

ARTICLE XXXV.

Of 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.

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| 1. <i>Of the right use of the Church.</i> | 11. <i>Of Alms-doing.</i> |
| 2. <i>Against Peril of Idolatry.</i> | 12. <i>Of the Nativity of Christ.</i> |
| 3. <i>Of repairing and keeping clean of Churches.</i> | 13. <i>Of the Passion of Christ.</i> |
| 4. <i>Of good Works; first of Fasting.</i> | 14. <i>Of the Resurrection of Christ.</i> |
| 5. <i>Against Gluttony and Drunkenness.</i> | 15. <i>Of the worthy receiving of the Sacrament of the Body and Blood of Christ.</i> |
| 6. <i>Against excess of Apparel.</i> | 16. <i>Of the Gifts of the Holy Ghost.</i> |
| 7. <i>Of Prayer.</i> | 17. <i>For the Rogation-Days.</i> |
| 8. <i>Of the Place and Time of Prayer.</i> | 18. <i>Of the Estate of Matrimony.</i> |
| 9. <i>That Common Prayers and Sacraments ought to be ministered in a known Tongue.</i> | 19. <i>Of Repentance.</i> |
| 10. <i>Of the reverend Estimation of God's Word.</i> | 20. <i>Against Idleness.</i> |
| | 21. <i>Against Rebellion.</i> |

Touching this article, the greatest matter is not, whether these homilies meant and mentioned do contain doctrine both godly, wholesome, and necessary; but whether homilies, or any apocrypha writings at all, may be read in the open church, and before the congregation; which I think they may, and prove thus.

Great is the excellency, great also the utility, of God's word preached. Therefore saith St Paul, "None can believe without a preacher;" and, "Woe is me if I preach not the gospel." Howbeit the manner of preaching is not always one and the same. For the apostles were to teach as well by the pen as by the lively voice⁶.

Rom. x. 14.
1 Cor. ix. 15.

D. Whitak.
cont. Bel.
Con. i. q. 6,
p. 305.

[⁶ Itaque summam religionis nostræ scriptam esse affirmamus, quæ quidem

D. Fulk
against the
Rhem. An-
not. Rom. i.
16.

The ministers
of Geneva's
epistle before
Calvin, on
Deutero-
nomy.
Soiter de
Vinda de
bello Pa.
Lib. ii.

D. Chrysost.
& Muscul. in
Ad Col. iv.
Euse. Lib. iv.
c. 23.

Paul did preach the gospel by writing¹: we owe in a manner more to the bonds of Paul (for his books) than to his liberty for ^a preaching².

Calvin's writings will edify all men continually in the time to come³. Protestant books are witnesses of sound doctrine and sincere Christianity⁴.

For my part, I cannot but magnify the goodness of God for all good means to bring us unto faith, and so unto salvation, but especially for the written labours of holy and learned men, whose doings in all ages not only have been approved, but also used and read many of them in the most sacred assemblies. So

In the primitive church was publicly read the epistle of the Laodiceans⁵ in the church of the Colossians, the epistle of Clemens unto the Corinthians⁶.

^a Pauli vinculis plura pene quam libertati debemus.—Beza, Epist. Dedicat. Olevian. Com. in epist. ad Galat.

eadem est cum eorum etiam apostolorum doctrina, qui nihil scripserunt. Idem enim docuerunt evangelium qui non scripserunt, quod illi qui scripserunt.—Whitaker, Disput. de Sacra Script. Cantab. 1588. Controv. i. Quæst. vi. cap. 6. p. 385.]

[¹ St Paul did preach the gospel also by writing, and the people did hear by reading.—Fulke's Rhemish New Test. Lond. 1617. p. 438. Annot. Rom. i. 7.]

[² Sic fiet ut...Paulum ipsum imitatus videre, eujus etiam vinculis plura pene quam libertati debemus.—Bez. Epist. Dedicat. in Olevian. Comm. in Epist. ad Galat. Genev. 1578. prope fin.]

[³ The editor has been unable to discover any such epistle. But see Beza's Epistle Dedicatory to the Comment. on Job. (Calvin. Opp. Amstelod. 1667-71. Tom. ii.) Calvinus...magis ac magis inter vere pios et eruditos in posterum eminebit.]

[⁴ Curiam ingressi et habito senatu in primis novi dogmatis de religione rem ordiri cœpere, et ipse imperator Augustus...monere jussit: Dogma illud novum, &c....At hi in eadem perseverantia...perstitere....Composuisse namque suos jampridem antea quos evulgaverint in lucemque ediderint libellos multos, sanæ doctrinæ atque purioris Christianismi testes et indices synceros, &c.—Melch. Soiter. a Vinda, Bell. Pannon. Lib. ii. pp. 516, 17, subjoined to Laon. Chalcond. de Orig. Turc. Basil. 1556.]

[⁵ Καὶ τὴν ἐκ Λαοδικείας ἴνα καὶ ὑμεῖς ἀναγνώτε. Τιτὲς λέγουσιν ὅτι οὐχὶ τὴν Παύλου πρὸς αὐτοὺς ἀπεσταλμένην, ἀλλὰ τὴν παρ' αὐτῶν Παύλου.—Chrysost. Opp. Paris. 1839. Tom. xi. p. 478. d. In Epist. ad Colos. cap. iv. Hom. 12. Non satis observant verba apostoli, qui putant illum loqui de quadam epistola quam scripserit ad Laodicenses, quæ intercederit. Non dicit, Et eam quam scripsi ad Laodicenses: sed, Et eam quæ est ex Laodicea vos quoque legatis.—Wolf. Musc. in Pauli Epist. Basil. 1578. In Ep. ad Coloss. cap. iv. p. 201.]

[⁶ Ἐν αὐτῇ δὲ ταύτῃ καὶ τῆς Κλήμεντος πρὸς Κορινθίους μέρηται ἐπιστολῆς, δηλῶν ἀνεκαθεῖν ἐξ ἀρχαίου ἔθους ἐπὶ τῆς ἐκκλησίας τὴν ἀνάγνωσιν αὐτῆς ποιῆσαι.—Euseb. Eccl. Hist. Cant. 1720. Lib. iv. cap. 23. p. 187.]

Hermes his Pastor⁷, and the homilies of the fathers⁸.

In the reformed churches in Flanders⁹ and France^b read are M. Calvin's sermons upon Job: and in the Italian, French, Dutch and Scottish churches, the said Calvin his catechism is both read and expounded publicly, and that before the whole congregation¹⁰.

Idem, Lib. iii.
c. 3.
T. C. 2 Rep.
p. 110.
D. Sutchiff,
Answer to
the Pett. c.
i. p. 23.
Smeton. con-
tra Hamilton,
p. 106.

The errors and adversaries unto this truth.

Deceived then, and out of the way of truth, are they, which of preaching by the mouth conceive either too basely, or too highly: too basely, as do the Anabaptists and Family of Love, they affirming there ought to be no preaching at all¹¹, and that preachers are not sent of God, neither do preach God's word, but the dead letter of the scripture¹²; these, with the said Anabaptists, terming them letter-doctors¹³, preaching the letter, and imagination of their own knowledge, but not the word of the living God¹⁴.

Wilkinson
against the
Fam. of
Love, p. 75.

Bullinger.
contra Anab.

H. N. Iamen.
Complaint.
Idem, i. Ex-
hort. 16, 18.

^b Editæ sunt igitur jampridem Gallicæ istæ conciones (Calvini in Jobum) &c. Neque id vero temere factum fuisse res ipsa mox ostendit, maximo cum remotissimarum etiam Gallicarum ecclesiarum fructu, quibus usque adeo privatim et publice placuerunt, ut plurimis in locis, quibus quotidiani pastores deerant, [conciones istæ in communi cœtu ex pulpito recitatæ] pastorum vice fuerint.—Beza, Præf. Concionum, J. Calv. in Jobum. [Opp. Tom. ii.]

[⁷ Ἐπεὶ δὲ ὁ αὐτὸς ἀπόστολος, ἐν ταῖς ἐπιτελεῖ προσηρήσει τῆς πρὸς Ῥωμαίους, μνήμη πεποιήται μετὰ τῶν ἄλλων καὶ Ἐρμά, οὐ φασὶν ὑπάρχειν τὸ τοῦ ποιμνίου βιβλίον Ἰστέον ὡς καὶ τοῦτο πρὸς μὲν τινῶν ἀντιλέλεκται, δι' οὗ οὐκ ἂν ἐν ἠμολογουμένοις τέθεικ' ὑφ' ἑτέρων δὲ ἀναγκαιότατον οἷς μάλιστα δεῖ στοιχειώσεως εἰσαγωγικῆς κέκριται. ὅθεν ἤδη καὶ ἐν ἐκκλησίαις ἴσμεν αὐτὸ δεδημοσιευμένον, κ.τ.λ.—Ibid. Lib. iii. cap. 3. p. 90.]

[⁸ Another council decreed that in the minister's sickness one deacon should read the homilies of the fathers, &c.—The rest of the Second Replie of Thomas Cartwright, 1577. p. 110.]

[⁹ There seems to be an error in the reference.]

[¹⁰ Summam Christianæ fidei brevi libello complexus est Geneva Joan. Calvinus; quam Itali, Galli, Belgæ, Scoti, &c. publice in ecclesiis suis interpretantur.—Smeton. contr. Hamilton. Edinburg. 1579. p. 106.]

[¹¹ They said there ought to be no more any preaching because the door was shut. Apoc. i.—Wilkinson's Confut. Lond. 1579. p. 75. (from Bullinger against the Anabaptists.)]

[¹² Hi scripturarum interpretationem ægerrime ferunt, et multo ægrius cum ex illis corripuntur. Itaque dicunt, se quidem verbum Dei non illibenter audire, sed interpretationem et adjecta ministrorum verba non posse agnoscere pro verbo Dei, aut libenter audire et recipere.—Bullinger. adv. Anabapt. (Simler. Vers.) Tigur. 1560. cap. xi. p. 114.]

[¹³ See Wilkinson's Confut. p. 57.]

[¹⁴ II. N. First Exhortation, Translated, &c. cap. xvi. § 18.]

T. C. 1 Rep.
p. 173.

Too highly, as do the Puritans of all sorts. For say they, Except God work miraculously and extraordinarily, (which is not to be looked for of us) the bare reading (yea not) of the scriptures, without preaching, cannot deliver so much as one poor soul from destruction¹: reading (of whatsoever in the church) without preaching, is not feeding, but as ill as playing upon a stage, and worse too².

1 Admon. to
the Parliam.

D. B. Sab.
Doct. 2 B. p.
277.

Without preaching of the word (viz. by the lively voice of a minister, and without the book) the Sabbath cannot be hal- lowed either of a minister or people, in the least measure which the Lord requireth of us³.

Next, err do they, which set their wits and learning, either against all books in general, except the sacred Bible, or against the public reading of any learned men's writings, be they never so divine and godly, in the open and sacred assemblies.

Sleidan.
Com. Lib. x.

Of the former sort are the Anabaptists; who, as Sleidan⁴ recordeth, did burn the books, writings, and monuments of learned men, reserving and preserving only the holy scriptures from the fire.

Of the latter be the Brownists, Disciplinarians, and Sabbatarians.

Gifford
against the
Brown. 15.
Fruet. Ser. on
Rom. xii. p.
60.

Def. of the
god. Min. p.
116.

The Brownists do say, that no Apocrypha must be brought into the christian assemblies⁵: so the Disciplinarians; ministers ought not to read openly in the congregation any writings, but only the canonical scriptures⁶: they complain that human writings are brought into the church⁷: they cry out,

[¹ And indeed unless the Lord work miraculously and extraordinarily (which is not to be looked for of us) the bare reading of the scriptures without the preaching cannot deliver so much as one poor sheep from destruction.—A Reply to an Answer, &c. by T. C. p. 173.]

[² For bare reading of the word, and single service saying is bare feeding, yea, it is as evil as playing upon a stage, and worse too.—An Admonition to the Parliament, fol. a.]

[³ Nich. Bownde, Doct. of the Sabbath, Lond. 1595. Bk. II. p. 277.]

[⁴ Post hæc idem propheta (Joannes Mathæus) mandabat, ne quis ullum deinceps librum haberet, aut sibi servaret, præter sacra Biblia: reliquos omnes in publicum deferri jussit et aboleri: hoc se mandatum divinitus accepisse dicebat: itaque magno numero libri comportati flamma fuerunt omnes absumpti.—Sleidan. Comment. Argentorat. 1555. Lib. x. fol. 151.]

[⁵ See, A Plaine Declaration that our Brownists be full Donatists, &c. by George Gyffard. London, 1590. p. 83.]

[⁶ ...so ought not the ministers of God to expound or read openly, &c.—A Fruitful Sermon on the 3, 4, &c. verses of the 12th chap. of the Epistle to the Romans. London, 1589. p. 53.]

[⁷ From this we come unto the Homilies, which are allowed by one of the

Remove homilies⁸; and they supplicate unto K. James, that the canonical scriptures only may be read in the church⁹.

1 Admon. to
the Parliam.
The Pett. of
the thousand.

And so, but much more bitterly and erroneously, the Sabbatarians. We damn ourselves (say they) if we go not from those ministers and churches where the scriptures and homilies only be read, and seek not unto the prophets, when (and so often as) we have them not at home¹⁰.

D. B. Sabbat.
Doct. 2 Book,
pag. 173.

ARTICLE XXXVI.

Of Consecration of Bishops and Ministers.

The Book of Consecration (1) of Archbishops and Bishops, and Ordering of Priests and Deacons, 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 anything that of itself is superstitious or ungodly. And therefore (2) whosoever are consecrated or ordered according to the Rites of that Book, since the second year of the aforementioned K. Edward unto this time, or hereafter shall be consecrated or ordered according to the same Rites; we decree all such to be rightly and orderly and lawfully consecrated and ordered.

The propositions.

1. It is agreeable to the word of God, and practice of the primitive church, that there should be archbishops,

Articles, where beside the contrariety they have in the order itself, that the human writings of men are brought to be read in the church, and that to underpropt (*sic*), a yet more foul abuse, even the inability of ministers to teach, &c.—A Defense of the Godly Ministers against the Slaunders of D. Bridges. 1587. p. 116.]

[⁸ Remove Homilies, Articles, Injunctions, and that prescript order of service made out of the mass-book.—An Admonition, &c. fol. A. 4.]

[⁹ See the Humble Petition of the Ministers of the Church of England, desiring Reformation, &c. prefixed to the Answer of the Vice-Chancellor, Doctors, &c. in the University of Oxford to the same. Oxford, 1604. Art. 1.]

[¹⁰ What cause have we to be sorry for ourselves and others? which have so many times broken this law by wilful absenting ourselves from the church without any just cause, or by not seeking to the prophets to teach us when we had not them at home, &c.—Nich. Bownde, Doct. of the Sabbath. Book II. p. 173.]

bishops, and such like differences and inequalities of ecclesiastical ministers.

2. Whosoever be, or shall be consecrated or ordered according to the rites of the Book of Consecration of Archbishops, Bishops, and Ordering of Priests and Deacons, they be rightly, orderly, and lawfully consecrated and ordered.

Proposition I.

It is agreeable to the word of God, and practice of the primitive church, that there should be archbishops, bishops, and such like differences and inequalities of ecclesiastical ministers.

The proof from God's word.

Albeit the terms and titles of archbishops we find not, yet the superiority which they enjoy, and authority which the bishops and the archbishops do exercise, in ordering and consecrating of bishops, and ecclesiastical ministers, is grounded upon the word of God. For we find that

In the apostles' days how themselves both were in dignity above the evangelists, and the seventy disciples, and for authority both in and over the church, as twelve patriarchs, saith Beza¹, and also established an ecclesiastical hierarchy. Hence came it that bishop was of Jerusalem, James²;

Of Antioch, Peter³; of the Asian churches, John⁴; of Alexandria, Mark⁵; of Ephesus⁶, yea, and all Asia, Timothy⁷;

[¹ ...illos omnino oportuit, novæ ecclesiæ quasi duodecim patriarchas futuros, peculiari quadam forma divinitus consecrari. Sicut etiam ipsis peculiariter promissus fuerat Spiritus Sanctus, &c.—Bez. Annot. in Nov. Test. Genev. 1598. Pars i. p. 455. In Act. ii. 1.]

[² Ἐπίσκοπος ἦν τῆς ἐν Ἱερουσόλοις ἐκκλησίας οὗτος (Ἰάκωβος) διὰ καὶ ἕστερος λέγει.—Chrysost. Opp. Par. 1839. Tom. ix. p. 279. In Act. Apost. xv. 13.]

[³ Denique primum episcopum Antiochenæ ecclesiæ Petrum fuisse accepimus, &c.—Hieron. Opp. Paris. 1693-1706. Tom. iv. Pars i. col. 244. In Epist. ad Galat. cap. 2.]

[⁴ Ἐπὶ τούτοις κατὰ τὴν Ἀσίαν ἔτι τῷ βίῳ περιλειπόμενος αὐτὸς ἔκεινος, δι' ἡγάπα δ' Ἰησοῦς, ἀπόστολος ὁμοῦ καὶ εὐαγγελιστῆς Ἰωάννης, τὰς αὐτῶν διεῖπεν ἐκκλησίας, κ.τ.λ.—Euseb. Eccl. Hist. Cantab. 1720. Lib. iii. cap. 23, p. 112.]

[⁵ Nam et Alexandriæ a Marco evangelista usque ad Heraclam et Dionysium episcopos, presbyteri semper unum ex se electum, in excelsiori gradu collocatum, episcopum nominabant.—Hieron. Opp. Tom. iv. Pars 2. col. 803. Epist. 101. ad Evang.]

[⁶ Ministerium tuum imple...episcopatus scilicet.—Id. Opp. Tom. v. col. 1100. In Ep. 2. ad Tim. cap. 4.]

[⁷ This does not seem to be directly stated: it may be inferred perhaps from Chrysost. Hom. xiii. in 1 Tim. cap. iv. 11-14. Opp. Tom. xi. p. 671, b.]

Beza in Act. Apost. l. 2.

D. Chrysost. in Act. Hom. 33.

D. Hieron. in Galat. Euseb.

D. Hieron. ad Kvagr.

D. Hieron. in 2 Tim. iv.

D. Chrysost. in 1 Tim. v.

of all Crete, Titus⁸; of Philippos, Epaphroditus⁹; of Corinth and Achaia, Apollos; of Athens, Dionysius; of France, Crescens¹⁰; of Britain, Aristobulus¹¹.

In the purer times, succeeding the apostles, so approved was the administration of the church-affairs by these kind of men, as

They ordained patriarchs and chor-episcopi¹².

They ratified the decrees of ecclesiastical super-eminency, at the first and most famous council at Nice¹³.

They gloried much, and greatly, that they had received the apostles' doctrine by a succession of bishops¹⁴, that they were the successors in the apostles' doctrine of the godly bishops¹⁵, and that bishops succeeded in the room of apostles¹⁶.

Their godly monuments, and worthy labours and books yet extant, do shew, that bishop was of Lyons, Irenæus; of Antioch, Ignatius; of Carthage, Cyprian; of Hierusalem, Cyril; of Alexandria, Athanasius; Basil, of Cæsarea; of all Thracia, Asia, and Pontus, Chrysostom; Hilary of Poitiers;

[⁸ Theod. Opp. Paris. 1642-84. Tom. iii. p. 507. c.] [⁹ Id. p. 322. c.]

[¹⁰ It is only said: Κρίσκης μὲν ἐπὶ τὰς Γαλλίας σπειλάμενος ὑπ' αὐτοῦ (sc. τοῦ Παύλου) μαρτυρεῖται.—Euseb. Eccles. Hist. Lib. iii. cap. 4. pp. 91, 2.]

[¹¹ Aristobulus et ipse ab apostolo ad Roman. commemoratus episcopus Britannia factus est.—Doroth. Synopsis, Wolf. Musc. Interpret. in Euseb. Eccles. Hist. Basil. 1570. p. 664.]

[¹² Hinc ecclesia secuta tempora apostolorum, alios patriarchas, alios episcopos, alios chorepiscopos quos Justinus Martyr προεστῶτας vocat, nos præpositos, &c. instituit.—Nic. Hemming. Opusc. Theolog. 1636. p. 799. Syntagm. Inst. Christ. cap. xxiii. Art. 15.]

[¹³ Beza is arguing against the pretensions of the church of Rome. The passage is as follows: Primates et archiepiscopos esse politica Romanæ umbram et imaginem quæ paulatim emergerit, omnes vel mediocriter historiarum periti norunt. Confirmavit illam gradum distinctionem Nicæna Synodus.—Bez. Epist. Genev. 1575. Ep. i. pp. 17, 18.]

[¹⁴ Traditionem itaque apostolorum in toto mundo manifestatam, in omni ecclesia adest perspicere omnibus qui vera velint videre, et habemus annumerare eos qui ab apostolis instituti sunt episcopi in ecclesiis, et successores eorum usque ad nos, qui nihil tale docuerunt neque cognoverunt quale ab his [sc. hæreticis] deliratur.—Iren. Opp. Oxon. 1702. Adv. Hær. Lib. iii. cap. 3.]

[¹⁵ Ergo sic apud Tertullianum exclamans ecclesia nobis objiciebatur, "sum," inquit, "hæres apostolorum, sicut caverunt testimonio, sicut fidei commiserunt, sicut adjuraverunt, ita teneo." Quibus verbis apertissime significat se de successione doctrinæ gloriari.—Sadeel. De Legitim. Vocat. Pastor. Eccl. Reform. Morgii. 1580. p. 20.]

[¹⁶ Quid est, Pro patribus tuis nati sunt tibi filii? Patres missi sunt apostoli, pro apostolis filii nati sunt tibi constituti sunt episcopi. Hodie enim episcopi qui sunt per totum mundum, unde nati sunt? Ipsa ecclesia patres illos appellat, ipsa illos genuit, et ipsa illos constituit in sedibus Patrum.—August. Opp. Paris. 1836-8; Tom. iv. col. 564. c. Enarr. in Psalm. xlv. v. 17. cap. 32.]

Theod. arg. in Epist. ad Tit. Theod. in Ep. ad Philip. Euseb. Lib. ii. Doroth. in Apot. Synop.

Heming. Syntag. tit. de Guber. Eccles. Beza, Epist. 1.

D. Iren. 13. c. 3. Sadeel. de Leg. Voc. p. 20. D. August. in Psal. xlv.

Augustine of Hippo; Ambrose of Millain: all of these most notable instruments for the advancement of God's honour and glory in their days.

Finally, from the apostles' days hitherto there never wanted a succession of bishops, neither in the east nor western churches, albeit there have been from time to time both marprelates, and mock-prelates, to supplant their states, and ill-prelates abusing their functions and places, to the discredit of their calling and profession. So provident hath the Almighty been for the augmentation of his glory, and people, by this kind and calling of men.

The errors and adversaries unto this truth.

This manifesteth the erroneous and evil minds,

1. Of the Anabaptists¹, who condemn all superiority among men, saying, That every man should be equal for calling; and that there should be no difference of persons among Christians.

2. Of the old heretics, viz. the Contobaptites², which allowed of no bishops.

The Acephalians³, who would not be at the command, or yield obedience unto bishops.

The Aerians⁴, that equalled bishops and priests, making them all one.

The Apostolicks⁵, which condemned prelacy.

3. Of the late schismatics, namely,

[¹ Bonorum quoque communionem et humanitati cum primis esse consentaneum, ut et dignitate sint omnes æquales, docebat (Muncerus) et conditione liberi, et promiscue bonis omnibus utantur.—Sleidan. Comment. Argentorat. 1555. Lib. v. fol. 65.]

[² ...οὗ (sc. ἐπισκόπους) οἱ Κοντοβαδῖται μόνοι οὐ δέχονται.—Niceph. Eccl. Hist. Lut. Par. 1630. Lib. xviii. cap. 49. p. 876. d.]

[³ Pertinet et hæc secta ad Severitas, dicta Acephalorum, ut inquit Nicephorus; quia sub episcopis non fuerunt.—Magdeburg. Eccl. Hist. Basil. 1562, &c. Cent. vii. c. 5. fol. 124.]

Οἱ δὲ καὶ Ἀκέφαλοι ἀνομάζοντο· οἱ τὸ ἐνωτικὸν τοῦ βασιλέως Ζηνηῶνος οὐ προσίεντο, οἷς μὴ τῷ ἀναθέματι καὶ τὴν ἁγίαν τετάρτην καθυπέβαλε σύνοδον. διὰ δὲ τὸ ὑπὸ ἐπισκόποις μὴ ἄγεσθαι, Ἀκέφαλοι ἀνομάσθησαν.—Niceph. Eccl. Hist. Lib. xviii. cap. 45. p. 869. See also Evagrius, Hist. Eccl. Lib. iii. cap. 14.]

[⁴ ...cum esset presbyter (Aerius), doluisse fertur quod episcopus non potuit ordinari....Dicebat etiam presbyterum ab episcopo nulla differentia debere discerni.—August. Opp. Paris. 1836. Tom. viii. col. 55. A. Liber de Hæres. cap. 53. See also Epiphanius, Opp. Paris. 1622. Tom. i. Hæres. lxxv. p. 904.]

[⁵ The Apostolici, or Henricians, a sect in the time of S. Bernard. After

Sleidan.
Com. Lib. v.

Niceph. Lib.
xviii. c. 49.

Magd. Eccles.
Hist. Cent. 7,
c. 5.
& Niceph.
August. de
Hæres. cap.
53.

D. Bernard,
in Can. Ser.
68.

The Jesuits, who cannot brook episcopal pre-eminence⁶; and in their high court of reformation have made a law for the utter abrogation of all episcopal jurisdiction⁷.

The Disciplinarians or Puritans among ourselves. For

They abhor, and altogether do loath the callings of archbishops, bishops, &c., as the author of the Fruitful Sermon doth⁸, and say, that by the prelatial discipline the liberty of the church is taken away⁹, and that, instead of archbishops and bishops, an equality must be made of ministers¹⁰.

They term the differences of ministers, A proud ambitious superiority of one minister above another¹¹; and archbishops and bishops they call the supposed governors of the church of England¹².

Some of them will not have bishops to be obeyed either when they cite, or when they inhibit, or when they excommunicate¹³.

Some of them have not only archbishops and bishops, but also parsons and vicars in detestation. For

Miles Monopodios numbereth parsons and vicars among the hundred points of popery yet remaining in our church¹⁴.

charging them with denying infant baptism, purgatory, &c., he proceeds: Jam vero qui ecclesiam non agnoscunt, non est mirum si ordinibus ecclesie detrahunt, Peccatores, iniqui, sunt apostolici, archiepiscopi, episcopi, presbyteri, ac per hoc nec dandis nec accipiendis idonei sacramentis.—Bernard. Opp. Paris. 1667. Tom. iii. col. 111. In Cantic. Sermon. lxxvi. § 11.]

[⁶ This reference the editor has been unable to verify.]

[⁷ I told you before, if you remember, that they (the Jesuits) have made a Puritan division of the ecclesiastical state in their high Council of Reformation for England: wherein, amongst other things, a statute is made for abrogation of all episcopal dignity.—A Decacordon of Quodlibetical Questions, 1602. p. 142.]

[⁸ Even so is it with the church and spouse of Christ in England. For as she is grieved for the lack of those parts which are wanting: so she abhorreth and loatheth such as are abounding: as, namely, the callings, Arch-Bp., Deans, Archdeacons, Deacons, Chancelers, Commissaries, officials, and all such as be rather members and parts of the whore and strumpet of Rome than of the pure virgin and spouse of the immaculate Lamb.—Fruitful Sermon upon the 3, 4, &c. verses of Rom. xii. Lond. 1589. pp. 33, 4.]

[⁹ This reference has not been found.]

[¹⁰ Instead of an Archbishop or Lord-bishop you must make equality (2 Cor. 10. 7. Coloss. 1. 1. Philip. 1. 1. 1 Thess. 1. 1.) of ministers.—An Admon. to the Parliament. fol. A. 5.]

[¹¹ A Brief Discovery of the Untruths and Slanders against Reformation, &c. contained in D. Bancroft's Sermon, p. 37.]

[¹² See, A Demonstration of Discipline. The Dedication is, "To the Supposed Governours of the Church of England, the Archbishops, lord Bishops, Archdeacons, and the rest of that order."]

[¹³ See above, p. 310, note 2.]

[¹⁴ "The Parson" and "the Vicar" are mentioned among "An hundred pointes

Declar. mo-
tum, &c.
c. 20.
Quodlibets,
p. 142.

Fruet. Ser.
on Rom. xii.
p. 37.

Assert. Polit.
p. 29.

Admon. to
the Parliam.

Discov. of D.
Ban. ser.
p. 37.
Demon. of
Dis. Epist.
ded.

Mar. thes.
46, 82, 83.

Sold. of Bar-
in the end.

