

ARTICLE XIX.

Of the Church.

(1) *The visible church of Christ, (2) is a congregation (3) of faithful men: in the which (4) 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 (5) the church of Jerusalem, Alexandria and Antioch hath erred; so also (6) the church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith.*

The propositions.

1. There is a church of Christ, not only invisible, but also visible.
2. There is but one church.
3. The visible church is a Catholic church.
4. The word of God was, and for time is before the church.
5. The marks and tokens of the visible church are the due and true administration of the word and sacraments.
6. The visible church may, and from time to time hath erred both in doctrine and conversation.
7. The church of Rome most shamefully hath erred in life, ceremonies, and matters of faith.

Proposition I.

There is a church of Christ both invisible and visible.

The proof from God's word.

A true saying is it, the Lord and he only knoweth who are his. For to man the church of Christ is partly invisible, and visible partly. The invisible are all the elect, who be or shall be either in heaven triumphing; or on earth fighting against the flesh, the world, and the devil. These as members of the church, are said to be invisible; not because the men be not seen, but for that their faith and conscience to Godward is not perfectly known unto us.

The members of the visible church are some of them for God, and some against God; all of them notwithstanding deemed parts of the church, and accounted faithful, so long as

they make no manifest and open rebellion against the gospel of Christ.

All this we gather from the holy scripture, where mention is made of the church invisible, and triumphing, Rev. ii. 26, 28; and iii. 5, 12; and vii. 14, 15; invisible and militant, in the Epistles of St Paul, Peter, and book of St John's Revelations, also of the church visible, and mixed with good and bad, by the parable of the sower, of the marriage, and of the virgins; as also by the saying of our Saviour Christ^a, and of St Paul^b.

The churches bear witness hereunto¹.

^a Have not I chosen you twelve, and one of you is a devil? John vi. 70.

^b For he knew who should betray him: therefore said, Ye are not all clean, John xiii. 11. In a great house are not only vessels of gold, and of silver, but also of wood, and of earth, and some for honour, and some unto dishonour, 2 Tim. ii. 20.

[¹ Quæ (sc. ecclesia) quidem quum solius Dei sit oculis nota, externis tamen quibusdam ritibus ab ipso Christo institutis, et verbo Dei velut publica legitimaque disciplina non solum cernitur cognosciturque: sed ita constituitur, ut in hac sine his nemo, nisi singulari Dei privilegio censeatur.—Harm. Conf. Sect. x. p. 9. Conf. Helv. Prior. Art. xiv. ...Ecclesia invisibilis appellari potest, non quod homines sint invisibiles, ex quibus ecclesia colligitur, sed quod oculis nostris absconsa, Deo autem soli nota, &c....Rursus non omnes qui numerantur in ecclesia, sancti et viva atque vera sunt ecclesiæ membra, &c.—Ibid. pp. 7, 8. Conf. Helv. Post. cap. 17. ...docetur...sanctam catholicam uniuscujusque temporis præsens ecclesiam, quæ in terris militat, esse communitatem universorum christianorum, quæ in toto orbe terrarum hinc inde diffusa est....Hæc vera ecclesia...utrumque adhuc, tam triticum purum quam paleas, pios Dei et impios mundi filios, &c....in se continet.—Ibid. p. 10. Conf. Bohem. cap. 8. ...affirmamus ex Dei verbo, ecclesiam esse fidelium cœtum, qui in verbo Dei sequendo et pura religione colenda consentiunt....Minime tamen inficiamur, quia fidelibus hypocritæ et reprobi multi sint permixti, sed quorum malitia ecclesiæ nomen delere non possit.—Ibid. p. 15. Conf. Gall. Art. xxvii. Quæ (sc. ecclesia) est vera congregatio seu cœtus omnium fidelium Christianorum...hæc ecclesia sancta nullo est aut certo loco sita et circumscripta, aut ullis certis ac singularibus personis astricta aut alligata.—Ibid. p. 17. Conf. Belg. Art. xxvii. Est autem ecclesia Christi propriæ congregatio membrorum Christi, hoc est sanctorum qui vere credunt et obediunt Christo: etsi in hac vita huic congregationi multi mali et hypocritæ sunt admixti.—Ibid. p. 19. Conf. Aug. 1540. Art. vii. Dicimus igitur ecclesiam visibilem in hac vita cœtum esse amplectentium evangelium Christi, et recte utentium sacramentis....In quo tamen cœtu multi sunt non sancti, sed de vera doctrina consentientes.—Ibid. p. 21. Conf. Saxon. Art. xi. Credimus et confitemur quod una sit sancta, catholica, et apostolica ecclesia....Quod huic ecclesiæ in hac terra multi mali et hypocritæ admixti sunt.—Ibid. pp. 26, 7. Conf. Virtemb. Art. xxxii. Ecclesia sive congregatio Christi...est societas et cœtus eorum qui se Christo addicunt...Inter quos tamen multi etiam ad finem usque mundi immiscentur, qui etsi fidem christianam profiteantur, eam tamen re vera non habent.—Ibid. p. 29. Conf. Suev. Art. xv.]

Gal. iv. 29.
Eph. vi. 10,
&c.
2 Tim. iii. 12.
1 Pet. v. 9,
10.
Rev. xii. 7,
11.
17 & xvii. 14.
Matt. xiii.
Matt. xxii.
Matt. xxv.
Conf. Helv. i.
Art. xiv. &
ii. cap. 17.
Bohem. c. 8.
Gal. Art.
xxvii.
Belg. Art.
xxvii.
August. Art.
vii.
Saxon. Art.
xi.
Wittemb.
Art. xxxii.
Suevica, Art.
xv.

The errors and adversaries unto this truth.

This truth hath many adversaries, whereof

Some renounce our Christ the Saviour of mankind, and so think his people are not the church; as the Jews, Turks, and hereticks have done¹.

Some acknowledge no triumphing state of the godly in heaven, but dream of an ever-glorious condition in this world; as the Family of Love².

Some think the church Catholic to be visible; as the Papists³.

[¹ See above, pp. 57, 8, and p. 162.]

[² No man ascendeth unto heaven, but he which cometh (John 3. 6; Eph. 4. a.) or descendeth from heaven. The which figureth forth unto us in clearness, that the earthly flesh and blood cannot ascend to heaven, inasmuch as it is not of the heaven, but of the earth. But the holy Being of God, which God the Father out of his holy heaven hath grounded, or set from the beginning, in the Manhood; and is in us, for our sins' cause, become mortal, hath the sure promises to rise up again in immortal glory: and that the same shall reach from the man on the earth even unto God in the heaven; for to make known out of the heaven unto the man on the earth the heavenly goods, and to bring the same unto him out of the heaven, and thereto the eternal life.—H. N. Document. Sent. Transl. out of Base-Almayne, chap. vi. § 1. Among us the death is now swallowed up (Oze. 13. b.) in the death: the everlasting life is come unto us in the renewing of our life.—Terra Pacis. A testification of the Spiritual Land of Peace, &c. Translated, &c. cap. xlv. § 12. In the true love the kingdom of heaven bideth stedfast upon the earth everlastingly in perfection: and there cometh with the same in the true love the eternal life to the elected holy ones of God upon the earth.—Proverbs of H. N. Translated, &c. p. 14. cap. v. § 15. Rejoice now in this same day, all ye holy prophets, angels, and apostles (Apoc. 18. c.) For this is the day (Deut. 5. a. Nahum 1. a.) of the vengeance of our Lord and God, for to revenge the blood of his holy ones, (Math. 23. d. Apoc. 16. a.) that the sinners have spilt or shed upon the earth, and for to declare or reveal his holy ones again gloriously upon the earth, to the end that they might inhabit (2 Pet. 3. b.) the same peaceably in all love, and reign thereover, or judge (Apo. 5. b. 22.) the same with righteousness, from henceforth world without end.—Prophecy of the Spirit of Love. Translated &c. 1574. cap. xvi. § 8.]

[³ The church is a visible company of people first gathered together of Christ and his disciples, continued unto this day in a perpetual succession, in one Apostolic faith, living under Christ the head: and in earth under his vicar, pastor, and chief bishop.—Vaux, Catech. Antv. 1574. cap. i. p. 8.

And a great multitude was added to our Lord. As before (c. 10) a few, so now great numbers of Gentiles are adjoined also to the visible church, consisting before only of the Jews. Which church hath been ever since Christ's ascension, notoriously seen and known: their preaching open, their sacraments visible, their discipline visible, their heads and governors visible, the provision for their maintenance visible, the persecution visible, their dispersion visible: the heretics that went out from them, visible: the joining either of men or nations unto them, visible: their peace and rest after persecutions, visible: their governors in prison, visible: the church prayeth for them visibly, their councils visible, their gifts and graces visible, their name (Christians) known to all the world. Of the protestants' invisible church we hear not one word.—Test. Rhem Rhemes, 1582. Ann. Acts xi. 24. p. 323.]

See Artic. II. prop. 4. Art. XVIII. prop. 2.

Leon. Ramsey's and J. Allen's Conf. also H. N. document. Sent. chap. 6. § 1. chap. 3. § 5. Spir. Land, chap. 44. § 12. Proverbs, chap. v. § 15. Proph. chap. xvi. § 8. Vaux Catech. cap. 1. Test. Rhem. Annot. Acta xi. 24.

Some imagine the church militant is not visible at all; as the Libertines.

Some give out, that the visible church is devoid of sin and sinners; as did the Donatists⁴, and do the Anabaptists⁵, Family of Love⁶, Brownists⁷, and Barrowists⁸.

Aug. contra Petil. cap. 19. Calv. contra Libert. H. N. 1 Exhort. chap. 13. sect. 10 & 1 Epist. Pref.

Proposition II.

There is but one Church.

The proof from God's word.

When we do say, that the church is visible, invisible, and that there is a Western, East, Greek, Latin, English, church; we mean not that there be divers churches of Christ, but that

⁴ A confused gathering together of good and bad in public assemblies is no church. The Brownists' answer to Mr Cartwright, p. 39.

⁵ The assemblies of good and bad together are no churches, but heaps of profane people, saith Barrow in his Discovery, p. 33.

[⁴ The passage meant is perhaps this: ...nimis execrabili et impia cœcitate vos a frumentis Christi, quæ per totum agrum, id est totum mundum usque ad finem crescut, paucis in Africa zizaniis offensi præcidistis.—August. Opp. Par. 1836-8. Tom. ix. col. 354. v. Cont. Litt. Petil. Lib. i. cap. 24.]

[⁵ Quod ad innocentiam perfectam attinet, quam isti imaginantur, fingentes hominem regeneratum ab omni peccato purum et immunem esse: atque regenerationem instar angelici esse status, in quo homo delinquere aut labi non possit: si res ita se haberet, quo pertineret oratio, quo nos Christus precari jussit, ut remittat Deus nobis debita nostra? Id enim ad infideles non pertinet.—Calv. Opp. Amstelod. 1667-71. Tom. viii. p. 389. Instr. adv. Libert. cap. 18.]

[⁶ It behoveth, that all their mind, will, and meaning stand minded to demand after, nor yet lust to hear any other thing (for to know the same) but only this, namely, which are the upright ways of the Lord (Eccli. 2. a. 3. 5.), how they should enter into those same and walk in them, and even so in the good pleasure or delight of the Most Highest, have their forth-going therein, for to grow up (Eph. 1. a. Col. 1. b. 1 Pet. 2. a.) in the upright virtues of God, and in the lovely Being of the Love, to the end that they might even so (growing up in the oldness of the godly wisdom and holy understanding) become perfect men in the old age (Eph. 4. b.) of the man Christ, &c.—First Exhortation of H. N. Lond. 1649. p. 89. cap. xiiii. § 10. But all ye that love the truth and upright righteousness with us....endeavour you first of all hereto, namely, to accomplish the beginning of the true christian life, and to observe....all upright and reasonable exercises to an incorporating to the sincere righteousness: and going forth humbly and obediently therein ye shall attain unto the true fulfilling or perfection of the christian life in the Spirit in the coming of the glorious appearing of the uncovered face of God and Christ.—H. N. First Epistle, Pref. § 5.]

[⁷ He (Calvin) at the first dash made no scruple to receive all the whole state, even all the profane ignorant people, into the bosom of the church, &c.—Barrow's Discovery of the False Church. 1590. p. 33.]

one and the same church is diversly taken, and understood, and also hath many particular churches; as the sea many rivers, and arms, branching from it. For the visible church is not many congregations, but one company of the faithful.

Rom. xii. 5.

"We, being many, are one body in Christ, and every one, one another's members."

1 Cor. x. 9.

"We, that are many, are one bread and one body."

1 Cor. xii. 12, 13, 27.

"For as the body is one, and hath many members, and all the members of the body which is one, though they be many, yet are but one body: even so is Christ. For by one spirit are we all baptized into one body," &c. "Now ye are the body of Christ, and members for your part."

Rom. xii. 4, 5.

"For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one, one another's members."

Gal. iii. 28.

"There is neither Jew nor Grecian; there is neither bond nor free; there is neither male nor female: for ye are all one in Christ Jesus."

Conf. Helv. ii. cap. 17. Bohem. cap. 8.

All God's people agree with us in this point¹.

The errors and adversaries unto this truth.

Gal. Art. xxvi. Belg. Art. xxvii. August. Art. xxvii. Witten. Art. xxxii. Suevic. Art. xv.

The adversaries unto the eighteenth article be also, for a great part, adversaries unto this truth.

Furthermore, although it be acknowledged by many, and they too baptized for Christians, that there is but one church; yet the same persons do err, which condemn so many (as no members of Christ's church) which join not with them in their singular and private opinions, arrogating the style and title unto themselves only, and denying all other men to be either the church, or members of the body of Christ. Such are

[¹ Et quum semper unus modo sit Deus, unus mediator Dei et hominum Jesus Messias, &c....unus denique spiritus, una salus, una fides, unum testamentum vel foedus, necessario consequitur unam duntaxat esse ecclesiam.—Harm. Conf. Sect. x. p. 3. Conf. Helv. Post. cap. 17. ...Ecclesia, domus Dei...corpus Christi spirituale, et artus conjuncti, quos inter se aptat et connectit unum caput Christus, Spiritus unus regenerationis, unum verbum Dei, &c.—Ibid. p. 11. Conf. Bohem. cap. 8. Credimus igitur nemini licere sese cœtibus subducere, et in seipso acquiescere, sed potius omnibus simul tuendam et conservandam esse ecclesiæ unitatem.—Ibid. p. 14. Conf. Gall. Art. xxvi. Credimus et confitemur unicam ecclesiam catholicam seu universalem.—Ibid. p. 17. Conf. Belg. Art. xxvii. Item docent, quod una sancta ecclesia perpetuo mansura sit.—Ibid. p. 19. Conf. August. Art. vii. ...quod una sit sancta...ecclesia.—Ibid. p. 26. Conf. Virtemb. Art. xxxii. The unity of the church is not stated in the Conf. Suevic.]

The Russes, who boast how themselves with the Grecians, are the only church of God²; themselves only are the men who shall be saved³, all Christians beside themselves, are no better than Turks⁴.

The Papists also, which say, that

The present church of Rome is God's church⁵, God's Catholic church⁶, the mystical body of Christ⁷, "Papists, Catholics, and true Christians, are all one."

Muncer, and the Anabaptists termed themselves (clean opposite to the church of Christ) the elect of God; and said that all other men were wicked, and worthy to be slain⁸.

The Family of Love, who publish how themselves only are the church, and all other men are heathen and beasts⁹, themselves only are the Catholic church of God, the saints¹⁰ of God, and his acceptable people¹¹, and that such

[² Gloriantur Rutheni se solos cum Græcis veros Christianos esse.—Guagn. de Relig. Mosc. in Collect. Script. de Relig. Russ. Spir. Nem. 1582. p. 231.]

[³ Sacram. de Relig. Ruthen. cap. 2. Ibid. p. 188. See above, p. 82, note 5.]

[⁴ Russe Commonwealth. Lond. 1591. cap. 25. p. 103. b.]

[⁵ Not to be with the pope is to be with Antichrist.—Test. Rhem. Rhemes, 1582. Ann. Marg. p. 323.]

[⁶ ...the late English general and most impudent revolt from the unity of God's catholic and apostolic church.—Card. Alan's Sincere and Modest Def. against the Exec. of Just. cap. vii. p. 154.]

[⁷ ...but if any quintessence of grace or other good gift be in me, it floweth from her (sc. our holy mother the catholic Roman church), and is not mine, but as a wretched poor miserable (yet a lively) member of that body mystical &c.—Decacordon of Quodlibetical Questions, 1602. p. 342.]

[⁸ ... (Muncerus) cœpit eorum nomina conscribere qui facta societate per jurandum promittebant auxilia, quo videlicet impiis interfectis novi substituerentur principes ac magistratus: nam a Deo sibi mandatum esse profitebatur ut sublatis illis constitueret novos.—Sleidan. Comment. Argentorat. 1555. Lib. v. fol. 55.]

[⁹ See above, p. 67, note 8.]

[¹⁰ ...for he (H. N.) manifesteth according to the truth, that none among all the children of men shall be found meet (in the sight of the Lord) to bear the names of Christians (boast they never so much of their Christianity, freedom, or justification by Christ in their unregenerated life as they will) which hath not submitted themselves in true repentance under the obedience of God's holy law, which is administered unto them in the Service of Love, &c.—Letter of the Fam. in Displ. of the Fam. Lond. 1579. fol. K.]

[¹¹ If then these which notwithstanding seem to be wise and understanding, and can prate much of spiritual and heavenly things, be yet strangers unto the holy Spirit and unto the true Love, and yet utterly without the body of Christ or the true christianity, and held captive with a wicked nature, so consider then, how wide and far-estranged that the brutish world, and all they that are enemies or resisters of the Doctrine of Love, must yet needs be from the same christian being.—H. N. Evang. Reg. Transl. out of Base-Almayne, cap. iv. § 7. The other references the editor has been unable to verify.]

Alex. Guag. de Relig. Mosc. p. 231. Sacram. de Relig. Ruthen. cap. 1, pag. 188. Russ. Com. cap. 25, p. 103. b. Test. Rhem. an. mar. p. 323. Answ. to the Execut. of Inst. c. 7. p. 151. Quodlibets, pag. 342. Test. Rhem. an. mar. p. 323. Sleidan. Hist. Lib. v. Allen's Conf. Displ. H. G. b. Vitel's Letter. Display D. 5. H. N. Instru. Art. viii. sect. 35. Art. i. sect. 35, Art. vii. sect. 36. Fiel. Decl. chap. 4. sect. 11. H. N. Evang. chap. 4. sect. 7.

as are no Familists, they have no living God, and shall perish.

The Puritans finally they say,

"If God have any church or people in the land, no doubt the title Puritan is given them¹." Notable words: either God hath no church in England, or Puritans are the church.

The Mar-Prelate is not afraid to utter this speech,

"They, against whom I deal (namely, the ecclesiastical officers, as bishops and their favourers and partakers) have so provoked the anger of the Lord, and prayers of his church, as stand long they cannot²." Others, of the said bishops and the like, write thus, "They bid battle to Christ and his church, and it must bid defiance to them till they yield³."

Proposition III.

The visible Church is a Catholic Church.

The proof from God's word.

The visible church, properly understood, is but a part of the Catholic; yet, forasmuch as it is a congregation of the faithful, who are, for calling, governors and subjects, noble and base, rich and poor, teachers and learners; for sex, men and women; for age, old and young; for nation, Jews and Gentiles, Grecians and barbarians; for time and continuance, in all ages, even from our first parents; it may rightly be called a Catholic church.

This is grounded upon God's word, where we find that excluded is no calling^a, no sex^b, none age^c, no nation^d, and

^a Preach the gospel to every creature, Mark xxvi. 15. Teach all nations, Matt. xxviii. 19. Not many (yet some) wise men after the flesh; not many (yet some) mighty; not many (yet some) noble are called, 1 Cor. ii. 26.

^b Whosoever shall call on the name of the Lord, shall be saved, Acts ii. 21. The gospel is the power of God to salvation to every one that believeth, Rom. i. 16. There is neither Jew nor Grecian; there

[¹ See A Dialogue concerning the Strife of our Church. Lond. 1584. p. 49.]

[² The Protestation of Martin Marprelat, p. 16. Where, the anger of God and the prayers of his Church against them.]

[³ See Second Admonition, p. 35, where, bid the defiance.]

that the church, as it hath been from the world's beginning, so shall it continue to the end.

And this is the confession of the churches⁴.

Errors and adversaries unto this truth.

Unsound be they in religion therefore, which have and do as it were tie the church to a certain country, as the Donatists⁵ did to Africa; a people, as the Jews⁶ to themselves; persons, place, calling or time, as do the Papists,

To certain persons, when they say,

The church is founded upon Peter and his successors⁷.

is neither bond nor free; there is neither male nor female: for you are all one in Christ Jesus, Gal. iii. 28.

^c He that shall believe and is baptized shall be saved, Mark xvi. 16. By him every one that believeth is justified, Acts xiii. 39. He is the end of the law⁸ to every one that believeth, Rom. x. 4.

^d They shall come from the east and from the west, and from the north and from the south, and shall sit at table in the kingdom of God, Luke xiii. 29. The promise is made unto you and to your children, and to all that are afar off, &c. Acts ii. 39. In every nation, he that feareth God, and worketh righteousness, is accepted with him, Acts x. 35.

[⁴ ...Ecclesiam: quam propterea catholicam nuncupamus, quod sit universalis et diffundatur per omnes mundi partes, et ad omnia se tempora extendat, &c.—Harm. Conf. Sect. x. p. 3. Conf. Helv. Post. cap. xvii. ...quæ (ecclesia) in toto orbe terrarum hinc inde diffusa est, et per sanctum evangelium ex omnibus gentibus, &c....congregatur.—Ibid. p. 10. Conf. Bohem. cap. viii. Denique hæc ecclesia sancta nullo est aut certo loco sita et circumscripta, aut ullis certis ac singularibus personis astricta aut alligata. Sed per omnem orbem terrarum sparsa atque diffusa, &c.—Ibid. p. 17. Conf. Gall. Art. xxvii. Arbitramur autem...vere catholicam et apostolicam ecclesiam non ad unum certum locum aut gentem, nec ad unum certum hominum genus alligatam esse.—Ibid. p. 27. Conf. Virtemb. Art. xxxii. See also above, p. 165, note 1.]

[⁵ Si autem nihil est verius quam id quod dixit Christus, ecclesiam suam per omnes gentes incipientem ab Jerusalem; nihil est mendacius quam id quod dicitis, in parte Donati, &c.—August. Opp. Paris. 1836. Tom. ix. col. 371. d. Contra Litt. Petil. Lib. ii. c. 15. Cf. Epist. cv. (Opp. Tom. ii. col. 444. a.) Vos enim eis dicitis...remansisse ecclesiam Christi in sola Africa partis Donati.]

[⁶ Vivo hic inter Judæos, qui longe magis mirantur esse Christianos, quam nos miramur esse aliquos adhuc Judæos.—Clenard. Epist. Antv. 1566. Lib. ii. p. 196.]

[⁷ Quamobrem si talem esse volumus ecclesiam, quæ videri et cognosci possit, necesse est ut visibilem esse petram statuamus, super quam illa sit visibilis ædificata, ut petræ nomine Petrum Petrique successorem confitentem Christum intelligi velimus.—[Hosius] Conf. Cath. Fid. in Synod. Patricov. Vienn. 1560. cap. xxvi. p. 44.]

[⁸ Head of the law, 1607.]

Rev. xlii. 8.
Matt. xxviii.
30.
Conf. Helv.
ii. cap. 17.
Bohem. c. 8.
Belg. Art.
xxvii.
Wittemb.
Art. xxxii.

Aug. Lib. 2.
cont. Pet. c.
15.
Clenard, Ep.
Lib. ii. p. 196.

Confess. Pe-
trocen. cap.
26.

Dial. concer.
the strife, p.
10.

Protest. p.
16.

2 Admon.

All that will be saved must of necessity be subject to the bishop of Rome¹.

Bonifac. 8. c. Unam. Extr. de major. et obed.

Bel. de Eccl. milit. cap. 2.

Test. Rhem. an. 1 Tim. iii. 15.

Jus Canonie. distinct. 22. Petr. à Soto Assert. p. 133.

Coster. Enchir. Controv.

Disput. Conc. Basil. Acts and Mon in K. H. 6. fol. 796.

Festival. feria Serm. iv. post Festum Palmarum.

The true church is united to the obedience of the pope of Rome².

To a certain place, when they say,

The church of Rome is the Catholic church³.

The church of Rome is the mother of the faith⁴.

To a certain calling, by their *Petrus à Soto*, to bishops and prelates⁵.

To a certain time, as when the said Papists affirm, how

The time was, when holiness was only in the Virgin Mary⁶, when faith rested only in the Virgin Mary⁷, when all the faith was lost save only in our lady⁸.

[¹ Porro subesse Romano Pontifici, omni humanæ creaturæ declaramus, dicimus, definimus, et pronuntiamus omnino esse de necessitate salutis.—Corp. Jur. Canon. Antv. 1648. Extravag. Comm. Lib. 1. De Major. et Obed. Tit. viii. cap. i. Bonifac. viii. p. 133.]

[² Nostra autem sententia est, ecclesiam... unam et veram esse cœtum hominum ejusdem christianæ fidei professione et eorundem sacramentorum communione colligatum, sub regimine legitimorum pastorum, ac præcipue unius Christi in terris Vicarii Romani Pontificis.—Bellarmin. Disput. Prag. 1721. Tom. ii. De Controv. Lib. iii. cap. 2. § 9. p. 65.]

[³ *In the house of God.* All the world being God's, yet the church only is his house, the rector or ruler whereof at this day (saith S. Ambrose upon this place) is Damasus. Where let our loving brethren note well how clear a case it was then, that the pope of Rome was not the governor only of one particular see but of Christ's whole house, which is the universal church, whose rector this day is Gregory the thirteenth.—Test. Rhem. Rhemes, 1582. Ann. 1 Tim. iii. 15. p. 572.]

[⁴ Fidem quippe violat qui adversus illam (sc. Rom. ecclesiam) agit, quæ mater est fidei.—Corp. Jur. Canon. Gratian. Decret. Pars 1. Distinct. xxii. can. 1. p. 26.]

[⁵ Ecclesia igitur, quia, ut diximus, humana est congregatio, habet prælatos et superiores suos, ii sunt ministri Christi et dispensatores ministeriorum (mysteriorum?) Dei, ut Paulus inquit, iis alligata est ecclesia, &c.—Petri à Soto, Assert. Cath. Fid. Antv. 1557. p. 114.]

[⁶ Tametsi namque ejus [ecclesiæ] plurima membra sint emortua et impia, non amittit tamen sancti nomen, quamdiu vel unus pietatem ex animo colens, retinet sanctitatem, quæ tempore passionis Dominicæ in sola virgine sacratissima viguit.—Coster. Enchirid. Controv. Col. Agrip. 1608. cap. ii. De Eccles. p. 90.]

[⁷ Neither do I consent or agree unto the opinion of divers, which affirm that the Virgin only persevered in faith at the Lord's passion. Whereupon divers have not been ashamed to say that the faith was so debilitate and weakened that it seemed to be returned to one only old woman.—Æn. Sylv. in Disput. Concil. Basil. Foxe, Acts and Mon. 1563. fol. 287. Townsend's Edit. Vol. iii. p. 614.]

[⁸ Thenne that candell is brought agayne and another lyght there, and that betokeneth our blessed Lady, for all the fayth was lost save onely our Lady, and of her al other were enformed and taught.—The Festival. Feria Quarta post Fest. Palmarum. Ed. Faques fol. xxx. a.]

It is a bold assertion also, and very presumptuous of apostata Hill⁹, that in England all men were Papists, without exception, from the first christening thereof, until the age of king Henry the Eighth.

Hill's Qua. 1. Reas. p. 6.

Proposition IV.

The word of God was, and for time is, before the church.

The proof from God's word.

Forasmuch as the visible church of Christ is a congregation of men (either in the eyes of God, or in the judgment of the godly) faithful, it followeth that the word of God must be afore the church for time, as likewise for authority.

For time; because God's word is the seed; the faithful, the corn and the children: God's word is the rock or foundation; the faithful, the house.

For authority also the word is before the church; because the voice of the church is the voice of man, who hath erred and may err from the truth; but the voice of the word is God's voice, who cannot deceive nor be deceived.

Of this judgement be the churches reformed¹⁰.

Adversaries unto this truth.

This maketh to the strengthening of us against those popish assertions of Viguierius¹¹, and such like, viz. that the church was before the word for time, and is above the word for authority.

Luke viii. 11, 12.
1 Pet. i. 23.
Matt. xvi. 18.
Ephes. ii. 20.
Ephes. ii. 21.
2 Tim. iii. 16.
2 Pet. i. 21.

Conf. Helv. 1. Art. xiv. 2. cap. 13, 17.
Bohem. c. 1, 8.
Gal. Art. vii.
Belg. Art. iii. 7.
Sax. Art. 1. 11.
Suevica. Art. 7.
Viguier. Inst. ad Chr. Theol. c. 10. § 3. v. 10. fol. 83. a.

[⁹ Hill's Quartron of Reasons. Antwerp, 1600; First Reason, p. 5. where, *this age.*]

[¹⁰ *Sita est illa (sc. veritas et unitas ecclesiæ) non in cærimoniis et ritibus externis, sed magis in veritate et unitate fidei catholicæ. Fides catholica non est nobis tradita legibus humanis, sed scriptura divina.—Harm. Conf. Sect. x. p. 8. Conf. Helv. Post. cap. xvii. Hæc vero de sacra scriptura persuasio et fides, quod nimirum a Deo suggesta sit et inspirata, initium est et fundamentum christianismi nostri, qui a verbo extrinsecus, sicut a re intermedia ad hoc divinitus ordinata incipit.—Ibid. Sect. i. p. 9. Conf. Bohem. cap. 1. The references to the other Confessions are merely of an inferential kind.]*

[¹¹ Et si loquamur de ordine temporis, constat manifeste ecclesiam esse priorem scriptura exteriori. Ecclesia enim fuit tempore Abel... et tamen eo tempore adhuc scriptura exterior non erat... Quod autem ecclesia sit prior dignitate et virtute obligandi, apparet primo ex approbatione scripturæ. Nam nulla scriptura est canonica, nisi sit ab ecclesia approbata.—Viguier. Inst. Theol. Col. Agrip. 1607. cap. x. De Virtute Fid. § 3. v. 10. p. 277.]

