

sion. Those which are thus separated by ordination to the work of the Lord, are to *feed the flock of God which is among* 1 Pet. v. 2. them, *taking the oversight thereof*; and those which are committed to their care, are to *remember and obey them that have the* Heb. xiii. *rule over them, and submit themselves, for that they watch for their* 7, 17. *souls as they that must give account.*

Having thus at large asserted the verity contained in this Article, and declared the necessity of believing it, we may easily give a brief exposition, by which every Christian may know what he ought to profess, and how he is to be understood, when he saith, *I believe in the Holy Ghost.* For thereby he is conceived to declare thus much; I freely and resolvedly assent unto this as unto a certain and infallible truth, that beside all other whatsoever, to whom the name of Spirit is or may be given, there is one particular and peculiar Spirit, who is truly and properly a Person, of a true, real, and personal subsistence, not a created, but uncreated Person, and so the true and one eternal God; that though he be that God, yet he is not the Father nor the Son, but the Spirit of the Father and the Son, the third Person in the blessed Trinity, proceeding from the Father and the Son: I believe this infinite and eternal Spirit to be not only of perfect and indefectible holiness in himself, but also to be the immediate cause of all holiness in us, revealing the pure and undefiled will of God, inspiring the blessed Apostles, and enabling them to lay the foundation, and by a perpetual succession to continue the edification, of the Church, illuminating the understandings of particular persons, rectifying their wills and affections, renovating their natures, uniting their persons unto Christ, assuring them of the adoption of sons, leading them in their actions, directing them in their devotions, by all ways and means purifying and sanctifying their souls and bodies, to a full and eternal acceptation in the sight of God. This is the eternal Spirit of God; in this manner is that Spirit holy; and thus *I believe in the Holy Ghost.*

The Holy Catholick Church, the Communion of Saints.

IN this ninth Article we meet with some variety of position, and with much addition; for whereas it is here the ninth, in

some Creeds we find it the last⁵¹; and whereas it consisteth of two distinct parts, the latter is wholly added, and the former partly augmented; the most ancient professing no more than to believe *the Holy Church*⁵²: and the Greeks having added, by

⁵¹ Although generally the article of *the Holy Church* did immediately follow the article of the Holy Ghost, as Tertullian well observeth, 'Cum sub tribus et testatio fidei et sponsio salutis pignerentur, necessario adjicitur Ecclesiæ mentio; quoniam ubi tres, id est, Pater et Filius et Spiritus Sanctus, ibi Ecclesia, quæ trium corpus est.' *De Baptis. cap. 6.* [p. 226 D.] and St. Augustin; 'Spiritus Sanctus si creatura non creator esset, profecto creatura rationalis esset; ipsa est enim summa creatura. Et ideo in Regula fidei non poneretur ante Ecclesiam, quia et ipse ad Ecclesiam pertineret.' *Enchir. cap. 56.* [vol. vi. p. 217 E.] and the author of the first book *de Symb. ad Catechum.* 'Sequitur post Trinitatis commendationem, sanctam Ecclesiam.' *cap. 6.* [Augustin. Op. vol. vi. p. 554 D.] and St. Jerom, cited in the next note; yet notwithstanding this order was not always observed, but sometimes this article was reserved to the end of the Creed. As first appeareth in that remarkable place of St. Cyprian; 'Quod si aliquis illud opponit, ut dicat eandem Novatianum legem tenere, quam Catholica Ecclesia teneat, eodem Symbolo quo et nos baptizare, eundem nosse Deum Patrem, eundem Filium Christum, eundem Spiritum Sanctum, ac propter hoc usurpare eum potestatem baptizandi posse, quod videatur in interrogatione baptismi a nobis non discrepare; sciat quisquis hoc opponendum putat, primum non esse unam nobis et schismaticis Symboli legem, neque eandem interrogationem. Nam cum dicunt, *Credis remissionem peccatorum, et vitam æternam per sanctam Ecclesiam?* mentiuntur in interrogatione, quando non habeant Ecclesiam. Tunc deinde voce sua ipsi confitentur remissionem peccatorum non dari, nisi per sanctam Ecclesiam, posse.' *Epist. ad Magn.* [Ep. 76. p. 154.] Thus Arius and Euzoios, in the words hereafter cited, place the Church in the conclusion of their Creed. And the author of the second book *de Symb. ad Cate-*

chum. placeth the remission of sins after the Holy Ghost; 'Noli injuriam facere illi qui fecit te, ut consequaris ab illo, quod in isto sancto Symbolo sequitur, *Remissionem omnium peccatorum;*' *cap. 10.* [§. 21. p. 566 D.] and after he hath spoken of the resurrection and life everlasting, proceedeth thus to speak of the Church; '*Sancta Ecclesia,* in qua omnis hujus sacramenti terminatur auctoritas,' &c.: *cap. 13.* [§. 24. p. 568 C.] The author of the third; 'Ideo sacramenti hujus conclusio per Ecclesiam terminatur, quia ipsa est mater fœcunda.' *cap. 12.* And the author of the fourth; '*Sanctam Ecclesiam.* Propterea hujus conclusio sacramenti per sanctam Ecclesiam terminatur, quoniam si quis absque ea inventus fuerit, alienus erit a numero filiorum; nec habebit Deum Patrem qui Ecclesiam noluerit habere matrem.' *cap. 13.* [§. 13. p. 582 C.] Thus therefore they disposed the last part of the Creed; 'Credo in Spiritum Sanctum, peccatorum remissionem, carnis resurrectionem, et vitam æternam per sanctam Ecclesiam.' And the design of this transposition was to signify, that remission of sins and a resurrection to eternal life are to be obtained in and by the Church: as the Creed in the first Homily under the name of St. Chrysostom; 'Credo in Spiritum Sanctum. Iste Spiritus perducit ad sanctam Ecclesiam, ipsa est quæ dimittit peccata, promittit carnis resurrectionem, promittit vitam æternam.'

⁵² 'Quæ est mater nostra, in quam repromissimus sanctam Ecclesiam.' *Tertul. adv. Marcion. lib. v. cap. 4.* [p. 465 B.] So Rufinus, 'Sanctam Ecclesiam.' For *Catholicam* is added by Pamelius. So St. Jerom; 'Præterea cum solenne sit in lavacro post Trinitatis confessionem interrogare, *Credis sanctam Ecclesiam? Credis remissionem peccatorum?* Quam Ecclesiam credidisse eum dicis? Arianorum? sed non habent; nostram? sed extra hanc baptizatus non potuit eam credere quam nescivit.' *Adv. Lucif.* [§. 12. vol. ii. p. 184 D.] and St. Au-

way of explication or determination, the word *Catholicick*, it was at last received into the Latin Creed.

To begin then with the first part of the Article, I shall endeavour so to expound it, as to shew what is the meaning of the Church, which Christ hath propounded to us; how that Church is *holy*, as the Apostle hath assured us; how that holy Church is *catholicick*, as the Fathers have taught us. For when I say, **335** *I believe in the Holy Catholicick Church*, I mean that there is a Church which is holy, and which is catholicick⁵³; and I under-

gustin; 'Credimus et sanctam Ecclesiam,' with this declaration, 'utique Catholicam.' *De Fide et Symb. cap. 10.* [vol. vi. p. 161 F.] So Maximus Taurinensis, Chrysologus, and Venantius Fortunatus. The author of the first book *de Symb. ad Catechum.* 'Sequitur post Trinitatis commendationem, *Sanctam Ecclesiam.*' *cap. 6.* [Augustin. Op. vol. vi. p. 554 D.] The author of the other three, who placeth this article last of all; '*Sancta Ecclesia,* in qua omnis hujus sacramenti terminatur auctoritas,' *lib. ii. cap. 13.* and *lib. iv. cap. 13.* expressly, *Per sanctam Ecclesiam*, as the words of the Creed, with the explication before mentioned: as also the interrogation of the Novatians ending with *Per sanctam Ecclesiam*, cited before out of St. Cyprian. So likewise of those two Homilies on the Creed which are falsely attributed to St. Chrysostom, the first hath *Sanctam Ecclesiam* after the belief in the Holy Ghost, the second concludeth the Creed with *Per sanctam Ecclesiam.* 'In carnis resurrectione fides, in vita æterna spes, in sancta Ecclesia charitas.' Thus the ancient Saxon Creed set forth by Freherus; Tha halgan gelathing, i. e. *The holy Church*; the Greek Creed in Saxon letters in sir Robert Cotton's Library, and the old Latin Creed in the Oxford Library. 'Deus qui in cœlis habitat, et condidit ex nihilo ea quæ sunt, et multiplicavit propter sanctam Ecclesiam suam, irascitur tibi.' *Herm. lib. i. Vis. 1.* [p. 75.] 'Virtute sua potenti condidit sanctam Ecclesiam suam.' *Ibid.* [p. 76.] 'Rogabam Dominum, ut revelationes ejus, quas mihi ostendit per sanctam Ecclesiam suam, confirmaret.' *Idem, Vis. 4.* [p. 82.] But though it

were not in the Roman or Occidental Creeds, yet it was anciently in the Oriental, particularly in that of Jerusalem, and that of Alexandria. In the Creed at Jerusalem it was certainly very ancient; for it is expounded by St. Cyril, Archbishop of that place, *Eis mian aglian katholikhn êkklhsian. Catech. 18.* [p. 285 A.] And in the Alexandrian it was as ancient; for Alexander, Archbishop of that place, inserts it in his confession in his Epistle *ad Alexandrum*; *Mian kai monhn katholikhn tñn apostolikhn êkklhsian. Theodoret. Hist. Eccles. lib. i. cap. 4.* [p. 19.] And Arius and Euzoios, in their confession of faith given in to Constantine, thus conclude, *Kal eis mian katholikhn êkklhsian tou Theou, tñn apd peratwn êws peratwn. Socrat. Hist. Eccles. lib. i. cap. 26.* [p. 61.] The same is also expressed in both the Creeds, the lesser and the greater, delivered by Epiphanius in *Ancorato*; the words are repeated in the next observation.

⁵³ 'Credo sanctam Ecclesiam,' *I believe there is an holy Church*; or, 'Credo in sanctam Ecclesiam,' is the same: nor does the particle *in* added or subtracted make any difference. For although some of the Latin and Greek Fathers press the force of that preposition, as is before observed, though Rufinus urge it far in this particular; 'Ut autem una eademque in Trinitate doceatur, sicut dictum est, in Deo Patre credi, adjecta præpositione *in*, ita et in Christo Filio ejus, ita et in Spiritu Sancto memoratur. Sed ut manifestius fiat quod dicimus, ex consequentibus approbabitur. Sequitur namque post hunc sermonem, *Sanctam Ecclesiam, remissionem peccatorum, hujus carnis resurrectionem.* Non dixit, in sanctam Ecclesiam, nec in

stand that Church alone which is both catholick and holy: and being this holiness and catholicism are but affections of this Church which I believe, I must first declare what is the true nature and notion of the Church; how I am assured of the existence of that Church; and then how it is the subject of those two affections.

For the understanding of the true notion of the Church, first we must observe that the nominal definition or derivation of the word is not sufficient to describe the nature of it. If we look upon the old English word now in use, *Church* or *Kirk*⁵⁴, it is derived from the Greek, and first signified the house of the Lord, that is, of Christ, and from thence was taken to signify the people of God, meeting in the house of God. The Greek word, used by the Apostles to express the Church, signifieth *a calling forth*⁵⁵, if we look upon the origination; a congregation

remissionem peccatorum, nec in carnis resurrectionem, si enim addidisset in præpositionem, una eademque vis fuisset cum superioribus. Ne autem (f. Nunc autem) in illis quidem vocabulis, ubi de divinitate fides ordinatur, in Deo Patre dicitur, et in Jesu Christo Filio ejus, ubi in Spiritu Sancto; in cæteris vero ubi non de divinitate, sed de creaturis ac mysteriis sermo est, in præpositio non additur, ut dicatur in sanctam Ecclesiam, sed sanctam Ecclesiam credendam esse, non ut in Deum, sed ut Ecclesiam Deo congregatam; et remissionem peccatorum credendam esse, non in remissionem peccatorum; et resurrectionem carnis, non in resurrectionem carnis. Hac itaque præpositionis syllaba creator a creaturis secernitur et divina separantur ab humanis: *Ruffin. in Symb.* [§. 35, 36. p. cxxxiii.]—though, I say, this expression be thus pressed, yet we are sure that the Fathers did use *eis* and *in* for the rest of the Creed as well as for the Father, Son, and Holy Ghost. We have already [p. 29, note 36.] produced the authorities of St. Cyril, Arius, and Euzoius, and that of Epiphanius in *Ancorato*. Thus also the Latins, as St. Cyprian; 'In æternam penam sero credent, qui in vitam æternam credere noluerunt.' *Ad Demetrianum*. [p. 224.] So *Interpres Irenæi*; 'Quotquot autem filium Deum, et credunt in adventum Filii ejus,' &c. So Chrysologus; 'In

Sanctam Ecclesiam. Quia Ecclesia in Christo, et in Ecclesia Christus est; qui ergo Ecclesiam fatetur, in Ecclesiam se confessus est credidisse.' *Serm. 62.* [p. 708 A.] And in the ancient edition of St. Jerom in the place before cited it was read, 'Credis in Sanctam Ecclesiam,' and the word *in* was left out by Victorius.

⁵⁴ *Kýrios* the Lord, and that properly Christ; from whence *Κυριακός*, belonging to the Lord Christ; *οίκος Κυριακός*, the Lord's house, from thence *Kyriaké*, *Kyrk*, and *Church*.

⁵⁵ The word used by the Apostles is *ἐκκλησία*, from *ἐκκαλεῖν* *evocare*. From *ἐκκέκλησαι*, *ἐκκλησις*, from *ἐκκλησις*, *ἐκκλησία*, of the same notation with the Hebrew *קָהָל*. 'Ecclesia quippe ex vocatione appellata est.' *S. August. Expos. ad Rom.* [§. 2. vol. iii. part ii. p. 925 D.] And though they ordinarily take it primarily to signify *convocatio*, as St. Augustin; 'Inter congregationem, unde Synagoga, et convocationem, unde Ecclesia nomen accepit, distat aliquid; *Enar. in Psal. lxxxi.* [vol. iv. p. 870 D.] yet the origination speaks only of evocation, without any intimation of congregation or meeting together, as there is in *σύνκλητος*. From whence arose that definition of Methodius, 'Οτι ἐκκλησία παρὰ τὸ ἐκκεκληκέναι τὰς ἡδονὰς λέγεσθαι φησιν. *Phot. Biblioth.* §. 235. [p. 304.] Whereas *ἐκκαλεῖν* is here no more

of men, or a company assembled, if we consider the use of it. But neither of these doth fully express the nature of the Church, what it is in itself, and as it is propounded to our belief.

Our second observation is, that the Church hath been taken for the whole complex of men and angels worshipping the same God; and again, the angels being not considered, it hath been taken as comprehending all the sons of men believing in God ever since the foundation of the world⁵⁶. But being Christ took not upon him the nature of angels, and consequently did not properly purchase them with his blood, or call them by his
336 word; being they are not in the Scriptures mentioned as parts or members of the Church, nor can be imagined to be built upon the Prophets or Apostles; being we are at this time to speak of the proper notion of the Church, therefore I shall not look upon it as comprehending any more than the sons of men. Again, being though Christ was the Lamb slain before the foundation of the world, and whosoever from the beginning pleased God were saved by his blood; yet because there was a vast difference between the several dispensations of the Law and Gospel, because our Saviour spake expressly of building himself a Church when the Jewish Synagogue was about to fail, because

than *καλεῖν*, *ἐκκλησις* no more than *κλήσις*, as *κλητεύειν* and *ἐκκλητεύειν* with the Attics were the same: from whence it came to pass that the same preposition hath been twice added in the composition of the same word; from *ἐκκαλεῖν*, *ἐκκλησία*, from thence *ἐκκλησιάξω*, and because the preposition had no signification in the use of that word, from thence *ἐξεκκλησιάξω*, to *convocate*, or *call together*. But yet *ἐκκλησία* is not the same with *ἐκκλησις*, not the evocation' or the action of calling, but the *κλητοί* or the company called, and that (according to the use) gathered together; from whence *ἐκκλησιάξω* is to *gather together*, or to *be gathered*. Hence St. Cyril; 'Ἐκκλησία δὲ καλεῖται φερωνύμως, διὰ τὸ πάντας ἐκκαλεῖσθαι καὶ ὁμοῦ συνάγειν. *Catech.* 18. [§. 24. p. 296 C.] So Ammonius; 'Ἐκκλησίαν ἔλεγον οἱ Ἀθηναῖοι τὴν σύνθεσιν τῶν κατὰ τὴν πόλιν. To this purpose do the LXX. use *ἐκκλησιάξω* actively, to *convocate* or *call together* an assembly, as *ἐκκλησιάξω* *λαόν*, and *ἐκκλησιάξω* *συναγωγὴν*, and

ἐκκλησιάξω passively, as 'Ἐξεκκλησιάσθη πᾶσα ἡ συναγωγὴ, *Jos. xviii.* 1. which the Attic writers would have expressed by *ἐκκλησίαζε*, as Aristophanes; 'Ἐδοξέ μοι περὶ πρώτων ὕπνον ἐν τῇ Πρυκί

'Ἐκκλησιάξω πρόβατα συγκαθήμενα.

Vesp. v. 31.

Where though the Scholiast hath rendered it, 'Ἐκκλησιάξω, *eis* *ἐκκλησίαν* *συνάγειν*, whereby the lexicographers have been deceived, yet the word is even there taken as a neuter, in the passive sense, as generally the Attics use it.' Howsoever from the notation of the word we cannot conclude that it signifies a number of men called together into one assembly out of the mass or generality of mankind; first, because the preposition *ἐκ* hath no such force in the use of the word; secondly, because the collection or coming together is not specified in the origination.

⁵⁶ 'Translatum in Paradisum, jam tunc de mundo in Ecclesiam.' *Tertul. adv. Marcion. lib. ii. cap. 6.* [p. 383 B.]

Catholicism, which is here attributed unto the Church, must be understood in opposition to the legal singularity of the Jewish nation, because the ancient Fathers were generally wont to distinguish between the Synagogue and the Church⁵⁷, therefore I think it necessary to restrain this notion to Christianity.

Thirdly, Therefore I observe that the only way to attain unto the knowledge of the true notion of the Church, is to search into the New Testament, and from the places there which mention it, to conclude what is the nature of it. To which purpose it will be necessary to take notice that our Saviour first speaking of it, mentioneth it as that which then was not, but afterwards was to be⁵⁸; as when he spake unto the great Apostle, *Thou art Peter, and upon this rock I will build my Church*; but when he ascended into heaven, and the Holy Ghost came down, when Peter had converted *three thousand souls* which were added to the *hundred and twenty* Disciples, then was there a Church, (and that built upon Peter, according to our Saviour's promise⁵⁹.) for after that we read, *The Lord added to the Church daily such as should be saved.* A Church then our Saviour promised should be built, and by a promise made before his death; after his

Matt. xvi. 18. *Thou art Peter, and upon this rock I will build my Church*; but

Acts ii. 41. when Peter had converted *three thousand souls* which were added

Acts i. 15. to the *hundred and twenty* Disciples, then was there a Church, (and that built upon Peter, according to our Saviour's promise⁵⁹.)

Acts ii. 47. for after that we read, *The Lord added to the Church daily such as should be saved.* A Church then our Saviour promised should be built, and by a promise made before his death; after his

57 Thus St. Ignatius speaking of Christ; *Αὐτὸς ἂν θύρα τοῦ Πατρὸς, δι' ἧς εἰσέρχονται Ἀβραὰμ, καὶ Ἰσαὰκ, καὶ Ἰακώβ, καὶ οἱ προφῆται, καὶ οἱ ἀπόστολοι, καὶ ἡ ἐκκλησία.* *Epist. ad Philad.* §. 9. [p. 32.] Where ἡ ἐκκλησία is plainly taken for the multitude of Christians who were converted to the faith by the Apostles, and those who were afterwards joined to them in the profession of the same faith. 'Sacrificia in populo, sacrificia in Ecclesia.' *Iren. adv. Hæres. lib. iv. cap. 34.* [c. 18. §. 2. p. 250.] 'Disseminaverunt sermonem de Christo Patriarchæ et Prophetæ; demessa est autem Ecclesia, hoc est, fructum percepit.' *Idem, lib. iv. cap. 42.* [c. 25. §. 3. p. 261.] 'Quid? Judaicus populus circa beneficia divina perfidus et ingratus, nonne quod a Deo primum recessit impatientiæ crimen fuit?—Impatientia etiam in Ecclesia hæreticos facit.' *S. Cyprian. de Bono Patient.* [p. 253.] 'Quis non agnoscat Christum—reliquisse matrem Synagogam Judæorum, veteri Testamento carnaliter adhærentem, et adhæsisse uxori suæ, sanctæ Ecclesiæ?' *S. August. cont. Faust. lib. xii. cap. 8.* [vol. viii. p.

230 E.] 'Mater sponsi Domini nostri Jesu Christi, Synagoga est; proinde nurus ejus Ecclesia. *Idem, Enar. in Psal. xlv.* [§. 12. vol. iv. p. 387 F.]

58 'In quem tingeret?—in Ecclesiam? quem nondum Apostoli struxerant.' *Tertul. de Bapt. cap. 11.* [p. 228 E.]

59 'Qualis es evertens atque commutans manifestam Domini intentionem personaliter hoc Petro conferentem. *Super te, inquit, edificabo Ecclesiam meam; et Dabo tibi claves, non Ecclesiæ.*—Sic enim et exitus docet: in ipso Ecclesia exstructa est, id est, per ipsum, ipse clavem imbuit; vides quam; *Viri Israelite, auribus mandate quæ dico: Jesum Nazarenum virum a Deo vobis destinatum, et reliqua.*' *Tertul. de Pud. cap. 21.* [p. 574 B.] So St. Basil; *Εὐδὸς γὰρ ἐκ τῆς φωνῆς ταύτης νοοῦμεν τὸν τοῦ Ἰωάνη—τὸν διὰ πλείους ὑπεροχὴν ἐφ' ἑαυτὸν τὴν οἰκοδομὴν τῆς ἐκκλησίας δεξιόμενον.* *Adv. Eunom. lib. ii.* [§. 4. vol. i. p. 240 D.] St. Peter took upon himself the building of the Church, that is, to build the Church, which he then performed, when he preached the Gospel by which the Church was first gathered.

ascension, and upon the preaching of St. Peter, we find a Church built or constituted, and that of a nature capable of a daily increase. We cannot then take a better occasion to search into the true notion of the Church of Christ, than by looking into the origination and increase thereof; without which it is impossible to have a right conception of it⁶⁰.

Now what we are infallibly assured of the first actual existence of a Church of Christ is only this: there were twelve Apostles with the Disciples before the descent of the Holy Ghost, and *the number of the names together were about an hundred and twenty.* When the Holy Ghost came after a powerful and miraculous manner upon the blessed Apostles, and St. Peter preached unto the Jews, that they should *repent and be baptized in the name of Jesus Christ for the remission of sins; they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls.* These being thus added to the rest, *continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers;* and all these persons so continuing are called the Church⁶¹. What this Church was is easily determined, for it was a certain number of men, of which some were Apostles, some the former Disciples, others were persons which repented, and believed, and were baptized in the name of Jesus Christ, and continued hearing the word preached, receiving the sacraments administered, joining in the public prayers presented unto God. This was then the Church, which was daily increased by the addition of other persons received into it upon the same conditions, making up *the multitude of them that believed, who were of one heart and one soul, believers added to the Lord, multitudes both of men and women.*

But though the Church was thus begun, and represented unto us as one in the beginning, though that Church which we profess to believe in the Creed be also propounded unto us as one; and so the notion of the first Church in the Acts of the Apostles might seem sufficient to express the nature of that

60 Tertullian mentioning the Acts of the Apostles, addeth these words; 'Quam Scripturam qui non recipiunt, nec Spiritus Sancti esse possunt, qui necdum Spiritum possint agnoscere discentibus missum; sed nec Ecclesiam defendere, qui quando et quibus incunabulis institutum est hoc corpus, probare non ha-

berent.' *De Præscr. Hæret. cap. 22.* [p. 209 D.]

61 'Cum remisissent summi sacerdotes Petrum et Joannem, et reversi essent ad reliquos coepiscopos et discipulos Domini, id est in Ecclesiam.' *S. Iren. adv. Hæres. lib. iii. cap. 12.* [§. 5. p. 195.]

Church which we believe; yet because that Church was one by way of origination⁶², and was afterwards divided into many, the actual members of that one becoming the members of several Churches; and that Church which we believe, is otherwise one by way of complexion, receiving the members of all Churches into it; it will be necessary to consider, how at the first those several Churches were constituted, that we may understand how in this one Church they are all united. To which purpose it will be farther fit to examine the several acceptions of this word, as it is diversely used by the Holy Ghost in the New Testament; that, if it be possible, nothing may escape our search, but that all things may be weighed, before we collect and conclude the full notion of the Church from thence.

First then, That word which signifies the Church in the original Greek, is sometimes used in the vulgar sense according as the native Greeks did use the same to express their conventions, without any relation to the worship of God or Christ, and therefore is translated by the word *Assembly*, of as great a latitude.

Acts xix. 32, 39, 41. Secondly, It is sometimes used in the same notion in which the Greek translators of the Old Testament made use of it, for the

Acts vii. 38. Assembly of the people of God under the Law, and therefore Heb. ii. 12. might be most fitly translated the *Congregation*, as it is in the Old Testament. Thirdly, It hath been conceived that even in the Scriptures it is sometimes taken for the place in which the members of the Church did meet to perform their solemn and

Acts xi. 26. public services 'unto God; and some passages there are which seem to speak no less, but yet are not so certainly to be understood of the place, but that they may as well be spoken of the people congregated in a certain place⁶³. Beside these few

⁶² 'Hæ voces Ecclesiæ, ex qua habuit omnis Ecclesia initium,' *S. Iren. adv. Hæres. lib. iii. cap. 12.* [§. 5. p. 195.]

⁶³ From these places St. Augustin did collect that 'Εκκλησία was taken in the Scriptures for the place of meeting, or the house of God, and came so to be frequently used in the language of Christians in his time: 'Sicut Ecclesia dicitur locus, quo Ecclesia congregatur. Nam Ecclesia homines sunt, de quibus dicitur, *Ut exhiberet sibi gloriosam Ecclesiam.* Hoc tamen vocari etiam ipsam domum orationum, idem Apostolus testis est, ubi ait, *Nunquid domos non ha-*

betis ad manducandum et bibendum? an Ecclesiam Dei contemnitis? Et hoc quotidianus loquendi usus obtinuit, ut in Ecclesiam prodire aut ad Ecclesiam confugere non dicatur, nisi qui ad locum ipsum parietesque prodierit, vel confugerit, quibus Ecclesiæ congregatio continetur.' *Quest. in Levit. lib. iii. cap. 57.* [§. 3. vol. iii. p. 516 E.] By these words it is certain that in St. Augustin's time they used the word *Ecclesia*, as we do now the *Church*, for a place set apart for the worship of God; and it is also certain that those of the Greek Church did use 'Εκκλησία in the same sense, as

different acceptions, the Church in the language of the New Testament doth always signify a company of persons professing the Christian faith, but not always in the same latitude. Sometimes it admitteth of distinction and plurality; sometimes it reduceth all into conjunction and unity. Sometimes the Churches of God are diversified as many; sometimes, as many as they are, they are all comprehended in one.

338 For first in general there are often mentioned *the Churches* by way of plurality, *the Churches of God, the Churches of the Gentiles, the Churches of the saints*⁶⁴. In particular we find a few believers gathered together in the house of one single person, called a Church, as the Church in the house of Priscilla and Aquila⁶⁵, the Church in the house of Nymphas, the Church in the house of Philemon; which Churches were nothing else but the believing and baptized persons of each family, with such as they admitted and received into their house to join in the worship of the same God.

Again, When the Scripture speaketh of any country where the Gospel had been preached, it nameth always by way of plurality the Churches of that country, as the Churches of Judæa, of Samaria, and Galilee, the Churches of Syria and of Cilicia, the Churches of Galatia, the Churches of Asia, the Churches of Macedonia. But notwithstanding there were several such

Eusebius speaking of the flourishing times of the Church, before the persecution under Dioclesian, says the Christians *μηδαμῶς ἔτι τοῖς παλαιοῖς οἰκοδομημασιν ἀρκοῦμενοι, εἰρέας εἰς πλάτος ἀνὰ πάσας τὰς πόλεις ἐκ θεμελίων ἀνίστων ἐκκλησίας.* *Hist. Eccles. lib. viii. cap. 1.* [p. 376.] And St. Chrysostom; *Εἰ γὰρ ἐκκλησίαν κατασκάψαι χαλεπὸν καὶ ἀνόσιον, πολλῶ μᾶλλον ναὸν πνευματικόν· καὶ γὰρ ἄνθρωπος ἐκκλησίας σεμνότερον.* *Homil. 26. in Epist. ad Rom.* [§. 3. vol. ix. p. 715 B.] But it is not so certain that the Apostle used 'Εκκλησία in that sense, nor is it certain that there were any houses set apart for the worship of God in the Apostles' times, which then could be called by that name. For Isidorus Pelusiota expressly denies it, and distinguishes between 'Εκκλησία and 'Εκκλησιαστήριον, after this manner; 'Ἄλλο ἐστὶν ἐκκλησία, καὶ ἄλλο ἐκκλησιαστήριον' ἢ μὲν γὰρ ἐξ ἀμύμων ψυχῶν συνέστηκε, τὸ δ' ἀπὸ λίθων καὶ ξύλων οἰκο-

δομεῖται. And thus he proveth this distinction; 'Ὡσπερ γὰρ ἄλλο ἐστὶ θυσιαστήριον, καὶ ἄλλο θυσία, καὶ ἄλλο θυιατήριον, καὶ ἄλλο θυμίαμα, καὶ ἄλλο βουλευτήριον, καὶ ἄλλο βουλή· τὸ μὲν γὰρ τὸν τόπον ἐν ᾧ συνεδρεῖουσι μὲναι, ἡ δὲ τοὺς βουλευομένους ἀνδρας, οἷς καὶ ὁ κίνδυνος καὶ ἡ σωτηρία ἀνήκει· οὕτω καὶ ἐπὶ τοῦ ἐκκλησιαστήριου καὶ τῆς ἐκκλησίας. Then he concludes, that in the Apostles' times there were no 'Εκκλησιαστήρια; 'Ἐπὶ μὲν τῶν ἀποστόλων ὅτε ἡ ἐκκλησία ἐκόμα μὲν χάρισμασι πνευματικοῖς, ἔβρου δὲ πολιτεία λαμπρῶ, ἐκκλησιαστήρια οὐκ ἦν. *Lib. ii. Epist. 246.* [p. 236 C.]

⁶⁴ Thus Origen for the most part speaks of the Church in the plural number, *Αἱ Ἐκκλησία.*

⁶⁵ St. Chrysostom observeth of Priscilla and Aquila, *Ὅστω γὰρ ἦσαν εὐδόκιμοι, ὡς καὶ τὴν οἰκίαν ἐκκλησίαν ποιῆσαι, διὰ τε τοῦ πάντας ποιῆσαι πιστοῦς, καὶ διὰ τοῦ τοῖς ξένοις αὐτὴν ἀνοῖσαι πᾶσιν.* *Homil. 30. in Epist. ad Rom.* [§. 3. vol. ix. p. 741 C.]

Acts xvi. 5.
1 Cor. xiv.
34.
2 Cor. viii.
19, 23, 24.
xi. 8, 28.
xii. 13.
Rev. xxii.
16.
1 Thess. ii.
14.
1 Cor. xi.
16.
Rom. xvi. 4.
1 Cor. xiv.
33.
Rom. xvi. 5.
1 Cor. xvi.
19.
Col. iv. 15.
Philem. 2.
Gal. i. 22.
Acts ix. 31.
1 Cor. xvi.
1, 19.

Rev. i. 11. Churches or congregations of believers in great and populous
 1 Thess. ii. cities, yet the Scriptures always speak of such congregations in
 14. the notion of one Church: as when St. Paul wrote to the Corin-
 2 Cor. viii. 1. thians, *Let your women keep silence in the Churches*; yet the
 Gal. i. 2. dedication of his Epistle is, *Unto the Church of God which is at*
 1 Cor. xiv. 34. *Corinth*. So we read not of the Churches, but the Church at
 1 Cor. i. 2. Jerusalem, the Church at Antioch, the Church at Cæsarea, the
 Acts viii. 1. Church at Ephesus, the Church of the Thessalonians, the Church
 xi. 22. xiii. 1. of Laodicea, the Church of Smyrna, the Church of Pergamus,
 xv. 3. the Church of Thyatira, the Church of Sardis, the Church of
 xviii. 22. Philadelphia⁶⁵. From whence it appeareth that a collection of
 xx. 17. several congregations, every one of which is in some sense a
 2 Thess. i. 1. Church, and may be called so, is properly one Church by virtue
 Col. iv. 16. of the subordination of them all in one government under one
 Rev. ii. 8, ruler. For thus in those great and populous cities where Chris-
 12, 18. iii. tians were very numerous, not only all the several Churches
 1, 7, 14. within the cities, but those also in the adjacent parts, were
 united under the care and inspection of one bishop, and there-
 fore was accounted one Church; the number of the Churches
 following the number of the angels, that is, the rulers of them,
 as is evident in the Revelation.

Now as several Churches are reduced to the denomination of
 one Church, in relation to the single governor of those many
 Churches, so all the Churches of all cities and all nations in
 the world may be reduced to the same single denomination
 in relation to one supreme Governor of them all, and that one
 Governor is Christ the Bishop of our souls. Wherefore the
 Apostle speaking of that in which all Churches do agree, com-
 prehendeth them all under the same appellation of one Church;
 and therefore often by the name of Church are understood
 all Christians whatsoever belonging to any of the Churches
 dispersed through the distant and divided parts of the world⁶⁷.
 For the single persons professing faith in Christ are members
 of the particular Churches in which they live, and all those

Matt. xvi. 18.
 1 Cor. xii. 28; xv. 9.
 Gal. i. 13.
 Eph. i. 22;
 iii. 10, 21;
 v. 23, 25,
 27, 29, 32.
 Phil. iii. 6.
 Col. i. 18,
 24.
 Heb. xii. 23.

⁶⁵ And thus after they grew yet far more numerous in the time of Clemens Bishop of Rome; *Ἡ ἐκκλησία τοῦ Θεοῦ ἢ παροικοῦσα Ῥώμην, τῇ ἐκκλησίᾳ τοῦ Θεοῦ παροικοῦσα Κόρινθον. Epiſt. i. [p. 145.]* So after him Ignatius; *Τῇ ἐκκλησίᾳ τῆ ἀξιωμακαρίστῃ τῇ οὐσῃ ἐν Ἐφέσῃ τῆς Ἀσίας. Epiſt. ad Ephes. [p. 43.]* and,

Ἐκκλησία ἀγία τῇ οὐσῃ ἐν Τράλλεσιν. Epiſt. ad Tral. [p. 60.] And so the rest.

⁶⁷ Of this as of one Church, Celsus calls the Christians *τοὺς ἀπὸ μεγάλης ἐκκλησίας. Arud. Orig. lib. v. [§. 59. vol. i. p. 623 B.]*

particular Churches are members of the general and universal Church, which is one by unity of aggregation; and this is the Church in the Creed which we believe, and which is in other Creeds expressly termed *one*⁶⁸, *I believe in one Holy Catholick Church*.

It will therefore be farther necessary for the understanding of the nature of the Church which is thus one, to consider in what that unity doth consist. And being it is an aggregation not only of many persons, but also of many congregations, the unity thereof must consist in some agreement of them all, and adhesion to something which is one. If then we reflect upon the first Church again, which we found constituted in the Acts, and to which all other since have been in a manner added and conjoined, we may collect from their union and agreement how all other Churches are united and agree. Now they were described to be believing and baptized persons, converted to the faith by St. Peter, continuing stedfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers. These then were all built upon the same Rock, all professed the same faith, all received the same sacraments, all performed the same devotions, and thereby were all reputed
 Acts ii. 41, members of the same Church. To this Church were added
 42, 44, 47. daily such as should be saved, who became members of the same Church by being built upon the same Foundation, by adhering to the same doctrine, by receiving the same sacraments, by performing the same devotions.

From whence it appeareth that the first unity of the Church considered in itself, (beside that of the head, which is one Christ, and the life communicated from that head, which is one Spirit,) relieth upon the original of it, which is one; even as an house built upon one foundation, though consisting of many rooms, and every room of many stones, is not yet many, but one house. Now there is but one foundation upon which the Church is built, and that is Christ: *for other foundation can no man lay,*
 1 Cor. iii. 11. *than that is laid, which is Jesus Christ*. And though the Apostles and the Prophets be also termed the foundation, yet even then the

⁶⁸ So the Creeds of Epiphanius in Council of Constantinople, *Μίαν ἀγίαν Ἀncorato, Πιστεῖται εἰς μίαν ἀγίαν κα- καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν.* Thus also the Alexandrian, as appeareth by those already quoted of Alexander, Arius, and Euzoius.

the Nicene, with the additions of the

unity is preserved, because as they are stones in the foundation, so are they united by one corner-stone; whereby it comes to pass that such persons as are of the Church, being *fellow-citizens with the saints, and of the household of God, are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone, in whom all the building fitly framed together, groweth unto a holy temple in the Lord.* This stone was laid in *Zion for a foundation, a tried stone, a precious corner-stone, a sure foundation:* there was the first Church built, and whosoever have been, or ever shall be converted to the true Christian faith, are and shall be added to that Church, and laid upon the same foundation, which is the unity of origination⁶⁹. Our Saviour

Eph. ii. 19,
20, 21.

Isa. xxviii.
16.

⁶⁹ Tertullian speaking of the Apostles; 'Ecclesias apud unamquamque civitatem condiderunt, a quibus traducem fidei et semina doctrinæ cæteræ exinde Ecclesiæ mutuata sunt, et quotidie mutantur, ut Ecclesiæ fiant: ac per hoc et ipsæ Apostolicæ deputantur, ut soboles Apostolicarum Ecclesiarum. Omne genus ad originem suam censeatur necesse est. Itaque tot ac tantæ Ecclesiæ, una est illa ab Apostolis prima, ex qua omnes. Sic omnes primæ, et Apostolicæ, dum una omnes probant unitatem: dum est illis communicatio pacis, et appellatio fraternitatis, et conterritatio hospitalitatis; quæ jura non alia ratio regit quam ejusdem sacramenti una traditio.' *De Præser. Heret. cap. 20.* [p. 208 D.] This is the Unitas originis which St. Cyprian so much insists upon; 'Ecclesia una est, quæ in multitudinem latius incremento fecunditatis extenditur; quomodo solis multi radii, sed lumen unum; et rami arboris multi, sed robur unum tenaci radice fundatum: et cum de fonte uno rivi plurimi defluunt, numerositas licet diffusa videatur exundantis copiæ largitate, unitas tamen servatur in origine, &c.' *S. Cyprian. de Unitate Eccles. [p. 195.]* 'Loquitur Dominus ad Petrum: *Ego tibi dico, inquit, quia tu es Petrus, et super hanc petram ædificabo Ecclesiam meam, &c.* Et iterum eidem post resurrectionem suam dicit, *Pasce oves meas.*—Et quamvis

Apostolis omnibus post resurrectionem suam parem potestatem tribuat, et dicat, *Sicut misit me Pater, et ego mitto vos, &c.* tamen ut unitatem manifestaret, [unam cathedram constituit, et]* unitatis ejusdem originem ab uno incipientem sua auctoritate disposuit. Hoc erant utique et cæteri Apostoli, quod fuit Petrus, pari consortio præditi et honoris et potestatis, sed exordium ab unitate proficiscitur, ut Ecclesia una monstretur.' *Ibid.* [p. 194.] 'Ἐνὸς ὄντος τοῦ Θεοῦ, καὶ ἐνὸς τοῦ Κυρίου, διὰ τοῦτο καὶ τὸ ἄκρως τίμιον κατὰ τὴν μόνωσιν ἐπαινεῖται, μίμημα ὃν ἀρχῆς τῆς μίας. *S. Clem. Alex. Strom. lib. vii.* [c. 17. vol. ii. p. 899.] This is very much to be observed, because that place of St. Cyprian is produced by the Romanists to prove the necessity of one head of the Church upon earth, and to shew that the Bishop of Rome is that one head by virtue of his succession to St. Peter; whereas St. Cyprian speaketh nothing of any such one head, nor of any such succession, but only of the origination of the Church, which was so disposed by Christ, that the unity might be expressed. For whereas all the rest of the Apostles had equal power and honour with St. Peter, yet Christ did particularly give that power to St. Peter, to shew the unity of the Church which he intended to build upon the foundation of the Apostles.

* [The words inclosed in brackets are omitted in the edition of Cyprian published in 1726, and the conclusion of the passage is read thus; 'proficiscitur, et primatus Petro datur, ut una Christi ecclesia et cathedra una monstretur.']

gave the same power to all the Apostles, which was to found the Church; but he gave that power to Peter, to shew the unity of the same Church.

340 Secondly, The Church is therefore one, though the members be many, because they all agree in one faith. There is *one Lord, and one faith,* and that faith *once delivered to the saints,* which whosoever shall receive, embrace, and profess, must necessarily be accounted one in reference to that profession. For if a company of believers become a Church by believing, they must also become one Church by believing one truth. If they be one in respect of the foundation, which is ultimately one; if we look upon Christ, which is mediately one; if we look upon the Apostles united in one corner-stone; if those which believe be therefore said to be built upon the foundation of the Apostles, because they believe the doctrine which the Apostles preached, and the Apostles be therefore said to be of the same foundation, and united to the corner-stone, because they all taught the same doctrine which they received from Christ; then they which believe the same doctrine delivered by Christ to all the Apostles, delivered by all the Apostles to believers, being all professors of the same faith, must be members of the same Church. And this is the unity of faith⁷⁰.

Thirdly, Many persons and Churches, howsoever distinguished by time or place, are considered as one Church, because they acknowledge and receive the same sacraments, and the signs and

⁷⁰ Of this doth Irenæus speak, delivering the sum or brief abstract of the material object of faith; *Τοῦτο τὸ κήρυγμα παρελήφθη, καὶ ταύτην τὴν πίστιν, ὡς πρόφαμεν, ἡ ἐκκλησία, καίτερ ἐν ἅλφ τῷ κόσμῳ διεσπαρμένη, ἐπιμελῶς φυλάσσει, ὡς ἓνα οἶκον οἰκοῦσα: καὶ ὁμοίως πιστεύει τούτοις, ὡς μίαν ψυχὴν καὶ τὴν αὐτὴν ἔχουσα καρδίαν, καὶ συμφώνως ταῦτα κηρύσσει καὶ διδάσκει καὶ παραδίδωσιν, ὡς ἐν στόμα κεκτημένη. *Adv. Hæres. lib. i. cap. 3.* [c. 10. §. 2. p. 49.] Κατὰ τε οὖν ὑπόστασιν, κατὰ τε ἐπίνοιαν, κατὰ τε ἀρχὴν, κατὰ τε ἐξοχὴν, μόνην εἶναι φημὲν τὴν ἀρχαίαν καὶ καθολικὴν ἐκκλησίαν εἰς ἐνότητα πίστεως μίας τῆς κατὰ τὰς οἰκείας διαθήκας, μᾶλλον δὲ κατὰ τὴν διαθήκην τὴν μίαν διαφόρους τοῖς χρόνοις, ἐνὸς τοῦ Θεοῦ τῷ βουλήματι, δι' ἐνὸς τοῦ Κυρίου συναγάσσαν τοὺς ἡδὴ κατατεταγμένους, οὓς πρόωρισεν ὁ Θεός, δικαίους ἐσομένους*

πρὸ καταβολῆς κόσμου ἐγνωκός. Clem. Alex. Strom. lib. vii. [c. 17. vol. ii. p. 899.] This unity of faith followeth the unity of origination, because the true faith is the true foundation. 'Siqua est Ecclesia quæ fidem respuat, nec Apostolicæ prædicationis fundamenta possideat—deserenda est.—[Petra est Christus.]' *S. Ambros. in Luc.* [lib. vi. §. 68.] *cap. 9.* [vol. i. p. 1399 E.] 'Ἡ τοίνυν συνέχουσα τὴν ἐκκλησίαν, ὡς φησὶν ὁ Ποιῆν, ἀρετὴ ἢ πίστις ἐστὶ. *S. Clem. Alex. Strom. lib. ii.* [c. 12.] St. Jerom on those words of Psalm xxiv. 6. *Hæc est generatio quærentium Dominum,* hath this observation; 'Superius singulariter dixit, *Hic accipiet benedictionem;* modo pluraliter, quia Ecclesia ex pluribus personis congregatur, et tamen una dicitur propter unitatem fidei.'

Matt.
xxviii. 19.
Eph. iv. 5.

badges of the people of God. When the Apostles were sent to found and build the Church, they received this commission, *Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.* Now as there is but *one Lord, and one faith*, so also there is but *one baptism*; and consequently they which are admitted to it, in receiving it are one. Again, At the institution of the Lord's Supper, Christ commanded, saying, *Eat ye all of this, drink ye all of this*; and all, by communicating of one, become as to that communication one.

1 Cor. x. 17. *For we being many are one bread, and one body; for we are all*
1 Cor. x. 2, *partakers of that one bread.* As therefore the Israelites were all
3, 4 *baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink, and thereby appeared to be the one people of God; so all believing persons, and all Churches congregated in the name of Christ, 341 washed in the same laver of regeneration, eating of the same bread, and drinking of the same cup, are united in the same cognizance, and so known to be the same Church. And this is the unity of the sacraments.*

Fourthly, Whosoever belongeth to any Church is some way
Eph. iv. 4. *called; and all which are so, are called in one hope of their calling: the same reward of eternal life is promised unto every*
Gal. v. 5. *person, and we all through the Spirit wait for the hope of righteousness by faith.* They therefore which depend upon the same
Titus i. 2. *God, and worship him all for the same end, the hope of eternal life, which God, that cannot lie, promised before the world began, having all the same expectation, may well be reputed the same Church. And this is the unity of hope.*

Fifthly, They which are all of one mind, whatsoever the number of their persons be, they are in reference to that mind but one; as all the members, howsoever different, yet being animated by one soul, become one body. Charity is of a fastening and uniting nature; nor can we call those many, who
Eph. iv. 3. *endeavour to keep the unity of the Spirit in the bond of peace.*
John xiii. 35. *By this, said our Saviour, shall all men know that ye are my Disciples, if ye have love one to another.* And this is the unity of charity⁷¹.

Lastly, All the Churches of God are united into one by the

71 'Deus unus est, et Christus unus, concordia glutino copulata.' *S. Cyprian. de Unitate Eccles.* [p. 202.]
et una Ecclesia ejus, et fides una, et plebs una in solidam corporis unitatem

unity of discipline and government, by virtue whereof the same Christ ruleth in them all. For they have all the same pastoral guides appointed, authorized, sanctified, and set apart by the appointment of God, by the direction of the Spirit, to direct and lead the people of God in the same way of eternal salvation: as therefore there is no Church where there is no order, no ministry⁷²; so where the same order and ministry is, there is the same Church. And this is the unity of regiment and discipline⁷³.

By these means and for these reasons, millions of persons and multitudes of congregations are united into one body, and become one Church⁷⁴. And thus under the name of *Church* expressed in this Article, I understand a body, or collection of human persons professing faith in Christ, gathered together in several places of the world for the worship of the same God, and united into the same corporation by the means aforesaid. And this I conceive sufficient to declare the true notion of the Church as such, which is here the object of our faith; it remaineth therefore that we next consider the existence of the Church, which is acknowledged in the act of faith applied to this object. For when I profess and say, *I believe a Church*, it is not only an acknowledgment of a Church which hath been, or of a Church which shall be, but also of that which is. When I say, *I believe in Christ dead*, I acknowledge that death which once was, and now is not: for Christ once died, but now is not dead. When I say, *I believe the resurrection of the body*, I

72 'Ecclesia non est, quæ non habet Sacerdotes.' *S. Hieron. adv. Lucifer.* [vol. ii. p. 194 D.] Πάντες ἐντροπέσθωσαν τοὺς διακόνους, ὡς Ἰησοῦν Χριστὸν, καὶ τὸν ἐπίσκοπον ὡς πατέρα, τοὺς δὲ πρεσβυτέρους ὡς συνέδριον Θεοῦ, καὶ ὡς σύνδεσμον ἀποστόλων. Χωρὶς τούτων ἐκκλησία οὐ καλεῖται. *Ignat. Epist. ad Trall.* §. 3. [p. 22.] Τό γε μὲν τῆς ἐκκλησίας ὄνομα τὴν τῶν εἰς Χριστὸν πιστευσάντων ὑφαίνει πληθὺν, ἱερουργούς τε καὶ λαούς, ποιμένας καὶ διδασκάλους, καὶ τοὺς ὑπὸ χεῖρα κατεζευγμένους. *S. Cyril. Alex. ad Is. cap. xlv. 17.* [vol. ii. p. 616 C.] 'ubi interpres ὑφαίνει male transtulit declarat, quod est ὑποφαίνει; cum redere oportuerit, connectit, aut contextit.'

73 'Episcopatus unus est, cujus a singulis in solidum pars tenetur; Ecclesia

quoque una est, quæ in multitudinem latius incremento fecunditatis extenditur.' *S. Cyprian. de Unitate Eccles.* [p. 195.] So he joins these two together; 'Cum sit a Christo una Ecclesia per totum mundum in multa membra divisa, item Episcopatus unus, Episcoporum multorum concordia numerositate diffusus.' *Epist. ad Antonianum.* [p. 73.]

74 These are all expressed by Tertullian; 'Una nobis et illis fides, unus Deus; idem Christus, eadem spes, eadem lavaeri sacramenta; semel dixerim, una Ecclesia sumus.' *De Virg. veland. cap. 2.* [p. 173 D.] 'Corpus sumus de conscientia religionis, et disciplinæ unitate, et spei fœdere.' *Apologet. cap. 39.* [p. 31 A.]

acknowledge that which never yet was, and is not now, but shall hereafter be. Thus the act of faith is applicated to the object according to the nature of it; to what is already past, as past; to what is to come, as still to come; to that which is present, as it is still present. Now that which was then past, when the Creed was made, must necessarily be always past, and so believed for ever; that which shall never come to pass until the end of the world, when this public profession of faith 342 shall cease, that must for ever be believed as still to come. But that which was when the Creed began, and was to continue till that Creed shall end, is proposed to our belief in every age as being: and thus ever since the first Church was constituted, the Church itself, as being, was the object of the faith of the Church believing.

The existence therefore of the Church of Christ, (as that Church before is understood by us,) is the continuation of it in an actual being, from the first collection in the Apostles' times unto the consummation of all things. And therefore to make good this explication of the Article, it will be necessary to prove that the Church, which our Saviour founded and the Apostles gathered, was to receive a constant and perpetual accession, and by a successive augmentation be uninterruptedly continued in an actual existence of believing persons and congregations in all ages unto the end of the world.

Now this indeed is a proper object of faith, because it is grounded only upon the promise of God; there can be no other assurance of the perpetuity of this Church, but what we have from him that built it. The Church is not of such a nature as would necessarily, once begun, preserve itself for ever. Many thousand persons have fallen totally and finally from the faith professed, and so apostatized from the Church. Many particular Churches have been wholly lost, many candlesticks have been removed; neither is there any particular Church which hath any power to continue itself more or longer than others; and consequently, if all particulars be defectible, the universal Church must also be subject of itself unto the same defectibility.

But though the providence of God doth suffer many particular Churches to cease, yet the promise of the same God will never permit that all of them at once shall perish. When Christ spake first particularly to St. Peter, he sealed his speech with a powerful promise of perpetuity, saying, *Thou art Peter, and*

Matt. xvi.
18.

upon this rock will I build my Church, and the gates of hell shall not prevail against it. When he spake generally to all the rest of the Apostles to the same purpose, *Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;* he added a promise to the same effect, *and, lo, I am with you alway, even to the end of the world.* The first of these promises assureth us of the continuance of the Church, because it is built upon a rock; for our Saviour had expressed this before, *Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.* The Church of Christ is the house of Christ; for he hath *builded the house,* and is as a *Son over his own house,* whose house are we; and as a *wise man,* he hath built his house upon a rock, and what is so built shall not fall. The latter of these promises giveth not only an assurance of the continuance of the Church, but also the cause of that continuance, which is the presence of Christ⁷⁵. *Where two or three are gathered together in the name of Christ,* there he is in the *midst of them,* and thereby they become a Church; for they are as a builded house, and the Son within that house. Wherefore being Christ 343 doth promise his presence unto the Church, even to the end of the world, he doth thereby assure us of the existence of the Church, until that time, of which his presence is the cause. Indeed this is *the city of the Lord of hosts, the city of our God,* *God will establish it for ever*⁷⁶; as the great Prophet of the Church hath said.

⁷⁵ 'Non deserit Ecclesiam suam divina protectio, dicente Domino, *Ecce ego vobiscum sum omnibus diebus, &c.*' *Leo Epist.* 31. [Ep. xlviii. vol. i. p. 536.] St. Augustin upon these words of Psalm ci. *Exiguitatem dierum meorum annuncia mihi,* maketh the Church to speak these words; 'Quid est, quod nescio qui recedentes a me, murmurant contra me? Quid est, quod perit me perisse contendunt? Certe enim hoc dicunt, Quia fui et non sum: *Annuncia mihi exiguitatem dierum meorum.* Non a te quero illos dies æternos: illi sine fine sunt, ubi ero; non ipsos quero: temporales quero, temporales dies mihi annuncia: *Exiguitatem dierum meorum,*

non æternitatem dierum meorum, *annuncia mihi.* Quamdiu ero in isto sæculo, annuncia mihi, propter illos qui dicunt, Fuit, et jam non est: propter illos qui dicunt, Impletæ sunt Scripturæ, crediderunt omnes gentes, sed apostavit et periit Ecclesia de omnibus gentibus. Quid est hoc, *Exiguitatem dierum meorum annuncia mihi?* Et annuncia vit, nec vacavit ista vox. Quis annuncia vit mihi, nisi ipsa via? Quomodo annuncia vit? *Ecce ego vobiscum sum usque in consummationem sæculi.*' *Serm.* 2. in *Psal.* ci. [§. 8. vol. iv. p. 1105 E.]

⁷⁶ 'Forte ista civitas, quæ mundum tenuit, aliquando evertetur. Absit: *Deus fundavit eam in æternum.* Si ergo

Matt.
xxviii. 19,
20.

Matt. vii.
24, 25.

Heb. iii. 3, 6.

Matt. xviii.
20.

Ps. xlvi. 8.

Upon the certainty of this truth, the existence of the Church hath been propounded as an object of our faith in every age of Christianity; and so it shall be still unto the end of the world. For those which are believers are the Church; and therefore if they do believe, they must believe there is a Church. And thus having shewed in what the nature of a Church consisteth, and proved that a Church of that nature is of perpetual and indefectible existence by virtue of the promises of Christ, I have done all which can be necessary for the explication of this part of the Article, *I believe the Church.*

After the consideration of that which is the subject in this Article, followeth the explication of the affections thereof; which are two, sanctity and universality; the one attributed unto it by the Apostles, the other by the Fathers of the Church: by the first the Church is denominated Holy, by the second Catholick. Now the Church which we have described may be called holy in several respects, and for several reasons: first, in reference to the vocation by which all the members thereof are called and separated from the rest of the world to God; which separation in the language of the Scriptures is a sanctification: and so the calling being holy, (for *God hath called us with an holy calling,*) the body which is separated and congregated thereby, may well be termed *holy*. Secondly, in relation to the offices appointed and the powers exercised in the Church, which by their institution and operation are holy, that Church for which they were appointed, and in which they are exercised, may be called *holy*. Thirdly, because whosoever is called to profess faith in Christ, is thereby engaged to holiness of life, according to the words of the Apostle, *Let every one that nameth the name of Christ depart from iniquity*: for those namers of the name, or named by the name, of Christ, are such as called on his name; and that was the description of the Church; as when Saul did persecute the Church, it is said he had *authority from the chief priests to bind all that called upon the name of Christ*; and when he *preached Christ in the synagogues, all that heard him said, Is not this he who destroyed them which called on this name in Jerusalem?* Being then all within the Church are by their profession obliged to such holiness of life, in respect of this

² Tim. i. 9.

² Tim. ii. 19.

Acts ix. 14, 20, 21. Vide ¹ Cor. i. 2.

eam Deus fundavit in æternum, quid gust. Enar. in Psal. xlvi. [§. 7. vol. iv. times ne cadat firmamentum? S. Au- p. 420 B.]

obligation, the whole Church may be termed *holy*⁷⁷. Fourthly, in regard the end of constituting a Church in God was for the purchasing an holy and a precious people; and the great design thereof was for the begetting and increasing holiness, that as God is originally holy in himself, so he might communicate his sanctity to the sons of men, whom he intended to bring unto the fruition of himself, unto which, without a previous sanctification, they can never approach, because *without holiness no man shall ever see God.*^{Heb. xii. 14.}

For these four reasons, the whole *Church of God*, as it containeth in it all the persons which were called to the profession of the faith of Christ, or were baptized in his name, may well be termed and believed *holy*. But the Apostle hath also delivered another kind of holiness which cannot belong unto the Church taken in so great a latitude. For, saith he, *Christ loved the Church, and gave himself for it, that he might sanctify and cleanse it by the washing of water, by the word, that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish.*^{Eph. v. 25, 26, 27.} Now though
344 it may be conceived that Christ did love the whole Church, as it did any way contain all such as ever called upon his name, and did give himself for all of them; yet we cannot imagine that the whole body of all men could ever be so holy, as to be without spot, wrinkle, blemish, or any such thing. It will be therefore necessary, within the great complex body of the universal Church, to find that Church to which this absolute holiness doth belong: and to this purpose it will be fit to consider both the difference of the persons contained in the Church, as it hath been hitherto described, while they continue in this life, and their different conditions after death; whereby we shall at last discover in what persons this holiness is inherent really, in what condition it is inherent perfectly, and consequently in what other sense it may be truly and properly affirmed that the Church is holy.

Where first we must observe that the Church, as it embraceth all the professors of the true faith of Christ, containeth in it not only such as do truly believe and are obedient to the word, but those also which are hypocrites, and profane. Many profess

⁷⁷ Ὅτι γὰρ τὸ ἄθροισμα τῶν ἁγίων τὸ ἐστι τοῖς σοφίας γευσασμένοις. Isidor. P. ἐξ ὁρθῆς πίστεως καὶ πολιτείας ἀρίστης lus. lib. ii. Epist. 246. [p. 236 B.] συγκροτημένον ἐκκλησία ἐστὶ, δῆλον

the faith, which have no true belief; many have some kind of faith, which live with no correspondence to the Gospel preached. Within therefore the notion of the Church are comprehended good and bad, being both externally called, and both professing the same faith. For *the kingdom of heaven is like unto a field in which wheat and tares grow together into the harvest; like unto a net that was cast into the sea, and gathered of every kind; like unto a floor in which is laid up wheat and chaff; like unto a marriage-feast, in which some have on the wedding-garment, and some not.* This is that ark of Noah in which were preserved beasts clean and unclean. This is that *great house in which there are not only vessels of gold and of silver, but also of wood and of earth, and some to honour and some to dishonour*⁷⁸. There are *many called*, of all which the Church consisteth, but there are *few chosen* of those which are called, and thereby within the Church. I conclude therefore, as the ancient Catholicks did against the Donatists⁷⁹, that within the Church, in the public profession and external communion thereof, are contained persons truly good and sanctified, and hereafter saved; and together with them other persons void of all saving grace, and hereafter to be damned: and that Church containing these of both

Matt. xiii.
24, 30, 47.

iii. 12.
xxii. 11.

Gen. vii. 2.

2 Tim. ii.
20.

Matt. xxii.
14.

⁷⁸ 'Firmissime tene et nullatenus dubites, aream Dei esse Catholicam Ecclesiam, et intra eam usque in finem sæculi frumento mixtas paleas contineri: hoc est, bonis malos sacramentorum communione misceri.' *Fulgent. ad Petrum, cap. 43.* [p. 530.] Matt. xxii. 10. 2 Tim. ii. 20. St. Jerom joins these two together: 'Arca Noë Ecclesie typus:—ut in illa omnium animalium genera, ita et in hac universarum et gentium et morum homines sunt: ut ibi pardus et hœdi, lupus et agni; ita et hic justus et peccatores, id est, vasa aurea et argentea, cum ligneis et fictilibus commorantur.' *Dial. adv. Lucifer.* [§. 22. vol. ii. p. 195 A.]

⁷⁹ The opinion of the Donatists confuted by the Catholics is to be seen in St. Augustin's book, entituled *Breviculus Collationis*. Upon which reflecting in his book *Post Collationem*, he observes how they were forced, by the testimony of those Scriptures which we have produced, to acknowledge that there were mingled with the good such as were

occultly bad; 'Ecce etiam ipsi veritate evangelica non aliud coacti sunt confiteri, qui malos occultos nunc ei permixtos esse dixerunt;' as the good and bad fish are taken in the same net, because it could not discern the bad from the good. And from thence he enforceth from their acknowledgment, that those which are apparently evil are contained in the same Church: 'Si enim Dominus propterea retibus bonos et malos pisces pariter congregantibus Ecclesiam comparavit; quia malos in Ecclesia non manifestos sed latentes intelligi voluit, quos ita nesciunt sacerdotes, quemadmodum sub fluctibus quid ceperint retia nesciunt piscatores: propterea ergo et aree comparata est, ut etiam manifesti mali bonis in ea permixti prænuntiarentur futuri. Neque enim palea quæ in area est permixta frumentis, etiam ipsa sub fluctibus latet, quæ sic omnium oculis est conspicua, ut potius occulta sint in ea frumenta, cum sit ipsa manifesta.' *Lib. post Collat. cap. 9, 10.* [§. 13. vol. ix. p. 588 E, F.]

kinds may well be called *holy*, as St. Matthew called Jerusalem *the holy city*, even at that time when our Saviour did but begin to preach, when we know there was in that city a general corruption in manners and worship. Matt. iv. 5: xxvii. 53.

Of these promiscuously contained in the Church, such as are void of all saving grace while they live, and communicate with the rest of the Church, and when they pass out of this life, die in their sins, and remain under the eternal wrath of God; as they were not in their persons holy while they lived, so are they no way of the Church after their death, neither as members of it, nor as contained in it. Through their own demerit they fall short of the glory unto which they were called, and being by death separated from the external communion of the Church, and having no true internal communion with the members and the head thereof, are totally and finally cut off from the Church of Christ. On the contrary, such as are efficaciously called, justified, and sanctified, while they live are truly holy, and when they die are perfectly holy; nor are they by their death separated from the Church, but remain united still by virtue of that internal union by which they were before conjoined both to the members and the head. As therefore the Church is truly holy, not only by an holiness of institution, but also by a personal sanctity in reference to these saints while they live, so is it also perfectly holy, in relation to the same saints glorified in heaven. And at the end of the world, when all the wicked shall be turned into hell, and consequently all cut off from the communion of the Church; when the members of the Church remaining being perfectly sanctified, shall be eternally glorified, then shall the whole Church be truly and perfectly holy.

Then shall that be completely fulfilled, that Christ shall *present unto himself a glorious Church, which shall be holy and without blemish*. Not that there are two Churches of Christ; one, in which good and bad are mingled together; another, in which there are good alone: one, in which the saints are imperfectly holy; another, in which they are perfectly such: but one and the same Church, in relation to different times, admitteth or not admitteth the permixtion of the wicked, or the imperfection of the godly⁸⁰. To conclude, the Church of God is

⁸⁰ This was it which the Catholics answered to the Donatists, objecting that they made two distinct Churches; 'De duabus etiam Ecclesiis calumniam eorum Catholici refutarunt, identidem expressius ostendentes quid dixerint, id

universally holy in respect of all, by institutions and administrations of sanctity; the same Church is really holy in this world, in relation to all godly persons contained in it, by a real infused sanctity; the same is farther yet at the same time perfectly holy in reference to the saints departed and admitted to the presence of God; and the same Church shall hereafter be most completely holy in the world to come, when all the members actually belonging to it shall be at once perfected in holiness and completed in happiness. And thus I conceive the affection of sanctity sufficiently explicated.

The next affection of the Church is that of universality, *I believe the holy CATHOLICK Church.* Now the word *Catholic*, as it is not read in the Scriptures, so was it not anciently in the Creed, (as we have already shewn,) but being inserted by the Church, must necessarily be interpreted by the sense which the most ancient Fathers had of it, and that sense must be confirmed, so far as it is consentient with the Scriptures. To grant then that the word was not used by the Apostles⁸¹, we must also acknowledge that it was most anciently in use among the primitive Fathers, and that as to several intents. For, first, they called the Epistles of St. James, St. Peter, St. John, St. Jude, the *Catholic* Epistles⁸², because when the Epistles written

est, non eam Ecclesiam quæ nunc habet permixtos malos alienam se dixisse a regno Dei, ubi non erunt mali commixti; sed eandem ipsam unam et sanctam Ecclesiam nunc esse aliter, tunc autem aliter futuram; nunc habere malos mixtos, tunc non habituram; sicut nunc mortalem quod ex mortalibus constaret hominibus, tunc autem immortalem, quod in ea nullus esset vel corpore moriturus: sicut non ideo duo mortui, quia prior mortuus postea non moriturus.' *S. August. Collat. tertii diei, cap. 10.* [§. 20. vol. ix. p. 564 G.]

⁸¹ It was the ordinary objection of the schismatical Novatians, that the very name of *Catholic* was never used by the Apostles, and the answer to it by the Catholics was by way of concession; 'Sed sub Apostolis, inquires, nemo Catholicus vocabatur; Esto, sic fuerit, vel illud indulge, &c.' *Pacian. ad Sympronianum, Epist. 1.* [c. 3. p. 257 C.]

⁸² So St. Jerom. of St. James; 'Unam tantum scripsit Epistolam quæ de septem Catholicis est' [de Viris Illustr.

vol. ii. p. 815.]: of St. Peter; 'Scripsit duas Epistolas quæ Catholicæ nominantur' [p. 814.]: of St. Jude; 'Judas frater Jacobi parvam quidem, quæ de septem Catholicis est, Epistolam reliquit.' [p. 819.] This therefore was the common title of these Epistles in St. Jerom's time among the Latins, and before among the Greeks, as appeareth by Eusebius: *Τοιαῦτα καὶ τὰ κατὰ τὸν Ἰάκωβον, οὗ ἡ πρώτη τῶν ὀνομαζομένων καθολικῶν ἐπιστολῶν εἶναι λέγεται. ἰστέον δὲ ὡς νοθεύεται μὲν οὐ πολλοὶ γούιν τῶν παλαιῶν αὐτῆς ἐμνημόνευσαν, ὡς οὐδὲ τῆς λεγομένης Ἰουδα, μίας καὶ αὐτῆς οὐσίας τῶν ἐπτά λεγομένων καθολικῶν.* *Hist. Eccles. lib. ii. cap. 23.* [p. 82.] The same was in use before the time of Eusebius, as appeareth by Dionysius bishop of Alexandria; 'Ὁ δὲ εὐαγγελιστὴς οὐδὲ τῆς καθολικῆς ἐπιστολῆς προέγραψεν ἑαυτοῦ τὸ ὄνομα.' *Euseb. Hist. Eccles. lib. vii. cap. 25.* [p. 353.] and before him, as appeareth by Origen; *Δεύτερον δὲ τὸ κατὰ Μάρκον, ὡς Πέτρος ὑψηλάστο αὐτῷ ποιήσαντα, ὃν καὶ υἷον ἐν τῇ καθολικῇ ἐπιστολῇ*

by St. Paul were directed to particular Churches congregated in particular cities, these were either sent to the Churches dispersed through a great part of the world, or directed to the whole Church of God upon the face of the whole earth. Again, we observe the Fathers to use the word *Catholic* for nothing ³⁴⁶ else but general or universal, in the ordinary or vulgar sense; as the *Catholic* resurrection is the resurrection of all men, the *Catholic* opinion the opinion of all men⁸³. Sometimes it was used as a word of state, signifying an Officer which collected the Emperor's revenue in several provinces, united into one diocese; who, because there were particular officers belonging to the particular provinces, and all under him, was therefore called the *Catholicus*⁸⁴, as general Procurator of them all, from whence that title was by some transferred upon the Christian Patriarchs.

διὰ τούτων ὁμολόγησε. *Euseb. Hist. Eccles. lib. vi. cap. 25.* [p. 290.] Thus anciently *Epistola Catholica* was used for a general Epistle; *Καθολικαὶ δὲ ἐκλήθησαν, ἐπειδὴ οὐ πρὸς ἕν ἔθνος ἐγράφησαν, ὡς αἱ τοῦ Παύλου, ἀλλὰ καθόλου πρὸς πάντα.* *Leont. de Sectis, act. 2.* [c. iv. Galland. vol. xii. p. 629 C.] and so continued, not only in relation to the Scriptures, but to the epistles of others, as Eusebius of Dionysius bishop of Corinth; *Χρησιμώτατον ἅπανιν ἑαυτῶν καθιστάς ἐν αἷς ὑπετυπούτο καθολικαῖς πρὸς τὰς ἐκκλησίας ἐπιστολαῖς.* *Hist. Eccles. lib. iv. cap. 23.* [p. 185.]

⁸³ So Justin Martyr; *Μετὰ ταῦτα τὴν καθολικὴν καὶ, συνελόντι φάναι, αἰώνιον ὁμοθυμαδὸν ἔμα πάντων ἀνάστασιν γενήσεσθαι καὶ κρίσιν.* *Dial. cum Tryph. §. 81.* [p. 179 C.] and Theophilus Antiochenus;—*ἅτι δύνατός ἐστιν ὁ Θεὸς ποιῆσαι τὴν καθολικὴν ἀνάστασιν ἅπάντων ἀνθρώπων.* *Ad Autol. lib. i.* [c. 13. p. 346 A.] So Tertullian uses *Catholic* for *ex toto*. 'Ab eo permittatur vel imperetur necesse est catholice fieri hæc, a quo ex parte.' *De Fuga in Pers. cap. 3.* [p. 537 D.] And for *generaliter*; 'Etsi quædam inter domesticos—disserebant, non tamen ea fuisse credendum est, quæ aliam regulam fidei superducerent, diversam et contrariam illi, quam catholice in medium proferebant.' *De Præscr. Hæret. cap. 26.* [p. 211 C.] 'Hæc itaque dispecta totum ordinem Dei judicis operarium, et (ut dignius dixerim) protectorem catholice et summæ illius

bonitatis ostendunt.' *Adv. Marcion. lib. ii. cap. 17.* [p. 390 B.] So he calleth Christ 'Catholicum Patris sacerdotem.' *lib. iv. cap. 9.* [p. 420 A.] Origen of Celsus, — *καθολικῶς ἀποφηνάμενος Θεὸν οὐδένα πρὸς ἀνθρώπους κατακληθῆναι, ἢ Θεοῦ παῖδα* which he expounds immediately by *καθόλου λελεγμένον.* *Lib. v. [§. 2. vol. i. p. 578 E.]* So he speaks of *καθολικὸν Κέλσον ψεύδος*, [§. 8. p. 582 B.] and, *ἐν τῇ καθολικῇ περὶ πάντων τῶν τὰ πάτρια τηρούντων ἐπιταφ.* [§. 26. p. 596 E.] So Justin Martyr; 'Ἀμνηστίαν τοῖς μετ' αὐτοῦ τῆς καθολικῆς δόξης ἐνέβαλον.' *De Monarch. Dei, §. 1.* [p. 36 C.]

⁸⁴ We read in the old Glossary, *Καθολικός, Rationalis*, that is, the receiver of the imperial revenue; not that it signifies so much of itself, but because he was the general receiver, and so not from receiving or accounting, but for the generality of his accounts in respect of others who were inferior, and whose receipts and accounts were more particular; therefore he was called *Catholicus*, who by the Latins was properly styled *Procurator summæ rei*, or *Rationalis summarum*. Thus Constantine signified to Cæcilianus bishop of Carthage, that he had written to his Procurator general to deliver him monies; 'Ἐδῶκα γράμματα πρὸς Οὐρσον τὸν διασημώτατον καθολικὸν τῆς Ἀφρικῆς, καὶ ἐδήλωσα αὐτῷ ὅπως τρισημίου φάλλεως τῆ σὴ στερερότητι ἀπαριθμῆσαι φρονίως.' *Euseb. Hist. Eccles. lib. x. cap. 6.* [p. 486.] And in the same manner to Eusebius;

When this title is attributed to the Church, it hath not always the same notion or signification; for when by the Church is understood the house of God, or place in which the worship of God is performed, then by the *Catholick Church* is meant no more than the common Church, into which all such persons as belonged to that parish in which it was built were wont to congregate. For where monasteries were in use, as there were separate habitations for men, and distinct for women, so were there also Churches for each distinct; and in the parishes, where there was no distinction of sexes, as to habitation, there was a common Church which received them both, and therefore called *Catholick*⁸⁵.

Again, When the Church is taken for the persons making profession of the Christian faith, the *Catholick* is often added in opposition to heretics and schismatics, expressing a particular Church continuing in the true faith with the rest of the Church of God, as the *Catholick Church* in Smyrna, the *Catholick Church* in Alexandria⁸⁶.

Ἀπεστάλη δὲ γράμματα παρὰ τῆς ἡμετέρας ἡμερότητος πρὸς τὸν τῆς διοικήσεως καθολικὸν, ὅπως ἅπαντα τὰ πρὸς ἐπισκευὴν αὐτῶν ἐπιτήδεια παρασχέιν φροντίσειεν. *Idem, de Vita Constant. lib. iv. cap. 36. et Socrat. Hist. Eccles. lib. i. cap. 9.* [p. 35.] So Suidas; Ἐπιστολῇ Ἰουλιανοῦ τοῦ παραβάτου πρὸς Πορφύριον καθολικόν, which is the 36th of his Epistles extant. This *Rationalis summarum* was by the Greeks expressed thus either by one word, *Καθολικός*, or by more to the same purpose. So Dio Cocceianus speaking of Aurelius Eubulus; Τοὺς γὰρ δὴ καθόλου λόγους ἐπιτετραμμένους, οὐδὲν ὅ τι οὐκ εἰδήμεισε. *Excusep. lib. 79.* [c. 21.] So Porphyrius; Ὡστε καὶ Θωμασίου τινὸς τοῦνομα ἐπισηλωθέντος τοὺς καθόλου λόγους πράττοντος. *In Vita Plotin.* [p. 9 A.] So Dionysius of Alexandria speaketh of Macrianus, who was *Procurator summæ rei* to the Emperor Valerianus; Ὅς πρότερον μὲν ἐπὶ τῶν καθόλου λόγων λεγόμενος εἶναι βασιλέως, οὐδὲν εἰλογον (alluding to λόγων), οὐδὲ καθολικόν (alluding to καθόλου) ἐφρόνησεν, ἀλλ' ὑποπέτακεν ἀρᾶ προφητικῇ τῇ λεγούσῃ, οὐαὶ τοῖς προφητεύουσιν ἀπὸ καρδίας αὐτῶν, καὶ τὸ καθόλου μὴ βλέπουσιν· οὐ γὰρ συνήκε τὴν καθόλου πρόβουαν· οὐδὲ τὴν κρίσιν ὑπέειπετο τοῦ πρὸ

πάντων καὶ διὰ πάντων καὶ ἐπὶ πάνσι· διὸ καὶ τῆς μὲν καθολικῆς αὐτοῦ ἐκκλησίας γέγονε πολέμιος. *Euseb. Hist. Eccles. lib. vii. c. 10.* [p. 332.]

⁸⁵ Thus Ἐκκλησία καθολικὴ is often to be understood, especially in the later Greeks, for the common or Parochial Church. As we read in Codinus [Corpus Hist. Byz. vol. xix.]: Ὁ Σακελλίω τὴν ἐνοχλὴν ἔχων τῶν καθολικῶν ἐκκλησιῶν. *De Officiis Constant. cap. 1.* [p. 4.] And again, Ὁ Ἄρχων τῶν ἐκκλησιῶν ἔχων τὴν ἐνοχλὴν τῶν καθολικῶν ἐκκλησιῶν μετὰ προτροπῆς τοῦ Σακελλίου. *Ibid.* [p. 5.] So likewise Balsamon; Λέγεται Σακελλάριος ὁ τῶν μοναστηριῶν διοικητής, ὡς ὁ Σακελλίω ὑποκριστικῶς ὁ τῶν καθολικῶν ἐκκλησιῶν φροντιστής. *Lib. vii. Juris Græcorum.* [vol. i. p. 457.] Where appeareth a manifest distinction of the Monastic and the *Catholick Churches*. Hence Alexius, Patriarch of Constantinople, complaineth of such as frequented the private chapels, and avoided the common churches, describing those persons in this manner; Πατριαρχικοῖς σταυροπηγίοις ἢ καὶ ἐπισκοπικοῖς θαρροῦντες, τὰς καθολικὰς παρατιοῦμενοι, καὶ τῶν ἐπὶ ταῦταις συνάξεω καταφρονοῦντες. *Lib. iv. Juris Græcorum.* [p. 255.]

⁸⁶ As the Smyrneans spake in Euse-

Now being these particular Churches could not be named *Catholick* as they were particular, in reference to this or that city in which they were congregated, it followeth that they were called *Catholick* by their coherence and conjunction with that Church which was properly and originally called so⁸⁷; which is the Church taken in that acception which we have already delivered. That Church which was built upon the Apostles as upon the foundation, congregated by their preaching and by

bis of Polycarpus; Γενόμενος ἐπίσκοπος τῆς ἐν Σμύρῃ καθολικῆς ἐκκλησίας. *Hist. Eccles. lib. iv. cap. 15.* [p. 170.] So *Καθολικὴ ἐκκλησία ἢ ἐν Ἀλεξανδρείᾳ*, in Epiphanius. Thus Gregory Nazianzen begins his own last will; Γρηγόριος ἐπίσκοπος τῆς καθολικῆς ἐκκλησίας τῆς ἐν Κωνσταντίνου πόλει, in which he bequeaths his estate τῇ ἁγίᾳ καθολικῇ ἐκκλησίᾳ τῇ ἐν Ναζιανζῷ, and subscribes it after the same manner in words in which he began it, and so the rest of the bishops which subscribed as witnesses; Ἀμφιλόχιος ἐπίσκοπος τῆς καθολικῆς ἐκκλησίας τῆς ἐν Ἰκονίῃ.—Ὀπτιμος ἐπίσκοπος τῆς κατὰ Ἀντιόχειαν καθολικῆς ἐκκλησίας.—Θεοδόσιος ἐπίσκοπος τῆς καθολικῆς ἐκκλησίας τῆς ἐν Ἰδῷ.—Θεόδουλος ἐπίσκοπος τῆς ἁγίας καθολικῆς ἐκκλησίας τῆς κατὰ Ἀπάμειαν.—Θεμιστιος ἐπίσκοπος τῆς καθολικῆς ἐκκλησίας τῆς κατὰ Ἀδριανούπολιν. [Greg. Naz. vol. ii. pp. 201–204.] In the same manner speak the Latins; Eodem itaque tempore in ecclesia Hipponensi catholica Valerius sanctus episcopatum gerebat. *Possidius de Vita August. cap. 4.* Thus any particular true Church is called the *Catholick Church* of the place in which it is; and all Churches which retain the *Catholick* faith are called *Catholick Churches*. As when the Synod of Antioch concluded their sentence against the Samosatians thus,—καὶ πάντα αἱ καθολικαὶ ἐκκλησίαι συμφανούσιν ἡμῖν. According to which notion we read in Leo the Great, Ad venerationem Pentecostes unanimiter incitemur, exultantes in honorem Sancti Spiritus, per quem omnis Ecclesia Catholica sanctificatur, omnis anima rationalis imbuitur. *Serm. 1. de Pentecost.* Whence we read in the Synod of Ariminum, Eis τὸ αὐτὸ πάντες ἐπίσκοποι συνήλθομεν, ἵνα καὶ ἡ πίστις τῆς καθολικῆς ἐκκλησίας

γνωρισθῆ, καὶ οἱ τὰναντία φρονούντες ἐκδηλοὶ γένωνται. *Epist. ad Constant. Imp. [Socr. ii. 37. p. 140.]* although in Athanasius, Theodoret, and Socrates, it be constantly written, τῆς καθολικῆς ἐκκλησίας, yet St. Hilary did certainly read it τὰς καθολικαῖς ἐκκλησίαις, for it is thus translated in his fragments; Ut fides claresceret omnibus Ecclesiis Catholicis, et heretici noscerentur. *Fragm. 8.* [p. 1344 B.] From whence it came to pass, that in the same city heretics and *Catholicks* having their several congregations, each of which was called the Church, the congregation of the *Catholicks* was by way of distinction called the *Catholick Church*. Of which this was the old advice of St. Cyril of Jerusalem; Ἄν ποτε ἐπιδημῆς ἐν πόλεσι, μὴ ἀπλῶς ἐξέταξε ποῦ τὸ κυριακὸν ἐστὶ· καὶ γὰρ αἱ λοιπαὶ τῶν ἀσεβῶν αἰρέσεις κυριακὰ τὰ ἑαυτῶν σήλαια καλεῖν ἐπιχειροῦσι· μὴδὲ ποῦ ἐστὶν ἀπλῶς ἡ ἐκκλησία, ἀλλὰ ποῦ ἐστὶν ἡ καθολικὴ ἐκκλησία. *Catech. 18.* [§. 26. p. 297 D.] Ego forte ingressus populosam urbem hodie cum Marcionitas, cum Apollinariacos, Cathaphrygas, Novatianos, et cæteros ejusmodi comperissem, qui se Christianos vocarent; quo cognomine congregatione meæ plebis agnoscerem, nisi Catholica diceretur? *Pacian. ad Symp. Epist. 1.* [§. 3. p. 257 C.] Tenet postremo ipsum Catholicæ nomen, quod non sine causa inter tam multas hæreses sic ista Ecclesia sola obtinuit, ut cum omnes hæretici se Catholicos dici velint, quaerenti tamen peregrino alicui, ubi ad Catholicam conveniatur, nullus hæreticorum vel basilicam suam vel domum audeat ostendere. *S. August. cont. Epist. Fundamenti, cap. 4.* §. 5. vol. viii. p. 153 C.]

⁸⁷ Nonne appellatione propria decuit caput principale signari? *Pacian. ad Symp. Epist. 1.* [§. 3.]

their baptizing, receiving continued accession, and disseminated in several parts of the earth, containing within it numerous congregations, all which were truly called Churches, as members of the same Church; that Church, I say, was after some time called the *Catholic Church*, that is to say, the name *Catholic* was used by the Greeks to signify the whole. For being every particular congregation professing the name of Christ, was from the beginning called a Church; being likewise all such congregations considered together were originally comprehended under the name of the Church; being these two notions of the word were different, it came to pass that for distinction sake at first they called the Church, taken in the large and comprehensive sense, by as large and comprehensive a name, the *Catholic Church*⁸⁸.

Although this seem the first intention of those which gave the name *Catholic* to the Church, to signify thereby nothing else but the whole or universal Church, yet those which followed did signify by the same that affection of the Church which floweth from the nature of it, and may be expressed by that word. At first they called the whole Church *Catholic*, meaning no more than the universal Church; but having used that term some space of time, they considered how the nature of the Church was to be universal, and in what that universality did consist.

⁸⁸ I conceive at first there was no other meaning in the word *Καθολική*, than what the Greek language did signify thereby, that is, *total* or *universal*, as St. Austin; 'Cum dixisset, *de super contexta*, addidit, *per totum*. Quod si referamus ad id quod significat, nemo ejus est expers qui pertinere invenitur ad totum: a quo toto, sicut Græca indicat lingua, *Catholica vocatur Ecclesia*.' *Tract. 118. in Joam.* [§. 4. vol. iii. part ii. p. 801 A.] The most ancient author which I find it in, (except Ignatius, 'Οπου εν φωνη δ' ἐπίσκοπος, ἐκεῖ τὸ πλῆθος ἔστω ὡσπερ ὕπου ἐν ἡ Χριστὸς Ἰησοῦς, ἐκεῖ ἡ καθολικὴ ἐκκλησία.' *Epist. ad Smyrn.* §. 8.) is Clemens Alexandrinus;—μόνην εἶναι φάμεν τὴν ἀρχαίαν καὶ καθολικὴν ἐκκλησίαν. *Strom. lib. vii.* [c. 17. vol. ii. p. 899.] But the Passion of Polycarpus written in the name of the Church of Smyrna, may be much ancienter, in

which the original notion seemeth most clear; Ἡ Ἐκκλησία τοῦ Θεοῦ ἡ παροικουσα Σμύρναν, τῇ παροικοῦσῃ ἐν Φιλομηλίῃ, καὶ πάσαις ταῖς κατὰ πάντα τόπον τῆς ἁγίας καθολικῆς ἐκκλησίας παροικίας, i. e. *omnibus totius Ecclesiae paræciis*. *Euseb. Hist. Eccl. lib. iv. cap. 15.* [p. 162.] It was otherwise called in the same notion ἡ καθόλου. As Apollinarius* bishop of Hierapolis; Τὴν δὲ καθόλου καὶ πᾶσαν τὴν ὑπὸ τὸν οὐρανὸν ἐκκλησίαν βλασφημεῖν διδάσκοντος τοῦ ἀπηρθετισμένου πνεύματος. *Apud Euseb. Hist. Eccles. lib. v. cap. 16.* [p. 230.] And Eusebius; Προῆι δ' εἰς ἀβήθων καὶ μέγεθος, αἰεὶ κατὰ τὰ ἀντὰ καὶ ὡσαύτως ἔχουσαι, ἡ τῆς καθόλου καὶ μόνῃς ἀληθοῦς ἐκκλησίας λαμπρότης. *Hist. Eccles. lib. iv. cap. 7.* [p. 149.] *Καθολικὴ* then and ἡ καθόλου is the same, *the whole, general, or universal*.

* [The fragment preserved by Eusebius is anonymous, and certainly not written by Apollinarius. v. Vales. ad l.]

As far then as the ancient Fathers have expressed themselves, and as far as their expressions are agreeable with the descriptions of the Church delivered in the Scriptures, so far, I conceive, we may safely conclude that the Church of Christ is truly *Catholic*, and that the truly *Catholic Church* is the true Church of Christ, which must necessarily be sufficient for the explication of this affection, which we acknowledge when we say, we *believe the Catholic Church*.

The most obvious and most general notion of this Catholicism consisteth in the diffusiveness of the Church, grounded upon the commission given to the builders of it, *Go teach all nations*, whereby they and their successors were authorized and empowered to gather congregations of believers, and so to extend the borders of the Church unto the utmost parts of the earth. The synagogue of the Jews especially consisted of one nation, and the public worship of God was confined to one country.

In Judah was God known, and his name was great in Israel; in Salem was his tabernacle, and his dwelling-place in Sion. He shewed his word unto Jacob, his statutes and his judgments unto Israel; he hath not dealt so with any nation. The temple was the only place in which the sacrifices could be offered, in which the priests could perform their office of ministration; and so under the Law there was an inclosure divided from all the world besides. But God said unto his Son, *I will give the*

heathen for thine inheritance, and the uttermost parts of the earth for thy possession. And Christ commanded the Apostles, saying, *Go ye into all the world, and preach the Gospel to every creature: that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.* Thus the Church of Christ, in its primary institution, was made to be of a diffusive nature, to spread and extend itself from the city of Jerusalem, where it first began, to all the parts and corners of the earth. From whence we find them in the Revelation crying to the Lamb, *Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.* This reason did the ancient Fathers render why the Church was called *Catholic*⁸⁹, and the nature of the Church is so described in the Scriptures.

⁸⁹ We have before observed of Arius and Euzoius, that naming the *Catholic Church* in their Creed, they gave withal the interpretation of it; *Eis mian καθολικὴν ἐκκλησίαν τοῦ Θεοῦ, τὴν ἀπὸ περάτων ἕως περάτων.* *Socrat. Hist. Eccles.*

Ps. lxxvi. xxviii. 19. Ps. i. 2. Ps. cxlvii. 19. 20. Ps. ii. 8. Mark xvi. 15. Luke xxiv. 47. Rev. v. 9.

Secondly, They called the Church of Christ the Catholick Church, because it teacheth all things which are necessary for a Christian to know, whether they be things in heaven or things in earth, whether they concern the condition of man in this life, or in the life to come. As the Holy Ghost did lead the Apostles *into all truth*, so did the Apostles leave all truth unto the Church, which teaching all the same, may well be called Ca- 349 tholick, from the universality of necessary and saving truths retained in it⁹⁰.

Thirdly, The Church hath been thought fit to be called Catholick in reference to the universal obedience which it prescribeth; both in respect of the persons, obliging men of all conditions⁹¹; and in relation to the precepts, requiring the performance of all the evangelical commands⁹².

lib. i. cap. 26. [p. 61.] St. Cyril of Jerusalem gives this as the first importance of the word; *Καθολική μὲν οὖν καλεῖται, διὰ τὸ κατὰ πάσης εἶναι τῆς οἰκουμένης ἀπὸ περάτων γῆς ἕως περάτων. Catech. 18. [§. 23. p. 296 A.]* 'Ubi ergo proprietas Catholici nominis, cum inde dicta sit Catholica, quod sit rationalis et ubique diffusa?' *Optat. de Schism. Donatist. lib. ii. [c. i. p. 29.]* 'Ipsa est enim Ecclesia Catholica; unde καθολική Græce appellatur, quod per totum orbem terrarum diffunditur.' *S. August. Epist. 170. [Epist. LII. i. vol. ii. p. 119 A.]* 'Ecclesia illa est, quam modo dixit unicam suam; hæc est unica catholica, quæ toto orbe copiosa diffunditur, quæ usque ad ultimas gentes crescendo porrigitur.' *Idem, Epist. 120. [Epist. CXL. 43. p. 438 B.]* 'Si autem dubitas, quod Ecclesiam quæ per omnes gentes numerositate copiosissima dilatat, hæc sancta Scriptura commendat,—multis te manifestissimis testimoniis ex eadem auctoritate prolatis onerabo.' *Idem, cont. Crescon. lib. i. cap. 33. [§. 39. vol. ix. p. 408 A.]* 'Sancta Ecclesia ideo dicitur Catholica, pro eo quod universaliter per omnem mundum sit diffusa.' *Isidor. [Hispal.] Sentent. lib. i. cap. 19. [p. 421 F.]*

⁹⁰ This is the second interpretation delivered by St. Cyril: *Καὶ διὰ τὸ διδάσκειν καθολικῶς καὶ ἀνελλιπῶς ἕπαντα τὰ εἰς γνῶσιν ἀνθρώπων ἐλθεῖν ὀφείλοντα δόγματα, περὶ τε θρατῶν καὶ ἀοράτων πραγμάτων, ἐπουρανίων τε καὶ ἐπιγείων. Catech. 18. [§. 23.]* 'Ecclesia, Græcum no-

men est, quod in Latinum vertitur *Convocatio*, propterea quod omnes ad se vocet. Catholica (id est universalis) ideo dicitur, quia per universum mundum est constituta, vel quoniam Catholica, hoc est, generalis in eadem doctrina est ad instructionem.' *Ivo. Decret. p. iii. cap. 2. [c. 3. p. 73.]*

⁹¹ This is the third interpretation of St. Cyril: *Καὶ διὰ τὸ πᾶν γένος ἀνθρώπων εἰς ἐσθήθειαν ὑποτάσσειν, ἀρχόντων τε καὶ ἀρχομένων, λογίων τε καὶ ἰδιωτῶν. Catech. 18. [§. 23. p. 296 B.]*

⁹² 'Si reddenda Catholici vocabuli ratio est, et exprimenda de Græco interpretatione Romana, Catholicus ubique unum, vel (ut doctiores putant) obedientia omnium nuncupatur, mandatorum scilicet Dei. Unde Apostolus, *Si in omnibus obedientes estis*: et iterum, *Sicut enim per inobedientiam unius, peccatores constituti sunt multi, sic per dicto-audientium unius justis constituentur multi*. Ergo qui Catholicus, idem justus obediens.' *Pacian. ad Symp. Epist. 1. [§. 4. p. 258 B.]* 'Acutum aliquid tibi videris dicere, cum Catholica nomen non ex totius orbis communionem interpretaris, sed ex observatione præceptorum omnium divinorum, atque omnium sacramentorum: quasi nos, etiamsi forte hinc sit appellata Catholica, quod totum veraciter teneat, cujus veritatis nonnullæ particule etiam in diversis inveniuntur hæresibus, hujus nominis testimonio nitamur ad demonstrandum Ecclesiam in omnibus gentibus, et non

Fourthly, The Church hath been yet further called or reputed Catholick, by reason of all graces given in it⁹³, whereby all diseases of the soul are healed, and spiritual virtues are disseminated, all the works and words and thoughts of men are regulated, till we become perfect men in Christ Jesus.

In all these four acceptations did some of the ancient Fathers understand the Church of Christ to be Catholick, and every one of them doth certainly belong unto it. Wherefore I conclude that this Catholicism, or second affection of the Church, consisteth generally in universality, as embracing all sorts of persons, as to be disseminated through all nations, as comprehending all ages, as containing all necessary and saving truths, as obliging all conditions of men to all kind of obedience, as curing all diseases, and planting all graces, in the souls of men.

The necessity of believing the Holy Catholick Church appeareth first in this, that Christ hath appointed it as the only way unto eternal life. We read at the first, that *the Lord added to the Church daily such as should be saved*; and what was then daily done, hath been done since continually. Christ never appointed two ways to heaven; nor did he build a Church to save some, and make another institution for other men's salvation. *There is no other name under heaven given among men whereby we must be saved*, but the name of Jesus; and that name is no otherwise given under heaven than in the Church⁹⁴. As none

promissis Dei et tam multis tamque manifestis oraculis ipsius veritatis. Sed nempe hoc est totum, quod nobis persuadere conaris, solos remansisse Rogatistas, qui Catholici recte appellandi sint, ex observatione præceptorum omnium divinorum atque omnium sacramentorum.' *S. August. Epist. xlvi. cap. 7. [Epist. xciii. 23. vol. ii. p. 240 D.]*

Indeed this notion of the Catholick Church was urged by the Donatists as the only notion of it, in opposition to the universality of place and communion. For when the Catholicicks answered for themselves, 'Quia Ecclesiæ toto orbe diffusæ, cui testimonium perhibet Scriptura divina, ipsi, non Donatistæ, communicant, unde Catholici merito et sunt et vocantur; Donatistæ autem responderunt, non Catholicum nomen ex universitate gentium, sed ex plenitudine sacramentorum institutum.' *Idem,*

Collat. tertii diei, cap. 3. [vol. ix. p. 555 A.]

⁹³ This is the fourth and last explication given by St. Cyril: *Διὰ τὸ καθολικῶς ἰατροῦν μὲν καὶ θεραπεῖν ἅπαν τὸ τῶν ἀμαρτιῶν εἶδος, τῶν διὰ ψυχῆς καὶ σώματος ἐπιτελουμένων, κεκτήσθαι δὲ ἐν αὐτῇ πᾶσαν ἰδέαν ὀνομαζομένης ἀρετῆς, ἐν ἔργοις τε καὶ λόγοις καὶ πνευματικοῖς παντοίοις χαρίσμασι. Catech. 18. [§. 23. p. 296 B.]*

⁹⁴ *Καθάπερ ἐν θαλάσῃ νῆσοι εἰσὶν αἱ μὲν οἰκητὰ καὶ εὐδροὶ καὶ καρποφόροι, ἔχουσαι ὄρους καὶ λιμένας, πρὸς τὸ τοὺς χεῖμαζομένους ἔχειν ἐν ἑαυτοῖς καταφυγὰς οὕτω δέδωκεν ὁ Θεὸς τῷ κόσμῳ κομμινομένην καὶ χεῖμαζομένην ὑπὸ τῶν ἀμαρτημάτων τὰς συναγωγὰς λεγομένας ἐκκλησίας ἁγίας, ἐν αἷς καθάπερ λιμένασιν εὐδροὶ ἐν νήσοις αἱ διδασκαλῆαι τῆς ἀληθείας εἰσὶ, πρὸς ἃς καταφεύγουσιν οἱ θέλοντες σώζεσθαι. S. Theophil. Antioch. ad Autol. lib.*

were saved from the deluge but such as were within the ark of Noah, framed for their reception by the command of God; as none of the first-born of Egypt lived, but such as were within those habitations, whose door-posts were sprinkled with blood by the appointment of God for their preservation; as none of ³⁵⁰ the inhabitants of Jericho could escape the fire or sword, but such as were within the house of Rahab, for whose protection a covenant was made: so none shall ever escape the eternal wrath of God, which belong not to the Church of God. This is the congregation of those persons here on earth which shall hereafter meet in heaven. These are the vessels of the tabernacle carried up and down, at last to be translated into, and fixed in, the temple.

Secondly, It is necessary to believe the Church of Christ which is but one, that being in it we may take care never to cast ourselves, or be ejected, out of it. There is a power within the Church to cast those out which do belong to it; for if any ^{Matt. xviii.} neglect to hear the Church, saith our Saviour, *let him be unto thee as an heathen man and a publican.* By great and scandalous offences, by incorrigible misdemeanours, we may incur the censure of the church of God; and while we are shut out by them, we stand excluded out of heaven. For our Saviour said to his ^{Joh. xx. 23.} Apostles, upon whom he built his Church, *Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.* Again, a man may not only passively and involuntarily be ejected, but also may by an act of his own cast out or eject himself, not only by plain and complete apostasy, but by a defection from the unity of truth falling into some damnable heresy; or by an active separation, deserting all which are in communion with the Catholick Church, and falling into an irrecoverable schism.

Thirdly, It is necessary to believe the Church of Christ to be holy, lest we should presume to obtain any happiness by being of it, without that holiness which is required in it. It is not enough that the end, institution, and administration of the Church are holy: but, that there may be some real and permanent advantage received by it, it is necessary that the persons

ii. [p. 360 A.] *Μία δὲ προσήκει ἐκκλησία ἡν ὁ σωτήριον ταύτην ἐπιστάμεθα, καὶ μηδένα τῆς καθολικῆς ἔξωθεν ἐκκλησίας καὶ πίστεως μετέχειν Χριστοῦ δυνάμενον, μηδὲ σώζεσθαι.* S. Chrysost. Hom. 1. ἐν Pascha. [inter Spuria. vol. viii. App. p. 252 E.]

abiding in the communion of it should be really and effectually sanctified. Without which holiness, the privileges of the Church prove the greatest disadvantages; and the means of salvation neglected, tend to a punishment with aggravation. It is not only vain but pernicious to attend at the marriage-feast without a wedding-garment; and it is our Saviour's description of folly to cry, *Lord, Lord, open unto us,* while we are without oil in our lamps. We must acknowledge a necessity of holiness, when we confess that Church alone which is holy can make us happy. ^{Matt. xxv. 11.}

Fourthly, There is a necessity of believing the Catholick Church, because except a man be of that, he can be of none⁹⁵. For being the Church which is truly Catholick containeth within it all which are truly Churches, whosoever is not of the Catholick Church, cannot be of the true Church. That Church alone which first began at Jerusalem on earth, will bring us to the Jerusalem in heaven; and that alone began there which always embraceth *the faith once delivered to the saints.* Whatsoever ^{June 3.} Church pretendeth to a new beginning, pretendeth at the same time to a new Churchdom, and whatsoever is so new is none. So necessary it is to believe *the holy Catholick Church.*

Having thus far explicated the first part of this Article, I conceive every person sufficiently furnished with means of instruction what they ought to intend when they profess to believe *the holy Catholick Church.* For thereby every one is understood to declare thus much: I am fully persuaded, and make a free confession of this, as of a necessary and infallible truth, that Christ, by the preaching of the Apostles, did gather unto himself a Church, consisting of thousands of believing persons and numerous congregations, to which he daily added such as should be saved, and will successively and daily add unto the same unto the end of the world: so that by the virtue of his all-sufficient promise, I am assured that there was, hath been hitherto, ³⁵¹ and now is, and hereafter shall be, so long as the sun and moon endure, a Church of Christ one and the same. This Church I believe in general holy in respect of the author, end, institution, and administration of it; particularly in the members here I acknowledge it really, and in the same hereafter perfectly, holy.

⁹⁵ 'Sola Catholica Ecclesia est, quæ vel a quo si quis exiverit, a spe vitæ, ac verum cultum retinet. Hic est fons salutis æternæ alienus est.' Lactan. de veritatis; hoc domicilium fidei; hoc *Vera Sap. lib. iv. cap. 30.* [vol. i. p. templum Dei, quo si quis non intraverit, 323.]

I look upon this Church not like that of the Jews, limited to one people, confined to one nation, but by the appointment and command of Christ, and by the efficacy of his assisting power, to be disseminated through all nations, to be extended to all places, to be propagated to all ages, to contain in it all truths necessary to be known, to exact absolute obedience from all men to the commands of Christ, and to furnish us with all graces necessary to make our persons acceptable, and our actions well-pleasing, in the sight of God. And thus *I believe the Holy Catholick Church.*

The Communion of Saints.

THIS part of the Article beareth something a later date⁹⁶ than any of the rest, but yet is no way inferior to the other in relation to the certainty of the truth thereof. And the late admission of it into the Creed will be thus far advantageous, that thereby we may be the better assured of the true intent of it, as it is placed in the Creed. For it will be no way fit to give any other explication of these words as the sense of the Creed, than what was then understood by the Church of God, when they were first inserted.

If we look upon the first institution of the Church, and the original condition of those persons which received the Gospel,

Acts ii. 44, how they *were all together, and had all things common; how they sold their possessions and goods, and parted them to all men*

⁹⁶ These words, *Communionem Sanctorum*, were not in the Aquileian Creed expounded by Ruffinus; they were not mentioned by him, as being either in the Oriental or the Roman Creed. They were not in the African Creed expounded by St. Austin *De Fide et Symbolo*; not in the Creed delivered by Maximus Taurinensis; not in any of the Sermons of Chrysologus; not in any of the four books *De Symbolo ad Catechumenos* attributed to St. Austin; not in the 119th Sermon under his name, *De Tempore*; 'Cum dixerimus Sanctam Ecclesiam, adjungamus Remissionem peccatorum.' Cap. 8. [Serm. 213. vol. v. p. 942 E.] They are not in the Greek Creed in Sir Robert Cotton's Library, not in the old Latin Creed in the Oxford Library, not in that produced by Elipandus. We find them not in the

old Greek Creeds, not in that of Eusebius given in to the Council of Nice, not in that of Marcellus delivered to the bishop of Roune, not in that of Arius and Euzoius presented to Constantine, not in either of the Creeds preserved in the *Ancoratus* of Epiphanius, not in the Jerusalem Creed expounded by St. Cyril, not in that of the Council of Constantinople, not in that of Charisius given in to the Ephesian Council, not in either of the expositions under the name of St. Chrysostom. It was therefore of a later date, and is found in the Latin and Greek copy in Bennet College Library, and is expressed and expounded in the 115th and 181st Sermon *De Tempore*, attributed to St. Austin. [Serm. 241. vol. v. App. p. 395. and Serm. de Symbolo. vol. vi. App. p. 277.] *V. Paschasi Symbolum.*

as every man had need; how St. Paul urged an equality, that the ² abundance of some might supply the want of others, as it was ^{14, 15.} written, He that had gathered much had nothing over, and he that had gathered little had no lack: we might well conceive that the communion (which word might be taken for communication) of the saints, may signify the great charity, bounty, and community among the people of God⁹⁷.

But being that community, precisely taken, was not of eternal obligation, nor actually long continued in the Church, being I conceive this Article doth not wholly look upon that which is already past; and especially, being I think neither that custom, nor that notion was then generally received in the Church, when this communion of saints was first inserted, I shall therefore endeavour to shew that communion which is attributed to the saints both according to the Fathers who have delivered it, and according to the Scriptures from whence they derived it.

Now all communion being between such as are some way different and distinct, the communion of the saints may either be conceived between them and others, or between themselves; ³⁵² between them and others, as differing from them, either in their nature or their sanctity; between themselves, as distinct in person only, or condition also. Wherefore if we can first understand who, or what kind of persons these are which are called *saints*, with whom beside themselves, and how among themselves, in this relation as they are the saints, they have communion; and lastly, in what the nature of that communion in each respect consisteth; I know not what can be thought wanting to the perfect explication of *the communion of saints.*

That we may understand what communion the saints have with others, it will be necessary first to consider what it is to be a saint, in what the true nature of saintship doth consist, by what the saints are distinguished from others. Again, that we may understand what communion the saints have with or among themselves, it will be farther necessary to consider who are those persons to which that title doth belong, what are the various conditions of them, that we may be able to comprehend all such as are true saints, and thence conclude the communion between them all.

I take it first for granted, that though the Greek word,

⁹⁷ As Grotius upon that place of the ea quam in Symbolo profitemur Sanctorum communionis. [vol. ii. p. 849.]

which we translate *saints*, be in itself as applicable to things, as persons⁹⁸; yet in this Article it signifieth not *holy things*, but *holy ones*, that is, persons holy. Secondly, I take it also for granted, that the singular Holy One, the Holy One of Israel, the Fountain of all sanctity, the Sanctifier of all saints, is not comprehended in the Article, though the communion of the holy ones with that singular, eminent, and transcendent Holy One⁹⁹ be contained in it. Thirdly, I take it farther for granted, that the word in this Article, which we translate *saints*, is not taken in the original of the Creed, as it is often taken in the translation of the Old Testament, for the *sanctuary*¹, as if the communion were nothing else but a right of communicating or participating of the holy things of God. Lastly, I take it also for granted, that although the blessed and holy angels are sometimes called in the Scriptures by the name of *saints*², yet

⁹⁸ Κοινωνία ἁγίων may be as well understood in the neuter as the masculine; as Exod. xxviii. 38. Ἐξαρεῖ Ἀαρὼν τὰ ἀμαρτήματα τῶν ἁγίων that *Aaron may bear the iniquity of the holy things*. So Levit. v. 15. Καὶ ἀμάρτη ἀκουσίως ἀπὸ τῶν ἁγίων Κυρίου xxii. 2. Καὶ προσεχέτωσαν ἀπὸ τῶν ἁγίων τῶν υἱῶν Ἰσραὴλ. 1 Chron. xxiv. 5. Ἀρχοντες τῶν ἁγίων, *the governors of the Sanctuary*, of which notion afterwards.

⁹⁹ This is one of the common names of God in the Old Testament, קדוש ישראֵל ἅγιος Ἰσραὴλ, which is also sometimes translated plurally by the LXX; as Is. xli. 16. ἅλῃ, ἅλῃ ἐν τοῖς ἁγίοις Ἰσραὴλ. Jer. li. 5. ἅλῃ, ἅλῃ ἀπὸ τῶν ἁγίων Ἰσραὴλ. and if it were so taken, then Κοινωνία τῶν ἁγίων would be the communion of God, as τοῦ ἁγίου Πνεύματος.

¹ Τὰ ἅγια is frequently used in the Scriptures for the *Sanctuary*; and then Κοινωνία τῶν ἁγίων might be taken for the communion in all those things which belonged to the worship of God, as ἀκωνώνητος was a man excluded from all such communion.

² The angels are not only called holy in the Scriptures by way of addition or epithet, as Πάντες οἱ ἅγιοι ἄγγελοι. Matt. xxv. 31. Μετὰ τῶν ἀγγέλων τῶν ἁγίων. Mark viii. 38. Luke ix. 26. Ἐχρηματίσθη ὑπὸ ἀγγέλου ἁγίου. Acts x. 22. Ἐνώπιον τῶν ἁγίων ἀγγέλων. Rev. xiv.

10. but also the Ἄγιοι, *holy ones*, or *saints*, taken substantively or singly signify sometimes the angels; as Deut. xxxiii. 2. ואתה מרובב קדש *He came with ten thousands of saints*; which the Jerusalem Targum renders רבבין קדישין מלאכין *And with him ten thousands of holy angels*, and Jonathan, רבבין קדישין רבבין ריבון *And with him myriads of myriads of holy angels*. And although the LXX keep the Hebrew קדש, yet they understood the angels in that place, Σὺν μυριάσι Κάδης. [*Hesych. Κάδης, ἁγισμοῦς*] ἐκ δεξιῶν αὐτοῦ ἄγγελοι μετ' αὐτοῦ. So Job v. 1. *To which of the saints wilt thou turn?* Εἰ τινα ἀγγέλων ἁγίων ὄψῃ. LXX. Thus in the vision of Daniel, *He heard one saint speaking, and another saint said unto that certain saint which spake:* Dan. viii. 13. So Zech. xiv. 5. *And the Lord my God shall come, and all the saints with thee.* And thus it may very well be understood in the New Testament, 1 Thess. iii. 13. Ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων τῶν ἁγίων αὐτοῦ, in correspondence to that, 2 Thess. i. 7. Ἐν τῇ ἀποκαλύψει τοῦ Κυρίου Ἰησοῦ ἀπ' οὐρανοῦ μετ' ἀγγέλων δυνάμεως αὐτοῦ. These are the Μυριάδες ἅγια in St. Jude 14. רבבה קדש *the myriads of angels*; and thus Κοινωνία ἁγίων should be the *communion of the angels*.

they are not those saints who are here said to have the communion, though the saints have communion with them.

For this part of the Article hath a manifest relation to the former, in which we profess to believe the holy Church; which Church is therefore holy, because those persons are such, or ought to be, which are within it, the Church itself being nothing else but a collection of such persons. To that confession is added this communion; but because though the Church be holy, yet every person contained in it is not truly so, therefore is added this part of the Article which concerneth those who are truly such. There is therefore no doubt but the saints mentioned here are members of the Church of Christ, as we have described it, built upon the Apostles, laid upon the foundation
353 of their doctrine, who do not only profess the Gospel, but also are sanctified thereby.

The only question then remaining is, in what their sanctity or saintship doth consist, and (because, though they which are believers since our Saviour's death be truly and more highly sanctified, yet such as lived before and under the Law, the Patriarchs, the Prophets, and the servants of God, were so called, and were truly named the saints of God) who were the persons which are capable of that denomination.

Now being God himself hath given a rule unto his people, which is both in the nature of a precept and of a pattern: (*Be* Lev. xix. 2. *ye holy, as I the Lord your God am holy: Be ye holy,* there is xxi. 8. the command; as *the Lord your God is holy,* there is the rule:) being it is impossible that we should have the same sanctity which is in God, it will be necessary to declare what is this holiness which maketh men to be accounted holy ones, and to be called *saints*.

The true notion of saints is expressed by Moses, both as to the subject, and the affection or qualification of it; for they are called by him *men of holiness*; such are the persons understood
Exod. xxii. in this Article, which is the communion of men of holiness. ³¹ יְהוָה וְשָׂמַח
Now holiness in the first acception of it signifieth separation, and that with the relation of a double term, of one from which the separation is made, of the other to which that which is separated is applied. Those things which were counted holy under the Law were separated from common use, and applied to the service of God; and their sanctity was nothing else but that separation from and to those terms, from an use and exercise

profane and common, to an use and exercise peculiar and divine. Thus all such persons as are called from the vulgar and common condition of the world unto any peculiar service or relation unto God, are thereby denominated holy, and in some sense receive the name of *saints*. The penmen of the Old Testament do often speak of the people of Israel as of an holy nation, and God doth speak unto them as to a people holy unto himself; because he had chosen them out of all the nations of the world, and appropriated them to himself. Although therefore most of that nation were rebellious to him which called them, and void of all true inherent and actual sanctity; yet because they were all in that manner separated, they were all, as to that separation, called holy. In the like manner those of the New Testament writing to such as were called, and had received, and were baptized in, the faith, give unto them all the name of *saints*, as being in some manner such, by being called and baptized. For being baptism is a washing away of sin, and the purification from sin is a proper sanctification; being every one who is so called and baptized is thereby separated from the rest of the world which are not so, and all such separation is some kind of sanctification; being, though the work of grace be not perfectly wrought, yet when the means are used, without something appearing to the contrary, we ought to presume of the good effect; therefore all such as have been received into the Church, may be in some sense called holy.

But because there is more than an outward vocation, and a charitable presumption, necessary to make a man holy; therefore we must find some other qualification which must make him really and truly such, not only by an extrinsical denomination, but by a real and internal affection. What this sanctity is, and who are capable of this title properly, we must learn out of the Gospel of Christ: by which alone, ever since the Church of Christ was founded, any man can become a saint. Now by the tenure of the Gospel we shall find that those are truly and properly saints which are *sanctified in Christ Jesus*: first, in respect of their holy faith, by which they are regenerated; for 1 Cor. i. 2. *whosoever believeth that Jesus is the Christ is born of God*: by 1 John v. 1. *whosoever believeth that Jesus is the Christ is born of God*: by Acts xv. 9. which they are purged, God himself *purifying their hearts by* 1 Cor. vi. 11. *faith*, whereby they are washed, sanctified, and justified in the Eph. i. 13. *name of the Lord Jesus, in whom also after that they believe, they are sealed with the holy Spirit of promise*. Secondly, in respect

of their conversation: for *as he which hath called them is holy*, 1 Pet. i. 15. so are they *holy in all manner of conversation: adding to their faith* 2 Pet. i. 5. *virtue, and to virtue knowledge, and to knowledge temperance, and* 6, 7, 8. *to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity, that they may neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ*. Such persons then as are called by a holy calling, and not disobedient unto it; such as are endued with a holy faith, and purified thereby; such as are sanctified by the holy Spirit of God, and by virtue thereof do lead a holy life, *perfecting holiness in the fear of God*, such persons, I say, are really and truly saints; and being of the Church of Christ, (as all such now must of necessity be,) are the proper subject of this part of the Article, *the communion of saints*, as it is added to the former, *the holy Catholick Church*.

Now as these are the saints of the Church of Christ, from whence they were called the *Churches of the saints*; so there was 1 Cor. xiv. never any Church of God but there were such persons in it as 33. were saints: we read in the Psalms of *the congregation and the assembly of the saints*³; and Moses assured the people of Israel, Ps. lxxxix. 5, 7. that *all the saints of God were in his hand*: we read in the Prophets of *the saints of the Most High*; and at our Saviour's death Deut. xxxiii. 3. *the bodies of such saints which slept arose*. Where again we may Dan. vii. 25. observe that they were saints while their bodies were in the 52. grave; as Aaron in the time of David kept the name of *the Saint of the Lord*. Such as are holy in their lives do not lose their sanctity, but improve it at their deaths; nor can they lose the honour of that appellation, while that which gives it doth acquire perfection.

Hence grows that necessary distinction of the saints on earth, and the saints in heaven; the first belonging to the militant, the second to the triumphant Church. Of the first the prophet David speaketh expressly, *Thou art my Lord; my goodness extendeth not to thee, but to the saints that are in the earth*: of these Ps. xvi. 2. 3. do we read in the Acts of the Apostles, to these did St. Paul direct his Epistles. Of the second doth the Apostles make that

³ Ps. lxxxix. 5. בְּקֹהֶל קְדוֹשִׁים LXX, ἐν ἐκκλησίᾳ ἁγίων. lxxxix. 7. בְּסִדְרֵי קְדוֹשִׁים ἐν βουλῆ ἁγίων. Vulg. Lat. In Ecclesia et in concilio sanctorum. Deut. xxxiii. 3. Dan. vii. 18, 21, 22, 25. St. Matt. xxvii. 52. 'Quis ignorat sub altera dispensatione Dei omnes retro sanctos ejusdem fuisse meriti cujus nunc Christiani sunt?' S. Hieron. adv. Jovin. lib. ii. [§. iv. vol. ii. p. 327 D.]

1 Cor. vi. 2. question, *Do ye not know that the saints shall judge the world?* And all those which were spoken of as saints then in earth, if truly such, and departed so, are now, and shall for ever continue, saints in heaven.

Having thus declared what is the sanctity required to make a saint, that is, a man of holiness; having also distinguished the saints before and under the Gospel, (which difference is only observable as to this exposition of the Creed,) and again distinguishing the same saints while they live here with men on earth, and when after death they live with God in heaven; having also shewed that of all these, those saints are here particularly understood who in all ages lived in the Church of Christ; we may now properly descend to the next consideration, which is, who are those persons with whom those saints have this communion, and in what the communion which they have consists.

First then, The saints of God living in the Church of Christ have communion with God the Father: for the Apostles did therefore write that they to whom they wrote might have communion with them, (*that which we have seen and heard declare we unto you, that ye also may have fellowship with us*, saith St. John,) and did at the same time declare that their communion was with the Father. Wherefore being all the saints of God under the Gospel receiving the doctrine of the Apostles have communion with them; being the communion of the Apostles was the communion with the Father: it followeth that all the saints of God under the Gospel have a communion with God the Father. As we are the branches of the Vine, so the Father is the Husbandman; and thus the saints partake of his care and inspection. As Abraham believed God, and it was imputed to him for righteousness, and he was called the friend of God; so all which are heirs of the faith of Abraham are made partakers of the same relation. Nor are we only friends, but also sons; for behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Thus must we acknowledge that the saints of God have communion with the Father, because by the great and precious promises given unto them, they become partakers of the divine nature.

Secondly, The saints of God living in the Church of God have communion with the Son of God: for, as the Apostle said,

1 John i. 3. *our communion is with the Father and the Son;* and this connexion

is infallible, because *he that abideth in the doctrine of Christ, he hath both the Father and the Son;* and our Saviour prayed for all such as should believe on him through the word of the Apostles, *that they might be one, as the Father is one in him, and he in the Father, that they also may be one in both: I in them, saith Christ, and thou in me, that they may be made perfect in one.* This communion of the saints with the Son of God is, as most evident, so most remarkable. He hath taken unto him our nature and infirmities; he hath taken upon him our sins, and the curse due unto them; while we all have received of his fulness, grace for grace; and are all called to the fellowship of his sufferings, that we may be conformable to his death. What is the fellowship of brethren and coheirs, of the bridegroom and the spouse; what is the communion of members with the head, of branches with the vine, that is the communion of saints with Christ. For God hath called us unto the fellowship of his Son Jesus Christ our Lord.

Thirdly, The saints of God in the Church of Christ have communion with the Holy Ghost: and the Apostle hath two ways assured us of the truth thereof, one rhetorically, by a seeming doubt, *if there be any fellowship of the Spirit;* the other devoutly, praying for it, *The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.* The saints are therefore such, because they partake of the Holy Ghost; for they are therefore holy because they are sanctified, and it is the Spirit alone which sanctifieth. Beside, the communion with the Father and the Son is wrought by the communication of the Spirit; for hereby do we become the sons of God, in that we have received the Spirit of adoption, whereby we cry, *Abba, Father;* and thereby do we become coheirs with Christ, in that because we are sons God hath sent forth the Spirit of his Son into our hearts, crying, *Abba, Father;* so that we are no more servants, but sons; and if sons, then heirs of God through Christ. This is the communion which the saints enjoy with the three Persons of the blessed Trinity; this is the heavenly fellowship represented unto entertaining Abraham, when the Lord appeared unto him, and three men stood by him: for our Saviour hath made us this most precious promise, *If any man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.* Here is the soul of man made the habitation of God the Father, and of

1 John i. 3. communion with them, (*that which we have seen and heard declare we unto you, that ye also may have fellowship with us*, saith St. John,)

Κοινωνία
μετὰ τοῦ
Πατρὸς.

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Jam. ii. 23. *Abraham believed God, and it was imputed to him for righteousness, and he was called the friend of God;* so all which are heirs of the faith of Abraham are made partakers of the same relation.

1 John iii. 1. *Nor are we only friends, but also sons; for behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God.* Thus must we acknowledge that the saints of God have communion with the Father, because by the

2 Pet. i. 4.
Θείας κοι-
νωνίας
φύσεως.

2 John 9.

John xvii.
20, 21, 23.

John i. 16.

Phil. iii. 10.

1 Cor. i. 9.
Κοινωνία
τοῦ Τιού.

Phil. ii. 1.

Κοινωνία
Πνεύματος.
2 Cor. xiii.

14.

Rom. viii.

15.

Gal. iv. 6,

7.

Gen. xviii.

1, 2.

John xiv.

23.

God the Son; and the presence of the Spirit cannot be wanting
 Rom. viii. 9, where those two are inhabiting; for *if any man have not the Spirit of Christ, he is none of his*. The Spirit therefore with the
 1 Cor. iii. 16. Father and the Son inhabiteth in the saints; for *know ye not, saith the Apostle, that ye are the temple of God, and that the Spirit of God dwelleth in you?*

Fourthly, The saints of God in the Church of Christ have 356
 communion with the holy angels. They who did foretell the birth of John the forerunner of Christ, they who did annunciate unto the blessed Virgin the conception of the Saviour of the world, they who sung a glorious hymn at the nativity of the Son of God, they who carried the soul of Lazarus into Abraham's bosom, they who appeared unto Christ from heaven in his agony to strengthen him, they who opened the prison-doors and brought the Apostles forth, they who at the end of the world shall sever the wicked from among the just, and gather together the elect of God, certainly they have a constant and perpetual
 Heb. i. 14. relation to the children of God. Nay, *are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?* They have a particular sense of our condition, for Christ
 Luke xv. 10. hath assured us that *there is joy in the presence of the angels of God over one sinner that repenteth*. And upon this relation the angels, who are all the angels, that is, the messengers, of God, are yet called the angels of men, according to the admonition of
 Matt. xviii. 10. Christ, *Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven*.

Thus far have we considered *the communion of saints* with such as are distinguished from them by nature as they are men; the fellowship which they have in heaven with God, and his holy angels, while they are on earth. Our next consideration will be, what is the communion which they have with those who are of the same nature, but not partakers of the same holiness with them.

Fifthly, therefore, The saints of God, while they are of the Church of Christ on earth, have some kind of communion with those men which are not truly saints. There were not hypocrites among the Jews alone, but in the Church of Christ many cry, *Lord, Lord*, whom he knoweth not. The tares have the privilege of the field, as well as the wheat; and the bad fish of the net, as well as the good. The saints have communion with

hypocrites in all things with which the distinction of a saint and hypocrite can consist. They communicate in the same water, both externally baptized alike; they communicate in the same Creed, both make the same open profession of faith, both agree in the acknowledgment of the same principles of religion; they communicate in the same word, both hear the same doctrine preached; they communicate at the same table, both eat the same bread, and drink the wine, which Christ hath appointed to be received: but the hypocrite doth not communicate with the saint in the same saving grace, in the same true faith working by love, and in the same renovation of mind and spirit; for then he were not an hypocrite, but a saint: a saint doth not communicate with the hypocrite in the same sins, in the same lurking infidelity, in the same unfruitfulness under the means of grace, in the same false pretence and empty form of godliness; for then he were not a saint, but an hypocrite. Thus the saints may communicate with the wicked, so they communicate not with their wickedness, and may have fellowship with sinners, so they have no fellowship with that which makes them such, that is, their sins. The Apostle's command runneth thus, *Have no Eph. v. 11. fellowship with the unfruitful works of darkness*⁴; and again, *Be 1 Tim. v. 22. not partakers of other men's sins*: and a voice from heaven spake concerning Babylon, *Come out of her, my people, that ye be not Rev. xviii. partakers of her sins*. To communicate with sin is sin, but to⁴ communicate with a sinner in that which is not sin, can be no sin; because the one defileth, and the other cannot, and that which defileth not is no sin.

357 Having thus considered those who differ from the saints of God; first, in respect of their humanity, as they are men; secondly, in reference to their sanctity, as they are men of holiness: we are now to consider such as differ either only in person, as the saints alive; or in present condition also, as the saints departed.

Sixthly, therefore, The saints of God living in the Church of Christ have communion with all the saints living in the same

⁴ Ephes. v. 11. *Μη συγκοινωνεῖτε τοῖς ἔργοις.* 1 Tim. v. 22. *Μη κοινωνεῖτε ἀμαρτίας.* Rev. xviii. 4. *Ἦνα μὴ συγκοινωνήσῃτε τοῖς ἀμαρτίαις.* 'Duobus modis non te maculat malus; si non consentias, et si redarguas:—Communicatur, quippe, quando factio ejus consortium

voluntatis vel approbationis adjungitur. Hoc ergo nos admonens Apostolus ait, *Nolite communicare operibus infructuosis tenebrarum—magis autem et redarguite.* S. August. de Verbis Dom. Serm. xviii. cap. 18. [§. 19. vol. v. p. 479 B.]

1 John i. 7. Church. *If we walk in the light, we have fellowship one with another; we all have benefit of the same ordinances, all partake of the same promises, we are all endued with the graces of the same Spirit, all united with the same mutual love and affection, keeping the unity of the Spirit in the bond of peace; all engrafted into the same stock, and so receiving life from the same root; all holding the same head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.* For in the philosophy of the Apostle, the nerves are not only the instruments of motion and sensation, but of nutrition also; so that every member receiveth nourishment by their intervention from the head; and being the head of the body is Christ, and all the saints are members of that body, they all partake of the same nourishment, and so have all communion among themselves.

Lastly, The saints of God living in the Church of Christ, are in communion with all the saints departed out of this life and admitted to the presence of God⁵. Jerusalem sometimes is taken for the Church on earth, sometimes for that part of the Church which is in heaven, to shew that as both are represented by one, so both are but one city of God. Wherefore thus doth the Apostle speak to such as are called to the Christian faith, *Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant.* Indeed the communion of the saints in the Church of Christ with those which are departed is demonstrated by their communion with the saints alive. For if I have communion with a saint of God, as such, while he liveth here, I must still have communion with him when he is departed hence; because the foundation of that communion cannot be removed by death. The mystical union between Christ and his Church, the spiritual conjunction of the members to the Head,

⁵ This is that part of the communion of saints which those of the ancients especially insisted upon, who first took notice of it in the Creed. '*Sanctorum Communione*, i. e. cum illis sanctis qui in hac quam suscepimus fide defuncti sunt, societate et spei communione tenemur.' *Serm. de Temp.* clxxxi. cap. 13.*
'Et qui nunc cognoscitis per auditum communionem habeatis cum sanctis martyribus, et per illos cum Domino Jesu Christo.' *Præf. Pass. S. Perpetuæ.*

* [This is not a work of Augustin. v. Op. vol. vi. Append. p. 282 E.]

is the true foundation of that communion which one member hath with another, all the members living and increasing by the same influence which they receive from him. But death, which is nothing else but the separation of the soul from the body, maketh no separation in the mystical union, no breach of the spiritual conjunction; and consequently there must continue the same communion, because there remaineth the same foundation. Indeed, the saint departed, before his death, had some communion with the hypocrite, as hearing the word, professing the faith, receiving the sacraments together; which being in things only external, as they were common to them both, and all such external actions ceasing in the person dead, the hypocrite remaining loseth all communion with the saint departing, and the saints surviving cease to have farther fellowship with the hypocrite dying. But being the true and unfeigned holiness of man, wrought by the powerful influence of the Spirit of God, not only remaineth, but also is improved after death; being the correspondence of the internal holiness was the true communion between their persons in their life, they cannot be said to be divided by death, which had no power over that sanctity by which they were first conjoined.

258 This communion of the saints in heaven and earth, upon the mystical union of Christ their head, being fundamental and internal, what acts or external operations it produceth, is not so certain. That we communicate with them in hope of that happiness which they actually enjoy is evident; that we have the Spirit of God given us as an earnest, and so a part of their felicity, is certain. But what they do in heaven in relation to us on earth particularly considered, or what we ought to perform in reference to them in heaven, beside a reverential respect and study of imitation, is not revealed unto us in the Scriptures, nor can be concluded by necessary deduction from any principles of Christianity. They which first found this part of the Article in the Creed, and delivered their exposition unto us, have made no greater enlargement of this communion, as to the saints of heaven, than the society of hope, esteem, and imitation on our side, of desires and supplications on their side: and what is now taught by the Church of Rome, is, as unwarrantable, so a novitious interpretation⁶.

⁶ We have already produced the concerning hope. In the same we find words of the 18th Sermon *De Tempore* also that of imitation; '*Si igitur cum*

The necessity of the belief of this *communion of saints* appeareth, first, in that it is proper to excite and encourage us to holiness of life. *If we walk in the light, as God is in the light, we have fellowship one with another. But if we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial?* When Christ sent St. Paul to the Gentiles, it was *to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Christ.* Except we be turned from darkness, except we be taken out of the power of Satan, which is the dominion of sin, we cannot receive the inheritance among them who are sanctified, we cannot be thought *meet to be partakers of the inheritance of the saints in light.* Indeed there can be no communion where there is no similitude, no fellowship with God without some sanctity; because his nature is infinitely holy, and his actions are not subject to the least iniquity.

Secondly, The belief of *the communion of saints* is necessary to stir us up to a proportionate gratitude unto God, and an humble and cheerful acknowledgment of so great a benefit. We cannot

sanctis in æterna vita communionem habere volumus, de imitatione eorum cogitemus. Debent enim in nobis aliquid recognoscere de suis virtutibus, ut pro nobis dignentur Domino supplicare.' *cap. 13.* [vol. vi. App. p. 282 E.] 'Hæc sunt vestigia quæ nobis sancti quique revertentes in patriam reliquerunt, ut illorum semitis inhærentes sequeremur ad gaudia.' *Ibid.* Beside this imitation, he addeth their desires and care for us below; 'Cur non properamus et currimus, ut patriam nostram videre possimus? Magnus illic charorum numerus expectat, parentum, fratrum, filiorum, frequens nos et copiosa turba desiderat, jam de sua incolumitate securâ, adhuc de nostra salute sollicita.' *Ibid.* Of the venerable esteem we ought to have of them, speaks Eusebius Gallicanus; 'Credamus et *sanctorum communionem*; sed sanctos non tam pro Dei parte, quam pro Dei honore veneremur.' And again; 'Digne venerandi

sunt, dum Dei nobis cultum, et futuræ vitæ desiderium, contemptu mortis insinuant.' *De Symb. Homil. 2.* [p. 555 E.] Thus far anciently they which expounded this article: but the late exposition of the Church of Rome runneth thus; 'Non solum Ecclesia, quæ est in terris, communicat bona sua cum omnibus membris sibi conjunctis, sed etiam communicat suffragia Ecclesiæ, quæ est in Purgatorio, et Ecclesia, quæ est in cœlis, communicat orationes et merita sua cum Ecclesia, quæ est in terris.' *Bellarmin. in Symb.* [Art. ix. vol. vii. p. 1227 B.] where the communication of the suffrages of the saints alive to the Church in Purgatory, and the communication of the merits of the saints in heaven to the saints on earth, are novel expositions of this article, not so much as acknowledged by Thomas Aquinas in his explication of the Creed, much less to be found in any of the ancients expositors of it.

but acknowledge that they are *exceeding great and precious promises*, by which we become *partakers of the divine nature.* *What am I?* said David, *and what is my life, that I should be son-in-law to the king?* What are we the sons of men, what are they which are called to be saints, that they should have fellowship with God the Father? St. Philip the Apostle said unto our Saviour, *Lord, shew us the Father, and it sufficeth*; whereas he hath not only shewn us, but come unto us with the Father, and dwelt within us by his Holy Spirit; he hath called us to the fellowship of the angels and archangels, of the cherubins and seraphins, to the glorious company of the Apostles, to the goodly fellowship of the Prophets, to the noble army of martyrs, to the Holy Church militant on earth, and triumphant in heaven.

Thirdly, The belief of *the communion of saints* is necessary to inflame our hearts with an ardent affection towards those which live, and a reverent respect towards those which are departed and are now with God. Nearness of relation requireth affection, and that man is unnatural who loveth not those persons which nature hath more immediately conjoined to him. Now no conjunction natural can be compared with that which is spiritual, no temporal relation with that which is eternal. If similitude of shape and feature will create a kindness, if congruity of manners and disposition will conjoin affections, what should be the mutual love of those who have the image of the same God renewed within them, of those who are endued with the gracious influences of the same Spirit? And if all the saints of God living in communion of the Church deserve the best of our affections here on earth, certainly when they are dissolved and with Christ, when they have been blessed with a sight of God, and rewarded with a crown of glory, they may challenge some respect from us, who are here to wait upon the will of God, expecting when such a happy change shall come.

Fourthly, This tendeth to the directing and enlarging our acts of charity. We are obliged to be charitable unto all men, because the love of our brother is the foundation of our duty towards man, and in the language of the Scriptures whosoever is another is our brother; but we are particularly directed to them that are of the household of faith. And as there is a general reason calling for our mercy and kindness unto all men, so there is a more special reason urging those, who are truly sanctified by the Spirit of God, to do good unto such as appear

to be led by the same Spirit; for if they communicate with them in the everlasting mercies of God, it is fit they should partake of the bowels of man's compassion; if they communicate with them in things spiritual and eternal, can it be much that they should partake with them of such things as are temporal and carnal?⁷

To conclude, Every one may learn from hence what he is to understand by this part of the Article, in which he professeth to believe *the communion of saints*; for thereby he is conceived to express thus much: I am fully persuaded of this as of a necessary and infallible truth, that such persons as are truly sanctified in the Church of Christ, while they live among the crooked generations of men, and struggle with all the miseries of this world, have fellowship with God the Father, God the Son, and God the Holy Ghost, as dwelling with them, and taking up their habitations in them: that they partake of the care and kindness of the blessed angels, who take delight in the ministration for their benefit: that beside the external fellowship which they have in the word and sacraments with all the members of the Church, they have an intimate union and conjunction with all the saints on earth as the living members of Christ; nor is this union separated by the death of any; but as Christ in whom they live is the Lamb slain from the foundation of the world, so have they fellowship with all the saints which from the death of Abel have ever departed in the true faith and fear of God, and now enjoy the presence of the Father, and follow the Lamb whithersoever he goeth. And thus I believe *the communion of saints*.

ARTICLE X.

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The Forgiveness of Sins.

THIS Article hath always been expressly contained and acknowledged in the Creed, as being a most necessary part of our Christian profession⁸; and for some ages it immediately followed

⁷ Κοινωνήσεις ἐν πᾶσι τῷ πλησίον σου· οὐκ ἐρεῖς ἴδια· εἰ γὰρ ἐν τοῖς ἀφάρτοις κοινωνοὶ ἐστε, πόσῳ μᾶλλον ἐν τοῖς φθαρτοῖς; *Barnabæ Epist. cap. 19.* [p. 52.]

⁸ Therefore Carolus Magnus in his Capitular, *lib. iii. cap. 6.* inveighs against Basilius the bishop of Ancyra, because

in his confession of faith, which he delivered in the second Council of Nice, (*Act. i.*) he omitted the remission of sins, which the Apostles in so short a compendium as the Creed would not omit; 'Hanc Apostoli in collatione fidei, quam ab invicem discessuri quasi quan-