterum juxta eòdem ritus consecrabuntur, aut ordinabuntur, rite atque ordine, atque legitime statui-mus esse et fore consecratos et ordinatos.

What does this Article state with regard to the Book of Consecration of Ministers, set forth in the time of *Edward* VI.¹? What is the Latin version of the word “ungodly”? What were the circum-

¹ *First*, that it contains all things necessary to such consecration; and *secondly*, that it contains nothing superstitious and ungodly.

stances which occasioned the 2nd paragraph of this Article¹? What is the meaning of the expression “set forth,” as distinguished from “confirmed”?

What is the first assertion of this Article with regard to the Book of Consecration? How does the truth of this assertion appear²? What is the second assertion of this Article? What objection has been urged against the form of Consecration used in the Church of England³? In what sense are the words, “Receive the Holy Ghost,” used⁴? When our Lord appointed his Apostles to go into the world and teach all nations, what did he add? (John xx. 22.) Does it appear that the gifts of the Holy Ghost which the Apostles then received were miraculous⁵? When did they receive the

¹ There was a new form of ordinations agreed upon by the Bishops in the third year of King Edward; and when the Book of Common Prayer was confirmed by Act of Parliament two years after, this form of ordination was included. In Queen Mary's reign this Act was repealed; and the Book of Common Prayer and the Book of Ordination were by name condemned. When Queen Elizabeth came to the throne, King Edward's Prayer Book was again authorized, but the Book of Ordination was not then expressly named. It was then contended by Bishop Bounner, that since this book had been by name condemned in Queen Mary's Act, but had not been by name received in Queen Elizabeth's, it was therefore still condemned in law, and hence that all ordinations according to that form were illegal and invalid. It was to meet that objection that this paragraph was inserted in the Article.

² We have no particular account of the forms by which Bishops, Priests, and Deacons were admitted to their several Orders in the New Testament, except that it was done by *Imposition of Hands* and *Prayer*, both which our forms contain.

³ The words of the Bishop to the person about to be ordered, “Receive the Holy Ghost.”

⁴ Receive *the gift* of the Holy Ghost—i. e. such power as the Spirit of Christ has endowed His Church with.

⁵ No; because they were the subject of a promise to be fulfilled afterwards; namely, on the day of Pentecost.

miraculous gifts? (Luke xxiv. 49.) What then appears to have been the nature of the gift which they received when the Lord breathed upon them¹? Is the same authority still given to Christ's Ministers²? Should then the words which convey that authority be objected to?

What question is asked of the candidate before his ordination as to his *inward calling*³? How does it appear that the secret and sensible testimony of God's Spirit in the soul is not *necessarily* required to this inward calling⁴? By what ordinary means may a candidate satisfy himself upon this point⁵?

Evidence from Antiquity.—Consecration of Bishops.—What was the decree of the Council of Nice with regard to the consecration of Bishops⁶? When was the fourth Council of Carthage con-

¹ Authority relating to the administration of their office, as is evident from the words which follow in John xx. 23.

² Yes; because of His promise that He will be with them always, even to the end of the world.

³ See Article xxiii.

⁴ Because were this necessary, an *unsanctified* man could not be *rightly* called, which would be a false conclusion, as we know by the case of Judas. (See Article XXVI.)

⁵ If in a sober moment he has reason to trust that he has competent knowledge and abilities, and a real purpose in his heart with God's grace, "to serve God for the promoting of His glory, and the edifying of His people;" he may by this means satisfy himself that he is properly called to the ministry.

⁶ "It is most proper that a Bishop should be constituted by all the Bishops of the Province; but if this be difficult on account of some urgent necessity, or the length of the way, that at all events three should meet together at the same place; those who are absent also giving their suffrages, and their consent in writing, and then the ordination be performed. The confirming, however, of what is done in each Province belongs to the Metropolitan of it. (*Canon iv.*)

vened¹? What was the decree of that Council on this subject²? Shew the agreement of these regulations with the Ordinal of the Church of England.

Ordering of Priests.—What is the date of the Apostolical Canons³? What directions do they contain with reference to the Ordering of Priests⁴? What is the decree of the 4th Council of Carthage on this subject⁵? Do these ancient practices accord with the regulations of the Church of England?

Ordering of Deacons.—What reason is given in the Canons of the fourth Council of Carthage why the Bishop *only* should lay his hands on the head of the Deacon⁶?

¹ A. D. 399.

² "When a Bishop is ordained, let two Bishops hold the Book of the Gospels over his head, and one pouring forth the blessing upon him, let the other Bishops that are present touch his head with their hands, or put their hands on his head." (*Concil. Carthag. 4. Can. 2.*)

³ It is probable that they were collected in their present form about the middle of the third century, though many of the Canons themselves were enacted at a much earlier period.

⁴ "Let a Presbyter, Deacon, and the rest of the Clergy be ordained by one Bishop." (*Canon II.*)

⁵ When a Priest is ordained, the Bishop blessing him, and holding his hand upon his head, let all the Priests also, which are present, hold their hands by the hand of the Bishop upon his head." (*Concil. Carthag. 4, can. 3.*)

⁶ "When a Deacon is ordained, let the Bishop only that blesseth him put his hand upon his head, because he is not ordained to the Priesthood, but only to the ministry." (*Concil. Carthag. 4, can. 4.*)

ARTICLE XXXVII.

Of the Civil Magistrates.

The Queen's Majesty hath the chief power in this Realm of *England*, and other her Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all causes doth appertain, and is not, nor ought to be, subject to any foreign Jurisdiction.

Where we attribute to the Queen's Majesty the chief government, by which Titles we understand the minds of some slanderous folks to be offended; we give not to our Princes the ministering either of God's Word, or of the Sacraments, the which thing the Injunctions also lately set forth by *Elizabeth* our Queen do most plainly testify; but that only prerogative, which we see to have been given always to all godly Princes in holy Scriptures by God himself; that is, that they should rule all states and degrees committed to their charge by God, whether they be Ecclesiastical or Temporal, and restrain with the civil sword the stubborn and evil-doers.

The Bishop of *Rome* hath no jurisdiction in this Realm of *England*.

The laws of the Realm may punish Christian men with death, for heinous and grievous offences.

It is lawful for Christian men, at the commandment of the Magistrate, to wear weapons, and serve in the wars.

De civilibus Magistratibus.

Regia Majestas in hoc Angliæ regno, ac cæteris ejus dominiis, summam habet potestatem, ad quam omnium statuum hujus regni, sive illi Ecclesiastici sint, sive Civiles, in omnibus causis, suprema gubernatio pertinet, et nulli externæ jurisdictioni est subjecta, nec esse debet.

Cum Regiæ Majestati summam gubernationem tribuimus, quibus titulis intelligimus animos quorundam calumniatorum offendi, non damus Regibus nostris, aut verbi Dei aut Sacramentorum administrationem, quod etiam Injunctiones ab Elizabetha Regina nostra, nuper editæ, apertissime testantur; sed eam tantum prærogativam, quam in Sacris Scripturis a Deo ipso, omni-

bus piis Principibus, videmus semper fuisse attributam ; hoc est, ut omnes status atque ordines fidei suæ a Deo commissos, sive illi Ecclesiastici sint, sive Civiles, in officio contineant, et contumaces ac delinquentes gladio civili coerceant.

Romanus pontifex nullam habet jurisdictionem in hoc regno Angliæ.

Leges regni possunt Christianos, propter capitalia et gravia crimina morte, punire.

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

How does this Article differ from that published in 1552¹? What appears to have been the reason for the alterations made in 1562²? What difference is there between the present circumstances of this country, and those of the time when these Articles were originally passed³? Who are meant by the "slanderous folks" spoken of in the second paragraph⁴? What are the Injunctions here referred to⁵?

¹ The Article published in 1552 was much shorter. Instead of the first paragraph were the words, "The King of England is Supreme Head in earth, next under Christ, of the Church of England and Ireland." Then followed the paragraph against the Pope's jurisdiction, as it now stands, with the addition of the words, "the Civil Magistrate is ordained and allowed of God; wherefore we must obey him, not only for fear of punishment, but also for conscience sake."

² A prejudice had arisen in the minds of many of the people against the term *Head*, as applied to the kingly power, and this prejudice was encouraged both by the Puritans and the Papists. It was therefore thought expedient to define more particularly the nature and limits of the civil authority.

³ At that time there was a power in this country not subject to the supreme government of the realm.

⁴ The Puritans, who denied the right of the Civil Magistrate to interfere in any ecclesiastical matters.

⁵ Those published in 1559, soon after Queen Elizabeth came to the throne. They state that the Queen had no intention to challenge any other authority than to have under God the sovereignty and rule over all persons and causes ecclesiastical, so as no other foreign power should, or ought to have, any superiority over them.

There are three propositions in this Article—

(1.) That the Queen's Majesty has the chief power and government in this country.

(2.) That the Bishop of Rome has no jurisdiction in this country.

(3.) The nature and measures of the Civil power and government are stated.

The supremacy of the Civil Power.—Is the supremacy of the civil power recognized in the Old Testament¹? What precept of our Saviour shews that the same supremacy is acknowledged in the New Testament? (Luke xx. 25.) What directions does St. Paul give in this matter? (Romans xiii. 1.) St. Peter? (1 Peter ii. 13—14.) Was the Civil power Christian or heathen at that time? What do you infer²?

What is the second proposition of this Article? On what ground has the Church of Rome attempted to assert a jurisdiction over this realm³? Is the Church of Rome really the mother of all the Churches⁴? It has been said that England was converted to the faith by the Church of Rome. Is

¹ Yes, throughout; although we might have supposed it otherwise from the circumstance of the Jewish polity having been a *theocracy*. We find in Exodus xxxii. 22, that Aaron is in subjection to Moses; and after the kingly power was established, David, Asa, Jehoshaphat, Josias, and others are represented as making laws for matters of religion, the affairs of the temple, and the service of God, and issuing orders and directions to the Ministers of the Church for the better performance of their duties.

² See page 84, note 2.

³ On the ground that she is the mother of all the Churches, and that the Bishop of Rome is the Universal Bishop.

⁴ Certainly not; if any Church might lay claim to such a title, it would rather be Jerusalem.

this proposition strictly true¹? When did the Bishop of Rome first acquire a jurisdiction in this country²? What causes contributed to advance the papal supremacy from this time³? On what grounds was Henry VIII. justified in withdrawing himself from that jurisdiction⁴?

What are the nature and measures of the royal supremacy as defined in this Article⁵? Suppose a State where the Civil power is heathen; what is the relation of Church and State in such a community⁶? What is the nature of the relation

¹ There can be no question that this country was under great obligations to the Church of Rome for the mission of Augustine, at the end of the sixth century; but it is equally certain that Christianity had been introduced amongst the Britons at a much earlier period; perhaps by St. Paul himself; for Clement of Rome says that he preached righteousness to the whole world, coming even to the utmost bounds of the west (*ἐπὶ τὸ τέλος τῆς δύσεως*); and Tertullian speaks of "Britannorum inaccessa Romanis loca, Christo vero subdita;" but, at all events, there was a flourishing Church in the island at the end of the third century. Upon the Saxon invasion, however, A. D. 450, Christianity was driven into corners, though not entirely swept away, for upon the arrival of Augustine, we read of a conference taking place between him and the British Bishops, whom he found in the island, as to the time of observing Easter, &c.

² From the time of the mission of Augustine, the foundation of this supremacy began to be laid, but it could not be said to be acquired till the eleventh century, upon the accession of William the Conqueror, who gained the throne by the sword, and was glad to avail himself of the power of the Pope to establish him in his possession.

³ The vices or weaknesses, or deficiency of title of the English Monarchs.

⁴ On the ground that it was an usurpation.

⁵ That the Queen has an authority and power to command, even in matters of Christian Religion, and that there is no higher or greater above her in those things in which she is appointed to rule. But this supremacy by no means implies the power of performing any sacred function in the Church.

⁶ They are two independent Societies.

where the Bishop of Rome is supreme¹? How does the commonwealth of England differ from the former of these two States²? How from the latter³? With what ancient polity does this constitution agree⁴? What power had Uzziah? What power did he usurp? (2 Chron. xxvi. 16.) How was he punished for so doing? (verse 19—21.) What power was given to St. Peter⁵? Shew that the power of the sword was forbidden him? (Matt. xxvi. 52.)

How has the measure of the Royal supremacy been expressed by King James⁶?

Punishment of Death.—What does this Article affirm with regard to the punishment of death? Repeat Genesis ix. 6. What reason is given for this injunction? (verse 6, *last clause.*) Does this reason always remain? What do you infer? Was

¹ The Church and the State are then one Society; but the Bishop of Rome divides that Society, by not suffering the Church to depend upon the Civil Magistrate; and he debars the subjects from giving an undivided allegiance to their lawful sovereign.

² The Church and the State with us are one Society.

³ The Church is in subjection to the Civil power, which it is not where the Bishop of Rome is supreme.

⁴ That of the Jews.

⁵ The power of the keys, which means the power of exercising Church discipline.

⁶ King James says that the King's supremacy implies a power "to command obedience to be given to the Word of God, by reforming religion according to His prescribed will, by assisting the spiritual power with his temporal sword, by reformation of corruption, by procuring due obedience to the Church, by judging and cutting off all frivolous questions and schisms, as Constantine did; and finally, by making decorum to be observed in all indifferent things for that purpose, which is the only intent of the oath of supremacy." (*King James's Apology.*)

the punishment of death extended to other offences besides murder, under the Mosaic dispensation¹? Do we find any prohibition of this sanction in the New Testament? What does St. Paul declare with regard to the power of the Civil Magistrate? (Romans xiii. 4.) What is meant by the *sword*²? How does St. Paul admit the same principle in Acts xxv. 11? For what objects does the Civil power punish³? Which of these is sacrificed in the punishment of death?

Lawfulness of War.—What is the assertion in the last paragraph of this Article? By whom were this and the former assertion denied at the time of the reformation⁴?

Was war sanctioned in the Old Testament⁵? Do we find any prohibition of it in the New? What advice did John the Baptist give to the soldiers who came to him for Baptism? (Luke iii. 14.) How did the centurion, who besought Christ to heal his servant, describe himself? (Matt. viii. 9.) Does it appear that he renounced his profession of a soldier, when he embraced Christianity? What was the character of Cornelius? (Acts x. 2.) Did

¹ See Deut. xvii. 5. Exod. xxi. 15, 16, 17, &c.

² The sword is always considered as the instrument of death, and "bearing the sword" is an expression equivalent with "having the power of life and death."

³ The Civil power does not punish with the design of giving an offender his deserts; but, *first*, for his reformation, and *secondly*, for the protection of society.

⁴ By the Anabaptists.

⁵ The Jews were frequently engaged in war, and that by the command of God himself. (Numbers xxxi. 2, 3. Josh. viii. 21, &c.)

St. Peter urge him to forsake his calling upon his conversion? By what example did St. Paul exhort Timothy to diligence in his calling? (2 Tim. ii. 4.) But though it thus appears that war is justifiable, is it not to be deprecated? What would be the result if the principles of Christianity gained their proper influence in the world¹?

Evidence from Antiquity.—What is the testimony of Socrates, the Ecclesiastical Historian, as to the royal supremacy in primitive times²? What is the comment of St. Chrysostom on Romans xiii. 1³? Who does St. Basil say are meant by the higher powers⁴?

What is the testimony of Cyprian against the supremacy of the Bishop of Rome⁵? How is the

¹ There would then be no more war.

² "We often comprehend kings in our history, because that from the time they began to be Christians, the business of the Church, or ecclesiastical causes depended on them." (*Socrat. proem. ad. l. 5. Hist. Eccles.*)

³ "The Apostle shewing how he commands this to all, both Priests and Monks, and not only to secular persons, he makes it clear from the first words, saying, 'Let every soul, &c., though he be an Apostle, though he be an Evangelist, though he be a Prophet, or whosoever he be.'" (*Chrysost. in Rom. hom. 23.*)

⁴ BASIL.—"Paul the Apostle writing to the Romans, commands that they be subject to all powers that have the pre-eminence, to secular not spiritual powers, and this he manifests by what he adds speaking of tribute and custom." (*Basil. Constit. monast. c. 22. init.*)

⁵ CYPRIAN.—"Nor hath any of us set himself up for a Bishop of Bishops, or by any tyrannical terror hath driven his colleagues into a necessity of submitting themselves to him; since every Bishop is at liberty to use his power according to his discretion, and is neither to judge nor to be judged by another. But let us all look for the judgment of our Lord Jesus Christ, who alone hath the power both of advancing us to the government of his Church, and of judging us for what we do in the exercise of our office." (*Cyprian in Concil. Carthag.*)

lawfulness of inflicting the punishment of death for heinous offences attested by St. Augustine¹?

Did the Primitive Christians serve in war under heathen emperors²? How does Augustine describe soldiers³?

ARTICLE XXXVIII.

Of Christian men's Goods, which are not common.

The Riches and Goods of Christians are not common, as touching the right, title, and possession of the same, as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

De illicita Bonorum communicatione.

Facultates et bona Christianorum non sunt communia, quoad jus et possessionem, (ut quidem Anabaptistæ jactant;) debet tamen quisque de his quæ possidet, pro facultatem ratione, pauperibus eleemosynas benigne distribuere.

Against what error is the first paragraph of this Article directed? By whom was this error main-

¹ AUGUSTINE.—“He is no murderer who oweth his service to him who commandeth, as a sword is a help to him that useth it; and therefore they do not at all transgress against this command, whereby it is said, Thou shalt do no murder, who, God being the author, serve in war, or representing the person of the public power, do according to His laws, that is, according to the command of the most just reason, punish the wicked with death.” (*Aug. de civit. Dei. l. i. c. 22.*)

² TERTULLIAN expressly intimates that they did so. (*Apol. c. 22.*)

³ AUGUSTINE.—He calls them “non homicidas, sed ministros legis—salutis publicæ defensores.” (*Aug. cont. Faust. 22. 74.*)

tained¹? What is the assertion of the last paragraph²?

What precepts of the Old Testament are at variance with the opinion condemned in this Article³? Repeat Matt. v. 42. What does this precept imply⁴? When our Saviour commended his mother, the Virgin Mary, to the care of John, where did that disciple take her? (John xix. 27, *last clause*.) What are we to infer from hence? What other precepts of the New Testament shew that Christian men's goods are not common? (Romans xii. 13. Heb. xiii. 16, &c.) Repeat 1 Tim. v. 8. Could this assertion consist with the notion of a community of goods?

Repeat Mark x. 21. Why do you infer that this precept is not of universal obligation⁵? Repeat Acts ii. 44—45. Why do you conclude that this practice was not intended to be of universal obligation⁶? How far does this intercommunity of goods appear to have prevailed⁷? What circumstances rendered it expedient at that time?

¹ By the Anabaptists.

² The first paragraph condemns the notion of a community of goods, the second asserts the duty of charity.

³ The eighth and the tenth commandments.

⁴ It implies *possession* in the person to whom it is addressed.

⁵ Because it was addressed to a particular individual, who, it appears, was covetous, and to whom therefore it became a test of faith.

⁶ We must not separate one part of the text from the other; if the whole practice of the early Christians is to be followed out in this particular, it would make it necessary for "all to be together."

⁷ It was *voluntary*, (Acts v. 4.) *limited in operation*, (Acts ix. 36. Acts xi. 29, &c.) and caused by the peculiar circumstances of the Church in Jerusalem.

The duty of almsgiving.—What is the meaning of the words *righteous* and *righteousness*, as frequently used in the Old Testament¹? By what argument from the Old Testament does St. Paul exhort the Corinthians to liberality? (2 Cor. ix. 9.) For what reasons is almsgiving a *necessary* duty²? What was it that recommended Cornelius to the Divine favour? (Acts x. 4.) What apostolical precept recognizes a constant performance of this duty? (1 Cor. xvi. 2.) How is the same thing recognized by our own Church³?

Evidence from Antiquity.—What precept of Clement of Rome shews that the idea of a general community of goods was not entertained in his time⁴? What is the testimony of Justin Martyr on this point⁵?

¹ The word *righteous* often means *bountiful*; and *righteousness* means *liberality* or *almsgiving*. It is used in this sense in Psalm cxii. 6, as is evident by a comparison of that verse with verses 5 and 9. (See *Mede Disc. xxii.*)

² It is thanksgiving in the act, acknowledging God to be the Lord and Giver of all; it reminds us of our Maker, (Luke xii. 33—34); and it gives us a claim, through Christ, to mercy at the last day. (Matt. xxv. 34, &c.)

³ The Church does not consider her service as complete without the offering up of alms to God, as is evident from the Offertory.

⁴ CLEMENT.—“Let him that is strong, not despise him that is weak, and let him that is weak reverence him that is strong; let the rich contribute to the poor, and the poor give thanks to God.” (*Clem. Rom. ep. ad. Corinth.*)

⁵ JUSTIN MARTYR.—“Those of us that have much, and are willing, according to every one’s pleasure, give and contribute as much as themselves will; and that which is gathered is given to the President, (τῷ προεστῶτι), and he helps orphans and widows with it, and those that are in want by reason of sickness, or any other cause, and those that are in bonds, and strangers that come a great way, and in brief he takes care of all that are in necessity.” (*Justin Martyr, Apol. I. 67.*)

ARTICLE XXXIX.

Of a Christian man's Oath.

As we confess that vain and rash Swearing is forbidden Christian men by our Lord Jesus Christ, and *James* his Apostle, so we judge, that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching, in justice, judgment, and truth.

De Jurejurando.

Quemadmodum juramentum vanum et temerarium a Domino nostro Jesu Christo, et Apostolo ejus Jacobo, Christianis hominibus interdictum esse fatemur; ita Christianorum religionem minime prohibere censemus, quin jubente Magistratu in causa fidei et charitatis jurare liceat, modo id fiat juxta prophetæ doctrinam, in justitia, in judicio, et veritate.

What kind of swearing does this Article condemn? What does it allow? What are here meant by "faith and charity"¹? What is the Prophet's teaching here referred to? (Jer. iv. 2.) What sects have held that all oaths are unlawful²?

What is an oath³? What precepts of Scripture forbid vain and rash swearing? (Exod. xx. 7; Matth. v. 34, &c.; James v. 12.)

¹ *Faith* here means simply the business of establishing the credit of any thing; and *charity* includes any good and Christian motive.

² The Anabaptists at the time when the Articles were drawn up, and the Quakers now.

³ An appeal to God to be witness to what you are saying.

Does it appear from the Old Testament that oaths were allowed in causes of faith and charity¹? Is the same thing sanctioned in the New? Repeat Mark viii. 12. What is the Greek version of the words "there shall no sign, &c."²? Did our Lord object to take the oath when it was administered to Him in the palace of the high priest³? What instances do the Epistles furnish us with, of solemn appeals made to God? (Rom. i. 9; 2 Cor. xi. 31; Gal. i. 20, &c.)

What kind of swearing does our Lord condemn in Matth. v. 34.⁴? Repeat James v. 12. What is meant by the expression "*any other oath*"⁵?

What three directions does the Prophet give with regard to the taking of an oath⁶? In what form of words is the oath administered in our Courts of Justice⁷?

Evidence from Antiquity.—Shew from St. Cyril of Alexandria, that a Christian man's oath

¹ See Genesis xxi. 23; xxvi. 28; Lev. v. 1, &c.

² Εἰ δοθήσεται σημεῖον, &c., which was the regular form of an oath. See Matthew xxvi. 63, 64.

³ The words *Thou hast said* were the Eastern mode of affirmation.

⁴ Vain and rash swearing in common conversation, as is evident from the context.

⁵ Any other oath of that kind, such as those just enumerated.

⁶ It must be taken *in truth*, so as not to swear falsely; *in judgment*, so as not to swear ignorantly; and *in righteousness*, so as not to swear unjustly.

⁷ The witness pledges himself to speak *the truth, the whole truth, and nothing but the truth.*

is permitted¹? Shew the same thing from St. Augustine²?

¹ CYRIL.—“Let yea and nay, amongst those that have chosen to lead the best life, have the use and force of an oath, and let things be so confirmed; but if yea and nay be despised by any, let the use of oaths be at last turned or directed to that which is greater than us, yea and every creature, viz., the Deity.” (*Cyrl. Alex. de adorat. l. 6.*)

² AUGUSTINE.—“Though it be said we shall not swear, yet I do not remember it is any where read that we should not receive or take an oath from one another.” (*Aug. Ep. ad Pub. 47. 2.*)

THE RATIFICATION.

This Book of Articles before rehearsed, is again approved, and allowed to be holden and executed within the Realm, by the assent and consent of our Sovereign Lady ELIZABETH, by the grace of God, of England, France, and Ireland, Queen, Defender of the Faith, &c. Which Articles were deliberately read, and confirmed again by the subscription of the hands of the Archbishops and Bishops of the Upper-house, and by the subscription of the whole Clergy of the Nether-house in their Convocation, in the Year of our Lord 1571.

A CHRONOLOGICAL LIST OF FATHERS
QUOTED IN THIS WORK.

| | |
|---|-----------------|
| CLEMENT, BISHOP of ROME, .. about | A.D. 93. |
| IGNATIUS, BISHOP of ANTIOCH, .. about | A.D. 100. |
| POLYCARP, BISHOP of SMYRNA, .. about | A.D. 160. |
| JUSTIN MARTYR, about | A.D. 150. |
| IRENÆUS, BISHOP of LYONS, | A.D. 177. |
| THEOPHILUS, BISHOP of ANTIOCH, .. | A.D. 180. |
| CLEMENT of ALEXANDRIA, HEAD of the } CATECHETICAL SCHOOL in that city .. } | A.D. 190. |
| TERTULLIAN, a PRESBYTER of the } CHURCH at CARTHAGE, .. } | about A.D. 200. |
| ORIGEN, HEAD of the CATECHETI- } CAL SCHOOL at ALEXANDRIA, } | about A.D. 202. |
| CYPRIAN, BISHOP of CARTHAGE, .. | A.D. 248. |

| | |
|---|-----------|
| ATHANASIUS, present as a DEACON at the } Council of Nice, A.D. 325, BISHOP of } ALEXANDRIA, } | A.D. 326. |
| CYRIL, BISHOP of JERUSALEM, .. | A.D. 350. |
| BASIL the GREAT, BISHOP of CÆSAREA } in CAPPADOCIA, } | A.D. 370. |
| AMBROSE, ARCHBISHOP of MILAN, .. | A.D. 374. |
| EPIPHANIUS, BISHOP of SALAMIS, .. | A.D. 390. |

| | | |
|---------------------------------------|------|-----------|
| CHRYSOSTOM, BISHOP of CONSTANTINOPLE, | A.D. | 398. |
| JEROME, PRESBYTER of ROME, | .. | A.D. 400. |
| AUGUSTINE, BISHOP of HIPPO, | .. | A.D. 410. |
| CYRIL, BISHOP of ALEXANDRIA, | .. | A.D. 415. |
| THEODORET, BISHOP of CYRUS in SYRIA, | A.D. | 423. |
| GREGORY the GREAT, BISHOP of ROME, .. | A.D. | 490. |

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