

“ by no kind of truth gainsayed, so the mind which resteth  
 “ itself on this is never troubled with those perplexities  
 “ which the other do both find, by means of so great contra-  
 “ diction between their opinions and true principles of reason  
 “ grounded upon experience, nature and sense. Which albeit  
 “ with boisterous courage and breath they seem oftentimes to  
 “ blow away, yet whoso observeth how again they labour and  
 “ sweat by subtlety of wit to make some show of agreement  
 “ between their peculiar conceits and the general edicts of  
 “ nature, must needs perceive they struggle with that which  
 “ they cannot fully master. Besides sith of that which is  
 “ proper to themselves their discourses are hungry and un-  
 “ pleasant, full of tedious and irksome labour, heartless and  
 “ hitherto without fruit, on the other side read we them or hear  
 “ we others be they of our own or of ancients times, to what  
 “ part soever they be thought to incline touching that whereof  
 “ there is controversy, yet in this where they all speak but  
 “ one thing their discourses are heavenly, their words sweet  
 “ as the honeycomb, their tongues melodiously tuned instru-  
 “ ments, their sentences mere consolation and joy, are we not  
 “ hereby almost even with voice from heaven, admonished  
 “ which we may safest cleave unto ?

“ He which hath said of the one sacrament, ‘ wash and be  
 “ clean,’ hath said concerning the other likewise, ‘ eat and  
 “ live.’ If therefore without any such particular and solemn  
 “ warrant as this is that poor distressed woman coming unto  
 “ Christ for health could so constantly resolve herself, ‘ may  
 “ I but touch the skirt of his garment I shall be whole<sup>1</sup>,  
 “ what moveth us to argue of the manner how life should come  
 “ by bread, our duty being here but to take what is offered,  
 “ and most assuredly to rest persuaded of this, that can we  
 “ but eat we are safe ? When I behold with mine eyes some  
 “ small and scarce discernible grain or seed whereof nature  
 “ maketh promise that a tree shall come, and when afterwards  
 “ of that tree any skilful artificer undertaketh to frame some  
 “ exquisite and curious work, I look for the event, I move no  
 “ question about performance either of the one or of the  
 “ other. Shall I simply credit nature in things natural, shall

<sup>1</sup> [S. Matt. ix. 21.]

“ I in things artificial rely myself on art, never offering to  
 “ make doubt, and in that which is above both art and nature  
 “ refuse to believe the author of both, except he acquaint me  
 “ with his ways, and lay the secret of his skill before me ?  
 “ Where God himself doth speak those things which either  
 “ for height and sublimity of matter, or else for secrecy of  
 “ performance we are not able to reach unto, as we may be  
 “ ignorant without danger, so it can be no disgrace to confess  
 “ we are ignorant. Such as love piety will as much as in them  
 “ lieth know all things that God commandeth, but especially  
 “ the duties of service which they owe to God. As for his  
 “ dark and hidden works, they prefer as becometh them in  
 “ such cases simplicity of faith before that knowledge, which  
 “ curiously sifting what it should adore, and disputing too  
 “ boldly of that which the wit of man cannot search, chilleth  
 “ for the most part all warmth of zeal, and bringeth soundness  
 “ of belief many times into great hazard. Let it therefore be  
 “ sufficient for me presenting myself at the Lord's table to  
 “ know what there I receive from him, without searching or  
 “ inquiring of the manner how Christ performeth his promise ;  
 “ let disputes and questions, enemies to piety, abatements of  
 “ true devotion, and hitherto in this cause but over patiently  
 “ heard, let them take their rest ; let curious and sharp-  
 “ witted men beat their heads about what questions themselves  
 “ will, the very letter of the word of Christ giveth plain secu-  
 “ rity that these mysteries do as nails fasten us to his very  
 “ Cross, that by them we draw out, as touching efficacy, force,  
 “ and virtue, even the blood of his gored side, in the wounds  
 “ of our Redeemer we there dip our tongues, we are dyed red  
 “ both within and without, our hunger is satisfied and our  
 “ thirst for ever quenched<sup>1</sup> ; they are things wonderful which  
 “ he feeleth, great which he seeth and unheard of which he  
 “ uttereth, whose soul is possessed of this Paschal Lamb and  
 “ made joyful in the strength of this new wine, this bread  
 “ hath in it more than the substance which our eyes behold,  
 “ this cup hallowed with solemn benediction availeth to the

<sup>1</sup> [Arnold. (v. p. 251.) de Cœna Dom. p. 41. “ Cruci hæremus, san-  
 “ guinem sugimus, et inter ipsa Re-  
 “ demptoris nostri vulnera figimus  
 “ rubricati, a sapientibus hujus sæ-  
 “ culi judicamur amentes. . . . Qui  
 “ manducat ex hoc pane ultra non  
 “ esurit ; qui bibit, ultra non sitit.”]

BOOK V. "endless life and welfare both of soul and body, in that it  
 Ch. lxvii. 13. "serveth as well for a medicine to heal our infirmities and  
 lxviii. 1. "purge our sins as for a sacrifice of thanksgiving<sup>1</sup>; with  
 "touching it sanctifieth, it enlighteneth with belief, it truly  
 "conformeth us unto the image of Jesus Christ<sup>2</sup>; 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 initiate or begin, the other to consummate or make perfect our life in Christ

Of faults noted in the Form of administering 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 generality 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 use<sup>3</sup>. Our second oversight is by gesture. For in kneeling there hath been superstition; sitting agreeth better to the action of a supper<sup>4</sup>; and our Saviour using that which was most fit did himself not kneel<sup>5</sup>. A third accusation is for not 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' times<sup>6</sup>, because all things necessary were used,

<sup>1</sup> ["Panis iste supersubstantialis et calix benedictione solenni sacratum ad totius hominis vitam salutemque proficit, simul medicamentum et holocaustum ad sanandas infirmitates et purgandas iniquitates existens." Arnold. p. 39.]

<sup>2</sup> [See above, p. 3:8, § 11. note 2.]

<sup>3</sup> [Adm. ap. Whitg. Def. 600.]

"Then it was delivered generally and indefinitely, 'Take ye and eat ye:' we particularly and singularly, 'Take thou and eat thou.'" <sup>4</sup> [T. C. i. 165. al. 131.]

<sup>5</sup> [Adm. ap. Whitg. Def. 596.]

"They received it sitting; we kneeling according to Honorius' decree." <sup>6</sup> [Adm. ap. Whitg. Def. 591.]

"and this in their opinion is necessary, yea it is commanded inasmuch as the Levites<sup>1</sup> 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 prohibition<sup>2</sup> to have any familiarity at all with notorious offenders, 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 themselves<sup>3</sup>. 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 thereunto 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<sup>4</sup> law of God and the ancient church canons. In the sixth and last place cometh the enormity of imparting this sacrament privately unto the sick<sup>5</sup>."

"There was then accustomed to be an examination of the communicants which now is neglected."

<sup>1</sup> 2 Chron. xxxv. 6.

<sup>2</sup> 1 Cor. v. 11.

<sup>3</sup> [Adm. ap. Whitg. 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."]

<sup>4</sup> Num. ix. 13; Can. ix. Apost.

[Coteler. PP. Apost. i. 443. Πάντας τοὺς εἰσιόντας πιστοὺς εἰς τὴν ἁγίαν Θεοῦ ἐκκλησίαν, καὶ τῶν ἱερῶν γραφῶν ἀκούοντας, μὴ παραμένοντας δὲ τῇ προσευχῇ καὶ τῇ ἁγίᾳ μεταλήψει, ὡς ἂν ἀταξίαν ἐμποιοῦντας τῇ ἐκκλησίᾳ, ἀφορίζεσθαι χρὴ.] Concil. 2. Brac. cap. 83. [vid. Capitula Martini 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 sacramenti, et in observandis mysteriis declinat constitutam regulam disciplinae, istum talem ejiciendum de Ecclesia Catholica decernimus, donec poenitentiam agat."]

<sup>5</sup> [Adm. ap. Whitg. Def. 525. "A great number of things contrary to the law of God, as private Communion," &c. T. C. 115. al.

BOOK V.  
 Ch. lxviii. 1.

[2.] Thus far accused we answer briefly to the first<sup>1</sup> 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 reprovably 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."

<sup>1</sup> T. C. lib. i. p. 166. [131.] "Be-

sides 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 piety<sup>1</sup>. If we did there present ourselves but to make some show or dumb resemblance of a spiritual feast<sup>2</sup>, it may be that sitting

<sup>1</sup> 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."  
<sup>2</sup> [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

were the fitter ceremony; but coming as receivers of inestimable grace at the hands of God, what doth better beseem 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 account<sup>1</sup> 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 it<sup>2</sup>, and then prove the Apostles to have used it by affirming it to be necessary; again<sup>3</sup> albeit we greatly muse

"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. 146.)

"and of M. Hooper in his Commentary upon the Prophet Jonas."

<sup>1</sup> [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."]

<sup>2</sup> 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."

<sup>3</sup> [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

how 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 ready<sup>1</sup>;" 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 Aaron<sup>2</sup>;" 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 forbidden<sup>3</sup> to eat and therefore much more to communicate with notorious malefactors<sup>4</sup>? 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 contrary<sup>5</sup>. All this doth not justify us, which ought not (they

"the Papists as well use the same for their auricular confession? . . . 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."]

<sup>1</sup> [2 Chr. xxxv. 10.]  
<sup>2</sup> [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."]

<sup>3</sup> 1 Cor. v. 11; T. C. lib. i. p. 167. [132.]

<sup>4</sup> [The phrase in T. C. is "notorious offenders."]

<sup>5</sup> 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

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."]

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 Christ<sup>1</sup>, 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 derision<sup>2</sup>.

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.

In the Church there arise sundry grievous storms, by means

<sup>1</sup> Rom. xv. 5; I Cor. i. 10.

<sup>2</sup> [Comp. b. iii. c. 1.]