NOWELL’S CATECHISM.
The Parker Society.

Instituted A.D. M.DCCC.XL.

For the Publication of the Works of the Fathers and Early Writers of the Reformed English Church.
A CATECHISM
WRITTEN IN LATIN

BY

ALEXANDER NOWELL,
DEAN OF ST PAUL'S:

TOGETHER WITH

THE SAME CATECHISM
TRANSLATED INTO ENGLISH

BY

THOMAS NORTON.

APPENDED IS A SERMON PREACHED BY DEAN NOWELL BEFORE QUEEN ELIZABETH AT THE OPENING OF THE PARLIAMENT WHICH MET JANUARY 11, 1563.

EDITED FOR

The Parker Society,

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MEMOIR.

ALEXANDER NOWELL, the son of John Nowell, Esq., of Whalley, in the county of Lancaster, was born in that parish sometime in the year 1507 or 1508: educated at Middleton in the same county, and at the early age of thirteen, was admitted of Brasen-Nose College, Oxford. Of that society he afterwards became fellow; and very late in life (1595) was for a few months President of the College. In 1543 he was appointed Master of Westminster School; and in November, 1551, was made prebendary of Westminster on the death and in the room of Dr Redmayn, Master of Trinity College, Cambridge.

On the accession of Queen Mary, Nowell was returned (probably through the influence of the Earl of Devon) as one of the burgesses to represent the borough of Loo in the parliament which met in October 1553. A committee of the House of Commons, however, declared him to be ineligible to be a member of that house, because of his "being a prebendary of Westminster, and thereby having a voice in the Convocation House." But unless Nowell were the Proctor elected to represent the Chapter of Westminster in Convocation, he would not have "a voice in the Convocation House" merely because he happened to be a prebendary of Westminster. Considering, therefore, that Dr Tregonwell, a zealous papist, who was also a prebendary of Westminster, was allowed to retain his seat in parliament, the ejection of Nowell from that assembly may be ascribed to his known attachment to the Reformation.

Of this attachment Nowell gave decisive evidence in the following year: for when the persecuting spirit of Queen Mary

1 Carlisle Grammar Schools, ii. 114.
2 Carte, Hist. of Engl. iii 295.
had begun to shew itself, we find him at Strasburgh among those eminent persons who were exiles for their religion. It appears that from Strasburgh Nowell removed to Frankfort, and when the "troubles" arose there, that he at first adhered to the party who advocated the "new discipline," against Horn and the strictly episcopalian party. He was, however, afterwards found among those who enforced the importance of unity in essentials, and who expressed their willingness to submit to authority as regarded matters ceremonial. Yet when the question of rites and ceremonies came to be discussed in the Convocation of 1562, Nowell, with others, proposed some relaxation in the rubrics of King Edward Sixth's Service-book, as regarded the wearing of the surplice, the cross in baptism, and other like matters, respecting which some ministers had scruples¹. Afterwards, also, we find him acting as a pacificator in the proceedings which were taken against Sampson, Dean of Christ's Church, and Humphry, President of Magdalen College, Oxford, for refusing the habits².

When, on the death of Queen Mary, the exiles returned to England, Nowell was among those who were employed to carry out Queen Elizabeth's plans for the reformation of religion. One of the most efficacious of those plans was the appointing of visitors for different parts of the country, whose duty it should be to see that such injunctions and ordinances as were issued by authority respecting religion and ecclesiastical affairs were complied with. To Nowell and others were assigned, in 1559, the visitation of the diocese of Lincoln, Peterborough, Oxford, and Lichfield³. Early in the following year Bishop Grindal collated Nowell to the archdeaconry of Middlesex, to the rectory of Saltwood (which however he very soon resigned), and to a stall in the church of Canter-

¹ Troubles at Frankfort, pp. 65, 115—135, 189, 190. Lond. 1846.
² Strype, Life of Parker, i. 343. Oxf.
³ Strype, Ann. i. i. 247.
bury. In the same year he was appointed to a stall in St Peter’s, Westminster, which from being a monastery had been erected into a collegiate church; and at the close of the year, Nowell was preferred to the deanery of St Paul’s, which he held till his death.

During the earlier periods of the Reformation licences to preach were but very sparingly granted. The persons selected for that privilege were always men of eminent abilities and of settled principles. It was to be expected therefore that Nowell would be very often employed in so important a service. Accordingly we find him among those appointed to preach at St Paul’s Cross; in the Cathedral; before the Queen during Lent; and on other occasions. A specimen of his preaching is given in the Appendix to this Volume.

In the Convocation which revised the “Articles of Religion” agreed upon in the reign of King Edward VI., Nowell was chosen prolocutor, and took an active part in the proceedings of that assembly. He was soon after employed to compose a Homily to be added to the Form of Prayer which was put forth in consequence of the plague which was raging.

Early in the year 1565 we find Nowell engaged in a controversy with Thomas Dorman, who had been fellow of All Souls’ College, Oxford, during the reign of Edward VI., but went over to popery when Queen Mary came to the throne. This Dorman had put forth an attack on certain portions of Bp Jewell’s Apology, under the title of “A Proof of certain Articles in Religion denied by Mr Jewell.” He undertook in his book to prove that the supremacy of the bishop of Rome; transubstantiation; the sacrifice of the mass and communion under one kind; were severally held and professed by the Church of Christ within the first six centuries. It was, however, to establish his proposition respecting the universal supremacy of the bishop of Rome that Dorman chiefly laboured;

4 Strype, Ann. i. i. 306.
and to the refutation of that fable, therefore, "A Reproofe written by Alexander Nowell of a Booke entituled 'A Proofe of Certain Articles in Religion denied by M. Juell,'" &c., is directed. Nowell gives as a reason for proceeding no further in answering Dorman, "because the Bp of Sarum in the Answer he was preparing to Harding's would sufficiently confute the rest of Dorman's book, for that the latter had written little or nothing that was not taken from Harding". Before the end of the year Dorman put forth "A Disproofof M. Nowell's Reproofof," which was followed in 1567 by Nowell's "Confutation as well of M. Dorman's last Boke, entituled 'A Disprooufe,' &c. as well as of D. Sander his Causes of Transubstantiation;" Nowell having, during 1566, been employed in writing and publishing the continuation of his Reprooof in which his object chiefly was to vindicate the supreme authorithy of Christian princes in causes ecclesiastical as well as civil within their own dominions, "by M. Dorman maliciously oppugned." Nowell's controversy with Saunders arose out of an attack which the latter had made on an assertion in the "Reproofof Dorman's Proof;" to the effect that "all the papists put together would never be able to shew cause why the words 'I ara the true Vine' did not prove a transubstantiation as well as 'This is my body.'"

The work, however, which has identified the name of Nowell with the Church of England, is the Catechism reprinted in the present Volume. Among the important business to be brought under the consideration of the Convocation which met in 1562, it was advised that "there should be authorised one perfect Catechism for the bringing up of the youth in godliness, in the schools of the whole realm; which book," it is added, "is well nigh finished by the industry of the Dean of St Paul's;" and that "the said Catechism being once approved by the learned in the Convo-

1 Nowell's Confutation, pp. 26, 27.
2 Reproof, &c. p. 103. 2nd Edit.
cation-house, may be authorised to be taught also by the Universities, and to the youth wheresoever they be taught their grammar in any private men's houses. Accordingly, 5 Feb., a committee of the upper house, consisting of Jewell and three other bishops, was appointed to examine a book called "The Catechism." On the 3rd March, the prolocutor of the lower house of Convocation returned to the upper the Catechismus Puerorum, as having been unanimously approved. Moreover, in a letter dated June 22, 1563, Nowell writes to Sir W. Cecil, to the effect that 'whereas the copy of the Catechism which he had caused to be written out for his Honor, to whom the book was dedicated, came to the hands of the bishops and clergy assembled in the late Convocation (that of 1562), and by reason that certain places were by their judgments altered, was interlined and blotted, he (Nowell) had caused it to be copied out again, and had sent it to his honor, not now in his own name, as afore, but in the name of the clergy of the Convocation, as their book, seeing it is by them approved and allowed.'

It will be observed, however, that there is a want of definiteness in the terms by which the book submitted to Convocation is described. It is called "The Catechism," when referred to a committee of the upper house; whilst the book approved unanimously by the lower house is "Catechismus Puerorum." It is remarkable, too, that when Nowell put forth, in 1570, the Catechism which is here reprinted, he did not claim for it any synodal authority. He dedicated it indeed to the Archbishops and Bishops of England, and submitted it to their judgments; but it was merely in the hope that the book, when known to be sanctioned by their high authority, would become more extensively useful. For these, and other reasons which might be mentioned, it has not unreasonably been doubted whether the Catechism approved and allowed by Convocation were the Catechism contained in the present volume. The

3 Strype, Ann. 1562, i. i. 473.  4 Strype, Ann. i. i. 526.
following letter, however, from Nowell to Sir W Cecil, dated on the day on which this Catechism was first put forth in print, sets that question at rest:—

After my humble commendations unto your honour. Thes are to certify the same that the Latine Catechisme, which aboute seaven yeres agoo I dyd write and dedicate unto your honour in the fyrst writen copie, is now at the laste putt in printe, by my lords of Canterburie and Yorkes appoyntment, and with your honours consent, as my lord of Canterburie informed me. The occasion of the dedicating of it now unto the byshopps, as men most mete to judge and allow, or disallow of such matiers, was inforced that about syxe yeres agoo, it was offrd unto them, beinge assembled in Convocation, and by them allowed, and by the whole cleargie of the Lower Convocation-Howse subscribed unto, as is to be sene in the copie remaininge with me.

Notwithstandinge I sent a copie of it, beinge fare written ageine, unto your honour, with whom it remayned above one yeare, and then was delyvered me ageine by your honour, and withall certen notes of some lerned man uppon it. Wherupon it hath ever synse remayned with me, untill my lord of Canterburie his grace called for it, after that I had altered manie places in it, acordinge to the notes which your honour delyvered unto me, as your honour shall well perceyve, had yow leysure to compare the salde notes (which I have sent ageine to your honour, even the verie copie it selfe which your honour delyvered unto me) with the printed booke, which I have alsoo sent unto your honour. And after the copie had remayned a while with my lord of Canterburie, he demaundde of me whie I dyd not put it in printe. I tolde his grace that without your honours consent, to whom I had in the fyrsste writen copie dedicated it, I wold not printe it: and within a fewe dayes after he sending for me ageine, tolde me that your honour had consented that it shuld be printed, and that it was to your honour no matier were it dedicated unto the byshopps; and soo hym selfe allowinge it to the printe, by the subscription of his name and my lorde of Yorke doing the like, it came to the printe at the laste, syx yeres and more after it was fyrst wryten. Wherof in case your honour shall have good liking, I shall be verie gladde. And thus I commend your honour unto Allmightie Godde, who have yow and all yours in his blessed kepinge. 16 Junii, 1570.

Your honors to commande,

ALEXANDER NOWELL.

To the right honorable and my singlare

good frend Sir Wylyam Ceeill,

knight, principall secretarie to the

Queene's majestie. 1

1 State Paper Office (Domestic Cor.).
Of this Catechism there were two editions², or impressions, printed in 1570; and reprints of it appeared in 1571, 1574, 1576: and perhaps in other intermediate years. An abridgment of the Catechism was also made by Nowell, probably as early as 1570; and shortly after he put forth a still more condensed Catechism. We may judge of the high estimation in which these works were held, when we learn from the various injunctions, &c. put forth at that time by public authorities, that no Catechisms were allowed to be used by clergymen and schoolmasters except one or other of Nowell’s³.

With regard to the Catechisms and catechetical documents that appeared at and about the time of the Reformation, it is well known that they mainly consisted of an exposition of the Creed, the Lord’s Prayer, and the Ten Commandments. Although, therefore, the arrangement of the matter was not always the same, there was, as might be expected, a great similarity as regarded doctrinal statements, and oftentimes a verbal agreement between one catechism and another. In drawing up his Catechism, therefore, Nowell informs the bishops that he had not scrupled to avail himself of the labours of others who had preceded him in this department of theology, both as regarded arrangement and matter. Yet a cursory comparison of Nowell’s Catechism with any other of those referred to will shew the great superiority of his work. The Catechisms of Poinet and Calvin are, perhaps, those with which Nowell’s is most frequently and verbally coincident, yet his will be found to excel both, not less in the full and lucid exposition of doctrine than in Latinity.

Four years after the publication of his Catechism, Nowell was one of the Divines appointed to confer with Campion, in consequence of a challenge which that Jesuit had given in his “Ten Reasons in favour of the Roman Church.” A Report of that Conference was afterwards (1583) published.

² A Copy of each Edition is in the Bodleian.
³ Cardwell, Synodalia, i. 128. Grindal’s Remains, pp. 142, 152.
From that time until his death, which took place on 13 Feb. 1602, the Dean was frequently occupied in preaching on great public occasions, and at the funerals of the nobility; and of some of his sermons notes taken by contemporaries are still in existence.

Besides the Catechisms, the only works of importance left by Nowell are those which have been already mentioned. Among his acts of public beneficence may be recorded the founding of a Free Grammar School at Middleton, in Lancashire, and of several scholarships in Brasen-Nose College, Oxford. Of these and other interesting particulars connected with this great man, a full account is given in his Life, written in the early part of the present century, by the Rev. Ralph Churton.

Thomas Norton, the translator of Nowell's Catechism, is generally considered to have been of the profession of the law, and in later life to have been solicitor to the city of London. If he be the same person who wrote the letter to Calvin, which appears among the "Original Letters" published by the Parker Society, he had been tutor to the children of the Protector Somerset. He is said to have been a contributor to the Earl of Dorset's "Mirror of Magistrates;" and to have assisted that nobleman in the composition of the tragedy of Gorboduc. Warton, however, is of opinion that the identity of style to be observed throughout the whole of that play renders it improbable that Norton had any hand in it. Norton, also, is said to have versified twenty-seven of the Psalms in the version of Sternhold and Hopkins. In a copy of that version, printed in 1581, the rendering of Psalms li. and liii. certainly bears the initials T. N.; but to twenty-six others the letter N. only is attached. Strype speaks of a minister named Thomas Norton, who gave his advice about the Conference with Campion; who took
notes of that Conference; and furthermore advised with Whitgift respecting the "Admonition to Parliament:" but it is much more probable that the party thus mentioned by Strype was the translator of Nowell's Catechism.

Norton is said to have died about 1584.

It remains to be stated that Norton translated from the second edition of the Latin which appeared in 1570: for his translation which bears that date omits a passage\(^1\), the Latin of which is found in the edition which appeared June 16, 1570, but is not found in the other Latin edition of that year. In the reprints of the translation which appeared in 1571, and subsequently, the passage in question occurs.

\(^1\) See p. 170, line 2 from the bottom.
CATCHEISMVVS,
fiue prima Institutio, Disciplinæ et Plinæque Pietatis Christianæ, Latinè explicata.

Qui simul eloquio linguam formare Latino,
Et vera mentem Religionè cupis:
Hic liber, atque labor votum dabit unum utrumque,
Commoda fice uno bina labore feres.

Londini,
IN OFFICINA REGINALDI
Wolfis, Regiae Maiest. in Latinis
Typographi.

ANNO DOM. M D LXX.
XVI. CALEND. IVL.
Reverendissimis in Christo patribus, ac dominis, D. Archiepiscopis, Cantuariensi, et Eboracensi, aliisque reverendis patribus, Episcopis Ecclesiae Anglicane, vigilantissimis fidelissimisque pastoribus.

Quum mente tota in hanc curam incumbendum, omnemque adeo operam inprimis adhibendum esse existimem, ut pietatis doctrina, quanta fieri potest sinceritate, pueris, qui sunt Reipublicae quasi seminaria, tradatur, ne vel teneri ipsorum animi pravis opinionibus imbuantur, vel ab iis, quae recta sunt, discendis eorum mentes obscuritate nimia avertantur, aut retardentur: pro ea qua patriam juventutem benevolentia prosequor, statui omni ope atque opera mihi entendum esse, ut illius pia studia promoverem, et Christianae religionis summam ratione, atque compendio ad puerilem captum non incommode, dilucide et explique proponerem. In quo Catechismo (sic enim nostri vocant) non putavi minutiis interrogatiunculis, brevibusque responsis, quasi punctis quibusdam, quod proposui, efficiendum esse: neque satis esse, nudis tantum assertionibus, asseverationibusque universa breviter simpliciterque affirmare: nisi causas etiam aliquas, rationesque rerum afferrem, atque subjicerem. Et quo major fides atque authoritas rebus adjungeretur, testimonia Divina ex sacris literis in margine libri passim notavi, quibus sibi quisque, vel aliis cum hærent, satisfacere possit. In hoc etiam Catechismo curam et diligentiam adhibui, ut incorrupta latini sermonis integritas, quoad ejus fieri posset, ubique servaretur: ut latinitatem pariter, atque pietatem uno eodem labore pueri nostri addiscere possent. In paucis tantum quibusdam, vel singulis, vel continuatis, atque conjunctis verbis, que nostra sunt propria, et Christianae religioni peculiaria, tametsi Ciceronis, et proxima illi aetate latinis hominibus inaudita, sincere nostro potius pietatis, quam emendata logutionis rationem habendam esse existimavi:
itaque in contextu quidem orationis ea non mutavi. Verum ne qui latine et pure loqui volunt, quicquam vel hac in parte desiderarent, ubi a communi more verborum latinorum discersum fuerit, et quibus ea vocabulis, atque loquendi formis posse explicari putem, in fine libri commonstravi. Quod autem orationis genere fusso, atque profuente potius, quam exili atque jejuno utor in hoc Catechismo, doctissimorum ex veteribus judicium, consiliumque in eo sum sequitus: qui quum ubertatem quidem orationis cetate, styloque facile depasci posse putent, siccitatem ejus puerilibus ingenii, non minus quam teneris plantis soli sterilitatem, noxiam esse arbitrantur. Quam etiam ob causam lectissimos verborum, sententiarumque flosculos undique decerptos, maxime ex Ciceronis hortulis, transtuli atque inserui in hunc Catechismum, illis tanquam stellis quibusdam orationem notans atque illuminans. Nam ut de tota religione pure et emendate, ita de quibusdam etiam capitibus copiose splendideque putavi dicendum esse: ut permagni res momenti atque ponderis, verborum, sententiarumque floribus conspersæ, puerilibus sensibus blandientes, et quasi odorum suavitates afflantes, noxiam esse arbitrantur. Quam etiam ob causam lectissimos verborum, sententiarumque flosculos undique decerptos, maxime ex Ciceronis hortulis, transtuli atque inserui in hunc Catechismum, illis tanquam stellis quibusdam orationem notans atque illuminans. Nam ut de tota religione pure et emendate, ita de quibusdam etiam capitibus copiose splendideque putavi dicendum esse: ut permagni res momenti atque ponderis, verborum, sententiarumque floribus conspersæ, puerilibus sensibus blandientes, et quasi odorum suavitates afflantes, noxiam esse arbitrantur. Quam etiam ob causam lectissimos verborum, sententiarumque flosculos undique decerptos, maxime ex Ciceronis hortulis, transtuli atque inserui in hunc Catechismum, illis tanquam stellis quibusdam orationem notans atque illuminans. Nam ut de tota religione pure et emendate, ita de quibusdam etiam capitibus copiose splendideque putavi dicendum esse: ut permagni res momenti atque ponderis, verborum, sententiarumque floribus conspersæ, puerilibus sensibus blandientes, et quasi odorum suavitates afflantes, noxiam esse arbitrantur. Quam etiam ob causam lectissimos verborum, sententiarumque flosculos undique decerptos, maxime ex Ciceronis hortulis, transtuli atque inserui in hunc Catechismum, illis tanquam stellis quibusdam orationem notans atque illuminans. Nam ut de tota religione pure et emendate, ita de quibusdam etiam capitibus copiose splendideque putavi dicendum esse: ut permagni res momenti atque ponderis, verborum, sententiarumque floribus conspersæ, puerilibus sensibus blandientes, et quasi odorum suavitates afflantes, noxiam esse arbitrantur.
DEDICATIO.

Dominica continentur, non est in illis, ut sane nec esse potest, usque adeo magna in tradendi ratione varietas. Quid enim pie et utiliter de præcipuis nostræ religionis capitisibus excogitari potest, quod ab aliquidus, ac sæpe quidem a multis illorum, qui eadem antea tractarunt, dictum jam non fuerit. Et qui Decalogum, Symbolum Apostolorum, et Orationem Dominicam interpretandum sumserit, eundem, quem in ipsis rebus invenerit ordinem, nisi perturbare permiscereque omnia velit, necessario sequi oportet. Alii quidem primo loco de lege, secundo de fide tractarunt: alii, ne similes per omnia viderentur, contrarium in his ordinem, quod sane pertenue discrimin est, sunt sequi. Nam de Oratione, et Sacramentis post legem, atque fidem omnes fere tractarunt. Alium ergo ordinem instituere, qui non sit jam ab aliquid præoccupatus, nemo certe, nisi omnem omnino ordinem velit invertere, ullo modo potest. Hæc mihi hoc loco putavi esse commemoranda, quod existinum non defuturos, qui et eadem me, et eodem etiam ordine multa, que sunt ab aliis quibusdam antea perscripta, tradidisse in hoc Catechismo, conquerentur. In quo sane injurii aquis omnibus videri possunt, quum quod immutari recte non queat, non esse mutatum causabuntur. Hunc Catechismum Reverendissimi patres, viri omni doctrina, et virtute ornatissimi, qui summum dignitatis gradum in Ecclesia tenentes, sacris præestis, et rebus præsidetis Ecclesiasticis, vestro judicio permitto: quem si amplissimi ordinis vestri authoritate comprobatum, juventus nostra in manus sumserit, summo iud Reipublicæ Christianæ commodo futurum esse, in spem maximam, et quemadmodum confido, certissimam, verissimamque adducemur.

Vestri studiosissimus, observantissimusque,

A. N.
Magister. Quum præceptorem discipulis suis alterum praecipere patrem, parentemque, non corporum, sed animorum esse oporteat; ad officii mei rationem pertinere video, charissime Fili, non nam literis te atque moribus liberaliter instituere, quam mentem tuam animumque tenerum bonis opinionibus et vera Religione imbuere. \textit{Puerilis enim ista ætas non minus praecipit Sanctis ad pietatem, imo multo etiam magis, quam ingenuis artibus ad humanitatem est informanda. Quam obrem consentaneum putavi, questuunculis quibusdam tecum agere, ut certo sciam num recte an secus in ea re studium operamque posueris.}

Auditor. Et ego, Præceptor venerande, quantum ea, quæ me ex sacris literis edocuisti, animo percipere, et memoria custodire potui, quantumque audita reminisci et recordari in præsenti possum, quæsitis a te libenter respondebo.

M. Age igitur, die mihi, mi Fili, quænam ea sit Religio quam profiteris.

A. Eam, Præceptor venerande, Religionem profiteor cujus author magisterque est Christus Dominus, quæque ob eam ipsam causam proprio et vero nomine, Christiana appellata est; ut et qui eam profitentur, \textit{Christiani nuncupati sunt.}

M. Agnoscis igitur te Christianæ pietatis et Religionis cultorem, ac Christi Domini nostri atque Præceptoris discipulum?

A. Id equidem agnosco, atque \textit{ingenue et libere profiteor; quin et universæ fidelitatis meæ summam in eo pono, tanquam in summo hominis bono, ut sine quo conditio nostra quam quorumvis brutorum multo esset infelicior futura.}

M. Religionis ergo atque pietatis Christianæ, cujus est \textit{Definitio. gravissimum sanctissimumque nomen, vim et naturam mihi definitione aliqua breviter explicari velim.}
A. Religio Christiana est verus piusque Dei cultus, et observatio praeceptorum illius.

M. Unde eam descendam esse putas?

A. Non aliunde profecto quam ex coelesti Dei ipsius verbo, quod nobis sacris literis descriptum tradidit.

M. Quaenam sunt ea scripta, quae verbum Dei, et sacras litteras nuncupas?

A. Non alia quam quae per Mosen et Prophetas sanctos, Dei optimi maximi amicos, divini Spiritus instinctu, in Veteri Testamento primum, deinque clarior in Novo Testamento, per Dominum nostrum Jesum Christum Dei Filium, atque sanctos ejus Apostolos numine Dei afflatos divulgata sunt, et ad nostram usque setatem integra conservata atque illaesa.

M. Cur verbum suum Deus ita nobis Scripturis manifestare voluit?

A. Quoniam Dei optimi maximi voluntatem, in cujus cognitione atque erga eum obedientia vera pietas sita est, ipsi ex nobis, quae cordium nostrorum sunt mtenærae, intelligere non possimus; misertus nostri Deus eam nobis patefecit, atque illustravit, illustratamque in utriusque Testamenti vulmine, quae Sacra Scripturae dicuntur, reliquit; ne incerti huc illuc ferremur, sed per coelestem ejus doctrinam veluti aditus quidam nobis in coelum daremur.

M. Cur Dei verbum Testamenti appellatione nuncupas?

A. Quia in Religione suscienda caput esse constat, intelligere quae sit voluntas Dei immortalis, testamenti vero nomine non voluntas solum, sed et suprema etiam, atque immutabilis voluntas significatur; monemur ne alius in Religione sequamur aut quæramus amplius quam a Deo ibi docemur; sed ut unus est verus Deus, ita unus sit unius Dei pius cultus puraque Religio. Aliqui novas nobis quotidique commentitias Religiones fingeremus, et sua cuique genti, sua cuique civitati, sua cuique homini esset Religio. Imo non Religionem et veram pietatem, virtutum omnium initium atque fundamentum, sed superstitionem mendacem pietatis umbram, ducem ad res gerendas haberemus; id quod ex priscarum gentium in rebus aliique humanis sapientium variis innumerisque non Religionibus, sed superstitionibus plus quam anilibus ipsa est luce clarius.

M. Omnia ergo ad pietatem salutemque necessaria in verbo Dei scripto contineris affirmas?
A. Certe: esset enim intolerabilis impietatis atque demetiae existimare, vel Deum imperfectam doctrinam reliquisse; vel homines, quod ille non perfecerit, absolvere posse. Itaque Dominus severissime interdixit, ne verbo suo quicquam adderent vel subtraherent; neve ab eo ad dexteram vel sinistram deflecterent.

M. Si hoc verum sit quod asseris, quorsum tam multa in Conciliis et conventibus Ecclesiasticis sepius decernuntur, et a doctis hominibus in concionibus docentur, vel scriptis traduntur?

A. Haec omnia, vel ad obscuros verbi Dei locos interpretandos, et ad emergentes controversias tollendas; vel ad externam Ecclesiæ gubernationem constitutam pertinent; non ut nova de Religione dogmata prodantur. Omnia enim ad salutem necessary, quomodo vident pietas, sanctitas, Religion, pure et caste Dei numini tribuenda sint; quæ praestanda sit Deo obedientia, ad quam solam piæ vitae ratio insti
tuenda est; quæ collocanda in Deo fiducia; quomodo item invocandum sit Deus, illique accepta referenda bona omnia; quæ in mysteriis Divinis peragendis observanda ratio; hujusmodi, inquam, ex verbo Dei discenda sunt, sine cujus cognitione ista vel ignorantur prorsus, vel absurdissime fiunt, ita ut infecta esse præsiterit. Sicut et Dominus ipse alicubi testatur, Scripturarum ignorantem errorum omnium esse matrem; ipseque etiam docens, verbum Dei Scriptum fere allegat, et nos ad discendum ex illo relegat. Ob hanc igitur causam, et antiquitus in templis verbum Dei publico legebatur, adhibitis etiam, si quando illorum copia erat, inter
terpretibus, sicuti ex sacris historiis liquet; et Dominus ipse in cœlum mox ascensurus, Apostolis, quos selegerat, in mandatis praecipe dedit, ut universos orbis terrarum mortales verbo suo instituerent; et ejus exemplo insequitus Paulus, in Ecclesiis constitutis esse decrevit, qui populum docerent; quod intelligeret fidem, et quæ ad pietatem pertinent omnia, ex lectione et auditione verbi Dei pendere: Itaque Apostolos, Doctores, Prophetas, et Interpretes, in Ecclesia Dei maxime esse necessarios.

M. Hos ergo Doctores atque Interpretes audiendo esse censes?

A. Non minus quam ipsum Dominum si præsens adesset, quoad ea tantum tradant, quæ a Domino acceperunt. Quod
et ipse testatur dicens, "Qui vos audit, me audit; qui vos spernit, me spernit. Imo et his verbi sui praeconibus ligandi atque solvendi potestatem dedit, ut quorum peccata in terris illi per Dei verbum condonarint, vel detinuerint, ea vel condonata, vel detenta essent in caelo.

M. An istos satis est semel de Religione disserentes audivisse?

A. "Christi nos discipulos usque ad finem, vel potius sine fine esse oportet. Parum est ergo incepisse, nisi perseveres. Et quae nostra est tarditas atque oblivio, sese docendi atque admonendi sumus, extimulando sepe, et quasi auribus vellicandi; semel enim, aut raro audita, facile excidere solent. Et eam ob causam (ut ante dictum est) "singulis sabbatis (sicut ex historiis sacris apparet) confluenta simul multitudine, legebatur publice verbum Dei, et ejus interpretes, si qui adessent, audiebantur. Quae consuetudo et in nostris hodie Ecclesiis ex Apostolica adeoque divina ordinacione est recepta.

M. An ergo verbum Dei peregrina lingua, et populo ignota legendum esse censes?

A. "Id vero esset Deum pariter, atque ejus populum crasse irradiare, atque uerto impudenter abutii. Nam cum Deus verbum suum omni etatii atque sexui clare leari mandet, ut omnes videlicet intelligant, et discant timere Dominum. Deus suum, sicuti ipse in verbo suo diserte testatur; ridiculum cum primis esset, verbum Dei ad ejus populum docendum ab ipso Deo destinatum, populo lingua ipsi incognita, unde nihil discere possint, praelegere. Sed et divus Paulus de ea re clare disserit; "itaque concludit, indocetum populum non posse respondere Amen, aem gratiarum actionem, quam non intelligat; sed legentem audientesque mutuo sibi barbaros futuros, si quid in coetu sit dictum, quod non ab his qui intersunt percipiatur; "seque adeo malle in Ecclesia Dei quinque verba intellecta loqui, quam decem millia non intellecta.

M. Satisne ergo munere nostro defuncti erimus, si operam dederimus, ut audiamus, intelligamusque verbum Dei?

A. Minime; verbum siquidem Dei non audire modo et intelligere, sed "firma animi assensione, ut veritatem Dei de caelo delapsam, amplecti, et ex animo amare, "dociles item nos
eidem præbere, mentesque nostras in ejus obsequium formare oportet; ut cordibus semel infixum, alas illic radices agat, fructumque piæ vitæ ad ejus regulam institutæ proferat; ut ita in salutem nobis, sicuti destinatum est, cedat. "Constat ergo omni studio enitendum esse, ut in eo legendo, medi-
tando, audiendo, tum privatim, tum publice, proficiamus; pro-
cicere autem nullo modo possimus, si ignota nobis lingua proponatur."

M. Verum an legendo tantum Dei verbum illudque et ejus doctores sedulo audiendo, ad eam, quam dicis, perfectionem perveniemus?

A. Quia Dei sapientia est, frustra in ea, vel docenda, vel discenda, homines operam ponenter, nisi Deus magisterio Spiritus sui corda nostra instituere dignaretur; sicuti Paulus doet, "frusta vel plantari, vel irrigari, nisi Deus incrementum dederit. Itaque ut sapientiam Dei, in ejus verbo absconditam, intelligamus, "ardenti precatione a Deo petendum est, ut Spiritu suo mentes nostras, tenebris "plusquam Cimmeriiis offusas, illustret; hunc enim celitus demissum "Doctorem inf°c°;>i4 omnem nos veritatem perducturum Dominus ante promisit."

M. Universum illud Dei verbum in quas praecipue partetes distribuis?

A. In Legem, et Evangelium.

M. Hæc duo quomodo distinguuntur?

A. Lex, officia tum pietatis erga Deum, id est, verum Dei cultum, tum "charitatis erga proximum, describit; exac-
tamque nostram "obedientiam severe requirit, atque exigat; et obsequentibus vitam æternam policetur; minus vero obse-
quenibus, minas proponit, et poenas, adeoque mortem per-
petuam denunciat. Evangelium "Dei promissiones continet, et violatoribus Legis, modo eos admissi pœniteat, propitium for Deum, per Fidem in Christum, policetur.

M. Verbum ergo Dei, voluntatem nos ejus docere, et omnia ad salutem necessaria continere, in eoque meditandum esse diligenter, ejusque Doctores atque Interpretes sedulo audiendos, super omnia vero Doctorem nobis celitus preca-
tione esse impetrandum, quid item sit illud, et ex quibus constet partibus, factenus a te est explicatum.

A. Ita est.

M. Quoniam igitur ex verbo Dei, tanquam ex fonte quodam dimanat Religio Christiana, ut antea verbum Dei, ita
nunc et Religionem ipsam, quae ex verbo Dei haurienda est, mihi in suas Partes, et veluti membra, distribue; ut, quo referenda sint singula, et ad certas quasi metas dirigenda, liquido statuamus.

A. Ut verbi Dei, ita et Religionis duo praecipua sunt partes: Obedientia, quam Lex, perfecta justitiae regula, exigit; et Fides,quam Evangelium, quod promissiones de Dei misericordia complectitur, postulat.

M. Videntur tamen aut plures, aut non eadem esse Religionis Partes; aliis enim interdum nominibus in partiendo utuntur Sacrae literae.

A. Verum id quidem est; nam alicubi in Fidem et Charitatem, alicubi in Penitentiam et Fidem Religionem totam partium; pro Obedientia enim aliquando Charitatem, quae per Legem in Deum atque homines perfecta requiritur; alicubi vero, quia neque obedientiam, neque charitatem, quam debemus, praestamus, Penitentiam, peccatoribus ad Dei misericordiam consequendum maxime necessariam, substituunt. Quibusdam, qui plures partes volunt, prima est, Cognitio debiti officii ex Lege, et damnatio per Legem ob desertum repudiatumque officium; secunda, Cognitio fiduciaeque liberationis ex Evangelio; tertia, Precatio imploratioque Divinæ clementiae atque auxillii; quarta, Gratiarum actio pro liberatione cæterisque beneficiis Divinis. Sed utque nominibus varient, res eadem sunt, et ad duas illas praecipuas partes, Obedientiam et Fidem, in quibus omnis Religionis Nostræ vis et natura continetur, cætera omnia referuntur. Quum enim invocationem et gratiarum actionem, et istis conjunctissima mysteria Divina, quæ Sacramenta dicuntur, plerique ut partes adiungant, hæ quidem prioribus illis dubius continentur. Nemo enim vel fiduciae vel obedientiae officio erga Deum defungi recte potest, qui non premente eum aliqua necessitate, ad ipsum confugere, et omnia illi bona accepta referre, cumque usus et tempus postulat, mysteriis ejus sacris rite uti velit.

M. Assentior quidem tibi, quod omnia ad has duas partes referri possint, si quis accuratus ista, et paulo subtilius pertractare cupiat. Verum quoniam accuratissima partendi ratio a pueris non est exigenda, malim ut in plures partes, pingui quadam Minerva, Religionem distribuas, quo dilucidior res tota sit. Crassius ergo, modo apertius, ista tractemus.
A. Quando ita visum est pingui (ut dicis) Minerva mecum agere, possem non incommode ex duabus quatuor partes efficere, Religionemque totam in Obedientiam, Fidem, Invocationem, et Sacramenta distribuere.

M. Age ergo, quem nostram hanc Religionis tractationem quam explicatissimam esse cupiam, huic ordini insistamus; ut primo loco de Obedientia, quam Lex requirit; secundo, de Fide, quae Evangelii promissiones respicit et amplectitur; tertio, de Invocatione, et gratiarum actione, quae sunt conjunctissimae; quarto et ultimo loco, de Sacramentis mysteriiisque Divinis percontemur.

A. Et ego, Praeceptor venerande, sicuti ex te audivi, et studiose, ut est puerorura captus atque memorola, didici, interroganti tibi libenter respondebo.

**Prima pars, de Lege et Obedientia.**

M. Quum ergo "Obedientia nostra, de qua primum nobis dicendum est, ad normam Legis Divinæ sit revocanda, necesse est ut Legis vim atque naturam universam prius excutiamus; qua cognita et explorata, quæ, et qualis nostra debet esse Obedientia, ignorari non potest. De Lege itaque quid sentias, dicere ordire.

A. Legem Dei justitiae, quæ ab homine exigitur, perfectam et omnibus numeris absolutam regulam esse sentio, quæ jubet ea quæ facienda sunt, prohibetque contraria. In hac Lege Deus omnia ad voluntatem "et arbitrium suum revocavit, ut nulla ipsi neque erga se, neque erga homines pietas probari possit, nisi ea sola, quæ ad hujus regulæ amissim per omnia quadret. Frustra ergo mortales, suo sibi arbitratu, pietatis rationes confingunt. Legem enim suam Deus, ut certissimam, tum cultus Divini, tum officiorum erga homines regulam, duabus "descriptam tabulis nobis proposuit; simulque "Obedientia nostra nihil, quod quidem in terris fiat, sibi gratius acceptiusve esse demonstravit.

M. Prior tabula quo est argumento?

A. De pietate nostra "in Deum tractat, et prima quatuor Legis Praecepta complectitur.

M. Secunda vero?

A. De charitatis sive dilectionis "mutuae inter homines officiis; quæ sex praecipta continet. Ita in summa "decem
omnino praecipit tota Lex absolvitur; cujus rei gratia, Decalogi nomen Legi inditum est.

M. Recita mihi primae tabulae primum praecipitum.

A. DEUS AD HUNC MODUM EFFATUS EST. d AUDI ISRAEL;ego sum Dominus Deus tuus, qui te eduxi ex Domicilio servitutis ; Agyptiae. NON HABEBIS Deos alienos coram me.

M. Cur de se, atque beneficio suo, quaedam primum Deus commemorat?

A. In primis illi curae fuit, ne legum a se latarum e existimatio mox per contemptum imminueretur; ideoque quo major authoritas accederet, isto veluti exordio utitur: Ego sum Dominus Deus tuus; quibus verbis ʃconditorem se, Dominum ac servatorem nostrum, omnisque boni authorem esse docet; jubendique authoritatem jure optimo ex legislatoris dignitate sibi vendicat; atque ex utroque pariter necessitate nobis obsequiendi summam imponit, nisi et in potentissimum ʃrebelles, et in optimum ingrati esse velimus.

M. At cum Israelem nominatim appellet, ac de rupto servitutis Agyptiae jugo diserte mentionem faciat, an non ad populum Israeliticum proprie pertinet?

A. Israelitas quidem corporali h servitute, per servum suum Mosen exemit Deus; at suos omnes ex spirituali peccati servitute et diaboli tyrannide, qua aliisque pressi oppressisse in suos Memnon famam ejusdem sibi collocant, illiusque legibus pro virili parent; Quod ni faciant, summae eos ingratiudinis ʃreos fore, hac beneficii summi commemorazione denunciat. Cogitent enim quisque m Satanam, infernum illum Pharaomon suo capitii imminente; n peccatum item fœdissimum esse lutum illud in quo turpissime volutatur; et ʃgehennam, Agyptiam servitutem teterrimam, sibi ob animi oculos ponent; et libertatem hanc quam dixi, unice sibi p expetendum esse, ut qua sua maxime intersit, facile intelligit; qua tamen indignissimus erit, ni libertatis q authorem omni obsequio atque obedientia colat.

M. Perge.

A. Confirmata jam Legis suæ authorityte, sequitur ipsum præceptum: NON HABEBIS Deos alienos coram me.
M. Hoc quid sibi velit, dico.
A. Idololatriam, quam penitus odit Deus, vetat atque prohibet.

M. Idololatria, aut Deos alienos habere quid est?
A. Est in locum unius veri Dei, qui se palam nobis manifestoque in sacris literis ostendit atque patefecit, alias vel personas vel res constituere, et ut Deos quosdam nobis fingere et comminisci, quas ut Deos colamus, et in quibus spem nostram ponamus atque collocemus. Jubet enim ut unum sequantur Deum agnoscamus; id est, ut quae ad ejus majestatem spectant universa, quaeque soli illi debemus, eorum ne vel minimam quidem partem transferamus alio; sed suum illi honorem cultumque soli atque in solidum exhibeamus; cujus quicquam ad alterum defere sumnum esset nefas.

M. Quae sunt illa, quae Deo peculiariter debemus, in quibus cultum illi proprium et peculiarem situm esse dicis?
A. Deo quidem innumeris debemus, verum universa ad quatuor capita non inepte referri possunt.

M. Quae sunt ea?
A. Ut ipsius majestati summam venerationem, summam ejus bonitati amorem atque fiduciam præstemus, ad illum confugiamus, et ipsius imploremus opem, illique nos et nostra omnia accepta referamus. Haec ut nulli alii, ita illi soli exhibenda sunt omnibus; si illum solum Deum nostrum habere, illiusque populus peculiaris esse vult.

M. Ultima illa verba, coram me, quid significant?
A. Non posse nos vel semel ad defectionem spectare, nisi Deum testem habeamus; nihil enim tam abditum atque reconditum esse, ut eum latere possit. Præterea non apertae solum confessionis honorem, sed et cordis intimam ac sinceram pietatem requirere sese Deus indicat; ut qui occultarum sit cogitationum cognitor atque iudex.

M. Satis ergo dictum est de primo præcepto; jam ad secundum pergamus.

A. Simulachrum ullius rei, quæ aut supra in cælo, aut infra in terra, aut in aquis infra terram sit, non effinges; ea non veneraberis neque coles. Nam ego sum Dominus Deus tuus, zelotypus, qui parentum iniquitatem etiam in libris vindico, ad tertiam usque quartamque progeniem osorum mei; clementiaque utor.
AD MILLESIMAM USQUE PROGENIEM, ERGA MEI AMANTES, MEAQUE PRÆCEPTA CONSERVANTES.

M. Horum verborum quis est sensus?

A. Sicuti primo præcepto solum se coli adorarique jubet, ita isto ab omni superstitione vitiisque et corporeis figmentis avocat, quandoquidem ipsius cultus spiritualis purusque esse debet; maxime vero ab externa idololatria crassissimo vitio nos dexteret.

M. Pingendi itaque fingendique artes in totum damnat hæc lex, ut videtur, ita ut nullas omnia imagine fieri liceat.

A. Minime; verum primo ne vel Dei exprimendii, vel adorandi causa, imagines ulla formemus, vetat: Deinde ne imagines ipsas adoremus edicit.

M. Cur Deum non licet corporea et aspectabilia figura exprimere?

A. Quia inter Deum, qui spiritus est, æternus, immensus, infinitus, incomprehensibilis, et ab omni concretione mortali segregatus, et inter caducam et corpoream, exilem et inanem, nihil potest esse simile aut commune. Itaque per summam injuriam Dei optimi maximæ majestatem minuunt, quum eam in hunc modum representare conantur.

M. Non ergo recte dixerunt hi, qui imagines esse idiorum libros contendunt?

A. Quales libri sint nescio; de Deo certe nihil nisi errores docere possunt.

M. Quænam est illa adorationis forma, quæ hic damnatur?

A. Quum precaturi, ad statuas aut imagines converti mur, coram illis prosternimur, genibus inflexis, aperto capite, aut alius signis honorem illis exhibentes, ac si Deus nobis illis reæsentaretur. In summa, in imaginibus, ne vel Deum quæramus vel colamus; vel quod idem est, ne imagines ipsas in Dei honorem veneremur, aut illis quoque modo, ad majestatis suæ injuriam, per idololatriam, aut superstitionem abutamur, hac Lege prohibemur. Alioqui vero statuarieæ picturæque usus legitimus minime interdicitur.

M. Ex his quæ mihi commemoras, colligi facile potest, in templis, quæ Dei cultui propriæ dicuntur, statuas aut imagines ulla collocare, valde periculosum esse.
A. Id verum esse, totius pene Religionis interitu, jam nimium profecto experti sumus.

M. At adhuc superest hujus Legis quasi appendix quadem.

A. Nam ego, inquit, sum Dominus Deus tuus, *socii impatiens, qui vindico iniquitatem parentum in Filiiis, usque in tertiam, et quartam progeniem eorum qui me oderint.

M. Quorsum tandem, aut cur ista dicuntur?

A. Hæc eo pertinent, ut Legem hanc, adhibita veluti sanctione, statuat et confirraet. Nam Dominum se, ac Deum nostrum nominans duplici ratione, *authoritatis videlicet, et beneficentiae, nos ad sibi per omnia parendum urget; *zelo- typiæ vocabulo indicat, se socium aut æqualem ferre non posse.

M. Quæ subest hujus quam dicas, zelo typiæ ratio?

A. Æquissima profecto. Postquam enim nobis nihil "promeritis, tantum pro infinita sua bonitate se donavit, optimo jure nos *totos omnino, atque in solidum vult esse suos. Hoc enim est illud veluti sancti conjugii vinculum, quo fidelis illi marito Deo, animæ nostræ, tanquam castæ sponsæ, copulantur. Quorum castitas est, Deo soli dicatur esse, et illi penitus adhaerere; sicuti rursus, *adulterio tutelatur. Quo vero sponsæ amantior est maritus, quoque castior ipse, eo est sponsæ fidem violanti infensor.

M. Prosequere.

A. Jam quo impendio magis odisse se idololatriam ostendat, et graviore nos formidine a peccando coercet, non de iis modo qui ipsi offenderint, sed de eorum *quoque liberis ac posteris penas se sumturum minatur.

M. Verum quo tandem modo istuc Dei justitiae est consentaneum, quenquam propter alterius admissum penas dare?

A. Ipsa humani generis conditione hanc questionem satis explicant. *Natura enim exitio obnoxii sumus omnes; in qua nos conditione si Deus relinquat, nihil est quod de eo conqueramur. Et sicut suam erga pios dilectionem et misericordiam, eorum posteritatem *tuendo, fovendoque, et illis salutem quam non debuit impertiendo, demonstrat; ita suam in impios vindictam, ipsorum *filios hac beneficentia privando, exequitur; neque tamen injuria interim ulla eos afficit, quod...
gratiam quam illis non debuit, non sit impertitus, sed quales inventit, tales ingenio naturæque sua relinquit.

M. Perge ad cætera.

A. Ne solis nos minis urgere videatur, jam sequitur altera pars, qua Deus benignæ et liberalisti pollicendo, nos ad obsequium invitato atque allectat. *Clementia enim se summâ usurum promittit, tum erga omnes qui se diligunt, sive mandatis obtemperant, tum erga ipsorum etiam posteros.

M. Qua ratione istuc æquum esse tibi videtur?

A. Ratio quidem aliqua est propter piam educationem, *in qua suos liberos pii parentes sic instituunt, ut illis in vero Domini timore et dilectione quasi hæreses succedere solet. Sed et *natura ipsa nos ad benevolentiam erga amicorum liberos invitat; certissima tamen ratio est, quod Deus ita promittit, *qui neque a justitia aberrare, neque fidem fallere potest unquam.

M. Atqui istud constans et perpetuum esse non apparet; quia pii aliquando parentes liberos progignunt impios, et a parentum virtute degeneres, in quos Deus non obstante hac promissione, graviter animadvertit.

A. Hoc quidem negari non potest. Nam Deus ut propitiæm se (cum visum fuerit) *impiorum liberos exhibet; *ita nulla hujusmodi necessitate piorum liberis devinctus tenetur, *quin ipsi liberum sit, ex illis quos velit, repudiare. Verum in eo hujusmodi moderationem adhibet, ut certa promissione suæ fides semper constet.

M. Quum ante in vindicta tres, aut quatuor ad summum progenies nominet, cur hie in misericordia mille complectitur?

A. Ut ostendat ad mansuetudinem *et beneficentiam, quam ad severitatem, se multo esse procliviorem; sicut et ipse alibi profitetur, se ad iram tardum esse, ad ignoscendum vero propissimium.

M. Ex his quæ commemorasti omnibus, videris mihi intelligere, Deum, ne ipsius cultus, qui spiritualis et purissimus esse debeat, crassa ulla idololatria aut superstitione polueretur, magnum adhibuisse cautem?

A. Maximam profecto. Nam non aperte *solum et prolixe enumeratis omnibus simulachrorum formis, in prima fere legis suæ parte, ut rem ad suam majestatem maxime spectantem edixit; sed et horrendis *minis violatori, maximis rursum observatori propositis præmiis hanc legem sancivit.
Ita ut, aut non intellectum fuisse hoc mandatum, ut obscurum,
aut non animadversum, ut in turba delitescens, aut non
curatum, ut leve et minimum; sed ut nullum potius man-
datum, nullis minus, nullis promissionibus adjunctis, neglectum
prorsus ab omnibus jacuisse, plusquam stupendum videri possit.

M. Sic est profecto ut dicis; verum recita mihi jam
preceptum tertium.

A. "NOMEN DOMINI DEI TUI INANITER NON USURPABIS;
NEQUE ENIM SINET IMPUNITUM JEHOVA, QUI EJUS NOMEN
INANITER ADHIBUEIIT.

M. Quid est inaniter usurpare nomen Dei?

A. Eo vel "pejerando, vel temere, et incogitanter, ac
præter "necessitatem jurando, aut vel semel præter gravem
causam nominando, abuti. Quum enim sit Divini "nominis
majestas sacrosancta, omnibus modis cavere debemus, ne aut
ipsi contemisisse, aut aliis contemnendi ejus occasionem pre-
buisse videamur; adeoque nomen Dei, nisi cum summa ejus
"reverentia, nunquam proferamus, ut venerandum et glorio-
sum cum nobis ipsis, tum aliis omnibus appareat. De "Deo
enim ejusque operibus, ne cogitare quidera, nedura loqui aliter
quam in ejus honorem fas est. In summa, qui Dei nomine,
nisi gravissimis de causis, et sanctissimis negotiiis utitur, eo
abutitur.

M. Quid ergo de iis qui Deo convitium faciunt, de Ma-
gis item, atque aliis ejus generis hominibus impiis, censes?

A. Si qui tantura ex consuetudine "prava, et importuna
solum quadam facilitate Dei nomine utuntur, summa eum
injurya afficiunt; multo magis illi, qui in diris "execrationibus,
icantationibus, imprecationibus, aut illa superstitione alia,
Dei nomine abutuntur, atroci atque nefario scelere sese as-
tringunt.

M. Ecquis ergo est divini nominis usus in jurejudando
legitimus?

A. Sane; cum justa "de causa datur jusjurandum, vel
ad asserendam veritatem, maxime si id requirat jubeatve ma-
gistratus; vel ob aliiud magni momenti negotium, quo videlicet
suum Deo honorem integrum servemus, aut mutuam inter
hominum concordiam charitatemque tueamur.

M. An ergo quoties vera loquimus, adhibere jurament-
tum licebit?

A. Hoc minime licere jam ante dictum est; sic enim
existimatio atque authoritas nominis Divini immi
vileque illud et vulgare redderetur. Sed cum in gravi ne
gotio veritati fides alias qui non haberetur, eam sacrament
confirmare licebit.

M. Quid deinde sequitur?
A. Neque enim impunitum, inquit, sinet Jehova, qui
nomen ejus inaniter adhibuerit.

M. Quum in universum se in Legis suæ violatores ani
madversurum, alibi Deus denuntiet, quid est quod hic nomine
su abutentibus peculiariter minatur?
A. Indicare voluit, quanti nominis sibi gloriam faciat, ut
paratam ultionem videntes, majori studio ab eo profanando
caveremus.

M. An divorum, aut aliorum hominum, rerumve nomine
in jurejurando adhibere fas esse putas?
A. Nequaquam. Cum enim legitimum jussurandum nihil
sit aliud, quam religiosa affirmatio, se Deum omnium conscium
cognitoremque, testem citare, atque adhibere, jussurandum
se verum jurare, eundemque si falsum juravit, mendacii sce-
lerisque sui vindicem et ultorem invocare atque impreeari;
hunc divinæ sapientiae atque majestatis honorem, qui suos est
proprius atque peculiaris, partiri, et cum alis vel personis vel
rebus communicare, summum esset nefas.

M. Superest quartum præceptum, primae tabulæ ulti-
mum?
A. Diiem Sabbati sancte agere memento. Sex die-
bus operaberis, et facies omnia opera tua; septimo
vero die, quod est Domini dei tu Sabbatum, nullum
opus facies; nec tu, nec filius tuus, nec filia tua, nec
servus tuus, nec ancilla tua, neque jumentum tuum,
neque apud te degens peregrinus. Nam sex diebus
perfect Deus celum et terram, et mare, et quicquid
in illis continetur. Septimo quiruit. Itaque diem
sabbati sacram, sibiique dicatum esse voluit.

M. Sabbati nomen quid significat?
A. Sabbatum si interpretaris, requiem significat. Eo
die, ut qui ad cultum Dei solummodo sit institutus, profana
negotia omnia a piis longe semovenda sunt, quo religioni, et
pictati sedulo vacare queant.

M. Cur suum nobis exemplum ad imitandum proposuit
Dominus?
A. Quod clara, atque illustria *exempla animos hominum acrius excitent atque acuant. Nam et dominum serv, et filii parentem libenter imitantur; et nihil magis est expetendum, quam ut homines ad Dei *exemplar et imitationem se forment.

M. Septimo ergo quoque die ab omni nobis labore abstinentum prorsus esse dicis?

A. Duplex est hujus præcepti ratio; quatenus enim caeremoniam complectitur, externam tantum quietem exigens, ad Judæos *proprie spectat, nec perpetuæ æternæque legis vim habet: sed Christi jam *adventu, ut caeteræ Judaicarum caeremoniarum umbrae abrogatae sunt, ita et de ista lege ex hac parte est derogatum.

M. Quid ergo præter caeremoniam subesse putas, quor potentuo astringamur?

A. Tres ob causas hæc lex est instituta; ut disciplina Ecclesiastica, et Reipub. Christianæ status aliquid constituatur, atque retinatur; ut servorum *conditioni, quo tolerabilis ea etiam figura quædam exprimatur.

M. Quæ est illa quam dicis Ecclesiastica disciplina?

A. Ut populus Christianus ad Christi *doctrinam audiendum, ad conficiendam fidei *sae professionem, ad preces Deo publice adhibendas, ad divinorum *operum, atque beneficiorum memoriam celebrandam atque retinendam, traditaque ab eo mysteria *peragenda, in unum conveniat.

M. An ista septimo quoque die praestitisse satis erit?

A. Sunt haec quidem privatim *cuique assidue recordanda, et cogitanda; nostræ tamen negligentiae atque imbecillitatis causa, status dies peculiariter huic negotio publice destinatur.

M. Jam de servis sublevandis, quare hoc mandato cautum est?

A. Equum fuit illos, *qui sub aliena potestate sunt, aliquid tempus a labore intemittere; alioqui enim illorum conditio nimium dura difficilisque toleratu futura esset. Et sane par erat, servos communi nostro *pariter atque ipsorum Domino, adeoque patri etiam, quem eos sibi per Christum æque adoptarit, una nobiscum aliquando inserivere: Sed et dominis ipsis præterea utile est, ut servi interdum *inter quintus, quo videlicet ad intermissum paululum laborem alacriores validioresque revertantur.
M. Superest jam ut de spirituali quiete dicas.

A. Ea est, dum a mundanis negotiis, \textsuperscript{a} proprisisque operibus atque studiis feriati, et quasi sanctum quoddam otium agentes, nos totos in Dei potestatem permittimus, quo ille sua in nobis opera peragat; et dum carnem nostram, \textsuperscript{e} ut Scriptura loquitur, crucifigimus, hoc est, appetitus et motus animi pravos frænamus, ingenio nostro temperantes, ut Dei spiritui obtemperemus; \textit{ita enim externæ quietis figuram atque imaginem, ad rem veritatemque optime revocabimus atque traducemus.}

M. An ergo reliquis diebus hanc curam abjicere licebit?

A. Nequaquam: Postquam enim semel cœperimus, per gendum \textsuperscript{f} est per totum vitae currulum; et numerus \textsuperscript{g} septenarius, quum perfectionem in Scripturis designet, omni op atque opera assidue enti, atque ad eam \textsuperscript{h} contendere oportere nos admonet. Una tamen ostenditur, nos quoad in hoc mundo vivimus, a spiritualis hujus quietis perfectione atque absolutio longe abesse, gustumque tantum quondam hie nobis praebi quietis illius, quam in regno Dei sumus perfecte \textsuperscript{k} absolutam feclicismamque habitu.

M. Recte recitatae jam mihi a te sunt Leges primæ tabulæ, quæ verus Dei cultus, qui est bonorum omnium fons, summàtem comprehenditur. Jam vero quæ sint amoris charitatissQUE nostræ erga homines officia, quæ ex isto fonte scaturiunt et derivunt, quæque secunda tabula continentur, mihi dicas velim.

A. Secundæ tabulæ initium est, \textsuperscript{1} Honorā Patrem et Matrem; ut sis longævus super terram, quam daturus est tibi Dominus Deus tuus.

M. Honoris nomine hoc loco quid significatur?

A. Honor parentum, amorem, \textsuperscript{m} timorem, et reverentiam complectitur; et in obedienti illis, in salute atque auxilio ferendo, eos defendendo, atque etiam, si quando rerum inopia laborent, fovendo, ut in proprio suo munere atque officio versatur.

M. An de iis tantum qui natura parentes sunt, Lex præcipit?

A. Tametsi ipsa verba alius sonare non videntur, intelligenti tamen sunt omnes, quibus aliqua attributa est authoritas; ut \textsuperscript{n} Magistratus, Ecclesiæ \textsuperscript{o} Ministri, \textsuperscript{p} Præceptores; denique ornamento aliquo vel honoratæ ætatis, vel ingenii
sapientiaeque, vel doctrinae, vel gloriae, vel fortunae praediti, vel caeteris rebus superiores, parentum nomine continentur; quando ex eodem fonte ipsorum pariter atque parentum authoritas derivatur.

M. Quonam?

A. Ex sacrosancta Legum divinarum sanctione, qua illi æque ac parentes dignitate atque honore afficiuntur, et decorantur. Inde enim omnes vel Parentes, vel Principes, vel Magistratus, vel alii superiores, quicunque tandem sint, vim suam atque authoritatem omnem habent, atque obtinent; quod per hos Deo mundum hunc regere atque administrare visum fuerit.

M. Hoc quale tandem est, quod Parentum nomine Magistratus, ceterosque superiores appellat?

A. Ut intelligamus eos a Deo nobis nostro bono datos esse; simulque ingenium humanum superbia clatum, et celsitudinis appetens, atque ab alterius imperio perferendo refugiens, authoritatis illius, quæ minime omnium est invidiosa, exemplo, ad officium obsequiumque in Magistratum peruceret, atque assuefaceret. Parentum enim nomine, non solum ut obtempereremus obediamusque magistratibus, sed etiam ut eos colamus et diligamus; vicissimque ut superiores imperent inferioribus, ut Justus parens probis filiis solet, præscribitur.

M. Promissio illa mandato addita quid sibi vult?

A. Longa fruituros vita, et in certa ac stabili honorum possessione diu permansuros esse, qui meritos debitosque Parentibus, et Magistratibus honores habuerint.

M. At hæc promissio peculiariter ad Judæos, qui pii in Parentes fuerint, spectare videtur.

A. Non est dubium, quin quod de terra Chanaan nominatim dictum sit, ad Judæos proprie pertineat; verum cum Deus totius orbis sit Dominus, quascunque nobis sedes incolendas dederit, eas in possessione nos nostra esse retenturos, hac Lege promittit et confirmat.

M. Verum in tam ærumnosa pariter ac flagitiosa vita, provectam ætatem cur Deus in beneficii loco ponit?

A. Quia dum suorum miseriis et calamitatus opem fert, vel eos in tot circumstantibus periculos tueret, et a vitiis atque peccatis avocat; paternum in eos ut liberos suos animum, benevolentiamque declarat.

M. Quid, an ex contrario sequitur, eos quibus cito aut
ante decursam ætatem vita adimitur, aut quos vitæ hujus miseræ atque ærumnae premunt, in odio apud Deum esse?

A. Nihil minus; imo quo quisque b fore Deo est charior, eo vel gravius malis oneratur, vel citius ex hac vita, quasi e carceræ, a Deo evocatus atque emissus, migrare solet.

M. An non ista interim veritatem fidemque promissionis Divinæ infirmare videntur?

A. Minime. Quam enim terrena nobis bona Deus pollicitur, haec vel aperta c vel tacita exceptione semper utitur, modo ne ea animis interim nostris minus salutaria sint, aut perniciosa. Esset enim valde præposterum, atque perversum, nisi animæ semper d principua ratio haberetur, atque ita mundana commoda vel consequamur, e vel illis careamus, ut ævo sempiterno beati perpetuo fruamur.

M. Jam quid de illis, qui Parentibus Magistratibusve minus obsequentes fuerint, aut illos violarent, aut occiderint etiam, dicemus?

A. Hujusmodi fere omnes vel fœdissimam miserrimamque vitam producunt, vel eam immaturo acerboque interitu, et infami morte de medio sublati, per summum dedecus amittunt: Neque in hac modo vita, sed et in futuro e sæculo æternas impietatis suæ poenas perpetuo luent. Nam si homines a nobis alienissimos, vel inimicos b etiam adversariosque capitales laedere, nodyn occidere, Dei mandato, quod proxime sequitur, prohibemur; quam sit nobis ab omni in parentes injuria, a quibus vita, patrimonium, libertas, civitas tradita est, abstinendum atque cavendum, facile profecto intelligimus, Et si præclare a sapientibus priscis dictum est, vultu lædi pietatem, parentesco verbo voceve violare, summum esse nefas, quod supplicium satis acre reperietur in eum, qui mortem obtulerit parenti, pro quo mori ipsum, si res postularet, jura Divina atque humana coge- bant?

M. At multo est adhuc atrocis patriæ parentem, quam suum violare, aut occidere.

A. Prefecto: Nam si singulos homines parentes suos privavit violare, flagitium; necare, parricidium sit; quid dicemus de ills, qui contra rempub. contra patriam antiquissimam sanctissimamque, et communem omnium parentem, quam nobis chariorem esse quam nosmetipso decet, et pro qua nemo bonus dubitat mori, si eis sit profuturus; qui contra Principem, patrem patriæ ipsius, et reipub. parentem conjurarunt, atque impia
arma tulerunt; et quos deserere vel destituere proditio sit, de illorum pernicie, exitio, interitu cogitare? Verbo satis digno tam nefaria appellari nullo modo potest.

M. Recita jam sestum mandatum.

A. 1Non occides.

M. Satisne huic Legi obtemperabimus, si manus a caede et sanguine puras habuerimus?

A. Deus non externis tantum operibus, sed animi etiam affectibus, adeoque his potissimum legem tuit; 1ira enim et odium, et quaevis nocendi cupiditas, caedes coram Deo censetur. Ab his ergo nos etiam Deus hac Lege prohibet.

M. Plene ergo Legi satisfaciemus, si odium in neminem concipiamus?

A. Imo odium damnando, Dominus amorem erga omnes homines, etiam inimicos exigit; adeoque ut illis qui nobis male precantur, et hostili in nos sunt odio atque crudelitate, non modo salutem et incolumitatem, omniaque bona preceemur, sed de illis, quantum in nobis erit, bene etiam mereamur.

M. Jam præceptum septimum quodnam est?

A. 2Non adulteraberes.

M. Quid eo tibi contineri videtur?

A. Hoc præcepto omne foedae vagæque libidinis genus, omnisque quae a libidine nascitur turpitude, ut contractandique petulantia, orationis obscenitas, vultus gestusve lasciviva omnis, atque impudicitiae significatio quaevis prohibetur. Nec verborum modo turpitude, obscenitasque rerum vetatur, sed, quoniam tum corpora, tum animæ nostræ templo sunt Spiritus sancti, quanto pura sit in utrisque castitas, pudor pariter, et pudicitia a Deo exiguntur; ne vel corpora ullis libidinis sordibus, vel animi obscenis cogitationibus, aut cupiditatibus ullo modo polluantur; sed casti purique perpetuo serventur.

M. Perge ad cætera.

A. Octavum præceptum est, 3Non furaberes. Quo præcepto non tantum furta illa quæ humanis legibus punitur, verum etiam omnes fraudes, atque fallaciae damnantur; nulli vero contra hanc legem flagitiiosius committunt, quam qui per rationem fiduciae, eos erga quos amicitiam simulat, maxime fraudare solent. Qui enim fidem lædunt, oppugnant omnium commune præsidium. Ne ergo cuipiam imponamus, ne circumveniamus quenquam, ne emendi aut vendendi quaestu et lucro duci nos ad injuriam sinamus, neque mercaturis faciendis injuste
rem quaeramus, aut mensuris vel ponderibus imparibus atque inquis utentes, questum faciamus, aut fallaces, et fucosas merces vendentes, opes augeamus, prohibemur.

M. Quicquam amplius de hoc præcepto dicendum existimamus?

A. Maxime: Nam non externa solum furta fraudesque prohibentur; nec ut mercatum tantum sine furto atque fallaciis instituamus, ceteraque omnia sine insidiis agamus, hac lege jubemur; verum etiam ut animo ita affecti simus, ut impunitate et ignoracione omnium proposita, ab injuria abstineamus tamem. Nam quod agere coram hominibus iniquum, id etiam velle coram Deo malum est. Omnia ergo consilia et studia, ipsaque in "primis cupiditas ex alienis incommodis nostra quaerendi core".

M. Nonum præceptum quod est?

A. NON ERIS" ADVERSUS PROXIMUM TUUM TESTIS MENDAX.

M. Quis est hujus præcepti sensus?

A. Ne jusjurandum aut fidem violuemus; nee publica tantum manifestaque perjuria, sed et omnia in universum mendacia, calumniae, obtectiones, maledicta, quibus damnun vel detrimentum proximus faciat, vel famam et existimationem amittat, hac lege prohibentur; una enim forma generali doctrinam continet. Adeoque falsa aut vana, nec ipsi unquam loqui, nec in aliis, vel verbis, vel scripto, vel silentio, vel praesentia adeo nostra, tacitoque assensu approbare debemus; sed simplicis veritatis "amicos perpetuos et cultores esse, in veritatis lucem, prout locus, tempus, aut necessitas postulabit, omnia studiose proferre, veritatis denique patrocinium ubique arripere, illamque modis omnibus tueri et defendere oportet.

M. Huic ergo legi ut satisfiat, linguæ et calamo terre non est satis?

A. Secundum rationem ante adductam quum maledicentiam vetat, sinistras etiam suspiciones et judicia iniqua vetat. Nam hic legislator animi affectiones semper maxime respicit. Hæc ergo lex vel ad male de proximis sentiendum, nedum ad eos infamandos propensos nos esse prohibet: imo hoc nos esse candore atque æquitate jubet, ut et de illis, quantum veritas patitur, bene sentiamus, et suam ipsam existimationem, quantum in nobis erit, integram tueri studeamus.
M. Quae subest ratio, quod Dominus in Lege sua animi vitiosos affectus gravissimorum scelerum nominibus appellat? Odium enim et iram, caedis appellatione; lasciviam omnem cogitationemque fodam, adulterii; cupiditatem injustam, furti nomine complectitur.

A. Ne, ut est hominum ingenium, ad impios animi affectus, ut ad levia quædam, conniveremus, eos Dominus justitiae suae regula metiens, veris nominibus designat. Ita enim Servator noster paternæ mentis interpres optimus, ita Divinus ille Spiritus recte intelligendi Magister summus, ista explicat: Qua irascitur, inquit, fratri suo, homicida est; qui concupiscit mulierem, adulterium perpetravit.

M. Verum cum vitia tantum et peccata his præceptis prohibeantur, cur tu interpretando virtutes etiam contrarias præcipi dicis? Nam prohibito adulterio, castitatem; caede et furto vetitis, summam benevolentiam beneficentiamque præcipi dicis; atque ita in cæteris.

A. Quia idem Servator noster sic interpretatur, summam legis non in abstinentia tantum ab injuria maleficioque, sed in dilectione atque charitatem constitutam. Sicut et Regius Prophetæ antea monuerat: Declina (inquiens) a malo, et fac bonum.

M. Superest jam ultimum præceptum.

A. Non concupisces cujusquam domum, non uxorem, non servum, non ancillam, non bovem, non asinum, nec quicquam omnino alium, quod alterius sit.

M. Cum totam legem spiritualem esse, nec ad coercendum tantum externa maleficia, sed ad internos animi affectus fraenandos institutam esse jam aliquoties commemoraris, quid hic amplies præcipitur, quod antea fuit omissum?

A. Actiones pravas, affectusque animi vitiosos Deus supra prohibuit; nunc vero exactissimam a nobis integritatem requirit, ut ne cupiditatem quidem ullam vel levissimam, aut cogitationem minimam a recto quoquo modo declinantem, in annum obrepere sinamus.

M. Quid ergo, impro visas et repentinas etiam cupiditates, momentaneasque cogitationes, quæ piis etiam sese ingerunt, peccata esse dicis, etiamsi illis obnitantur potius quam obtemperent?

A. Omnes certe pravas cogitationes, etiamsi non accedat consensus, ex natura nostra depravata prodire constat. Cupi-
22 NOELLI CATECHISMUS.

ditates vero rapentinae, quae corda humana sollicitant, nec tamen
firmam animi assensionem approbationemque elicium, non est
dubium quin Deus hoc praecepto, ut peccata damn(•. Par enim
est, ut coram 1Deo in cordibus etiam nostris, atque animis, sua
atque ea summa integritas et munditates reluecat. Non enim
illi potest innocentia justitiique nisi summa placeret; cujus et
hanc suam Legem, perfectam nobis regulam proposuit.

M. Hactenus Decalogum breviter et dilucide explicuisti;
verum haec omnia sigillatam a te per partes tractata, an non
possunt paucis in unam quasi summam colli? 

A. Quid nix cum Christus celestis magister universam
Legis vim ac naturam summam brevissimoque compendio sit
complexus, in hunc modum dicas: "Diliges Dominum Deum
tuum, ex toto corde tuo, ex tota anima tua, ex tota mente tua,
et ex totis viribus tuis; et hoc maximum est praeceptum in Lege.
Secundum autem est huic simile, Diliges proximum sicut teip-
sum. Ad hac enim duo mandata, universa Lex et Prophetae
referuntur.

M. Dei amorem qualem hic requiri intelligis?

A. Qui Deo videlicet conveniat; id est, ut simul et Do-

minum 6eum potentissimum, et optimum 6Patrem, et Serva-
torem clementissimum agnoscamus. Huic proinde amori, et
majestatis suae 9reverentia, et obsequium erga 7voluntatem ejus,
et in bonitatem ejus 9fiducia adjungenda est.

M. Totum cor, anima tota, totaque vires quid signific-

A. Eum nimimum amoris ardorem, camque sinceritatem,
us nullis omnino 4cognitionibus, desideriis nullis, nedum studiis
et actionibus, quae Dei amor adversentur, locus sit. Chari
parentes, (inquit ille,) chari liberi, propinqui, familiare, charior
adhuc patria; sed omnes omnium 6charitates pietas erga Deum
summusque in eum amor non complctitur solum, verum etiam
longe multumque superat; pro quo quis bonus dubitet mortem
oppetere? Deum enim non tantum suis omnibus, sed et seipso
etiam chariorum habet homo vere pius.

M. Jam de proxini amore quid dicis?

A. Amoris vincula, Christus inter Christianos suo arcis-
sima esse voluit. Quam vero natura ad nos ipsos 8amandos
simus propensissimi, nec apertior, nec brevier, denique nec
efficacior, aut aequior fraternae charitatis regula excogitari potest,
quam quae Domino ex ipsa natura desumpta nobis proponitur;
ut eadem videlicet proximum benevolentia, qua seipsum, quisque prosequatur. Ex quo sequitur, ut nihil proximo faciamus, nihil de illo dicamus, aut sentiamus, quod non et alios nobis facere, vel de nobis loqui, aut sentire velimus. Qua unica leges teneremur, quae omnium aliarum legum est quasi anima, nihil opus esset profecto tot legum cancellis, quos ad colibendas mutuas injurias, et civilem societatem tuendam, homines quotidie exogitant; idque pene frustra, si hujus unius legis nulla sit inter mortales observatio.

M. Proximis nomen quam late se fundit?

A. Non cognatos modo, affines, aut amicos, qui aliqua nobiscum necessitudine sunt conjuncti; verum et eos etiam, qui nobis sunt incogniti, adeoque inimicos etiam nostros complectitur proximis appellatio.

M. At quid isti nobiscum habent communiosis?

A. Eo sane vinculo, quo Deus universum genus humanum colligavit, nobis sunt conjuncti; quod inviolabile ac firmum esse voluit, et nullius proinde pravitate, odio, aut malevolentia aboleri potest. Quamvis enim nos quispiam oderit, manet nihilominus ipse nobis proximus, eoque loco semper habendus est, quod ordo ille, per quem hec hominum inter homines societas, et conjunctio est conciliata, firmus atque ininvabilis semper manere debeat. Atque ex hoc facile intelligi potest, quare Scriptura Sacra charitatem, sive amorem inter primarias religionis Christianae partes esse voluerit.

M. Verum quid sibi vult quod in fine adjungitur, huc referri totam Legem et Prophetas?

A. Quod revera omnium summa illuc pertineat. Admonitiones enim, praecepta, cohortationes, promissiones, minae, quibus passim ipsa Lex et Prophetæ, et Apostoli utuntur, ad nihil aliud quam hujus legis finem, quasi ad scopum collimant. Et ad charitatem omnia in sacris literis sic referuntur, ut eo nos quasi manu ducere videantur.

M. Jam porro volo ut mihi dicas, quanam sit Lex haec quam narras, eademne illa quam nos vocamus Legem nature, an præter eam etiam altera?

A. Id olim abs te me didicisse memini, praecceptor, nempe Legem, ut rationem summam in natura humana a Deo insitam fuisse, cum integra adhuc ea esset, et incorrupta (ut quae scilicet ad Dei imaginem erat creata); itaque Lex naturæ est, et dicitur. Post contractam vero peccati labem, tametsi
 sapientum animi utunque hujus nativi luminis fulgore illustrati sint, in maxima tamen hominum parte ita restinctum est hoc lumen, ut ejus vix ullae scintillulae conspiciantur. Adeoque contra divini decreta atque edicta in haec conscripta Lege, quæ amorem in Deum atque homines summum jubent, Dei atque hominum odium acre penitus est multorum animis insitum; unde tanta in Deum impietas, tam hostilis crudelitas in homines.

M. Unde fit quod Deus voluerit eam in tabulis describi?

A. Dicam: Imago Dei in homine post Adami lapsum, nativo malo, et consuetudine prava adeo obscurata est, et judicium naturale adeo vitiatum, ut homo non satis intelligat, honestum turpi quid intersit, nec justum injusto. Eam itaque imaginem volens benignus Deus in nobis renovare, per Legem in tabulis descriptionis perfectæ justitiae regulam expressit; adeo quidem ad vivum, ut nihil a nobis aliud requirat Deus, nisi ut eam sequamur. Neque enim aliud illa sacrificium acceptum habet, quam obedientiam; et proinde exsum illi est, quicquid praeter ejus prescriptum in Religione, aut pietatis negotio suscipimus.

M. Verum quum nihil de privata cujusque vocatione in hac Lege praecipiatur, quomodo potest hoc vitæ regulæ esse perfecta?

A. Ut nihil de singulorum officiis hic explicate præcipiatur, quum tamen quod suum est cuique reddere nos lex jubeat, in summa colligit, quæ sint cujusque in suo privatum ordine, ac vitae genere partes atque officia. Hic vero Dominus breviter et summatim paucis complexus est, quæ extant passim in Scripturis, de singulorum officiis, singulisque præceptis explicatissima.

M. Quam ergo formam rite colendi Dei perfectam Lex ostendat, nonne omnino secundum ejus præscriptum vivendum est?

A. Adeo quidem, ut Deus ex Legis præscripto viven- bus vitam pollicetur; contra vero, Legis sue violatoribus mortem denuntiet, sicut ante dictum est. Atque hanc ob causam superius in partiendo, obedientiam, ut unam ex pri- mariis Religionis veræ partibus, recensui.

M. Justos ergo esse censes eos, qui Legi Dei per omnia obdiunt?

A. Sane, siqui id præstare possint, justi ex Lege essent;
verum ea imbecillitate laboramus omnes, ut nemo quod debet omni ex parte impleat. Nam ut demus inveneri, qui Legi aliqua ex parte obtemperet, non tamen is ideo coram Deo justus erit; nam execrandos et detestabiles pronuntiat omnes, qui non omnia impleverint, quæ in Lege continentur.

M. Nullum ergo mortalem ex Lege coram Deo justum esse statuī?

A. Nullum omnino. Nam et Scripture idem pronuntiant.

M. Cur ergo Legem tulit Deus, quæ perfectionem exigat facultate nostra majorem?

A. In Lege ferenda Deus non tam quid nos præstare possemus, qui nostra culpa imbecillitate laboramus, quam quid ipsius justitia dignum esset, spectavit. Quum vero Deo non nisi summa justitia placere possit, eam vivendi normam quam ipse descripsit, omnino perfectam esse oportuit. Deinde nihil a nobis exigit Lex, cui præstando obstricti non simus. Quum vero longissime a debita Legis obedientia absimim, nulla idonea aut justa excusatione homines coram Deo sese defendere possunt; adeoque universos coram Dei tribunali Lex et reos sistit, et condemnat etiam. Atque id est quod Paulus, Legem ministerium mortis, et damnationis vocat.

M. An Lex ergo universos simul in hoc deplorassimī statu collocat?

A. Incredulos quidem atque impios, hoc, quo dixi, loco Lex et statuit et relinquit; qui ut ne minimum quidem Legis apicem implere possunt, ita nullam prorsus in Deo per Christum fiduciam habent. Inter pios tamen, alios praeterea usus Lex habet.

M. Cedo quos?

A. Principio Lex tam exactam vitae perfectionem flagitans, quasi scopum piis, ad quem collimare, et metam, ad quam eniti conveniat, demonstrat, ut ad summam rectitudinem indies proficiendo magno conatu contendant; hanc enim mentem voluntatemque Deo immortali duce pii suspectiunt. Maxime vero cavent, quantum efficere et consequi possunt, ne quod in ipsis insigne vitium fuisse dicatur. Deinde cum multo majora viribus humanis Lex exigat, cuncto tanto oneri se impares esse sentiant, ad petendum a Domino virtutem eos excitat. Præterea cum Lex eos perpetuo reos agat, salutari dolor animos eorum percellit, et ad pœnitentiam, de qua ante me-
mini, veniamque a Deo per Christum petendam atque impe-
trandam adigit; simulque ne sua innocentiae confidant, aut
superbire coram Deo audaeant, coercet. Estque illis perpetuo
fræni instar, quo in Dei timore retineantur. Postremo dum
absolutam justitiam aper opera sua se consequi non posse ex
Lege discunt, cum per eam animorum suorum maculas atque
sordes tanquam in speculo contueantur, ad humilitatem hoc
pacto eruditus, ad quaerendam in Christo justitiam eos et pre-
parat et remittit.

M. Quantum ergo video, Legem Dei, quasi paedagogum
quendam ad Christum esse dicis, quæ nos per agnitionem
nostri, penitentiam, et Fidem ad Christum recta deducat.
A. Ita est.

SECONDA PARS DE EVANGELIO ET FIDE.

Transitio.

M. Quum ergo abunde, ut in compendio, toti huic de
Lege atque obedientia questioni satisfactum sit, charissime
Fili, jam de Evangelio, quod Dei promissiones continet, et
juris divini violatoribus Dei clementiam per Christum pol-
licetur, quodque Fides maxime respicit, ut dicamus, ordo
postulat; hoc enim in nostra partitione secundum fuit; atque
huc etiam, ipsa rerum, de quibus jam egimus, series nos quasi
manu perduxit. Evangelii ergo, simulque Fidei nostræ
summa quænam est?
A. Ea nimirum ipsa, qua Fidei Christianæ præcipua
capita, breviter olim perstricta, continentur; quæque vulgo
Symbolum Apostolorum appellatur.

M. Fidei compendium cur Symbolum nominatur?
A. Symbolum, si interpreteris, est signum, nota, tessera,
aut indicium, quo commilitones ab hostibus dignoscuntur;
unde compendium Fidei, quo Christiani a non Christianis dis-
tinguuntur, Symboli nomen sibi recte ascivit.

M. Sed qua de causa Apostolorum Symbolum dicetur?
A. Quod vel ab ore Apostolorum exceptum, vel ex illo-
rum scriptis summa fide collectum, ab initio usque Ecclesiae
receptum, perpetuo inter omnes pios firmum, ratum atque
immotum, ut certa atque constituta Christianæ Fidei regula,
permanserit.

M. Age nunc, Symbolum ipsum mihi recites velim.
A. Fiet. CREDO IN DEUM PATREM OMNIPOTENTEM,
CREATOREM COELI ET TERRÆ, ET IN JESUM CHRISTUM, FILIUM
Ejus unicum Dominum nostrum, qui conceptus est de Spiritu sancto, natus ex Maria virgine; passus sub Pontio Pilato, crucifixus, mortuus, et sepultus est; descendit ad inferos, tertia die resurrexit a mortuis; ascendit ad caelum, sedet ad dexteram Dei patris omnipotentis, unde venturus est ad judicandum vivos et mortuos. Credo in Spiritum sanctum, sanctam Ecclesiam catholicam, sanctorum communionem, remissionem peccatorum, carnis resurrectionem, et vitam aeternam.

M. Breviter ista a te, et strictim proposita sunt, mi Fili; quocirca operae praetium est, ut de singulis quid credas, clarius dicas atque explicatis. Et primum, in quot partes totam hanc confessionem distribuis?

A. In quatuor praecipuas; quarum in prima de Deo Patre, et rerum omnium creatione; in secunda de ejus Filio Jesu Christo, quae etiam totam redemptionis humanae summam complectitur; in tertia de Spiritu sancto; in quarta de ECClesia, et Divinis in Ipsam beneficiis tractatur.

M. Perges ergo ordine quatuor istas mihi partes explicare; et primum quid in ipso statim Symboli initio credendi nomine significas?

A. Me veram ac vivam, id est, 4 christiani hominis Fides in Deum Patrem, Filium, et Spiritum sanctum habere, eamque hac confessionis formula testari me, atque comprobare.

M. Estne ergo Fides aliqua, quae vera vivaque non sit? Est certe Fides quaedam generalis, ut ita loquar, est et Fides mortua.

M. Quum ergo non levis momenti res sit, quam credendi, christianaeque, id est, verae ac vivae Fidei nomine complecteris, age explica mihi quasnam ea sit, quomodoque a Fide illa generali et mortua etiam distinguatur.

A. Fides in genere ea est, quae veritati verbi Dei Fides habet; id est, que omnia in Scripturis de Deo, ejusque immensitate, potentia, justitia, sapientia, misericordia item in homines fideles ac pios, summaque severitate in incredulos atque impios, ceteraque in Scripturis tradita universa vera esse credit.

M. Annon omnia hae etiam et vera illa, quam dicis, Fides credit?

A. Maxime; verum ea ultra progreditur, sicuti mox dicemus. Nam hactenus non impii solum homines, sed et
daemones etiam credunt; neque tamen fideles proinde sunt, aut dicuntur. At vera Fides, ut omnia in verbo Dei tradita certissima esse nihil dubitat,  kita promissiones de Dei Patris misericordia, et peccatorum remissione fidelibus omnibus per Christum factas, quae proprie Evangelium dicuntur, amplectitur; quam qui habent, non solum Deum ut potentissimum omnium Dominum, justissimumque judicem timent (quod et homines impios plerosque et daemones etiam facere jam antea diximus) verum etiam ut patrem suum optimum atque clementissimum amant; cui ut placere omnia piis studiis operibusque, quae Fidei fructus dicuntur, uti obseuentes filios decet, student, ita de ejus venia, si quando ut homines ab ejus voluntate aberrarint, per Christum impetranda, bonam certamque sper concipiunt. Peccata enim sua, Christo, cui fidunt,iram Patris placante, non magis sibi unquam impetrandi sciant, quam si ea nunquam fuissent perpetrata. Et quamvis Legi, officio erga Deum atque domino satisfacerint ipsi, Christum tamen summa Legis observatione, Deo pro se cumulato satisfacisse credunt; et per hanc illius justitiam et divinae Legis observationem, in numero locoque justorum, et Deo charos haberi se, haud aliter ac si Legem observassent ipsi, persuasum habent. Atque haec ea est jusitia, quam nos Fidei consequi sacrae literae declarant.

M. Annon ista etiam in daemonibus, aut hominibus impios esse possunt?

A. Nihil minus. Nam tametsi Deum ut potentissimum justissimumque timeant, aut horreant potius, quam suum impietatis ulterum fore sciant, in ejus tamen in se bonitate et clementia, neque ullam Fiduciam, neque ad ejus gratiam receptum aliquem habere, neque ejus voluntati obsequiendi studium ullum suscipere possunt. Itaque eorum Fides, tametsi de veritate verbi Dei non ambigant, mortua dicitur; ut quae trunci instar aridis atque emortuis, fructus nullos piae vitae, id est, amoris in Deum, charitasque in homines, unquam ex se edat.

M. Ex his ergo, quae hactenus commemorasti, definitionem mihi cedo vivae illius et verae christianae Fidei.

A. xFides est certa cognitione, paternae Dei erga nos per Christum benevolentiae, fiduciaque in eadem, sicuti in Evangelio testatum est, quae studium piae vitae, id est, Dei Patris voluntati obsequiendi semper conjunctam habet.
M. Satis explicasti, quid Fidei, credendique nominibus significes. Perge jam, quibus commodissime possis mihi edissere, quid per Dei nomen, quod in Symbolo proxime sequitur, intelligas.

A. Annitar pro meo ingenio atque facultate, praeceptor optime. Intelligo 

M. Natura esse unam, vel substantiam, vel animum, vel mentem, vel spiritum potius divinum (varii

A. Annitar pro meo ingenio atque facultate, praeceptor optime. Intelligo naturam esse unam, vel substantiam, vel animum, vel mentem, vel spiritum potius divinum (varii

M. Quum unus sit Deus, edissere cur in Christianae Fidei confessione tres commemores, Patrem, Filium, et Spiritum sanctum?

A. Non multorum Deorum, sed trium distinctarum in una divinitate personarum hec sunt nomina. In una enim Dei essentia, Patrem, qui Filium ab aeterno ex se genuit, intueri convenit, ut originem primumque rerum omnium autorem: Filium, ex Patre ab aeterno genitum, qui sit aeterna Dei Patris sapientia; Spiritum Sanctum, ab utroque procedentem, ut Dei virtutem, per omnia diffusam, sed ita, ut etiam perpetuo in ipso resideat: neque dividi tamen proprierea Deum. Ex his enim tribus personis nulla aliam, aut tempore, aut magnitudine, aut dignitate anteit; sed Pater, Filius, et Spiritus Sanctus, tres distinctae Personae, aeternitate æquaeve, potentia æquales, dignitate pares, Deitate unum sunt.

Unus ergo aeternus, immortalis, omnipotens, gloriosus, optimum Max. Deus Pater, Filius, et Spiritus Sanctus. Ita enim de Deo Patre, Filio, et Spiritu Sancto, a Christianorum universitate, quæ Catholicæ Ecclesiae dicitur, ex Scripturis Sacris proditum est; quum alioquin hujus mysterii immensitas tanta sit, ut ne mente quidem concipi, nedum verbis explicari queat; in quo proinde simplicitas Fidei christianæ ad credendum parata, potius quam ingenii acumen ad inquirendum, vel linguae etiam officium ad explicandum mysterium tam arcanum, atque occultum requiratur.

M. Verissimum quidem est quod dicis. Perge ergo; cur Deum vocas Patrem?
A. Ejus rei præter eam, quam ante memoravi, præcipuam causam, quod videlicet \textit{naturalis sit Pater unici Filii sui ab æterno ex se geniti, duæ sunt aliae causæ, ob quas noster etiam Pater et sit, et dicatur.} \textit{Una, quod nos omnes initio creavit, quodque vitam omnibus est largitus; de qua mox plura dicemus.} \textit{Altera vero majoris etiam momenti est, quod videlicet iterum divinitus per Spiritum Sanctum nos genuit, et \textit{Fide in verum, et naturalem Filium suum Jesum Christum, nos sibi Filios adoptavit, et regno suo, ac vitae æternæ hæreditate per eundem donavit.}}

\textit{M. Quo sensu nomen illi omnipotentis tribuis?}

\textit{A. Quod \textit{mundum et universa, uti condidit, ita in po-testate etiam habeat, providentia gubernet, arbitrio constitutat, omnibusque, prout illi visum fuerit, imperet; sic ut nihil nisi ejus decreto permissuue fiat, nihil sit quod ille efficere non possit; neque enim otiosam quandam Dei potentiam, quam non exercet, imaginar.}}

\textit{M. An impios etiam homines, spiritusque malignos Dei imperio subdis?}

\textit{A. Quid ni? Miserrime enim alioqui nobiscum age-retur, ut quibus nunquam securis esse liceret, si quid illis in nos, præter Dei voluntatem, permetteretur. Verum eos Deus quasi fræno suæ potentiae ita coercet, ut ne movere quidem se, nisi ejus nutu aut permisssu, possint unquam. Nos vero una hæc consolati sustaining, ita nos in omnipotentis esse Patris potestate, ut ne unus \textit{quidem capillus noster, nisi ex ejus voluntate, qui nobis tam bene vult, perire possit.}}

\textit{M. Perge.}

\textit{A. Quum Dei Opt. Max. bonitatem atque immensi-tatem mens humana per se capere nullo modo possit, coli eum et terre, et rerum, quæ in eis continentur, universitatis creatorem esse addimus; quibus verbis, Deum in operibus suis \textit{et mundi opificio, tanquam in speculo quodam contem-plandum, et quoad nostra id refert, cognoscendum esse signi-ficamus. Quum enim magnitudinem illam immensam mundi videmus, ejusque partes omnes ita esse constitutas, ut neque ad speciem pulchriores, neque ad usum meliores esse potu-erint; statim intelligimus Dei opificis atque ædificatoris infinitam potentiam, sapientiam, bonitatem. Quis enim est tam vecors, qui cum suspexit in column, Deum esse non sentiat? Imo ob hanc maxime causam Deus homines primum humo}
excitatos, celsos et erectos constituisse videtur, ut superarum atque celestium rerum essent spectatores, et ipsius cognitionem, cœlum intuentes, capere possent.

**M.** Quomodo Deum omnia creasse diceris?

**A.** Deum Patrem Opt. Max. initio, et ex nihilo, non solum cœlum, et universum hunc mundum spectabilem, et res in eis omnes quæcunque continentur, sed et Spiritus etiam incorporeos, quos Angelos appellamus, per potentiam verbi sui, id est, Jesu Christi Filii sui, fabricasse et condidisse.

**M.** Verum an pium esse putas, affirmare Deum Opt. Max. spiritus universos, etiam malignos illos, quos diabolos vocamus, condidisse?

**A.** Deus quidem eos tales non condidit: sed ipsi ab origine sua, absque ulla spe recuperandæ salutis, sua ipsorum malitia exciderunt. Itaque non creatione et natura, sed naturæ corruptione mali effecti sunt.

**M.** Quid; an satis habuit Deus semel universa condidisse, omni rerum cura in posterum abjecta?

**A.** Hoc quidem antea breviter attigeram; cum vero tueri et conservare res conditas multo sit praestantius, quam eas semel condidisse; certo credendum est, ubi mundum et omnia sic fabricasset, ea deinceps et conservasse, et hactenus conservare. Ruerent enim universa, atque ad nihilum recidere, nisi ejus virtute, et quasi manu sustinerentur. A Deo etiam totum naturæ ordinem, et rerum mutationes, quæ fortunæ vicissitudines falsos putantur, pendere: Deum cœlum versare, terram tueri, maria moderari, omnem hunc mundum regere, ejus numini omnia parere, ejus numine omnia gubernari certo credimus; eum serenitatis et tempestatis, pluviae et siccitatis, fecunditatis et sterilitatis, sanitatis, ac morborum authorem esse; eum, quæcunque ad vitam nostram tuendum conservandamque pertinent, et vel ad usus necessarios, vel ad honestam voluptatem expetuntur, rerumque adeo omnium, quas natura desiderat, abundantiam et copiam munifica manu suppeditasse semper, atque etiam suppeditare largissime; ut nimirum illis perinde uteremur, ac memores et pios filios deceat.

**M.** Quem ad finem, Deum Opt. Max. universa hæc condidisse existimas?

**A.** Mundus ipse hominum causa factus est, et quæcumque...
que in eo sunt, ad usum fructumque hominum parata sunt. Et ut res alias omnes Deus hominis gratia, ita hominem ipsum ad suam ipsius gloriame condidit.

M. Quid ergo habes, quod dicas de prima hominis origine et creatione?

A. Id quod scripsit Moses: Deum seicet ex argilla primum hominem finxisse, illique animam et vitam inspirasse; deinde de viri latere, sommo sopiti, detractam mulierem in lucem produxisse, ut eam illi vitae sociam adjungere. Ac propterea homo ADAMUS vocatus est, quia ex \textit{terra} traxit originem: mulier autem, quia omnium \textit{viventium} mater erat futura, appellabatur Eva.

M. Cum tanta in utrisque, viris pariter atque fœminis, vitiositas, improbitas, perversitasque hodie conspiciatur, an eos Deus tales ab initio condidit?


M. Imago autem illa, ad quam hominem ais formatum esse, quænam est?

A. Ea est absolutissima justitia, et perfectissima sanctimoniam, quæ ad ipsam Dei naturam quam maxime pertinet; queaque in \textit{Christo novo nostro Adamo, præclarissime est demonstrata; cujus in nobis quædam quasi scintillulæ vix jam compareant.

M. Itane vix compareant?

A. Profecto; neque jam ita splendent ut in initio ante hominis lapsum, quandoquidem homo peccatorum \textit{tenebris}, et caligine errorum imaginis hujus splendoræ restinxit, quomodo hoc factum sit dicas, volo?

A. Dicam: Cum mundum hunc fabricatus esset Dominus Deus, \textit{hortum ipse paravit cultissimum, plenissimumque oblectionis et jucunditatis, quæcunque expetibiles erant, deliciis undique affluentem. Hic Dominus Deus singularis cujusdam benevolentiae gratia hominem collocavit, omniaque illius usui permisit; tantum illi fructu arboris \textit{scientiæ boni et mali interdixit, morte, si illum gustaret, denunciata. Par enim erat, ut tot beneficiis \textit{affectus} homo, hactenus pando, libenter se Dei imperio obtemperare ostenderet, utque sua contentus sorte, altius sese contra conditoris voluntatem conditus ipse non efferret.}
M. Quid deinde factum est?
A. Mulier d a Diabolo illusa, viro persuasit, ut vetitum fructum gustaret; quae res utrumque morti statim obnoxium effect; deletaque illa celestis imagine, ad quam primum est conditus, in locum sapientiae, virtutis, sanctitatis, veritatis, justitiae, quibus eum ornamentos Deus induerat, tetrerrime successerunt pestes, cæcitas, impotentia, impetis, vanitas, in-justitia, quibus etiam malis atque miseris progeniem suam, atque adeo omnem posteritatem implicuit et cooperuit.

M. Verum an non nimium severe unius pomi gustum ultus esse Deus videri possit?
A. Nequis hominis scelus gravissimum, ut parvum delictum elevet, neve ex pomo tantum, eet immensa gula factum spectet. Nam ille una cum conjugae sua, dolosis Satanæ illecebris captus atque irretitus, a Dei veritate incredulus ad mendacium deflexit; serpentis calumniis, quibus Deus et mendacii, et invidiae, et malignitatis insimulat, fidem habuit; tot h beneficiis affectus, in authorem ingratissimum extitit; terrae filius, cui parum videbatur, quod ad Dei similitudinem factus esset, intolerabili ambitione atque superbia, sese Dei majestati æquare affectavit; denique conditoris se imperio c subduxit, imo jugum ejus petulanter excussit, imo jugum ejus petulanter excussit. Frustra ergo Adae peccatum verbis extenuatur.

M. Atqui parentum culpa omnem posteritatem summa privari foelicitate, ultimisque raalis atque raiseriis onerari, quomodo non iniquum videbitur?
A. Adamus generis humani primus parens extitit: ornamentis itaque illis eum Deus affectit, ut ea tam sibi quam suis, hoc est, universo hominum generi haberet simul ac perderet. Eo itaque spoliato, natura universa nuda inopsque ac bonis omnibus destituta deseritetur; illoque peccati labe inquinato, quasi i a radice truncato, rami vitiosi enati sunt; qui vitium suum in alios ex se nascentes surculos transtulerunt. Inde autem tam breve, m exiguum, atque incertum vitae curriculum nobis circumscriptum; inde nata est carnis nostrae infirmitas, ccorporum debilitas, imbecilitas, fragilis quae humani generis; inde horribiles mentium cæcitas, et animorum pravitas; inde ista distortio depravatioque affectionum, et cupiditatum omnium; hinc illud pseminarium, et quasi sentina peccatorum omnium, cujus vitiiis genus humanum inscitur et conflictatur; cujus mal in proprium verumque nomen quaerentes, nostri peccatum originis appellaretur.

[NOEL. CATEC.]
M. An in hac tantum vita, peccati hujus poenas luit humanum genus?

A. Imo hoc nativo malo ita corrupta est natura et perdita, ut nisi bonitas et misericordia omnipotentis Dei, afflictis nobis, adhibita medicina, tulisset opem atque auxilium, quemadmodum fortunis in calamitates omnes, corporibus in universas morborum mortisque miseries incidimus; ita necessario in tenebras, atque sempiternam noctem, et ignem, qui extingui non potest, ibi omni supplicio perpetuo excrucianti, praecipites rueremus.

Nec mirum alias etiam res conditas, eam poenam, quam comemerit homo, in cujus usum conditae erant, subjisse; perturbatoque in celo et terra tota naturae ordine, noxias tempestates, sterilitatem, morbos, atque alia infinita mala in orbem invasisse; in quas miseries atque aerumnas, praeter nativum illud malum, multis nostris, magnisque peccatis merissimo incidimus.

M. O funestam atque horrendam ex peccato cladem et calamitatem! At quaenam tandem ilia est, quam nobis fecisse Deum medicinam dicis, in qua praei nostri parentes, et reliqui deinceps eorura posteri spem posuerunt et defixerunt?

A. Ad eam mirum salutis spem erecti sunt, quam ex Fide in Jesum Christum liberatorem atque servatorem ipsis a Deo promissum conceperunt. Hoc enim est quod jam proxime in Symbolo sequitur: CREDO IN JESUM CHRISTUM, &c.

M. An et primis parentibus nostris, Deus liberationis per Jesum Christum spem statim fecit?

A. Profecto: Nam ut Adamum et Evam verbis primum graviter castigatos, de horto deturbavit, ita serpentem devovit, et minatus est illi tempus olim fore, quo mulieris semen caput illi imminueret.

M. Quod vero est semen illud, de quo loquitur Deus?

A. Semen illud est (ut clarissime nos docet Paulus) Jesus Christus Filius Dei, verus Deus, et filius virginis, verus homo, in quo nos fiduciam atque spem nostram collocaere, secundo loco in Symbolo profitemur; qui conceptus est e Spiritu sancto, et genitus ex sanctae, castae, atque incorruptae virginis Mariae naturae; atque ea matre se natus et enutritus est, ut reliqui infantes, nisi quod ab omnis peccati contagione domino purus esset atque alienus.

M. An satis ergo habuit Deus semel in Veteri Testamento de hoc semine promisses?
A. Imo promissionem hanc humano generi optatissimam, Dominus Deus parentibus nostris primum factam, identidem illorum posteris confirmavit, quo majore expectatione illius prestandi homines tenerentur. Nam federe per circumcisionem cum Abrahomo et ejus semine inito, ipsi primum, mox Isaaco ejus filio, deinde Jacobo nepoti promissum suum confirmavit. Postremo, clarissimis per Mosen cæterosque prophetas suos editis oraculis, promissi sui constantiam retinuit atque servavit.

M. Quid autem sibi volunt ista verba, Serpentis caput conterere?

A. In Serpentis capite venenum ejus continetur, vitae et virtutis summa consistit; caput ergo Serpentis universam vim atque potentiam, et regnum, aut, ut verius loquar, tyrannidem diaboli, serpentis antiqui significat; quam universam, Jesus Christus, semen illud mulieris, in quo promissi sui summam Deus complevit, virtute mortis suae suberat, et serpentis Diaboli foeda servitute praebebatur, et Serpentis caput conterens, omnes sibi fidentes ab ejus tyrannide in libertatem vindicavit. Hoc enim est, quod hic in Symbolo profitemur, nos in Jesus Christum Dei Filium credere; id est, Jesum Christum nobis, qui impietate et scelere obstricti et mortis aeternae laqueis tenebantur, et serpentis Diaboli foeda servitute præmebamur, libertatis vindicem esse, atque servatorem.

M. Videris mihi interim, et ipsum nomen Jesu, illustri admodum explicatione esse interpretatus.

A. Profecto; neque enim aliud Hebraeis est Jesus, quam Græcis, Latinis Servator. Nam ut vim ejus exprimant, aliud magis aptum nomen non habent. Ex his autem quæ diximus obscurum esse non potest, quare hoc nomen sit adoptus; solus enim ille suos aeterno exitio, cui aliqui erant destinati, exemit et servavit. Et alii quidem hoc nomen usurparunt, quod corporibus hominum salutem atque servatorem.

M. A quo est illi hoc nomen inditum?

A. Ab Angelo, Dei ipsius iussu. Nominis vero quod ipsi Deus imposuit, revera etiam cum respondere nescesse fuit.

M. Jam Christi nomen quid sibi velit dicito.

A. Idem est, ac si unctum dieceres; quo significatur, eum summum Regem, Sacerdotem, ac Prophetam esse.
M. Unde hoc constabit?

A. Ex sacra Scriptura; quae et unctionem ad tria hæc accommodat; et eadem sæpe Christo tribuit.

M. An ergo oleo, quali in priscis Regibus, Sacerdotibus, et Prophetis creandis usi sunt, unctus est Christus?

A. Nequaquam; verum multo præstantiore; uberrima videlicet Spiritus Sancti gratia, qua repletus fuit, divinisque ejus opibus accumulatissime præditus; cujus cælestis unctionis externa illa, umbra tantummodo fuit.

M. Sibine soli hæc adeptus est, an et nobis etiam aliquas inde utilitates præbet?

A. Imo a Patre ista Christus accepit, ut nobiscum eadem, modo atque ratione, quam convenire cuique maxime novit, communicet; ex ejus enim plenitudo, ut ex unico, sancto, atque augusto fonte, haurimus omnes quicquid habemus cælestium bonorum.

M. Non ergo mundanum dicis esse Christi Regnum?

A. Minime; sed spirituale et æternum, quod verbo et Spiritu Dei, quæ justitiam secum et vitam ferunt, regitur atque administratur.

M. Quem nos ex hoc regno fructum percipimus?

A. Virtute et spiritualibus armis, ad carnem, mundum, peccatum, Satanam, inmænes et capitales animarum nostrarum hostes debellandos, nos instruit; beatam conscientiarum libertatem largitur; denique Divinis suis opibus præditos, ad pie sanctæque vivendum juvat et confirmat.

M. Qualis sacerdos est Christus?

A. Maximus, et æternus; qui solus se Deo sistere, solus sacrificium, quod ille gratum acceptumque habeat, facere, et solus Dei iram placare valet.

M. Quo ista nostro commodo facit?

A. Quia nobis a Deo pacem ac veniam petit et precatur, nobis iam Dei placat, nosque Patri reconciliat. Solus enim Christus Mediator noster est, per quem cum Deo residimus in gratiam. Sed et collegas nos quodammodo sibi in sacerdotio suo facit, nobis quoque dans aditum ad Patrem, ut in ejus conspectum cum fiducia prodire, et nos ac nostra omnia Deo Patri in sacrificium per ipsum offerre audeamus.

M. Prophetia Christi cujusmodi est?

A. Quum Prophetas Dei optimi maximi servos, ut voluntatem suam mortales edocerent, antea a se missos, homines
contemnèrent atque aspernèrentur, verbumque ejus sacro-
sanctum suis somniis atque inventis jam plane obscurassent
atque obruissent, ipse Dei Filius Prophetarum omnium Dominus
in hunc mundum descendit, ut Patris voluntate quam plenissime
declarata, prophetiis ac vaticinationibus omnibus finem im-
poneret. Patris ergo legatus atque internuncio ad homines
venit, ut ipso interprete, in rectam Dei cognitionem ac veritatem
omnem adducerentur. Ita triplex illud officium et munus, quod
Dei Filius a Patre celesti suscipient expel void, ut nobisum
fructum ejus omnem communicaret, Christi nomine continetur.

M. Hoc ergo in summa dixisse videris, Filium Dei non
modo dici, et esse IESUM CHRISTUM, id est, Servatorem,
Regem, Sacerdotem, Prophetam, sed et nobis, et ad nostrum
commodum atque salutem ita esse.

A. Omnino.

M. Verum quem piis omnibus hic honor habeatur, ut
Dei Filii nuncupentur, quomodo Christum Filium Dei unicum
appellas?

A. Solius Christi Deus naturalis est Pater, solus Chris-
tus natura Dei Filius est, ut qui ex substantia Patris genitus,
uniusque cum Patre essentiae est; nos vero Deus gratuito per
Christum Filios sibi ascivit atque adoptavit. Itaque Christum
unicem Dei Filium recte agnoscamus, quem hic illi honor suo
summoque jure debeatur; Filiorum tamen nomen adoptionis
jure nobiscum etiam per Christum gratis communicaret.

M. Jam Dominum esse nostrum quomodo intelligis?

A. Quod Principatum illi Pater in homines, Angélos,
atque universa detulerit; quodque Dei regnum in ccelo pariter
ac in terra nutu atque potestate suá administrét. Hinc vero
admonentur pii omnes, non sui se juris esse, sed toto tum
corporibus, tum animis, tum in vita, tum in morte in Domini
sui esse potestate, cui ut servos fidissimos obedire, et in omni-
bus obse dóndare opor tét.

M. Quid deinde sequitur?

A. Quomodo naturam humanam assumpserit, necessaria-
que ad salutem nostram universa præstiterit, memoratur.

M. Itane Dei Filium hominem fieri opportuit?

A. Omnino; quod enim homo in Deum peccavit, hominem quoque luere atque expiare necessè erat; quod unus
longe gravissimum, nullus nisi homo Jesus Christus tollere

\[1 \text{agnoscamus.}\]
atque sustinere poterat. Sed neque \( h \)mediator esse alius poterat ad Deum hominibus conciliandum, pacemque inter eos conficiendam, nisi idem Deus pariter atque homo Christus. Itaque homo factus, nostram quasi personam inductut, ut in ea salutis nostræ partes susciperet, sustineret, perageret, atque absolveret.

\( M. \) Verum cur \( e \) Spiritu Sancto conceptus est, natusque ex Maria Virgine, potius quam consueta, ac naturali ratione procreatus?

\( A. \) Qui aliorum scelera expiare, impiosque ac damnatos in integrum restituere debeat ac possit, nulla ipsum \( i \)labe aut macula peccati imbutum vel aspersum, sed singulari ac summa integritate, et innocentia praeditum esse oportet. Quum ergo penitus \( k \)corruptum et contaminatum esset humanum semen, in conceptione Filii Dei, mirificam atque arcanam Spiritus Sancti virtutem, \( 1 \)qua in utero castissimae purissimæque Virginis, atque ex ejus substantia formaretur, intercedere oportuit, ne communi illa humani generis labe ac contagione pollueretur. Christus ergo purissimus \( m \)ille ignus a Spiritu Sancto, conceptu virginis sine crimine genitus editusque est, ut maculas nostras, qui ut in peccato et dedecore primum concepti natique sumus, ita deinde in turpi vita commorantur, lueret, elueret, atque deleret.

\( M. \) At cur nominatim Marisæ Virginis fit mentio, in hac confessione Christiana?

\( A. \) Ut agnoscatur esse verum illud \( a \)Abrahæ ac Davidis semen, de quo divinitus vaticinationibus Prophetarum praedictum atque praemonstratum fuerat.

\( M. \) Ex his quæ jam sunt dicta, intelligo Jesum Christum Dei Filium, naturam humanam ad hominum salutem induisse; perge ergo, quid deinde factum est?

\( A. \) Doctrinam illam de salute per Christum restituenda, lætissimam, et modis omnibus divinam, quà Graeco vocabulo \( ευαγγελιον \) nominatur, a Prophetis \( o \)sanctis Dei servis antiquitus proditam, ipse tandem Prophetarum Dominus Jesus Christus, Dei, atque idem Virginis Filius, id est, illud ipsum promissum semen, omnes luculentissime docuit; eademque ut per universum orbem terrarum docerent, Apostolis \( q \)suis, quos ad illud munus elegerat, mandata dedit.

\( M. \) An satis habuit doctrinam hane simpliciter et clare verbis tradidisse?
A. Ima quo propensionibus eam animis mortales amplectentur, "depulsis morbis, fugatis "dæmonibus, atque aliis infinitis beneficiis, miraculis, et signis, quibus tota "ejus, atque Apostolorum suorum vita innocensissime sanctissimeque acta refertissima erat, eandem confirmavit atque comprobavit.

M. At quamobrem Symbolum, omissa ejus vitæ historia, a natalibus statim ad mortem transiliat?

A. Quia ea tantum in Symbolo recensentur, quæ sunt in redemptione nostra "præcipua, quæque illus ita sunt propria, ut ejus quasi substantiam in se complectantur.

M. Jam mortis ejus ordinem et modum mihi ediscere.

A. A suis nefarie "proditus, a Judæis per calumniam malitiamque accusatus, a Pontio Pilato judice damnatus, sævis verberibus crudeliter caesus, et indignis modis acceptus atque illusus, in cruce sublatus, illi suffixus est; atque ita omni supplicio exerciatus, ignominiosa atque acerbissima morte affectus est.

M. Hancine gratiam pro celesti illa doctrina, et pro maximis illis atque infinitis meritis ipsi retulereunt?

A. Hæc quidem illi in eum crudeliter, malicie, atque impie perpetravunt; verum ipse sua sponte "ac volens hæc omnia perpessus atque perfunctus est, ut iratum humano generi Patrem sacrificio hoc suavissimo placaret, utque penas nobis debitas dependeret ac persolveret, atque nos ex illis hoc modo eximereet. Neque enim inter homines inusitatam, ut alter pro altero spondeat, "et fidejubeat, aut luat etiam. Cum Christo autem quasi sponsore, pro nobis sic passo, Deus summo quasi jure egit; in nos vero, quorum peccata, merita supplicia, pœnasque debitas in Christum transtulit, lenitate, mansuetudine, clementia, misericordia singulari usus est. Christus ergo mortem, quæ pœna hominum sceleri a Deo immortali erat constitueta, pertulit, ac perferendo vicit. Sed et morte sua victum et subactum fregit, ac domuit illum, qui mortis tenebat imperium, "id est, diabolum, a cujus nos tyrannide atque servitute in libertatem vindicavit.

M. Verum quum nos morte, quæ quotidie imminet atque impletat, nihilominus mulctemur, et peccati nostri pœnas luimus, quem tandem ex hac victoria fructum percipimus?

A. Amplissimum profecto. Nam morte Christi effectum est, ut mors "fidelibus jam non sit interitus, sed quædam "Luc. xxiii. 33. 34. 35. 36. et xliii. 6. et v. 5. 12. 15. 16. 19. quasi migratio commutatioque vitae, brevisque adeo et certa 25. 26.
in cœlum transmissio, quo ducem nostrum intrepide sequi debemus; qui sicuti morte non interiit, ita nec perire nos patietur. Quocirca piī dœmōris metu, quæ laborum, solici-tudinum, atque malorum hujus vitæ omnium perfugium illis et dux in cœlum sit, exhorrescere jam amplius, aut trepi-dare non debent.

M. Ecquod aliud commodum nobis ex Christi morte ac-cedit?

A. Qui unius cum Christo per Fidem sunt corporis, in his pravi affectus et appetitus vitiosi, quos Carnis concupi-scentias vocamus, quasi una cum eo in crucem acti, emoriantur, ne amplius in animis nostris dominentur.

M. Romanus Præses sub quo passus est, cur diserte no-minatur?

A. Primum, personarum et temporum designatio rebus fidem tribuit; deinde, Christum suo, atque a Deo assignato et constituto tempore, naturam nostram suscepisse, ac mortem oppitiisse res ipsa indicat: quæ sceptrum videlicet a Judæe posteris ad Romanos, ac alienigenas Reges, qui pre-carium sub Romanorum imperio Regnum obtinebant, trans-latum jam esset. Ad hæc, Christum gentibus ad supplicium tradendum fore, et sententia judicis capite daretur, divi-nitus olim fuerat premonstratum.

M. Id quamobrem tandem?

A. Sententia judicis innocens damnatus est, ut solentes nos, quorum causa Divino judicio convicta atque damnata erat, pro celesti tribunalis absolvent, et in integrum restitu-eretur. Si enim a latronibus jugulatus, aut commota et con-citata seditione, a privatis hominibus ferro trucidatus fuisset, nullam ea mors satisfactionis, compensationisque speciem ha-buisset.

M. Atqui Pilatus de illius innocentia testimonium dixit.

A. Recte hoc illi testimonium tribuit Pilatus, cui de ejus innocentia plane constitut. Nam si nocens extitisset, minime fuisset aptus atque idoneus, qui alieni peccati penas sufferret atque persolveret, Deumque placatum peccatoribus effeceret. Eum tamen postea, assiduo Judæorum clamore atque convitio jactatus, et improbisimis vocibus fatigatus atque victus, idem ille Pilatus innocentem de sententia populi condemnavit. Unde liquet non sua ipsa peccata, quæ nulla in eo erant, nec penas ipsi debitas morte luisse, sed debitas
hominum sceleri, sibi indebitas pœnas sua voluntate in se susceptas subisse, sustinuisse, atque dependisse; et nostrorum flagitiorum maculas morte voluntaria, et suo innocentis sanguine luisse atque eluisse.

M. At qua de causa populus summa et singulari integritate atque innocentia virum tara acerbe et penitus oderat?

A. Sacerdotes, Pharissæi, et Scribae, invidiæ incendio flagrantes, quum veritatis vim atque lucem ferre non possent, in ejus vindicem atque assertorem, imperitæ multitudinis odium concitarunt.

M. Quum judicio damnatus sit, quomo modo sua ipsum sponte mortem obiisse dicis?

A. Si Pharissæi, aut Scribae, aut Judæi alii, aut simul universi, vitae necisque potestatem in Christum habuissent, jamdudum illi mortem maturassent; sæpe enim antea illi perniciem necemque machinati fuerant. Sed et quum in alius tempus supplicium ejus differre statuissent, quod festus ille Azymorum dies, quem anniversarium summa religione cæremoniaque celebrare solembat, jam adesset: ne id quidem efficere potuerunt, quin sub ipsum diem festum, alieno ipsis tempore, sed divinitus huic rei constituto, patetur. Unde satis constat, in ipsorum manu ac potestate nulla harum rerum aut temporum momenta sita fuisse, sed sua ipsa voluntate, nulla vi coactum, hanc mortem pro nostra salute oppetisse.

M. Quare eum potissimur necis diem illi Deus destinavit?

A. Ut ex ipso etiam tempore intelligeretur, Christum esse illum Paschalæm, id est, vere castura puraquoque agnum; qui morte maictatus, gratissimam se præ victimam pro nobis præberet.

M. Quum eligendæ mortis optio penes ipsum fuerit, cur in crucem agi voluit, potius quam allo quovis supplicio affici?

A. Primum quidem ex Patris sui voluntate, ad quam se conformavit, quæque tot vaticinationibus, oraculis, signis, atque indicis divinitus olim profita fuit atque declarata. Deinde, ultima omnia pati voluit pro nobis, qui ultima omnia eramus committeri. Erat enim illud mortis genus præ cæteris omnibus exerandum et detestabile, quo potissimum tamen pro nobis occumbere voluit, ut diram execrationem, qua sceleras nostra devinicerant, in se suscipieret, caeca nos hoc pacto exolveret. Contumelias enim omnes, omnia probræ atque supplicia, pro salute nostra levia omnino sibi esse, atque...
pro nihilo duxit; adeoque contemptus, abjectus, et omnium hominum infimus esse sustinuit, quo nos plane perditos ad amissae salutis spem erigeret.

**M.** Ecquid amplius de Christi morte dicendum habes?

**A.** Christum non communi modo morte in hominum conspectu multatatum, sed et aeternae mortis horrore perfusum fuisse; cum universis Inferorum copiis quasi manum conquerisse, atque luctatuum esse; pro summo Dei tribunali judicium triste, Divinæque animadversionis gravem severitatem subisse; in summas angustias adductum fuisse; horribiles formidines, atque acerbissimos animi dolores, quo justo Dei judicio per omnia satisfaceret, iramque ejus plene placaret, pro nobis pessimum atque perfunctum esse. Peccatoribus enim, quorum hic quasi personam Christus sustinuit, non presentis modo, sed et futuræ etiam æternæque mortis dolores atque cruciatus debentur. Quam vero humani generis perditis jam atque damnati culpam pariter, justamque poenam ita in se susciperet atque sustineret, tam gravi metu, tantoque animi motu ac dolore perturbatus est, ut exclaimaret, Deus meus, Deus meus, quare dereliquisti me?

**M.** An non ignominia interim hoc pacto Dei Filius afficitur, aut desperationis illi nota quædam inuritur?

**A.** Ille quidem hæc omnia absque omni omnino peccato perpessus est; tantum abest, ut utla animum ejus desperation occuparet. Nunquam enim interea Patri confidere, et bene de salute sperare desit, nec circumfuso undique pavore obtorruit unquam, aut dolore oppressus fuit; et cum universa inferorum potestate luctatus, adversam vim omnem, et furentes ac violentos impetus fregit, atque superavit; universaque haec in se suscepta, funditus delevit; ipseque in primis beatus nihilominus permansit, beatitudinemque suam nobis, qui ipsi fidimus, impertivit. Nisi enim hæc ejus vere beata morte salutem vitamque essemus consequiti, sempiterna omnes morte perpetuo perieramus.

**M.** Verum in Christum, qui Deus sit, quomodo potuit tantus animi dolor atque trepidatio cadere?

**A.** Secundum humanae naturæ affectionem, Divinitate interim potestatis suæ vim non intendente, hoc effectum est.

**M.** Jam ergo mihi breviter summamimque amplissima illa commoda, quæ ex Christi morte cruciatusque longe maximo perciipient fideles, recense.
A. In summa, unico mortis suæ sacrificio, peccata nostra coram Deo expiavit, et placata Dei ira nos in gratiam cum eo reduxit; sanguine suo ut purissimo lavacro, animarum nostrarum sordes atque maculas omnes eluit, atque delevit; et peccatorum nostrorum memoriam, ne amplius unquam in Dei inspectum veniant, sempiterna oblivione obruens, Chirographum illud, quo tenebamus et convincebamus, decretumque, cujus sententia discernamus, induxit, et inane factum abolevit. Hæc ille omnia vivis pariter atque mortuis, illi dum vixerunt confisis, morte sua præstitit.

Postremo mortis suæ vi, cupiditates alienas atque indomitas, in iis, qui illi per fidem omnino adhærescant, ita faraet ac frangit, et illarum ardentias ita restinguit, ut spiritui facilius obtemperent atque obsequantur.

M. Cur sepultumuisse etiam addis?

A. Exangue, atque exanimum corpus sepulchre conditum est, ut mors ejus testator esset, utque de ea inter omnes constaret. Si enim statim revixisset, mortem ejus plerique in disceptationem et controversiam vocassent, atque ita in dubium ea ventura videretur.

M. Quid sibi vult quod sequitur de ejus ad Inferos descensu?

A. Christum ut corpore in terræ viscera, ita anima a corpore separata, ad inferos descendisse; simulque etiam mortis suæ virtutem atque efficacitatem ad mortuos, atque inferos adeo ipsos ita penetrasse, ut et incredulorum animæ acerbissimam justissimamque infidelitatis suæ damnationem, ipseque inferorum præcipes Satanas, tyrannidis suæ, et tenorbrarum potestatem omnem debilitatam, fractam, atque ruina collapsam esse persentiret; contra vero mortui, Christo dum vixerunt fidentes, redemptionis suæ opus jam peractum esse, ejusque vim atque virtutem, cum suavissima certissimaque consolatione, intelligerent atque perciperent.

M. Jam ad sequentia pergamus.

A. Tertio die post revixit, et quadraginta dierum spatio, sui se vivum frequenter exhibuit, et inter discipulos versatus est, edens ac bibens cum illis.

M. Quid, an non satis erat, quod per mortem ejus peccatorum liberationem veniamque impetramus?

A. Id non satis erat, si vel ejus, vel nostri rationem habeas. Nisi enim revixisset, minime putaretur Filius Dei; Rom. i. 4.
quia et illud ipsi, dum in cruce penderet, ii qui viderant, exprobrabant atque objiciebant: "Alios, inquit, servavit, seipsum non potest servare; descendat nunc de cruce, et credemus ei. Jam autem excitatus a mortuis, ad vitæ perennitatem, Divinitatis suæ potentiam declaravit majorem, quam si descendendo de cruce, mortis terrores refugisset. Moris quidem omnibus est commune; tametsi vero intentatæ morti quidam se ad tempus subduxerunt, mortis tamen semel oppetitæ vincula solvere, aut abrumpere, et virtute propria reviviscere, id unici Filii Dei Jesu Christi, authoris vite, proprium est; quo se peccati, et mortis, ipsiusque adeo Diaboli victorem demonstravit.

M. Quam aliæm ob causam excitatus est?

A. Ut Davidis, et aliorum sacrorum vatum implementur oracula, qui prædixerunt fore, ut nec corpus ejus tentaretur corruptione, nec anima apud inferos relinqueretur.

M. At quas nobis utilitates praebet, quod revixit Christus?

A. Multiplices, et varias. Inde enim nobis justitia, qua ante carebamus; inde innocentiam studium, quam Vitæ novitatem vocamus; inde vires, et ad pie sancteque vivendum virtus nobis, ac robur accedunt; inde nobis spes, et mortalitatem corpora nostra a morte in integrum aliquando restituenda. Si enim Christus ipse morte absumpit suum, liberator nostre minime exitisset; quæ enim nobis spes esset reliqua salutis per illum, qui seipsum non servaret? Fuit igitur et consentaneum illi personæ quam sustinebat Dominus, et necessarium nobis ad salutem adjumentum, ut primum Christus seipsum morte liberaret, post autem, ut nobis mortis clausura rumperet, atque revelleret: atque ita salutis nos nostræ spem in resurrectione ipsius collocaremus. Neque enim fieri potest, ut Christus caput nostrum reviviscens, nos corporis sui membra, morte et interitu deleri omnino sinat.

M. Attigisti, mi Filii, principes causas resurrectionis Christi; nunc de ejus in cœlum ascensu quid censeas, libet audire.

A. In Apostolorum suorum conspectu, circumfusa velatus nube, in cœlum ascendit, aut potius supra omnes coelos, ubi ad Dei Patris dexteram assidet.

M. Hoc quomodo sit intelligendum dicit.
A. Simplicissime quidem Christum corporo in coelum ascendisse, ubi prius corpore non fuerat; terramque, ubi prius corpore fuerat, reliquisse. Nam Divina natura, quae omnia implet, et in coelis semper extitit, et eadem, ac spiritu suo Ecclesiæ suæ semper in terris præsens adest, aderitque usque ad mundi dissolutionem.

M. Aliam ergo Divinitatis ejus rationem, humanitatis aliam esse dicis?

A. Dico, Præceptor; neque enim aut de ejus Divinitate corpus, aut de illius corpore Deum facimus. Haec enim creatæ est, illa minime; hanc in coelum assumptam, in coelo manere; illum autem sic ubique esse, ut coelum et terram impleat, tantatur sacrae Scripturæ.

M. Verum, an aliquo modo corpore præsentem nobis adesse Christum dicis?

A. Si magna parvis componere licet, sic Christi corpus præsens adest nostræ fidei, ut sol cum cernitur adest oculo; nulla enim res, quæ sub sensus cadit, ad similitudinem Christo proprius accedit, quam sol; qui cum coelum semper occupet, et proinde oculum revera non contingat, tamen corpus solis præsens aspectui adest, nihil id impediente tanta intervalli distantia. Sic Christi corpus, quod ejus ascensu nobis sublatum est, quaque reliquit mundum, et ad Patrem abit, sensibus quidem nostris abest; Fides tamen nostra versatur in coelo, atque intuetur solis justitiae, ac præsens in coelo vere adest, ut visus nostri adest corpori solis in coelo, aut sol in terris nostro visui. Præterea vero, quemadmodum Sol lumine suo rebus omnibus adest, sic etiam et Christus Divinitate, Spiritu, atque potentia sua præsens adest omnibus, atque omniæ complet.

M. Jam quod ad Christum attinet, quid potissimum spectas in ejus ascensu, sessioneque ad dexteram Patris?

A. Par erat, ut Christus, qui a summò honoris atque dignitatis gradu, ad insimam servi conditionem, ad ignominiam damnationis atque probrose mortis descendere, amplissimam rursum gloriam atque splendorem obtineret; eundem nimium, quem ante habuerat, ut silicet humiliati et ignominiae gloria ejus atque majestas proportione quadam responderet. Quod et D. Paulus ad Philippensès scribens clarissime docet: Factus est, inquit, obediens usque ad mortem, mortem autem crucis; propter quod et Deus illum Ecclesiæ caput constitutum, supra
omnes principatus evectum, caeli et terrae imperio, ut omnia
gubernet, donatum, ad summam extulit sublimitatem, et dedit
illni nomen, quod est supra omne nomen, ut in nomine Iesu
omne genu se flectat, celestium, terrestrium, et infernorum.

M An quem Dei dexteram, et sessionem nominas, esse
Deum humana specie, aut figura, animo et cogitatione
fingis?

A. Nequaquam, Praeceptor; sed quia nobis sermo est
de Deo apud homines, humano more, quomodo delatum sibi
a Patre regnum Christus acceperit, utcunque exprimimus.

Solent enim Reges, quos praecipuho honore dignantur, suae
occupationis vicarios constituant, sibi ad dexteram collocare.
Istis ergo verbis significatur, Deum Patrem Filium suum
Christum caput Ecclesiae constituisse; per quem suos tueri,
et rerum universitatem gubernare velit.

N. Recte; jam nos ex ejus ascensi in caelum, sessione-
que ad dexteram Patris, quid capimus commodi?

A. Primum, Christus ut in terram, quasi exilium, nostra
causa descenderat, ita et caelum, paternam haereditatem
adiens, nostro nomine ingressus est; quiaque aditum
illuc nobis patefaciens, januamque caeli, nobis antea propter
peccatum clausam, aperiens. Nam cum Christus caput nos-
trum, humanam nostram carnem secum in caelum vexerit, nos
corpirs sui membra, tam potentis atque benevolens caput in
terra perpetuo non relinquet. Praeterea in conspectu Dei
astans, et nos illi commendans, atque pro nobis intercedens,
causa nostrae patronus existit; quo advocato, causa non
cademus.

M. At cur non potius in terris hic nobiscum mansit?

A. Rebus, quae illi a Patre fuerant mandatae, quaeque
ad salutem nostram pertinerent, omnibus perfunctus cum
esse, nihil illi opus fuit diutius in terris versari. Sed et quae
faceret, si corpore presens adesset, ea omnia absens facit,
tuetur, juvat, corroborat, corrigit, coercet, castigat. Praeterea
Sacrum Spiritum suum, uti promisit, caelo in corda nostra
demittit, ut certissimum benevolentiae sui pignus, per quem e
tenebris nos atque caligine in lucem vocat, mentium cecitatem
illuminaet, moestitiam ex animis nostris pellit, et illorum vulne-
ribus medetur; efficitque Divino Spiritus sui instinctu, ut
coelum intuentes, mentes animosque nostros humo excitatos,
ab affectionibus pravis, et terrenis rebus sursum, ubi Christus
NOELLI CATECHISMUS.

est ad dexteram Patris, erigamus; cogitantes, spectantesque
supera atque coelestia, celsi et erecti hæc nostra exigua con-
temnamus, vitam, mortem, divitias, paupertates, humanæ omnia
omnia excelsa mægnoque animo despicientes. Summa denique
illa sit, Christum ad dexteram Dei assidentem, potentia, pru-
dentia, providentia sua mundum universum regere atque
administrare, movere, gubernare, et moderari omnia; eadem
usque facturum, quoad mundi fabrica dissolvetur.

M. Quum ergo corpore sublatus in coelum, suas hic in
terris Christus non destituat, crasse judicant qui praesentiam
absentiamque illius solo corpore metiuntur.

A. Sane. Nam res quæ incorporeæ sunt, sub sensum
cadere non possunt. Quis unquam suam ipsius animam
viderit? Nullus. At quid nobis adest praesentius, quid
propinquius, conjunctiusve, quam anima cuique sua? Quæ
spiritualia sunt, non videntur nisi oculo Spiritus. Christum
igitur qui in terris videre vult, aperiat oculos non corporis,
sed animi et Fidei, et videbit praesentem, quem oculus non
videt.

M. At quibus peculiariter et efficacissime adesse eum
praesentem agnoscit Fides?

A. Conspicet eum Fidei acies praesentem, atque adeo in
medio, ubicunque sunt duo vel tres congregati in nomine
ejus; videbit praesentem suis, id est, vere piis omnibus
usque ad seculorum omnium exitum. Quid dixi? Christum
videbit praesentem? Imo et videbit, et sentiet in seipso
habitamentem quisque pius, haud alter atque animum suum
proprium. Habitat enim ac residet in animo ejus, qui suam
fiduciam omnem atque spem in eo collocat.

M. Equirum præterea habes adhuc dicendum?

A. Christus ascendendo assidendoque ad dexteram Patris,
falsam illam opinionem, quam aliquando Apostoli etiam ipsi
aceperant, amovit atque ex hominum animis penitus evellit,
quod scilicet Christus in terris nobis conspicuus regnaturus
essest, haud alter ac reliqui reges terræ, et principes mundani.
Hunc errorem mentibus nostris eripere, ac de regno suo
magis sublimia cogitare nos voluit Dominus; abesse ergo
ab oculis, atque omni sensu corporeo voluit, ut ea ratione,
Fides nostra et excitata et exercitata sit, ad intuendum mo-
derationem et providentiam ejus, qui corporeo aspectu non
sentitur.
M. Ecqua alia ratio est, quare e terris in coelum se subduxerit?

A. Cum non unius alicujus regionis terræ, sed omnium terrarum orbis pariter atque cœli princeps sit, vivorum pariter atque mortuorum Dominus; par erat, ut clam sensibus nostris regnum suum administraret. Nam si sub aspectum veniret, locum atque sedem mutare, huc et illuc identidem trahi, et nunc in hanc regionem, nunc in aliam migrare eum opus esset, ut suscepta negotia transigeret. Si enim eodem momento temporis ubique omnibus præsens adesset, jam non homo, sed spectrum potius esse, neque corpus habuisse verum, sed imaginarium videretur; aut certe quod Eutyches censuit, corpus ejus abisse in Divinitatem, aut ubique esse putaretur. Unde mille continuo nascentur opiniones falsæ, quas omnes, corpore integro in coelum sublato, depulit, animosque horam unanimum erroribus liberavit. Mundum interim, tametsi nobis non conspicuus, summa virtute, et sapientia admirabiliter regit atque administrat. Hominum est, humana quadam ratione republicas suas gubernare et moderari; Christi autem, id est, Filii Dei, divina.

M. Attigisti praecipua quaedam ex infinitis et immensis beneficiis, quorum fructum ex Christi morte, resurrectione, et ascensione, percipimus; nam universa ne mente quidem atque animo humano concipi, nedum verbis et dicendo explicari ullo modo queunt. Hactenus tamen scientiam in hac re tuam experiar, ut mihi prima rerum capita, ad quæ reliqua omnia referuntur, breviter et summam describas.

A. Dico igitur, cum ex his, tum etiam ex aliis Christi actionibus duplicem nos utilitatem capere. Unam, quod quaecunque fecit, ea omnia nostro commodo fecerit; adeo quidem, ut perinde nostra sint, modo eisdem firma vivaque Fide inhæserimus, ac si nos ea fecissemus ipsi. Ipse quidem cruci suffixus est, et nos cum ipso in crucem sublati sumus, et nostra in eo peccata sunt punita. Ipse mortuus est et sepultus, nos itidem una cum peccatis nostris mortui sumus et sepulti; idque ita, ut omnis peccatorum nostrorum memoria, sempiterna oblivione penitus deleatur. Ipse a morte excitatus est, et nos cum eo reviximus, resurrectionis et vitae ejus sic facti participes, ut nobis deinceps mors non domine tur; est enim idem in nobis Spiritus, qui Jesum a mortuis excitavit. Postremo, præterquam quod ab ascensu ejus
Spiritus Sancti dona cumulatissime nobis accessorunt, nos secum etiam in celum sublevatos, sublatosque tuit, ut ejus quasi possessionem, una cum capite nostro occuparemus. Ista quidem nondum apparent, tamen tum demum haec omnia proferentur in lucem, cum Christus, qui est lux mundi, in quo spes nostræ omnes atque opes posita sunt atque defixa immortali gloria clarus, sese palam omnibus ostendet.

M. Alterum illud commodum, quod ex Christi actionibus consequimur, cujesmodi tandem est?

A. Quod Christus se nobis exemplar ad imitandum proposuit, ad quod vitam nostram omnem formemus. Christus si mortuus sit pro peccato, si sepultus, id semel persessus est; si revixerit, si in celum ascenderit, semel tuntum revixit, semel ascendit; jam non amplius moritur, sed vita sempiterna fruitur, et in summa atque perenni gloria regnat. Sic si nos simus mortui, si sepulti peccato, quod modo posthaec vivemus in eodem? Si excitati cum Christo simus, si per certam fidem atque spem firmam in coelo cum eo versemur, in celestes res, divinas, æternas, non terrenas, mundanas, et caduca, curas orantes cogitationesque in posterum conferre debemus, et quemadmodum ?terrestrial hominis haec universus gestavimus imaginem, celestis dein/ecps imaginem indi/amus; dolores et injurias omnes ejus exemplo placide et sedate ferentes, æterasque illius virtutes Divinas, quoad mortales possunt, imitantes atque exprimemus. Et cum Christus Dominus nunquam desistat nobis benefacere, Patris misericordiam perpetuo nobis exposcere, et implorare, Spiritum suum sanctum nobis largi, Ecclesiam suam amplissimis donis mirabiliter et assidue exornare; par est nos simil in ratione proximum omni studio juvare, et arctissimis amoris, concordiae, atque summa conjunctionis vinculis, quantum in nobis erit, cum omnibus hominibus astringi; atque ita nos totos in Christi, vel ut unici exempli, mores formari.

M. An non et nostri etiam erga Christum ipsum officii ex his admonemur?

A. Admonemur sane, ut voluntati Christi, cujes totius sumus, quemque Dominum esse nostrum profitemur, obedientiam et pareamus; ut Christum servaremus, qui eam nobis, suis adhoc hostibus, charitatem præstitit, ut ad ejus summum erga nos amorem nihil posset accedere, ita ex animo, ita toto vicissim pectore amemus, diligamus, amplectamur, ut Christum
nobis met ipsi chariom habeamus; Christo, qui ita se
totum nobis dedit, nos ispos totos, omniaeque nostra invicem
tradamus; opes, honores, gloriam, patriam, parentes, liberos,
conjuges, chara, grata, jucundaque omnia pra Christo vilia,
pericula omnia pro Christo levia habeamus, atque despiciamus;
vitam denique animamque ipsam amittamus potius, quam Chris-
tum, nostrumque in illum amorem atque officium deseramus.
Fortunata enim mors, quae naturae debita, pro Christo est
potissimum reditta; pro Christo, inquam, qui sese pro nobis
voluntarie morti obtulit atque object; quiue vite author,
mortuos nos eripere morti, ac vitae restituere, et vult, et potest.

M. Perge.

A. Admonemur praterea, ut Christum Dominum in
celo jam regnantem, non terrestri aliquo cultu, impiis tra-
ditionibus, et frigidis homininum inventis, sed cultu celesti et
revera spirituali, qualis et nos qui demus, et illum qui ac-
cipiat, decaet maxime, pure et caste veneremur; haud alter
atque ille et honoravit, et honorat Patrem; cum eadem opera
et Patrem pari honore prosequamur. Qui enim honore 8 Christ-
tum afficit, honorat et Patrem; cujus rei ipse certissimus est,
et locupletissimus testis.

M. Jam de ultimo judicio, et mundi fine quid sentias,
paucis audire cupio.

A. Veniet Christus in nubibus coeli, cum summa gloria,
et augustissima atque maxime verenda majestate, sanctorum
Angelorum comitatu et frequentia stipatus atque circumfusus;
et horribili tubse sonitu, ac classico tremendo, mortui omnes,
qui ab orbe condito ad eum usque diem vixerunt, animis atque
corporibus integris excitabuntur; et pro 1 tribunalii illius judicio
sistentur; vitae suae rationem, quae ab incorrupto atque severo
judice ad veritatem revocabitur, pro se quisque, redditurii.

M. Verum, cum in fine mundi judicii dies futurus sit,
morsque omnibus sit definita atque constituta, quomodo in
Symbolo quosdam tum vivos futuros dicis?

A. Divus Paulus docet eos, qui tunc erunt superstites,
subito immutandos atque innovandos esse, ita ut deleta cor-
porum m corruptione, ac mortalitate abolita, immortalitatem
induantur; atque hee illis mutatio instar mortis erit, quum
et corruptae naturae interitus, incorruptae initium futurus sit.

M. An judicii hujus cogitatione pios percelli, atque hor-
rere perfundi, illudque reformidare et refugere oporteat?
A. Minime; is enim sententiam feret, qui pro nobis sententia Judicis damnatus est, ne nos grave Dei judicium subeuntes condemnamur; is, inquam, judicium prouociabit, in cujus nos fide atque clientela sumus, quique causae nostrae patrocinium suscepit. Imo singulari quadam consolatione conscientiae nostrae sustentatur, et inter medias hujus vitæ miseras et œrurnnas, gaudiis exulant, quod Christus semel futurus sit mundi judex; hac enim maxime spe nitimur, quod tum demum regnum illud immortalitatis et æternæ vitæ, haec tenuitum 6 inchoatum, quod Dei filiis ante jacta mundi fundamenta constitutum atque definitum fuit, omni ex parte plene et eumulata perfectum, immutabili æternae possidebimus. 7 Impii vero, qui vel Dei justitiam atque iram non formidarunt, vel ejus per Christum clementiam, misericordiaque non sunt confisi, quiquepios, terramique persequentes, omnibus injuriis affecerunt, summisque supplicis et mortibus crudelissimis maeturarunt, cum Satana atque Cacodæmonibus universis in destinatum ipsius inferorum carcerem, iimpietatis et scelerorum vindicem, et tenebras perpetuas conque cipientur; ubi scelerum suorum conscientia, et sempiterno igne, atque omni summoque supplicio excriciati, æternas poenas dabunt, atque dependent. Nam quod a mortalibus in Dei immortali immensam, infinitamque Majestatem peccatum est, infinito etiam perpetuoque supplicio dignum est.

M. Ultimo judicio mundi finis conjunctus est, de quo apertius adhuc explicare te velim.

A. Mundi finem hujusmodi futurum esse 8 Apostolus commemorat. Celum procellae in morem transibit, elementa æstuantia solventur, terra et quæ in ea sunt universa, flamma conflagrabit; quasi diceret fore aliquando, ut hic mundus ardore desflagrans, omni suo vitio per ignem (ut in auro fieri videmus) excoco, totus repurgetur, et in absuetam summanque perfectionem renovetur, faciemque induat longe pulcherrimam, quæ sempiternis seculorum ætatibus non immutabitur. Hoc enim est quod Divus 9 Petrus ait: Celum novum, et terram novam, in quibus justitia inhabitabit, secundum promissionem Dei expectamus. Neque vero a fide abhorret, ut peccatum, ita et corruptionem rerum, atque mutabilitatem, ceteraque ex peccato enata mala, aliquando tandem finem esse habuit. Atque hæc est summa secundæ

\[\text{Rom. viii.} \]
\[9, 33, 38, 30. \]
\[1 \text{Cor. i. 7.} \]
\[\text{Phil. iii. 20.} \]
\[\text{Tit. ii. 13.} \]
\[2 \text{Pet. iii. 12.} \]
\[\text{Matt. xxv.} \]
\[34. \]
\[1 \text{Cor. xiii. 9, 10.} \]
\[\text{et xxv. 30, 41.} \]
\[\text{Heb. x. 36.} \]
\[27. \]
\[\text{Jud. 6, 7, 8.} \]
\[\text{Apoc. xiv. 10, 11.} \]
\[\text{et xix. 20, et xx. 10, 14, et xxi. 6.} \]
\[\text{Matt. viii.} \]
\[12 et xxvii. 13. \]
\[\text{et xxv. 30, 41.} \]
\[\text{Phil. ii. 10.} \]
\[\text{et xix. 20.} \]
\[\text{et xxi. 4.} \]
partis Fidei Christianæ, qua tota redemptionis nostræ per Jesum Christum historia continetur.

M. Quum ergo de Deo Patre conditore, deque ejus Filio Jesu Christo servatore jam dixeris, id est, duas confessionis Christianæ partes absolveris; jam de tertia libet audire, quid de SPIRITU SANCTO credas.

A. Illum tertiam 'personam sanctissimæ Trinitatis esse consitoeor, a Patre et Filio ab æterno procedentem, utrique æqualem, atque ejusdem prorsus naturæ, unaque cum utroque adorandum atque invocandum.

M. Cur Sanctus appellatur?

A. Non tantum ob suam ipsius sanctitatem, quæ utique summa est, sed quod per eum electi Dei, et membra Christi sancta "officiantur. Quæ de causa Divinæ literæ illum Spiritum sanctificatiónis vocarunt.

M. Quibus in rebus hanc sanctificationem constituis?

A. Primum quidem ejus instinctu afflatuque Divino regeneramur; et idcirco dixit Christus oportere nos ex aqua et spiritu renasci. Coelesti itidem ejus afflatu, Deus Patre nos sibi Filios adoptat; unde non immerito Spiritus adoptionis est dictus. Illo interpretè, "Divina nobis mysteria aperorunt; ejus lumine, animorum nostrorum oculi, ad ea intelligenda illustrantur; ejus judicio, "vel condonantur, vel reservantur peccata; ejus vi, reprimitur et "domatur vitiosa caro, et cupiditates pravae coercuntur atque restringuntur; ejus arbitrio, multiplicia "dona in pios distribuentur. Is in hujus vitæ multis variisque incommodis, molestiis, atque miseriis, ægritudinem luctumque piorum, qui fere sunt in hoc mundo gravissime afflictæ, et quorum dolores omnem humanam consolationem vincunt, arcano solatio suo, et bona spe sedat, lenit, et consolatur; unde et "Paracleti, id est, consolatoris verum propriumque nomen sibi ascivit. Ejus denique virtute, corpora nostra mortalia "reviviscunt; breviter, quæcumque nobis deseruntur in Christo beneficiæ, ea omnia Spiritus Sancti opera intelligimus, sentimus, accipimus. In tantorum ergo donorum authore, non immerito fiduciam atque speram collocamus, eumque colimus, atque invocamus.

M. Superest jam quarta pars de SANCTA ECCLESIA CATHOLICA, de qua quid sentias audire velim?

A. In paucu conferam, quæ Scripturae sacrae fused explicant et copiose. Antequam coelum et terras fabricatus est
Dominus Deus, regnum quoddam sibi pulcherrimum, et remp. sanctissimam habere decrevit; eam Apostoli, qui Græce scripserunt, ΕΚΚΛΗΣΙΑV appellarent, quæ, ut verbum verbo exprimam, congregatio dici non inepte potest. In hanc quasi civitatem suam adscripsit Deus infinitam hominum multitudinem, qui omnes unico suo Regi Christo pareant, et dicto audientur sint atque obedientes, qui ipsius sese tutelae commendantur, et quorum ipse patrocinium suscepit, eosque perpetuo tueatur et conservat. Ad hanc Remp. proprie pertinent, quotquot vere timent, honorant, et invoquant Deum, prorsus applicantes animos ad sancte pieque vivendum; quique fiduciam atque spatium in Deo constitentes, vitae æternæ beatitudinem certissime expectant. Quibus autem sunt in hac Fide firmi, stabiles, atque constantes, qui electi atque designati, et (ut nos loquimur) prædestinati erant ad hanc tantam felicitatem, ante posita mundi fundamenta; cujus rei testimonium intus in animis habent spiritum Christi, fiducie hujus authorum pariter et pignus certissimum. Cujus Divini Spiritus instinctu, mihi etiam certissime persuadeo, meipsum quoque beata hac civitate, Dei per Christum beneficio, gratuito donatum esse.

M. Pia sane et plane necessaria persuasio. Ecclesiæ ergo quam dicis, definitionem mihi cedo.

A. Brevisissime verissimeque dixerim, ECCLESIAM ESSE CORPUS CHRISTI.

M. At paulo adhuc explicatius velim.

A. Ecclesia est "corpus Reipub. Christianæ, id est, universitas societasque fideli um omnium, quos Deus per Christum ad vitam perpetuam et æterno tempore destinavit.

M. Quorum hoc caput in Symbolum inseritur?

A. Quia nisi Ecclesia esset, sine causa tum Christus fuisset mortuus, tum ea, quæ usque adhuc relata sunt, omnia frustra essent, atque ad nihilum reciderent.

M. Quid ita?

A. Quia actenus salutis causas tractavimus, ejusque fundamenta contemplati sumus, quomodo videlicet, Christi merito nos amet Deus, charosque habeat; quomodo item, hanc Dei gratiam, in quam sumus restituti, Spiritus sancti opera retineamus. At horum hic unus effectus est, ut sit Ecclesia, id est, coetus piorum apud quos hac Dei beneficia collocentur; ut sit Civitas et Reipub. quædam beata, in qua nostra omnia...
ponere et quasi consecrare, et cui nos totos dedere debeamus, et pro qua mori non dubitemus.

M. Ecclesiam hanc cur Sanctam appellas?
A. Ut hac notione ab impiorum nefario cœtu discernatur. Quoscunque enim Deus elegit, in vitæ eos sanctitatem atque innocentiam restituit.

M. Estne hæc, quam Ecclesiæ tribuis, sanctitonia integram, atque omni ex parte perfecta?
A. Nondum. Quoad enim mortalem in hoc mundo vitam agimus, quæ est imbecillitas fragilitasque humani generis, infirmis viribus sumus ad omnia omnino vita declinanda. Est ergo Ecclesiæ sanctitas nondum quidem expleta et perfecte absoluta, præclare inchoata tamen. Verum quum Christo, a quo illi omnis accedit munditates, atque puritas, plene conjuncta fuerit, tum demum innocentiam et sanctitatem omnibus suis partibus expletem, et perfecte absolutam, ut vestem quandam niveam purissimamque, induet.

M. Quorum tandem Ecclesiam hanc Catholicam nominas?
A. Perinde est, ac si universalem dicerem; non est enim hic cœtus conciliumque piorum, certo quopiam uno loco, aut tempore astrictum; sed fidelium, qui ab orbe condito, omnibus locis, atque sæculis vixerunt, victurique sunt, universitatem continet atque complectitur; ut unum sit Ecclesiæ corpus, sicuti unus est Christus, unicum corporis caput. Cum enim Judæi Ecclesiam Dei, ut populo suo peculiarem, et quasi gentilitiam sibi assererent, et vendicerent, et suam tantam esse confirmerent; Christiana fides profitetur ingentem piorum hominum numerum multitūdinemque infinitam, ex omnibus terrarum orbis regionibus, ex omnibus omnium ubique gentium partibus, actatibusque seculorum, sacri verbi, vocisque suæ ví et potestate, atque caelestis Spiritus divino instinctu collectam, in hanc Ecclesiam, quasi civitatem suam, a Deo ascriptam esse; qui omnes una vera Fide, una mente, voceque consentientes, unico suo regi Christo, ut membra capiti, per omnia pareant.

M. An ergo recte quosdam huic Christianæ Fidei parti adjungere existimas, se credere sanctam Catholicam Romanam Ecclesiam?
A. Eos non solum alienum huic loco sensum affingere arbitror, dum nullum in Ecclesia Christi nisi qui Romani pon-
tificis decreta edictaque omnia sacrosancta habeat, censeri velint; verum etiam, dum universitatem Ecclesiae, quam ipsi ubique terrarum et gentium longe lateque diffusam esse primum confitentur, postea nomine unius gentis apposite, contrahunt, et in angustum adducunt, haud paulo amplius, quam Judæos insanire judico; ut qui contraria, et inter se pugnantia uno spiritu volvant, et pronuncient. Verum ad hanc eos insaniam adegit coeca cupiditas, studioque Romanum Pontificem Ecclesiae in terris caput in locum Christi supponendi atque substituendi.

M. Jam id ex te audire velim, cur Sanctæ Ecclesiae Catholicae statim adjungas, nos CREDERE SANCTORUM COMMUNIONEM?

A. Quia haec duo eodem pertinent, et sunt inter se apta admodum atque conveniencia. Hae enim pars eam, quæ est inter Ecclesiae membra, conjunctionem societatemque, qua nulla propior esse potest, clarius adhuc exprimit. Nam quom Deus per universas terrarum regiones atque oras, ut et per omnes ætates atque secula, habeat, qui se pure casteque venerentur; hi a omnes, licet diversi, et longinquis temporibus, atque locis separati sint atque distracti, ubique gentium, ubique terrarum fuerint, unius tamen sunt ejusdemque corporis, cujus caput Christus est, membra inter se quam maxime connexa atque cohaerentia. Ea est piis hominibus et cum Deo, et inter se communitas. Spiritus b enim, Fidei, Sacramentorum, precum, remissionis peccatorum, et æternæ felicitatis, omniumque adeo beneficiorum, quæ Deus Ecclesiae per Christum largitur, communitate sunt inter se conjunctissimi. Quin et concordia, ætatis amoris inter se vinculis astrictissimis ita sunt astricti, ita unum est omnibus propositum, ut eadem sit utilitas uniæcujusque et universorum; et in id maxime studium incumbant, quomodo beneficiis ultimo citroque datis, atque acceptis, sese mutuo cum ad alia omnia, tum praecipue ad beatam illam æternamque vitam, consilio atque auxilio iuvent. Verum quia haec sanctorum communio neque sensibus nostris, neque d naturali atque insita in nobis notione, aut intelligentiæ vi aliqua, ut aliaæ civiles communitates, societatesque hominum, perciat; merito inter ea, quæ creduntur, hoc loco posita est.

M. Brevis haec tractatio de Ecclesia, collocatisque apud eam Dei per Christum beneficiis, vehementer mihi placet;
eadem enim clarissime in Sacris Scripturis docentur. Verum potestne Ecclesia aliter cognosci, quam quum Fide creditur?

A. Hic quidem in Symbolo proprie agitur de eorum con-

gregatone, quos Deus arcana *electione per Christum sibi
adoptavit; quæ Ecclesia nec oculis cerni, neque ex signis
cognosci perpetuo potest. Est tamen et visibilis seu spectabilis
Dei Ecclesia, cujus nobis indicia notasque ostendit atque
patetacit.

M. Quo ergo tota hæc Ecclesiae tractatio clarior fiat, visi-
bilem illam Ecclesiam, ita mihi suis notis signisque describe,
et quasi depinge, ut ab alia quavis hominum societate
discernatur.

A. Experiar quomodo quam optime id possim præstare.
Visibilis Ecclesiae non est aliud, quam certa quædam multitudo
hominum, qui in quocunque loco sint, puram et sinceram ^pro-
fiteur doctrinam Christi; illam ipsam videlicet, quam Evang-
elistæ atque Apostoli Sacrarum literarum sempiternis monu-
mentis fideliter memorise prodiderunt: quique Deum Patrem
Christi nomine vere invocant; utuntur praeterea ejus mysteriis,
quæ usitato nobis vocabulo ^Sacramenta appellantur, eadera
puritate, et simplicitate (quod ad ipsorum naturam attenuet) qua
usi sunt, et literis consignarunt Apostoli Christi.

M. Visibilis ergo Ecclesiae notas esse dicis Evangelii, id
est beneficiorum Christi, prædicationem, invocationem, et Sa-
cramentorum administrationem sinceram.

A. Sunt hæ quidem Ecclesiae visibilia notæ præcipue et
plane necessariae; ut sine quibus ne Ecclesia quidem Christi
desse, dicive recte possit. Sed et in eadem Ecclesia, si probe
instituta fuerit, certus gubernationis 1ordo et modus, disci-
plinæque Ecclesiasticæ ea ratio observabitur, ne impune liceat
cuquam, qui in illo grege versatur, publice quicquam impie,
flagitiosæ vel dicere, vel facere; adeoque ut omnes prorsus
offensiones, in illa hominum congregacione, quoad ejus fieri
potest, omnino vitentur. Verum labente paulatim jam olim
hac disciplina, ut sunt hodie corrupti, depravatique omnium
mores, maxime vero divitum atque potentum, qui peccatorum,
adeoque scelerum omnium impunatem, atque summam licen-
tiam habere volunt, censoria animadversione, et castigatio teneri
in Ecclesiis vix jam potest. In quocunque cœtu tamen verbum
Dei, ejusque invocatio, et Sacramenta pure et sincere reti-
inentur, non est dubium, quin ibi etiam sit Ecclesia CHRISTI.
M. An non omnes ergo in hac visibili Ecclesia sunt ex electorum ad vitam aeternam numero?

A. Multi per hypocrisin, et simulationem pietatis, in hanc se societatem adjungunt, qui nihil minus quam vera Ecclesiae membra sunt. Verum, quia ubicunque verbum Dei sincere docetur, et Sacramenta rite administrantur, ibi perpetuo sunt aliqui ad salutem per Christum designati, totum illum coetum Ecclesiam esse Dei censum; quum et Christus sese, vel duobus aut tribus, qui suo nomine congregati fuerint, ad futurum polliceatur.

M. Cur Ecclesiae Remissionem peccatorum subjungis?

A. Primum, quia claves, quibus coelum et claudendum est, et reserandum, id est, potestas illa ligandi et solvendi, reservandi atque remittendi peccata, quae in verbi Divini ministerio sita est, Ecclesiae per Christum delata, atque permissa, ad eam proprie pertinet; deinde quia nemo remissionem peccatorum consequitur, qui non sit verum corporis Christi membrum; id est, qui communem Ecclesiae congregationem studiose, pie, sancte, perseveranter etiam, ad ultimum non colat, et tueatur.

M. Nullane ergo salutis spes extra Ecclesiam?

A. Extra eam nihil nisi damnatio, exitium, et interitus esse potest. Quae enim potest membris a capite corporis avulsis, abscessisse, vitae spes superesse? Qui ergo discordiam in Ecclesiae Dei seditiose concitant, dissidiumque, et dissensionem in ea faciunt, factionibusque eam perturbant, iis donec in concordiam atque gratiam cum Ecclesia redeant et revertantur, spes omnis salutis per peccatorum remissionem praeciditur.

M. Remissionis nomine quid significas?

A. Liberationem culpae, erratique veniam fideles a Deo impetrare. Deum enim gratuito propter Christum peccata ipsis condonare, eosque judicio et damnatione, justisque, et sceleri debitis suppliciis eripere et liberare.

M. An non ergo piis officiis atque operibus Deo satisfacere, et peccatorum veniam ipsi mereri possimus?

A. Nulla meritis nostris debetur misericordia; sed Deus animadversionem suam et supplicium, quo in nos usurus erat, Christo remittit et condonat. Solus enim Christus perpessione dolorum, et morte sua, qua poenam scelerum nostrorum dependit atque persolvit, Deo satisfecit; per solum ergo Christ-
tum receptum ad Dei gratiam habemus. Nos ex gratuita ejus liberalitate atque benignitate beneficium hoc accipientes, nihil habemus, quod præmiæ aut compensationis nomine, ipsi vicissim offeramus aut reddamus.

M. Nihilne omño pro nostra parte faciendum, ut veniam peccatorum impetrémus?

A. Tametsi inter homines concesso peccato, difficile est ab eo, qui peccatorum vindex esse debet, ut ignoscat impetrare; confessionem tamen erranti medicinam quandam esse, ne a pietate quidem nostra alieni ignorarunt. Et Pœnitentia, quæm Resipsientiam quidam malunt appellare, atque consilii mutatione peccatoribus opus esse ad veniam impetrandam, jam ante dictum est; et peccatoribus se veniam daturum, Dominus promittit, si eos pœniteat, si resipiscant, animosque a vita pravitate ad ipsum convertant.

M. Quot sunt Pœnitentiae partes?

A. Duæ præcipœæ. Veteris hominis, sive carnis mortificatio; et Novi hominis, sive Spiritus vivificatio.

M. Apertius ista planiusque explicari velim.

A. Veteris hominis mortificatio, est agnitio, confessione peccati ingenua atque sincera, tum animi pudor atque dolor, cujus sensu, quod a justitia aberrant, et Dei voluntati minus obsequens fuerit, graviter afficitur. Debet enim unusquisque anteactæ vitæ peccata recordans, sibi totus dispiocere, sibi succensere, acrem se vitiorum suorum judicem præbere, et ipse de se sententiam ferre, et judicium pronuntiare, ne irati Dei grave judicium subeat. Hunc dolorem quidam Contritionem appellant, cui peccati odium amissaeque justitiae amor et desiderium, propinquitate atque natura conjuncta sunt.

M. At tanta esse potest sceletum conscientia, et pœnitiendi vis, ut circumfuso undique pavore, hominis animum salutis desperatio occupet.

A. Verum id quidem est, nisi doloris magnitudinì consolationem Deus adhibeat. Sed piis superest adhuc altera illa pars resipiscientiæ, quàe Spiritus renovatio sive novi hominis vivificatio dicitur. Ea est, cum Fides accedens animum ita affectum recreat sublevatque, dolorem levat, et consolatur, a desperatione ad spem veniæ, a Deo per Christum impetrandæ, et a limine mortis, atque ab inferis adeo ipsis, ad vitam revocat, atque erigit. Atque hoc est, quod REMISSIONEM PECCATORUM nos credere proferemur.
M. An homo hoc metu, atque his difficultatibus, suis se viribus liberare potest?

A. Nihil minus. Solus enim Deus est, qui diiffidentem rebus suis confirmat, afflictem ergit, perditum recreat, et quod duce hanc quam dixi spem, mentem, voluntatemque peccator suscipit.

M. Jam quod superest in Symbolo, recita.

A. CREDO RESURRECTIONEM CARNIS, ET VITAM AETER-

NAM.

M. De his, quoniam in explicando ultimo judicio antea nonnihil attigisti, paucis tantum a te percontabor. Quorsum tandem, aut cur ista credimus?

A. Tametsi animos hominum immortales, sempiternosque esse credamus, tamen si corpora nostra interitu omnino delenda fore putaremus, concideremus prorsus, ut qui solido gaudio et sev sempiterno integri, altera nostri parte desiderata, nunquam frueremur. Non animas ergo solum nostras, quum ex hac vita migramus, admistione corporum liberatas, puras et integras statim in coelum ad Christum evolare, certo credimus, verum etiam corpora nostra in meliorem vitæ statum restituta, suis tandem animis rursum conjungenda, totosque nos perfecte atque absolute beatos efficiendos; hoc est, tam corporibus, quam animis nostris, æternitate, immortalitate, vitaque longe beatissima, quæ perpetuis seculorum ætatibus non immutabitur, fruituros esse, nihil profecto dubitamus. Hæc spes nos in miseriis i consolatur, quæ spe prædicti, non solum incommoda et difficultates, quibus in hac vita afficirur, sed vitæ commutationem, ac mortis dolores toleranter patimur et sustinemus. Mortem enim, non interitum omnia tollentem, atque delentem, sed ducem nobis in coelum esse, quæ nos in viam placatæ, tranquillæ, beatæ, sempiternæ vitæ deducat, persuasissimum habemus, Et proinde ex corporum vinculis tanquam ex carcere, ad coelum quasi communem urbem et civitatem Dei atque hominum, alacres laetique excurruris atque evolamus.

M. Ecquid praeterea conducit ista credidisse?

A. Admonemur ne rebus incerti, fluxis, et caducis nos impediamus, aut implicemus; ne ad terrenam gloriam aut Æælicitatem spectemus; sed mundum hunc ut inquilini, et de migratione perpetuo cogitantes, incolamus; ad coelum et ælestia aspiremus; ubi beati sev sempiterno fruemur.
Cum impios conditione a piis longissime diversa, ad miseriam æternam videlicet, semipernamque mortem resuscitandos esse antea docueris, cur Symbolum vitae duntaxat æternæ, inferiorum vero mentionem nullam facit?

A. Fidei hæc est Christianæ confessio, quæ non nisi ad piros pertinet; et proinde ea tantum recenset, quæ sunt ad consolandum accommodata, amplissima nimium præmia, quibus suos Deus donabit. Impios ergo a regno Dei alienos quæ maneant supplicia, non commemoratur.

M. Explicato jam Symbolo, id est, summa Fidei Christianæ, dic mihi quid commodi ex hac Fide comparamus?

A. Justitiam coram Deo, per quam hæredes vitæ æternæ instituimus.

M. An non ergo pietas erga Deum nostra, ac vita inter homines honeste sancteque acta justos coram Deo nos efficit?

A. De hoc quædam superius post explicatam Legem, et aliæ etiam, in hanc fere sententiam diximus. Si quisquam ab ea vitae perfectione longissime absimus omnes, adeoque peccatorum nostrorum conscientia opprimamur; fàlia nobis inunda ratio, et via reperienda est, qua nos Deus in gratiam recipiat, quam nostro merito.

M. Quæ tandem quaeso?

A. Ad Dei misericordiam confugiendum est, qua gratis nos in Christo, nullo nostro merito, nec operum respectu, amore, et benevolentia complectitur; tum peccata nobis nostra condonans, tum justitia Christi per Fidem in ipsum ita nos donans, ut ob eam, perinde ac si nostra esset, ipsi accepti simus. Divinæ ergo per Christum clementiæ, justitiam nostram omnem acceptam ferre debemus.

M. Unde ista ita esse intelligimus?

A. Ex Evangelio, quod Dei per Christum promissiones continet, 'quibus dum Fidem, id est, certam animi persuasionem, et stabilem benevolentiæ Divinæ fiduciam, qualsim jam per toatum Symbolum est descripta, adjungimus, in hujus, quam dico justitiae possessionem, pedem quodammodo ponimus.

M. Non ergo inter hujus justitiae causas Fidem principem locum tenere dici, ut ejus merito nos ex nobis justi coram Deo habeamur?
A. Nequaquam; id enim esset Fidem in Christi locum substituere. Verum hujus justitiae fons est Dei misericordiae, quae in nos per Christum derivatur; per Evangelium vero nobis offertur, et a nobis Fide, quasi manuprehenditur.

M. Fidem igitur non causam, sed instrumentum esse justitiae dicis, quod scilicet Christum, qui est justitia nostra, amplectitur, tam arcta nos conjunctione cum illo copulans, ut omnium ejus bonorum participes faciat.

A. Sic est.

M. Verum an a bonis operibus ita separari haec justitia potest, ut qui hanc habet, illis careat?

A. Nequaquam; Fide enim Christum, qualem se nobis offerit, accipimus; ipse vero non modo a peccatis et morte nos liberat, et cum Deo in gratiam reducit, sed et Spiritus sancti divino affluat et virtute, ad studium innocentiae atque sanctitatis, quam vitae novitatem appellamus, regenerat, atque reformat.

M. Justitiam ergo, Fidem, ac bona opera, natura cohaerentia esse dicis, quae proinde non magis distrahi debeant, quam Christus illorum in nobis author, a seipso divelli possit?

A. Omnino.

M. Haec igitur Fidei doctrina, hominum voluntates ab operibus officiisque piis nequaquam alienat?

A. Nihil minus. Nam opera bona Fide, ut radice sua nutuntur; tantum ergo abest, ut a vita integre agenda animos nostros Fides retardet, ut contra ad ejus studium maximo incitet; adeoque vere fidelis non sit, qui non et vitia pro virili declinet, et virtutes studiose amplexetur; ita semper vivens, ut rationem sibi reddendam arbitretur.

M. Ergo explicate mihi, quomodo opera nostra Deo accepta sint, et quibus donetur premii edissere?

A. In operibus bonis duo praecipue requiruntur. Primum, ut ea opera, quae Lege Divina prescripta sunt, deinde ut ea mente atque Fide, quam Deus exigit, a nobis suscipiantur. Nullae enim vel actiones, vel cogitationes sine Fide susceptae, Deo placere possunt.

M. Perge.

A. Constat ergo omnia opera quaecunque facimus antequam renati sumus, Deique Spiritu renovati, quae proprie nostra dici possunt, vitiosa esse. Qualemquaque enim speciem splendoris et dignitatis præ se ferant, præbeantque oculos ho-
NOELLI CATECHISMUS.

minum; quum e pravo corruptoque corde, quod Deus maxime spectat, manent et profisciscantur, non nisi inquinata contaminataque esse, et Deum proinde graviter offendere possunt. Hujusmodi igitur opera ut malos fructus, ex arbore mala editos, aspernatur Deus, atque a se rejicit.

M. Nullis ergo operibus, aut meritis Deum antevertere possussum, quibus illum ad benevolentiam, beneficentiamque priores provocemus?

A. Nullis plane. Nam nos Deus non solum quum inimici ejus essemus, sed est, peccatores, sed et ante mundi jacta fundamenta in Christo dilexit, atque elegit. Et hic est ille, quem dixi, justitiae nostrae fons atque origo.

M. De illis vero operibus, quae jam in gratiam apud Deum positi, Spiritusque sacri instinctu facimus, quid censes?

A. Debita pietatis officia, quae ex Fide, per charitatem operante profisciscuntur, Deo quidem grata sunt, non tamen ipsorum merito, sed quod ille suo favore ea liberaliter dignetur. Nam tametsi a Divino afflatu, ut a fonte rivuli deducantur, ex carnis tamen nostrae, quae sese in agendo adraiscet, quasi contagione vitium concipiunt; haud secus, ac rivus alios qui purus et limpidus, coeno, lonoque, per quod fluit, turbatur atque inficitur.

M. Quomodo ergo ea Deo placere affirmas?

A. Fides est, quae Dei gratiam operibus nostris conciliat, dum pro certo habet, eum summo nobiscum jure actu- rum non esse, neque facta nostra quasi ad calculos vocaturum, aut exacturum ad perpendiculum; id est, in illis aestimandis expendendisque non adhibiturum seueritate; sed omni eorum vitiositate Christo ejusque meritis remissa atque condonata, pro perfecte absolutis esse habiturum.

M. Persistis ergo in eo, non posse nos operum merito consequi, ut justi coram Deo habeamur, quum actiones humanas vel perfectissimas venia indigere existimes.

A. Deus ipse in verbo suo ita statuit; ejusque sacer Spiritus nos instituit, ut precemur, ne in judicium nos ad- ducat. Nam quum justitia Deo judici probanda, perfecte absoluta atque expleta omnibus suis partibus et numeris esse debeat, ut quae ad accerimm Divinæ legis judiciique normam, et quasi ad perpendiculum dirigenda simul atque exigenda sit; opera vero nostra vel optima, quum a Divini juris justitiaeque regula, atque prescripto longissime aberrent,
atque absint, multisque modis et culpanda sint et damnanda, operibus justificari coram Deo nulla omnino ratione possumus.

M. Annon hæc doctrina hominum animos ab officiis pietatis abducit, et ad bona opera segniros atque tardiores efficit, aut minus certe alacres promptosque ad pia studia reddit?

A. Nequaquam; neque enim proinde inutilia esse, et frustra, aut sine causa fieri bona opera dicemus, quod justitiam per illa non consequamur. Nam et in proximi commodum, et in Dei gloriam cedunt; et de Divina erga nos benevolentia, nostraque vicissim in Deum charitate et fide, atque ita de salute nos nostra, quasi testimonii quibusdam certiores faciunt. Et quomodo omnino est, ut Christi Filii Dei sanguine redempti, et innumeris præterea atque immensis Divinis beneficiis affecti, ad redemptoris arbitrium atque nutum viventes, et nos totos accommodantes, memores nos, gratosque erga salutis nostra autorem præbeamus, aliosque illi exemplo nostro acquiramus atque lucrifaciamus. Ista recogitans aliquis, piis suis studiis operibusque satis laetari potest.

M. At præmiis tamen tum in hac vita, tum in futura nos ad bene agendum invitat Deus, et quasi mercede quadam nobiscum paciscitur.

A. Mercis illa non pro dignitate, ut dixi, operibus tribuitur, et illis quasi gratia pro meritis refertur, sed Dei benignitate gratis praeter meruit, in nos confertur. Justitiam vero Deus nobis pro sua in nos charitate, et liberalitate per Christum dono dat. Dei donum liberalitatemque quum dico, 'gratuitatem, et sine mercede, aut merito nostro benignam intelligo; ut sit mera sinceraque Dei liberalitas, quam ad nostram modo, quos diligat, que illi fidimus, salutem referat, non conducta, aut mercenaria, quasi quædam commodorum utilitatemque suarum mercatur, quam ad fructum aliquem suum exercet, aliquod vicissim præmiium, aut pretium a nobis repetens; qua sola vel cogitatione Dei benignitas, simul et majestas minueretur.

M. Quum ergo Deus, et justitiam nobis per Fidem tribuat, et opera nostra per eandem grata acceptaque habeat; dixi mihi, Fidem hanc, naturæ dotem, an Dei donum esse putas?

A. Donum Divinum, et quidem singulare, atque eximium,
Fides est. Nam hebetiora tardioraque sunt ingenia nostra, quam ut Dei sapientiam, cujus fontes Fide aperintur, concipere, et animo comprehendere possint; et corda nostra, vel ad diffidentiam, vel ad pravam perversamque in nobis, vel aliis creaturis confidentiam, quam ad veram in Deo fiduciam, sunt propensiona. Verum Deus verbo suo nos instruens, simulque mentes nostras Spiritu suo sancto illustrans, ad ea, quæ alloqui obtusam ingeniorum nostrorum aciem longe fugerent, dociles nos reddit, et salutis promissiones in animis nostris consignans, nos ita formavit, ut de illarum fide nobis sit persuasissimum. Haec intelligentes Apostoli, Dominum orant, ut Fidem ipsorum augeat.

TERTIA PARS DE ORATIONE, ET GRATIARUM ACTIONE.

M. Opportune de oratione mentionem fecisti. Absoluta enim juris Divini, et Symboli, id est, confessionis Christianæ explicatione, proximum est ut de precatione, et quæ illi finitima est, gratiarum actione, jam dicamus; est enim horum cura superioribus implicita, et apte cohærens ratio.

A. Aptissime profecto; ut quæ ad priorem legis Divinae tabulam referuntur, officiaque pietatis in Deum præcipua complectuntur.

M. In explicanda oratione, quem ordinem sequarum?

A. Hunc, si ita tibi videbitur, Praeceptor, ut primo loco, quis sit orandus; secundo, qua fiducia; tertio, qua animi affectione; quarto, quid orandum sit explicemus.

M. Primum igitur dic mihi quem invocandum esse sensas?

A. Nullum profecto, nisi Deum solum.

M. Quid ita?

A. Quia in Dei unius manu, vita salusque nostra posita est, in cujus potestate sita sunt omnia; quum ergo omne quod bonum est, quodque hominem Christianum optare et expetere oporteat, Deus nobis largiatur; quumque is solus in quovis discrimine opem atque auxilium ferre, periculaque omnia depellere possit, ab eo rem omnem petere, atque ad ipsum solum in quavis difficultate confugere, et ipsius opem implorare nos convenit. Hoc enim ipse in verbo suo tanquam peculiarem, propriumque numeris sui cultum exigat, atque deposcit.
M. Annon ergo recte sanctos homines, qui ex hac vita abierunt, aut Angelos etiam invocabimus?

A. Minime; id enim esset, vel infinitatem illis, ut ubique presentes sint, vel absentibus abditarum voluntatum nostrarum intelligentiam, hoc est, Divinitatem quandam tribuere; simulque fiduciam atque spem nostram, quae tota in solo Deo collocanda esset, partim in ipsos transferre, atque ita in idololatriam prolabi. Sed et quum Deus ad se unum nos vocet, se nos et auditurum et adjuturum, interposito etiam jurejurando, promittat, ad aliorum opem confugere diffidentiae esset, atque infidelitas certum argumentum. Et quod ad sanctos homines, qui ex hac vita exesserunt, attinet; quale quaeso hoc esset, relictto Deo vivente, audiente preces nostras, potentissimo, propensissimo ad juvandum, qui nos ad se vocet, suo numine atque auxilio nos defensurum in verbo veritatis promittat, yatque juret; illo inquam relictto, ad homines mortuus, surdos, imbecilllas confugere; qui neque opem promiserint, neque auxilium ferre possint, quibus juvandi nostri partes Deus nusquam tribuerit, ad quos nullis Scripturis, quibus Fides certo nitatur, dirigamur, sed capitis tantum nostri somniis, aut deliriis potius fidentes, temere agamus?

M. At Angelorum, qui nos circumstant, et nos proinde audiunt, opera Deus ad salutem nostram utitur.

A. Verum id quidem est; nusquam tamen in verbo Dei apparat, Deum velle nos vel Angelis, vel hominibus piis jam mortuis, preces adhibere. Quum vero Fides verbo Dei nitatur, et quod non est ex Fide peccatum sit, recte dixi certum esse infidelitatis signum, relictto Deo, ad quern solum nos Scripturae remittunt, Angelos, aut pios homines, hac vita carentes, de quibus invocandis nullum in sacris literis verbum extet, precari atque implorare.

M. Quum tamen charitas piorum animis unquam excidat, etiam in ccelo versantes, solici sunt de nobis, et salutem nostram expetunt.

A. Id vero negari non potest; non tamen sequitur a nobis proinde esse invocandos; nisi putemus amicorum, quamvis longe absentium, tantum quod nobis bene velint, ope atque auxilio esse implorandum.

M. Ab hominibus tamen vivis, præsentibusque quibuscum versamur, ope sæpe petimus.

A. Fateor; homines enim, ut mutuæ inter se opis in-
digent, ita facultatem sese mutuo juvandi Deus illis concessit; diserteque etiam præcepit, ut quisque proximum suum, quo possit adjumento, sublevet. Homines ergo, ut beneficentiae Divinae ministros, ex voluntate Dei imploramus, opem atque auxilium ab ipsis expectantes; at ita tamen, ut tota fiducia nostra in solo Deo reponatur, illique quicquid per manus hominum traditur, ut omnis benignitatis fonti acceptum reperamus. Recte ergo atque ordine ista fiunt, neque quicquam impedient, quo minus unum Deum invocamus, ita ut nihil aliunde boni nos expectare, nec alibi totum nostrum praesidium collocare testemur.

M. Prece igitur et obsecratione, ut et aliis omnibus pie-tatis officiis, ex praescripto verbi Dei nobis esse utendum, alioqui Deo placere non posse statuis?

A. Omnino; in Religione enim ordinis atque rationis a Deo institutæ perturbatione peccatur, quicquid peccatur.

M. Solum ergo Deum, collocata in eo omni fiducia, invocandum esse, eique ut honorum omnium fonti accepta referenda esse omnia, hactenus dictum est. Jam proximum est, ut qua fiducia miseri mortales, qui tot modis indigni sumus, immortalem Deum appellare debeamus, declaras.

A. Sumus quidem nos omnibus modis indignissimini, verum non superbe atque arroganter, quasi digni irrupturis, sed Christi mediatoris nomine, atque fiducia accedimus; a quo jana nobis patefacta, quamvis vilissimis homunculi simus, ex argilla et luto ficti, scolerumque nostrorum conscientia oppressi, aditu non prohibebimus, neque difficiles accessus ad Divinam majestatem, ejusque gratiam nobis conciliandam sumus habituri.

M. Non ergo ut ad Principem aliquem mundanum, ita et ad Deum accessuris opus est homine aliquo internuntio, aut interprete, qui nos illi commendet, causamque nostram exponat.

A. Nihil minus; nisi et Deum hominem instar, ut uni loco inclusum, multa nisi per servos suos intelligere non posse, vel dormitare interdum, vel non satis otii ad auscultandum habere statuamus; nam quod ad indignitatem nostram attinet, preces nostras nulla re nobis insita, sed unica Christi, cujus nomine precamur, dignitate niti jam diximus.

M. Ergo solius omnino Christi nomine, atque fiducia Patrem Deum invocandum esse censes?
A. Certe, Præceptor; solus enim ille supra alios omnes singulari nos amore complectitur, ut omnia nostra causa velit; solus est apud Deum Patrem, cui ad dexteram assidet, gratiosissimus, ut quidvis ab eo impetrare possit; solus ergo mediator Dei et hominum, homo Jesus Christus; solus inquam, ut redemptionis, sic et invocationis (ut ita loquar) mediator, cujus solius nomine Deum Patrem adire nos diserte Sacrae literae jubent, additis etiam promissionibus, eum sua intercessione effecturum, ut, quæ oramus, exoremus. Alioqui sine Christo, Dei auris atque animus ab hominibus abhorret.

M. At mutuis precibus alios adjuvamus tamen, quoad in hoc mundo hæremus.

A. Verum id quidem est, non tamen ideo alios mediatores Christo substituimus, sed conjunctis animis et votis, ad charitatis atque verbi Dei praescriptum, uno mediatore, comm nem Patrem invocamus.

M. Alios ergo mediatores ad Deum, aut causæ nostræ patronos, preter unum Christum constituere; et a Scripturis Sanctis, ac proinde a Fide alienur, et cum Christi ipsius summa injuria conjunctum esse dicis?

A. Dico, Præceptor.

M. Perge.

A. Summa rei illuc pertinet, ut promissionum nobis per Christum factarum fiducia nixi, ejusque freti patrocinio, omissa omni dignitatis nostræ ratione, precibus quasi ex ore Christi conceptis, ad Deum Patrem invocandum accedamus; quod ut veritati Scripturarum maxime consentaneum est, ita ab arrogantia, temeritasque culpa longissime utique abest.

M. Sic vero ut dicis, Deum precantes, quod petunt impetrandi spem bonam concipere debere existimas?

A. Et Dominus ipse certa nos Fide petere jubet, addita promissione, et jurejurando etiam interposito, nobis datum iri, quicquid credentes petierimus; et ejus item Apostoli rectam precationem ex Fide manare docent. Proinde firmissimum hoc orationis ponere fundamentum perpetuo oportet, ut in certa paternæ bonitatis fiducia acquiscentes, Deum preces votaque nostra exauditurn, et quod petierimus, quatenus quidem id nobis expediet, impetratos nos esse statuamus. Proinde, qui temere atque inconsulte ad precandum
accedunt, quique haesitantes, et de successu incerti orant, vana irri
taque verba incassum fundunt.

M. Intelligo qua fiducia Deum invocandum esse dicas; nunc qua animi affectione accedendum sit, explica.

A. Indignitiae, egestatisque nostrae, et aeurumnarum, quos nos premunt, sensu animos nostros graviter affici oportet; adeo quidem, ut liberationis ex ea molestia, atque opis Divinae, quam expetimus, desiderio ingenti flagremus. Sic vero animis affecti, fieri non potest, quin attentissime, ardentiissimoque studio, quod cupimus, precibus omnibus votisque exposcamus.

M. Video ergo non satis esse lingua tantum, et voce precari.

A. Mente et atque attentione, sine qua preces nunquam efficaces esse possunt, non adhibita, precari non solum est laborem inutilem frustra suscipere; (quomodo enim nos Deus exaudiat, quem non attendimus nec exaudimus nosmetipsos?) nec inanes soluum sine fructu, sed et noxias tiam, laesa majes
tate Divina, voces fundere; tantum abest, ut Divinum numen scelere violatum ejusmodi preces placare quaeant.

M. Unde ista ita esse intelligimus?

A. Quum Deus sit Spiritus, (ut ita loquar) atque animus purissimus, animum mentemque, cum alias semper, tum vero in oratione, per quam homines cum Deo quasi colloquuntur et communicant, vel maxime requirit. Sed et ipsis tantum, qui ipsum vere, id est, ex animo invocant, propinquum fore se, eorumque preces sibi cordi esse, testatur. Contra vero, qui simule, temereve in lingua promptum habent, quod animo et cogitatione non comprehendunt nec consequuntur, et cum immortali Deo negligentius, quam cum mortali homine solent, agunt, horum preces Deus merito aversatur, atque detestatur. Mente ergo semper opus est, at lingua in precatione perpetuo non est necessaria.

M. Est tamen aliquid in precibus linguæ usus.

A. Maxime. Æquum enim est, ut lingua etiam omnem vim atque facultatem suam ad amplificandum Dei gloriam, sedulo studioseque conferat; quum praee aliis corporis partibus in hunc usum proprie a Deo condita sit. Præterea ut animo cogitatione curaque vehementer intento, vox imprudentibus interdum nobis erumpit; ita nonnunquam ipse pronunciandi sonus, auditioque nostrorum verborum mentum excitat, atque
acuit, ejusque intentionem juvat, et remissionem, qua assidue animus urgetur, arcet atque depellit.

M. Quum haec ita se habeant, quid de illis censes, qui in precando peregrina atque ipsis incognita lingua utuntur?

A. Eos non operam modo (quod aiunt) sed Deum etiam ipsum pariter ludere. Si enim loqui est suo loco verbum quodque scieret ponere, qui non intellecta verba pronuntia perstrepet verius quam loquentur; tantum abest, ut precatur. Psittacos enim potius quam homines, nedura Christianos agunt. Itaque facessat procul a piis hominibus talis hypo-crisis, atque ineptia. Nam si D. Paulus absurdum putet, ut quis apud alios sermonem habeat, quem non intelligunt, quod verba neminem moveant nisi eum, qui ejusdem linguae societate sit conjunctus, loquentemque atque auditorum mutuo sibi barbaros fore affirmet; quinto est absurdius, nosmet nobis ipsis esse barbaros, dum eo sermone, qui nobis non est notus, utimur, illoque lingua, in qua ipsi surdi sumus, sensus nostros atque vota explicare conamur? Hujusmodi certe homines ut maxime ineptos optimo jure rideri, homines olim sapientissimi existimaverunt.

M. Video quam attentus animus, studiumque ardens in oratione requiratur. Verum dic mihi, ardores istum naturalemne, et animis nostris insitum, an Divinam hanc mentium nostrarum incitationem esse putas?

A. Sacrae literae testantur Dei Spiritum gemitus inenarrabile, quibus preces nostrae efficaces redduntur, ciere. Is ergo sine dubio mentes nostras aflatu suo concitat, et ad orandum acuit atque adjuvat.

M. Quid ergo? cum hic animi ardor, qui semper adesse non potest, consederit, aut extinctus omnino fuerit, a pigritia torpentes, et quasi dormitantes, agitationem, motumque Spiritus oscillanter expectabimus?

A. Nihil minus; quin potius languentibus nobis atque animo remissis, Divinum protinus auxilium expetendum est, ut is alacritatem nobis addat, animosque nostros ad precandum excitet; hanc enim mentem, voluntatemque Deo duce suscipimus.

M. Superest jam, ut quid precibus a Deo debeamus exposcere, ex te intelligam. Licetne, quicquid in mentem buncamve nobis venerit, a Deo petere?

A. Quum homines a vera pietate alieni, tam honestam...
opinionem de Deorum suorum numine ac mente habuerint, ut expeti nihil ab iis, quod sit injustum, ac inhonestum de­bere arbitrarentur; absit ut homines Christiani quicquam, a quo divina mens atque voluntas abhorret, precibus a Deo petamus unquam. Hoc enim esset divinam majestatem injuria, atque ignominia etiam summa afficer; tantum abest, ut talis illi precatio placere, aut quicquam ab eo impetrare queat. Quam vero et hebetiora sint mortalium ingenia, quam ut quid ipsis expediat intelligere possint, et animorum cupiditates tam ccœæ atque indomitæ, ut non solum duce, quem sequantur, sed frænis etiam, quibus coerceantur, opus habeant, nimirum absurdum esset, affectibus nos nostris temere praecipteque in precando ferri. Ad certam ergo normam atque praescriptionem precationes nostrœ omnino sunt diri­gendœ.

M. Quam tandem quæso?

A. Eandem profecto illam, quam ccœlestis magister discipulis suis, ac per eos nobis omnibus precandi formulam constituit; qua, quæ a Deo petere fas est, ac nostra impetrare interest, universa in paucæ admodum contulit, quæ etiam ab ipso authore Precazi Dominica est appellata. Si ergo doctorem ccœlestem divina voce nobis praæuentem sequemur, nunquam profecto a recta precandi regula aberrabimus.

M. Dominicam ergo precationem mihi recita.

A. Quum volueritis orare (inquit 'Dominus') sic dicite: 'PATER NOSTER QUI ES IN COSLIS, SANCTIFICETUR NOMEN TUUM. VENIAT REGNUM TUUM, FIAT VOLUNTAS TUA, SICUT IN COELO, SIC ETIAM IN TERRA. PANEM NOSTRUM QUOTIDIANUM DA NOBIS HODIE. ET REMITTE DEBITA NOSTRA, SICUT ET NOS REMITTIMUS DEBITORIBUS NOSTRIS. ET NE NOS INDUCAS IN TENTATIONEM, SED LIBERA NOS A MALO. QUIA TUUM EST REGNUM, ET POTEN'TIA, ET GLORIA IN SECULA. AMEN.

M. Arbitrarisne ista a nobis quasi dictata perpetuo red­denda esse, ita ut uno verbo ab ipsis discedere sit nefas?

A. Non est dubium, quin aliis in precando verbis uti liceat, modo ab hujus precationis sententia non aberremus. In ea enim certa quædam, et praœpua rerum capita Dominus proposuit, ad quæ nisi precationes nostræ omnes referantur, Deo placere non possunt; petat tamen quisque a Deo, ut præsens "tempus atque necessitas flagitabunt; et cui volet
parti hujus precatio, et quamdiu volet, immoretur, eamque
prout visum fuerit, variis modis amplificat; nihil enim im-
pediet, modo ea fiducia atque affectu, quo est ante dictum, in
eam item sententiam, quae hac oratione ostenditur, Deum
precetur.

M. Precatio Dominica quot partes habet?

A. Postulationes quidem sex continet, partes tamen in
summa duæ sunt; quorum prior ad solam Dei gloriæ at-
tinet, et tres priores petitiones complectitur; posterior, quæ
reliqua tria postultata continet, ad nostrum commodum proprie
pertinet.

M. Itane utilitatem nostram a divina gloria divellis, atque
distrabatis, ut æqualiter etiam inter ea partiaris?

A. Cohærentia non distraho, sed quo tota tractatio per-
spicua fiat, secrernenda distinguo; ut quorsum quidque pertineat
intelligatur. Aliquis, quæ proprie ad Dei gloriam spectant,
ea nobis quoque summas utilitates praebent; quæ rursus uti-
litati nostræ serviant, omnia ad divinam gloriam revocantur.

Is enim finis, ad quem referenda sunt universa, hie esse nobis
scopus debet, ut Dei gloria quam maxime amplificetur. Par-
titionem tamen hanc in tractando interim non incommodam
fore, nec temere, sed ex rerum ipsarum proprietate fieri
arbitror; quia dum illa, quæ ad Dei gloria amplificandum
proprie pertinent, petimus, utilitates interim nostras omittre
oportet, quæ tamen in posterioribus illis petitionibus com-
modis nostris recte serviamus.

M. Jam verborum omnium pondera paulo diligentius ex-
aminemus. Cur Deum patrem nonominas?

A. Per magna in unius hujus nominis usu vis inest. Duo
enim, quæ supra in precando cum primis necessaria esse de-
monstravimus, complectitur.

M. Quæ sunt illa?

A. Primum, non quasi absenti, *aut surdo loquor, sed
ut praesentem audientemque appello atque invoco, certo per-
suasum habens, eum precantem me exaudire; aliquis enim
ejus auxilium frustra implorare. Hoc ita de Angelorum aut
hominem etiam mortuorum quoquam statuere, sine omni
dubitatione profecto non possum. Deinde, fiduciam impetrando
ante diximus esse rectæ precatio, fundamentum; charum
vero ipsum verbum est Patris, ac paterni amoris, et spei bone
atque fiduciae plenissimum. *Nomine ergo, quo nullum in

* 1 Cor. x. 30, 31. Col. iii. 17.

x Psal. xxxii. 13, 14. et
xxxiv. 15, 17.

et xxiv. 9, 10,
xxvii. 1, 2, &c.

Exc. lxiii.

16.

Psalm. ciii. 13.

Luec. xv. 16.
terra dulcius, appellari Deus voluit, ita nos ad se invitans, ut
eum, omni sublata de patrio ejus animo atque benevolentia
dubitacione, intrepido adeamus. Cum enim Patrem cun
nobis esse decernimus, ejus spiritu animati, ut suum liber
parentem solent, accedimus. Patre ergo charitatis atque
amoris nomine, potius quam dignitatis, aut majestatis vocabulis,
Rex aut Dominus nuncupari hoc loco Deus voluit, et paterni
nominis amplissimum patrimonium nobis interim quasi liberis
suis relinquere.

M. Eane igitur impetrandi fiducia, qua suos filii parentes
adire solent, ad Deum accedemus?

A. Firmaorem multo stabilioremque esse Divinam bene-
volentiam quam humanam fiduciam, Christus naturalis Dei Filius,
ingenii Patris optime gnarus, nobis confirmat dicens: Si vos
(inquit) cum mali sitis, filios vestros inanes voces fundere non
sinitis, sed eorum postulationibus conceditis, quanto erit celestis
Pater, qui ipsa est bonitas atque benignitas, in vos beneficentior?

Verum omnem hanc fiduciam Christus, ut est ante dictum,
nobis affert; neque enim nos, qui natura iae filii sumus, Deus
sibi nisi per Christum adoptat, aut filios esse agnoscit.

M. Ecquid praeterea nos docet Patris nomen?

A. Ut cum eo amore, reverentia, atque obedientia, quae
Patri celesti a suis liberis debentur, ad precandum accedamus,
ute eam mentem, qua Filios Dei decet, habeamus.

M. Deum cur nostrum potius comminiter Patrem app-
PELLAS, quam tuum separatim?

A. Fas quidem est pio cuique Deum suum nominare,
verum eam oportet esse hominum Christianorun inter ipsos
communitatem, atque societatem, eaque charitate atque bene-
volentia singuli universos complecti debent, ne alius neglectis,
quisquam unum se curen, sed publicam omnium utilitatem
respiciat; unde privatim nihil in tota hac precatione, sed
communis omnium nomine cuncta postulantur. Sed et cum
illi, quorum infima est fortuna, ac vitae condition, communem
Patrem celestem, aequae ac felicis, et amplissima dignitatis
gradus adepti, appellant, eos ne fratres dedignemur, qui filio-
rum honore apud Deum dignantur, admonemur. 1 Despica-
tissimi vero, et qui in hoc mundo sunt contemptissimi, haec
interim consolatione lenire se, atque sustentare possunt, quod
in ccelo potentissimum eundemque benignissimum Patrem ha-
beant. Praeterea qui Deo fidimus, cum recte Patrem esse
nostrium profitemur. Impii enim atque increduli, ut Dei potentiam justitiamque extimescant, paternae tamen ejus erga se bonitati confidere non possunt.

M. Cur Deum in cælo esse dices?

A. Quemadmodum cœlum rotundo atque immenso ambitu omnia complcctor, circundat terram, circundat maria; nec res, aut locus est aliquis, qui cœli capacitate non cingitur atque concluditur, estque ex omni parte patens atque apertum, et rebus omnibus perpetuo sic adest, ut in ejus quasi conspectu locentur universa; ita Deum arcem cœli tenentem, rerum pariter omnium gubernacula tenere, ubique præsentem adesse, videre, audire, moderare universa intelligamus.

M. Perge.

A. In cælo etiam, ob id Deus esse dicitur, quod suprema, atque cœlestis illa regio, Divinis ejus atque præclaris operibus magnificentius collucet atque illustratur. Deum præterea in cælo regnantem, in æterna et summa felicitate esse demonstratur, cum nos adhuc in terris patria pulsi, ut paternorum honorum exhaereses filii misere et calamitose exulesmus. Idem ergo valet, Deum in cælo esse, ac si cœlestem et modis omnibus Divinum cæcum appellem, id est, incomprehensibilem, excelsissimum, potentissimum, beatissimum, optimum, maximum.

M. Quem ex istis fructum percipis?

A. Evellunt ista ex animis nostris vulgares atque corruptas de Deo opiniones, instituuntque mentes nostras, ut de cœlesti Patre cogitationem longe aliam, quam de terris parentibus solemus, suscipiamus; ut reverentiam summam adversum sanctum Deus majestatem adhibeamus, camque venerabundi suspiciamus et admiremur; cum attendere, precesque ac vota nostra exaudire certo statuamus; in eo, qui cœli et terræ præses sit et custos, spem omnem collocemus; simul autem ne quid Deus indignum petamus, sed ut cœlestem Patrem appellantes, animos humo excitatos, celsos et erectos, terrena despicientes, supera atque cœlestia cogitantes, habeamus, et ad beatissimam illam Patris nostri felicitatem, atque ad cælum quasi hereditatem paternam, perpetuo aspiremus, his verbis admonemur.

M. Hoc ergo tam felici aditu, introituque precatiosis nobis jam patefacto, age primum mihi postulatum recita.

A. Precamur primum, ut DEI NOMEN SANCTIFICETUR.
M. Hoc quid sibi vult?
A. Non aliud, quam ut ejus gloria ubique amplificetur.
M. Cur istuc primo postulamus?
A. Quia æquissimum est, ut filii patris, servi domini, conditi conditoris gloriari augeri, maxime exspectant atque optant.
M. An quicquam Dei gloriae accrescere aut decedere potest?
A. Dei quidem gloria cum perpetuo fit amplissima, in seipsa neque accessione major, neque decessione minor fieri potest; neque enim accretione, aut diminutione aliqua, ut haec nostra solent, mutatur. Verum ut Dei nomen illustre notumque mortalibus fiat, ejusque laus et gloria in terris, ita uti par est, celebretur, preceamur. Et sicuti immensa Dei potentia, sapientia, justitia, bonitas, divinaque ejus opera omnia gloriam Dei atque amplitudinem revera illustrant, ita optamus ut nobis etiam illustria et gloriosa appareant; quo authoris magnificentia, ut in se est amplissima, sic et inter nos modis omnibus splendida, atque praecelera reulecat, et laudibus atque honoribus privatim publiceque celebretur.
M. Perge adhuc.
A. Precamur præterea ne sanctissimum Dei nomen ab aliis propter nostra vitia male audiat, et quasi ignominia afficiatur; sed ut potius ejus gloria per nostram erga Deum hominesque pietatem ubique amplificetur. Optamus denique, ut aliorum omnium, qui coelo, terra, marive, vel aliis uspiam locis Deorum appellaciones et honores adepti sunt, et in templis, variis figuris, atque ceremoniis coluntur; quibusve pectora sua, quasi delubra quaedam, homines errore et vanis opinionibus imbuti consecrarunt; hujusmodi inquam commentitorum, factorumque Deorum nominibus funditus extinctis, et oblivione sempiterna obrutis, atque Dei celestis Patris divinum nomen atque numen, magnum clarumque sit, illudque mortales omnes ubique terrarum agnoscant, auguste sancteque colant atque venerentur, et puris votis atque animis precentur, invocant, implorent.
M. Recte quidem dixisti; perge quaeso.
A. Secundo loco petimus, ut ADVENIAT REGNUM DEI, id est, ne verbi sui divinam veritatem, quam et Evangelium regni Christus nuncupat, obscuram in tenebris sinat jacere, sed eam quotidie magis ac magis in lucem proferat, contra
Satanae atque impiorum hominum ingenia, calliditatem, solerti- 
tiam, contraquae fietas omnium insidias, qui veritat i tenebras 
offundere, cunctame infirmare, aut mendacio contaminare ni-
tuntur; contraquae tyrannorum violentiam, &o et crudelitatem, 
qui modis omnibus veritatem extinguere atque opprimere, 
adeque funditus delere conantur, præsidio suo tueatur, et 
defendat; ut nihil esse, quod Divinæ veritatis invictæ virtuti 
resistere queat, manifestum atque testatum omnibus fiat.

M. Perge porro de regno Dei dicere.
A. Precamur ut quam plurima sacrosancti hujus verbi 
doctrina institutos, et veritate adductos e tenebris in lucem 
vocet, eosque in numerum sanctumque cœtum suum, id est, 
Ecelesiam suam, in qua praecipue regnat, aggregatos, Spiritu 
suo assidue gubernet, atque ut milites suos, cum hostilis 
titiorum agmine, quasi exercitu Satanae, sustineat et 
contione perpetuo decertantes, auxilio suo juvet; ut in Divina 
ejus virtute sese et robur tenentes, coercitis affectionibus 
pravis atque distortis, fractis doratique cupiditatibus, victis, 
fusis, fugatis, et profligatis vitiis omnibus, celestem Rem-
publicam et Regnum augeant atque amplificant, Deo per 
Spiritum interim suum in ipsorum animis regnante atque im-
perante.

M. Ista quotidie fieri vide mus.
A. Fiat quidem hæc quotidie, ita ut Deum piorum 
atque impiorum rationem habere satis intelligamus, utque 
Regnum Dei in hoc mundo proelare inchoatum videri pos-
sit; optamus tamen, ut assiduis incrementis eo usque augescat, 
ut reprobis omnibus, qui Satanae instinctu contra divinam 
veritatem contumaciter, atque obstinate resistunt, et repug-
nant, et vitiiis atque flagitiis omnibus sese contaminantes, 
Dei Regno atque imperio subjiciere recusant, sub jugum missis, 
atque perditis; Satanaeque ipsius tyrannide funditus dele- 
hostibusque omnibus confectis, oppressis, atque obtritis, ita ut 
nihil contra eum atque ditionem respirare queat, ipsa 
solus ubique gloriose regnet, imperet, triumphant. Et sicuti 
Deo per Spiritum suum in nobis regnante, communitas quæ- 
dam hominibus cum Deo est in hoc mundo; ita fœlicissimi 
etiam Regni sui gaudium, atque gloriae sempiternis seculorum 
statibus non immutable in æcolo nobiscum per Christum ut 
communicet, quo celestis Patris nostri non filii modo, sed et 
hæredes simus, precamur atque optamus; cujus voti Patrem

h Matt. xiii. 26, 38, 39, et xv. 2, 3, 6. 
Lue. xvi. 8. 
Ioan. iii. 19, 20. 
\textsuperscript{8} Luc. x. 3. 
et xx. 12 &c. 
17, 18. 
Joan. xvi. 3. 
et xvii. 14, 15. 
\textsuperscript{9} Rom. viii. 9, 10, 11. 
Joan. iii. 24. 
et iv. 13. 
\textsuperscript{10} Matt. xxv. 43. 
1 Cor ii. 9. 
Apo. xxii. 10, 11, &c. 
\textsuperscript{11} Matt. xxv. 
34. 
Rom.viii. 
15, 16, 17. 
\textsuperscript{12} Tit. iii. 7.
celestem nostrum aliquando tandem nos compotes facturum esse, nihil proecto quicquam ambigimus aut dubitamus.

\[ M. \] Quid deinde sequitur?

\[ A. \] UT DEI VOLUNTAS FIAT; filiorum enim est, ut ex patrum voluntate vitam suam instituant. Non contra ut parentes ad filiorum voluntatem sese conseruent.

\[ M. \] An ergo homines quicquam invito Deo facere posse existimas?

\[ A. \] Multa certe scelera atque flagitia, illius voluntate per graviter \*offensa, quotidie a mortalibus fieri, atque admittere perspicuum est, planeque inter omnes constat; ita tamen ut nulla vi, aut necessitate cogi possit Deus, quin quod facere \*destinavit, id facillime efficiat. Non tantum igitur precumur, ut quod illi decreverat fuerit, eveniet; quod quum divina voluntas efficiendi necessitatem secum semper adferat, evenire necesse est; sed quum mentes nostrae \*cupiditatis flagrant, plerumque ferantur ad eas res appetendas, atque peragendas, que Deo maxime displicent, petimus, ut omnes nomen omnium voluntates, \*Sacri Spiritus sui impulsu, ad sensum et voluntatem nosminis sui ita commutet et conseruent, ut nihil velimum aut optimus, nemo faciamus unquam, a quo divina ejus voluntas abhorreat; et quicquid ex ejus voluntate \*evenire intellegimus, id non sequissimul sed et libentibus animis accipiamus, et patiamur.

\[ M. \] Quorsum addit, ut IN TERRA FIAT ITIDEM AC IN CŒLO Dei voluntas?

\[ A. \] Nimirum ut, ad exemplar celestium illorum spirituum quos \*Angelos vocamus, divinæ Majestati dicto audientes atque obedientes per omnia simus; et quemadmodum in cælo nulla est rebellio, ita neque in terra quisquam qui contra sanctam Dei voluntatem resistere et repugnare aut velit, aut audiat, usquam inveniatur. Sed et quum \*solem ac lunam, reliquasque stellas in cælo nobis conspicuas, assiduo motu et perenni agitatione ferri, et terram radiis suis ex divina voluntate perpetuo illustrare videmus, obedientissim exemplum nobis ad imitandum propositum intuemur. Praeterea vero quum in Sacris Scripturis voluntatem suam \*Deus diserte explicaverit, id quod Testamenti \*nomine illis indito aperte significavit, qui in Scripturam sententia non manent, a Dei certe voluntate manifesto recedunt.

\[ M. \] Satis jam a te tractata esse videtur prima pars pro-
cationis Dominicae, quae tria illa capita ad Dei solam gloriam pertinientia complectitur. Nunc ad secundam partem, quae utilia et commodis nostris apta proprie spectat, tametsi eadem ad Dei quoque gloriam referantur, opportune pergemus.

**A.** Secundae partis primum caput est: **Panem nostrum quotidiam da nobis hodie.**

**M.** Quid panis quotidiani nomine significas?

**A.** Non ea radus, quae victura culturaque suppeditant, sed verum etiam res alias omnes in universum, quae ad vitam tuendum, conservandum, et in tranquillitate, ac sine metu sistent sunt necessariae.

**M.** Ecquid est aliud, de quo haec vox Panis nos admonet?

**A.** Ne res ad epulandum exquisitissimas, neve vestes pretiosas, aut magnificam supellectilem ad voluptatem studiisque conquiramus, sed ut delicias atque lux vim depricientibus nobis, et parvo contentis, tenuis salubrisque victus, et vestitus moderatus, atque necessarius satisfaciat.

**M.** Quam vero panem appellas tuum, quem a Deo dari postulas?

**A.** Dei munere noster fit, quum nobis ad quotidianos usus, tametsi jure minime debeat, ab ipso benigne donetur.

**M.** Num qua alia de causa tuum panem vocas?

**A.** Hoc verbo admonemur victum labor nostro, at legitima ratione parandum esse, ut eo contenti, de rebus alienis quiquam per avaritiam aut fraudem ne appetamus unquam.

**M.** Quam nos Deus labore nostro victum jubeat quaerere, cur ab eo panem postulas?

**A.** Unus est Deus, qui terris fecunditatem dat, qui furbes, fructuque fertiles agros efficit; frustra ergo omnem nos vitae cursum in labore corporis, atque animi contentione confecturos esse, atque consumpturos certum est, nisi Deus conatus nostros velit prosperare. Par est ergo, ut a Deo Opt. Max. qui juxta Davidis oraculum, omnia ut condidit, ita pascit etiam atque tuetur, ad victum vitamque necessaria, precibus quotidie exposcamus; eaque quasi dante prorigenteque Deo, et de illius manu in manus nostras tradita, gratis animis accipiamus.

**M.** An divitibus etiam, qui rebus omnibus circumfluent atque abundant, panem a Deo in diem petendum esse existimas?
A. Frustra "congeremus, recondemusque copias, quæ vel ambitioni nostræ, vel quotidians sumptibus, vel necessario usui, in multos etiam annos suppetent, nisi illarum usum salutarem nobis Deus ad vitam sua gratia effecerit. Imo frustra

in stomachum cibum ingerimus, nisi divina virtus, qua potius quam ciborum nutrimentis alimur et sustentamur, et alendi vim cibis, et stomacho concoquendi facultatem tribuerit. Ob quam causam coenati etiam diurnum cibum, quem jam accepimus, a Deo tamen nobis praeberti, id est, vitalem atque salutarem fieri postulamus.

M. Quotidianum, et Hodie, quorsum adduntur?

A. Ut solicitudinum *crastinarum aculeos, ne dies noctesque illis frustra exerciemiur, ex animis nostris evellat; utque nimiarum opum inexpleibili cupiditate, et quasi rabida fame, a mentibus nostris *depulsa, officium nostrum sedulo facientes, a benignissimo Patre quotidie petamus, quod ille paratus est quotidie impartiri.

M. Perge ad cætera.

A. Sequitur quinta petitio, qua Patre precarur, ut DELICTIS NOSTRIS IGNOSCAT.

M. Quem tandem ista venia fructum consequemur?

A. Amplissimum; nam quem Deus supplicum *misereetur, eodem apud eum loco, atque in ea cum ipso gratia erimus, ac si innocentes, sancti, et in omnibus vitæ partibus integrum essemus.

M. An hæc venio petitio omnibus est necessaria?

A. Maxime; quum nemo vivat mortalium qui in officio frequenter "non labatur, et a quo non sit in Deum sope ac graviter peccatum; adeoque testimonium in nos dicente *Scriptura, qui in uno aliquo offenderit, omnium manifestus tenetur; et qui de uno peccato se Deo ut purget contendit, mille facinorum reus arguetur. Ut ergo erratorum veniam impetremus, *una spes est reliqua, unicum omnibus perfugium, Dei per Christum bonitas et misericordia. Qui vero se pecasse "non fatentur, neque delictorum veniam petunt, sed cum Pharisæo illo, innocentia atque justitia sua apud Deum, vel contra Deum potius gloriantur, ii a societate fidelium, quibus hæc precandi formula, quam sequantur, est constitueta, et a portu atque perfugio salutis sese excludunt. Hoc est enim quod *Christus dicit, se non ut justos, sed peccatores ad penitentiam vocaret, in hunc mundum venisse.
M. Gratuitone Deum peccatis nostris ignoscere statuis?

A. *Omnino. Aliquid non remissio, sed compensatio quaedam videri posset; ad compensandum vero unum vel minimum vitium, facultate ullaque nostra sufficere nullo modo possimus. *Non ergo præteritam culpam pariter, atque Dei pacem operibus nostris, quasi pretio quodam redimere, et paria paribus, quod aiunt, referre possimus; sed errati pariter atque supplicii b veniam a Deo per solum Christum impetrabili precibus omnibus petere, atque ut ignoscat suppliciter postulare debemus.

M. Verum ista, atque ea quae mox nobis statuitur conditione, vix apte satis inter se cohaerere videntur. Petimus enim, ut Deus ita nobis ignoscat, ut nos debitoribus nostris condonamus.

A. *Æquissima quidem conditione veniam nobis Deus offert; quæ tamen, in eam partem accipienda non est, quasi hominibus ignoscendo, veniam ita promereamur, ut ea quasi gratia quaedam nobis a Deo referatur. *Gratuita enim tum Divina remissio non foret, neque solus Christus, sicuti Scriptura docet, et nos ante explicuiimus, peccati peenæ nobis debitas, in cruce persolvisset. Verum, nisi alii nos ad sibi condonandum faciles habeant, atque ita clementiam et lenitatem Dei patris *imitando, ejus nos filios esse ostendamus, clare denuntiat, ut nihil a se aliud, quam summam animadversionis severitatem expectemus. Nostram ergo placabilitatem, non ut causam promerendæ a Deo veniæ proposuit, sed ut pignori foret, ad animos nostros certa Divinae clementiae fiducia confirmandas.

M. Nullus ergo veniæ locus apud Deum iiis relinquitur, qui ad ignoscendum, et ad ofensiones deponendas implacabiles sese, inexpiabilesque aliiis præbent?

A. Nullus omnino; id quod cum *aliis multis sacræ Scripturae locis testatum est atque manifestum, tum parabolæ illa Evangelica de servo, qui cum Domino suo decies mille talenta deberet, ipse interim conservo debitori, centum quos illi crediderat denarios, condonare reusavat, præclare nos admonet; *ad eandem enim severitatis regulam, atque idem exemplum, judicium sine misericordia in illum constituetur, qui ad lenitatem atque misericordiam erga alios mentem suam revocare nescit.

M. Litesne in foro, de jure et injuria, hic damnari existimas?
A. Animum *vindicem atque utorem injuriarum verbum Dei certe condemnat; videant ergo litigatores, qua mente litem cuquam intendant. **Leges tamen et Instituta juris publici; et illorum usus legitimus, id est, ad justitiae et charitatis normam directus, Evangelio Christi minime aut tolluntur, aut damnantur. In hac vero precationis Dominice parte, ad Christianæ lenitatis, et dilectionis regulam mentes nostraæ exiguntur, ne scilicet a malo vinci, id est, aliorum culpa eo nos adduci sinamus, ut malum malo rependere velimus, sed ut bono malum vincamus potius; hoc est, maleficia benefactis pensemus, benevolentiamque erga inimicos atque hostes etiam immanes, et capitales habeamus atque conservemus.

M. Perge porro ad sextam petitionem.

A. *Ea precamur, ne nos inducat in tentationem, sed a malo liberet. Nam ut ante præteritorum veniam petimus, ita nune ne spatius peccemus, oramus. Mille formidines opponuntur, *mille intenduntur pericula, mille nobis insidiæ comparantur, atque collocantur. Nos vero natura *imbecilles, ad præcavendum incauti, ad resistendum ita infirmi sumus, ut minimis momentis, atque occasionibus levisimus in fraudem impellamur, feramurque praecipites.

M. Perge.

A. Quum ergo et ab hominibus *astutis atque violentis, et a concupiscientia atque appetitione propria, a carnis, mundi hujus, atque corruptelarum omnium illecebris; super omnia vero, a fallaci illo, vafro, et veteratore *serpente, id est Diabolo, qui, rabidi *leonis instar, quaerens quem devoret, cum alis infinitis malitiosis *spiritibus mille nocendi artibus ad perniciem instructis, perpetuo capitibus nostris imminet, vehementissime assidueque oppugnemur, adeoque, qua sumus ipsi infirmitate, statim concideremus, planeque de nobis actum foret; confugientes ad fidem *Opt. Max. patris, eum oramus no nos in his difficultatibus et periculis deserat atque destituat, sed ut sua nos virtute "ita armet, ut contra carnis nostræ cupiditates, hujus mundi illecebras, et Satanaæ vim atque impetum non resistero modo et repugnare, sed illos vincere etiam atque superare valeamus; itaque animas nostras a *vitiis atque flagitiis avocet, ne in illa delabamur, aut in officio labamur unquam, sed in optimi pariter atque potentissimi patris *tutela, et presidio, tuto et sine metu perpetuo lateamus.

M. Satanaæ igitur astutiam atque impetum, mundi hujus
NOELLI CATECHISMUS.

insidias et praestigias, ac carnis nostrae corruptelas atque illecebras, quibus animi nostri ad peccatum solicitantur, atque irretiti tenentur, tentationis nomine significas?

A. Sane, Praeceptor.

M. Quum tamen tentationum quasi laqueis homines captare atque implicare a Satanae proprium sit, cur, ne Deus te in tentationem inducat, precaris?

A. Deus ut a suos, ne Satanae fraudibus illaqueati, in vita atque flagitia delabantur, tutatur et conservat; ita impis opem atque auxilium suum b subducit atque subtrahit; quod destituti, cupiditate coeici, ac praecipites omnibus insidiis circumveniuntur, et in omne feruntur nefas; tandemque consuetudine scelerum, quasi obducto "callo, animi illis obdurescunt, atque ita Satanae tyranno mancipati, et in servitutem addicti, in perniciem atque interitum sempiternum ruunt.

A. Superest adhuc Dominicae precationis appendix quaedam.

A. QUONIAM TUUM EST REGNUM, ET POTENTIA, ET GLORIA IN SECULA. AMEN.

M. Cur Christus hanc conclusionem addi voluit?

A. Primum, ut certa nobis fiducia inveniendi, quae antea postulavimus omnia, in ejus bonitate, et potentia, d non in ullis nostris, aut aliorum veritate sitam esse intelligeremus.

Nihil enim esse, quod is qui "orbe terrarum regit et gubernat, in cujus ditione atque potestate sunt universa, qui amplissima atque immortalis gloria clarissimus super alios omnes infinite excellit, "petentibus nobis dare vel non possit, vel nolit, modo recte, et certa fide rogetur, his verbis declaratur; ut nulla jam in animis nostris dubitatione relinquitur amplius; id quod etiam addita ad precationem finem vox e AMEN declarat atque confirmat. Praeterea vero, quum solus Deus quaecunque decrevit, pro sua voluntate largiri possit, ab uno illo universa haec et peti debere, et impetrari posse clarissimae apparit; nullumque periculum, aut malum nostrum usque adeo magnum esse, quod is incredibili potentia, sapientia, et bonitate sua vincere, atque non possit, ut non necesse sit etiam verte facillime non possit.

M. Gloriae Divinae qua de causa in extrema parte fit mentione?

A. Ut omnes precationes nostras Dei laudibus audire instituamur; is enim est k"finis ad quem referenda sunt universa; is exitus, ad quem ut non precationes solum, sed

[NOEL. CATEC.]
et actiones nostræ, cogitationesque omnes perveniant, nobis hominibus Christianis semper propositus esse debet, ut Dei gloria quam maxime amplificetur; atque illustris reddatur; utcunque interim inter mortales, quorum animis Christiana religio non est infixa, vix inveniatur, qui laboribus susceptis, periculisque aditis, non quasi mercedem rerum gestarum suarumque virtutum desideret gloriam, qua tamen, ut non vera solidaque gloria, sed inani venditatione atque ostentatione, vehementer suis graviterque interdicit Dominus.

M. Practionis ergo tractatui quedam de Dei laudibus, et gratiarum actione apte atque opportune subjungemus?

A. "Aptissime sane; neque enim in extremo tantum prectionis Dominicae fine, gloria Dei memoratur, sed ipsum etiam principium ejus a gloria laudibusque divinis ducitur. Quum enim optamus, ut Dei nomen sanctificetur, quid optamus alium, quam ut ipsi ex omnibus ejus operibus sua constet gloria? Videlicet, ut peccatoribus condonans, misericores; in impios animadvertis, justus; præstans quod promisit, verax; dignos beneficiis quotidianis cumulans, optimus benignissimusque censeatur; ut quicquid operum ejus vellero minimus, vel intelligimus, eo ad ejus gloriam laudibus amplificandam excitemur. Ita gloriae suam, cum sui invocatione Deus voluit esse conjunctissimam. Par enim est, ut sicuti difficultatibus affecti atque afflicti, ad Dei opem atque misericordiam supplices configimus, ita malorum atque molestiarum liberationem nos per eum consequi, eumque bonorum omnium unicum nobis authorem esse ingenue agnoscamus. Nam a quo veniam bonaque omnia precamur, danti illi gratiam non habere atque agere, summa perfecto esset ingratitudine. "Meritam ergo Deo immortali gratiam memoriete mente, et justis honoribus persolvere perpetuo debemus.

M. Perge.

A. Preterea vero Divinam bonitatem, justitiam, sapientiam, potentiam "laudibus proseque et celebrare, illique nostro, ac totius humani generis nomine, grates agere, est cultus Dei pars, ad ejus majestatem æque ac invocatio proprie pertinens; qua nisi eum rite colamus, non solum indigni ejus tot tantisque beneficiis, ut ingrati, sed et æternis suppliciis, ut in Deum impii, dignissimi profecto crimus.

M. Quum ab hominibus etiam beneficia accipiamus, an non et illis gratias agere fas erit?
A. Quæcunque nobis beneficia homines deferunt, ea Deo accepta referre debemus; quod unus ille revera hominum ea ministerio largiatur. Ob quam etiam causam, tametsi homines benefici et liberales esse non debent, ut gratiam exigant, sed ut Dei gloriam illustrent, illis tamen, qui benignitate adducti, per beneficium et gratiam aliquid nobis concedunt, gratias agere quid ni licebit, quum et ipsa id postulet æquitas, et ita humanitatis Lege astringamur? Sed et Deus ipse, hac nos illis ratione deviciens, nos id ipsum vult agnoscere.

M. Gratum ergo animum etiam in homines probas?

A. Maxime; quum gratitudo, ut ita loquar, erga homines nostra, ad Deum ipsum redate, quod a liberalitatis Divinae fonte, quasi quadam rivulorum deductione, bona sua per manus hominum Deus in nos derivet. Itaque ni hominibus nos gratos praebamus, in ipsum etiam Deum ingrati erimus. Tantum hoc curemus, ut ad Deum ipsum, tanquam ad honorum omnium authorem atque fontem unicum, solida sua gloria redate, atque redundet.

M. Ecqua est norma atque præscriptio, quam, dum Deum gloria et honore afficitam, aut illi grates agimus, certo sequi possimus?

A. Innumerae Dei laudes passim in ejus verbo descriptæ extant, a quarum regula si non aberrabimus, habebimus quod in sua Deo gloria et honore deferendo, atque in gratiarum actione perpetuo sequamur. In summa vero, quam Deum non Dominum solum, sed patrem etiam ac servatorem nostrum esse, nosque vicissim ejus esse filios, atque servos Scripturæ Sacrae doceant, æquissima est, eævit nos omnem amplificandæ illius glorie addicere, debitum ipsi honorem reddere, eum colere, precari, venerari, gratias illi perpetuo et habere et agere; quum in hunc finem ab eo conditi simus, et in hoc mundo collocati, ut immortalis ipsius gloria splendorem inter mortales maximum obtinere, et ad summam amplitudinem pervenire posset.

QUARTA PARS, DE SACRAMENTIS.

M. Absoluta jam Legis Divinæ, Symbolique, id est, confessionis Christianæ, precatioüs item, et gratiarum actionis tractatione, superest jam, ut de Sacramentis, mysteriiisque
Divinis, quæ precationem et gratiarum actionem semper conjunctam habent, ultimo loco dicatur. Die igitur mihi, quid est Sacramentum?

A. 8Est externa Divinæ erga nos per Christum benevolentiae beneficienciaeque testificatio, signo aspectabili arcanam, spiritualumque gratiam repræsentans, qua 9Dei promissiones de remissione peccatorum, et æterna salute per Christum data, quasi consignaturs, et earum veritas in cordibus nostris certius confirmatur.

M. Sacramentum quot partibus constat?

A. Duabus; externo 1elemento, seu signo aspectabili, et invisibili gratia.

M. Cur Deus ita externis signis nos uti voluit?

A. Nos quidem mente, atque intelligentia adeo celesti Divinaque praediti non sumus, ut nobis Angelorum instar Divinæ gratiae pure per se appareant; hac ergo ratione infirmitati nostræ consiluit Deus, ut, qui terreni sumus atque cæci, in externis elementis et figuris, quasi speculis quibusdam, celestes gratias, quas alioqui non cerneremus, intueremur; et id nostra maxime refert, ut sensibus etiam nostris Dei promises ingerantur, quo mentibus nostris sine ulla dubitatione confirmentur.

M. At præmissionibus Divinis certam fidem non adjungere, nisi ejusmodi subsidiiis fulciamur, an non infidelitatis in nobis manifestum est argumentum?

A. 10 Exigua quidem atque imperfecta Fide, quoad in hoc mundo versarum, præditi sumus, neque tamen fideles esse desinimus; reliquiae enim diffidentiae, qua æ semper in carne nostra hærent, imbecillitatem Fidei indicant, 12sed eam tamen non prorsus extinguunt. Has quæ omnino excutere non possimus, est tamen continuo profectu, usque ad vitæ finem, ad Fidei 13perfectionem contendendum, in quo nos conatus Sacramentorum usus plurimum sublevat.

M. Ecqua alia causa subest, quare Dominus externorum etiam signorum usum adhiberi voluerit?

A. Dominus mysteria sua in hunc præterea usum instituit, ut 14professionis nostræ notæ, atque indicia quædam essent, quibus de Fide nostra quasi testimonium coram hominibus diceremus, patefaceremusque nos cum aliis piis Divinorum beneficiorum particeps esse, et unum cum illis Religionis quasi concentum, atque consensum habere, Christi-
anique nominis, atque appellatio, discipulorum Christi nostri minime pudere palam testificaremur.

**M.** Quid ergo de illis judicas, qui mysteriis Divinis tanta
quam minus necessariis, carere se posse censent?

**A.** Primum, huic in Deum Patrem, ac Servatorem nostri
trum Jesum Christum, atque ejus etiam Ecclesiam officio
tam pio atque debito deesse sine summo scelere non pos-
sunt. Nam quid hoc aliud esset, quam Christum oblique
abnegare? Et qui se Christianum profiteri non dignatur,
indignus est, qui in Christianorum numero habeatur. Deinde,
si qui Sacramentorum usum, ac si opus iis non haberent,
aspernarentur, non modo arrogantiae summae, sed et impietatis
etiam in Deum merito dannari debere existimo; quam non
sae tantum infirmitatis subsidia, sed et Deum ipsorum autho-
rem coniunct, ipsius gratiam respuant, et Spiritum, quantum
in ipsis est, extinguant.

**M.** De visibilibus quidem signis, et externo Sacramento-
rum usu rationem intelligis; sed quod secundo loco vim at-
que efficaciam consignandae confirmandique in cordibus nostris
promissiones divinas Sacramentis tribuis, videris officia Spiritus
Sancti propria illis assignare.

**A.** Mentes quidem atque animos humanos illustrare,
atque illuminare, conscientias item tranquillas atque securas
reddere, ut revera sunt, ita et censeri debent solius Spiritus
Dei propriae opus, illique accepta referri, ne laus haec alio
transferatur. Verum hoc nihil obstat, quin mysteriis suis
secundas partes in animis atque conscientiis nostris tranquil-
landis atque stabilendi Deus tribuat; sed ita tamen, ut
Spiritus sui virtuti nihil detrahatur. Quare statuamus opor-
tet, externum elementum neque ex seipso, neque in seipso
vim atque efficaciatem Sacramenti inclusam habere, sed
totam a Spiritu Dei, ut e fonte manare, et per Divina
mysteria, quae in hunc usum a Domino sunt instituta, ad
nos derivari.

**M.** Quot in Ecclesia sua Sacramenta instituit Dominus?

**A.** Duo.

**M.** Quae?

**A.** Baptismum, et sacram Cenam; quorum communis
est inter omnes fideles usus. Altero enim renascimur, altero
sustentamur ad vitam aeternam.

**M.** De Baptismo ergo primum die quid censeas.
A. Quum natura Filii iræ, id est, alieni ab Ecclesia, que Dei familia est, simus, baptismus veluti aditus quidam nobis est, per quem in eam admittimus; unde et testimonium etiam amplissimum accipimus, in numero domesticorum, adeoque Filiorum Dei nos jam esse; imo in Christi corpus quasi cooptari, atque inseri, ejusque membra fieri, et in unum cum ipso corpus coalescere.

M. Sacramentum antea dicebas duabus constare partibus, signo externo, et arcanâ gratia. Quod est in Baptismo signum externum?

A. *Aqua, in quam baptizatus intingitur, vel ea aspergitur in nomine Patris, et Filii, et Spiritus Sancti.*

M. Quae est arcanâ et spiritualis gratia?

A. Ea duplex est; remissio *vide licet peccatorum, et regeneratio, quae utraque in externo illo signo, solidam et expressam effigiem suam tenent.*

M. Quomodo?

A. Primum, quemadmodum sordes corporis aqua, ita animae maculae per remissionem peccatorum eluuntur; deinde regenerationis initium, id est naturae nostrae mortificatio, vel immersione in aquam, vel ejus aspersione exprimitur. Postremo vero, quum ab aqua, quam ad sacramentum subierimus, nova vita, que est regeneratoni nostrae pars altera, atque finis reprezentatur.

M. Videris aquam effigiem tantum quandam rerum Divinarum efficere.

A. *Effigies quidem est sed minime inanis, aut fallax; ut cui rerum ipsarum veritas adjuncta sit atque annexa. Nam sicuti Deus peccatorum condonationem, et vitae novitatem nostram recipit, ut vita nostra per baptismum efficiatur, ita a nobis certo recipiuntur.*

M. Non ergo remissionem peccatorum externa aquæ lavatione aut aspersione consequimur?


M. Regenerationem vero unde habemus?
A. Non aliunde quam a morte et resurrectione Christi; nam per mortis suæ vim vetus homo noster quodammodo crucisigitur et mortificatur, et naturæ nostræ vitiositas quasi sepelitur, ne amplius in nobis vivat et vigeat. Resurrectionis vero suæ beneficio nobis largitur, ut in novam vitam ad obediendum Dei justitiae reformemur.

M. An gratiam hanc omnes communiter et promiscue consequuntur?

A. Soli fideles hunc fructum percip iunt: increduli vero oblatas illic a Deo promissiones respuendo, aditum sibi præcludentes, inanes abeunt, non tamen ideo efficiunt, ut suam Sacramenta vim et naturam amittat.

M. Rectus ergo baptismi usus quibus in rebus sit situs, breviter edisse.

A. In Fide et Pœnitentia. Primum enim Christi nos sanguine a cunctis purgatos sordibus Deo gratos esse, spiritumque ejus in nobis habitare certa fiducia cum animis nostris statutum habere oportet. Deinde in carne nostra mortificanda, obediendoque justitiae Divinæ, assidue omni ope et opera est enitendum, et pia vita apud omnes declarandum nos in Baptismo Christum ipsum quasi induisse, et ejus spiritu donatos esse.

M. Quam infantes haec quæ commemoras hactenus per ætatem præstare non possint, qui fit ut illi baptizentur?

A. Ut Fides et Pœnitentia baptismo præcedant, tantum in adultis, qui per ætatem sunt utriusque capaces, exigitur; infantibus vero promissio Ecclesiae facta per Christum, in cujus Fide baptizantur, in præsens satis erit, deinde postquam adoleverint, Baptismi sui veritatem ipsos agnoscere, ejusque virtutum in animis eorum vigere, atque ipsorum vita et moribus representari omnino oportet.

M. Unde nobis constabit, infantes a baptismo arcendos non esse?

A. Quum Deus, qui nunquam a veritate deflectit, neque a recta via usquam declinat, infantes in Ecclesia Judaica a Circumcisione non excluderit, neque nostri infantes a Baptismo repellendi sunt.

M. Itane similia ista, eandemque utrisque causam atque rationem subesse putas?

A. Omnino. Nam Circumcisionem Pœnitentiae signum fuisset, ut Moses et Prophetæ omnes testantur, ita divus.
Paulus eam Fidei Sacramentum esse docet. Nihilo minus
tamen pueri Iudaei, Fidei adhuc et Poenitentiae per aet-
tem minime capaces, circumcidebantur; quo aspectabili signo
Deus patrem se parvulorum, et seminis populi sui esse, in
veteri Testamento ostendebat. Quum vero constet Dei gra-
tiam et abundanctia in nos effusam, et luculentius declara-
tam in Evangelio per Christum esse, quam olim in veteri Tes-
tamento per Mosen fuerat, indignum foret, si ea vel obscurior,
vel aliqua ex parte imminuta videretur.

M. Perge adhuc.

A. Cum infantes nostros vim, et quasi substantiam Bapti-
sis communem nobiscum habere certum sit, illis injuria fieret,
si signum, quod veritate est inferius, ipsis negaretur; eoque,
quod ad testandam Dei misericordiam, confirmandaque ejus
promissiones plurimum valet, sublato, eximia consolatione,
qua veteres fruebantur, Christiani fraudarentur; duriusque
cum nostris parvulis in novo Testamento sub Christo ageretur,
quam in veteri cum Judaeorum infantibus sub Mose actum
fuerat. Itaque aequissimam est, ut parvulis nostris, Divinae
gratiae atque salutis semini promisse heredes se esse,
Baptismo, impresso quasi sigillo testatum fiat.

M. Ecquid est amplius, quod de hac re velis dicere?

A. Quum Christus Dominus infantes ad se vocet, edict
etiam ne quis eos accessu prohibeat, ad se venientes amplexa-
tur, ad eos regnum cælestis pertinere testetur; quos cælesti
palatio Deus dignatur, eos ab hominibus primo aditu vestibu-
loque prohiberi, et a Christiana Repub. quodammodo excludi,
summa videtur esse iniquitas.

M. Ita est; verum quum antea parvulos postquam ado-
leverint, Baptismi sui veritatem agnoscer.e debere dixeris, de eo
te velim paulo explicatius nunc dicere.

A. Parentes et Pædagogoi pueros olim cum primum per
aetatem sapere, et intelligere cepissent, primis Christianis
religionis rudimentis diligenter instituebant, ut pietatem una
pene cum lacte nutricis imbiberent, et a prissis statim euni,
virtutis incunabulis ad vitam illam beatam alerentur. Quem
etiam ad usum breves libri, quos Catechismos nostri appel-
lant, conscribebantur; in quibus eadem fere ista, de quibus
nunc inter nos agitur, aut istic certa similia tractabantur.
Postquam vero primis nostri pietatis elementis pucri satis
jam initiati videbantur, eos Episcopo sisteabant atque offer-
bant.
M. Quorsum nam istuc?
A. Ut idem hoc ipsum pueri post Baptismum praestarent, quod adulti olim, qui et Catechumeni appellabantur, ante Baptismum, vel in ipso potius Baptismo praestare sunt soliti. Episcopus enim rationem Religionis a pueris exquirbat; pueri Fidei suæ rationem Episcopo reddebant; quos vero in Religionis scientia progressus jam satis magnos fecisse Episcopus putabat, eos approbabat; et imposita illis manu, bene precatus dimittebat. Hanc Episcopi approbationem benedictionemque, nostri Confirmationem appellant.

M. At alia nuper usitata erat Confirmationis ratio.
A. In locum hujus utilissimae et antiquissimae Confirmationis suum commentum supposuerant, ut Episcopi videlicet non de pueris, an religionis præceptis imbuti essent, cognoscerent, sed ut infantes adhuc fari nescios, sedea ad rationem Fidei reddendum idoneos, oleo ungerent; additis aliis etiam cæeremoniis sacrae Scripturae et veteri Ecclesiæ incognitis. Hoc suum inventum Sacramentum esse voluerunt, et dignitate cum Baptismo tantum non exæquabant, praetererunt etiam illi eorum aliqui. Omnino voluerunt Confirmationem hanc suam Baptismi quasi supplementum quoddam esse, ut ea absolveretur, atque ad exitum perduceretur; quasi aliqui imperfectus esset Baptismus, puerique, qui Christum cum suis donis in Baptismo jam induissent, sine ea semichristiani essent; qua injuria Divino Sacramento, Deoque adeo ipsi, ac Christo servatori sacri Baptismi authori, nulla major fieri unquam potuit.

M. Optandum ergo, ut vetus ille inquirendi ius pueros mos atque ratio revocaretur.
A. Maxime; sic enim Parentes cogerentur ad satisfaciendum suo in liberis pie instituendis officio, quod hodie plerique plane praetermissunt atque repudiabant; quas officii sui partes si vel Parentes, vel Præceptores hodie suscipere rent, præstarent atque persolverent, mirus esset Religionis Fideique Christianæ consensus atque concentus, qui nunc miserandum in modum divulsus est; certe non sic aut ignornantiae tenebris offusa, obductaque jacerent, aut variarum dissidentiumque opinionum dissentionibus disturbarentur, dissiparentur, atque dissiparentur universa, ita ut hodie fieri videmus; de quo miserabili casu, omnibus bonis maxime dolendum est.

M. Verissimum quidem est, quod dicis. Jam, quæ Cœna Dominicae sit ratio, edissere.
A. Eadem nimium, quam Christus Domini instituit; qui ea, qua traditus est nocte, acceptit panem, et postquam gratias egisset, fregit, et dedit discipulis suis, dicens; Accipite, et edite; hoc est corpus meum, quod pro vobis frangitur; hoc facite in mei commemorationem. Ad eundem modum et polum, peracta cena, acceptit, et quum gratias egisset, dedit eis dicens; bibite ex hoc omnes; hic est enim sanguis meus novi testamenti, qui pro vobis, et pro multis effunditur in remissionem peccatorum: hoc facite, quotiescunque bibite ex hoc, in mei commemorationem. Quotiescunque enim comederitis hunc panem, et de poculo bibite, mortem Domini anunciatibus, donec venerit. Hec est Cœnas Dominicae forma atque ratio, quam quoad ipse venerit, tenere et sancte observare oportet.

M. In quem usum?

A. Ut mortis Domini, summique beneficii illius, quo per eam affecti sumus, gratam perpetuo memoriam celebremus et retineamus; et sicuti in Baptismo semel renati sumus, ita Cœna Dominica ad vitam spiritualem atque sempiternam jugiter alamur, atque sustentemur.

M. Baptismo ergo semel tantum initiari, ut et semel nasci, satis esse dicis; at Cœnae Dominicae perinde atque alimenti usum, identidem esse repetendum affirmas.

A. Sane, Praeceptor.

M. Duasne etiam in hoc Sacramento, ut in Baptismo, partes esse dicis?

A. Ita. Panem nempe, et vinum, externa signa, quœ oculis cernuntur, attrectantur manibus, gustu percipiuntur; et Christum ipsum, quo animæ nostræ, ut proprio alimento interius nutriuntur.

M. Et omnes peræque utraque Sacramenti parte uti debere dicis?

A. Certe, Praeceptor; nam cum Dominus ita diserte præcepit, de ejus mandato ulla ex parte derogare summum esset nefas.

M. Cur duo signa adhíberi hic Dominus voluit?

A. Primum, quo mortis suæ, quam lacero corpore, et perhosso latere, ac toto sanguine effuso perpessus est, expressior esset imago; et ut ejus memoria animis nostris infixa, altius hæceret, utriusque corporis pariter atque sanguinis signum separatim exhibuit. Deinde, ut infirmitati nostræ
consuleret Dominus, atque mederetur, manifesteque declararet,
sicuti panis ad corpora nutrienda, ita et corpus suum ad
animas nostras spiritualiter alendas, vim atque efficacitatem
summam habere; et sicut vino hominum corda exhilarantur,
et roborantur vires, ita sanguine suo animas nostras refici
atque recreari; ut non 'cibum modo se, sed et potum
etiam nostrum esse, certo statuentes, nusquam, nisi in ipso solo
nutrimenti spiritualis, atque sempiternae vitae partem ullam
quæramus.

M. Beneficiorum ergo, quae commemorasti, non imago
tantum, sed et ipsa veritas in Cena exhibetur?

A. Quid ni? Quum enim Christus ipsa sit "veritas, non
dubium est, quin quod verbis testatur, et signis represtetat,
id revera etiam præstet, et nobis exhibeat; quodque sibi
fidentes "tam certo faciat corporis atque sanguinis sui par-
ticipes, quam certo se panem atque vinum ore et ventriculo
recepisse sciunt.

M. Quam nos in terris versemur, Christi vero corpus in
celo sit, quomodo fieri potest, quod dicis?

A. Mentes atque animos humo excitare, "et in coelum,
ubi Christus est, per Fidem erigere debemus.

M. Recipiendi ergo corporis et sanguinis Dominici ratio-

dem, Fide constare dicis?

A. Sane. Nam quum mortuum Christum credimus, quo nos a morte liberaret; excitatum item, quo nobis vitam
acquireret; redemptionis per mortem suam partæ, ac vitæ,
onnumque adeo suorum bonorum participes nos habet, eaque
conjunctione, qua caput et "sua membra inter se cohaerent,
arcana, mirificaque Spiritus sui virtute sibi copulat; ita ut nos
corporis sui membra, et ex ejus carne atque ossibus simus, et
in unum cum ipso corpus coalescamus.

M. An ergo ut ista conjunctio efficiatur, panem et vinum
in substantiam carnis et sanguinis Christi mutari imaginarius?

A. Nihil opus est hujusmodi mutationem comminisci.
Nam et sacrae literæ, et optimi atque antiquissimi etiam Inter-
pretas docent per Baptismum "itidem membra nos corporis
Christi, et ex ejus carne atque ossibus esse, et in unum cum
ipso corpus coalescere; cum nulla interim mutatio ejusmodi in
aqua ipsa efficiatur.

M. Perge.

A. In utroque Sacramento, rerum externarum naturis
non mutatis, sed accidente *Divino verbo, gratiaque cœlesti, 
ca est efficientia ut sicuti per Baptismum semel \regeneramur 
in Christo, et in ejus corpus primum quasi cooptamur et 
insermur; ita Cœnam Dominicum \rite percipientes, corporis 
et sanguinis sui nutrimento plane Divino, et salutis atque 
immortalitatis plenissimo, Spiritus sancti opera nobis communicato, 
a nobis vero Fide, quasi animæ nostræ ore, excepto, 
ad æternam \vitam jugiter atque sustentemur; utro 
bique in unum cum Christo corpus coalescentes.

M. Aliter ergo etiam quam per solam Cœnam sese nobis 
Christus exhibet, arctissimaque nos conjunctione sibi copulat.

A. Christus tum se nobis authorem salutis in primis 
exhibuit, quum morti \sese pro nobis object, ne nos merita 
morte periremus. Per \Evangelium item sese fidelibus exhib 
et, et clare docet, se panem esse illum vivum, qui de cœlo 
ad nutriendas sibi fidentiam animas descendit. Sed et \in 
Baptismo, ut ante est explicatum, Christus se nobis efficienter 
exhibuit, quod nos tunc Christianos effecerit.

M. Neque minus arcta conjunctionis vincula in Cœna 
esse dicis?

A. In Cœna vero Dominica et illa, quam dixi, commu 
icatio nobis confirmatur \et augetur, etiam, dum quique 
cam ad se pertinere, et peculiari quadam ratione sibi Christum 
exheri, ut eo quam plenissime, conjunctionisque perfruatur, 
tum verbis, tum mysteriis divinis certior fit; ut non animæ 
solum nostræ, \ejus sacro corpore atque sanguine tanquam 
proprio suo alimento nutriantur; sed et corporibus etiam 
nostris, quod vitæ æternæ symbolis communicent, quasi dato 
pignore, resurrectionis atque immortalitatis certa spes confiri 
metur; quo tandem Christo \habitante in nobis, et nobis 
vicissim in Christo manentibus, non modo vitam æternam, sed 
et gloriæ, quam ipsi dedit Pater, nos etiam per Christum in 
nobis manentem consequamur. Summa illa sit; sicuti non 
crassam aliquam conjunctionem imaginor, ita arcanam et miri 
ficam illum corporis Christi in Cœna communicationem arctis 
lim, certissimam, verissimam, et plane summam esse statuio.

M. Ex iis quæ jam de Cœna Dominica commemorasti, 
videor mihi colligere, eam non in hunc finem institutam esse, 
ut Christi corpus Deo Patri pro peccatis in sacrificium 
offeratur.

A. Minime vero ita offeretur; nam ipse, ut corpore suo
vescamur, non ut illud offeramus, cum Cœnam suam insti-
tueret, praecepit. Offerendi vero pro peccatis prærogativa
ad solum Christum, ut qui æternus ille sit sacerdos, pertinet,
qui et unicum illud perpetuumque sacrificium, moriens in
cruce pro salute nostra semel fecit, illique abunde in omne
tempus satisfecit. Nobis vero nihil restat, nisi ut æterna illius
sacrificii usumfructum, nobis ab ipso Domino legatum gratis
animis capiamus; quod quidem in Cœna Dominica maxime
facimus.

M. Sacra igitur Cœna, ut video, ad mortem Christi,
ejusque in cruce perpetratum semel sacrificium, quo solo
placatus nobis Deus effectur, nos remittit.

A. Planissime; nam panis et vini symbolis nobis confir-
matur Christi corpus, ut semel pro nobis, ad nos cum Deo
in gratiam reconciliandos, hostia immolata fuit, sanguis ejus
semel ad eluendas peccatorum nostrorum maculas effusus;
ita nunc quoque Fidelibus in sacra ejus Cœna utrumque
exhiberi; ut reconciliationem gratiae ad nos pertinere certo
sciamus, fructumque redemptionis per mortem ejus partæ
capiamus atque percipiamus.

M. An ergo soli fideles corpore et sanguine Christi pas-
cuntur?

A. Soli omnino; cum quibus enim corpus suum, cum
iisdem et vitam æternam, ut dixi, communicat.

M. Quamobrem corpus et sanguinem Christi in pane et
calice includi, aut panem et vinum in substantiam corporis et
sanguinis ejus mutari non fateris?

A. Quia illud esset veritatem corporis Christi in dubium
voeare; Christum ipsum contumelia afficere; eos etiam qui
Sacramentum recipiunt, horrore perfundere, si vel corpus ejus
tam angusto loco includi, aut in multis simul locis esse, vel
carnem ejus in ore dentibus mandi, et perinde atque alium
cibum, extenuari, atque manducari imaginaremur.

M. Cur ergo exitialis est impis Sacramenti communicatio,
si hujusmodi mutatio non fiat?

A. Quia ad Sancta et Divina mysteria per hypocrinin et
simulationem accedunt, caque impie cum Domini ipsius, qui ea
instituit, summa injuria contumeliao profanant.

M. Nostrum igitur quid sit officium, ut recte ad Cœnam
Dominicum accedamus, edissere.

A. Illud ipsum quod Sacris Scripturis docemur; ut
videlicet nos ipsos exploremus, num vera simus Christi membra.

M. Quibus id notis atque indiciis manifeste deprehendemus?

A. Primum, si ex animo nos pœniteat peccatorum nostrorum, quæ Christum ad mortem, cujus nunc mysteria nobis traduntur, adegerunt: deinde si certa spe de Dei per Christum misericordia nos sustineamus, atque nitaraur, cum grata redemptionis per mortem ejus acquisitæ memoria: præterea, si de vita in futurum pie degenda seriem cogitationem et destinatum propositum suscipiamus: postremo, cum conjunctionis etiam, charitatisque inter homines mutua

"Symbolum in Cena Dominica continetur, si proximos, id est mortales omnes, fraternel amore, sine ulia malevolentia odiove, prosequamur.

M. An quisquam ista quæ commemoras, omnia plene perfecteque præstare potest?

A. Absolutio omnibus numeris perfecta, in qua nihil desideretur, ò in homine, quod hunc mundum incolit, inveniri non potest; neque tamen imperfectio, qua laboramus, nos ab accessu ad Cœnam Dominicum, quam imperfectionis nostræ atque imbecillitatis subsidium esse Dominus voluit, arcere debet; imo si perfecti esseramus, nullum inter nos amplius usum Cœna jam haberet. Huc tamen quæ dixi spectant, ut

A. Fideiem atque ò Charitatem, quod ejus fieri potest, synceram et sine fuco, ad Cœnam accedens secum adferat.

M. Verum quam antea dicebas, ad Fidei confirmationem valere Sacramenta, quomodo jam Fidem ad ea adferendum esse dicis?

A. Minime ista pugnant; ò Fideim enim in nobis inchoatum esse opertet; ad quam alendam et roborandam Dominus Sacramenta instituit, quæ ad ò confirmingandas et quasi obsignandas in cordibus nostri Dei promissiones, permagna momenta adferunt.

M. Superest adhuc ut dicas, ad quos proprie Sacramentorum pertinente administratio.

A. Quum pascedi verbo Dei gregis Dominici, ò Sacramentaque administrandi officia atque munera sint inter se junctissima, non est dubium, quin eorum administratio ad eos pertinente proprie quibus publice docendi munus est deman-
datum. Nam ut in Coena Dominus ipse publici ministri officio fangens, exemplum suum ad imitantum proposuit; ita baptizandi pariter atque docendi munus Apostolis suis peculiariter delegavit.

M. Suntne promiscue omnes nullo discrimine ad Sacramenta a Pastoribus admittendi?

A. Olim cum adulti, et natu grandiores ad Religionem nostram accederent, ne ad Baptismum quidem admittebantur, nisi prius de eorum Fide in praecipuis Christianæ Religionis articulis constaret. Nunc quia soli infantes baptizantur, nullus potest adhiberi delectus. Diversa est de Coena ratio; ad quam cum non nisi adulta jam ætate accedant, si quem indignum esse palam constiterit, is ad Coenam a pastore minime est admissendus, quia sine Sacramenti id profanatione fieri non potest.

M. Cur Dominus igitur Judam proditoriæ a Coenae suæ communione non arcebat?

A. Quia ejus impietas, utut erat Domino cognita, nondum erat palam nota.

M. Hypocritis ergo Ministri arcere non possunt?

A. Non, quoad occulta eorum nequitia fuerit.

M. Quum ergo Sacramentis boni pariter ac mali promiscue et communiter utantur, quæ potest in illis certa esse atque stabilis conscientiarum fiducia, quod tu paulo antea affirmabas?

A. Quamvis impii, quantum ad ipsos spectat, Dei dona in Sacramentis oblata non recipiant, sed respuant, et seipsos frustrrentur; pii tamen, qui per Fidem Christum in illis ejusque gratiam quærunt, optima mentis conscientia et consolatione gratissima, ex salutis atque solidæ fælicitatis certa spe, nunquam destituuntur, aut fraudantur.

M. At si quos Pastor indignos esse vel ipse cognoverit, vel clam admonitus fuerit, eos certe a communione licebit excludere?

A. Tales et concionibus publicis, modo ne nominatim eos proferat, aut infamiam illis maculamve inurat, sed sua tantum conscientiæ suspicione, et conjectura eos perstringat atque coarguat, et admonere debet, et privatim graviter etiam deterreire potest; arcere vero a communione, nisi legitima Ecclesiæ cognitio, judiciumque intercesserit, non licebit.

M. Quod ergo remedium huc malo inveniendum est atque adhibendum?
A. In Ecclesiis bene institutis atque moratis, certa, ut antea dixi, ratio atque ordo gubernationis instituebatur atque observabatur. Deligebantur seniores, id est Magistratus Ecclesiastici, qui disciplinam ecclesiasticam tenerent, atque coherent. Ad hos authoritas, animadversio, atque castigatio censoria pertinebant; si adhibito etiam Pastore, si quos esse cogoverant, qui vel opinionibus falsis, vel turbulentis erroribus, vel anilibus superstitionibus, vel vita vitiosa flagitiosaque magnam publice offensionem Ecclesiae Dei adferrent, quique sine Coenae Dominicae profanatione accedere non possent, eos a communione repellabant, atque rejiciebant, neque rursura adruittebant, donec Pœnitentia publica Ecclesiae satisfecissent.

M. Quis debet esse Pœnitentiae publicae modus?

A. Qui falsarum opinionum commentis, pietatem veram lædere, et Religionem labefactare conantur; aut vitiosa atque flagitiosa vita graves et publicas offensiones concitarunt, eos æquum est, Ecclesiae, cui ita facta est offensio, publice satisfacere, id est, suum coram tota congregacione peccatum ingenue agnoscere et confiteri, palamque testari, sibi ex animo dolere, quod Deum Opt. Max. tam graviter offenderint; Religionem Christianam quam sunt professi; Ecclesiam in qua censebantur, quantum in ipsis quidem fuerat, ignominia affecerint; quodque non peccato solum, sed pernicioso etiam exemplo aliiis nocuerint; a Deo primum, deinde ab ejus Ecclesiae veniam se petere atque precari.

M. Quid deinde fieri?

A. Postremo, ut in Ecclesiam, e qua suo merito ejecti sunt, et ad sancta ejus mysteria rursum admittantur, suppliciter postulare, atque orare debent. In summa, eam adhiberi in pœnitentia publica moderationem oportet, ut neque severitate nimia, qui peccavit, animum despondeat; neque rursum facilitare nimia Ecclesiae disciplina labatur, atque ejus inminuatur authoritas, caeterique ad similia audenda animentur atque incipientur. Sed ubi seniorum, pastorisque judicio, et ejus, qui peccavit, castigationi, et exemplo aliorum satisfactum fuerit, rursum ad communionem Ecclesiae, qui erat excommunicatus admittebatur.

M. Video te, Fili mi, Christianæ pietatis summam exacte tenere. Superest ut ad hanc cognitionis piae regulam, vitam tuam ita dirigas, ne frustra ista didicisse videaris. Non enim qui audiunt tantum, intelligentque verbum Dei, sed qui
Dei voluntati obsequuntur, atque imperio ejus obtemperant, beati erunt. Imo servus ille, qui Domini voluntatem noverit, neque obsecundarit, 'gravius vupalabit; adeo nihil prodest pietatis, Religionisque veræ intelligentia, nisi vitæ etiam integritas, innocentia, atque sanctitas accedant. Age igitur, mi Fili, omni cura et cogitatione in hoc incumbe, ut ne in officio labaris, aut ab hac vitæ norma, atque præscriptione unquam aberres.

A. Dabo operam, venerande Præceptor, et nihil prætermittam, quantum quidem facere, et omni ope atque opera eniti possum, quo professioni nominique Christiano respondeam. Sed et a Deo optimo maximo supplex precibus et votis omnibus semper exposcam, ne cælestis doctrinæ suæ semen, in animo meo quasi arido "sterilique solo exceptum perire sinat; sed gratiae suæ xDivino rore cordis mei sicci tàtem sterilitatemque ita irriget atque fœcundet, ut uberes pietatis fructus feram, in regni cælestis ^horreum et cellam condendos, atque reponendos.

M. Ita facito, mi Fili, neque dubita, quin uti hanc mentem voluntatemque "Deo duce suscepisti, ita studii hujus tuui, conatusque piii eventum et exitum, quem optas atque expectas, id est, optimum, fœlicissimumque reperturus sis, atque habiturus.

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\textsuperscript{a} Matt. xiii. 4, 5, 6, 7, 19, 20, 21, 22. \textsuperscript{x} Psal. li. 3. et civ. 13. \textsuperscript{x} Matt. xiii. 6, 23. \textsuperscript{y} Matt. iii. 12. Luc. iii. 17. \textsuperscript{z} 2 Cor. iii. 5. Phil. ii. 12, 13.
VOCABULA NOSTRATIA,
ET
LOQUENDI FORMÆ CHRISTIANORUM PROPRIÆ,
IN QUIBUS
A COMMUNI MORE VERBORUM LATINORUM
DISCESSUM EST,
EX LITERARUM ORDINE SEQUUNTUR.

A
Angelus, Græca vox; Latine, nuntius, internuntius, legatus, index.
Angeli, id est, spiritus, vel mentes celestes; nostrum; veteres Græci De¬
monas, Latini genios, vel lares appellarunt.
Animalis homo; vide Caro.
Apostolus, Græc. Latine, legatus.

B
Benedicere; vide Maledicere.

C
Caēnum, in singulari numero, potius quam in plurali coelos usurpare solet
Cicero.
Caput, pro precipua parte, membra, pro alis partibus rei alicujus, ut et
corpus, pro universitate aut societate populi usurpant Cicero et Livius;
ut, totum corpus repub. curare, unum corpus repub. esse, civitatis corpus, unum corpus conciliumque
totius Peloponnesi. Cicero. Cur non et ecclesiæ corpus, id est, piorum
universitas, vel Repub. Christiana? Unius corporis esse, id est societatis.
Livius. Christus ecclesie caput, nos ecclesie membra; Latinitas in his ferenda. At corpus Christi, pro Ecclesie, et piorum universitate; et nos membra Christi, aut membra cor-
poris Christi, locutiones nostra pro-
prie sunt.
Caro, pro genere humano; ut, omnis caro senum; nostrum.
Caro item pro vitiosa et corrupta na-
tura; et carnalis vel animalis, vel vetus homo, pro tali natura preedito;
carnem, membra terrestria mortifi-
care, carnet crucifigere, veterem hominem deponere, exuere, crucifi-
gere, expurgare vetus fermentum; nostra sunt propria. Et contra,
spiritus, spiritualis, vel spiritualis, novitas spiritus, novus homo, nova creaturae, renovari spiritu, ambulare secundum spiritum, nova conspersio,
unum corpus corrumpere, renovari, regenerari, regeneratio, regeneratus, rena-
tus, apud nostras usurpantur, quum naturæ vitiœse reparationem,
vel renovationem, aut hominem divina virtute, mente, vel divino consilio preeditum, divino spirito vel numine aflatum, aut instinctum celesti vel divino aflatu, inflatu, vel instincu motum, vel actum, et vera pietate divinitus imbutum, significamus. Gratia Dei pro divino aflatu, instincu, vel virtute; nostro.

_Catechismus_, vel potius Catechesis, Graec. Latine, prima institutio; ut et Catechumeni, Catechizatio; nostriatia.

_Catholica_; vide _Ecclesia_.

_Certitudo_, et incertitudo, vide _Credo_.

_Claves_, claudere, recludere, cculumque ligare, solvere peccata, vel pecatores; metaphore nostra; ut sunt etiam retinere, vel detinere peccata, pro, condonare; nostratia.

_Concupiscencia_, i.e. rerum malarum appetitus, vel appetitio; nostrum.

_Contritio_, vide _Poenitentia_.

_Corpus Christi_, pro Ecclesia, et piorum universitate; nostrum. Vide _Caput_.

_Credo_, cum accusativo, et prepositione; nostrum; ut credere in Deum, i.e. Deum vere agnoscre, illi fidel habere, illi confidere, spem et fiduciam omnem in illo collocare; nam haec omnia simul comprehendit. Credo item, cum solo accusativo, ut Credo resurrectionem mortuorum, et vitam aeternam, id est, certo expecto, vel spero; nostratia sunt. Fides item cum non solum Dei cognitionem, et creaturam, sed et fiduciam quoque in Deo significat, et fidellis pro tali fide praeclito; et contraria, infidelitas, infidelis; nostra sunt propria. Propius accedunt ad latinitatem hoc sensu, diffidentia, incredulitas; sic suspensus, incertus, dubius, obscura spe pendens, pro infidel; Latina sunt. Certitudo et incertitudo, parum usitata Latinitis. Fiducia, Fidentia, firma animi consilio; Ciceroniana sunt; verum ea fidel nostram plene non explicant, sed ejus duntaxat partem significant. Credo, fido, et spero, sepe in nostra religione finitima sunt significations, quam his fere formas Latinis exprimunt. Est mihi fiducia, est firma animi confusio in Deo. Est mihi stabilis Divine per Christum benevolentiae fiducia. Spes omnis residet, spem omnem colloco in Deo, in Christo. Spem certam concipio, sustineo me, et nitor spe veniae, im mortalitatis, vita sempiternae, &c.


Deaones; id est, mentes, vel spiritus
impii et malitiosi; nostrum.

Deitas; nostrum; Divinitas, Numen
divinum; Cicer.

Diabolus Græc. Adversarius, Budæo;
Calumniator, Erasmo; deceptor, delator.

Dilectio, pro amore, vix audita Latinis.

E

Ecclesia, Græcum; Latin, congregatio.
Ecclesia catholica; Latine, universa
congregatio, universitas piorum homini
num; universitas legitur lib. ad
Herennium. Respub. Christiana, vel
Christianorum.

Electi Dei, substantive, pro, electi a
Deo; nostrum. Sic predestinari,
predestinatio, predestinatus, praesentia,
prescitus, verba sunt nobis peculiaria. Cicero. Deus non
 ignorant ea, quæ ab ipso constituta et
designata sunt; id est, Deus præscit
predestinata, ut nos loquimur. Pre-
sesse oportuit. Terent.

Effectus, substantive, Plin. Propertii,
non Cic.

Effectio, eventus, eventum, et eventa
in plur. Cic.

Essentia, et substantia, Planti, Quintili-
ani, Plinii, non Ciceronis.

Ethnici, Græc. Gentiles, Gentes, pro
alienigenis, impis, idololatris, aliis
quam Christianis, aut Judæis; nos-
tra voces sunt.

Evangelium Græc. Latine bonum nun-
tium; apud nos sacras Novi Testa-
menti historias, et scripturas signi-
ficat.

Evangelista, scriptor Evangelii, quales
fuerunt illi quatuor, Mathæus,
Marcus, Lucas, Joannes; vel qui de
Evangelio concionatur apud popu-
llum; nostrum.

Excommunicae, pro, Ecclesia ejicere,
expellere, vel arcere; nostrum. Sic
Excommunicatio, pro expulsione vel
ejectione.

F

Fides, vide Credo.

G

Gentiles, vide Ethnicus.

Glorificare, vide Sanctificare.

Gratitudo, Latinis hominibus inaudita;
Ingratitudo, insitutata; Gratus et
Ingratus, Latina sunt.

H

Hypocrisis Græc. Latine, simulatio,
alienæ personæ simulatio; hypocrita,
simulator alienæ personæ.

I

Jesus, Hebraice; Latine, servator.

Idolum, idololatra, idololatria, Græc.
Lat. simulachrum, simulachrorum
cultur, et cultus. Idololatria latius
apud nos patet, omne Divinum
cultum cuiquam, praeter quam soli
Deo, habitum signifacat.

Imperfectio, et increatus, Latinis inus-
titate sunt.

Inferna absolute sine substantive ad-
dito; nostrum; ut Descendit ad
inferna; ad inferos Latine.

Infidelis, infidelitas; vide Credo.

Inobedientia, inobediens; nostra. In-
obsequens; Senec. in Hippol. Minus
obsequens, minus obediens, Lat.

Invisibilis, vide Visibilis.

Invoco, oro, precor; Latina. Invoca-
tio, oratio, pro precatione, precibus,
aut votis; intercedere item et inter-
cessio; nostra. Divinum numen
seclere violatum precibus placare.

Justificare, vide Sanctificare.

Jusjurandum Latina vox est, juramentum
Latinis inusitatum.
Nec neque maius quam sibi apparet, quam quocunque alio.

Maledictio, una vox; nostrum. Pro, execrari, devovere, diris devovere, diras obnuntiare; Cicer. Maledictus item pro execrando, execrabilia et detestabilia, et maledictio pro execratione; nostra sunt. Sic benedicere. I.e. fausta precari, vel bene ominari. Benedictus item, et benedictio; nostra.


Membra Christi, aut Membra corporis Christi, locutiones nostra sunt. Vide Caput.

Minister Dei, minister Ecclesie, vel minister Ecclesiasticus, pro eo quem Sacerdotem dicimus, usurpari possunt. Sic enim Ciceron loquitur; Ministri publici Martis, atque ei Deo consecrati.

Mortifico, Mortificatio; vide Caro.


O

Observare leges, Cicer. Observator legis, vix legitur apud Latinos.


Oro, vide Invoco.

P

Peccator, pro nocente, sente, impio, nefario; nostrum.


Passio, passus, vide Crucifigo.

Personae in Trinitate; nostrum.


Prædestinatio, præscientia. Vide Electi.

Profano, profanatio; Livius, Plinius, non Cicero. Violare sacra; Cicero. Violatio templi; Livius. Violator templi; Ovidius.


R

Remissionem paence, apud Cicer. sic et culpae remissio dici potest.

Resipiscientia, vide Pannentia.

S


Sancti, sanctorum, sine substantive addito, inusitatum Latinis. Sanctificare, sanctificatio; glorificare, glorificatio; justificare, justificatio, nostratia sunt. Sanctitas, sanctimonia, sanctitudo, Latina.

Sanctificare et glorificare ad Deum relata; ut sanctificetur nomen tuum; nostra. Sancte colatur, gloria, honore afficiatur; gloria Dei, vel nomen Dei amplificetur, celebretur, laudibus celebretur, ampliudo ejus illustretur, Ciceronis et Livii sunt.

Sanctificare et justificare, ad homines relata; ut Deus suos justificant, sanctificant; nostra; sanctos atque integros facit, efficit, reddit, sanctitati, innocentiae atque integritati, vel in sanctitatem, atque innocentiam restituit, sanctorum atque innocentium loco habet, ponit, collocat, damnatos in integrum restituit, &c. Latina. Fide, vel per fidem justificamur; nostrum. Justitiae fundamentum fides; virtutum omnium fundamentum fides. Cicero. Justificus, qui justa facit. Catullus; Poeticum est.

Spiritus, spiritualis, vide Caro.

Scriptura, apud Ciceronem, non nisi pro stylo usurpatur. In Rhetorica ad Herennium, et Terent. propius ad nostrum sensum accedit. Sacrae literæ; profana pagina, Claud. cur non et sacra pagina? Verbum Dei pro sacris litteris; nostrum; verbum veritatis pro sacra scriptura quid ni? ut verbum voluptatis apud Ciceronem.

Sensibilis, vide Visibilis.

T

Tentatio, pro sollicitatione ad vitia; et inducere in tentationem, usurpantium a nostris. Novi morborum tentationes. Cic.

Tractatio usitator apud Cicer. quam tractatus; et Artis, philosophiae, &c. tractatio vel tractatus; potius quam tractatio vel tractatus de arte, philosophia, &c.

Traditiones, pro doctrinis aut inventis humanis, pro opinionum commentis futilibus, et commentiis sententiis, fabulis, nugis: nostrum.

Trinitas; nostrum. Trinus, ternus, vel terni potius: Triplex, triplus, Latina sunt; verum hic, ut alibi sepe, pietatis potius, quam Latinitatis rationem habere oportet.

Venerandus ad Deum, et religionem fere semper; honorandus ad homines refertur a Cic. Reverendus, reverendissimus, in titulis consuetudini condemnatur.

Verbum Dei, vide Scriptura.

Vetus homo, vide Caro.

Vita nova, pro innocentia; nostrum. Latine, studium innocentiae atque sanctitatis. Avocare animum a vitiiis, a peccatis; pravos affectus et appetitus vitiiosos francare. Cic. Rurum est quoddam genus eorum, qui
se a corpore avocant, et ad divinarum rerum cognitionem cura omni, studioque rapiuntur.

Visus raro, aspectus sepe apud Cicer.

Visibilis, et sensibilis, Plinii, non Ciceronis; conspicuus, aspectabilis, spectabilis, sub oculos, sub aspectum cadens, vel veniens, sub oculorum sensum cadens, sub sensibus, in sensum cadens, in sensum credendi cadens, percipere sensibus, Ciceronis sunt. Invisibilis, ut gratia invisibilis, Latinum non est. Occultus, abditus, tectus, non conspicuus, Latina sunt.

Unitas, Col. Plin. non Cicero.

A CATECHISME,
or first Instruction and Learning of Christian Religion.

Translated out of Latine into Englishe.

AT LONDON.
Printed by Iohn Daye
dwelling ouer Aldersgate.

Cum Privilegio Regiae Maiestatis per Decennium.
AN. 1570.
To the most reverend Fathers in God, my Lords, Matthew Archbishop of Canterbury, and Edmond archbishop of York, and to the reverend father in God, Edwin, my lord bishop of London, and to all the other reverend fathers, my lords the bishops of all the several dioceses in England.

May it please your good graces and fatherhoods to permit me, with all humility and reverence to render you in this preface an accompt of my purpose and doing in publishing this Catechism by me translated, and offered to the church of England under protection of your names.

Whereas there was very lately a Latin Catechism printed, wherein the sum of Christian religion was set forth in short questions and answers, yet not containing bare and naked affirmations only, but shewing also some causes and reasons to the same annexed, and well furnished with places of scripture noted in the margin for proof thereof: in which Catechism there hath also great labour and diligence been bestowed about the purity of the Latin tongue, that such as were studious of that language, specially the youth, might at once with one labour learn the truth of religion and the pureness of the Latin tongue together. That Catechism I have thought good to translate into English, as well for the use of such as understand no Latin at all, as also for their commodity, who, having a little sight in that language, desire some more perfection therein. For which cause I have not used that liberty in rendering the sense at large which the order of translation doth permit unto me, but have willingly, for the benefit of the meaner learned, tied myself very much to observing of the words themselves, but so yet that I had alway regard to the natural property and easiness of our native tongue.
This book as it will be profitable to such as do understand English only, so will it bring double profit to those, who, being somewhat skilled in the Latin tongue and desiring more skill, will compare the Latin book with the English, whereby they may at once learn, as I said, the truth of religion and the purity of the Latin tongue. And, lest the reader desirous to compare any the parts or sentences of the Latin and English books might be hindered, I have procured that the English print answereth the Latin, page for page, throughout the whole books, so that any sentence may at the first easily be found in both the books. This exercise in my opinion is most meet for the use of such ecclesiastical ministers and studious youth as have not yet the perfect knowledge either of religion or of the Latin speech, who by experience may find (as I think) more profit hereby than they would suppose upon the first view. Neither is this conference of translations by them who be very well learned judged unprofitable for such as are competently learned.

The book hath also one further use of very good exercise for those that desire to see more at large how the doctrine herein taught is confirmed by the word of God, the only rule of true religion; that is, if such as shall read it to learn truth, but specially ecclesiastical ministers whose charge is to teach truth, shall resort to the places of scripture noted in the margin, and read them in the Bible at large, and then mark how each thing here affirmed is there well confirmed, and how the doctrine here delivered is not only in all parts fully approved by God’s holy word, but also for the most part uttered in the very words of the text, so far as may be with respect of pureness of the Latin phrase; by which mean they shall also be occasioned to be better acquainted with the scriptures themselves and with the true and natural understanding of them. And therein be it remembered that the last numbers in the quotations, shewing the divisions within the chapters, are gathered according to the great Bible last printed. This
exercise whoso shall assay shall find it of marvellous great profit, both for conceiving truth to the satisfying of conscience, and for delivering truth to the discharge of duty.

It may perhaps be marvelled of some, why throughout the book, as well in the Latin as in this translated, the master asketh, the scholar answereth, and ever the declaration of the matter is put in the scholar's mouth, so as some may muse why the scholar may seem to be made wiser than the master. This objection hath easy answer; and such answer as it hath I thought meet to disclose. It may not be thought that the master here inquereth of the scholar as desirous to learn of him, nor that the scholar inforreth the master as presuming to teach him. But the master opposeth the scholar to see how he hath profited, and the scholar rendereth to the master to give accompt of his memory and diligence. And that it may appear that this order of opposing by the master and rendering by the scholar for good reason might seem to the author more convenient than the other form which some other writers of catechisms have used, that is, of inquiring by the scholar and teaching by the master, (without prejudice alway or condemning the other) it may be remembered that the end and purpose of catechism is in good and natural order fity applied to serve the good use of confirmation by the bishop, at which time the bishop which confirmeth doth not teach but examine, and in his whole manner of opposing useth such form as here in like sort the Catechumenus or child is prepared unto; which is also not done without example, for the same manner is in the short catechism now used in the Church of England at confirmation.

Now surely there are no greater means of advancing true religion and rooting out of errors than these two, that is to say, catechism or good instruction of youth, and good information of ecclesiastical ministers in sound truth, and the proofs thereof, howsoever perhaps they may lack some full furniture of other learnings. And therewith for my part I
have long thought it a much better way toward removing of
heresies and superstitions (whereof Rome hath brought us
and left us plenty) to deal first with plain setting out of truth
as not in controversy, without dealing at the beginning with
the strife of confutation. For so both discretion and charity
in the teacher is easilier kept, and truth once being settled,
error will fall of itself, so that he which hath once thus with
conference of God's word conceived a certain and stayed
judgment of truth, shall either wonder how absurd errors have
been received, or shall with less peril hear them talked of.

These things all considered, and how this book serveth to
all these good ends, and therewithal remembered how it hath
pleased almighty God of his great goodness and love, and to
the singular benefit of this his church of England, under the
queen's most excellent majesty the most honourable instru­
ment of advancing his religion and glory in her dominions
and of bringing truth and peace to the consciences of her
subjects, to ordain your graces and fatherhoods the chief
pastors and governors of his flock for doctrine and all eccle­
siastical duties: the first author of this book in Latin had
very good reason to offer his work unto you, that as the
people of God's flock in England are under your charge, so
they might receive so great a benefit as this is under your
name, and thereby you our governors on the one part might
be the rather moved to further so good intention, and we all
under your governance on the other part be made more ready
to receive it with better assurance of good allowance, and to
thank God, the giver of all good things and guider of all good
doings and purposes, and (as meet is) that we and our pos­
terity, so long as an English child or other shall in this Cate-
chism learn Christianity, may keep in thankful remembrance
the happiness of these good times, the blessed memory of her
majesty, and the good names of you God's good ministers,
now chief pastors of this his flock, in whose time (to your and
our comfortable consideration be it spoken) God hath so
liberally spread among us the light of his gospel, and (praised be he, and happy be ye therefore) hath made you his faithful dispensers of so great a grace.

The same reasons that so moved the first author have also moved me to offer my translation unto you, comprising herein as patrons all the fathers and lords of the clergy, but specially and by name your graces my lords the archbishops, to whose provinces the whole realm pertaineth, and your fatherhood my lord of London, to whose diocese London a light to the rest of England belongeth, and to whom myself dwelling within your charge do owe particular duty.

This my intent and labour being to do good to as many and largely as I possibly could, if I shall understand to be with the readers taken in good part and used to their benefit (as the rather by your good means, and names it may be), I shall think my travail very well bestowed, holding myself in the meantime contented with the conscience of a good meaning bent to do good so far as my skill and power would extend.

The success hereof I commit to God, the judgment I submit to you, for whom and whose zeal
I praise God, and pray to him for your preservation to the benefit of his Church.

(••)

Your most humble. T. Norton.
NOWELL'S CATECHISM.

THE MASTER. THE SCHOLAR.

Master. Forasmuch as the master ought to be to his scholars a second parent and father, not of their bodies, but of their minds, I see it belongeth to the order of my duty, my dear child, not so much to instruct thee civilly in learning and good manners, as to furnish thy mind, and that in thy tender years, with good opinions and true religion. For this age of childhood ought no less, yea, also much more, to be trained with good lessons to godliness, than with good arts to humanity: wherefore I thought meet to examine thee by certain short questions, that I may surely know whether thou have well bestowed thy study and labour therein, or no.

Scholar. And I for my part, right worshipful master, shall willingly answer your demands, so far as I have been able with wit to conceive or keep in memory, and can at this present call to mind and remember, what I have heard you teach me out of the holy scriptures.

M. Go to therefore, and tell me what religion it is that thou professest.

S. The religion that I profess, right worshipful master, is the same whereof the Lord Christ is the Author and Teacher, and which is therefore properly and truly called the Christian religion, like as the professors thereof are also named Christians.

M. Dost thou then acknowledge thyself to be a follower of Christian godliness and religion, and a scholar of our Lord and schoolmaster Christ?

S. I do so acknowledge indeed, and do unfeignedly and freely profess it: yea, I do settle therein the sum of all my felicity, as in that which is the chiefest good that can come to man, and such as without it our state should be far more miserable than the state of any brute creatures.

M. Well then, I would have the substance and nature...
of Christian religion and godliness, the name whereof is most
honourable and holy, to be briefly expressed, with some defi-
nition of it.

S. Christian religion is the true and godly worshipping
of God and keeping of his commandments.

M. Of whom dost thou think it is to be learned?

S. Of none other surely but of the heavenly word of
God himself, which he hath left unto us written in the holy
scriptures.

M. What writings be those which thou callest the word
of God and the holy scriptures?

S. None other but those that have been published, first,
by Moses and the holy prophets, the friends of Almighty God,
by the instinct of the Holy Ghost in the old Testament; and
afterward more plainly in the new Testament by our Lord
Jesus Christ, the Son of God, and by his holy apostles in-
spired with the Spirit of God, and have been preserved unto
our time whole and uncorrupted.

M. Why was it God's will so to open unto us his word
in writing?

S. Because we of ourselves (such is the darkness of our
hearts) are not able to understand the will of Almighty God,
in the knowledge of whom, and in obedience towards him,
true godliness consisteth. God having pity upon us, hath
opened and clearly set it out unto us; and the same so
clearly set out he hath left in the book of the two Testa-
ments, which are called the holy scriptures, to the end that
we should not be uncertainly carried hither and thither, but
that by his heavenly doctrine there should be made us, as it
were, a certain entry into heaven.

M. Why dost thou call God's word a Testament?

S. Because it is evident that in conceiving of religion,
it is the chief point to understand what is the will of the
everliving God. And since by the name of Testament is
signified not only a will, but also a last and unchangeable
will, we are hereby admonished that in religion we follow
nothing, nor seek for any thing further than we are therein
taught by God; but that as there is one only true God, so
there be but one godly worshipping and pure religion of one
only God. Otherwise we should daily forge ourselves new-
feigned religions; and every nation, every city, and every
man would have his own several religion; yea, we should in our doings follow for our guide, not religion and true godliness, the beginning and foundation of virtues, but superstition, a deceitful shadow of godliness, which is most plain to see by the sundry and innumerable, not religions, but worse than doting superstitions of the old gentile nations, who otherwise in worldly matters were very wise men.

M. Dost thou then affirm that all things necessary to godliness and salvation are contained in the written word of God?

S. Yea: for it were a point of intolerable ungodliness and madness to think, either that God hath left an imperfect doctrine, or that men were able to make that perfect, which God left imperfect. Therefore the Lord hath most straitly forbidden men, that they neither add anything to, nor take anything from, his word, nor turn any way from it, either to the right hand or the left.

M. If this be true that thou sayest, to what purpose then are so many things so oft in councils and ecclesiastical assemblies, decreed, and by learned men taught in preaching, or left in writing?

S. All these things serve either to expounding of dark places of the word of God, and to take away controversies that rise among men, or to the orderly establishing of the outward governance of the Church, and not to make new articles of religion. For all things necessary to salvation, that is to say, how godliness, holiness, and religion are to be purely and uncorruptedly yielded to God: what obedience is to be given to God, by which alone the order of a godly life is to be framed; what assurance we ought to put in God; how God is to be called upon, and all good things to be imputed to him; what form is to be kept in celebrating the divine mysteries; all these things, I say, are to be learned of the word of God, without the knowledge whereof all these things are either utterly unknown, or most absurdly done; so that it were far better that they were not done at all, as the Lord himself witnesseth that "ignorance of the scripture is the mother of all errors; and he himself in his teaching, doth commonly allege the "written word of God, and to it he sendeth us to learn of it. For this cause therefore, in old times also, the word of God was openly read in churches, and the help of
expounders used when they might have them, as appeareth by the histories of the church. And the Lord himself, immediately before his ascending to heaven, gave principally in charge to his apostles whom he had chosen, that they should instruct all men throughout the world with his word. And Paul following his example, ordained that some should be appointed in every church to teach the people, for that he well knew that faith and all things pertaining to godliness do hang upon the reading and hearing of the word of God, and that therefore, apostles, teachers, prophets, and expounders, are most necessary in the church of God.

M. Dost thou then think that we are bound to hear such teachers and expounders?

S. Even as the Lord himself if he were present, so far as they teach only those things which they have received of the Lord; which himself witnesseth, saying, “He that heareth you, heareth me; he that despiseth you, despiseth me;” yea, and moreover, to these preachers of his word he hath given the power to bind and loose, that whose sins soever they by the word of God shall pardon or detain in earth, the same shall be pardoned or detained in heaven.

M. Is it enough to hear them once treat of religion?

S. We ought to be the scholars of Christ to the end, or rather, without end. It is not therefore enough for a man to begin, unless he continue: and such is our dulness and forgetfulness, that we must oft be taught and put in remembrance, oft pricked forward, and, as it were pulled by the ear. For things but once or seldom heard are more likely to slip out of mind. And for this cause (as is afore said) every sabbath-day (as appeareth by the ecclesiastical histories) the people assembling together, the word of God was openly read, and the expounders thereof if any were present, were heard; which custom is also at this day received in our churches by the ordinance of the apostles, and so of God himself.

M. Dost thou then think that the word of God is to be read in a strange tongue, and such as the people understandeth not?

S. That were grossly to mock God and his people, and shamelessly to abuse them both. For whereas God commandeth that his word be plainly read to young and old,
men and women, namely, to the intent that all may understand and learn to fear the Lord their God as he himself in his own word expressly witnesseth, it were a very mockery that the word of God, which is appointed by God himself to teach his people, should be read to the people in a tongue unknown to them, and whereof they can learn nothing. Also St Paul doth treat of this matter, and thereupon concludes that the unlearned people cannot answer Amen to the thanksgiving which they understand not, but that the readers and hearers should be strangers the one to the other, if anything be spoken in the congregation that is not understood of them that be present; and that he had rather to speak in the church of God five words understood, than ten thousand words not understood.

M. Shall we then have sufficiently discharged our duties, if we so endeavour ourselves that we hear and understand the word of God?

S. No. For we must not only hear and understand the word of God, but also with stedfast assent of mind embrace it as the truth of God descended from heaven, and heartily love it, yield ourselves to it desirous and apt to learn, and to frame our minds to obey it, that, being once planted in our hearts, it may take deep roots therein, and bring forth the fruits of a godly life, ordered according to the rule thereof, that so it may turn to our salvation as it is ordained. "It is therefore certain that we must, with all our travail, endeavour that in reading it, in studying upon it, and in hearing it both privately and publicly, we may profit; but profit in any wise we cannot, if it be set forth to us in a tongue that we know not.

M. But shall we attain to such perfection as thou speakest of by only reading the word of God, and diligently hearing it, and the teachers of it?

S. Forasmuch as it is the wisdom of God, men should vainly labour in either teaching or learning it, unless God would vouchsafe with the teaching of his Spirit to instruct our hearts, as Paul teacheth, 'that in vain is the planting and the watering, unless God give the increase; therefore, that we may attain the wisdom of God hidden in his word, we must with fervent prayer crave of God that with his Spirit he lighten our minds, being darkened with extreme darkness.
For him the Lord hath promised to us to be our teacher sent from heaven, that shall guide us into all truth.

**M.** Into what chief parts dost thou divide all this word of God?

**S.** Into the law and the gospel.

**M.** How be these two known the one from the other?

**S.** The law setteth out our duties both of godliness toward God, that is, the true worshipping of God, and of charity toward our neighbour, and severely requireth and exacteth our precise obedience, and to the obedient promises everlasting life, but to the disobedient pronounceth threatenings and pains, yea, and eternal death. The gospel containeth the promises of God; and to the offenders of the law, so that they repent them of their offence, it promiseth that God will be merciful through faith in Christ.

**M.** Hitherto then thou hast declared that the word of God doth teach us his will, and containeth all things needful to salvation, and that we ought earnestly to study upon it, and diligently to hear the teachers and expounders of it; but, above all things, that we must by prayer obtain us a teacher from heaven; and what is the word of God, and of what parts it consisteth.

**S.** It is true.

**M.** Since then Christian religion floweth out of God’s word as out of a spring-head, as thou hast before done with God’s word, so now divide me also religion itself, which is to be drawn out of God’s word into her parts and members, that we may plainly determine whereunto each part ought to be applied, and, as it were, to certain marks to be directed.

**S.** As of the word of God, so of religion also, there are principally two parts; obedience, which the law, the perfect rule of righteousness commandeth, and faith, which the gospel, that embraceth the promises concerning the mercy of God, requireth.

**M.** It seemeth yet, that there are either more or other parts of religion; for sometime, in dividing it, the holy scriptures do use other names.

**S.** That is true. For sometime they divide whole religion into faith and charity, and sometime into repentance and faith. For sometime for obedience they set charity, which by the law is required to be perfect toward God and
men; and sometime because we perform neither obedience nor charity such as we ought, they put in place thereof repentance most necessary for sinners to the obtaining of the mercy of God. Some, which like to have more parts, do set forth first out of the law, the knowledge of our due duty, and damnation by the law for forsaking and rejecting our duty; secondly, out of the gospel, the knowledge and affiance of our deliverance; thirdly, prayer and craving of the mercy and help of God; fourthly, thanksgiving for deliverance and other benefits of God. But howsoever they differ in names, they be the same things; and to those two principal parts, obedience and faith, in which is contained all the sum and substance of our religion, all the rest are referred. For whereas many do add, as parts, invocation and thanksgiving, and the divine mysteries most nearly conjoined to the same, which are commonly called sacraments, these, in very deed, are comprised within those two former parts. For no man can truly perform the duty toward God, either of affiance or of obedience, which will not, when any necessity distresseth him, flee to God, and account all things to come from him, and, when occasion and time serveth, rightly use his holy mysteries.

*M.* I agree with thee, that all may be drawn to these two parts, if a man will precisely and somewhat narrowly treat of them. But forasmuch as the most precise manner of dividing is not to be required of children, I had rather that somewhat in plainer sort thou divide religion into more parts, that the whole matter may be made the clearer. Therefore let us handle these things more grossly, so it be more openly.

*S.* Where you like best to deal with me in plainer sort, I may conveniently of two parts make four, and divide whole religion into obedience, faith, invocation, and sacraments.

*M.* Go to, then. Since I desire to have this treating of religion to be as plain as may be, let us keep this order; first, to inquire of obedience, which the law requireth; secondly, of faith, which looketh to, and embraceth the promises of the gospel; thirdly, of invocation and thanksgiving, which two are most nearly joined together; fourthly and lastly of the sacraments and mysteries of God.

*S.* And I, worshipful master, shall willingly, according
to my slender capacity, answer your questions, as I am taught by the holy scriptures.

THE FIRST PART. OF THE LAW AND OBLIGEENCE.

M. Forasmuch as our obedience whereof we have first to speak, is to be tried by the rule of the law of God, it is necessary that we first search out the whole substance and nature of the law, which being found and known, it cannot be unknown, what and of what sort our obedience ought to be. Therefore, begin to tell what thou thinkest of the law.

S. I think that the law of God is the full and in all points perfect rule of the righteousness that is required of man, which commandeth those things that are to be done, and forbiddeth the contraries. In this law God hath restrained all things to his own will and judgment, so as no godliness toward him, nor dutifulness toward men can be allowed of him, but that only which doth in all things agree with the straitness of this rule. Vainly, therefore, do mortal men invent to themselves forms of godliness and duty after their own fancy; for God hath set forth to us his law, written in two tables, as a most sure rule both of our worshipping of God, and of our duties to men, and therewith also hath declared that there is nothing on earth more pleasant and acceptable to him than our obedience.

M. Whereof treateth the first table?

S. It treateth of our godliness toward God, and containeth the first four commandments of the law.

M. Whereof treateth the second?

S. Of the duties of mutual charity or love among men, which containeth six commandments. And so, in a sum, ten commandments make up the whole law, for which cause the law is called the Ten Commandments.

M. Rehearse me the first commandment of the first table.

S. God spake thus: "Hear, O Israel: I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have none other gods before me."

M. Why doth God first speak somewhat of himself and of his benefit?
S. He had principally care that the estimation of the laws ordained by him should not be shortly abated by contempt: and therefore that they might have the greater authority, he useth this, as it were, an entry, "I am the Lord thy God." In which words he teacheth that he is our Maker, Lord, and Saviour, and the Author of all good. And so, with good right by his dignity of a law-maker, he challengeth to himself the authority of commanding, and by his goodness he procureth favour to his law, and by them both together, burdeneth us with necessity to obey it, unless we will be both rebels against him that is most mighty, and unthankful toward him that is most bountiful.

M. But whereas he speaketh of Israel by name, and maketh expressly mention of breaking the yoke of the bondage of Egypt, doth not this belong only to the people of Israel?

S. God, indeed, rescued the Israelites by his servant Moses from bodily bondage; but he hath delivered all them that be his, by his Son Jesus Christ, from the spiritual thraldom of sin, and the tyranny of the devil, wherein else they had lain pressed and oppressed. This kind of deliverance pertaineth indifferently to all men which put their trust in God their deliverer, and do to their power obey his laws; which if they do not, he doth by this rehearsal of his most great benefit pronounce that they shall be guilty of most great unthankfulness. For let every man imagine the devil, that hellish Pharaoh, ready to oppress him, and how sin is that most foul mire wherein he most filthily walloweth; let him set before the eyes of his mind, hell, the most wretched Egyptian bondage, and then shall he easily perceive that this freedom, whereof I speak, is the thing that he ought principally to desire, as the thing of most great importance to him, whereof yet he shall be most unworthy, unless he honour the Author of his deliverance with all service and obedience.

M. Say on.

S. After that he hath thus established the authority of his law, now followeth the commandment, "Thou shalt have none other gods before me."

M. Tell me what this meaneth.

S. This commandment condemneth and forbiddeth idolatry, which God throughly hateth.
NOWELL’S CATECHISM.

M. What is idolatry, or to have strange gods?

S. It is in the place of the one only *true God, which hath openly and manifestly shewed and disclosed himself unto us in the holy scriptures, to set other persons or things, and of them to frame and make to ourselves as it were certain gods, to worship them as gods, and to set and repose our trust in them. For God commandeth us to "acknowledge him alone for our only God, that is, that of those things that wholly belong to his majesty, and *which we owe to him alone, we transfer not any part, be it never so little, to any other, but that to him alone and entirely we give his whole honour and service, whereof to yield any whit to any other, were a most heinous offence.

M. What be the things that we properly owe to God alone, wherein thou sayest that his proper and peculiar wor­shipping consisteth?

S. Innumerable are the things that we owe to God; but they all may be well reduced to four chief points.

M. Which be they?

S. That we give unto his majesty *the sovereign honour, and to his goodness the greatest *love and affiance; that we flee to him, *and crave his help; that with thankfulness we yield, *as due to him, ourselves and all that we have. These things are to be given, as to none other, so to him alone, if we desire to have him alone our *God, and to be his peculiar people.

M. What mean those last words, "before me," or "in my sight"?

S. That we cannot once so much as tend to revolting from God, but that God is *witness of it; for there is nothing so close nor so secret that can be hid from him. Moreover, he thereby declareth that he requireth not only the *honour of open confession, but also inward and sincere godliness of heart, for that he is the understander and judge of secret thoughts.

M. Well then, let this be enough said of the first commandment. Now let us go on to the second.

S. "Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, nor in the water under the earth: thou shalt not bow down to them, nor worship them; for I the
NOWELL'S CATECHISM.

Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments."

M. What is the meaning of these words?
S. As in the first commandment he commandeth that himself alone be honoured and worshipped, so in this commandment he restraineth us from all superstition, and from all wrongful and bodily inventions, forasmuch as the worshiping of him ought to be spiritual and pure; and chiefly he refraineth us from the most gross fault of outward idolatry.

M. It may seem then that this law wholly condemneth the arts of painting and portraiture, so that it is not lawful to have any images made at all.
S. Not so. But he first forbiddeth us to make any images, to express or counterfeit God or to worship him withal; and secondly he chargeth us not to worship the images themselves.

M. Why is it not lawful to express God with a bodily and visible form?
S. Because there can be no likeness or agreeing between God, which is a Spirit eternal, unmeasurable, infinite, incomprehensible, severed from all mortal composition—and a frail, bodily, silly, spiritless, and vain shape. Therefore they do most injuriously abate the majesty of the most good and most great God, when they go about in such sort to make resemblance of him.

M. Have not they then said well, which affirm that images are unlearned men's books?
S. I know not what manner of books they be; but surely, concerning God, they can teach us nothing but errors.

M. What manner of worshipping is that which is here condemned?
S. When we, intending to pray, do turn ourselves to portraiture or images; when we do fall down and kneel before them with uncovering our heads, or with other signs shewing any honour unto them, as if God were represented unto us by them; briefly, we are in this law forbidden, that we neither seek nor worship God in images, or, which is all one, that we worship not the images themselves in honour of
God, nor in any wise by idolatry or superstition abuse them with injury to his majesty. Otherwise the lawful use of making portraiture and of painting is not forbidden.

M. By this that thou tellest me, it may easily be gathered, that it is very perilous to set any images or pictures in churches, which are properly appointed for the only worshipping of God.

S. That that is true we have had already too much experience, by the decay in a manner of whole religion.

M. Yet there remaineth a certain, as it were, addition or appendant of this law.

S. “For I,” saith he, “I the Lord your God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me.”

M. To what end, or wherefore, were these things spoken?

S. These serve to this end, to establish and confirm this law, by adding as it were a certain special decree. For in naming himself our Lord and our God, he doth by two reasons, that is, in respect of his authority and of his bountifulness, urge us to obey him in all things. And by this word “jealousy,” he declareth that he can abide no partner or equal.

M. What is the reason of this jealousy that thou speakest of?

S. A most just reason. For since that to us, which have nothing deserved, only of his own infinite goodness, he hath given himself; by most good right it is that he will have us, to be wholly, altogether, and entirely his own. For this is that bond, as it were, of a holy marriage, wherein to God, the faithful husband, our souls, as chaste spouses, are coupled; whose chastity standeth in this, to be dedicated to God alone, and to cleave wholly to him, like as on the other side our souls are said to be defiled with adultery, when they swerve from God to idolatry or superstition. And how much more heartily the husband loveth his wife, and the chaster he is himself, so much is he more grievously displeased with his wife when she breaketh her faith.

M. Go on.

S. Now to the intent to shew more vehemently how he
hateth idolatry, and with greater fear to restrain us from offending therein, he threateneth that he will take vengeance not only of them that shall so offend, but also of their children and posterity.

M. But how doth this agree with the righteousness of God, that any one should be punished for another's offence?

S. The very state of mankind doth sufficiently assois this question. For by nature we are all subject to damnation, in which state, if God do leave us, we have no cause to complain of him. And as toward the godly he sheweth his love and mercy, in defending and cherishing their posterity with giving them their preservation which he owed them not; so toward the ungodly he executeth his vengeance in withholding that his goodness from their children, and yet in the meantime, he doeth them no wrong, in that he giveth them not the grace which he oweth them not, but as he found them, so leaveth them to their own disposition and nature.

M. Go forward to the rest.

S. That he should not seem to enforce us with only threatenings, now followeth the other part, wherein God, with gentle and liberal promising, entreateth and allureth us to obey him. For he promiseth that he will shew most great mercifulness both toward all themselves that love him and obey his commandments, and also toward their posterity.

M. By what reason dost thou think this to be righteous?

S. Some reason it is because of the godly education wherein godly parents so instruct their children, that they commonly use to succeed them as their heirs in the true fear and love of God; also nature itself draweth us to a good will toward our friend's children. But the surest reason is, that God so promiseth, which neither can swerve from righteousness, nor at any time break his promise.

M. But it appeareth that this is not continually certain, and ever falleth so. For sometime godly parents beget ungodly children, and such as go out of kind from their parents' goodness whom God, notwithstanding this promise, hath grievously punished.

S. This indeed cannot be denied. For as God, when he will, sheweth himself merciful to the children of the wicked, so is he by no such necessity bounden to the children.
of the godly, but that he is at liberty to reject such of them as he will. But therein he always useth such moderation, that the truth of his promise ever remaineth stedfast.

M. Where afore we speaking of revenging, he nameth but three or four generations at the most; why doth he here, in speaking of mercy, contain a thousand?

S. To shew that he is much more inclined to mercifulness and to liberality, than he is to severity; like as also in another place he professeth that he is very slow to wrath, and most ready to forgive.

M. By all this that thou hast said, I see thou understandest that God made special provision that the worshipping of him, which ought to be spiritual and most pure, should not be defiled with any gross idolatry or superstition.

S. Yea, he most earnestly provideth for it. For he hath, not only plainly and largely reckoning by all forms of images, decreed it in a manner in the first part of his law, as a thing that principally concerneth his majesty, but also hath confirmed this law with terrible threatenings to the offender, and on the other side offering most great rewards to the observer of it. So that it may well seem more than wonderful that this commandment either was not understood, as being obscure, or not espied, as lying hid in the multitude; or not regarded, as light or of small charge: yea, that it hath lien as it were wholly neglected of all men, as if it had been no commandment, with no threatenings, no promises, adjoined unto it.

M. It is true as thou sayest. But now rehearse me the third commandment.

S. "Thou shalt not take the name of thy Lord God in vain, for the Lord will not hold him guiltless that taketh his name in vain."

M. Tell me what is it to take the name of God in vain.

S. To abuse it either with forswearing, or with swearing rashly, unadvisedly, and without necessity, or with once naming it without a weighty cause. For since the majesty of God's name is most holy, we ought by all means to beware that we seem not either to despise it ourselves, or to give other any occasion to despise it; yea and so to see that we never once utter the name of God without most great reverence, that it may ever appear honourable and glorious both
to ourselves, and to all other. For it is not lawful once to think, much less to speak, of God and of his works, otherwise than to his honour. Briefly, whosoever useth the name of God otherwise than for most weighty causes, and for most holy matters, abuseth it.

M. What thinkest thou then of them that blaspheme God, and of sorcerers, and such other kinds of ungodly men?

S. If they do great injury to God, which use his name only of a certain lewd custom, and intemperate readiness of speech, much more do they make themselves guilty of a most heinous and outrageous offence, which abuse the name of God in bannings, in cursings, in enchantments, in forespeakings, or in any other manner of superstition.

M. Is there any lawful using of the name of God in swearing?

S. Yea, forsooth. When an oath is taken for a just cause, either to affirm a truth, specially if the magistrate require or command it, or for any other matter of great importance, wherein we are either to maintain unviolated the honour of God, or to preserve mutual agreement and charity among men.

M. May we therefore lawfully, whencesoever we say truth, use an oath with it?

S. I have already said, that this is not lawful; for so the estimation and reverence of the name of God should be abated, and should become of no price, and contemned as common. But when in a weighty matter the truth should otherwise not be believed, we may lawfully confirm it with an oath.

M. What followeth next?

S. "For the Lord will not hold him guiltless that taketh his name in vain."

M. Since God doth in other places pronounce that he will punish generally all the breakers of his law, why doth he here particularly threaten them that abuse his name?

S. His meaning was to shew how highly he esteemeth the glory of his name, to the end that seeing punishment ready for us, we should so much the more heedfully beware of profanely abusing it.

fortune-tellings.
M. Dost thou think it lawful to swear by the names of
saints, or by the names of other men or creatures?

S. No. For since a lawful oath is nothing else but the
swearer’s religious affirming that he calleth and useth God,
the knower and judge of all things, for witness that he
sweareth a true oath, and that he calleth upon and wisheth
the same God to be the punisher and avenger of his lying
and offence if he swear falsely; it were a most heinous sin to
part or communicate among other persons or creatures this
honour of God’s wisdom and majesty, which is his own proper
and peculiar honour.

M. Now remaineth the fourth commandment, which is
the last commandment of the first table.

S. “Remember that thou shalt keep holy the Sabbath-day.
Six days shalt thou labour, and do all that thou hast to do.
But the seventh day is the Sabbath of the Lord thy God. In
it thou shalt do no manner of work: thou, and thy son, and
thy daughter, thy man-servant, and thy maid-servant; thy
cattle, and the stranger that is within thy gates. For in six
days the Lord made heaven and earth, the sea, and all that
in them is, and rested the seventh day. Wherefore the Lord
blessed the seventh day, and hallowed it.”

M. What meaneth this word “Sabbath”?

S. Sabbath, by interpretation, signifieth rest. That
day, for that it is appointed only for the worshipping
God, the godly must lay aside all worldly business, that they
may the more diligently attend to religion and godliness.

M. Why hath God set herein before us an example of
himself for us to follow?

S. Because notable and noble examples do more
thoroughly stir up and sharpen men’s minds. For servants
do willingly follow their master, and children their parent.
And nothing is more to be desired of men than to frame
themselves to the example and imitation of God.

M. Sayest thou then that we must every seventh day
abstain from all labour?

S. This commandment hath a double consideration. For
insomuch as it containeth a ceremony, and requireth only
outward rest, it belonged peculiarly to the Jews, and hath
not the force of a continuing and eternal law. But now, by
the coming of Christ, as the other shadows of Jewish cere-
monies are abrogated, so is this law also in this behalf abridged.

M. What then, beside the ceremony, is there remaining, whereunto we are still perpetually bound?

S. This law was ordained for these causes; first to establish and maintain an ecclesiastical discipline, and a certain order of the christian commonweal; secondly, to provide for the state of servants, that it be made tolerable; thirdly, to express a certain form and figure of the spiritual rest.

M. What is that ecclesiastical discipline that thou speakest of?

S. That the people assemble together to hear the doctrine of Christ, to yield confession of their faith, to make openly public prayers to God, to celebrate and retain the memory of God's works and benefits, and to use the mysteries that he hath left us.

M. Shall it be enough to have done these every seventh day?

S. These things indeed every man privately ought to record and think upon every day; but for our negligence and weakness' sake, one certain special day is, by public order, appointed for this matter.

M. Why was there in this commandment provision made for relieving of servants?

S. It was reason that they which be under other men's power should have some time to rest from labour. For else their state should be too grievous and too hard to bear. And surely it was that servants should, together with us, sometimes serve him that is the common master of them and us; yea, and father too, since he hath, by Christ, adopted them to himself as well as us. It is also profitable for the masters themselves that servants should sometimes rest between their workings, that, after respeting their work awhile, they may return more fresh and lusty to it again.

M. Now remaineth for thee to tell of the spiritual rest.

S. That is, when, resting from worldly business and from our own works and studies, and as it were having a certain holy vacation, we yield ourselves wholly to God's governance, that he may do his works in us; and when (as the scripture termeth it) we crucify our flesh, we bridle the froward desires and motions of our heart, restraining our own
nature, that we may obey the will of God. For so shall we most aptly reduce and bring the figure and image of eternal rest to the very thing and truth itself.

M. May we then cast away this care on the other days?

S. No; for when we have once begun, we must go forward to the end, throughout the whole race of our life. And the number of seven, forasmuch as in the scripture it signifieth perfection, putteth us in remembrance that we ought with all our force and endeavour, continually to labour and travail toward perfection: and yet therewithal is it shewed us, that so long as we live in this world, we are far from the perfection and full attaining of this spiritual rest, and that here is given us but a certain taste of that rest which we shall enjoy, perfectly, fully, and most blessedly in the kingdom of God.

M. Hitherto thou hast well rehearsed me the laws of the first table, wherein the true worshipping of God, which is the fountain of all good things, is briefly comprehended. Now, therefore, I would have thee tell me what be the duties of our charity and love towards men, which duties do spring and are drawn out of the same fountain, and which are contained in the second table.

S. The second table beginneth thus: "Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee."

M. What is meant in this place by this word "honour"?

S. The honour of parents containeth love, fear, and reverence, and consisteth as in the proper work and duty of it, in obeying them, in saving, helping, and defending them, and also finding and relieving them if ever they be in need.

M. Doth the law extend only to parents by nature?

S. Although the very words seem to express no more; yet we must understand that all those to whom any authority is given, as "magistrates, ministers of the church, schoolmasters; finally, all they that have any ornament, either of reverent age, or of wit, wisdom, or learning, worship, or wealthy state, or otherwise be our superiors, are contained under the name of fathers; because the authority both of them and of fathers come out of one fountain.

M. Out of what fountain?
The holy decree of the laws of God, by which they are become worshipful and honourable, as well as natural parents. For from thence they all, whether they be parents, princes, magistrates, or other superiors, whatsoever they be, have all their power and authority; because by these it has pleased God to rule and govern the world.

What is meant by this, that he calleth magistrates, and other superiors, by the name of parents?

To teach us that they are given us of God, both for our own and public benefit, and also by example of that authority, which of all other is naturally least grudged at, to train and inure the mind of man, which of itself is puffed with pride, and loth to be under other's commandment, to the duty and obedience towards magistrates. For by the name of parents, we are charged not only to yield and obey to magistrates, but also to honour and love them. And likewise, on the other part, superiors are taught so to govern their inferiors, as a just parent useth to rule over good children.

What meaneth that promise which is added to the commandment?

That they shall enjoy long life, and shall long continue in sure and stedfast possession of wealth, that give just and due honour to their parents and magistrates.

But this promise seemeth to belong peculiarly to such Jews as be kind to their parents.

It is no doubt, that which is by name spoken of the land of Canaan, pertaineth only to the Jews. But as much as God is Lord of the whole world, what place soever he giveth us to dwell in, the same he promiseth and assureth us in this law that we shall keep still in our possession.

But why doth God reckon for a benefit long-continued age in such a miserable and wicked life?

Because when he relieveth the miseries and calamities of them that be his, or preserveth them in so many perils that beset them round about, and calleth them back from vices and sins, he sheweth to them a fatherly mind and good-will, as to his children.

Doth it follow, on the contrary side, that God hateth them whose life is taken away quickly, or before their ordinary race of years is expired, or that be distressed with miseries and adversities of this world?
S. Nothing less; but rather the *dearlier that any man
is beloved of God, he is commonly the more burdened with
adversities, or is wont the sooner to remove out of this life,
as he were delivered and let by God out of prison.

M. Doth not this in the mean time seem to abate the
truth and credit of God's promise?

S. No. For when God doth promise us worldly good
things, he always addeth this exception, either expressly
uttered or secretly implied; that is, that the same be not
unprofitable or hurtful to our souls. For it were against
order and reason, if chief regard should not be had of the
soul, that we may so either attain or lack worldly commodi-
ties as we may with blessedness enjoy eternal life for ever.

M. What shall we then say of them that be disobedient
to parents or magistrates, or do misuse them, yea, or kill
them?

S. Commonly all such do either continue a most vile
and miserable life, or lose it most shamefully, being taken out
of it with untimely and cruel death, or infamous execution.
And not only in this life, but also in the world to come, they
shall for ever suffer the everlasting punishment of their
ungodliness. For if we be forbidden by the commandment of
God, as here next followeth, to hurt any men, be they never
so much estranged from us, yea, even our adversaries and
deadly enemies, much more to kill them; surely it is easy
to perceive how much we ought to forbear and beware of all
doing of any injury to our parents, of whom we receive our
life, inheritance, liberty, and country. And since it is notably
well said by the wise men in old time, that natural duty may
be broken with a look, and that it is a most heinous wicked-
ness once to offend his parents with word or speech; what
punishment can be found sharp enough for him that shall
offer death to his parent, for whom himself ought to have
been content to die by the law of God and man, if need so
required?

M. But it is much more heinous for a man to offend or
kill the parent of his country than his own parent.

S. Yea, surely. For if it be for every private man a
heinous offence to offend his private parents, and parricide to
kill them; what shall we say of them that have conspired
and borne wicked armour against the commonweal, against
their country, the most ancient, sacred, and common mother of us all, which ought to be dearer unto us than ourselves, and for whom no honest man will stick to die to do it good, and against the prince, the father of the country itself, and parent of the commonweal; yea, and to imagine the overthrow, death, and destruction of them whom it is high-treason once to forsake or shrink from? So outrageous a thing can in no wise be expressed with fit name.

**M.** Now rehearse the sixth commandment.

**S.** "'Thou shalt not kill."

**M.** Shall we sufficiently fulfil this law if we keep our hands clean from slaughter and blood?

**S.** God made his law not only for outward works, but also and chiefly for the affections of the heart. For anger and hatred, and every desire to hurt, is, before God, adjudged manslaughter. Therefore these also God by this law forbiddeth us.

**M.** Shall we then fully satisfy the law if we hate no man?

**S.** God in condemning hatred requireth love towards all men, even our enemies, yea, so far as to wish health, safety, and all good things to them that wish us evil, and do bear us a hateful and cruel mind, and as much as in us lieth, to do them good.

**M.** What is the seventh commandment?

**S.** "'Thou shalt not commit adultery."

**M.** What dost thou think to be contained therein?

**S.** By this commandment is forbidden all kind of filthy and wandering lust; and all uncleanness that riseth of such lust, as fondness in handling, unchasteness of speech, and all wantonness of countenance and gesture, all outward show of unchastity whatsoever it be. And not only filthiness of words and uncleanness of doings is forbidden by God, but also as much as both our bodies and our souls are the temples of the Holy Ghost, that honesty may be kept undefiled in them both, shamefacedness and chastity is commanded, that neither our bodies be defiled with uncleanness of lust, nor our minds with unhonest thoughts or desires, but be always preserved chaste and pure.

**M.** Go on to the rest.

**S.** The eighth commandment is, "'Thou shalt not steal."
By which commandment are condemned not only those thefts which are punished by men's laws, but also all frauds and deceivings. But none doth offend more heinously against this law, than they that are wont by means of trust to beguile them toward whom they pretend friendship. For they that break faith labour to overthrow the common succour of all men. We are therefore commanded that we deceive no man; that we undermine no man; that we suffer not ourselves to be allured with advantage or gain of buying or selling, to do any wrong; that in trading of buying or selling we seek not wealth unjustly, nor make our profit by untrue and uneven measures and weights, nor increase our riches with sale of slight and deceitful ware.

M. Thinkest thou there is any more to be said of this commandment?

S. Yea, forsooth; for not only outward thefts and frauds are forbidden, and we are commanded to use bargaining without guile and deceits, and to do all things else without subtle undermining; but also we are charged to be altogether so minded, that though we were sure to escape unpunished and unspied, yet we would of ourselves forbear from wrong. For that which is wrong before man to do, is evil before God to have will to do. Therefore all counsels and devices, and especially "the very desire to make our gain of other's loss, is forbidden by this law. Finally, we are by this law commanded to endeavour all the ways we may that every man may most speedily come to his own, and safely keep that which he possesseth.

M. What is the ninth commandment?

S. "Thou shalt bear no false witness against thy neighbour."

M. What is the meaning of this commandment?

S. That we break not our oath or faith. And in this law we are forbidden, not only open and manifest perjuries, but also wholly all lying, slanders, backbitings, and evil speakings, whereby our neighbour may take loss or harm, or lose his good name and estimation. For one example containeth a general doctrine. Yea, and we ought neither ourselves, at any time, to speak any false or untrue thing, nor with our words, writing, silence, presence, or secret assent in holding our peace, once allow the same in other. But we
ought always to be \(^a\) lovers and followers of simple truth, ever to rest upon truth, to bring forth all things diligently into the light of truth, as place, time, or necessity shall require; finally, ever readily to take upon us the defence of truth, and by all means to maintain and uphold it.

**M.** For satisfying of this law, is it not enough to bridle our tongue and pen?

**S.** By the same reason that I have before said, when he forbiddeth evil speaking, he therewith also forbiddeth sinister \(^b\) suspicions and wrongful misdeemings. For this law-maker hath ever chief respect to the affections of the heart. This law, therefore, forbiddeth us to be inclined so much as to think evil of our neighbours, much less to \(^c\) defame them. Yea, it commandeth us to be of such gentle sincerity and indifference toward them, as to endeavour, so far as truth may suffer, to think well of them, and to our uttermost power to preserve their estimation untouched.

**M.** What is the reason why the Lord in his law doth term the corrupt affections of the heart by the names of the most heinous offences? For he comprehendeth wrath and hatred under the name of manslaughter; all wantonness and unclean thoughts under the name of adultery, and unjust coveting under the name of theft.

**S.** Lest we (as the nature of man is) should wink at the ungodly \(^d\) affections of the heart, as things of small weight, therefore the Lord setteth them out by their true names, according as he measureth them by the rule of his own righteousness. For our Saviour, the best interpreter of his Father's meaning, doth so expound the same: \(^e\) Whoso saith he, \("\) is angry with his brother, he is a manslayer; whoso lusteth after a woman, he hath committed adultery."

**M.** But whereas only vices and sins are forbidden in these commandments, why dost thou, in expounding them, say that the contrary virtues are also commanded therein? For thou sayest that, in forbidding of adultery, chastity is enjoined; and in forbidding manslaughter and theft, most entire good-will and liberality is commanded. And so of the rest.

**S.** Because the same our Saviour doth so expound it, which setteth the sum of the law not in abstaining only from injury and evil doing, but in \(^f\) love and charity; like as the
kingly prophet had also before taught, saying, "Depart from evil, and do good."

M. Now remaineth the last commandment.

S. "Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his."

M. Seeing that, as thou hast oft said already, the whole law is spiritual, and ordained not only to restrain outward evil doings, but also to bridle the inward affections of the heart; what is there herein commanded more than was before omitted?

S. God hath before forbidden evil doings and corrupt affections of the mind; but now he requireth of us a most precise pureness, that we suffer not any desire, be it never so light, nor any thought, be it never so small, in any wise swerving from right, once to creep into our heart.

M. How then? Dost thou say that unadvised and sudden desires, and short thoughts that come upon the very godly, are sins, although they strive against such, rather than yield to them?

S. Surely it is plain that all corrupt thoughts, although our consent be not added to them, do proceed of our corrupted nature. And it is no doubt that sudden desires that tempt the hearts of men, although they prevail not so far as to win a steadfast assent of mind and allowance, are in this commandment condemned by God as sins. For it is meet that even in our very hearts and minds should shine before God their most perfect pureness and cleanness. For no innocency and righteousness but the most perfect can please him, whereof he hath also set before us this his law a most perfect rule.

M. Hitherto thou hast shortly and plainly opened the law of the ten commandments: but cannot all these things that thou hast severally and particularly declared, be in few words gathered as it were into one sum?

S. Why not? seeing that Christ, our heavenly schoolmaster, hath comprised the whole pith and substance of the law in a sum and short abridgment, in this manner, saying, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength. And this is the greatest commandment in the law. And the
second is like unto this,—Thou shalt love thy neighbour as thyself. For in these two commandments are contained the whole law and the prophets.”

_M._ What manner of love of God dost thou take to be here required?

_S._ Such as is meet for God; that is, that we acknowledge him, both for our most mighty Lord, and our most loving Father, and most merciful Saviour. Wherefore, to this love is to be adjoined both reverence to his majesty, and obedience to his will, and affiance in his goodness.

_M._ What is meant by all the heart, all the soul, all the strength?

_S._ Such fervency and such unfeignedness of love, that there be no room for any thoughts, for any desires, for any meanings or doings, that disagree with the love of God. Dear (as one saith) are our parents, dear are our children, our kinsfolks, our friends, and dearer yet is our country; but all the dear loves of them all, entire zeal toward God, and the most perfect love of him, not only containeth, but also much and far surmounteth, for whom what good man will stick to die? For every godly man loveth God not only more dearly than all his, but also more dearly than himself.

_M._ Now what sayest thou of the love of our neighbour?

_S._ Christ’s will was, that there should be most strait bonds of love among his Christians. And as we be by nature most inclined to the love of ourselves, so can there not be devised a plainer nor shorter, nor more pithy, nor more indifferent rule of brotherly love than that which the Lord hath gathered out of our own nature and set before us; that is, that every man should bear to his neighbour the same good-will that he beareth to himself. Whereof it followeth that we should not do anything to our neighbour, nor say nor think anything of him which we would not have others to do to ourselves, or to say or think of ourselves. Within the compass of which only law, which is indeed as it were the soul of all other laws, if we could be holden, surely there were no need of so many bars of laws as men do daily devise, to hold men in from doing wrong one to another, and to maintain civil society, and all well near in vain, if among men this one law be not regarded.

_M._ How far extendeth the name of neighbour?
S. The name of neighbour containeth not only those that be of our kin and alliance, or friends, or such as be knit to us in any civil bond of love, but also those whom we know not, yea, and our enemies.

M. Why, what have those to do with us?

S. Surely they are knit to us with the same bond wherewith God hath coupled together all mankind; which bond his will is to have inviolable and stedfast, and therefore it cannot be taken away by any man's frowardness, hatred, or malice. For though any man hate us, yet that notwithstanding, he remaineth still our neighbour, and so must alway be accounted, because the same order by which this fellowship and conjoining among men is knit together ought alway to remain stedfast and inviolable. And hereby it may be easily perceived why the holy scripture hath appointed charity or love to be one of the principal parts of religion.

M. But what meaneth that addition in the end, that therein are contained the whole law and the prophets?

S. Because in very deed the sum of them all belongeth thereunto. For all the warnings, commandments, exhortations, promises, and threatenings, which the law itself and the prophets and apostles do everywhere use, are directed to nothing else, but to the end of this law, as it were to a mark. And all things in the holy scriptures are so applied to charity, that they seem as it were to lead us by the hand unto it.

M. Now I would have thee to tell me what law that is, that thou speakest of—whether is it the same that we call the law of nature, or some other besides it?

S. I remember, master, that I have long ago learned this of you, that is, that the law, as the highest reason, was by God grafted in the nature of man, while man's nature was yet sound and uncorrupted, being created after the image of God; and so this law is indeed, and is called, the law of nature. But since the nature of man became stained with sin, although the minds of wise men have been in some sort lightened with the brightness of this natural light, yet in the most part of men this light is so put out, that scarce any sparkles thereof are to be seen; and in many men's minds is deeply grafted a sharp hatred of God and men, against the ordinances of God and his commandments written in this law, which command most hearty love to God and men.
And hereof cometh so great ungodliness toward God, and so deadly cruelty toward men.

**M.** How cometh it to pass that God would have these commandments written in tables?

**S.** I will tell you. The image of God in man is, since the fall of Adam, by original sin and by evil custom, so darkened, and natural judgment so corrupted, that man doth not sufficiently understand what difference is between honest and dishonest, right and wrong. Merciful God therefore, minding to renew the same image in us, hath by his law, written in tables, set forth the rule of perfect righteousness, and that so lively and fully, that God requireth no more of us but to follow the same rule. For he accepteth none other sacrifice but obedience, and therefore he hateth all, whatsoever it be, that we admit in religion, or in the case of worshipping God without the warrant of his prescribed ordinance.

**M.** But where, in this law, there are no commandments set out of every man's private vocation, how can this be a perfect rule of life?

**S.** Though here be no commandments expressly set out concerning the duties of every several man, yet forasmuch as the law commandeth to give to every man his own, it doth in a sum comprise all the parts and duties of every man privately in his degree and trade of life. And in these tables the Lord hath briefly and summarily comprehended all those things which in the scriptures are eachwhere most largely set out concerning the several commandments and duties of every several man.

**M.** Seeing then the law doth shew a perfect manner of worshipping God aright, ought we not to live wholly according to the rule thereof?

**S.** Yea, and so much that God promiseth life to them that live according to the rule of the law, and, on the other side, threateneth death to them that break his law, as is aforesaid. And for this cause, in my division, I have named obedience as one of the principal parts of religion.

**M.** Dost thou then think them to be justified that do in all things obey the law of God?

**S.** Yea, surely, if any were able to perform it, they should be justified by the law; but we are all of such weak-
ness, that no man in all points fulfilleth his duty. For though we put case, that there be one found that performeth the law in some point, yet shall he not thereby be justified before God; for he pronounceth them all to be accursed and abominable that do not fulfil all things that are contained in the law.

M. Dost thou then determine that no mortal man is justified before God by the law?

S. No man. For the scriptures do also pronounce the same.

M. Why then did God make such a law as requireth a perfection above our ability?

S. In making the law, God respected not so much what we were able to perform, which by our own fault are very weak, as what was meet for his own righteousness. And forasmuch as none but the highest righteousness could please God, it behoved that the rule of life which he set out should be throughly perfect. Moreover, the law requireth nothing of us but that we are bound to perform. But since we are far from due obeying the law, men can have no sufficient or lawful excuse to defend themselves before God; and so the law accuseth all men for guilty, yea, and condemneth them before the judgment-seat of God: and that is the cause why Paul calleth the law the ministry of death and damnation.

M. Doth then the law set all men in this most remediless estate?

S. The unbelieving and the ungodly the law doth both set and leave in such case as I have spoken, who, as they are not able to fulfil the least jot of the law, so have they no assurance at all in God through Christ. But among the godly the law hath other uses.

M. What uses?

S. First, the law, in requiring so precise perfectness of life, doth shew to the godly as it were a mark for them to level at, and a goal to run unto, that, daily profiting, they may with earnest endeavour travel toward the highest uprightness. This purpose and desire the godly, by the guiding of God, do conceive. But principally they take heed, so much as they are able to do and attain to, that it may not be said that there is any notorious fault in them. Secondly, whereas the law requireth things far above man's power,
and where they find themselves too weak for so great a burden, the law doth raise them up to crave strength at the Lord's hand. Moreover, when the law doth continually accuse them, it striketh their heart with a wholesome sorrow, and driveth them to the repentance that I spake of, and to beg and obtain pardon of God through Christ, and therewith restraineth them, that they trust not upon their own innocency, nor presume to be proud in the sight of God, and is always to them as a bridle to withhold them in the fear of God. Finally, when beholding by the law, as it were in a glass, the spots and uncleanness of their souls, they learn thereby that they are not able to attain perfect righteousness by their works: by this mean they are trained to humility, and so the law prepareth them and sendeth them to seek righteousness in Christ.

M. Then, as far as I perceive, thou sayest that the law is as it were a certain schoolmaster to Christ, to lead us the right way to Christ, by knowing of ourselves, and by repentance and faith.

S. Yea, forsooth.

THE SECOND PART. OF THE GOSPEL AND FAITH.

M. Since now, my dear child, thou hast so much as may be, in a short abridgment, largely answered this matter of the law and obedience, good order requireth that we speak next of the gospel, which containeth the promises of God, and promiseth the mercy of God through Christ to them that have broken God's law; and to the which gospel faith hath specially respect. For this was the second point in our division: and this also, the very orderly course of those matters that we have treated of hath as it were brought us by the hand unto. What is now the sum of the gospel and of our faith?

S. Even the same wherein the chief articles of the christian faith have been in old time briefly knit up and contained, and which is commonly called the Creed or Symbol of the Apostles.

M. Why is the sum of our faith called a symbol?

S. A symbol by interpretation is a badge, mark, watch-word, or token, whereby the soldiers of one side are known from the enemies. For which cause the short sum of our
faith, by which the Christians are severally known from them that be not Christians, is rightly called a symbol.

**M.** But why is it called the symbol of the apostles?

**S.** Because it was first received from the apostles' own mouth, or most faithfully gathered out of their writings, and allowed from the very beginning of the church, and so hath continually remained among all the godly, firm, stedfast, and unmoved, as a sure and staid rule of christian faith.

**M.** Go to. I would have thee now rehearse to me the symbol itself?

**S.** I will. "I believe in God the Father Almighty, maker of heaven and earth; and in Jesus Christ, his only Son, our Lord; which was conceived by the Holy Ghost; born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead, and buried; he descended into hell: the third day he rose again from the dead; he ascended into heaven; sitteth at the right hand of God the Father Almighty; from thence shall he come to judge the quick and the dead. I believe in the Holy Ghost; the holy catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen."

**M.** These things, my child, thou hast briefly and in short sum set forth. Wherefore it is good that thou declare more plainly and at large what thou thinkest of every particular. And first, into how many parts dost thou divide this whole confession of faith?

**S.** Into four principal parts: in the first whereof is entreated of God the Father, and the creation of all things: in the second, of his Son Jesus Christ, which part also containeth the whole sum of the redemption of man: in the third, of the Holy Ghost: in the fourth, of the church, and of the benefits of God towards the church.

**M.** Go forward then to declare me those four parts in order. And first, in the very beginning of the Creed, what meanest thou by this word "believe"?

**S.** I mean thereby that I have a true and a lively faith, that is to say, a christian man's faith in God the Father, the Son, and the Holy Ghost, and that I do by this form of confession "testify and approve the same faith."

**M.** Is there any faith which is not a true and a lively faith?
S. There is indeed a certain general faith, as I may so
call it, and there is a \textit{dead faith}.

M. Since then it is a matter of no small weight what
thou comprehendoest under the name of believing and of a
Christian faith, that is to say, a true and lively faith, go to
and tell me what faith that same is, and how it differeth from
the general faith, and also from the dead faith.

S. The general faith is that which \textit{crediteth} the word
of God; that is, which believeth all those things to be true
that are contained in the scriptures concerning God, his
incomprehensibleness, power, righteousness, wisdom, mercy
towards the faithful and godly, and most earnest severity
toward the unbelieving and ungodly, and likewise all other
things taught in the scriptures.

M. Doth not the true faith that thou speakest of believe
also all these same things?

S. Yea, forsooth. But the true faith goeth further, as
I shall shew by and by. \textit{For thus far not only ungodly
men, but also the very devils, do believe; and therefore
neither are they indeed faithful, nor are so called. But the
true faith, as it nothing doubteth that all things taught in
the word of God are most certainly true, so doth it also
embrace the promises made concerning the mercy of God the
Father, and the forgiveness of sins to the faithful through
Jesus Christ; which promises are properly called \textit{the gospel},
which faith whosoever have, they do not only fear \textit{God}
as the most mighty Lord of all, and the most righteous Judge
(which we already said that the most part of the ungodly
and the devils themselves do), but also they love him as
their most bountiful and merciful \textit{Father}; whom as they
travail in all things to please (as becometh obedient children)
with godly endeavours and works, which are called the fruits
of faith, so have they a good and sure hope of \textit{obtaining}
pardon through Christ, when, as men, they swerve from his
will. For they know that Christ (whom they trust upon),
appeasing the wrath of his Father, their sins shall never be
imputed any more unto them, than if the same had never
been committed. And though themselves have not satisfied
the law, and their duty towards God and men, yet believe
they that Christ, with his most full observing of the law, hath
abundantly satisfied God for them, and are persuaded that by
Nowell's Catechism.

This his righteousness and observing of the law of God, themselves are accounted in the number and state of the righteous, and that they are beloved of God even as if themselves had fulfilled the law. And this is the justification which the holy scriptures do declare that we obtain by faith.

M. Cannot these things also be in the devils, or in wicked men?

S. Nothing less. For though they fear or rather with horror do dread God as most mighty and righteous, for that they know he will take vengeance of their ungodliness, yet can they neither have any trust in his goodness and mercy toward them, nor any recourse to his grace, nor enter into any endeavour to obey his will. Therefore their faith, although they doubt not of the truth of the word of God, is called a dead faith, for that like a dry and dead stock it never bringeth forth any fruits of godly life, that is, of love to God and charity toward men.

M. Give me then, out of that which thou hast hitherto said, a definition of that same lively, true, and christian faith.

S. Faith is an assured knowledge of the fatherly good-will of God toward us through Christ, and an affiance in the same goodness, as it is witnessed in the gospel; which faith hath coupled with it an endeavour of godly life, that is, to obey the will of God the Father.

M. Thou hast sufficiently declared what thou meanest by the terms of "faith" and "believing." Now go forward, and tell me in as apt words as thou canst, what thou understandest by the name of God, which followeth next in the Creed.

S. I will do the best I can, good master, as my wit and ability will serve me. I understand that there is one nature, or substance, or soul, or mind, or rather divine Spirit (for diversely have wise men, both heathen and christian, termed God, where indeed by no words he can be properly termed) eternal, without beginning and end, immeasurable, uncorporal, invisible with the eyes of men, of most excellent majesty, which we call God, whom all peoples of the world must reverence and worship with highest honour; and in him, as in the best and greatest, to settle their hope and affiance.

M. Seeing there is but one God, tell me why, in the confession of the christian faith, thou rehearsest three, the Father, the Son, and the Holy Ghost.
S. Those be not the names of sundry gods, but of three distinct persons in one Godhead. For in one substance of God we must consider, the \(^1\)Father, which of himself begat the Son even from eternity, the beginning and first author of all things; the "Son, even from eternity begotten of the Father, which is the eternal wisdom of God the Father; the "Holy Ghost, proceeding from them both, as the power of God spread abroad through all things, but yet so as it also continually abideth in itself; and "yet that God is not therefore divided. For of these three persons, none goeth before the other in time, in greatness, nor in dignity: but the Father, the Son, and the Holy Ghost, three distinct persons, in eternity of like continuance, in power, even in dignity equal, and in Godhead one. There is therefore one eternal, immortal, almighty, glorious, the best, the greatest, God the Father, the Son, and the Holy Ghost. For so hath the universal number of Christians, which is called the catholic church, taught us by the holy scriptures concerning God the Father, the Son, and the Holy Ghost; where otherwise the infinite depth of this mystery is so great that it cannot with mind be conceived, much less with words be expressed; wherein therefore is required a simplicity of Christian faith ready to believe, rather than sharpness of wit to search, or the office of the tongue to express so secret and hidden a mystery.

M. Thou sayest true. Go forward therefore. Why dost thou call God Father?

S. Beside the same principal cause which I have already rehearsed, which is, for that he is the natural Father of his only Son begotten of himself from before all beginning, there be two other causes why he both is indeed and is called our Father. "The one is, for that he first created us, and gave life unto us all. "The other cause is of greater value, namely, for that he hath heavenly begotten us again through the Holy Ghost, and by faith in his true and natural Son Jesus Christ he hath adopted us his children, and through the same Christ hath given us his kingdom, and the inheritance of everlasting life.

M. In what sense dost thou give him the name of "Almighty"?

S. For that as he hath created the world and all things, so he hath the same in his power, governeth them by

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his providence, ordereth them after his own will, and com-
mandeth all as it pleaseth him; so as there is nothing done
but by his appointment or sufferance, and nothing is there
which he is not able to do: for I do not imagine God to have
a certain idle power which he putteth not in use.

M. Dost thou then make ungodly men also and wicked
spirits subject to the power of God?

S. *Why not? For else were we in most miserable

a case, for that we should never be out of fear if they might
have any power over us without the will of God. But God,
as it were with a bridle of his power, so restraineth them,
that they cannot once stir but at his beck and sufferance.
And we for our parts are uphelden with this comfort, that we
are so in the power of our Almighty Father, that not so much
as one hair of ours can perish, but by his will, that beareth
us so good will.

M. Go forward.

S. *Forasmuch as the mind of man is not able of itself
to conceive the goodness and incomprehensibleness of the most
good and most great God, we add further, that he is the
Creator of heaven and earth, and of all things contained in
them. By which words we signify that God is as it were
in a glass to be beholden, and (so far as behoveth us) to be
known in his works, and in the orderly course of the world.
For when we see that same unmeasurable greatness of the
world, and all the parts thereof, to be so framed as they
could not possibly in beauty be fairer, nor for profit be
better, we forthwith thereby understand the infinite power,
wisdom, and goodness of the workman and builder thereof.
For who is so brutish, that in looking up to heaven doth not
perceive that there is a God? Yea, for this cause specially it
seemeth that God hath fashioned men out of the earth, tall
and upright, that they should be beholders of things above,
and heavenly matters, and in beholding heaven might con-
ceive the knowledge of him.

M. How dost thou say that God created all things?

S. *That God, the most good and mighty Father, at the
beginning and of nothing, *by the power of his Word, that is,
of Jesus Christ his Son, framed and made this whole visible
world, and all things, whatsoever they be that are contained
therein, and *also the uncorporal spirits whom we call angels.
M. But dost thou think it godly to affirm that God created all spirits, even those wicked spirits, whom we call devils?

S. God did not create them such; but they, by their own evilness, fell from their first creation, without hope of recovery, and so are they become evil, not by creation and nature, but by corruption of nature.

M. Did God think it enough to have once created all things, and then to cast away all further care of things from thenceforth?

S. I have already briefly touched this point. Whereas it is much more excellent to maintain and preserve things created, than to have once created them; we must certainly believe, that when he had so framed the world and all creatures, he from thenceforth hath preserved and yet preserves them. For all things would run to ruin, and fall to nothing, unless by his virtue, and, as it were, by his hand they were upholden. We also assuredly believe, that the whole order of nature and changes of things, which are falsely reputed the alterations of fortune, do hang all upon God: that God guideth the course of the heaven, upholdeth the earth, tempereth the seas, and ruleth this whole world, and that all things obey his divine power, and by his divine power all things are governed: that he is the author of fair weather and of tempest, of rain and of drought, of fruitfulness and of barrenness, of health and of sickness: that of all things that belong to the sustentation and preserving of our life, and which are desired either for necessary use or honest pleasure; finally, of all things that nature needeth, he hath ever given, and yet most largely giveth abundance and plenty with most liberal hand; to this end, verily, that we should so use them as becometh mindful and kind children.

M. To what end dost thou think that Almighty God hath created all these things?

S. The world itself was made for man, and all things that are therein were provided for the use and profit of men. And as God made all other things for man, so made he man himself for his own glory.

M. What hast thou then to say of the first beginning and creation of man?

S. That which Moses wrote; that is, that God fashioned thyself. The final cause.

1 Ps. lxxxv. 3, & civ. 10, & cxlvi. 15. Heb. i. 3.
2 Exod. xiv. 21.
3 Ps. lxxxvi. 10, & cxliv. 8, 9.
4 Lev. xxvi. 4, &c.
the first man of clay, and breathed into him soul and life; and afterward, out of the side of man, being cast in a sleep, he took out woman, and brought her into the world, to join her to man for a companion of his life. And therefore was man called Adam, because he took his beginning of the earth; and woman was called Eve, because she was ordained to be the mother of all living persons.

M. Where at this day there is to be seen in both sorts, both men and women, so great corruption, wickedness, and perverseness, did God create them such from the beginning?

S. Nothing less. For God being most perfectly good, can make nothing but good. God therefore, at the first, made man according to his own image and likeness.

M. What is that image, according to the which thou sayest that man was fashioned?

S. It is most absolute righteousness and most perfect holiness, which most properly belongeth to the very nature of God; and which hath been most evidently shewed in Christ our new Adam, and whereof in us there now scarcely appear any sparkles.

M. Yea, do there scarcely appear any?

S. Yea, truly; for they do not now so shine, as at the beginning before the fall of man, because man, with darkness of sins and mist of errors, hath extinguished the brightness of that image.

M. But tell me how this came to pass.

S. I will tell you. When the Lord God had made this world, he prepared a most finely trimmed garden, and most full of delight and pleasantness, everywhere abounding with all delightful things that might be wished. Herein the Lord God, for a certain singular good-will placed man, and showed him the use of all things, only he forbad him the fruit of the tree of knowledge of good and evil, threatening him with death, if he once tasted of it. For reason it was, that man having received so many benefits, should, in so far obeying, shew himself willingly obedient to the commandment of God, and that being contented with his own estate, he should not, being himself a creature, advance himself higher against the will of his Creator.

M. What then followed?

S. The woman, deceived by the devil, persuaded the
man to taste the forbidden fruit, which thing made them both forthwith subject to death. And that heavenly image, according to which he was first created, being defaced, in place of wisdom, strength, holiness, truth, and righteousness, the jewels wherewith God had adorned him, there succeeded the most horrible plagues, blindness, weakness, vain lying, and unrighteousness, in which evils and miseries he also wrapped and overwhelmed his issue and all his posterity.

M. But may it not seem that God did too rigorously punish the tasting of one apple?

S. Let no man extenuate the most heinous offence of man as a small trespass, and weigh the deed by the apple and the only excess of gluttony. For he with his wife, caught and snared with the guileful allurements of Satan, by infidelity, revolted from the truth of God to a lie: he gave credit to the false suggestions of the serpent, wherein he accused God of untruth, of envy, and of malicious withdrawing of some goodness: having received so many benefits, he became most unthankful toward the giver of them: he, the issue of the earth, not contented that he was made according to the image of God, with intolerable ambition and pride sought to make himself equal with the majesty of God. Finally, he withdrew himself from allegiance to his Creator, yea, and malapertly shook off his yoke. Vain, therefore, it is to extenuate the sin of Adam.

M. But how can it seem but unrighteous, that for the parents' fault all the posterity should be deprived of sovereign felicity, and burdened with extreme evils and miseries?

S. Adam was the first parent of mankind: therefore God endued him with those ornaments, to have them or lose them for him and his, that is, for all mankind. So soon as he therefore was spoiled of them, his whole nature was left naked, in penury, and destitute of all good things. So soon as he was defiled with that spot of sin, out of the root and stock corrupted, there sprung forth corrupted branches, that conveyed also their corruption into the other twigs springing out of them. Thence it came that so short, small, and uncertain race of life is limited unto us. Thence came the infirmity of our flesh, the feebleness of our bodies, the weakness and frailness of mankind. Thence came the horrible blindness of our minds and perverseness of our hearts.
Thence came that crookedness and corruptness of all our affections and desires. Thence came that seed-plot, as it were, a sink of all sins, with the faults whereof mankind is infected and tormented. Of which evil, learned Christians that have sought the proper and true name, have called it original sin.

M. Doth mankind suffer the punishments of this sin in this life only?

S. No; but man's nature hath been so corrupted and destroyed with this native mischief, that if the goodness and mercy of Almighty God had not, with applying a remedy, holpen and relieved us in affliction, like as we fell in our wealth into all calamities, and in our bodies into all miseries of diseases and of death, so should we of necessity fall headlong into darkness and everlasting night, and into fire unquenchable, there, with all kind of punishment, to be perpetually tormented. And no marvel it is, that other creatures also incurred that pain which man deserved, for whose use they were created. And the whole order of nature being troubled, both in heaven and in earth, harmful tempests, barrenness, diseases, and infinite other evils, brake into the world, into which miseries and woes, besides the said native mischief, we by our own many and great sins are most deservedly fallen.

M. Oh deadly and horrible plague and calamity by sin! But what remedy is that which thou sayest that God hath provided for us, wherein our forefathers, and from thenceforth all their posterity, have set and settled their hope?

S. Forsooth, they were comfortably raised to that hope of salvation, which they have conceived of faith in Jesus Christ, the deliverer and Saviour promised them of God. For that is it which now followeth next in the Creed: "I believe in Jesus Christ," &c.

M. Did God give also to our first parents, by and by, hope of deliverance by Jesus Christ?

S. Yea; for as he thrust Adam and Eve out of the garden, after that he had first sharply chastised them with words, so he cursed the serpent, and threatened him that the time should one day come, when the seed of the woman should bruise his head.

M. What seed is that whereof God speaketh?
S. That same seed is (as St Paul plainly teacheth us,) Jesus Christ the Son of God, very God, and the son of the Virgin, very man, in whom we profess, in the second part of the Creed, that we settle our hope and confidence: which was conceived of the Holy Ghost, and born of the nature of the holy, chaste, and undefiled Virgin Mary; and of the same mother he was so born and nourished as other infants be, saving that he was altogether pure and free from all contagion of sin.

M. Did God think it sufficient once in the old Testament to have made promise of this seed?

S. No: but this most joyful promise to mankind, which was first made to our parents, the Lord God did often confirm to their posterity, to the end that men should have the greater expectation of the performance of it. For after he had entered into covenant by circumcision with Abraham and his seed, he confirmed his promise, first to Abraham himself, and then to Isaac his son, and after to Jacob his son's son. Last of all, with most evident oracles uttered by Moses and his other prophets, he continued and maintained the assuredness of his promises.

M. What mean these words, "to bruise the serpent's head"?

S. In the head of the serpent his poison is contained, and the substance of his life and strength consisteth. Therefore the serpent's head signifies the whole strength, power, and kingdom, or rather the tyranny of the devil the old serpent; all which Jesus Christ, that same seed of the woman, in whom God hath performed the full sum of his promise, hath subdued by the virtue of his death. And so in breaking the serpent's head, he hath rescued and made free from tyranny all them that trust in him. For this is it which we here profess in the Creed, that we "believe in Jesus Christ the Son of God;" that is, that Jesus Christ is the deliverer and Saviour of us which were holden bond, and fast tied with impiety and wickedness, and wrapped in the snares of eternal death, and holden thrall in foul bondage of the serpent the devil.

M. It seemeth me that thou hast expounded the name of Jesus with a very plain declaration.

S. It is true. For Jesus in Hebrew signifieth none
other than in Greek, Soter, in Latin, Servator, and in English, a Saviour. For they have no fitter name to express the force and signification thereof. And by this that we have said, it cannot now be unknown why he had this name. For he alone hath delivered and saved them that be his from eternal damnation, whereunto otherwise they were appointed. Some others indeed have taken upon them this name, because it was thought that they had saved some men's bodies; but Jesus Christ alone is able to save both souls and bodies of them that trust in him.

**M.** Who gave him this name?

**S.** The angel by the commandment of God himself.

And it was of necessity that he should indeed answer and perform the name that God had given him.

**M.** Now tell me what meaneth the name of Christ.

**S.** It is as much to say, as "Anointed;" whereby is meant that he is the sovereign King, Priest, and Prophet.

**M.** How shall that appear?

**S.** By the holy scripture, which both doth apply anointing to these three offices, and doth also oft attribute the same offices to Christ.

**M.** Was then Christ anointed with oil, such as they used at creation of kings, priests, and prophets in old time?

**S.** No: but with much more excellent oil; namely, with the most plentiful grace of the Holy Ghost, wherewith he was filled and most abundantly endued with his divine riches. Of which heavenly anointing that outward anointing was but a shadow.

**M.** Obtained he these things for himself alone, or doth he also give us any commodities thereby?

**S.** Yea, Christ received these things of his Father, to the intent that he should communicate the same unto us, in such measure and manner as he knew to be most meet for every one of us. For out of his fulness, as out of the only holy and ever-increasing noble fountain, we all do draw all the heavenly good things that we have.

**M.** Dost thou not then say that Christ's kingdom is a worldly kingdom?

**S.** No: but a spiritual and eternal kingdom, that is governed and ordered by the word and spirit of God, which bring with them righteousness and life.
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M. What fruit take we of this kingdom?

S. It furnisheth us with "strength and spiritual armour to vanquish the flesh, the world, sin, and the devil, the outrageous and deadly enemies of our souls: it giveth us blessed freedom of conscience; finally, it endoweth us with heavenly riches, and comforteth and strengtheneth us to live godlily and holly.

M. What manner of priest is Christ?

S. The "greatest and an everlasting priest, which alone is able to appear before God, only able to make the sacrifice which God will allow and accept, and only able to appease the wrath of God.

M. To what commodity of ours doth he this?

S. For "us he craveth and prayeth peace and pardon of God, for us he appeaseth the wrath of God, and us he reconcileth to his Father. For Christ alone is our mediator, by whom we are made at one with God. Yea, he maketh us as it were fellow-priests with him in his priesthood, giving us also an entry to his Father, that we may with assuredness come into his presence, and be bold by him to offer us and all ours to God the Father in sacrifice.

M. What manner of prophet is Christ?

S. Whereas men did "despise and reject the prophets, the servants of Almighty God, sent before by himself, to teach mortal men his will, and had with their own dreams and inventions darkened and drowned his holy word, he himself, the Son of God, the Lord of all prophets, came down into this world, that fully declaring the will of his Father, he might make an end of all prophecies and foretelhings. He therefore came, *his Father's ambassador and messenger to men, that by his declaration they might be brought into the right knowledge of God, and into all truth. So, in the name of Christ are contained those three offices which the Son of God received of his Father, and fulfilled to make us partners with him of all the fruit thereof.

M. It seemeth then, that in a sum thou sayest thus, that the Son of God is not only called, and is indeed Jesus Christ, that is, the Saviour, King, Priest, and Prophet, but also that he is so for us, and to our benefit and salvation.

S. It is true.

M. But since this honour is given to "all the godly to

Acts x. 36.
Eph. ii. 14, 17.
Col. i. 20.
1 Tim. ii. 5.
Heb. ix. 14, 15.
Eph. iii. 12.
Rom. viii. 14, 15, & xii.
Acts vii. 51, 52. Heb. i. 1, 2.
Matt. xv. 3, 8, 9, & xxii.
12, 13, & xl. 52.
% John i. 12, 13, & xxii.
be called the children of God, how dost thou call Christ the only Son of God?

S. God is *the natural Father of Christ alone, and Christ alone is naturally the Son of God, being begotten of the substance of the Father, and being of one substance with the Father. But us hath God, freely through Christ, made and adopted his children. Therefore we rightly acknowledge Christ the only Son of God since this honour is by his own and most just right due unto him: yet the name of children by right of adoption is also freely imparted to us through Christ.

M. Now how dost thou understand that he is our Lord?

S. For that the Father hath given him *dominion over men, angels, and all things, and for that he governeth the kingdom of God both in heaven and in earth, with his own will and power. And hereby are all the godly put in mind, that they are not *at their own liberty, but that both in their bodies and souls, and in their life and death, they are wholly subject to their Lord, to whom they ought to be obedient and serviceable in all things, as most faithful servants.

M. What followeth next?

S. Next is declared how he took upon him man's nature, and hath performed all things needful to our salvation.

M. Was it then necessary that the Son of God should be made man?

S. Yea; for *necessary it was that what man had offended against God, man should atone and satisfy it; which most heavy burden, none but *the man Jesus Christ was able to take up and bear. And other *mediator could there not be to set men at one with God, and to make peace between them, but Jesus Christ both God and man. Therefore being made man, he did as it were put upon him our person, that he might therein take upon him, bear, perform, and fulfil the parts of our salvation.

M. But why was he conceived of the Holy Ghost, and born of the Virgin Mary, rather than begotten after the usual and natural manner?

S. It behoved that he that should and could satisfy for sins, and entirely restore wicked and damned persons, should not himself *be defiled or blemished with any stain or spot of

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*S* Matt. ii. 15. & iii. 17. John i. 14, 43. & xiv. 10. Heb. i. 3. & v. 5.

*Rom. viii. 15. Gal. iv. 5. Eph. i. 5. 1 John iii. 1.


*Deut. x. 12. 20. Mal. i. 6.


*1 Cor. xv. 21. Phil. ii. 6, 7. Heb. ii. 9.


*John i. 29. 1 Cor. v. 7. Heb. iv. 15. & ix. 14.
sin, but be endued with singular and perfect uprightness and innocency. Therefore when the seed of man was wholly corrupt and defiled, it behoved that in conception of the Son of God, there should be the marvellous and secret working of the Holy Ghost, whereby he might be fashioned in the womb of the most chaste and pure Virgin, and of her substance that he should not be defiled with the common stain and infection of mankind. Christ, therefore, that most pure Lamb, was begotten and born by the Holy Ghost and the conception of the Virgin without sin, that he might cleanse, wash, and put away our spots, who, as we were first conceived and born in sin and uncleanness, so do still from thenceforth continue in unclean life.

M. But why is there, in this Christian confession, mention made by name of the Virgin Mary?

S. That he may be known to be that true seed of Abraham and David, of whom it was from God foretold and foreshewed by the prophecies of the prophets.

M. By this that hath been said, I perceive that Jesus Christ the Son of God did put on man's nature for salvation of men. Now go forward. What was done next?

S. That same most joyful and altogether heavenly doctrine of restoring salvation by Christ, (which doctrine is in Greek called Evangelion, the Gospel or glad tidings,) which in old time was disclosed by the holy prophets, the servants of God; he himself, at length, the Lord of prophets, Jesus Christ the Son of God, and also of the Virgin, even the same promised seed, hath most clearly taught all men, and commanded his apostles whom he chose for that purpose, to teach the same throughout the whole world.

M. Did he think it enough to have simply and plainly taught this doctrine in words?

S. No: but to the end that men should with more willing minds embrace it, he confirmed and approved the same with healing of diseases, chasing away devils, and with infinite other good deeds, miracles and signs, whereof both his own life and the life of his apostles, most innocently and holily led, was most plentiful.

M. But why doth the Creed omit the story of his life, and passeth straight from his birth to his death?

S. Because in the Creed are rehearsed only the chief
points of our redemption, and such things as so properly belong to it that they contain as it were the substance thereof.

M. Now tell me the order and manner of his death.

S. He was \( t \) wickedly betrayed and forsaken of his own disciples, falsely and maliciously accused of the Jews, condemned by Pontius Pilate the judge, cruelly beaten with sore stripes, vilely handled and scorned, nailed up to the cross and fastened upon it; and so, tormented with all extreme pains, he suffered shameful and most painful death.

M. Is this the thank and recompense they gave him for that heavenly doctrine, and for these most great and infinite benefits?

S. These things verily they did to him for their parts cruelly, maliciously, and wickedly. But he \( u \) of his own accord and willingly suffered and performed all these things, to the intent, with this most sweet sacrifice, to appease his Father toward mankind, and \( z \) to pay and suffer the pains due to us, and by this mean to deliver us from the same. Neither is it unused among men, one to promise and to be surety, yea sometimes to suffer for another. \( y \) But with Christ as our surety so suffering for us, God dealt as it were with extremity of law: but, to us whose sins, deservings, punishments, and due pains he laid upon Christ, he used singular lenity, gentleness, clemency, and mercy. Christ therefore suffered, and in suffering overcame death, the pain appointed by the everliving God for men's offence. Yea, and by his death he overcame, subdued, overthrew, and vanquished him that had the dominion of death; that is, \( ^{2} \) the devil, from whose tyranny and thraldom he rescued us, and set us at liberty.

M. But since we are nevertheless punished with death, which daily hangeth over us, and do still suffer the penalty of our sin, what fruit receive we of this victory?

S. Surely most large fruit. For by Christ's death it is come to pass, that to \( ^{3} \) the faithful, death is now not a destruction, but as it were a removing and changing of life, and a very short and sure passage into heaven, whither we ought to follow our guide without fear, which as he was not destroyed by death, so will he also not suffer us to perish. Wherefore the godly ought now no more to shrink or quake for fear of death, which is to them the refuge from all the

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\( ^{t} \) Isa. liii. 11. Matt. xxvi. 14, 39, 60, 61. & xxvii. 29, 26, 33, 34, &c.


\( ^{v} \) Isa. liii. 2 Cor. v. 21. Gal. i. 4. Eph. i. 7. Col. ii. 14.

\( ^{y} \) Gen. xliii. 19, 24, 37, & xlii. 9, 23, & xliiv. 16, 32, 33.

\( ^{z} \) Acts x. 38. Col. i. 13. Heb. ii. 14.


\( ^{b} \) John xi. 11. 1 Cor. xv. 18. 1 I. Hess. iv. 13, 14.
labours, cares, and evils of this life, and their leader to heaven.

M. Cometh there any other profit to us by the death of Christ?

S. In them that through faith are of one body with Christ, crooked affections and corrupt desires, which we call the lusts of the flesh, are as it were crucified with him, and die, so as they have no more dominion in our souls.

M. Why is the Roman governor, under whom he suffered, expressly named?

S. First, the certain expressing of the persons and times bringeth credit to the matter: secondly, the very thing itself declareth that Christ took our nature upon him at his due time, the very time limited and appointed by God, that is, when the sceptre was transferred from the issue of Judah to the Romans, and to foreign kings that held the kingdom of sufferance under the Roman empire. Moreover, it had been long before foreshown by God, that Christ should be delivered to the Gentiles to execution, and should suffer death by the judge’s sentence.

M. Why so?

S. He being guiltless, was condemned by the judge’s sentence, that he might before the heavenly judgment-seat acquit and entirely restore us that were guilty, whose cause was convicted and condemned by the judgment of God. For if he had been murdered by thieves, or slain with sword by private men in an uproar or sedition, such death could have had no form of satisfaction and recompense.

M. But Pilate did bear witness of his innocence.

S. Pilate did well to bear such witness of him, since he evidently knew him innocent. For if he had been guilty, he had not been fit nor meet to bear and pay the pains of the sins of others, and to appease God toward sinners. But the same Pilate, accumbered with the continual and agreeable crying out of the Jews, and wearied and overcome with their importunate outcries, did afterward, according to the people’s mind and request, condemn innocent Christ; whereby it is plain that he was not punished for his own sins, which were none at all in him, nor suffer pains due to himself, but did bear and pay the pains due to men’s wickedness, not due to himself, which of his own will he took upon him, suffering
for them by his willing death, and with his own guiltless blood washing away the spots of our offences.

\textit{M.} But for what cause did the people so bitterly and thoroughly hate a man of so great and singular uprightness and innocency?

\textit{S.} The priests, Pharisees, and scribes, burning with the fire of envy, when they could not abide the face and light of the truth, incensed the hatred of the unwise multitude against the rescuer and defender of the truth.

\textit{M.} Since he was condemned by the judge's sentence, why dost thou say that he died of his own will?

\textit{S.} If the Pharisees, scribes, or other Jews, or they all together, had had power of life and death upon Christ, they had long before hastened his death, for they oftentimes before had conspired his death and destruction; yea, and also where they had determined to defer the execution till another time, because the feast of sweet-bread was now at hand, (which feast the Jews were accustomed yearly to keep holy with most great religiousness and solemnity), they could not bring that intent to pass, but that he suffered even hard before the feast-day, in a time most unseasonable for them, but appointed by God for this purpose; whereby sufficiently appeareth, that no governance of these things and times was in their hand and power, but that of his own will, not compelled by any force, he suffered this death for our salvation.

\textit{M.} Why did God specially appoint that day for his death?

\textit{S.} That by the very time also it might be perceived that Christ is that Paschal Lamb, that is to say, the truly chaste and pure Lamb that should be slain, and yield himself the most acceptable sacrifice to his Father for us.

\textit{M.} Since he had the power to choose his own death, why would he be crucified rather than suffer any other kind of death?

\textit{S.} First, for his Father's will, whereunto he conformed himself, and which had been long afore in old time uttered and declared by God, by so many prophecies and oracles, signs and tokens. Moreover, his will was to suffer all extremity for us that had deserved all extremity; for that kind of death was of all other most accursed and abominable, which death yet he chiefly chose to die for us, to the intent.
to take upon himself the grievous curse, wherein our sins had bound us, and thereby to deliver us from the same curse. For all spiteful handlings, all reproaches and torments for our salvation, he counted light, and as things of nought, and so was contented to be despised, an abject, and to be accounted the basest of all men, that he might restore us which were utterly undone, to the hope of salvation that we had lost.

M. Hast thou any more to say of the death of Christ?

S. That Christ suffered not only a common death in the sight of men, but also was touched with the horror of eternal death: he fought and wrestled as it were hand to hand, with the whole army of hell: before the judgment-seat of God he put himself under the heavy judgment and grievous severity of God's punishment: he was driven into most hard distress: he for us suffered and went through horrible fears, and most bitter griefs of mind, to satisfy God's just judgment in all things, and to appease his wrath. For to sinners whose person Christ did here bear, not only the sorrows and pains of present death are due, but also of death to come and everlasting: so when he did take upon him and bear both the guiltiness and just judgment of mankind, which was undone, and already condemned, he was tormented with so great trouble and sorrow of mind, that he cried out, "My God, my God, why hast thou forsaken me?"

M. Is not the Son of God hereby dishonoured and touched with some note of desperation?

S. He suffered all these things without any sin, much less did any desperation possess his soul. For he never ceased in the mean time to trust in his Father, and to have good hope of his safety. And being beset round about with fear, he was never dismayed or overwhelmed with sorrow; and wrestling with the whole power of hell, he subdued and overcame all the force that stood against him, and all the furious and violent assaults; and all these he took upon him, and utterly destroyed them; and himself remained nevertheless most blessed, and imparted his blessedness to us that put our trust in him: for if we had not by this his blessed death obtained salvation and life, we had all perished for ever in everlasting death.

M. But how could Christ, being God, have so great sorrow of mind and fearfulness?
S. This came to pass according to the state of his human nature; his Godhead in the mean time not putting forth the force of his power.

M. Now rehearse me briefly and in a sum these most large benefits which the faithful receive of the death of Christ, and his most grievous pain.

S. Briefly, with the one only sacrifice of his death he satisfied for our sins before God, and appeasing the wrath of God, made us at one with him. With his blood, as with most pure washing, he hath washed and cleansed away all the filth and spots of our souls; and defacing with everlasting forgetfulness the memory of our sins, that they shall no more come in the sight of God, he hath cancelled, made void, and done away the hand-writing whereby we were bound and convicted, and also the decree by the sentence whereof we were condemned. All these things hath he done by his death, both for the living and for the dead that trusted in him while they lived. Finally, by the strength of his death he so bridleth and subdueth in them that cleave wholly to him by faith, the lusts which otherwise are unbridled and untamed, and so quencheth the burning heat of them, that they more easily obey and yield to the Spirit.

M. Why dost thou also add, that he was buried?

S. His dead and spiritless body was laid in the grave, that his death should be the more evident, and that all men might certainly know it. For if he had by and by revived, many would have brought his death in debate and question, and so might it seem that it was likely to prove doubtful.

M. What meaneth that which followeth, of his descending into hell?

S. That as Christ in his body descended into the bowels of the earth, so, in his soul severed from the body, he descended into hell: and that therewith also the virtue and efficacy of his death, so pierced through to the dead, and to very hell itself, that both the souls of the unbelieving felt their most painful and just damnation for infidelity, and Satan himself, the prince of hell, felt that all the power of his tyranny and darkness was weakened, vanquished, and fallen to ruin. On the other side, the dead, which, while they lived, believed in Christ, understood that the work of their redemption was now finished, and understood and per-
ceived the effect and strength thereof with most sweet and assured comfort.

**M.** Now let us go forward to the rest.

**S.** The third day after he rose again; and by the space of forty days oftentimes shewed himself alive to them that were his, and was conversant among his disciples, eating and drinking with them.

**M.** Was it not enough that by his death we obtain deliverance from sin, and pardon?

**S.** That was not enough, if ye consider either him or ourselves. For if he had not risen again, he could not be thought to be the Son of God; yea, and the same did they that saw it, when he hung on the cross, reproach him with and object against him. “He saved others” (said they); “himself he cannot save. Let him now come down from the cross, and we will believe him.” But now, rising from the dead to eternity of life, he declared a greater power of his Godhead, than if in descending from the cross he had fled from the terrors of death. To die, certainly, is common to all; and though some for a time have avoided death intended against them, yet to loose or break the bonds of death once suffered, and by his own power to rise alive again, that is the proper doing of the only Son of God, Jesus Christ, the Author of life, by which he hath shewed himself the conqueror of sin and death, yea, and of the devil himself.

**M.** For what other cause rose he again?

**S.** That the prophecies of David and of other holy prophets might be fulfilled, which told before, that neither his body should be touched with corruption, nor his soul be left in hell.

**M.** But what profits bringeth it unto us that Christ rose again?

**S.** Manifold and divers. For thereof cometh to us righteousness, which before we lacked: thence cometh to us endeavour of innocency, which we call newness of life: thence cometh to us power, virtue, and strength to live well and holily: thence have we hope that our mortal bodies also shall one day be restored from death, and rise whole again.

For if Christ himself had been destroyed by death, he had not been our deliverer; for what hope of safety should we have had left by him that had not saved himself? It was
therefore meet for the person which the Lord did bear, and a
necessary help for us to salvation, that Christ should first de-
liver himself from death, and afterward that he should break
and pull in sunder the bands of death for us, and so that
we might set the hope of our salvation in his resurrection.
For it cannot be that Christ our head, rising again, should
suffer us, the members of his body, to be consumed and utterly
destroyed by death.

M. Thou hast touched, my child, the principal causes of
the resurrection of Christ. Now would I hear what thou
thinkest of his ascending into heaven.

S. He being covered with a cloud spread about him, in
sight of his apostles ascended into heaven, or rather, above
all heavens, where he sitteth on the right hand of God the
Father.

M. Tell me how this is to be understood.

S. Plainly, that Christ in his body ascended into hea-
ven, where he had not afore been in his body, and left the
earth, where he had afore been in his body. For in his
nature of Godhead, which filleth all things, both he ever was
in heaven; and also with the same, and with his Spirit, he
is alway present in earth with his church, and shall be pre-
sent till the end of the world.

M. Then thou sayest, that there is one manner of his
Godhead and another of his manhood?

S. Yea, forsooth, master. For we neither make of his
Godhead a body, nor of his body God; for his manhood is a
creature, his Godhead not created. And the holy scriptures
witness that his manhood was taken up into heaven, and
abideth in heaven; but his Godhead is so everywhere that
it filleth both heaven and earth.

M. But dost thou say that Christ is in any wise present
with us in body?

S. If we may liken great things to small, Christ's
body is so present to our faith, as the sun when we see it
is present to our eye. For no one thing, subject to our
senses, cometh more near to the likeness of Christ than the
sun, which, though it still abide in the heaven, and therefore
in very deed toucheth not the eye, yet the body of the sun
is present to the sight, notwithstanding so great a distance
of place between. So the body of Christ, which by his
ascending is taken up from us, and hath left the world, and is gone to his Father, is indeed absent from our senses; yet our faith is conversant in heaven, and beholdeth that Sun of Righteousness, and is verily in presence with it there present, like as our sight is present with the body of the sun in the heaven, or as the sun is present with our sight in earth. Moreover, as the sun is with his light present to all things, so is also Christ, with his Godhead, Spirit, and power, present to all, and filleth all.

M. Now as touching Christ, what dost thou chiefly consider in his ascending and sitting at the right hand of his Father.

S. It was meet that Christ, which from the highest degree of honour and dignity had descended to the basest estate of a servant, and to the reproach of condemnation and shameful death, should on the other side obtain most noble glory and excellent estate; even the same which he had before, that his glory and majesty might in proportion answer to his baseness and shame; which thing St Paul also, writing to the Philippians, doth most plainly teach. "He became (saith he) obedient unto the death, even the death of the cross; and therefore God made him the head of the Church, advanced him above all principalities, endowed him with the dominion of heaven and earth, to govern all things; exalted him to the highest height, and gave him a name that is above all names, that at the name of Jesus every knee should bow, both of things in heaven, earth, and hell."

M. When thou namest the right hand of God, and sitting, dost thou suppose and imagine that God hath the shape or form of a man?

S. No, forsooth, master. But because we speak of God among men, we do in some sort, after the manner of men, express thereby how Christ hath received the kingdom given him of his Father. For kings use to set them on their right hands to whom they vouchsafe to do highest honour, and make lieutenants of their dominion. Therefore in these words is meant that God the Father made Christ his Son the head of the Church, and that by him his pleasure is to preserve them that be his, and to govern all things universally.

M. Well said. Now what profit take we of his ascend-
ing into heaven, and sitting on the right hand of his Father?

S. First, Christ, as he had descended to the earth, as into banishment for our sake; so when he went up into heaven, his Father's inheritance, he entered in our name, making us a way and entry thither; and opening us the gate of heaven, which was before shut against us for sin: for since Christ, our head, hath carried with him our flesh into heaven, he, so mighty and loving a head, will not leave us for ever in earth that are members of his body. Moreover, he being present in the sight of God and commending us unto him, and making intercession for us, is the patron of our cause, who being our advocate, our matter shall not quail.

M. But why did he not rather tarry with us here in earth?

S. When he had fully performed all things that were appointed him of his Father, and which belonged to our salvation, he needed not to tarry any longer in earth. Yea, also, all those things he doth, being absent in body, which he should do if he were bodily present; he preserveth, comforteth, and strengtheneth, correcteth, restraineth, and chasteneth. Moreover, as he promised, he sendeth down his holy Spirit from heaven into our hearts, as a most sure pledge of his good will, by which Spirit he bringeth us out of darkness and mist into open light; he giveth sight to the blindness of our minds; he chasteth sorrow out of our hearts, and healeth the wounds thereof; and with the divine motion of his Spirit he causeth, that, looking up to heaven, we raise up our minds and hearts from the ground, from corrupt affections and from earthly things, upward to the place where Christ is at the right hand of his Father; that we, thinking upon and beholding things above and heavenly, and so raised up and of upright mind, we contemn these our base things, life, death, riches, poverty; and with lofty and high courage despise all worldly things. Finally, this may be the sum, that Christ, sitting on the right hand of God, doth with his power, wisdom, and providence rule and dispose the world; move, govern, and order all things, and so shall do, till the frame of the world be dissolved.

M. Since then Christ, being in his body taken up into heaven, doth yet not forsake his here in earth, they judge
very grossly that measure his presence or absence by his body only?

S. Yea, truly; for things that are not bodily cannot be subject to sense. Who ever saw his own soul? No man. But what is presenter, what nearer, what closer joined than every man's soul to himself? Spiritual things are not seen but with the eye of the Spirit. Therefore, whoso will see Christ in earth, let him open his eyes, not of his body but of his soul, and of faith, and he shall see him present, whom the eye seeth not.

M. But with whom doth faith acknowledge that he is peculiarly and most effectually present?

S. The eyesight of faith shall espy him present, yea, and in the midst, wheresoever two or three are gathered together in his name: it shall see him present with them that be his, that is, with all the true godly, even to the end of all worlds. What said I? It shall see Christ present; yea, every godly person shall both see and feel him dwelling in himself even as his own soul. For he dwelleth and abideth in that man's soul that setteth all his trust and hope in him.

M. Hast thou yet any more to say hereof?

S. Christ, by ascending and sitting on the right hand of his Father, hath removed and throughly rooted up out of men's hearts, that false opinion which sometimes his apostles themselves had conceived, namely, that Christ should reign visible here in earth, as other kings of the earth and worldly princes do. The Lord would pull this error out of our minds, and have us to think more highly of his kingdom. Therefore his will was to be absent from our eyes and from all bodily sense, that by this mean our faith may be both stirred up and exercised to behold his governance and providence that is not perceived by bodily sense.

M. Is there any other reason why he withdrew himself from the earth into heaven?

S. Since he is prince not of some one land, but of all lands of the world, yea, and of heaven also, and Lord both of quick and dead, meet it was that he should govern his kingdom in order unknown to our senses. For if he should be within the reach of sight, then must he needs change place and seat, and be drawn now hither and now thither, and now and then remove into sundry countries to do his
affairs. For if in one moment of time he were everywhere present with all men, then should he seem not to be a man, but some ghost; and not to have a very body, but imagina­
tive, or (as Eutyches thought) that his body was turned into his Godhead, that it might be thought to be everywhere; whereof would by and by arise infinite false opinions, all which he hath driven away with carrying his body up whole into heaven, and hath delivered men's minds from most foul errors. Yet in the meantime, though he be not seen of us, he wonderously Pruleth and governeth the world, with most high power and wisdom. It is for men to govern and order their commonweals after a certain order of men, but for Christ, that is, the Son of God, to do it after the manner of God.

M. Thou hast touched certain of the chief of the infinite and unmeasurable benefits, the fruit whereof we receive by the death, resurrection, and ascension of Christ: for the whole cannot be conceived by the mind and heart of man, much less in anywise be expressed with words and utterance. But yet thus far will I try thy cunning in this matter, to have thee set me out briefly and in a sum the chief principal points whereunto all the rest are referred.

S. Then, I say, that both of these and of the other doings of Christ we take two kinds of profit: the one, that whatsoever things he hath done, he hath done them all for our benefit, even so far as that they be "as much our own, so that with stedfast and lively faith we cleave unto them as if we ourselves had done them. He was crucified; and we also are crucified with him, and our sins punished in him. He died and was buried; we also, together with our sins, are dead and buried, and that so as all the remembrance of our sins is for ever forgotten. He rose from death; and we also are risen again with him, being so made partakers of his resurrection and life, that from thenceforth death hath no more dominion over us. "For in us is the same spirit which raised Jesus Christ from the dead. Finally, beside that, since his ascension, we have most abundantly received the "gifts of the Holy Ghost; he hath also lifted and carried us up into heaven with him, that we might, as it were with our head, take possession thereof. These things indeed are not yet seen, "but then shall they be brought abroad into light, when Christ
which is the light of the world, in whom all our hope and wealth is set and settled, shining with immortal glory, shall shew himself openly to all men.

M. What manner of profit is the other which we receive of the doings of Christ?

S. That Christ hath set himself for an exemplar for us to follow, to frame our life according thereunto. Where Christ died for sin and was buried, he but once suffered the same. Where he rose again and ascended into heaven, he but once rose again and but once ascended, he now dieth no more, but enjoyeth eternal life, and reigneth in most high and everlasting glory. So if we be once dead and buried to sin, how shall we hereafter live in the same? If we be risen again with Christ, if by assured faith and stedfast hope we be conversant with him in heaven, then ought we from henceforth to bend all our cares and thoughts upon heavenly, divine, and eternal things, not earthly, worldly, and transitory. And as we have heretofore borne the image of the earthly man, we ought from henceforth to put on the image of the heavenly man, quietly and patiently bearing, after his example, all sorrows and wrongs, and following and expressing his other divine virtues so far as mortal man be able. And whereas Christ our Lord never ceaseth to do us good, continually to intreat for and to crave his Father’s mercy for us, to give us his holy Spirit, and wonderfully and continually to garnish his church with most liberal gifts; it is meet that we in like manner, with our whole endeavour, should help our neighbour, and that we be bound to all men in most strict bonds of love, concord, and most near friendship, so much as shall lie in us, and so to be wholly framed after the manners of Christ, as our only exemplar.

M. Are we not hereby also put in mind of our duty toward Christ?

S. We are indeed admonished that we obey and follow the will of Christ, whose we are wholly, and whom we profess to be our Lord: that we so again on our part, and with all our affection, love, esteem, and embrace Christ our Saviour, which shewed us such dear love while we were yet his enemies, as his most entire love toward us could not possibly be increased: that we hold Christ dearer unto us than ourselves, that to Christ which hath so given himself wholly to us,
again yield ourselves wholly and all that is ours: that we esteem riches, honours, glory, our country, parents, children, wives, and all dear, pleasant, and delightful things, of no value in comparison of Christ; and account light, and despise all dangers for Christ: finally, that we lose our life and our very soul, rather than forsake Christ, and our love and duty toward him. For happy is the death, that, being due to nature, is chiefly yielded for Christ: for Christ, I say, which offered and yielded himself to willing death for us, and which, being the author of life, both will and is able to deliver us, being dead, from death, and to restore us to life.

M. Go forward.

S. We are furthermore taught purely and sincerely to worship Christ the Lord now reigning in heaven, not with any earthly worship, wicked traditions, and cold inventions of men, but with heavenly and very spiritual worship, such as may best besem both us that give it, and him that receiveth it, even as he honoured and honoureth his Father, seeing that all in one we give the same honour to his Father. For he that honoureth Christ, honoureth also his Father; whereof he himself is a most sure and substantial witness.

M. Now I would hear thee tell me shortly what thou thinkest of the last judgment, and of the end of the world.

S. Christ shall come in the clouds of the heaven with most high glory, and with most honourable and reverend majesty, waited on and beset with the company and multitude of holy angels. And at the horrible sound and dreadful blast of trumpet all the dead that have lived from the creation of the world to that day, shall rise again with their souls and bodies whole and perfect, and shall appear before his throne to be judged, every one for himself, to give account of their life, which shall be examined by the uncorrupted and severe Judge according to the truth.

M. But seeing the day of judgment shall be in the end of the world, and death is limited and certainly appointed for all, how dost thou in the Creed say that some shall then be quick or alive?

S. St Paul teacheth that they which then shall remain alive shall suddenly be changed and made new, so that the corruption of their bodies being taken away, and mortality removed, they shall put on immortality; and this change shall
be to them instead of a death, because the ending of corrupted
nature shall be the beginning of a nature uncorrupted.

M. Ought the godly at thinking upon this judgment be
stricken and abashed with fear, and to dread it and shrink
from it?

S. No. For He shall give the sentence, which was
once by the Judge's sentence condemned for us, to the end
that we, coming under the grievous judgment of God, should
not be condemned but acquitted in judgment. He, I say,
shall pronounce the judgment in whose faith and protection
we are, and which hath taken upon him the defence of our
cause. Yea, 'our consciences are cheerfully stayed with a
most singular comfort, and in the midst of the miseries and
woes of this life, do leap for joy that Christ shall one day be
the Judge of the world; for upon this hope we chiefly rest
ourselves, that then at last we shall, with unchangeable eterno-
ity, possess that same kingdom of immortality and ever-
lasting life, in all parts fully and abundantly perfect, which
hitherto hath been but begun, and which was ordained and
appointed for the children of God before the foundations of
the world were laid. But the ungodly, which either have
not feared the justice and wrath of God, or have not trusted
in his clemency and mercy by Christ, and which have perse-
cuted the godly by land and sea, and done them all kinds of
wrong, and slain them with all sorts of torments and most
cruel deaths, shall, with Satan and all the devils, be cast into
the prison of hell appointed for them, the revenger of their
wickedness and offences, and into everlasting darkness, where,
being tormented with conscience of their own sins, with eternal
fire, and with all and most extreme execution, they shall pay
and suffer eternal pains. For that offence which mortal men
have done against the unmeasurable and infinite majesty of
the immortal God, is worthy also of infinite and ever-during
punishment.

M. To the last judgment is adjoined the end of the
world, whereof I would have thee speak yet more plainly.

S. The apostle declareth that the end of the world
shall be thus. The heaven shall pass away like a storm, the
elements with heat shall be molten, the earth and all things in
it shall be inflamed with fire; as if he should say, The time
shall come when this world burning with heat, all the corruption
thereof (as we see in gold) tried out by fire, shall be
wholly fined and renewed to most absolute and high perfection, and shall put on a most beautiful face, which in everlasting ages of worlds shall never be changed. For this is it that St Peter saith, we look for, according to the promise of God, a new heaven and a new earth, wherein righteousness shall inhabit. Neither is it incredible, that as sin, so the corruption of things and changeableness and other evils grown of sin, shall once at the last have an end. And this is the sum of the second part of the christian faith, wherein is contained the whole story of our redemption by Jesus Christ.

M. Since then thou hast now spoken of God the Father, the Creator, and of his Son Jesus Christ, the Saviour, and so hast ended two parts of the christian confession, now I would hear thee speak of the third part, what thou believest of the Holy Ghost?

S. I confess that he is the third Person of the most Holy Trinity, proceeding from the Father and the Son before all beginning, equal with them both, and of the very same substance, and together with them both to be honoured and called upon.

M. Why is he called holy?

S. Not only for his own holiness, which yet is the highest holiness, but also for that by him the elect of God and the members of Christ are made holy. For which cause the holy scriptures have called him "the Spirit of sanctification."

M. In what things dost thou think that this sanctification consisteth?

S. First, we are by his instinct and breathing newly begotten, and therefore Christ said that we must be born again of water and of the Spirit. Also by his heavenly breathing on us, God the Father doth adopt us his children, and therefore he is worthily called the Spirit of Adoption. By his expounding, the divine mysteries are opened unto us: by his light, the eyes of our souls are made clear to understand them; by his judgment, sins are either pardoned or reserved; by his strength, sinful flesh is subdued and tamed, and corrupt desires are bridled and restrained. At his will manifold gifts are distributed among the godly. In the manifold and divers discords, molestations, and miseries

[1 The paragraph beginning "In the manifold, &c.," and ending "Paraclete, or the Comforter," does not occur in the Translation by Norton, printed in 1570, but is found in the Edition printed in 1571.]

1 John iii. 5.
Tit. iii. 3.
Rom. viii.
15. 23. Gal.
iv. 5. 6.
- John xiv.
17. 20. & xvi.
13. 1 Cor. ii.
16. 11. 13.
Eph. i. 17.
- John xx.
22.
Rom. vii.
4. 5. 6. &c.
25.
Acts ii. 4.
1 Cor. xii. 4.
7. &c.
of this life, the Holy Ghost with his secret consolation, and
with good hope, doth assuage, ease, and comfort the griefs
and mourning of the godly, which commonly are in this world
most afflicted, and whose sorrows do pass all human consola-
tion: whereof he hath the true and proper name of b Parac-
clete, or the Comforter. Finally, by his power our mortal
bodies c shall rise alive again. Briefly, whatsoever benefits are
given us in Christ, all these d we understand, feel, and receive
by the work of the Holy Ghost. Not unworthily, therefore,
we put confidence and trust in the Author of so great gifts,
and do worship and call upon him.

M. Now remaineth the fourth part, of the Holy Catholic Church, of the which I would hear what thou thinkest?

S. I will bring into few words that which the holy Scriptures do hereof largely and plentifully declare. Before
that the Lord God made heaven and earth, he determined to
have to himself a certain most beautiful kingdom and most
holy commonweal. This the Apostles that wrote in Greek
called Ecclesia, which by interpreting the word may fitly be
called a Congregation. Into this, as into his own city, God
did incorporate an infinite multitude of men, which must all
be subject, serviceable, and obedient to Christ their only
king, and which have all committed themselves to his pro-
tection, and of whom he hath taken upon him to be defender,
and doth continually maintain and preserve them. To this
commonweal do all they properly belong, e as many as truly
fear, honour, and call upon God, altogether applying their
minds to live holily and godly, and which putting all their
trust and hope in God do most assuredly look for the blessed-
ness of eternal life. They that be stedfast, stable, and con-
stant in this faith, g were chosen and appointed, and (as we
term it) predestinated to this so great felicity, before the
foundations of the world were laid; whereof they have a
h witness within them in their souls, the Spirit of Christ the
author, and therewith also the most sure pledge of this
confidence. By the instinct of which divine Spirit I do also
most surely persuade myself that I am also, by God’s good
gift through Christ, freely made one of this blessed city.

M. It is sure a godly and very necessary persuasion.
Now, therefore, give me the definition of the Church that thou
speakest of.
S. I may most briefly and truly say, that "the Church is the body of Christ.

M. Yea; but I would have it somewhat more plainly and at large.

S. The Church is the body of the Christian commonweal; that is, the universal number and fellowship of all the faithful, whom God through Christ hath before all beginning of time appointed to everlasting life.

M. Why is this point put into the Creed?

S. Because if the Church were not, both Christ had died without cause, and all the things that have been hitherto spoken of, should be in vain and come to nothing.

M. How so?

S. Because hitherto we have spoken of the causes of salvation, and have considered the foundations thereof, namely, how God by the deserving of Christ loveth us and dearly esteemeth us, how also by the work of the Holy Ghost we receive this grace of God whereunto we are restored. But of these this is the only effect, that there be a Church, that is, a company of the godly, upon whom these benefits of God may be bestowed; that there be a certain blessed city and commonweal, in which we ought to lay up, and, as it were, to consecrate all that we have, and to give ourselves wholly unto it, and for which we ought not to stick to die.

M. Why dost thou call this church holy?

S. That by this mark it may be discerned from the wicked company of the ungodly. For all those whom God hath chosen he hath restored unto holiness of life and innocency.

M. Is this holiness which thou dost attribute to the church already upright and in all points perfect?

S. Not yet. For so long as we live a mortal life in this world, such is the feebleness and frailty of mankind we are of too weak strength wholly to shun all kinds of vices. Therefore the holiness of the church is not yet full and perfectly finished, but yet very well begun. But when it shall be fully joined to Christ, from whom she hath all her cleanliness and pureness, then shall she be clothed with innocency and holiness in all points full and perfectly finished, as with a certain snowy white and most pure garment.

M. To what purpose dost thou call this church catholic?
S. It is as much as if I called it universal. For this company, or assembly of the godly, is not pent up in any certain place or time, but it containeth and compriseth the universal number of the faithful, that have lived, and shall live in all places and ages, since the beginning of the world, that there may be one body of the church, as there is one Christ, the only head of the body. For whereas the Jews claimed and challenged to themselves the church of God as peculiar and by lineal right due to their nation, and said that it was theirs and held it to be only theirs, the Christian faith professeth that a great number and infinite multitude of godly persons, gathered together out of all countries of the world, out of all parts of all nations everywhere, and all ages of all times, by the strength and power of his holy word and voice, and by the divine motion of his heavenly Spirit, is by God incorporated into this church as into his own city: which all agreeing together in one true faith, one mind and voice, may be in all things obedient to Christ their only King, as members to their head.

M. Dost thou think that they do well that join to this part of the Christian belief, that they believe the holy catholic church of Rome?

S. I do not only think that they join a wrong forged sense to this place, while they will have no man to be counted in the church of Christ but him that esteemeth for holy all the decrees and ordinances of the bishop of Rome; but also I judge, that when, by adding afterward the name of one nation, they abridge and draw into narrow room the universal extent of the church, which themselves do first confess to be far and wide spread abroad everywhere, among all lands and peoples, they are herein far madder than the Jews, joining and pronouncing with one breath mere contrary sayings. But into this madness are they driven by a blind greediness, and desire to shift and foist in the bishop of Rome to be head of the church in earth, in the stead of Christ.

M. Now would I hear thee tell, why, after the holy church, thou immediately addest, that we believe “the communion of saints.”

S. Because these two belong all to one thing, and are very fitly matched and agreeing together. For this parcel doth somewhat more plainly express the conjoining and
society that is among the members of the church, than which there can none be nearer. For, whereas God hath as well in all coasts and countries, as in all times and ages, them that worship him purely and sincerely, all they, though they be severed and sundered by divers and far distant times and places, in what nation soever, or in what land soever they be, are yet members most nearly conjoined and knit together, of one and of the selfsame body, whereof Christ is the head; such is the communion that the godly have with God and among themselves. For they are most nearly knit together in community of spirit, of faith, of sacraments, of prayers, of forgiveness of sins, of eternal felicity, and, finally, of all the benefits that God giveth his church through Christ. Yea, they are so joined together with most strait bonds of concord and love, they have so all one mind, that the profit of any one and of them all is all one; and to this endeavour they do most bend themselves, how they may with interchange of beneficial doings, with counsel and help, further each other in all things, and specially to attaining of that blessed and eternal life. But because this communion of saints cannot be perceived by our senses, nor by any natural kind of knowledge or force of understanding, as other civil communities and fellowships of men may be, therefore it is here rightly placed among these things that lie in belief.

M. I like very well this brief discourse of the church, and of the benefits of God bestowed upon her through Christ: for the same is most plainly taught in the holy scriptures. But may the church be otherwise known than by believing—by faith?

S. Here in the Creed is properly entreated of the congregation of those whom God by his secret election hath adopted to himself through Christ: which church can neither be seen with eyes, nor can continually be known by signs. Yet there is a church of God visible, or that may be seen, the tokens or marks whereof he doth shew and open unto us.

M. Then, that this whole matter of the church may be made plainer, so describe and paint me out that same visible church with her marks and signs, that it may be discerned from any other fellowship of men.

S. I will assay to do it as well as I can. The visible church is nothing else but a certain multitude of men, which,
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... do profess the doctrine of Christ, pure and sincere, even the same which the evangelists and apostles have, in the everlasting monuments of holy scriptures, faithfully disclosed to memory, and which do truly call upon God the Father in the name of Christ, and moreover do use his mysteries, commonly called sacraments, with the same pureness and simplicity (as touching their substance) which the apostles of Christ used and have put in writing.

M. Thou sayest then that the marks of the visible church are, the sincere preaching of the gospel, that is to say of the benefits of Christ, invocation and administration of the sacraments.

S. These are indeed the chief and the necessary marks of the visible church, such as without the which it cannot be indeed, nor rightly be called, the church of Christ. But yet also in the same church, if it be well ordered, there shall be seen to be observed a certain order and manner of government, and such a form of ecclesiastical discipline, that it shall not be free for any that abideth in that flock publicly to speak or do anything wickedly or in heinous sort without punishment, yea, and so that in that congregation of men all offences (so far as is possible) be avoided. But this discipline since long time past by little and little decaying, as the manners of men be corrupt and out of right course, specially of the rich and men of power, which will needs have impunity and most free liberty to sin and do wickedly, this grave manner of looking to them and of chastisement can hardly be maintained in churches. But in whatsoever assembly the word of God, the calling upon him, and his sacraments, are purely and sincerely retained, it is no doubt that there is also the church of Christ.

M. Are not, then, all they that be in this visible church of the number of the elect to everlasting life?

S. Many, by hypocrisy and counterfeiting of godliness, do join themselves to this fellowship, which are nothing less than true members of the church. But, forasmuch as wheresoever the word of God is sincerely taught, and his sacraments rightly ministered, there are ever some appointed to salvation by Christ, we count all that whole company to be the church of God, seeing that Christ also promiseth that...
himself will be present with two or three that be gathered together in his name.

_M._ Why doest thou, by and by, after the church, make mention of the forgiveness of sins?

_S._ First, because the keys, wherewith heaven is to be shut and opened, that is, that power of binding and loosing, of reserving and forgiving sins, which standeth in the ministry of the word of God, is by Christ given and committed to the church, and properly belongeth unto the church. Secondly, because no man obtaineth forgiveness of sins that is not a true member of the body of Christ, that is, such a one as doth not earnestly, godly, holily, yea, and continually and to the end embrace and maintain the common fellowship of the church.

_M._ Is there then no hope of salvation out of the Church?

_S._ Out of it can be nothing but damnation, death, and destruction. For what hope of life can remain to the members when they are pulled asunder and cut off from the head and body? They therefore that seditiously stir up discord in the Church of God, and make division and strife in it, and trouble it with sects, have all hope of safety by forgiveness of sins cut off from them, till they be reconciled and return to agreement and favour with the Church.

_M._ What meanest thou by this word “forgiveness”?

_S._ That the faithful do obtain at God’s hand discharge of their fault and pardon of their offence: for God, for Christ’s sake, freely forgiveth them their sins, and rescueth and delivereth them from judgment and damnation, and from punishments just and due for their ill-doing.

_M._ Cannot we then, with godly, dutiful doings, and works, satisfy God, and by ourselves merit pardon of our sins?

_S._ There is no mercy due to our merits, but God doth yield and remit to Christ his correction and punishment that he would have done upon us. For Christ alone, with suffrance of his pains, and with his death, wherewith he hath paid and performed the penalty of our sins, hath satisfied God. Therefore by Christ alone we have access to the grace of God. We, receiving this benefit of his free liberality and goodness, have nothing at all to offer or render again to him by way of reward or recompence.
M. Is there nothing at all to be done on our behalf, 
that we may obtain forgiveness of sins?

S. Although among men, the fault once granted, it 
is hard to obtain forgiveness of him that ought to be the punisher 
of offences, yet even they that are strangers to our religion, 
have not been ignorant that confession is a certain remedy to him 
that hath done amiss. And I have already said, how sinners 
for obtaining of pardon have need of repentance, which some 
like better to call resipiscence or amendment, and of change of 
mind; and the Lord promiseth that he will pardon sinners 
if they repent, if they amend and turn their hearts from 
their naughty lives unto him.

M. How many parts be there of repentance?

S. Two chief parts: the mortifying of the old man, or 
the flesh; and the quickening of the new man or the spirit.

M. I would have these more largely and plainly set 
out.

S. The mortifying of the old man is unfeigned and 
sincere acknowledging and "confession of sin, and therewith, 
a shame and sorrow of mind, with the feeling whereof the 
person is sore grieved for that he hath swerved from right-
ousness, and not been obedient to the will of God. For 
every man ought, in remembering the sins of his life past, 
wholly to "mislike himself, to be angry with himself, and to 
be a severe judge of his own faults, and to give sentence and 
pronounce judgment of himself, to the intent he abide not the 
grievous judgment of God in his wrath. This sorrow some 
have called contrition, whereunto are joined in nearness and 
nature an earnest hatred of sin, and a love and desire of 
righteousness lost.

M. But the conscience of heinous offences, and the force 
of repentance, may be so great, that the mind of man, on 
each side compassed with fear, may be possessed with despair 
of salvation.

S. That is true, unless God bring comfort to the great-
ness of sorrow. But to the godly there remaineth yet one 
other part of repentance, which is called "renewing of the 
Spirit, or quickening of the new man. That is, when faith 
cometh, and "refresheth and lifteth up the mind so troubled, 
assuageth sorrow, and comforteth the person, and doth revoke 
and raise him up again from desperation, to hope of obtaining.
pardon of God through Christ, and from the gate of death, yea, from hell itself, unto life. And this is it that we profess that we believe the forgiveness of sins.

**M.** Is man able in this fear and these hard distresses to deliver himself by his own strength?

**S.** Nothing less. For it is only God \(^b\) which strengtheneth man despairing of his own estate, raiseth him up in affliction, restoreth him in utter misery, and by whose guiding the sinner conceiveth this hope, mind, and will, that I spake of.

**M.** Now rehearse the rest of the Creed.

**S.** I believe "the resurrection of the flesh, and life everlasting."

**M.** Because thou hast touched somewhat of this before in speaking of the last judgment, I will ask thee but a few questions. Whereto or why do we believe these things?

**S.** Although we believe that the souls of men are immortal and everlasting, yet if we should think that our bodies should by death be utterly destroyed for ever, then must we needs be \(^d\) wholly discouraged; for that, wanting the one part of ourselves, we should never entirely possess perfect joy and immortality. We do therefore certainly believe not only that our souls, when we depart out of this life, being delivered from the company of our bodies, do by and by fly up pure and whole \(^e\) into heaven to Christ, but also that our bodies shall at length be restored \(^f\) to a better state of life, and joined again to their souls, and so we shall wholly be made perfectly and fully blessed; that is to say, we doubt not that both in our bodies and souls we shall enjoy eternity, immortality, and most blessed life, that shall never in everlasting continuance of time be changed. This hope \(^g\) comforteth us in miseries. Endued with this hope, we not only patiently suffer and bear the incommodities and cumbrances that light upon us in this life, but also very departure from life and the sorrows of death. For we are throughly persuaded that death is not a destruction that endeth and consumeth all things, but a guide for us to \(^h\) heaven, that setteth us in a way of a quiet, easy, blessed, and everlasting life. And therefore gladly and cheerfully we run, yea, we fly out, from the bonds of our bodies, as from a prison, to heaven, as to the common town and city of God and men.

\(^a\) Matt. xxii.
\(^b\) Matt. xviii.
\(^c\) Luke xv.
\(^d\) Luke xvi.
\(^e\) John xi. 25.
\(^f\) Rom. viii.
\(^g\) John xvi.
\(^h\) 1 Cor. v. 1, 2.
M. Doth the believing of these things avail us to any other end?

S. We are put in mind that we cumber not nor entangle ourselves with uncertain, transitory, and frail things; that we bend not our eye to earthly glory and felicity, but inhabit this world as strangers, and ever minding our removing; that we long upward for heaven and heavenly things, where we shall in bliss enjoy eternal life.

M. Sith thou hast before said, that the wicked shall rise again in sort most far differing from the godly, that is to say, to eternal misery and everlasting death, why doth the Creed make mention only of life everlasting, and of hell no mention at all?

S. This is a confession of the Christian faith, which pertaineth to none but to the godly, and therefore rehearseth only those things that are fit for to comfort, namely, the most large gifts which God will give to them that be his. And therefore here is not recited what punishments are provided for them that be out of the kingdom of God.

M. Now thou hast declared the Creed, that is the sum of the Christian faith, tell me, what profit get we of this faith?

S. Righteousness before God, by which we are made heirs of eternal life.

M. Doth not then our own godliness toward God, and leading of our life honestly and holily among men, justify us before God?

S. Of this we have said somewhat already after the declaring of the law, and in other places, to this effect. If any man were able to live uprightly according to the precise rule of the law of God, he should worthily be counted justified by his good works. But seeing we are all most far from that perfection of life, yea, and be so oppressed with conscience of our sins, we must take another course, and find another way, how God may receive us into favour, than by our own deserving.

M. What way?

S. We must flee to the mercy of God, whereby he freely embraceth us with love and good-will in Christ, without any our deserving, or respect of works, both forgiving us our sins, and so giving us the righteousness of Christ by faith in him, that for the same Christ's righteousness he so accepteth
us, as if it were our own. To God’s mercy therefore through Christ we ought to impute all our justification.

**M.** How do we know it to be thus?

**S.** By the gospel, which containeth the promises of God by Christ, to the which when we adjoin faith, that is to say, an assured persuasion of mind and stedfast confidence of God’s good-will, such as hath been set out in the whole Creed, we do, as it were, take state and possession of this justification that I speak of.

**M.** Dost not thou then say that faith is the principal cause of this justification, so as by the merit of faith we are counted righteous before God?

**S.** No; for that were to set faith in the place of Christ. But the spring-head of this justification is the mercy of God, which is conveyed to us by Christ, and is offered to us by the gospel, and received of us by faith as with a hand.

**M.** Thou sayest then that faith is not the cause but the instrument of justification; for that it embraceth Christ, which is our justification; coupling us with so strait bond to him, that it maketh us partakers of all his good things?

**S.** Yea forsooth.

**M.** But can this justification be so severed from good works, that he that hath it can want them?

**S.** No: for by faith we receive Christ such as he delivereth himself unto us. But he doth not only set us at liberty from sins and death, and make us at one with God, but also with the divine inspiration and virtue of the Holy Ghost, doth regenerate and newly form us to the endeavour of innocency and holiness, which we call newness of life.

**M.** Thou sayest then that justice, faith, and good works, do naturally cleave together, and therefore ought no more to be severed, than Christ, the author of them in us, can be severed from himself.

**S.** It is true.

**M.** Then this doctrine of faith doth not withdraw men’s minds from godly works and duties?

**S.** Nothing less. For good works do stand upon faith as upon their root. So far, therefore, is faith from withdrawing our hearts from living uprightly, that, contrariwise, it doth most vehemently stir us up to the endeavour of good life; yea and so far, that he is not truly faithful that doth not
also to his power both \textsuperscript{b}shun vices and embrace virtues, so liv-
ing always as one that looketh to give an account.

\textbf{M.} Therefore tell me plainly how our works be accept-
able to God, and what rewards be given to them?

\textbf{S.} In good works, two things are principally required.
First, that we do those works \textsuperscript{c}that are prescribed by the law
of God; secondly, that they be done with that mind and
\textsuperscript{d}faith which God requireth. For no doings or thoughts enter-
priised or \textsuperscript{e}conceived without faith can please God.

\textbf{M.} Go forward.

\textbf{S.} It is evident, therefore, that all works whatsoever
we do, before that we \textsuperscript{f}be born again and renewed by the
Spirit of God, such as may properly be called our own works,
are faulty. For whatsoever shew of gayness and worthiness
they represent and give to the eyes of men, since they spring
and proceed from a faulty and corrupted \textsuperscript{g}heart, which God
chiefly considereth, they cannot but be defiled and corrupted,
and so grievously offend God. Such works, therefore, as
evil fruits, \textsuperscript{h}growing out of an evil tree, God despiseth and
rejecteth from him.

\textbf{M.} Can we not, therefore, prevent God with any works
or deservings, whereby we may first provoke him to love us,
and be good unto us?

\textbf{S.} Surely, with none. For God loved and chose us in
Christ, not only when we were his enemies, \textsuperscript{i}that is, sinners,
but also before the foundations of the world were laid. And
this is the same spring-head and original of our justification,
whereof I spake before.

\textbf{M.} What thinkest thou of those works which we, after
that we be reconciled to God's favour, do by the instinct of
the Holy Ghost?

\textbf{S.} The dutiful works of godliness, which proceedeth out
of faith, working \textsuperscript{k}by charity, are indeed acceptable to God,
yet not by their own deserving; \textsuperscript{l}but for that he, of his
liberality, vouchsafeth them his favour. For though they be
derived from the Spirit of God, as little streams from the
spring-head, yet of our flesh, that mingleth itself with them,
in the doing by the way, they receive corruption, as it were
by infection, like as a river, otherwise pure and clear, is
troubled and muddied with mire and slime, wherethrough it
runneth.
M. How then dost thou say that they please God?

S. 'It is faith that procureth God's favour to our works, while it is assured that he will not deal with us after extremity of law, nor call our doings to exact account, nor try them as it were by the square: that is, he will not, in valuing and weighing them, use severity, but remitting and pardoning all their corruptness, for Christ's sake and his deservings, will account them for fully perfect.

M. Then thou standest still in this, that we cannot by merit of works obtain to be justified before God, seeing thou thinkest that all doings of men, even the perfectest, do need pardon?

S. God himself hath so decreed in his word; and his Holy Spirit doth teach us to pray that he bring us not into judgment. For where righteousness, such as God the Judge shall allow, ought to be throughly absolute, and in all parts and points fully perfect, such as is to be directed and tried by the most precise rule, and, as it were, by the plumb-line of God's law and judgment; and sith our works, even the best of them, for that they swerve and differ most far from the rule and prescription of God's law and justice, are many ways to be blamed and condemned; we can in no wise be justified before God by works.

M. Doth not this doctrine withdraw men's minds from the duties of godliness, and make them slacker and slower to good works, or at least less cheerful and ready to godly endeavours?

S. No: for we may not therefore say that good works are unprofitable or done in vain and without cause, for that we obtain not justification by them. For they serve both to the profit of our neighbour and to the glory of God; and they do, as by certain testimonies, assure us of God's goodwill toward us, and of our love again to God-ward, and of our faith, and so consequently of our salvation. And reason it is, that we being redeemed with the blood of Christ the Son of God, and having beside received innumerable and infinite benefits of God, should live and wholly frame ourselves after the will and appointment of our Redeemer, and so shew ourselves mindful and thankful to the Author of our salvation, and by our example procure and win other unto him. The man that calleth these thoughts to mind may sufficiently rejoice in his good endeavours and works.
M. But God doth allure us to good doing with certain rewards, both in this life and in the life to come, and doth covenant with us as it were for certain wages.

S. aThat reward, as I have said, is not given to works for their worthiness, and rendered to them as recompence for deserving, but by the bountifulness of God is freely bestowed upon us without deserving. And justification God doth give us as a gift of his own dear love toward us, and of his liberality bthrough Christ. When I speak of God's gift and liberality, I mean it cfree and bountiful, without any our desert or merit: that it be God's mere and sincere liberality, which he applieth to our salvation only whom he loveth and which trust in him, not hired or procured for wages, as it were a merchandise of his commodities and benefits used by him for some profit to himself, requiring again of us some recompence or price, which once to think were to abate both the liberality and majesty of God.

M. Whereas then God doth by faith both give us justification, and by the same faith alloweth and accepteth our works, tell me, dost thou think that this faith is a quality of nature, or the gift of God?

S. Faith is the gift dof God, and a singular and excellent gift. For both our wits are too gross eand dull to conceive and understand the wisdom of God, whose fountains are opened by faith, and our hearts are more apt either fto distrust, or to wrongful and corrupt trust in ourselves, or in other creatures, than to true trust in God. But God, instructing us with his word and glightening our minds with his Holy Spirit, maketh us apt to learn those things that otherwise would be far from entering into the dull capacity of our wits; and sealing the promises of salvation in our souls, he so informeth us that we are most surely persuaded of the truth of them. These things the apostles understanding, do pray to the Lord to hincrease their faith.

The Third Part. Of Prayer and Thanksgiving.

M. Thou hast in good time made mention of prayer. For now thou hast ended the declaration of the law of God, and of the Creed, that is to say, the Christian confession, it followeth next to speak of prayer, and of thanksgiving, which
is nearly conjoined to it: for these are in order knit, and fitly hanging together with the rest.

**S.** They be indeed most nearly joined; for they belong to the first table of God's law, and do contain the principal duties of godliness toward God.

**M.** In declaring of prayer what order shall we follow?

**S.** This order, master, if it so please you: first, to shew who is to be prayed unto; secondly, with what affiance: thirdly, with what affection of heart: and, fourthly, what is to be prayed for.

**M.** First, then, tell me who thou thinkest is to be called upon?

**S.** Surely, none but God alone.

**M.** Why so?

**S.** Because our life and salvation standeth in the hand of God alone, in whose power are all things. Sith then God doth give us all that is good and that a Christian man ought to wish and desire; and sith he alone is able, in every danger, to give help and succour, and to drive away all perils, it is meet that of him we ask all things; and in all distresses flee to him alone, and crave his help. For this he himself in his word asketh and requireth, as the peculiar and proper worshipping of his majesty.

**M.** Shall we not then do well to call upon holy men that are departed out of this life, or upon angels?

**S.** No. For that were to give to them an infiniteness to be present everywhere, or to give them, being absent, an understanding of our secret meanings, that is, as much as a certain godhead, and therewithal partly to convey to them our confidence and trust, that ought to be set wholly in God alone, and so to slide into idolatry. But forasmuch as God calleth us to himself alone, and doth also, with adding an oath, promise that he will both hear and help us; to flee to the help of other were an evident token of distrust and infidelity. And as touching the holy men that are departed out of this life, what manner of thing, I pray you, were this, forsaking the living God, that heareth our prayers, that is most mighty, most ready to help us, that calleth us unto him, that in the word of truth promiseth and sweareth, that, with his divine power and succour, he will defend us; forsaking him, I say, to flee to men dead, deaf, and weak, which
neither have promised help, nor are able to relieve us, to
whom God never gave the office to help us, to whom we are
by no scriptures directed, whereupon "faith may surely
rest, but are unadvisedly carried away, trusting only upon
the dreams, or rather dotages of our own head.

M. But God doth to our salvation use the service of
angels, that wait upon us, and therefore do hear us.

S. That is true. But yet it appeareth nowhere in the
word of God that God would have us pray to angels, or to
godly men deceased. And sith faith resteth upon the word
of God, and what is not of faith "is sin, I said rightly that
it is a sure token of infidelity to forsake God, "to whom alone
the scriptures do send us, and to pray to and crave help of
angels, or godly men departed this life, for calling upon whom
there is not one word in the holy scriptures.

M. But seeing charity never "faileth out of the hearts
of the godly, even while they be in heaven they are careful
for us, and do desire our salvation.

S. That cannot be denied; yet it doth not follow that
we must therefore call upon them, unless we think that we
must call for the help and succour of our friends, be they
never so far from us, only because they bear us good-will.

M. But we oft crave help of men that be alive, and
with whom we are presently conversant.

S. I grant. For men, as they have "mutually need one
of another's help, so hath God granted them power, one
mutually to help another; yea, and he hath expressly com-
manded every man "to relieve his neighbour with such help
as he can. We do therefore call upon men, as ministers of
God's goodness, according to the will of God, looking for
help and succour of them: but yet so that all our trust be
settled in God alone, and that we reckon received from him,
as the spring-head of all liberality, whatsoever is delivered
us "by the hands of men. Therefore this is well and orderly
"done, and no impediment to the calling upon of God alone,
so that we confess that we do not from elsewhere look for
any good thing, nor settle our whole succour in any other.

M. Dost thou then say that we must use prayer and
supplication, like as all other duties of godliness, according
to the prescription of God's word, or else we cannot please
God?
S. Yea, verily; for all offence in religion is committed by changing the order and manner appointed by God.

M. Hitherto then thou hast said that God alone is to be called upon, putting all our trust in him, and that to him all things, as to the spring-head of all good things, are to be imputed; now followeth next to declare with what confidence we wretched mortal men, that are so many ways unworthy, ought to call upon the immortal God.

S. We are indeed every way most unworthy. But we trust not ourselves in, proudly and arrogantly, as if we were worthy, but we come to him in the name, and upon trust of Christ our Mediator, by whom the door being opened to us, though we be most base silly wretches, made of clay and slime, oppressed with conscience of our own sins, we shall not be forbidden to enter, nor shall have hard access to the majesty of God, and to the obtaining of his favour.

M. We need not then, for access to God, some man to be our mean or interpreter, to commend and declare our suit unto him, as it were unto some worldly prince.

S. Nothing less; unless we will think that God is as men be, bound to one place; that he cannot understand many things but by his servants; that he sometime sleepeth, or hath not leisure to hear. For, as touching our unworthiness, we have already said, that our prayers stand in confidence, not upon anything in us, but upon the only worthiness of Christ, in whose name we pray.

M. Dost thou then think that God the Father is to be called upon in the name, and upon trust of Christ alone?

S. Yea, forsooth, master; for he alone, above all other, most singularly loveth us, so far that he will do all things for our sakes: he alone is with God his Father, at whose right hand he sitteth, in most high favour, that he may obtain what he will of him: he therefore alone is the Mediator of God and men, the man Jesus Christ; he alone, I say, is the Mediator of redemption, and also of invocation, in whose name alone the holy scriptures do expressly bid us to go unto God the Father, adding also promises that he by his intercession will bring to pass that we shall obtain all that we pray for: otherwise without Christ the ear and heart of God abhorreth men.
M. But we do yet with mutual *prayers one help another, so long as we abide in this world.

S. That is true. But we do not therefore set other mediators in place of Christ; but with conjoined hearts and prayers, according to the rule of charity and the word of God, we do by one Mediator call upon our common Father.

M. Thou sayest then, that to appoint other mediators to God, or patrons for our cause, but Christ alone, is both against the holy Scriptures, and therefore against faith, and also containeth great injury to Christ himself.

S. Yea forsooth, master.

M. Go on then.

S. The sum is this, that we must come to call upon God the Father, resting upon affiance of the promises made to us by Christ, and trusting upon his intercession, leaving all respect of our own worthiness, and framing our prayers, as it were, out of the mouth of Christ; which doing, as it is most agreeable to the truth of the Scriptures, so is it most far from the fault of arrogancy and presumption.

M. Thinkest thou that they which so pray to God as thou sayest, ought to have a good hope to obtain what they ask?

S. The Lord himself doth also command us to ask with sure faith, making therewith a promise, and adding an oath, that it shall be given us whatsoever we ask with faith. And likewise his apostles do teach that right prayer proceedeth from faith. Therefore we must alway lay this most assured foundation of prayer; that, resting upon sure trust of his fatherly goodness, we must determine that God will hear our prayers and petitions, and that we shall obtain so far as it is expedient for us. Therefore they that come rashly and unconsiderately to prayer, and such as pray doubting and uncertain of their speeding, they do without fruit pour out vain and bootless words.

M. I see with what confidence thou sayest we must call upon God. Now tell me with what affection of heart we must come unto him.

S. Our hearts must be sore grieved with feeling of our need and poverty, and miseries that oppress us, so far forth that we must burn with great desire of deliverance from that grief, and of God's help which we pray for. Being thus...
disposed in heart, it cannot be but that we shall most attentively and with most fervent affection, with all manner of prayers and petitions, crave that we desire.

\[ M. \] I see then it is not enough to pray with tongue and voice alone.

\[ S. \] To pray, not applying thereto our mind and attentiveness, without which our prayers can never be effectual, is not only to take fruitless labour in vain (for how shall God hear us when we heed not nor hear not ourselves?), and not only to pour out vain and fruitless, but also hurtful words, with offending God's majesty; so far off is it that such prayers can appease the majesty of God that is displeased with our offence.

\[ M. \] How know we that it is thus?

\[ S. \] aSith God is a Spirit, and (as I may so call him) a most pure mind; he both in all other things, and specially in prayer, whereby men, as it were, talk and commune with God, requireth the soul and mind. And he also testifieth that he will be near to them only that call upon him truly; that is with their heart, and that their prayers please him. On the other side, God doth worthily abhor and detest their prayers that feignedly and unadvisedly utter with their tongue that which they conceive not with their heart and thought; and deal more negligently with immortal God, than they are wont to do with a mortal man. Therefore in prayer the mind is ever needful, but the tongue is not alway necessary.

\[ M. \] But there is some use of the tongue in prayer?

\[ S. \] Yea forsooth. For meet it is that the tongue do also diligently and earnestly employ all her strength and ability to set forth the honour of God, sith it is above all other parts of the body properly created by God to that use. Moreover, as from a mind earnestly bent with study and care, sometime words break out of us ere we be aware; so oftentimes the very sound of utterance, and the hearing of our own words, quickeneth and sharpeneth our mind, and helpeth the heedfulness thereof, and keepeth off and driveth away slackness wherewith the heart is continually tempted.

\[ M. \] Sith it is so, what thinkest thou of them that pray in a strange tongue, and such as they understand not?
S. I think that they not only lose their labour, but therewith also mock God himself. For if loqui, to speak, be wittingly to bestow each word in his right place, they that utter words which they understand not, chatter rather than speak, so far be they from praying. For they play the parrots rather than men, much less Christian men. Therefore far be from godly men such hypocrisy and mockery; for if St Paul think it an absurdity for a man to speak to other that speech which they understand not, because words move no man but him that hath the same language, and affirmeth that both he that speaketh and he that heareth shall either of them be an alien to the other, how much greater absurdity is it that we ourselves be aliens to ourselves, while we use that speech that we know not, and go about to utter our meanings and prayers in that tongue wherein ourselves are deaf? Wise men in old time thought that such men, as most fond, were most worthy to be laughed at.

M. I see how heedful a mind and fervent affection is required in prayer. But tell me, dost thou think this ferventness to be natural, and by kind planted in our hearts, or that it is a raising up of our minds by God?

S. The holy scriptures do testify that the Spirit of God raiseth up unspeakable groanings, whereby our prayers are made effectual. He therefore, without doubt, with his inspiration stirreth up our minds, and whetteth and helpeth us to pray.

M. How then, when this ferventness of mind, that cannot alway be present, is slackened, or wholly quenched, shall we, as it were drowsy with sloth and sleeping, idly look for the stirring and moving of the Spirit?

S. Nothing less. But rather, when we be faint and slack in mind, we must by and by crave the help of God, that he will give us cheerfulness, and stir up our hearts to prayer. For this mind and will we conceive by the guiding of God.

M. Now remaineth that I hear of thee what we ought to ask of God by prayer. Is it lawful to ask of God whatsoever cometh in our mind and mouth?

S. When men that were strangers to true godliness had such an honest opinion of the majesty and mind of their gods, that they thought they ought not to ask of them any-
thing unjust or unhonest, God forbid that we Christians should ever ask anything of God in prayer that may "mislike the mind and will of God. For this were to do God's majesty most high injury and dishonour; so much less may such a prayer please him, or obtain anything of him. And sith both the wits of men are "too dull to understand what is expedient for them, and the desires of their hearts are so blind and wild, that they not only need a guide whom they may follow, but also bridles to restrain them, it were too great an absurdity that we should in prayer be carried rashly and headlong by our own affections. By a certain rule therefore and prescribed form our prayers ought wholly to be directed.

_M._ What rule and form?

_S._ Even the same form of prayer verily which the heavenly Schoolmaster appointed to his disciples, and by them to us all; wherein he hath couched in very few points all those things that are lawful to be asked of God, and behoefful for us to obtain; which prayer is after the Author thereof called the Lord's Prayer. If therefore we will follow the heavenly teacher with his divine voice, saying before us, truly we shall never swerve from the right rule of praying.

_M._ Rehearse me then the Lord's Prayer.

_S._ When ye will pray (saith "the Lord) say thus:—

"Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen."

_M._ Dost thou think that we are bound ever so to render these very words that it is not lawful in one word to vary from them?

_S._ It is no doubt that we may use other words in praying, so that we swerve not from the meaning of this prayer. For in it the Lord hath set out certain special and principal points, to the which, unless all our prayers be referred, they cannot please God. Yet, let every man ask of God as the present time and his need shall require; and let him tarry upon which part of this prayer he will, and so long
as he list, and dilate it in sundry sorts as he will; for there is no impediment to the contrary, so that he pray to God with such affiance and affection as I have before spoken of, and to the same meaning that is set out in this prayer.

*M.* How many parts hath the Lord's Prayer?

*S.* It containeth indeed six petitions, but in the whole sum there are but two parts; whereof the first belongeth only to the glory of God, and containeth the three former petitions; the second, which containeth the three latter petitions, belongeth properly to our commodity.

*M.* Dost thou so sever and divide our profit from God's glory, that thou also makest equal partition between them?

*S.* I do not sever things conjoined, but for plainness of the whole declaration I distinguish things to be severally discerned, for understanding whereunto each thing belongeth. Otherwise those things that do properly belong to the glory of God, do also bring most great profits to us; and likewise those things that serve our profit, are all referred to the glory of God. For this ought to be the end whereunto all things must be applied; this ought to be our mark, that God's glory be most amply enlarged. Yet in the meantime, I think that this division in parts shall not be inconvenient, and is made not without reason, but according to the property of the things themselves: because, while we ask those things that belong properly to the advancing of God's glory, we must for that time omit our own profits, when yet in the later petitions we may well intend our own commodities.

*M.* Now let us somewhat diligently examine the weight of every word. Why dost thou call God, "Father"?

*S.* There is great pith in the use of this one name "Father." For it containeth two things which we have before said to be specially necessary in praying.

*M.* What be those?

*S.* First, I speak not as to one absent or deaf, but I call upon and pray to God as to one that is present and heareth me, being surely persuaded that he heareth me when I pray, for else in vain should I crave his help. And this surely without all doubting I cannot so affirm of "any angel or any man deceased."

Secondly, we have before said, that sure trust of obtaining
is the foundation of right praying. And dear is the name of Father, and of fatherly love, and most full of good hope and confidence. It was God’s will therefore to be called by the sweetest name in earth, by that mean alluring us to himself, that we should without fear come to him, taking away all doubting of his fatherly heart and good will. For when we determine that he is our Father, then being encouraged with his Spirit, we go to him as children use to go to their father. God therefore in this place liked better to be called “Father,” by name of dear affection and love, rather than “King” or “Lord,” by terms of dignity and majesty; and so there­withal to leave to us, as to his “children, a most rich inheri­tance of his fatherly name.

M. Shall we then come to God with such sure trust of obtaining, as children use to come to their parents?

S. That far more sure and stedfast is the trust of the goodwill of God than of men, Christ the natural Son of God, best acquainted with his Father’s mind, doth assure us, saying “If ye,” saith he, “being evil, suffer not your children to crave in vain, but grant their requests, how much more shall your heavenly Father, who is self-goodness and liberality, be bountiful to you?” But Christ, as is aforesaid, bringeth us all this confidence. For God doth not adopt us, or acknowledge us to be his children, who by nature are the children of wrath, but by Christ.

M. What else doth the name of Father teach us?

S. That we come to prayer with that love, reverence, and obedience, which is due to the heavenly Father from his children, and that we have such regard as becometh the children of God.

M. Why dost thou call God “our Father” in common, rather than severally thine own Father?

S. Every godly man may, I grant, lawfully call God his own; but such ought to be the community and fellowship of Christian men together, and such dear love and goodwill ought every one to bear to all, that no one of them, neglect­ing the rest, care for himself alone, but have regard to the public profit of all. And therefore in all this prayer nothing is privately asked, but all the petitions are made in the common name of all. Moreover, when they that be of smallest wealth and basest state do call upon their common heavenly
Father, as well as the wealthy and such as have attained degrees of highest dignity, we are taught not to disdain them to be our brethren that are accepted with God to the honour of his children. On the other side, the most despaired, and they that in this world are vilest, may yet in the meantime ease and relieve themselves with this comfort, that in heaven they have all one most mighty and most loving Father. Furthermore, we that trust in God do rightly profess him to be our Father. For the wicked and unbelieving, however they dread God's power and justice, yet can they not have trust in his fatherly goodness toward them.

M. Why dost thou say that God is in heaven?

S. As heaven with round and endless circuit containeth all things, compasseth the earth, hemmeth in the seas, neither is there anything or place that is not environed and enclosed with the roominess of heaven; and it is on every side wide and open, and alway so present to all things, that all things universally are placed, as it were, in sight thereof: so we thereby understand that God, possessing the tower of heaven, therewith also holdeth the governance of all things, is everywhere present, seeth, heareth, and ruleth all things.

M. Go forward.

S. God is also therefore said to be in heaven, because that same highest and heavenly region doth most royally shine, and is garnished with his divine and excellent works. Moreover by God reigning in heaven is declared that he is in eternal and highest felicity, while we as yet in earth, expulsion from our country, like children disherited from their father's goods, live miserably and wretchedly in banishment. It is as much therefore to say, that God is in heaven, as if I should call him heavenly and altogether divine; that is to say, incomprehensible, most high, most mighty, most blessed, most good, most great.

M. What profit takest thou of these things?

S. These things do pull out of our hearts base and corrupt opinions concerning God, and do instruct our minds to conceive a far other thinking of our heavenly Father, than we use to have of earthly parents; to use most great reverence towards his holy majesty, and in worshipping manner to look up to it, and have it in admiration, and certainly to believe that he doth hearken to and hear our prayers and
desires; to put our whole trust in him, that is both governor and keeper of heaven and earth. And therewith also we are by these words admonished not to ask anything unmeet for God; but, as speaking to our heavenly Father, to have our hearts raised from earth, high and looking upward, despising earthly things, thinking upon things above and heavenly, and continually to aspire to that most blessed felicity of our Father, and to heaven as our inheritance by our

\[\begin{align*}
p\text{Col. iii. 1.} \\
p\text{Rom. viii. 17. Eph. i. 14, 18. Heb. ix. 15. 1 Pet. i. 3, 4.}
\end{align*}\]

This then so happy a beginning and entry of prayer, being now opened unto us, go to rehearse me the first petition.

\[\begin{align*}
S. & \text{ First we pray that God's name be hallowed.} \\
M. & \text{ What meaneth that?} \\
S. & \text{ Nothing else but that his glory be everywhere magnified.} \\
M. & \text{ Why do we ask this first?} \\
S. & \text{ Because it is most meet that the children should principally desire and wish the glory of their father, the servants of their master, and the creatures of the Creator to be increased.} \\
M. & \text{ Can God's glory be anything increased or decreased?} \\
S. & \text{ The glory of God, forasmuch as it is continually most ample, cannot indeed in itself be made either greater by increase, or lesser by decrease. For it is not changed with any addition or diminishing, as our earthly things be. But our prayer is, that the name of God be made renowned and known to mortal men, and his praise and glory be celebrated here in earth, as it is meet to be. And as the infinite power, wisdom, righteousness, and goodness of God, and all his divine works, do truly set forth the glory and majesty of God, so we wish that they may appear noble and glorious to us, that the magnificence of the author of them, as it is in itself most large, so it may also in all sorts shine honourable and excellent among us, and be both privately and publicly praised and honoured.} \\
M. & \text{ Go forward.} \\
S. & \text{ Moreover, we pray that the holy name of God be not evil spoken of for our faults, and as it were dishonoured thereby; but rather that his glory be, by our godliness to-}
\end{align*}\]
ward God, and goodness towards men, everywhere magnified. Finally, we wish that the names of all other that in heaven, earth, sea, or elsewhere, have attained the names and honours *of gods, and be worshipped in temples in sundry forms and with sundry ceremonies; or to whom men, filled with error and false fond opinions, have dedicated their hearts, as it were churches; the names, I say, of all those imagined and feigned gods, once utterly destroyed, and drowned and defaced with eternal forgetfulness, the only divine name and majesty of God the heavenly Father be great and glorious, and that all men in all countries may acknowledge it, honourably and holy worship and reverence it, and with pure desires and hearts pray to it, call upon it, and crave help of it.

M. Thou hast said well; I pray thee go forward.

S. Secondly, we pray that "God's kingdom come;" that is, that he suffer not the divine *truth of his word, which also Christ calleth the gospel of the kingdom, to lie hidden in darkness, but that he daily more and more bring it abroad, and with his succour maintain and defend it against the devices, craft, and policy of Satan *and of wicked men, and against their feigned treasons, that labour to darken the truth, and to defame it, or spot it with lies; and against the violence *and cruelty of tyrants, that travail by all means to extinguish and oppress the truth, and utterly to root it up; so as it may be made manifest and well known to all men that there is nothing able to resist the invincible strength of God's truth.

M. Say on more of the kingdom of God.

S. We pray him to bring very many out of darkness into the light, instructed in the doctrine of *this holy word, and led by truth; and that, winning them to his number and holy company, that is to say, his church, in the which he reigneth specially, he will continually govern them *with his Spirit, and strengthen them with his aid as his soldiers; alway earnestly fighting *with their enemies, the band of sin and the army of Satan; that having strength and stedfastness *by his divine power, restraining corrupt and *crooked affections, subduing and taming lusts, conquering, vanquishing, putting to flight, and chasing away all vices, they may increase and enlarge the heavenly common-weal and kingdom;
God in the meantime reigning and ruling imperially in their hearts by his Spirit.

**M.** This we see daily done.

**S.** These things are indeed daily done, so as we sufficiently perceive that God hath an eye both to the godly and to the wicked, and so as the kingdom of God may seem to be fair begun in this world; yet we pray that with continual increasing it may grow so far, that all the reprobate that, by the motion of Satan, stubbornly and obstinately resist and strive against God's truth, and defiling themselves with all vices and heinous sins, refuse to submit themselves to the kingdom and dominion of God, being once subdued and destroyed, and the tyranny of Satan himself utterly rooted out, and all the enemies slain, oppressed, and trodden down, so as nothing may once breathe against the back and power of God, he alone may everywhere gloriously reign, imperially and triumph. And as, while God reigneth by his Spirit in us, men have a certain community with God in this world, so we pray and wish that he will also by Christ communicate with us in heaven the joy of the most blessed kingdom, and the glory that in everlasting ages of worlds shall never be changed; that we may be not only children, but also heirs of our heavenly Father; which desire also we verily nothing mistrust or doubt that our heavenly Father will one day grant us to enjoy.

**M.** What followeth next?

**S.** That "God's will be done." For it is the duty of children to frame their life according to the will of their fathers; and not, contrariwise, the parents to conform themselves to the will of their children.

**M.** Dost thou then think that men are able to do anything against the will of God?

**S.** Surely it is evident and plainly known among all, that many sins and foul deeds are daily done and committed by mortal men, to the grievous offending of his will, yet so as God cannot by any force or necessity be compelled, but that he can most easily bring to effect whatsoever he hath purposed to do. We do therefore pray, not only that that may come to pass which he hath decreed, which must needs come to pass, because the will of God doth ever carry with it a necessity of performing; but forasmuch as our minds,
burning with lusts, are commonly carried to desire and to do
those things that most displease God, we pray that he will,
with the moving of his Holy Spirit, so change and fashion
all the wills of us all to the meaning and will of his majesty,
that we may will or wish nothing, much less do anything that
his divine will misliketh; and that whatsoever we perceive to
betide by his will, we may receive and suffer it, not only with
contented, but also with gladsome hearts.

M. Whereto dost thou add, that God's will be done
"in earth as it is in heaven?"

S. Forsooth, that we be in all things serviceable and
obedient to God's majesty, after the example of those heavenly
spirits whom we call angels; and as in heaven there is no
rebellion, so in earth also there be none anywhere found that
will or dare resist and strive against the holy will of God.
Yea, and when we behold the sun and moon, and other stars
which we see in the heaven, to be carried with continual
motion and perpetual stirring, and with their beams to lighten
the earth by the will of God, we behold an example of
obedience set forth for us to follow. Moreover, whereas
God hath in the holy scriptures expressly declared his will,
which he hath plainly notified by giving them the name of his testament or last will, they that vary from the meaning
of the scriptures surely do manifestly depart from the will
of God.

M. Now I think thou hast sufficiently spoken of the
first part of the Lord's Prayer, which part containeth these
three points that belong only to the glory of God. Now it
is good time for us to go forward to the second part, which
properly concerneth things profitable for us, and meet for our
commodities.

S. The first point of the second part is, "Give us this
day our daily bread."

M. What dost thou mean by the name of daily bread?

S. Not only those things that minister us food and
apparel, but also all other things universally that are needful
to the maintaining and preserving of our life, and leading it
in quietness without fear.

M. Is there anything else whereof this word "bread"
doeth admonish us?

S. That we seek not and gather together curiously
dainty things for banqueting, or precious apparel, or sumptuous household stuff, for pleasure; but that we, despising delicacies and excess, and contented with little, be satisfied with temperate and healthful diet, and with mean and necessary apparel.

M. How dost thou call bread thine, which thou prayest to have given thee of God?

S. By God's gift it cometh ours, when he liberally giveth it us for our daily uses, though by right it be not due to us.

M. Is there any other cause why thou callest it thy bread?

S. By this word we are put in mind that we must get our living with our labour, or by other lawful mean, that, being therewith contented, we do never by covetise or fraud seek anything of other men's.

M. Seeing God biddeth us get our living by our own labour, why dost thou ask bread of him?

S. It is God alone that giveth fruitfulness to the ground, that maketh the land plentiful, and to bear fruit abundantly; and therefore it is certain that in vain shall we waste and spend out all the course of our life in toil of body and travail of mind, unless it please God to prosper our endeavours. It is meet therefore that we daily crave in prayer things necessary for our food and life at the hands of Almighty God, which, according to the divine saying of David, as he created all things, so doth also feed and preserve them, and that with thankful hearts we receive the same, as it were given and reached to us by God, and delivered by his own hand into our hands.

M. Thinkest thou that rich men also, which have flowing plenty and store of all things, must daily crave bread of God?

S. In vain shall we heap together and lay up plenty, yea, such as may for many years suffice either our vain-glory, or our daily expences, or necessary use, unless God of his grace do make the use of them healthful to us for our life. Yea, in vain shall we cram meat into our stomach, unless God's power, by which we are rather fed and sustained, than by nourishments of meat, do give both to the meat power to nourish, and to the stomach ability to digest it. For which
cause, even after supper, we pray to have the daily meat which we have already received, to be given us of God, that is to say, to be made lifeful and healthful to us.

**M.** Why be added these words, "daily," and "this day?"

**S.** To pull out of our hearts the stings of cares for tomorrow, that we be not day and night tormented with them in vain, and that the unsatiable covetise, and, as it were, raging hunger of excessive wealth, being driven from our minds, we diligently doing our duty, should daily crave of our most liberal Father that which he is ready daily to give.

**M.** Go forward to the rest.

**S.** Now followeth the fifth petition, wherein we pray our Father "to forgive us our trespasses."

**M.** What fruit shall we get by this forgiveness?

**S.** Most large fruit. For where God hath mercy on humble suitors, we shall be in like place and all one favour with him as if we were innocent, holy, and upright in all parts of our life.

**M.** Is this asking of forgiveness necessary for all men?

**S.** Yea; forasmuch as there liveth no mortal man that doth not oft slip in doing his duty, and that doth not oft and grievously offend God; yea, and as the scripture beareth witness against us, he that offendeth in any one point is held manifestly guilty of all, and that he who laboureth to purge himself of one sin to God, shall be convicted of a thousand heinous offences; that we may therefore obtain forgiveness of sins, one only hope remaineth, one only refuge for all men, the goodness and mercy of God through Christ. As for them that do not confess that they have sinned, nor do crave pardon of their defaults, but with that Pharisee do glory in their innocency and righteousness before God, or rather against God, they exclude themselves from the fellowship of the faithful, to whom this form of prayer is appointed for them to follow, and from the haven and refuge of safety. For this is it that Christ saith, "That he came into this world, not to call the righteous, but sinners to repentance."

**M.** Dost thou affirm that God doth freely forgive our sins?

**S.** Yea, altogether; for else it could not seem forgiveness, but amends; but to make sufficient amends for one, yea, the very least fault, we are not by any power of ours in
any wise able. We cannot therefore with our works, as it were with a certain price, redeem both the offence past and the peace of God, and make recompense of like for like, but ought with all lowly prayers to crave of God pardon both of our fault and punishment, which pardon is not possible to be obtained but by only Christ, and most humbly to beseech him to forgive us.

M. But this, and the condition which is by and by after limited unto us, seem scant to agree fitly together. For we pray that God so forgive us as we forgive our debtors, or them "that trespass against us."

S. Surely God doth offer us forgiveness upon a most reasonable condition, which yet is not so to be taken as if in forgiving men we should so deserve pardon of God, that the same should be as a certain recompense made to God. For then should not God's forgiveness be freely given, neither had Christ alone, as the scriptures teach us, and as we have before declared, upon the cross fully paid the pains of our sin due to us. But unless other do find us ready to forgive them, and unless we in following the mercifulness and lenity of God our Father, do shew ourselves to be his children, he plainly warneth us to look for nothing else at his hand but extreme severity of punishment. He hath, therefore, appointed our easiness to forgive, not as a cause to deserve pardon of God, but to be a pledge to confirm our hearts with sure confidence of God's mercy.

M. Is there then no place of forgiveness with God left for them that shew themselves to other not intreatable to forgive and to lay away displeasures, and such as will not be appeased?

S. No place at all. Which both is confirmed and manifest by many other places of the holy scripture, and namely, by that parable in the gospel, of the servant, which, owing his lord ten thousand talents, refused at the same time to forgive his fellow-servant one hundred pence that he had lent him, he notably warneth us. For according to the same rule of rigour, and the same example, shall justice without mercy be done upon him that cannot find in his heart to shew lenity and mercy to other.

M. Thinkest thou that suits in law about right and wrong are here condemned?
S. A weakful mind and revengeful of injuries the word of God doth surely condemn. Let contenders at law, therefore, look well to it with what mind they sue any man. But the laws and ordinances of common right, and their law-ful use, that is to say, such use as is directed by the rule of justice and charity, are not taken away or condemned by the gospel of Christ. But in this part of the Lord's Prayer our minds are bound to follow the rule of Christian lenity and love, that we suffer not ourselves to be overcome of evil, that is to say, to be drawn so far by other men's offence, as to have will to render evil for evil, but rather that we overcome evil with good; that is, recompense evil deeds with good deeds, and bear and keep good toward our foes, yea, and our cruel and deadly enemies.

M. Now go forward to the sixth petition.

S. Therein we pray that he "lead us not into tenta-
tion, but deliver us from evil." For as we before do ask for-giveness of sins past, so now we pray that we sin no more. A thousand fears are set afore us; a thousand perils threatened us; a thousand snares provided and laid for us. And we on our part are so feeble by nature, so unware to foresee them, so weak to resist them, that with most small force and occasions we are shoved down, and carried headlong into deceit.

M. Go forward.

S. Sith, therefore, we be most sharply and continually assaulted both by crafty and violent men, and by concu-piscence and our own lusts, by the enticements of the flesh, this world and all means of corruption, but specially by that subtle, guileful, and old wily serpent, the devil, which like a ravening lion, seeking whom he may devour, together with infinite other malicious spirits, armed with a thousand crafty means to hurt us, is ever ready to destroy us, and thereby, as our weakness is, we must needs by and by fall down and be utterly undone, we flee to the faithful protection of our almighty most loving Father; and pray to him in these dis-tresses and perils not to forsake us and leave us destitute, but so to arm us with his strength, that we may be able not only to resist and fight against the lusts of our flesh, the enticements of this world, and the force and violent assault of Satan, but also to overcome and get the overhand of them;
and that therefore he will withdraw our hearts from vices and offences, that we fall not into them, nor at any time fail in our duty, but may ever lie safe and without fear in the protection and defence of our most good and also most mighty Father.

M. Then thou meanest by the name of tentation the craft and violence of the devil, the snares and deceits of this world, and the corruptions and enticements of our flesh, by which our souls are moved to sin, and holden fast entangled.

S. Yea, forsooth, master.

M. Since, then, to catch and entangle men, as it were, in snares of tentation, is the propriety of Satan, why dost thou pray that God lead thee not into tentation?

S. God, as he defendeth and preserveth them that be his, that they be not snared with the guiles of Satan, and so fall into vices and foul sins; so from the wicked he holdeth back and withdraweth his help and succour, whereof they being destitute, blinded with lust and running headlong, are caught in all sorts of deceitful traps, and carried unto all kind of wickedness; and at length with custom of ill-doings, as it were gathering a thick tough skin, their hearts wax hard; and so they becoming bondmen, and yielding themselves to slavery to the tyrant Satan, they run in ruin to their undoing and everlasting destruction.

M. There remaineth yet a certain appendant of the Lord's Prayer.

S. "For thine is the kingdom, and the power, and the glory, for ever. Amen."

M. Why would Christ have this conclusion added?

S. First, to make us understand that our sure confidence of obtaining all those things that we have before prayed for standeth in his goodness and power, and not in any desertings of our own or of others. For by these words is declared, that there is nothing that He which ruleth and governeth the world, in whose dominion and power are all things which most nobly shinning in most ample and immortal glory, infinitely excelleth above all other, either cannot or will not give us, when we pray for it, so that it be asked rightly and with assured faith; that now there be no more doubting left in our hearts; which is also declared and confirmed by this word, "Amen," added to the end of the prayer. Moreover,
forasmuch as God alone is able at his own will to give whatsoever he hath appointed, it most plainly appeareth, that of him alone all these things ought to be asked, and may be obtained; and that there is no peril or evil of ours so great, which he is not able most easily by his exceeding power, wisdom, and goodness, to overcome and drive from us, and also to turn it to our safety.

M. Why is there in the latter end mention made of the glory of God?

S. To teach us to conclude all our prayers with praises of God: for that is the end whereunto all things ought to be referred, that issue ought always to be set before the eyes of us Christians, for all our doings and our thoughts to reach unto, that God's honour be most largely amplified and gloriously set out to sight; howsoever yet among men, in whose hearts Christian religion is not settled, there is scarce any one found, that for his enterprises attempted and perils adventured desireth not glory as a reward of his deeds and virtues, which yet as not true and sound glory, but vain shew and boasting, the Lord vehemently and earnestly commandeth them that be his to eschew.

M. Then after entreating of prayer, shall we fitly and in good time add somewhat of the praises of God and thanksgiving?

S. Surely most fitly. For not only in the last end of the Lord's Prayer God's glory is mentioned, but also the very first entry of it beginneth with the glory and praises of God. For when we pray that God's name be hallowed, what pray we else than that of all his works his glory be stablished, that is, that he be judged in forgiving sinners, merciful; in punishing the wicked, righteous; in performing his promises, true; in heaping daily benefits upon the unworthy, good and liberal; that whatsoever of his works we see or understand, we be thereby stirred to advance his glory with praises. So was it God's will to have his glory most nearly joined with prayer to him. For meet it is that as, when we are touched and troubled with distresses, we flee as humble petitioners to God's help and mercy, so we unfeignedly acknowledge that by him we obtain deliverance from all evils and griefs, and that he is to us the only author of all good things. For of whom we crave pardon and all good things,
to him, when he giveth them, not in heart and speech to render thanks were surely most great unkindness. We ought therefore continually with mindful heart and due honours to yield deserved thanks to the ever-living God.

M. Go forward.

S. Moreover, to praise and magnify God's goodness, justice, wisdom, and power, and to give him thanks in our own name and in the name of all mankind, is parcel of the worshipping of God, belonging as properly to his majesty as prayer; wherewith if we do not rightly worship him, surely we shall not only be unworthy of his so many and so great benefits as unthankful persons, but also shall be most worthy of eternal punishments, as wicked against God.

M. Sith we also receive benefits of men, shall it not also be lawful to give them thanks?

S. Whatsoever benefits men do to us, we ought to account them received of God, because he alone indeed doth give us them by the ministry of men. For which cause also, though men ought not be beneficial and liberal of intent to get thanks, but to set forth the glory of God, yet to give thanks to them, that, moved by kindness, grant us anything beneficially and friendly, why should it not be lawful, sith both equity requireth it, and by law of natural kindness we are bound unto it? Yea, and God himself by this mean binding us unto them, willeth us to acknowledge the same.

M. Dost thou then allow a thankful mind to men also?

S. Yea. Sith our thankfulness to men redoundeth to God himself, because from the spring-head of his divine liberality, as it were by certain guiding of water-courses, God conveyeth his benefits to us by the hands of men; therefore if we shew not ourselves thankful to men, we shall be also unthankful to God himself. Only this let us look well to, that his full glory return and redound to God alone, as to the author and fountain of all good things.

M. Is there any rule and prescribed form for us certainly to follow, when we glorify and honour God, or give him thanks?

S. Innumerable praises of God are commonly to be seen set out in his word, from the rule whereof if we vary not, we shall alway have a good pattern to follow, in giving to God his glory and honour, and in yielding him thanks. Finally,
in a sum, seeing the holy scriptures do teach that God is not only our Lord, but also our Father and Saviour, and we likewise are his children and servants, it is most meet that we employ all our life to the setting out of his glory, render to him his due honour, worship, pray to and reverence him, and with heart and mouth continually thank him; sith we are to this end created by him, and placed in this world, that his immortal glory should be in most great honour among men, and rise to most high magnificence.

**THE FOURTH PART. OF SACRAMENTS.**

*M.* Now having ended our treating of the law of God, of the Creed, or Christian confession, and also of prayer and of thanksgiving, it resteth last of all to speak of the sacraments and divine mysteries, which alway have prayer and thanksgiving joined unto them. Tell me, therefore, what is a sacrament?

*S.* It is an outward testifying of God's good-will and bountifulness toward us, through Christ by a visible sign representing an invisible and spiritual grace, by which the promises of God touching forgiveness of sins and eternal salvation given through Christ, are, as it were, sealed, and the truth of them is more certainly confirmed in our hearts.

*M.* Of how many parts consisteth a sacrament?

*S.* Of two parts: the outward element, or visible sign, and invisible grace.

*M.* Why would God so have us to use outward signs?

*S.* Surely we are not endued with mind and understanding so heavenly and divine, that the graces of God do appear clearly of themselves to us, as it were to angels. By this mean therefore God hath provided for our weakness, that we which are earthly and blind should in outward elements and figures, as it were in certain glasses, behold the heavenly graces which otherwise we were not able to see. And greatly for our behoof it is that God's promises should be also presented to our senses, that they may be confirmed to our minds without doubting.

*M.* But is it not a manifest proof of infidelity in us not to give sure faith to God's promises unless we be underpropped with such helps?

*S.* Surely we are endued with slender and unperfect
faith so long as we are in this world, and yet we cease not to be faithful. For the remnants of distrust, which always stick in our flesh, do shew the weakness of our faith, but yet do not utterly quench it. These remnants of distrust, though we cannot altogether shake off, yet we must with continual increasing even to the end of our life travail toward our perfection of faith, in which endeavour the use of sacraments doth much further us.

M. Is there any other cause why the Lord would also have the use of external signs practised?

S. The Lord did furthermore ordain his mysteries to this end: that they should be certain marks and tokens of our profession, whereby we should, as it were, bear witness of our faith before men, and should plainly shew that we are partakers of God's benefits with the rest of the godly, and that we have all one concord and consent of religion with them, and should openly testify that we are not ashamed of the name of Christians, and to be called the disciples of Christ.

M. What thinkest thou then of them that think they may spare the divine mysteries as things not of so great necessity?

S. First, they cannot fail this so godly and due a duty without most heinous offence against God the Father, and our Saviour Jesus Christ, and also against his church. For what were that else than indirectly to deny Christ? And he that vouchsaeth not to profess himself a Christian is not worthy to be counted in the number of Christians. Again, they that would refuse the use of sacraments as if they had no need of them, I think were worthy to be condemned, not only of most high presumption, but also of unkind wickedness against God; forasmuch as they do despise not only the helps of their own weakness, but also God himself, the author of them; refuse his grace, and (as much as in them lieth) extinguish his Spirit.

M. Thou conceivest well the right understanding concerning the visible signs and outward use of the sacraments. But whereas, secondly, thou givest to the sacraments the strength and efficacy to seal and confirm God's promises in our hearts, thou seemest to assign to them the proper offices of the Holy Ghost.

S. To lighten and give bright clearness to men's minds...
and souls, and to make their consciences quiet and in security, as they be indeed, so ought they to be accounted the proper work of the Holy Ghost alone, and to be imputed to him, and this praise not to be transferred to any other. But this is no impediment but that God may give to his mysteries the second place in quieting and establishing our minds and consciences, but yet so that nothing be abated from the virtue of his Spirit. Wherefore we must determine that, the outward element hath neither ° of itself nor in itself inclosed the force and efficacy of the sacrament, but that the same wholly floweth from the Spirit of God, as out of a spring-head, and is by the divine mysteries, which are ordained by the Lord for this end, conveyed unto us.

M. How many sacraments hath God ordained in his church?

S. Two.

M. Which be they?

S. Baptism and the Holy Supper, which are commonly used among all the faithful. For by the one we are born again, and by the other we are nourished to everlasting life.

M. Then tell me first what thou thinkst of baptism?

S. Whereas by nature we are strangers from the church, which is God's household, baptism is, as it were, a certain entry, by which we are received into the church; whereof we also receive a most substantial testimony, that we are now in the number of the household, and also of the children of God; yea, and that we are joined and grafted into the body of Christ, and become his members, and do grow into one body with him.

M. Thou saidst before that a sacrament consisteth of two parts, the outward sign, and inward grace. What is the outward sign in baptism?

S. "Water: wherein the person baptized is dipped or sprinkled with it, "in the name of the Father, and of the Son, and of the Holy Ghost."

M. What is the secret and spiritual grace?

S. It is of two sorts; that is, forgiveness of sins, and regeneration; both of which in the same outward sign have their full and express resemblance.

M. How so?

S. First, as the uncleannesses of the body are washed
away with water, so the spots of the soul are washed away by forgiveness of sins. Secondly, the beginning of regeneration, that is, the mortifying of our nature, is expressed by dipping in the water, or by sprinkling of it. Finally, when we by and by rise up again out of the water, under which we be for a short time, the new life, which is the other part, and the end of our regeneration, is thereby represented.

M. Thou seemest to make the water but a certain figure of divine things.

S. It is a figure indeed, but not empty or deceitful, but such as hath the truth of the things themselves joined and knit unto it. For as in baptism God truly delivereth us forgiveness of sins and newness of life, so do we certainly receive them. For God forbid that we should think that God mocketh and deceiveth us with vain figures.

M. Do we not then obtain forgiveness of sins by the outward washing or sprinkling of water?

S. No. For only Christ hath with his blood washed and clean washed away the spots of our souls. This honour therefore it is not lawful to give to the outward element. But the Holy Ghost, as it were sprinkling our consciences with that holy blood, wiping away all the spots of sin, maketh us clean before God. Of this cleansing of our sins we have a seal and pledge in the sacrament.

M. But whence have we regeneration?

S. None other ways but from the death and resurrection of Christ. For by the force of Christ's death our old man is, after a certain manner crucified and mortified, and the corruptness of our nature is, as it were, buried, that it no more live and be strong in us. And by the beneficial mean of his resurrection he giveth us grace to be newly formed unto a new life, to obey the righteousness of God.

M. Do all generally, and without difference, receive this grace?

S. The only faithful receive this fruit: but the unbelieving, in refusing the promises offered them by God, shut up the entry against themselves, and go away empty. Yet do they not thereby make that the sacraments lose their force and nature.

M. Tell me then briefly in what things the use of baptism consisteth?
S. In faith and repentance. For first we must with assured confidence hold it determined in our hearts, that we are cleansed by the blood of Christ from all filthiness of sin, and so be acceptable to God, and that his Spirit dwelleth within us. And then we must continually, with all our power and endeavour, travail in mortifying our flesh, and obeying the righteousness of God, and must by godly life declare to all men that we have in baptism as it were put on Christ, and have his Spirit given us.

M. Sith infants cannot by age perform those things that thou speakest of, why are they baptized?

S. That faith and repentance go before baptism, is required only in persons so grown in years, that by age they are capable of both. But to infants the promise made to the Church by Christ, in whose faith they are baptized, shall for the present time be sufficient; and then afterward, when they are grown to years, they must needs themselves acknowledge the truth of their baptism, and have the force thereof to be lively in their souls, and to be represented in their life and behaviours.

M. How shall we know that infants ought not to be kept from baptism?

S. Seeing God, which never swerveth from truth, nor in anything strayeth from the right way, did not exclude infants in the Jewish church from circumcision, neither ought our infants to be put back from baptism.

M. Thinkest thou these so like, and that they both have one cause and order?

S. Altogether. For as Moses and all the prophets do testify that circumcision was a sign of repentance, so doth St. Paul teach that it was a sacrament of faith. Yet the Jews' children, being not yet by age capable of faith and repentance, were nevertheless circumcised; by which visible sign God shewed himself in the Old Testament to be the Father of young children and of the seed of his people. Now sith it is certain that the grace of God is both more plentifully poured and more clearly declared in the Gospel by Christ, than at that time it was in the Old Testament by Moses, it were a great indignity if the same grace should now be thought to be either obscurer or in any part abated.

M. Go on forward.
S. Sith it is certain that our infants have the force, and as it were the substance of baptism common with us, they should have wrong done them if the sign, which is inferior to the truth itself, should be denied them; and the same, which greatly availeth to testifying of the mercy of God and confirming his promises, being taken away, Christians should be defrauded of a singular comfort which they that were in old time enjoyed, and so should our infants be more hardly dealt with in the New Testament under Christ, than was dealt with the Jews' infants in the Old Testament under Moses. Therefore most great reason it is that by baptism, as by the print of a seal, it be assured to our infants that they be heirs of God's grace, and of the salvation promised to the seed of the faithful.

M. Is there any more that thou wilt say of this matter?

S. "Sith the Lord Christ calleth infants unto him, and commandeth that no man forbid them to come, embraceth them when they come to him, and testifieth that to them the kingdom of heaven belongeth, whom God vouchsafeth to be in the heavenly palace, it seemeth a great wrong that men should forbid them the first entry and door thereof, and after a certain manner to shut them out of the Christian commonweal.

M. It is so. But whereas thou didst say before, that children, after they were grown more in years, ought to acknowledge the truth of their baptism, I would thou shouldest now speak somewhat more plainly thereof.

S. Parents and schoolmasters did in old time diligently instruct their children, as soon as by age they were able to perceive and understand, in the first principles of Christian religion, that they might suck in godliness almost together with the nurse's milk, and straightways after their cradle might be nourished with the tender food of virtue towards that blessed life. For the which purpose also little short books, which we name Catechisms, were written, wherein the same, or very like matters as we now are in hand with, were entreated upon. And after that the children seemed to be sufficiently trained in the principles of our religion, they brought and offered them unto the bishop.

M. For what purpose did they so?
S. That children might after baptism do the same which such as were older, who were also called catechumeni, that is, scholars of religion, did in old time before, or rather, at baptism itself. For the bishop did require and the children did render reason and account of their religion and faith: and such children as the bishop judged to have sufficiently profited in the understanding of religion he allowed, and laying his hands upon them, and blessing them, let them depart. This allowance and blessing of the bishop our men do call Confirmation.

M. But there was another confirmation used of late?

S. Instead of this most profitable and ancient confirmation, they conveyed a device of their own, that is, that the bishop should not examine children, whether they were skilled in the precepts of religion or no, but that they should anoint young infants unable yet to speak, much less to give any account of their faith; adjoining also other ceremonies unknown unto the Holy Scripture and the primitive church. This invention of theirs they would needs have to be a sacrament, and accounted it in manner equal in dignity with baptism; yea, some of them preferred it also before baptism. By all means they would that this their confirmation should be taken for a certain supplying of baptism, that it should thereby be finished and brought to perfection, as though baptism else were unperfect, and as though children who in baptism had put upon them Christ with his benefits, without their confirmation were but half Christians; than which injury no greater could be done against the divine sacrament, and against God himself, and Christ our Saviour, the author and founder of the holy sacrament of baptism.

M. It were to be wished therefore that the ancient manner and usage of examining children were restored again?

S. Very much to be wished, surely. For so should parents be brought to the satisfying of their duty in the godly bringing up of their children, which they now for the most part do leave undone, and quite reject from them; which part of their duty if parents or schoolmasters would at this time take in hand, do, and throughly perform, there would be a marvellous consent and agreement in religion and faith, which is now in miserable sort torn asunder; surely
all should not either lie so shadowed and overwhelmed with the darkness of ignorance, or with dissensions of divers and contrary opinions be so disturbed, dissolved and dissipated, as it is at this day: the more pity it is, and most to be sorrowed of all good men for so miserable a case.

_M._ It is very true that thou sayest. Now tell me the order of the Lord's Supper.

_S._ It is even the same which the Lord Christ did institute, who “in the same night that he was betrayed took bread, and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat: this is my body, which is given for you: do this in remembrance of me. Likewise after supper he took the cup, and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my blood of the new Testament which is shed for you, and for many, for remission of sins. Do this, as oft as ye shall drink it, in remembrance of me. For so oft as ye shall eat this bread, and drink of this cup, ye shall shew the Lord’s death till he come.” This is the form and order of the Lord’s Supper, which we ought to hold, and holily to keep till he come.

_M._ For what use?

_S._ To celebrate and retain continually a thankful remembrance of the Lord’s death, and of that most singular benefit which we have received thereby; and that as in baptism we were once born again, so with the Lord’s Supper we be alway fed and sustained to spiritual and everlasting life.

_M._ Thou sayest then that it is enough to be once baptized, as to be once born; but thou affirmest that the Lord’s Supper, like as food, must be often used.

_S._ Yea forsooth, master.

_M._ Dost thou say that there are two parts in this sacrament also, as in baptism?

_S._ Yea. The one part, the bread and wine, the outward signs, which are seen with our eyes, handled with our hands, and felt with our taste; the other part, Christ himself, with whom our souls, as with their proper food, are inwardly nourished.

_M._ And dost thou say that all ought alike to receive both parts of the sacrament?
S. Yea verily, master. For sith the Lord hath expressly so commanded, it were a most high offence in any part to abridge his commandment.

M. Why would the Lord have here two signs to be used?

S. First, he severally gave the signs both of his body and blood, that it might be the more plain express image of his death which he suffered, his body being torn, pierced, and all his blood shed, and that the memory thereof so printed in our hearts should stick the deeper. And moreover, that the Lord might so provide for and help our weakness, and thereby manifestly declare, that as the bread for nourishment of our bodies, so his body hath most singular force and efficacy spiritually to feed our souls: and as with wine men’s hearts are cheered, and their strength confirmed, so with his blood our souls are relieved and refreshed; that certainly assuring ourselves that he is not only our meat, but also our drink, we do not anywhere else but in him alone seek any part of our spiritual nourishment and eternal life.

M. Is there then not an only figure, but the truth itself of the benefits that thou hast rehearsed, delivered in the supper?

S. What else? For sith Christ is the truth itself, it is no doubt but that the thing which he testifieth in words, and representeth in signs, he performeth also in deed, and delivereth it unto us; and that he as surely maketh them that believe in him partakers of his body and blood, as they surely know that they have received the bread and wine with their mouth and stomach.

M. Sith we be in the earth, and Christ’s body in heaven, how can that be that thou sayest?

S. We must lift our souls and hearts from earth, and raise them up by faith to heaven, where Christ is.

M. Sayest thou then the mean to receive the body and blood of Christ standeth upon faith?

S. Yea. For when we believe that Christ died to deliver us from death, and that he rose again to procure us life, we are partakers of the redemption purchased by his death, and of his life, and all other his good things; and with the same conjoining wherewith the head and the members are knit together, he coupleth us to himself by secret
and marvellous virtue of his Spirit, even so that we be members of his body, and be of his flesh and bones, and do grow into one body with him.

\[M.\] Dost thou then, that this conjoining may be made, imagine the bread and wine to be changed into the substance of the flesh and blood of Christ?

\[S.\] There is no need to invent any such change. For both the Holy Scriptures, and the best and most ancient expositors, do teach that by baptism we are \(^1\)likewise the members of Christ, and are of his flesh and bones, and do grow into one body with him, when yet there is no such change made in the water.

\[M.\] Go on.

\[S.\] In both the sacraments the substances of the outward things are not changed; but \(^m\)the word of God and heavenly grace coming to them, there is such efficacy, that as by baptism we are \(^n\)regenerate in Christ, and are first, as it were, joined and grafted into his body; so, when we \(^o\)rightly receive the Lord’s Supper, with the very divine nourishment of his body and blood, most full of health and immortality, given to us by the work of the Holy Ghost, and received of us by faith, as the mouth of our soul, we are continually fed and sustained to eternal life, growing together in them both into one body with Christ.

\[M.\] Then Christ doth also otherwise than by his supper only give himself unto us, and knitteth us to himself with most strait conjoining.

\[S.\] Christ did then principally give himself to us to be the author of our salvation, when he gave \(^p\)himself to death for us, that we should not perish with deserved death. By the \(^q\)Gospel also he giveth himself to the faithful, and plainly teacheth that he is that lively bread that came down from heaven to nourish their souls that believe in him. And also \(^r\)in baptism, as is before said, Christ gave himself to us effectually, for that he then made us Christians.

\[M.\] And sayest thou that there are no less strait bands of conjoining in the supper?

\[S.\] In the Lord’s Supper both that communicating which I spake of is confirmed unto us, \(^t\)and is also increased, for that each man is both by the words and mysteries of God ascertained that the same belongeth to himself, and that
Christ is by a certain peculiar manner given to him, that he may most fully and with most near conjunction enjoy him, insomuch that not only our souls are nourished with his holy body and blood as with their proper food, but also our bodies, for that they partake of the sacraments of eternal life, have, as it were by a pledge given them, a certain hope assured them of resurrection and immortality, that at length Christ abiding in us, and we again abiding in Christ, we also, by Christ abiding in us, may obtain not only everlasting life, but also the glory which his Father gave him. In a sum I say thus: as I imagine not any gross joining, so I affirm that same secret and marvellous communicating of Christ's body in his supper to be most near and strait, most assured, most true, and altogether most high and perfect.

M. Of this that thou hast said of the Lord's Supper, meseems, I may gather that the same was not ordained to this end, that Christ's body should be offered in sacrifice to God the Father for sins.

S. It is not so offered. For he, when he did institute his supper, commanded us to eat his body, not to offer it. As for the prerogative of offering for sins, it pertaineth to Christ alone, as to him which is the eternal Priest; which also when he died upon the cross, once made that only and everlasting sacrifice for our salvation, and fully performed the same for ever. For us there is nothing left to do, but to take the use and benefit of that eternal sacrifice bequeathed us by the Lord himself, which we chiefly do in the Lord's Supper.

M. Then I perceive the holy supper sendeth us to the death of Christ, and to his sacrifice once done upon the cross, by which alone God is appeased toward us.

S. It is most true. For by bread and wine, the signs, is assured unto us, that as the body of Christ was once offered a sacrifice for us to reconcile us to favour with God, and his blood once shed, to wash away the spots of our sins, so now also in his holy supper both are given to the faithful, that we surely know that the reconciliation of favour pertaineth to us, and may take and receive the fruit of the redemption purchased by his death.

M. Are then the only faithful fed with Christ's body and blood?
S. They only. For to whom he communicateth his body, \( ^c \) to them, as I said, he communicateth also everlasting life.

M. Why dost thou not grant that the body and blood of Christ are included in the bread and cup; or that the bread and wine are changed into the substance of his body and blood?

S. Because that were to bring in doubt \( ^d \) the truth of Christ's body; to do dishonour to Christ himself; and to fill them with abhorring that receive the sacrament, if we should imagine his body either to be enclosed in so narrow a room, \( ^e \) or to be in many places at once, \( ^f \) or his flesh to be chawed in our mouth with our teeth, and to be bitten small, and eaten as other meat.

M. Why then is the communicating of the sacrament damnable to the wicked, if there be no such change made?

S. Because they come to the holy and divine mysteries \( ^g \) with hypocrisy and counterfeiting; and do wickedly profane them, to the great injury and dishonour of the Lord himself that ordained them.

M. Declare then what is our duty, that we may come rightly to the Lord's Supper.

S. Even the same that we are taught in the Holy Scriptures, namely, \( ^h \) to examine ourselves whether we be true members of Christ.

M. By what marks and tokens shall we manifestly find it?

S. First, if \( ^i \) we heartily repent us of our sins, which drove Christ \( ^k \) to death, whose mysteries are now delivered us; next, if we stay ourselves, and rest \( ^l \) upon a sure hope of God's mercy through Christ, with a thankful \( ^m \) remembrance of our redemption purchased by his death. Moreover, if we conceive an earnest mind and determined purpose to lead our life goddily \( ^n \) hereafter. Finally, if, seeing in the Lord's Supper is contained also \( ^o \) a tokening of friendship and love among men, we bear brotherly love to \( ^p \) our neighbours, that is, to all men, without any evil will or hatred.

M. Is any man able fully and perfectly to perform all these things that thou speakest of?

S. Full perfection in all points, wherein nothing may be lacking, cannot be found \( ^q \) in man so long as he abideth
in this world. Yet ought not the imperfection that holdeth us back from coming to the Lord’s Supper, which the Lord willed to be a help to our imperfection and weakness. Yea, if we were perfect, there should be no more need of any use of the Lord’s Supper among us. But hereto these things that I have spoken of do tend, that every man bring with him to the supper, repentance, faith, and charity, so near as possibly may be, sincere and unfeigned.

M. But when thou saidst afore, that the sacraments avail to confirmation of faith, how dost thou now say that we must bring faith to them?

S. These sayings do not disagree. For there must be faith begun in us, to the nourishing and strengthening whereof the Lord hath ordained the sacraments, which bring great effectual helps to the confirming, and, as it were, sealing, the promises of God in our hearts.

M. There remaineth yet for thee to tell to whom the ministration of the sacraments properly belongeth.

S. Sith the duties and offices of feeding the Lord’s flock with God’s word and the ministering of sacraments, are most nearly joined together, there is no doubt that the ministration thereof properly belongeth to them to whom the office of public teaching is committed. For as the Lord himself at his supper, exercising the office of the public minister, did set forth his own example to be followed, so did he commit the offices of baptizing and teaching peculiarly to his apostles.

M. Ought the pastors to receive all indifferently, without choice, to the sacraments?

S. In old time when men, grown and of full years, came to our religion, they were not admitted so much as to baptism, unless there were first assurance had of their faith in the chief articles of Christian religion. Now because only infants are baptized, there can be no choice made. Otherwise it is of the Lord’s Supper, whereunto sith none come but they that are grown in years, if any be openly known to be unworthy, the pastor ought not to admit him to the supper, because it cannot be done without profane abuse of the sacrament.

M. Why did the Lord then not exclude the traitor Judas from communicating of his supper?
S. Because his wickedness, howsoever it was known to the Lord, was not yet at that time openly known.

M. May not ministers then put back hypocrites?

S. No so long as their wickedness is secret.

M. Sith then both good and bad do indifferently and in common use the sacraments, what sure and stedfast trust of consciences can be in them, which thou even now didst affirm?

S. Though the ungodly, so much as concerneth themselves, do not receive the gifts of God offered in the sacraments, but do refuse and disappoint themselves; yet the godly, which by faith seek Christ, and his grace in them, are never disappointed or defrauded of a most good conscience of mind, and most sweet comfort, by an assured hope of salvation and of perfect felicity.

M. But if any pastor do either himself know, or be privily informed that they be unworthy, may he not exclude them from the communion?

S. Such he may both in public sermons admonish, so he utter them not by name, or blot them with stain or infamy, but pinch them and reprove them only with suspicion of their own conscience, and with conjecture; and he may also privately grievously threaten them; but put them back from the communion he may not, unless the lawful examination and judgment of the church be first had.

M. What remedy is then to be found and used for this mischief?

S. In churches well ordered and well mannered there was, as I said before, ordained and kept a certain form and order of governance. There were chosen elders, that is, ecclesiastical magistrates, to hold and keep the discipline of the church. To these belonged the authority, looking to, and correction like censors. These calling to them also the pastor, if they knew any that either with false opinions, or troublesome errors, or vain superstitions, or with corrupt and wicked life, brought publicly any great offence to the church of God, and which might not come without profaning the Lord's Supper, did put back such from the communion; and rejected them, and did not admit them again till they had with public penance satisfied the church.

M. What measure ought there to be of public penance?
S. Such as go about, with devices of false opinions, to hurt true godliness, and shake religion, or with corrupt and wicked life have raised grievous and public offences, it is meet that they make public satisfaction to the church whom they have so offended, that is, sincerely to acknowledge and confess their sin before the whole congregation, and openly to declare that they be heartily sorry that they have so grievously offended Almighty God, and, as much as in them lay, have dishonoured the Christian religion which they have professed, and the church wherein they were accounted; and that not by their sin only, but also by pernicious example they have hurt other; and therefore they crave and pray pardon first of God, and then of his church.

M. What shall then be done?

S. Then they must humbly require and pray that they may be again received into the church, which by their deserving they were cast out of, and to the holy mysteries thereof. In short sum, there must in public penance be such moderation used, that, neither by too much severity, he that hath sinned do despair, nor, on the other side, by too much softness the discipline of the church decay, and the authority thereof be abated, and other be encouraged and boldened to attempt the like. But when by the judgment of the elders and the pastor, both the punishment of him that sinned, and the example of other is satisfied, then he that had been excommunicate was wont to be received again to the communion of the church.

M. I see, my child, that thou well understandest the sum of Christian godliness. Now it resteth that thou so direct thy life by the rule of this godly knowledge, that thou seem not to have learned these things in vain. For not they that only hear and understand God's word, but they that follow God's will, and obey his commandment, shall be blessed. Yea, that servant that knoweth his master's will, and followeth it not, shall be more grievously beaten. So little profiteth the understanding of godliness and true religion, unless there be joined to it uprightness of life, innocency, and holiness. Go to therefore, my child, bend all thy care and thought hereunto, that thou fail not in thy duty, or swerve at any time from this rule and prescribed form of godly life.

S. I will do my diligence, worshipful master, and omit
nothing, so much as I am able to do; and with all my strength and power will endeavour that I may answer the profession and name of a Christian. And also I will humbly, with all prayers and desires, alway crave of Almighty God, that he suffer not the seed of his doctrine to perish in my heart, as sown in a dry and barren soil, but that he will, with the divine dew of his grace, so water and make fruitful the dryness and barrenness of my heart, that I may bring forth plentiful fruits of godliness to be bestowed and laid up in the barn and granary of the kingdom of heaven.

M. Do so, my child; and doubt not, but as thou hast, by God's guiding, conceived this mind and will, so thou shalt find and have the issue and end of this thy godly study and endeavour, such as thou desirest and lookest for, that is, most good and happy.
APPENDIX.

[Caius College MSS. 64, pp. 71—74.]
APPENDIX.

MR. NOEL'S SERMON AT THE PARLIAMENT BEFORE THE QUEEN'S MAJESTY.

[The Parliament met on 11th January, 1563.]

David being troubled with the insurrection of his own son Absolom, who, although he were of so goodly personage and beauty as none was in all Israel, as appeareth in the 2 Kings xiv.; meet (as the common saying is) for a kingdom; yet, he being greedy of honour, wholly given to ambition, by sundry ways, and false subtle crafty and politic persuasions, attempts, and means, as appeareth 2 Kings v.; ungodly stirred up the subjects against their godly prince, yea, most unnaturally against his own father: which said Absolom, although in years young, yet got unto him, for the better accomplishment of his enterprise, grave, sage, and politic counsellors, as Achithophel one of his own father's old sage counsellors; by which means, and others, he encouraged himself, thinking his enterprise to be half achieved; but, on the other side, although David saw his own servants, subjects, and counsellors, to depart from him, and therefore forced to fly over Jordan for fear of falling into the hands of his ambitious son, yet he despaired not, but encouraged himself, not only saying, "Offer ye the sacrifice of righteousness, and put your trust in the Lord," and so forth, as in the 4th Psalm, but also prayed that God would destroy the counsel of Achithophel: as 2 Kings xv. which former words, as they were spoken by him being a prince, yet a remembrance to princes and nobles that as they do excel other in nobility, even so ought they to excel other in wisdom and virtue. For as the "beginning of wisdom is the fear of the Lord," so is the trusting in him the finishing thereof; who is the only giver of all goodness and wisdom. And this Absolom is ungrate both to the Lord for his manifold benefits and mercies shewed unto him, and so ungrate to his own father, having obtained such an army
and wise counsellors, thinking all the same to come of him-
self, and to be so noble that no hands durst lay hold on
him, yet all being without the Lord, was but a puddle of
mischief. For notwithstanding that he was so ungrate by
subtil means to win away the hearts of the people from their
prince, and made this unnatural rebellion; yet his godly
father, David, so dearly loved him, that at such time as his
army went forth to battle against him, commanded them to
use and intreat him gently for his sake. Whereupon, after
the battle, considering the love the king, his father, bare
him, no man durst scarce lay hands upon him. Yet God
clean overthrew him, and turned all upside down, and
hanged him up without man's aid; yea, even by the yellow
locks, as appeareth 2 Kings xviii. And his chief counsellor
Achitophel, seeing his counsel took no effect, hanged himself,
as in 2 Kings xvii. And thus, by them may be seen that,
not trusting in the Lord, but in themselves, they came to
ruin; and so shall all the like do. And, on the contrary side,
David, trusting only in God, prospered; and so shall all other
the like do. And although David did only so trust, yet he
refused not to do his endeavour, but used the ordinary and
reasonable means which God hath ordained by the wisdom
of man given of God for that purpose. And they that will
not so do, neither fear nor trust aright in God, but contemn
and tempt him who made means to be used, although not to
be trusted in, but in God; for that there is nothing good
without the Lord.

Sacrifices of thanksgiving have been from the begin-
ning, as in Gen. iv. appeareth by Cain and Abel. But all
offerings of sacrifices be ungodly if the author have not a
godly mind, and forsake sin, as in Ecclus. xxxv. And so,
having a godly mind, "offer the sacrifice of righteousness" to
repentance, penance, alms, thanksgiving, cleanness of heart,
and all other virtues; subduing all vices, as in the 51.
Psalm. For innocence of life is a chief sacrifice, and per-
taineth to all ages and sexes, as well nobles, gentles, soldiers,
as others; what ought first to be in heart, and after in life
by works: which the nobles and others in authority, as they
excel in honour and authority above others, so ought they
specially to excel in good works. For in them the fault is
more than a fault, because that as well their subjects, servants,
curry-favourers, and others, will follow and practise who can go nearest to observe their order, and follow best their mind, (as in doing as they do) the inferior by the example of the superior will follow their step; for the young cock croweth as he heareth the old. And therefore they in authority ought chiefly to look unto it, because they are presidents of good life and justice; and give judgment, and therefore ought specially to “offer sacrifice of righteousness,” and specially those which be now of this high House of Parliament assembled for making of laws for service of God and the realm. And then by their ensample other will follow. But this great pride of apparel which sheweth a troubled mind, and this excess in diet, and breaches of promises, and open crimes, do declare our unthankful sacrifices. Howbeit, as in Joshua xxiii., who saith to the people, if you have determined to trouble the commonwealth, and to anger the Lord (as in serving strange gods, and wallowing in other vices with such sacrifice of unrighteousness), yet “I and my house will serve the Lord,” and “offer the sacrifice of righteousness” to him which giveth all: and seek first his kingdom, and then all things shall prosper. And in like manner let us say and do. For by the miserable estate of our neighbours of France we may see our own happiness; for which if we be unthankful, it will fall on us. And therefore let us serve only the Lord.

Furthermore, where the Queen’s majesty of her own nature is wholly given to clemency and mercy, as full well appeareth hitherto. For in this realm was never seen a change so quiet; or so long time reigning without blood (God be praised for it). Howbeit those which hitherto will not be reformed, but obstinate, and can skil of no clemency or courtesy, ought otherwise to be used. But now will some say, Oh bloody man! that calleth this the house of right, and now would have it made a house of blood. But the Scripture teacheth us that divers faults ought to be punished by death: and therefore following God’s precepts it cannot be accounted cruel. And it is not against this house, but the part thereof, to see justice ministered to them who will abuse clemency. Therefore the goodness of the Queen’s majesty’s clemency may well and ought now therefore to be changed to justice, seeing it will not help. But now to explicate myself, I say if any man keeping his opinion, will,
and mind close within himself, and so not open the same, then he ought not to be punished. But when he openeth it abroad, then it hurteth, and ought to be cut off. And specially if in any thing it touch the Queen's majesty. For such errors or heresy ought not, as well for God's quarrel as the realm's, to be unlooked unto. For clemency ought not to be given to the wolves to kill and devour, as they do the lambs. For which cause it ought to be foreseen; for that the prince shall answer for all that so perish, it lying in her power to redress it. For by the scriptures, murderers, breakers of the holy day, and maintainers of false religion ought to die by the sword. But first are to be persuaded by the clergy by the sword of the Spirit, to win them from their errors (if it may be). Also the Lord's day, which now is so diversly abused, is to be looked unto: for on that day, taverns, alehouses, and other unruly places be full, but the Lord's house empty; which crime before this hath been punished with death. And therefore discipline ought now speedily to be restored with a law for redress of the same. For we having six days to our own use, the seventh to be dedicated to the Lord; and seeing it is abused, it ought to be punished. For we, "to whom much is given, shall be of much required." And therefore let us again to God offer much; and so ought the nobility to do, and the clergy also, by good example, or else the punishment will follow. Also some other sharper laws for adultery; and also for murder more straiter than for felony; which in France is well used: as the wheel for the one, the halter for the other; which if we had here I doubt not within few years would save many a man's life.

And where the Queen's majesty, to her great praise and no small charge, aided her neighbours of Scotland, (yea, although before her enemies) without any ambition or desire of their possessions, as by the same appeareth; but only, both for conscience' sake to save them which otherwise would have been destroyed (for he that saveth not him which he may is a murderer), as also for the surety of this our realm; by which her means the purpose of that her known and bent enemy was broken. And now again likewise hath entred wars in France clear without ambition, but to disappoint the same her enemy of his devilish pretended purpose. And by that means to preserve numbers which otherwise he meaneth
And therefore now seeing it is so honourably begun, both for conscience' sake and surety of the realm, let it be foreseen to go through withal. For it is not good to anger an enemy; well remembering that he that would be a bent enemy without cause, now being stirred, judge what he will do. For it is better to look to the banks before the water breaketh in, than after when the water is out, and therefore good to work apace in the ebb tides before the spring come. For that penny is ill spared which after will cost a pound: and better to give somewhat, and have the rest in quiet, than by sparing that somewhat to lose all: wherefore every man ought to lay to his hand, giving unto Cæsar that which is Cæsar's: which seeing Christ did so command to an infidel, how much more we to a Christian our right sovereign for maintenance of their most holy wars, and defence and surety of our own realm. Whereunto for the bishops of the spirituality and the rest of the clergy, I dare boldly say will both largely and willingly give to their powers: lamenting their ability to be such that they are no abler to give larger. And even in time of peace it were good for younger brethren and others to join with some being in wars for experience' sake: unto whom and the rest of the soldiers I wish there might be some reward provided without the Queen's charge; and that now not to be forgotten which before at the suppression of abbeys had been foreseen:—that but two houses in every shire might have been maintained, the one for the reward of the soldiers, and the other for scholars. Then surely we should have had learned scholars and good soldiers.

And whereas things be scarce, is no marvel of dearth; as for example by corn at this present. But whereas plenty is and yet dearth, is great marvel; as now of sheep, and yet never so many, and yet never so dear. And now so many that they do not only eat up such void and waste grounds as be meet, and were accustomed for them, but the good ground which should be tilled and sown with corn; and also men. For that where there hath been accustomed to be twenty several houses for the Queen's subjects to inhabit in, now

[1 The preacher here alludes to the assistance afforded by Queen Elizabeth to the Protestants in Scotland, and in France.]
there remaineth only a shepherd and his dog. And therefore as for payments, such persons as eat up men would be looked unto, for they may well pay. Yet notwithstanding there are good laws made for maintenance of tillage, but not executed. The cause thereof is (as men say) that those which should see the same executed be faulty therein themselves, and so not amended. For they cannot pluck forth the mote of another's eye, by reason of the beam in their own eye.

Furthermore, to have provision to avoid vagabonds, as the martial law, if it were put in execution, doth full well. For he that liveth idly, having not any ways whereon to live, is a thief, and robbeth the poor of their duty and living: which poor and impotent I wish not to lie so abroad in the streets; but order to be taken for them, that such which with any kind of art can get their own living, or somewhat towards their maintenance, may be put to be so occupied; and then the other will be the more easier and better provided for: which I wish were seen unto.

And whereas the Queen's majesty's most noble ancestors have commonly had some issue to succeed them, but her majesty yet none; which want is for our sins to be a plague unto us. For as the marriage of Queen Mary was a terrible plague to all England, and like in continuance to have proved greater; so now for the want of your marriage and issue is like to prove as great a plague. For if your parents had been of your mind, where had you been then? Or what had become of us now? When your majesty was troubled with sickness, then I heard continual voices and lamentations, saying, "Alas, what trouble shall we be in, even as great or greater than France! For the succession is so uncertain, and such division for religion! Alack! what shall become of us?" For as a man which doth afore he hath made his will, or get all things in a good order, is much troubled in his conscience for the care thereof, even so no doubt of it was and is the Queen's majesty much troubled for the succession of this crown. And of late as I chanced to walk up and down here in this church, I espied a ruinous

[1 See Latimer's Works, i. 99; and Pilkington's Works, p. 86. Park. Soc. Edd.]
[2 Alluding to an attack of the small-pox, from which the Queen had very recently recovered.]
monument or tomb of one of your ancestors, the longest reign that ever was, and yet his crown in the dust. And passing a little further espied another like monument of one other of them, who reigned not half so long, and yet twice more noble, and his crown in like manner. And yet not so staying, a little off saw the funeral place of that most virtuous imp your most noble brother of famous memory King Edward the 6th, and your sister Queen Mary. And now of later times for your and our better example the end and death of the Lady Jane, your almoner, and other even near or here about your court: which be worthy monuments and admonitions for us to remember the same, being the most certain thing that can be; and again the uncertain when the hour shall be, or how soon. Which I for my part weighing and foreseeing in my judgment, the ruin of this my most natural country to be at hand, thought to take to my meditation (but not such as old men have used to meditate on their beds), but to meditate myself in the Lamentations of Jeremy, and in the same to pass away these my old years. But then again when I heard of the calling of this Parliament I was thereby encouraged, hoping and not doubting, but there should be such order taken, and good laws established, which should again erect up the decay of the same. And thus beseeching God that this assembly of the two Houses may wholly together offer up a "sacrifice of righteousness and thanksgiving," and proceed forward with making of good laws; then I doubt not but your Majesty shall to our comfort long reign over us, and the nobles with their issues continue.

[3 Alluding probably to Henry III.]
[4 Meaning probably Edward IV.]
[5 Lady Jane Grey.]
[6 Dr May, Archbishop of York elect.]
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N.B. The figures within parentheses refer to the pages of the Latin Catechism.

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THE
TWELFTH ANNUAL REPORT
( FOR THE YEAR 1852.)
OF
The Parker Society,
INSTITUTED A.D. 1840.
FOR THE PUBLICATION OF
THE WORKS OF THE FATHERS AND EARLY WRITERS OF THE
REFORMED ENGLISH CHURCH.
PRESENTED TO THE GENERAL MEETING, MAY THE 19TH, 1853.

"He (Archbishop Parker) was a great collector of ancient and modern writings, and took especial
care of the safe preservation of them for all succeeding times; as foreseeing, undoubtedly, what
might be made of them by posterity; that, by having recourse to such originals and precedents, the true
knowledge of things might the better appear."

"As he was a great patron and promoter of good learning, so he took care of giving encouragement
to printing—a great instrument of the increase thereof."

Strype's Life of Archbishop Parker.

The Council of the Parker Society have to report that only three
Books, viz. —
The concluding volume of Bishop Hooper's Works,
The concluding volume of Bullinger's Decades, and
The second volume of Archbishop Whitgift's Writings,
have been completed for the year 1852; a fourth, the correspondence of
Archbishop Parker, is not yet through the press, an unavoidable delay having
taken place. The Council have not thought it desirable to wait for the com-
pletion of this, but have circulated the volume of Archbishop Whitgift sepa-
rately, apprising the Subscribers that the other will be afterwards forwarded.

An event of mournful interest to the Council has lately occurred. Their
valued friend, the Editorial Secretary, Professor Scholefield, felt himself last
autumn compelled by declining health to relinquish his post, and he has since
entered his eternal rest. His co-operation was most important to the Society.
His position, learning, and talents were a guarantee to the public for the due and efficient preparation of the Parker volumes. To the charge he undertook the Professor gave the fullest diligence; and his labour herein will be found not the least useful of the many works he was engaged in for God’s glory. He felt the high importance of the Society’s object, and deemed it a privilege to have been employed in placing again before the public the sound theology of the venerable Reformers of our Church. For his services the Council would express their sense of gratitude to God, and their affectionate respect for their honoured friend’s memory. It was hoped at first that Professor Scholefield’s retirement might prove but temporary; and accordingly the Rev. F. Gell, Fellow of Christ’s College, was appointed for six months to superintend the passing of the Society’s works through the press at Cambridge. Mr. Gell will now continue his engagement.

With respect to future proceedings, there are in preparation the concluding volumes of Archbishop Whitgift, and John Bradford, also Rogers on the Articles. The Council would be glad also to issue Nowel’s Catechisms; but it must depend upon the amount of subscriptions for the current year, whether or no the funds will admit of this.

A general Index to the whole series is in preparation. Most of the Members have signified their wish for such an Index; and the compilation of it has been entrusted to hands competent, it is believed, to produce a work which will be a key to the rest of the Society’s publications, and give them a completeness calculated highly to increase their worth and practical usefulness. This Index, it is manifest, cannot go to press, till all the remaining volumes shall have been printed. But it is hoped that it may be ready for issue in the spring of 1854.

In approaching the close of their labours the Council feel increasing cause for grateful acknowledgment of the Divine favour which has enabled them to spread so widely the invaluable works they have published. These are now within the reach of every inquirer. They have been circulated not only at home, but in the Colonies, on the continent of Europe and in America. May the great Head of the Church render them more and more a blessing, to the firm establishment of scripture truth against every open or secret perversion.
# ABSTRACT OF THE CASH ACCOUNT OF THE PARKER SOCIETY.

## FOR THE YEAR 1852.

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Total: £3548 10 0

Total: £3548 10 0
I. — That the Society shall be called THE PARKER SOCIETY, and that its objects shall be—first, the reprinting, without abridgement, alteration, or omission, of the best Works of the Fathers and Early Writers of the Reformed English Church, published in the period between the accession of King Edward VI. and the death of Queen Elizabeth; secondly, the printing of such remains of other Writers of the Sixteenth Century as may appear desirable (including under both classes some of the early English Translations of the Foreign Reformers); and thirdly, the printing of some manuscripts of the same Authors, hitherto unpublished.

II. — That the Society shall consist of such a number of members, being subscribers of, at least, One Pound each annually, as the Council may determine; the subscription to be considered due on the First day of January in each year, in advance, and to be paid on or before such a day as the Council may fix; sufficient notice being given of the day appointed.

III. — That the Management of the Society shall be vested in a President, a Treasurer, a Librarian, and a Council of twenty four other subscribers, being Members of the Established Church, of whom not less than sixteen shall be Clergymen. The Council and Officers to be elected annually by the subscribers, at a General Meeting to be held in the month of May, or immediately after; and no persons shall then be proposed who are not already members of the Council, or Officers, unless their names shall have been transmitted to the Secretaries on or before the 15th of April in the current year, by nominations in writing, signed by at least five subscribers. And that there shall be three Secretaries appointed by the Council; also that the Council have power to fill all vacancies during the year.

IV. — That the accounts of the receipt and expenditure of the Society shall be examined every year, previously to the General Meeting, by four Auditors, two of them selected from the Council, and two appointed by the preceding General Meeting.

V. — That the funds shall be expended in the payment of the expense incurred in producing the works published by the Society, so that every member not in arrear of his or her annual subscription shall receive a copy of every work published by the Society during the year, for each sum of One Pound subscribed, without any charge for the same; and that the number of copies printed in each year shall be limited to the quantity required for the number actually subscribed for.

VI. — That every member of the Society who shall intimate to the Council a desire to withdraw, or who shall not pay the subscription by the time appointed, shall cease to be a member of the Society; and no member shall at any time incur any liability beyond the annual subscription.

VII. — That, after the commencement of the proceedings, no rule shall be made or altered except at a General Meeting, and after notice of the same has been communicated to the members by circulars, or by advertisement in two London daily newspapers, at least fourteen days before the General Meeting.

VIII. — Donations and Legacies will be thankfully received; the amount of which shall be expended by the Council in supplying copies of the publications to clerical, or other libraries, destitute of funds to purchase the same, and for such other purposes, connected with the objects of the Society, as the Council may determine.
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