

BOOK V.
Ch. lxviii. 13.
lxviii. 1.

"endless life and welfare both of soul and body, in that it
"serveth as well for a medicine to heal our infirmities and
"purge our sins as for a sacrifice of thanksgiving³³, with
"touching it sanctifieth, it enlighteneth with belief, it truly
"conformeth us unto the image of Jesus Christ³⁴; what these
"elements are in themselves it skilleth not, it is enough that
"to me which take them they are the body and blood of
"Christ, his promise in witness hereof sufficeth, his word he
"knoweth which way to accomplish; why should any cogita-
"tion possess the mind of a faithful communicant but this,
"O my God thou art true, O my soul thou art happy!"

[13.] Thus therefore we see that howsoever men's opinions
do otherwise vary, nevertheless touching Baptism and the
Supper of the Lord, we may with consent of the whole
Christian world conclude they are necessary, the one to ini-
tiate or begin, the other to consummate or make perfect our
life in Christ.

Of faults
noted in the
Form of ad-
ministering
the Holy
Communion.

LXVIII. In administering the Sacrament of the Body and
Blood of Christ, the supposed faults of the Church of England
are not greatly material, and therefore it shall suffice to touch
them in few words. "The first is that we do not use in a gene-
"rality once for all to say to communicants 'take eat and drink,'
"but unto every particular person, 'eat thou, drink thou,' which
"is according to the popish manner and not the form that our
"Saviour did use³⁵. Our second oversight is by gesture.
"For in kneeling there hath been superstition; sitting agreeth
"better to the action of a supper³⁶; and our Saviour using
"that which was most fit did himself not kneel³⁷. A third
"accusation is not for examining all communicants, whose
"knowledge in the mystery of the Gospel should that way be
"made manifest, a thing every where they say used in the
"Apostles' times³⁸, because all things necessary were used,

³³ ["Panis iste supersubstantialis
"et calix benedictione solenni sa-
"cratus ad totius hominis vitam sa-
"lutemque proficit, simul medi-
"camentum et holocaustum ad sa-
"nandas infirmitates et purgandas
"iniquitates existens." Arnold. p.
39.]

³⁴ [See above, p. 358, §. 11. note 30.]

³⁵ [Adm. ap. Whitg. Def. 600.]

"Then it was delivered generally
"and indefinitely, 'Take ye and eat
"ye;' we particularly and singular-
"ly, 'Take thou and eat thou.'"

³⁶ [T. C. i. 165. al. 131.]

³⁷ [Adm. ap. Whitg. Def. 596.]

"They received it sitting; we kneel-
"ing according to Honorius' de-
"cree."

³⁸ [Adm. ap. Whitg. Def. 591.]

BOOK V.
[Ch. lxviii. 1.]

"and this in their opinion is necessary, yea it is commanded
"inasmuch as the Levites³⁹ are commanded to prepare the
"people for the Passover, and examination is a part of their
"preparation, our Lord's Supper in place of the Passover.
"The fourth thing misliked is that against the Apostle's pro-
"hibition⁴⁰ to have any familiarity at all with notorious of-
"fenders, papists being not of the Church are admitted to our
"very communion before they have by their religious and
"gospel-like behaviour purged themselves of that suspicion
"of popery which their former life hath caused. They are
"dogs, swine, unclean beasts, foreigners and strangers from
"the Church of God, and therefore ought not to be admitted
"though they offer themselves⁴¹. We are fifthly condemned,
"inasmuch as when there have been store of people to hear
"sermon and service in the church we suffer the communion to
"be ministered to a few. It is not enough that our book of
"common prayer hath godly exhortations to move all there-
"unto which are present. For it should not suffer a few to
"communicate, it should by ecclesiastical discipline and civil
"punishment provide that such as would withdraw themselves
"might be brought to communicate, according both to the
"law of God and the ancient church canons. In the sixth
"and last place cometh the enormity of imparting this sacra-
"ment privately unto the sick⁴²."

"There was then accustomed to be
"an examination of the communi-
"cants, which now is neglected."]
³⁹ 2 Chron. xxxv. 6.

⁴⁰ 1 Cor. v. 11.

⁴¹ [Adm. ap. Wh. 603. "They
"shut men by reason of their sins
"from the Lord's Supper: we thrust
"them in their sin to the Lord's
"Supper;" thus explained by T.C.

i. 132. al. 167. "If the place of the
"5 to the Corinth. do forbid that
"we should have any familiarity
"with notorious offenders, it doth
"much more forbid that they should
"be received to the Communion.

And therefore Papists being such,
"as which are notoriously known
"to hold heretical opinions, ought
"not to be admitted, much less
"compelled to the Supper."]

⁴² Num. ix. 13; Can. ix. Apost.

[Coteler. PP. Apost. i. 443. Πάν-
τας τοὺς εἰσιόντας πιστοὺς εἰς τὴν
ἀγίαν Θεοῦ ἐκκλησίαν, καὶ τῶν ἱερῶν
γραφῶν ἀκούοντας, μὴ παραμένοντας
δὲ τῇ προσευχῇ καὶ τῇ ἀγίᾳ μεταλή-
ψει, ὡς ἂν ἀταξίαν ἐμποιοῦντας τῇ ἐκ-
κλησίᾳ, ἀφορίζεσθαι χρὴ.] Concil. 2.
Brac. cap. 83. [vid. Capitula Mar-
tini Episc. Bracar. cap. 83. apud
Concil. v. 914. "Si quis intrat
"ecclesiam Dei, et sacras scripturas
"non audit, et pro luxuria sua
"avertit se a communione sacra-
"menti, et in observandis mysteriis
"declinat constitutam regulam dis-
"ciplinæ, istum talem ejiciendum
"de Ecclesia Catholica decernimus,
"donec pœnitentiam agat."]

⁴³ [Adm. ap. Whitg. Def. 525.]

"A great number of things contra-
"ry to the law of God, as private
"Communion," &c. T. C. 115. al.

[2.] Thus far accused we answer briefly to the first⁴⁴ that seeing God by sacraments doth apply in particular unto every man's person the grace which himself hath provided for the benefit of all mankind, there is no cause why administering the sacraments we should forbear to express that in our forms of speech, which he by his word and gospel teacheth all to believe. In the one sacrament "I baptize thee" displeaseth them not. If "eat thou" in the other offend them, their fancies are no rules for churches to follow.

Whether Christ at his last supper did speak generally once to all, or to every one in particular, is a thing uncertain. His words are recorded in that form which serveth best for the setting down with historical brevity what was spoken, they are no manifest proof that he spake but once unto all which did then communicate, much less that we in speaking unto every communicant severally do amiss, although it were clear that we herein do otherwise than Christ did. Our imitation of him consisteth not in tying scrupulously ourselves unto his syllables, but rather in speaking by the heavenly direction of that inspired divine wisdom which teacheth divers ways to one end, and doth therein control their boldness by whom any profitable way is censured as reprobable only under colour of some small difference from great examples going before. To do throughout every the like circumstance the same which Christ did in this action were by following his footsteps in that sort to err more from the purpose he aimed at than we now do by not following them with so nice and severe strictness.

146. "The private communion is found fault with, both for the place wherein it is ministered, and for the small number of communicants which are admitted by the book of service." And p. 116. al. 147. "There is fault in the appointing of the service book, not only for that it admitteth in the time of plague, that one with the minister may celebrate the Supper of the Lord in the house, but for that it ordaineth a communion in the church, when of a great number which assemble there it admitteth three or four."

⁴⁴ T. C. lib. i. p. 166. [131.]

"Besides that it is good to leave the popish form in those things which we may so conveniently do, it is best to come as near the manner of celebration of the supper which our Saviour Christ used as may be. And if it be a good argument to prove that therefore we must rather say *Take thou* than *Take ye*, because the sacrament is an application of the benefits of Christ, it behoveth that the preacher should direct his admonitions particularly one after another unto all those which hear his sermon, which is a thing absurd."

They little weigh with themselves how dull, how heavy and almost how without sense the greatest part of the common multitude every where is, who think it either unmeet or unnecessary to put them even man by man especially at that time in mind whereabout they are. It is true that in sermons we do not use to repeat our sentences severally to every particular hearer, a strange madness it were if we should. The softness of wax may induce a wise man to set his stamp or image therein; it persuadeth no man that because wool hath the like quality it may therefore receive the like impression. So the reason taken from the use of sacraments in that they are instruments of grace unto every particular man may with good congruity lead the Church to frame accordingly her words in administration of sacraments, because they easily admit this form, which being in sermons a thing impossible without apparent ridiculous absurdity, agreement of sacraments with sermons in that which is alleged as a reasonable proof of conveniency for the one proveth not the same allegation impertinent because it doth not enforce the other to be administered in like sort. For equal principles do then avail unto equal conclusions when the matter whereunto we apply them is equal, and not else.

[3.] Our kneeling at Communion is the gesture of piety⁴⁵. If we did there present ourselves but to make some show or dumb resemblance of a spiritual feast⁴⁶, it may be that sitting

⁴⁵ T. C. lib. i. p. 165. [131.] "Kneeling carrieth a show of worship, sitting agreeth better with the action of the Supper. Christ and his Apostles kneeled not." ⁴⁶ [Adm. ap. Wh. Def. 599.] "In this book we are enjoined to receive the communion kneeling; which beside that it hath in it a shew of papistry, doth not so well express the mystery of this holy supper. For as in the old Testament eating the paschal lamb standing signified a readiness to pass, even so in the receiving of it now sitting according to the example of Christ, we signify rest: i. e. a full finishing through Christ of all the ceremonial law, and a perfect work of redemption wrought, that giveth rest for ever. And so

"we avoid also the danger of idolatry, which was in times past too common, and yet is in the hearts of many." Wh. Def. "What? are you now come to allegories and to significations? Surely this is a very papistical reason: nay then we can give you a great deal better significations of the surplice, of crossing, of the ring in marriage, and many other ceremonies, than this is of sitting. I pray you in the whole Scripture where doth sitting signify a full finishing of the ceremonial law, and a perfect work of redemption that giveth rest for ever?" T. C. 132. al. 166. "Let it be that this is not so sound a reason, (as indeed for my part I will not defend it, and the authors themselves have corrected it,) yet

BOOK V.
Ch. lxviii. 4.

were the fitter ceremony; but coming as receivers of inestimable grace at the hands of God, what doth better bescem our bodies at that hour than to be sensible witnesses of minds unfeignedly humbled? Our Lord himself did that which custom and long usage had made fit; we that which fitness and great decency hath made usual.

[4.] The trial of ourselves before we eat of this bread and drink of this cup is by express commandment every man's precise duty. As for necessity of calling others unto account⁴⁷ besides ourselves, albeit we be not thereunto drawn by any great strength which is in their arguments, who first press us with it as a thing necessary by affirming that the Apostles did use it⁴⁸, and then prove the Apostles to have used it by affirming it to be necessary; again⁴⁹ albeit we greatly muse how

"M. Doctor might have dealt easier withall than to call it a papistical reason, which is far from popery, and the reason of two notable learned and zealous men, Johannes Alasco" (marg. "in Liturgia Eccles. Peregr." "Alienum id a nobis maxime esse oportet, ut observatum a Christo Domino, ejusque demum etiam Apostolis. Consensum in cœna Novi Testamenti ipsius, vanum, otiosum, omnique mysterio vacuum esse imaginemur. Sed est nobis summa religione observandum, longe præstantissimum illud plenumque summæ consolationis mysterium, nostræ jam quietis in Christo, ipsiusmet Christi Domini verbis nobis commendatum." &c. p. 147.) and of M. Hooper in his Commentary upon the Prophet Jonas."

⁴⁷ [Whitg. Answer, 96. al. 140. "How prove you that there was then any examination of communicants? . . . St. Paul saith, 'Let a man examine himself.' But he speaketh of no other examination." T. C. i. 130. al. 164. "M. Doctor asketh how it is proved that there was any examination of the communicants. After this sort: all things necessary were used in the churches of God in the Apostles' times; but examination of those whose knowledge of the mystery of the Gospel was not

"known, or doubted of, was a necessary thing; therefore it was used in the churches of God which were in the Apostles' time."

⁴⁸ T. C. lib. i. p. 164. [130. and iii. 149, 150.] All things necessary were used in the churches of God in the Apostles' times, but examination was a necessary thing, therefore used. "In the Book of Chronicles (2 Chron. xxxv. 6.) the Levites were commanded to prepare the people to the receiving of the passover, in place whereof we have the Lord's Supper. Now examination being a part of the preparation it followeth that here is commandment of the examination."

⁴⁹ [Whitg. ubi sup. "If there had been either commandment or example for it in Scriptures, I am sure you would not have left it unquoted in the margin." T. C. ubi sup. "In the second book of the Chronicles he might have read, that the Levites were commanded &c." Wh. Def. 592. "You betray the weakness of your cause too much, when you are constrained to run so far for a precept. . . especially when you are compelled for want of other to bring out ceremonial precepts long ago abrogated. . . Why may not the Papists as well use the same for their auricular confession? . . .

BOOK V.
Ch. lxviii. 5.

they can avouch that God did command the Levites to prepare their brethren against the feast of the Passover, and that the examination of them was a part of their preparation, when the place alleged to this purpose doth but charge the Levites saying, "make ready *Laahhechem* for your brethren," to the end they may do according to the word of the Lord by Moses:—wherefore in the selfsame place it followeth how lambs and kids and sheep and bullocks were delivered unto the Levites, and that thus "the service was made ready⁵⁰;" it followeth likewise how the Levites having in such sort provided for the people, they made provision for "themselves" and for the priests the sons of Aaron⁵¹;" so that confidently from hence to conclude the necessity of examination argueth their wonderful great forwardness in framing all things to serve their turn:—nevertheless the examination of communicants when need requireth, for the profitable use it may have in such cases, we reject not.

[5.] Our fault in admitting popish communicants, is it in that we are forbidden⁵² to eat and therefore much more to communicate with notorious malefactors⁵³? The name of a papist is not given unto any man for being a notorious malefactor. And the crime wherewith we are charged is suffering of papists to communicate, so that be their life and conversation whatsoever in the sight of men, their popish opinions are in this case laid as bars and exceptions against them, yea those opinions which they have held in former times although they now both profess by word and offer to shew by fact the contrary⁵⁴. All this doth not justify us, which ought not (they

"These words, 'Prepare your brethren,' &c. are thus expounded by learned interpreters: Exhort your brethren to examine themselves, that they may be ready to eat the passover. Look the marginal note in the Geneva Bible." ⁵⁰ [2 Chr. xxxv. 10.] ⁵¹ [Ibid. 14. The same phrase occurs Gen. xliii. 16. where Joseph bids his servant "slay and make ready." Comp. Josh. i. 11. Cartwright was probably misled by the Vulgate, which reads, "Et fratres vestros . . . præparate."]

⁵² 1 Cor. v. 11; T. C. lib. i. p. 167. [132.]

⁵³ [The phrase in T. C. is "notorious offenders."]

⁵⁴ T. C. lib. i. p. 167. [133.]

"Although they would receive the communion, yet they ought to be kept back until such time as by their religious and Gospel-like behaviour they have purged themselves of that suspicion of popery which their former life and conversation hath caused to be conceived." [Eccles. Disc. fol. 129. "Cur sacra Dei mysteria

BOOK V.
Ch. lxviii. 6.

say) to admit them in any wise, till their gospel-like behaviour have removed all suspicion of popery from them, because papists are "dogs, swine, beasts, foreigners and strangers" from the house of God; in a word, they are "not of the Church."

[6.] What the terms of "gospel-like behaviour" may include is obscure and doubtful. But of the Visible Church of Christ in this present world, from which they separate all papists, we are thus persuaded: *Church* is a word which art hath devised thereby to sever and distinguish that society of men which professeth the true religion from the rest which profess it not. There have been in the world from the very first foundation thereof but three religions, Paganism which lived in the blindness of corrupt and depraved nature; Judaism embracing the Law which reformed heathenish impiety, and taught salvation to be looked for through one whom God in the last days would send and exalt to be Lord of all; finally Christian Belief which yieldeth obedience to the Gospel of Jesus Christ, and acknowledgeth him the Saviour whom God did promise. Seeing then that *the Church* is a name which art hath given to *professors of true religion*, as they which will define a man are to pass by those qualities wherein one man doth excel another, and to take only those essential properties whereby a man doth differ from creatures of other kinds, so he that will teach what *the Church* is shall never rightly perform the work whereabout he goeth, till in *matter of religion* he touch that difference which severeth the Church's Religion from theirs who are not the Church. Religion being therefore a matter partly of *contemplation* partly of *action*, we must define the Church which is a religious society by such differences as do properly explain the essence of such things, that is to say, by the object or matter whereabout the contemplations and actions of the Church are properly conversant. For so all knowledges and all virtues are defined. Whereupon because the *only object* which separateth ours from other religions is Jesus Christ, in whom none but the Church doth

"Papistis communicamus, nec ante, "sacra cum incircumcisis et immun-
"apertam, publicam, sinceram veræ "dis communicantur, nec custodes
"religionis professionem exigimus? "ad portas adhibemus, neque im-
"Sacra Dei mysteria profanantur, "mundos claustris circumscribi-
"gentes in templa Dei ingrediuntur, "mus."]

BOOK V.
Ch. lxviii. 6.

believe and whom none but the Church doth worship, we find that accordingly the Apostles do every where distinguish hereby the Church from infidels and from Jews, accounting "them which call upon the name of our Lord Jesus Christ to be his Church."

If we go lower, we shall but add unto this certain casual and variable accidents, which are not properly of the being, but make only for the happier and better being of the Church of God, either in deed, or in men's opinions and conceits. This is the error of all popish definitions that hitherto have been brought. They define not the Church by that which the Church essentially is, but by that wherein they imagine their own more perfect than the rest are. Touching parts of eminency and perfection, parts likewise of imperfection and defect in the Church of God, they are infinite, their degrees and differences no way possible to be drawn unto any certain account. There is not the least contention and variance, but it blemisheth somewhat the unity that ought to be in the Church of Christ⁵⁵, which notwithstanding may have not only without offence or breach of concord her manifold varieties in rites and ceremonies of religion, but also her strifes and contentions many times and that about matters of no small importance, yea her schisms, factions and such other evils whereunto the body of the Church is subject, sound and sick remaining both of the same body, as long as both parts retain by outward profession that vital substance of truth which maketh Christian religion to differ from theirs which acknowledge not our Lord Jesus Christ the blessed Saviour of mankind, give no credit to his glorious gospel, and have his sacraments the seals of eternal life in derision⁵⁶.

Now the privilege of the visible Church of God (for of that we speak) is to be herein like the ark of Noah, that, for any thing we know to the contrary, all without it are lost sheep; yet in this was the ark of Noah privileged above the Church, that whereas none of them which were in the one could perish, numbers in the other are cast away, because to eternal life our profession is not enough. Many things exclude from the kingdom of God although from the Church they separate not.

⁵⁵ Rom. xv. 5; 1 Cor. i. 10.

⁵⁶ [Comp. b. iii. c. 1.]

In the Church there arise sundry grievous storms, by means whereof whole kingdoms and nations professing Christ both have been heretofore and are at this present day divided about Christ. During which divisions and contentions amongst men albeit each part do justify itself, yet the one of necessity must needs err if there be any contradiction between them be it great or little, and what side soever it be that hath the truth, the same we must also acknowledge alone to hold *with the true Church in that point*, and consequently reject the other as an enemy *in that case fallen away from the true Church*.

Wherefore of hypocrites and dissemblers⁵⁷ whose profession at the first was but only from the teeth outward, when they afterwards took occasion to oppugn certain principal articles of faith, the Apostles which defended the truth against them pronounce them "gone out" from the fellowship of sound and sincere believers, when as yet the Christian religion they had not utterly cast off.

In like sense and meaning throughout all ages heretics have justly been hated as branches cut off from the body of the true Vine, yet only so far forth cut off as their heresies have extended. Both heresy and *many other crimes which wholly sever from God* do sever from the Church of God *in part only*. "The mystery of piety" saith the Apostle "is without peradventure great, God hath been manifested in the flesh, hath been justified in the Spirit, hath been seen of Angels, hath been preached to nations, hath been believed on in the world, hath been taken up into glory"⁵⁸. The Church a pillar and foundation of this truth, which no where is known or professed but only within the Church, and they all of the Church that profess it. In the meanwhile it cannot be denied that many profess this who are not therefore cleared simply from all either faults or errors which make separation between us and the wellspring of our happiness. Idolatry severed of old the Israelites, iniquity those scribes and Pharisees from God, who notwithstanding were a part of the seed of Abraham, a part of that very seed which God did himself acknowledge to be his Church. The Church of God may therefore contain both them which indeed are not his yet must be reputed his

⁵⁷ 1 John ii. 19.

⁵⁸ 1 Tim. iii. 16.

by us that know not their inward thoughts, and them whose apparent wickedness testifieth even in the sight of the whole world that God abhorreth them. For to this and no other purpose are meant those parables which our Saviour in the Gospel⁵⁹ hath concerning mixture of vice with virtue, light with darkness, truth with error, as well an openly known and seen as a cunningly cloaked mixture.

That which separateth therefore *utterly*, that which cutteth off *clean* from the visible Church of Christ is plain Apostasy, *direct* denial, utter rejection of the whole Christian faith as far as the same is professedly different from infidelity. Heretics as touching those points of doctrine wherein they fail; schismatics as touching the quarrels for which or the duties wherein they divide themselves from their brethren; loose, licentious and wicked persons as touching their several offences or crimes, have all forsaken the true Church of God, the Church which is sound and sincere in the doctrine that they corrupt, the Church that keepeth the bond of unity which they violate, the Church that walketh in the laws of righteousness which they transgress, this very true Church of Christ they have left, howbeit not altogether left nor forsaken simply the Church upon the main foundations whereof they continue built, notwithstanding these breaches whereby they are *rent at the top asunder*.

[7.] Now because for redress of professed errors and open schisms it is and must be the Church's care that all may in outward conformity be one, as the laudable polity of former ages even so our own to that end and purpose hath established divers laws, the moderate severity whereof is a mean both to stay the rest and to reclaim such as heretofore have been led awry⁶⁰. But seeing that the offices which laws require are

⁵⁹ [Matt. xiii. 24, 47.]
⁶⁰ [Namely, the Act of Uniformity: that under which the High Commission acted and the Queen's Injunctions were issued from time to time: other acts in 1562, 1581, 1593. Of interference with regard to the Communion in particular two instances occur in Strype: one in Park. i. 568: where a person of the Temple is interrogated, "Whether he had received the Commu-"]

nion in the Temple church, accusingly, as others of the house "had done:" the other, Ann. I. ii. 347; a circular signed by the magistrates, pledging themselves to "receive the holy Sacrament from time to time, according to the tenor of the Act of Uniformity:" both dated 1569, when the rebellion in the north was yet rife. The act of 1581 appears to have been thought necessary on account of certain

BOOK V.
Ch. lxviii. 7.

always definite, and when that they require is done they go no farther, whereupon sundry ill-affected persons to save themselves from danger of laws pretend obedience, albeit inwardly they carry still the same hearts which they did before, by means whereof it falleth out that receiving unworthily the blessed sacrament at our hands, they eat and drink their own damnation; it is for remedy of this mischief here determined⁶⁰,

doubts which existed as to the construction of the previous general enactments, and consequent lawfulness of the pecuniary penalties which the court of High Commission had been in the habit of occasionally enforcing. Strype, Grind. 345. A. D. 1577.

⁶⁰ T. C. lib. i. p. 167. [132, 133.]
"If the place of the fifth to the
"Corinthians do forbid that we
"should have any familiarity with
"notorious offenders, it doth much
"more forbid that they should be
"received to the Communion. And
"therefore papists being such as
"which are notoriously known to
"hold heretical opinions ought not
"to be admitted much less compelled
"to the Supper. For seeing that
"our Saviour Christ did institute
"his supper amongst his disciples
"and those only which were as St.
"Paul speaketh within, it is evident
"that the papists being without, and
"foreigners and strangers from the
"Church of God ought not to be
"received if they would offer themselves: and that minister that
"shall give the Supper of the Lord
"to him which is known to be a
"papist and which hath never made
"any clear renouncing of popery
"with which he hath been defiled
"doth profane the table of the Lord,
"and doth give the meat that is prepared for the children unto dogs,
"and he bringeth into the pasture
"which is provided for the sheep,
"swine and unclean beasts, contrary
"to the faith and trust that ought
"to be in a steward of the Lord's
"house as he is. For albeit that I
"doubt not but many of those
"which are now papists pertain to
"the election of God, which God also
"in his good time will call to the

"knowledge of his truth: yet notwithstanding they ought to be
"unto the minister and unto the
"Church touching the ministering
"of sacraments as strangers and
"unclean beasts. . . . The ministering of the holy sacraments
"unto them is a declaration and
"seal of God's favour and reconciliation with them, and a plain
"preaching partly that they be
"washed already from their sins,
"partly that they are of the household of God and such as the Lord
"will feed to eternal life, which is
"not lawful to be done unto those
"which are not of the household of
"faith. And therefore I conclude
"that the compelling of papists unto
"the communion, and the dismissing and letting of them go
"when as they be to be punished
"for their stubbornness in popery
"(with this condition, if they will
"receive the communion) is very
"unlawful, when as although they
"would receive it yet they ought
"to be kept back till such time as
"by their religious and gospel like
"behaviour," &c. [Comp. T. C. i. 34. ap. Whitg. Def. 178. Whitgift
in his answer had pleaded against
popular election of bishops, that
"the Church is now full of papists,
"atheists, and such like." T. C.
replies, "Now you bring in papists,
"idolaters, and atheists, which are
"not only filthy but also poisoned
"and venomous beasts. I am not
"ignorant of that distinction which
"saith that there be in the Church
"which are not of the Church; and
"those are hypocrites as is before
"said: but I would gladly learn of
"you, what scripture there is to
"prove that idolaters and papists
"and atheists are in the Church,

BOOK V.
Ch. lxviii. 8.

that whom the law of the realm doth punish unless they communicate, such if they offer to obey law, the Church notwithstanding should not admit without probation before had of their gospel-like behaviour.

[8.] Wherein they first set no time how long this supposed probation must continue; again they nominate no certain judgment the verdict whereof shall approve men's behaviour to be gospel-like; and that which is most material, whereas they seek to make it more hard for dissemblers to be received into the Church than law and polity as yet hath done, they make it in truth more easy for such kind of persons to wind themselves out of the law and to continue the same they were. The law requireth at their hands that duty which in conscience doth touch them nearest, because the greatest difference between us and them is the Sacrament of the Body and Blood of Christ, whose name in the service of our communion we celebrate with due honour, which they in the error of their mass profane. As therefore on our part to hear mass were an open departure from that sincere profession wherein we stand, so if they on the other side receive our communion, they give us the strongest pledge of fidelity that man can demand. What their hearts are God doth know. But if they which mind treachery to God and man⁶¹ shall once apprehend this

"when St. Paul calleth all such
"without the Church, and with
"whom the Church hath nothing
"to do, nor they with the Church.
"You might as well have placed in
"the Church, wolves, tigers, lions
"and bears, i. e. tyrants and persecutors. . . . But now I hear you ask
"me what then shall become of the
"papists and atheists, if you will
"not have them to be of the Church?
"I answer that they may be of
"and in the Commonwealth, which
"neither may, nor can be, of or in
"the Church. And therefore the
"Church having nothing to do with
"such, the magistrate ought to see
"that they join to hear the sermons
"in the place where they are made,
". . . and cause them to be examined,
"how they profit; and if they profit
"not, to punish them; and as
"their contempt groweth, so to increase the punishment, until such

"time as they declare manifest tokens of unrepentantness, and then
"as rotten members...cut them off."

⁶¹ [This expression refers perhaps to the Jesuits and seminary priests especially: who were very busy in England about 1596. See Strype, Ann. iv. 422. Compare in the same vol. p. 53, Topclyff's statement in a letter to Burghley: "There is a great danger in many others, who sometimes do come to the church, and yet be papists both in their inward hearts, and in their outward actions and conversations, refusing to receive the communion; and in every thing else as ill as the worst. Of which there be also two sorts. The one goeth to the church for saving of the penalties of thirteen score pounds a year: yet his wife and whole family, or most of them, continue resolute recusants and harbour traitors.

BOOK V.
Ch. lxviii. 9.

advantage given them, whereby they may satisfy law in pretending themselves conformable (for what can law with reason or justice require more?) and yet be sure the Church will accept no such offer, till their gospel-like behaviour be allowed; after that our own simplicity hath once thus fairly eased them from sting of law, it is to be thought they will learn the mystery of gospel-like behaviour when leisure serveth them. And so while without any cause we fear to profane sacraments, we shall not only defeat the purpose of most wholesome laws, but lose or wilfully hazard those souls from which the likeliest means of full and perfect recovery are by our indiscretion withheld.

For neither doth God thus bind us to dive into men's consciences, nor can their fraud and deceit hurt any man but themselves. To him they seem such as they are, but to us they must be taken for such as they seem. In the eye of God they are against Christ that are not truly and sincerely with him, in our eyes they must be received as with Christ that are not to outward show against him.

The case of impenitent and notorious sinners is not like unto theirs whose only imperfection is error severed from pertinacy, error in appearance content to submit itself to better instruction, error so far already cured as to crave at our hands that sacrament the hatred and utter refusal whereof was the weightiest point wherein heretofore they swerved and went astray.

[9.] In this case therefore they cannot reasonably charge us with remiss dealing, or with carelessness to whom we impart the mysteries of Christ, but they have given us manifest occasion to think it requisite that we earnestly advise rather and exhort them to consider as they ought their sundry oversights, first in equalling undistinctly crimes with errors as touching force to make incapable of this sacrament; secondly in suffering indignation at the faults of the church of Rome to blind and withhold their judgments from seeing that which withal they should acknowledge, concerning so much never-

"The other sort go to the church
"because they may avoid suspicion
"of the magistrates the better, and
"is dispensed withal by some secret
"dispensation of a delegate, or such

"a great priest as hath episcopal
"authority, to the end they may
"the better, and with the less suspi-
"cion, serve the turn of their cause
"catholic."

BOOK V.
Ch. lxviii. 10.

theless still due to the same church, as to be held and reputed a part of the house of God, a limb of the visible Church of Christ; thirdly in imposing upon the Church a burden to enter farther into men's hearts and to make a deeper search of their consciences than any law of God or reason of man enforceth; fourthly and lastly in repelling under colour of longer trial such from the mysteries of heavenly grace, as are both capable thereof by the laws of God for any thing we hear to the contrary, and should in divers considerations be cherished according to the merciful examples and precepts whereby the gospel of Christ hath taught us towards such to shew compassion, to receive them with lenity and all meekness, if any thing be shaken in them to strengthen it, not to quench with delays and jealousies that feeble smoke of conformity which seemeth to breathe from them, but to build wheresoever there is any foundation, to add perfection unto slender beginnings, and that as by other offices of piety even so by this very food of life which Christ hath left in his Church not only for preservation of strength but also for relief of weakness.

[10.] But to return to our ownselves in whom the next thing severely reprov'd is the paucity⁶² of communicants, if they require at communions frequency we wish the same, knowing how acceptable unto God such service is when multitudes cheerfully concur unto it⁶³; if they encourage men thereunto, we also (themselves acknowledge it⁶⁴) are not utterly forgetful to do the like; if they require some public coaction⁶⁵ for remedy of that wherein by milder and softer means little good is done, they know our laws and statutes provided in that behalf, whereunto whatsoever convenient

⁶² T. C. lib. i. p. 147. [116.]

⁶³ 2 Chron. xxx. 13; Psalm cxxii. 1.

⁶⁴ T. C. i. 117. al. 148. "It may be objected, that in this point the Book of Common Prayer is not in fault, which doth not only not forbid that all the Church should receive together, but also by a good and godly exhortation moveth those that be present that they should not depart. . . It is true that it doth not forbid, and that there is godly exhortation for that

"purpose."

⁶⁵ [T. C. i. 117. al. 149. "It" (the Prayer Book) "ought to provide that those which would withdraw themselves should be by ecclesiastical discipline at all times, and now also under a godly prince by civil punishment brought to communicate. . . This is the law of God, (Numbers ix. 13.) and this is now and hath been heretofore the practice of the churches reformed."]

BOOK V.
Ch. lxviii. 10.

help may be added more by the wisdom of man, what cause have we given the world to think that we are not ready to hearken to it, and to use any good mean of sweet compulsion⁶⁶ to have this high and heavenly banquet largely furnished? Only we cannot so far yield as to judge it convenient that the holy desire of a competent number should be unsatisfied, because the greater part is careless and undisposed to join with them.

Men should not (they say) be permitted a few by themselves to communicate when so many are gone away, because this sacrament is a token of our conjunction with our brethren⁶⁷, and therefore by communicating apart from them we make an apparent show of distraction. I ask then on which side unity is broken, whether on the ~~us~~ that depart or on theirs who being left behind do communicate? First in the one it is not denied but that they may have reasonable causes of departure, and that then even they are delivered from just blame. Of such kind of causes two are allowed⁶⁸, namely danger of impairing health and necessary business requiring our presence elsewhere. And may not a third cause, which is *unfitness* at the present time, detain us as lawfully back as either of these two? True it is that we cannot hereby altogether excuse ourselves, for that we ought to prevent this and do not⁶⁹. But

⁶⁶ Luke xiv. 23.

⁶⁷ [T. C. i. 116. al. 147. "The holy Sacrament of the Supper of the Lord is not only a seal and confirmation of the promises of God unto us, but also a profession of our conjunction as well with Christ our Saviour and with God, as also (as St. Paul teacheth) a declaration and profession that we are at one with our brethren. . . . The departing therefore of the rest of the Church from those three or four is an open profession that they have no communion, fellowship, nor unity, with them that do communicate; and likewise of those three or four, that they have none with the rest. . . . Therefore St. Paul driving thereunto wisheth that one should tarry for another." Whitg. Def. 528. "If the book should appoint that three or four should communicate together, and

"no more; or if it did not allow that communion best wherein most of the Church do participate; then were your reasoning to some end. But seeing that it is appointed that there should not be fewer than three or four, to the end that it might be a communion, and have no similitude with the papistical mass, there is no cause why you should take this pains. . . . Shall none communicate because all will not? Or shall not three or four because the rest refuse? Or is it lack of love towards our neighbour, or any token thereof, if we resort to the Lord's table when other will not? Where learn you that?"
⁶⁸ [By T. C. i. 117.]
⁶⁹ [Id. i. 118. al. 149. "Here may rise another doubt of the words of Moses in the Book of Numbers. For seeing he maketh this excep-

BOOK V.
Ch. lxviii. 11.

if we have committed a fault in not preparing our minds before, shall we therefore aggravate the same with a worse, the crime of unworthy participation? He that abstaineth doth want for the time that grace and comfort which religious communicants have, but he that eateth and drinketh unworthily receiveth death, that which is life to others turneth in him to poison.

Notwithstanding whatsoever be the cause for which men abstain, were it reason that the fault of one part should any way abridge their benefit that are not faulty? There is in all the Scripture of God no one syllable which doth condemn communicating amongst a few when the rest are departed from them.

[11.] As for the last thing which is our imparting this sacrament privately unto the sick⁷⁰, whereas there have been of old (they grant⁷¹) two kinds of necessity wherein this

"tion, 'if they be clean,' it may be said that those that depart do not feel themselves meet to receive. . . . For answer whereunto. . . . the uncleanness which Moses speaketh of was such as men could not easily avoid: and whereunto they might fall sometimes by necessity. . . . which thing cannot be alleged in those that are now of the Church. For if they will say, they be not meet, it may be answered unto them that it is their own fault; and further, if they be not meet to receive the holy Sacrament of the Supper, they are not meet to hear the word of God, they are not meet to be partakers of the prayers of the Church. . . . To whomsoever of them the Lord will communicate himself by preaching the word, to the same he will not refuse to communicate himself by receiving of the sacraments."

⁷⁰ [Adm. ap. Whitg. Def. 529. In this book three or four are allowed for a fit number to receive the Communion, and the priest alone together with one more, or with the sick man alone, may in time of necessity, that is when there is any common plague, or in time of other visitation minister it

"to the sick man, and if he require it it may not be denied. This is not I am sure like in effect to a private mass: that Scripture, 'Drink ye all of this,' maketh not against this, and private Communion is not against the Scriptures." Whitg. Answer, 185. "'Drink ye all of this' may as well be applied to prove that ten, twenty, forty, is no sufficient number. . . . I know there be some of the old Fathers, as Basilus Magnus, which would not have fewer communicants than twelve." (t. ii. 320. D.) "But of the number of communicants there is nothing determined in Scripture."

⁷¹ [T. C. quotes Justin Martyr, Apol. c. 85. Οἱ καλούμενοι παρ' ἡμῖν δούκονοι, διδάσιν ἐκάστῳ τῶν παρόντων μεταλαβεῖν ἀπὸ τοῦ εὐχαριστήντος ἄρτον καὶ οἶνον καὶ ὕδατος, καὶ τοῖς οὐ παροῦσιν ἀποφέρουσι. Tertull. de Orat. c. xix. (speaking of the scruple which some persons felt of breaking their fast on a day of humiliation, by participation of the Eucharist:) "Accepto corpore Domini, et reservato, utrumque saluum est: et participatio sacrificii, et executio officii." And Cyprian, de Lapsis, p. 132. "Cum quedam arcam suam, in qua Domini Sanc-

BOOK V.
Ch. lxviii. 11.

sacrament might be privately administered⁷², of which two the one being erroneously imagined, and the other (they say) continuing no longer in use, there remaineth unto us no necessity at all, for which that custom should be retained. The falsely surmised necessity is that whereby some have thought all such excluded from possibility of salvation as did depart this life and never were made partakers of the holy Eucharist⁷³. The other cause of necessity was, when men, which had fallen in time of persecution, and had afterwards repented them, but were not as yet received again unto the fellowship of this communion, did at the hour of their death request it, that so they might rest with greater quietness and comfort of mind, being thereby assured of departure in unity of Christ's Church, which virtuous desire the Fathers did think it great impiety not to satisfy. This was Serapion's case of necessity. Serapion a faithful aged person and always of very upright life till fear of persecution in the end caused him to shrink back, after long sorrow for his scandalous offence and suit oftentimes made to be pardoned of the Church, fell at length into grievous sickness, and being ready to yield up the ghost was then more instant than ever before to receive the sacrament. Which sacrament was necessary in this case, not that Serapion had been deprived of everlasting life without it, but that his end was thereby to him made the

"tum fuit, manibus indignis tentas-
"set aperire, igne inde surgente de-
"territa est, ne auderet attingere."
72 T. C. i. 146. [al. 115. "It is
"not to be denied that this abuse is
"very ancient, and was in Justin
"Martyr's time, in Tertullian and
"Cyprian's time, even as also there
"were other abuses. . . . First of all
"in the primitive Church the dis-
"cipline of the Church was so se-
"vere, and so extreme, that if any
"one who professed the truth and
"were of the body of the Church
"did through infirmity deny the
"truth, and joined himself unto the
"idolatrous service, although he
"repenting came again unto the
"Church, yet was he not received
"to the communion of the Lord's
"Supper any more. And yet lying
"in extremity of sickness, and ready

"to depart this life, if they did re-
"quire the Communion in token
"that the Church had forgiven
"the fault, . . . they granted that he
"might be partaker of it: as may
"appear by the story of Serapion.
"Another cause was that which was
"before alleged: which is the false
"opinion they had conceived that
"all those were condemned that re-
"ceived not the Supper of the Lord.
"And therefore when catechumens
"or young children fell sick danger-
"ously they ministered the Supper
"of the Lord unto them, lest they
"should want their voyage victual
"(as they termed it)."

73 [On this point so far as regards
Infant Communion see especially
Waterland's Inquiry concerning that
practice. Works, ix. 473. &c. (vol.
vi. p. 41. ed. 1844.)]

is especially seasonable on a Death-bed.

BOOK V.
Ch. lxviii. 12.

more comfortable⁷⁴. And do we think, that all cases of such necessity are clean vanished? Suppose that some have by mis-persuasion lived in schism, withdrawn themselves from holy and public assemblies, hated the prayers, and loathed the sacraments of the Church, falsely presuming them to be fraught with impious and Antichristian corruptions, which error the God of mercy and truth opening at the length their eyes to see, they do not only repent them of the evil which they have done but also in token thereof desire to receive comfort by that whereunto they have offered disgrace (which may be the case of many poor seduced souls even at this day) God forbid we should think that the Church doth sin in permitting the wounds of such to be supplied with that oil which this gracious Sacrament doth yield, and their bruised minds not only need but beg.

[12.] There is nothing which the soul of man doth desire in that last hour so much as comfort against the natural terrors of death and other scruples of conscience which commonly do then most trouble and perplex the weak, towards whom the very law of God doth exact at our hands all the helps that Christian lenity and indulgence can afford. Our general consolation departing this life is the hope of that glorious⁷⁵ and blessed resurrection which the Apostle St. Paul⁷⁶ nameth *ἐξανάστασιν*⁷⁷, to note that as all men shall

74 [S. Dionys. Alex. ap. Euseb. H. E. vi. 44. Σαραπίων τις ἦν παρ' ἡμῖν πιστὸς γέρον, ἀμέμπως μὲν τὸν πολὺν διαβιώσας χρόνον, ἐν δὲ τῷ πειρασμῷ πεσὼν οὗτος πολλὰ καὶ οὐδεὶς προσεῖχεν αὐτῷ, καὶ γὰρ ἐτεβόκει, ἐν νόσῳ δὲ γενόμενος, τριῶν ἡμέρων ἄφωνος καὶ ἀναισθητός διετέλεσε· βραχὺ δὲ ἀναστὰς τῇ τετάρτῃ, προσεκαλέσατο τὸν θυγατρίδου καὶ, μέχρι τίνος, φησὶν, ὦ τέκνον, με κατέχετε; δέονταί, τῶν πρεσβυτέρων μοι τινα κάλεσον· καὶ ταῦτα εἰπὼν, πάλιν ἦν ἄφωνος. ἔδραμεν ὁ παῖς ἐπὶ τὸν πρεσβυτέρου· νύξ δὲ ἦν· κῆκεῖνος ἡσθένει· λῆς δὲ ὑπ' ἐμοῦ δεδομένης, τοὺς ἀπυλάττομένους τοῦ βίου, εἰ δέονται, καὶ μάλιστα εἰ καὶ πρότερον λικετεύσαντες τύχοιεν, ἀφίστασθαι, ὡς ἐνέλπιδες ἀπαλ-

λάττωνται, βραχὺ τῆς εὐχαριστίας ἐπέδωκε τῷ παιδαρίῳ, ἀποβρεξάι κελεύσας, καὶ τῷ πρεσβυτέρῳ κατὰ τοῦ στόματος ἐπιστάξαι· ἐπανεῖκεν ὁ παῖς φέρων· ἐγγύς τε γενομένου, πρὶν εἰσελθεῖν, ἀνετίγκας πάλιν ὁ Σαραπίων, ἦκε, ἔφη, τέκνον; καὶ ὁ μὲν πρεσβύτερος ἔλθειν οὐκ ἠδύνηθη, σὺ δὲ ποίησον ταχέως τὸ προσταχθέν, καὶ ἀπάλλαττέ με· ἀπέβρεξεν τε ὁ παῖς, καὶ ἅμα τε ἐνέχεε τῷ στόματι· καὶ μικρὸν ἔκεινος καταβροχθίσας, εὐθέως ἀπέδωκε τὸ πνεῦμα. Ἀρ' οὐκ ἐναργῶς διετηρήθη καὶ παρέμεινεν ἕως λυθῆ, καὶ τῆς ἀμαρτίας ἐξαλειφθείσης, ἐπὶ πολλοῖς οἷς ἔπραξε καλοῖς ὁμολογηθῆναι δυνήσῃ;

75 1 Cor. xv. 21. 76 Phil. iii. 11. 77 Διὰ τὴν ἐκ τῆς γῆς ἔπαρσιν. Theophyl. [in Phil. iii. 11. ἐξανάστασιν ἐνταῦθα νοεῖ τὴν ἐνδοξον τὴν ἐν νεφέλῃς ἔπαρσιν.] Πάντες οἱ ἄν-

BOOK V.
Ch. lxviii. 12.

have their ἀνάστασιν and be raised again from the dead, so the just shall be taken up and exalted above the rest, whom the power of God doth but raise and not exalt. This life and this resurrection our Lord Jesus Christ is for all men as touching the sufficiency of that he hath done; but that which maketh us partakers thereof is our particular communion with Christ, and this sacrament a principal mean as well to strengthen the bond as to multiply in us the fruits of the same communion; for which cause St. Cyprian⁷⁸ termeth it a joyful solemnity of expedite and speedy resurrection; Ignatius⁷⁹ a medicine which procureth immortality and preventeth death; Irenæus⁸⁰ the nourishment of our bodies to eternal life and their preservative from corruption. Now because that Sacrament which at all times we may receive unto this effect is then most acceptable and most fruitful, when any special extraordinary occasion nearly and presently urging kindleth our desires towards it, their severity, who cleave unto that alone which is generally fit to be done and so make all men's condition alike, may add much affliction to divers troubled and grieved minds⁸¹, of whose particular estate particular respect being had, according to the charitable order of the church wherein we live, there ensueth unto God that glory which his righteous saints comforted in their greatest distresses do yield, and unto them which have their reasonable petitions satisfied the same contentment, tranquillity, and joy, that others before them by means of like satisfaction have reaped, and wherein we all are or should be desirous finally to take our leave of the world whensoever our own uncertain time of most assured departure shall come.

Concerning therefore both prayers and sacraments together with our usual and received form of administering the same in the church of England, let thus much suffice.

ἄνθρωποι ἀνίστανται, μόνοι δὲ πιστοὶ
ἐξιοῦνται τῶν ἀγαθῶν. Ammon. Vide
1 Thess. iv. 17.

⁷⁸ "Maturatæ resurrectionis lacta-
" bunda solennia." Cypr. de Cæn.
Dom. cap. 10.

⁷⁹ Φάρμακον ἀθανασίας, ἀντίδοτον
μὴ θανεῖν. [ἀντίδοτος τοῦ μὴ ἀποθα-
νεῖν, ἀλλὰ ζῆν ἐν Ἰησοῦ Χριστῷ διὰ

παντός.] Ignat. Epist. ad Ephes.
[c. 20.]

⁸⁰ Iren. lib. iv. cap. 34. [al. c. 18.
in substance.]

⁸¹ "Etsi nihil facile mutandum
" est ex solemnibus, tamen ubi æqui-
" tas evidens poscit subveniendum
" est." Lib. cxxxiii. ff. de Reg. Jur.
[lib. l. tit. 17. p. 795.]