sion. Those which are thus separated by ordination to the work of the Lord, are to feed the flock of God which is among them, taking the oversight thereof; and those which are committed to their care, are to remember and obey them that have the rule over them, and submit themselves, for that they watch for their 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 resolutely 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.

ARTICLE IX.

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 last; 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 and the Greeks having added, by

52 Although generally the article of the Holy Church did immediately follow the article of the Holy Ghost, as Terrabullian well observeth, 'Cum sub tribus et testatis fidei et sponso salutis pignercetur, necessario adscribitur Ecclesiam mentio; quamvis ubi tres, id est, Pater et Filius et Spiritus Sanctus, ibi Ecclesia, quae trium corpus est.' De Baptismo, cap. 6. [p. 116 D.] and St. Augustin; 'Quod in Catenatura non creatur esset, profecto creatura rationalis esset; ipsa est enim summa creatura. Et ideo in Regula fidei non ponenter ante Ecclesiam, quia et ipsa ad Ecclesiam pertinere; Eucharist. cap. 56. [vol. vi. p. 317 E.] and the author of the first book de Symb. ad Catechum.; Sequitur post Trinitatis commendationem, sanctam Ecclesiam; cap. 6. [Augustin. Cap. vol. vi. p. 242 D.] and Et Jerom, cited in the next note; yet notwithstanding this standing 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 alius illud opprimere, ut dieat eadem Novitiam legem tenere, quam Catholica Ecclesia tenemt, eodem Symbolo quo et nos baptizare, eundem nomine Deum Patrem, eundem Dominum Christum, eundem Spiritum Sanctum, ac propter hoc transpuse eunum potestatem baptizandi posse, quod videtur in interrogatione baptismi a nobis non dispersare; scit quisque hoc opponendum putat, primum non esse unam nobis et schismaticis Symboli legem, neque eadem interrogacionem. Nam cum dicunt, Credimus remissionem peccatorum, et vitam aeternam per sanctam Ecclesiam intendunt in interrogacione; quando non habeant Ecclesiam. Tuncinde voce sua ipsi conferunt remissionem peccatorum non dari, nisi per sanctam Ecclesiam, posse.' Epist. ad Magn. [Ep. 75. p. 154.] Thus Arius and Eusebius, in the words herebefore cited, place the beginning of the conclusion of their Creed. And the author of the second book de Symb. ad Catechum. placeth the remission of sins after the Holy Ghost; 'Noli injuriam facere illi qui facit to, ut consequaris ab illo, quod in isto sancto Symbolo sequiur, Remissionem omnis peccatorum; cap. 10. [p. 311 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 autoritas;' ibid. cap. 13. [p. 312 C.] The author of the third; 'Ideo sacramenti hujus conclusio per Ecclesiam terminatur, quia ipsa est mater fæcunda;' cap. 12. And the author of the fourth; 'Sanctam Ecclesiam, propter hujus conclusio sacramenti per sanctam Ecclesiam terminatur, quia si quis ab aqua et spiritu procederit, non procederit.' cap. 13. [p. 312 D.] Therefore they disposed the last part of the Creed; 'Credo in Spiritum Sanctum, pectororum remissionem, carnem resurrectionem, et vitam aeternam 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 Christ, 'Credo in Spiritum Sanctum, Iste Spiritus perducit ad sanctam Ecclesiam, ipsa est que dimittit peccata, promittit carnem resurrectionem, promittit vitam aeternam.'

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, 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, signifies a calling forth, if we look upon the origination; a congregation

remissionem peccatorum, nec in carnis resurrectionem, si enim addidisset in prepossessionem, una eademque vis fulsit cum superioribus. Ne autem (cf. above, note 36) in illius quidem vocabulis, ubi de divinitate fides ordinatur, in Deo Patre dictum, et in Jesu Christo Filio ejus, et in Spiritu Sancto; in eis vero ubi non de divinitate, sed de creaturis se mystarum sermo est, in proposi- tionem non additur, ut dictum in sanctam Ecclesiam, sed sanctam Ecclesiam cre- dendum esse, non ut in Deum, sed ut Ecclesiam Deo congregamur; et remis- sionem peccatorum credendum esse, non in remissionem peccatorum; et resur- rectionem carnis, non in resurrectionem carnis. Hac itaque prepositio syllaba creator a creaturis securitar et divina separatur ab humanis: Rigen. in Symb. [cf. 35, 36, p. 338f.]—though, I say, this expression be pressed, yet we are sure that the Fathers did use εἰς and in for the rest of the Creed as well as for the Father, Son, and Holy Ghost. Where we have already conducted the authorities of St. Cyril, Arius, and Eusebius, and that of Epiphanius in Anconate. Thus also the Latin, as St. Cyril; ‘In aeternam permaneant sedes credentium, qui in vitam aeternam credere noluissent.’ Ad Deum. [p. 224.]

So Interpreta Irenaei, ‘Quotquot autem timent Deum, et credunt in adventum Filii ejus, dix. So Chrysologus; ‘In Sanctam Ecclesiam. Quia Ecclesia in Christo, et in Ecclesia Christus est; qui ergo Ecclesiam fateretur, in Ecclesiam se confessurus est credidit.’ [p. 578 A.] And in the ancient edition of St. Jerome in the place before cited it was read, ‘Credas in Sanctam Ecclesiam,’ and the word εἰς was left out by Victorius.

Kρύστος ο Λόρος, και το πρᾶπτον και εκκλησίαν τω Ηλικιω τω Αττικω της τοιούτης ες ἀναφοράν, ως ἐκκλησίας της ες ἀναφοράν, ως ἐκκλησίας της τοιούτης ες ἀναφοράν, ες ἀναφοράν. ὡς ἐκκλησίας της τοιούτης ες ἀναφοράν, ες ἀναφοράν. ὡς ἐκκλησίας της τοιούτης ες ἀναφοράν, ες ἀναφοράν. ὡς ἐκκλησίας της τοιούτης ες ἀναφοράν, ες ἀναφοράν. ὡς ἐκκλησίας της τοιούτης ες ἀναφοράν, ες ἀναφοράν. ὡς ἐκκλησίας της τοιούτης ες ἀναφοράν, ες ἀναφοράν. ὡς ἐκκλησίας της τοιούτης ες ἀναφοράν, ες ἀναφοράν. ὡς ἐκκλησίας της τοιούτης ες ἀναφοράν, ες ἀναφοράν. ὡς ἐκκλησίας της τοιούτης ες ἀναφοράν. ὡς ἐκκλησίας της τοιούτης ες ἀναφοράν, ες ἀναφοράν. ὡς ἐκκλησίας της τοιούτης ες ἀναφοράν, ες ἀναφοράν. ὡς ἐκκλησίας της τοιούτης ες ἀναφοράν, ες ἀναφοράν. ὡς ἐκκλησίας της τοιούτης ες ἀναφοράν, ες ἀναφοράν. ὡς ἐκκλησίας της τοιούτης ες ἀναφοράν, ες ἀναφοράν. ὡς ἐκκλησίας της τοιούτης ες ἀναφοράν, ες ἀναφοράν. ὡς ἐκκλησίας της τοιούτης ες ἀναφοράν, ες ἀναφοράν. ὡς ἐκκλησίας της τοιούτης ες ἀναφοράν, ες ἀναφοράν. ὡς ἐκκλησίας της τοιούτης ες ἀναφοράν, ες ἀναφοράν. ὡς ἐκκλησίας της τοιούτης ες ἀναφοράν, ες ἀναφοράν. ὡς ἐκκλησίας της τοιούτης ες ἀναφοράν, ες ἀναφοράν. ὡς ἐκκλησίας της τοιούτης ες ἀναφοράν, ες ἀναφοράν. ὡς ἐκκλησίας της τοιούτης ες ἀναφοράν, ες ἀναφοράν. ὡς ἐκκλησίας της τοιούτης ες ἀναφοράν, ες ἀναφοράν. ὡς ἐκκλησίας της τοιούτης ες ἀναφοράν, ες ἀναφοράν. ὡς ἐκκλησίας της τοιούτης ες ἀναφοράν, ες ἀναφοράν. ὡς ἐκκλησίας της τοιούτης ες ἀναφοράν, ες ἀναφοράν. ὡς ἐκκλησίας της τοιούτης ες ἀναφοράν, ες ἀναφοράν. ὡς ἐκκλησίας της τοιούτης ες ἀναφοράν, ες ἀναφοράν. ὡς ἐκκλησίας της τοιούτης ες ἀναφοράν, ες ἀναφοράν. ὡς ἐκκλησίας της τοιούτης ες ἀναφοράν, ες ἀναφοράν. ὡς ἐκκλησίας της τοιούτης ες ἀναφο-
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 Church, and, 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 mention in it, to conclude what is the nature of it. To which purpose it will be necessary to take notice that our Saviour speaking of it, mentioneth it as that which then was not, but afterwards was to be; 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, (as the writing of Peter, and under his name, the Acts) the number of the hundred and twenty Disciples, was then there a Church, which was called Church; (and that built upon Peter, according to our Saviour's promise, 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 ascension, and upon the preaching of St. Peter, we find a Church built or constituted, and of that 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 it.

Now what we are infallibly assured of the first actual existence of a Church of Christ was 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 Church. What this Church was is easily determined, for it was a certain number of men, of which some were Apostles, the others Disciples, others were persons which repenteth 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 Acts iv. 32. 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 in one of the beginning, though that Church which we profess to believe in the Creed be so pronounced 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 Church.
Church which we believe; yet because that Church was one by way of origination, 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 receptions 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.

Secondly, It is sometimes used in the same notion in which the Greek translators of the Old Testament made use of it, for the Assembly of the people of God under the Law, and therefore 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 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 place. Besides these few different accensions, 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 Acts xvi. 5. way of plurality, the Churches of God, the Churches of the Gentiles, the Churches of the saints. 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 Aquila, the Church in the house of Nympha, the Church in the house of Philomen; 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 speake all 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 Judea, Samaria, and Galilee, the Churches of Syria and of Cilicia, of Asia, and the Churches of Gaul, 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 met sometimes in houses, and sometimes in places where there was no house set apart for the worship of God in the Apostles' times, which then could be called by that name. Thus he concludes, that in the Apostles' times there was no Eκκλησία, but When the apostles found that the Church of the apostles' times, which then could be called by that name. For Isidorus Pelusitota expressly denies it, and distinguishes between Eκκλησία and Eκκλησίαν αύτήν, after this manner; Ἁλλά ἐν τῷ εἰκαστικών, ἢ μὲν μὴ ἐν τῷ καθίσματι, ἢ μὲν μὴ καθίσματι, ἢ μὲν καθίσματι καθισματικός, ἢ μὲν ἐν πάλιν ἐκκλησίαν καθισματικόν, ἢ μὲν καθισματικόν καθίσματι. Thus he concludes, that in the Apostles' times there was no Eκκλησία, but When the apostles found that the Church of the apostles' times, which then could be called by that name. For Isidorus Pelusitota expressly denies it, and distinguishes between Eκκλησία and Εκκλησίαν αύτήν, after this manner; Ἁλλά ἐν τῷ εἰκαστικών, ἢ μὲν μὴ ἐν τῷ κακαίσματι, ἢ μὲν μὴ κακαίσματι, ἢ μὲν κακαίσματι κακαίσματι. Thus he concludes, that in the Apostles' times there was no Eκκλησία, but When the apostles found that the Church of the apostles' times, which then could be called by that name. For Isidorus Pelusitota expressly denies it, and distinguishes between Eκκλησία and Εκκλησίαν αύτήν, after this manner; Ἁλλά ἐν τῷ εἰκαστικών, ἢ μὲν μὴ ἐν τῷ κακαίσματι, ἢ μὲν μὴ κακαίσματι, ἢ μὲν κακαίσματι κακαίσματι.
Churches or congregations of believers in great and populous cities, yet the Scriptures always speak of such congregations in the notion of one Church: as when St. Paul wrote to the Corinthians, Let your women keep silence in the Churches; yet the dedication of his Epistle is, Unto the Church of God which is at Corinth. So we read not of the Churches, but the Church at Jerusalem, the Church at Antioch, the Church at Cesarea, the Church at Ephesus, the Church of the Thessalonians, the Church of Laodicea, the Church of Smyrna, the Church of Pergamos, the Church of Thyatira, the Church of Sardis, the Church of Philadelphia. From whence it appeareth that a collection of several congregations, every one of which is in some sense a Church, and may be called so, is properly one Church by virtue of the subordination of them all in one government under one ruler. For thus in great and populous cities where Christians were very numerous, not only all the several Churches within the cities, but those also in the adjacent parts, were united under the care and inspection of one bishop, and therefore 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, comprehendeth 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 dissevered through the distant and divided parts of the world.

For the single persons professing faith in Christ are members of the particular Churches in which they live, and all those 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. 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 steadfastly 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 members of the same Church. To this Church were added 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,) relisheth 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 Council of Constantinople, Milon, Arian, and Eunomius.
THE HOLY CATHOLICK CHURCH.

340 Secondly, The Church is therefore one, though the members may be many, because they all agree in one faith. There is one Eph. iv. 5. Lord, and one faith, and that faith once delivered to the saints, Jude 3. 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 faith.

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

THE HOLY CATHOLICK CHURCH.

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.*

For we being many are one bread, and one body; for we are all partakers of that one bread. As therefore the Israelites were all 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, 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 called; and all which are so, are called in one hope of their calling: the same reward of eternal life is promised unto every person, and we all through the Spirit wait for the hope of righteousness by faith. They therefore which depend upon the same 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, however 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 endeavour to keep the unity of the Spirit in the bond of peace. 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 charity.

Lastly, All the Churches of God are united one by the concordia glutino copulata. *S. Cyprian. de Unitate Eccles. [p. 201.]*

72 'Ecclesia non est, quae non habet Sacerdotes.' S. Hierom. adv. Lucifer. [vol. ii. p. 194 D.]

73 'Cum sit a Christo una Ecclesia per totum mundum in multis membra divisas, Item Episcopatus unus, Episcoporum multitum concordi numerostate diffusus.' S. Cyriac. de Unitate Eccles. [p. 195.]

74 'These are all expressed by Ter- tulian: *Una nobis et illis fides, unus Deus; idem Christus, eadem specie, eadem lavacri sacramenta; semel dixerimus, una Ecclesiae sumus.* De Virg. infield. cap. 2. [p. 173 D.]

75 *Corpus unius de cons. declarato, quod est episcopi; cum redimero oportuerit, connectit, aut contextit.'

76 'Ecclesiast us est, cujus a singulis in solidum pars tenetur; Ecclesia quaque una est, quae in multitudinem latius incremento fraudulentissimae extenditur.' S. Cyriac. de Unitate Eccles. [p. 195.]

77 'Deus unus est, et Christus unus, et una Ecclesia eius, et ille unus, et plebs una in solidum corporis unitatem.'
acknowledge that which never yet was, and is not now, but shall hereafter be. Thus the act of faith is applied 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 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 uninterrupted 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 defective, 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 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 always, 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 doth 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 built 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 Christ. 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 built house, and the Son within that house. Wherefore being Christ 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; as the great Prophet of the Church hath said.

75 Non desistit Ecclesiam suam divina protectione, dicente Domino, Ecce ego vos vocavimus sub omnibus diibus, &c. Lch Epist. 31. [Ep. xlviii. vol. i. p. 535.] St. Augustin upon those words of Psalm cl. Exsultationem dierum meorum annuncia mihi, maketh the Church to speak those words; Quis est, quod necesse est, qui recordatas me records, &c. Certe enim hoc dicent, Quis cum non solum annuntiat eam, sed etiam dicunt, Que, quid annunciavit, os annuncios et ab illo. Quis est, quod annuncio, non annunciat, &c. Exsultationem dierum meorum annunciat mihi? Quis annunciat, non annuntiavit, &c. Ecce ego vos vocavimus sub omnibus diibus, &c.
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 showed in what the nature of a Church consists, and proved that a Church of that nature is of perpetual and indestructible 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 Catholic. 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: 2 Tim. i. 9. 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 Acts iv. 14. 20, 19. 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 obligation, the whole Church may be termed holy. 27. 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. 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 Eph. v. 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. Now though Acts i. 2. 34. 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

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27 "Οὐκ ὁρᾶ ὁ Αὐγουστάου τῶν ἱερῶν τὸν ἐν τοῖς ἑαυτοὶς ἔχονταν. Θεός. Προ-ικῶν ἑιρίσεων καὶ πολλῆς ἐφικτίας ἦν. Ιωακ. ii. Ερρίθ. 246. [p. 236 B.]

συγκεκριμένων ἐξακολουθία ἐκείνην. Ὁ' οἶκος
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 2 Tim. ii. 20. 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. 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 Catholics did against the Donatists?, 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


79 The opinion of the Donatists confuted by the Catholics is to be seen in St. Augustine's book, entitled Breuicia Collationum. 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 ipse veritatis evangelici non aliud confiteri, quia malos occultos nunc eis permixtus esse dixerunt; &c. 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 enforced their acknowledgment, that those which are apparently evil are contained in the same Church: 'Si enim Dominus propitius rebus benos et malos pisces partit congregantibus Ecclesiam comparat; quis malos in Ecclesia non manifestos sed latentem intellige voluit, quos ipsos non scenderit, quoscumque in ea beneficis praebentur futuri. Quippe enim pales quae in ea sunt permixtae frumentos, etiam ipsa sub flabellis latet, quae sic omnia occultis, ut potius occultis sit in ea frumenta, cum sic ipsa manifesta.' Lib. post Collat. cap. 9. 10. [s. 13. vol. ix. p. 586 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 Matt. iv. 5. to preach, when we know there was in that city a general corrupution in manners and worship.

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 345 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 Eph. v. 27. 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, admitted or not admitted the permission of the wicked, or the imperfection of the godly 80. 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; 'Do duabus etiam Ecclesias calumniavit corum Catholici refutatur, identidem expressus ostendentes quid dixerint, id

PEARMAN.
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 Apostles,83 we must also acknowledge that it was most anciently in use among the primitive Fathers, and that to as several intents. For, first, they called the Epistles of St. James, St. Peter, St. John, St. Jude, the Catholic Epistles,84 because when the Epistles written, non omnis Ecclesiam que nunc habet permittit multis alienis so ditam, non se esse regnum Dei, ubi non erant maiorum con-mixtit; sed eandem ipsum usum et san-ctam Ecclesiam nunc esse aliter, tum autem aliter futuram; nunc habere mas mixtos, tum non habituram; sicut nunc sedem quod ex mortuis, sicut et starct hominis, tum autem immor-talem, quod in ea nullus esat vel corpore mortuus; sicut non idem duo Christi, quia prior mortus postea non mortuus.85 S. Aug. Collat. tertii diei, cap. i. [s. 3. vol. ix. p. 254 G.]

83 It was the ordinary objection of the schismatical Novatians, that the very name of Catholics was never used by the Apostles, and the answer to it by the Catholics was by the concilia of Constance: 'Sed sub apostolos, inquisit, nemo Catholicus vocatur; Esto, sic fuerit, vel illud indulge, &c.' Piacon. ad Sym-pronianum, Epist. 1. [c. 2. p. 257 C.]

84 So St. Jerome of St. James; 'Usque tantum scriptum Epistolam que de septem Catholicis est' [de Viris Illustri, vol. ii. p. 815.] of St. Peter; 'Scriptit Ecclesiam, quae septem' [p. 814.]; of St. Jude; 'Judas frater Jacobii parvi quem, de septem Catholicis est, Epistolam reliquit.' [p. 819.] This therefore was the common title of these Epistles in St. Je-roh's time among the Latin Church, for among the Greeks, as appeareth by Eusebius: 'Totaia kai ta kath tis idous, ois hoti eonos toon katholikoun katholikous apostoloumen kai eis eukleia.' [ut hoc nosstur non est de apostoloumen oura toon katholikoun apostoloumen kai eis eukleia.]

85 We read in the old Glossary, Catholicos, Rationalis, that is, the receiver of the imperial revenues; 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 Catho-licus, who by the Latin was properly styled Procurator summa rei, or Rationalis summanum. Thus Constantine signed to Celsiannus bishop of Carthage: 'Ei erat inter domesticos, dominorum, non tan- men ex suae credidens est, quoniam regulam fideli superdecimam, diversam et contrariam illi, quam catholicos in medium professuram.' De Paroec. Past. cap. vi. [p. 221 C.] 'Hoc igitur disiecta totum ordinem Dei juridice operarum, ut (ut dicatur divinae) protetorem catholicum et summam illius bonitatis ostendant.' Adv. Marcion. lib. ii. cap. 17. [p. 390 B.] So he calleth the Emperor 'Catholicus Patri arcis auctoritatem.' Lib. iv. cap. 9. [p. 422 A.] Origin of Celsus, -atholicos episcoposque suos deinde praebet, eamque cessionem, quam eosque patres, quos eum praebuit, quosque habuerit.' [p. 422 A.] So he speaks of catholicos Clorus fidelis, [p. 3. p. 582 B.] and to the katholikos, pag. 582 B.

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 Catholick for nothing else but general or universal, in the original or vulgar sense; as the Catholic resurrection is the resurrection of all men, the Catholic opinion the opinion of all men.86 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 Catholic opinion the opinion of all men.87
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 Cathlick 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 Cathlick 85.

Again, When the Church is taken for the persons making 317 profession of the Christian faith, the Cathlick 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 Cathlick Church in Smyrna, the Cathlick Church in Alexandria 86.

Thus Eusebius of Caesarea was by the Greeks expressed thus either by one name, Cathlick, or by more names to the same purpose. So Dio Cassius speaking of Aurelius Eubulus; Τὸν γὰρ δὸ καθέλεως λόγους ὑπερθυμάνως, οὐδεὶς δὲ τὸν νῦν ἑδικέωσιν. Enscr. lib. 79. [π. 311. Σογραφίας: "Οσεὶ καὶ κων- τὰς τοὺς τοῦ πολιούχου εκείνως τῶν καθέλεως λόγως πλῆθος. In Vita Plu- tinm. [π. 9. A.] So Dionysius of Alex- andra speaketh of Maecianus, who was consecrated to the Emperor Valerianus; Οἱ πρότεροι μὲν εἰς τῶν καθέλεως λόγως λόγιοι εἰσὶν βασιλείας, οὐδὲν ἀποκλεῖσιν (alluding to λόγην), οὐδὲν καθόλου (alluding to καθόλου) ὑπερθυμάνως, ἀλλὰ ἀναπτύσσεται ἐκ γενεαὶς, εἰς τὰ πρῶτον περιτύον ἀκρίβειαν εκ τὸν καθόλου, καὶ τὸ καθόλου μὴ βλέ- 
πουσιν: οὐ γὰρ σώκης τὴν καθόλου πρό- νοιαν; ὡδὲ τὴν κρίσην ἐκεῖνον τὸ πρὸ 

THE HOLY CATHOLICK CHURCH.

Now being these particular Churches could not be named as Cathlicick as they were particular, in reference to this or that city in which they were congregeted, it followeth that they were called Cathlick by their coherence and conjunction with that Church which was properly and originally called so 87; which is the Church taken in that accession which we have already delivered. That Church which was built upon the Apostles as upon the foundation, congregate by their preaching and by

bious of Polycarpus; Τενόκτιστος εἰκόνως τῆς ἐν Σμύρνῃ καθόλου εἰκόνας. Hist. Ecles. lib. iv. cap. 15. [p. 170.] So Ka- tholick εἰκόνης τῆς ἐν Ἐφεσσι, in Epiphanius. Thus Gregory Nazianzen begins his own last will; Παρθενοὶ εἰ- κόνες τῆς καθόλου εἰκόνας τῆς ἐν Σωτηρίων πόλεις, in which he be- queatheth his estate in the φύσει καθόλου εἰκόνας τῆς ἐν Ναζαρείῳ, and subscribes it after the same manner in words in which he began it, and so the rest of the bishops which subscribed as with- nes; Αρμόδιοι εἰκόνις τῆς καθόλου εἰκόνας τῆς ἐν Ναζαρείῳ, etc. Thus Eusebius subscribes the καθόλου εἰκόνας τῆς καθόλου, καθέλεως εἰκόνας.—Σωτηρίων εἰκόνες τῆς καθόλου καθόλου εἰκόνας,—Σωτηρίων εἰκόνες τῆς καθόλου εἰκόνας τῆς ἐν Ναζαρείῳ. Αὐτοί δια παλιάς καθόλου εἰκόνας τῆς καθόλου εἰκόνας τῆς καθόλου εἰκόνας, to which this was the old advice of St. Cyril of Jeru- salem; "Αν ποτε ἐπιθυμήσης ἐν πόλεις, μὴ ἀποτίμησῃς τὸν κοινὸς νόμος καὶ γιὰ ἄνω τῶν λαχων πρίνκεις κοινῶς τὰ οἰκεῖα σβήνων καλῶς ἀνεφεύρετε· μὴ δὲ ποτε ἄνω τὸν λαχῶς εἰκόνας, ἀλλὰ ποτὲ ἄνω τῇ καθόλου εἰκόνας. Cath. 18. [§. 26. p. 297 D.] ‘Ego forte in- gressus populos urbaines, ubi Marcionios, cum Apollinarisiorum, Cata- phrygos, Novatianos, et ceteros ejus- modi competeremus, quae Christianos vocarent; quo egnominone congrega- tionum meae plebis agnoscere, nisi Cathlickum dicercur’ 88. p. 218. 249. 257 C. ‘Teneb post- tremo ipcm Cathlickum nomen, quod non sine causa inter tam multas heresces eis eis in Ecclesiarm est amplius. ut enim ecclesiarem se Cathlickum dicercur, quercum tamen peregrino aliqui, ubi ad Cathlickum conveniretur, nullus heresec- rum vel basileiuni suum vel dominum suum aestedere.’ S. August. Epist. Funda- ment. cap. 4. p. 153. C. 87 ‘Nonne appellatione propria decuit caput principale signi? Pascian. ad Synp. Epist. 1. [§. 5.]"
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.

Although this seem the first intention of those which gave the 348 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 that universality did consist.

...and the interpretation of it; Εἰς μὲν γαθρωπὶς ἄνθρωπος τοῦ Θεοῦ, τῷ Ἀπόλλονι τῶν ἑαυτοῦ εὐαγγελίων. Secret. Hist. Eccles.
Secondly, They called the Church of Christ the Catholic 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 Catholic, from the universality of necessary and saving truths retained in it.

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

lib. i. cap. 26. [p. 61.] St. Cyril of Jerusalem gives this as the first importance of the word; καθολική μὲν τὸ καθολικόν, διὰ τὸ καθαρὰ εἶναι τὰ σωματία ἀνεῴρων τῆς ἑκείνης πράξεως. Catech. 12. [§. 23. p. 296 A.] 』 "Ub est ergo proprietas a menae nominae, cum unde dicta sit Catholic, quod sit rationabiles et ubique diffusa?" Opst. de Sacris. Do-

90 This is the second interpretation delivered by St. Cyril: Καὶ διὰ τὸ δεδεμένα καὶ ἀκελαστάτο τὸ εἰς τὰ γνώμων αὐτῶν ὑπῆρεστο πρὸς τὴν διανοίαν καὶ δοκεῖ, ἵνα τὰ ἔργα καὶ ἡμῶν πραγματευσάμενα τὰ τῇ εἰσιν ἀπεικονισμένα εἴδει τῶν εὐρέων και εἰς τὰ τεκμερίων τῶν εὐφραίνων, Catech. 18. [§. 25.] "Ecclesia, Greecum nomen est, quod in Latinum vertitur Concovatio, propertia quod omnibus ad se vocet. Catholica (id est universalis) ideo dicitur, quia per universum mundum est constituens, vel quoniam Catholica, hoc est, generalis in eadem doctrina est ad instructionem." Freg. lxxv. p. iii. [c. ii. p. 73.]

91 This is the third interpretation of St. Cyril: Καὶ διὰ τὸ πᾶλιν αὐτῶν ὑπῆρεστο εἰς ἀπεικονίσματα ἐν πορείᾳ ἑως τῆς δικαιοσύνης, ἐκ ἑαυτῶν τε καὶ ἀκελαστῶν. Catech. 18. [§. 23. p. 296 B.]


promissi Dei et tam multis tamque manifiestis oraculis ipsius veritatis. Sed nempe hoc est totum, quod nobis persuasores conari, solos remanisse Roga-
tistas, qui Catholici recte appellendi sint, ex observatione praeposorum om- nium divinarum atque omnium sacramentorum, S. August. Epist. xiv. cap. 7. [Epist. CLXXXIII. II. vol. ii. p. 240 D.] Indeed this notion of the Catholic Church was urged by the Donatists as the only notion of it, in opposition to the universalitas of place and commune. For, as the Catholic Church answered for themselves, "Quia Ecclesia totae orbis diffusa, cui testimonium perhabet Scriptu- rum divinum, Lips, non Donatistae, non communi, unde Catholici munere et nullae particula etiam in diversis in- veniuntur haeresibus, hujus nominis testimonio nimiur ad demonstrandum Ecclesiam in omnibus gentibus, et non

THE HOLY CATHOLICK CHURCH.

Fourthly, The Church hath been yet further called or reputed Catholic, by reason of all graces given in it; whereby all diseases of the soul are healed, and spiritual virtues are disseminated, all the words and thoughts of men are regulated, till we become perfect men in Christ Jesus. In all these four acceptions did some of the ancient Fathers understand the Church of Christ to be Catholic, and every one of them doth certainly belong unto it. Wherefore I conclude that this Catholicism, or second affections 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 Catholic 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 Acts ii. 47, 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 Acts iv. 12, must be saved, but the name of Jesus; and that name is no otherwise given under heaven than in the Church. As none
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 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 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 incurable misdeemours, we may incur the curse 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 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 Catholic 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

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.

Fourthly, There is a necessity of believing the Catholic Church, because except a man be of that, he can be of none. For being the Church which is truly Catholic contains within it all which are truly Churches, whosoever is not of the Catholic 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 faithful once delivered to the saints. Whosoever Jude 3.

Church pretendeth to a new beginning, pretendeth at the same time to a new Church-dom, and whatsoever is so new is none. So necessary it is to believe the holy Catholic 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 Catholic 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, 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.
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 Catholic 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 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 Aquilian 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 Chrysostomus; not in any of the four books De Symbolo et Catechismis attributed to St. Austin; not in the 110th Sermon under his name, De Tempore; 'Cum dixerimus Sanctos Ecclesiam, adjunquamus Remissionem peccatorum.' Cap. 8. [Serm. 213. vol. v. p. 947 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 Rome, not in that of Arius and Eusebius presented to Constantinople, not in either of the Creeds preserved in the Auctoritates of Epiphanius, not in the Jerusalem Creed expounded by St. Cyril, not in that of the Council of Constantine, not in that of Chrysostomus, not in 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 110th and 112th Sermon De Tempore, attributed to St. Austin. [Serm. 241. vol. v. App. p. 395. and Serm. de Symbolo. vol. vi. App. p. 277.] V. Passio sancti Symbolem.
which we translate saints, be in itself as applicable to things, as persons98; yet in this Article it signifies 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 sanctuary1, 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, yet

98 Κυριακὴ ἐγνωρίζεται ἐν αὐτῷ τῷ ἄνθρωπῳ ἔναν τὸν ἀγίον, ὃς ἐποίησεν τὸν οὐρανὸν καὶ τὴν γῆν καὶ ἄνθρωπον καὶ τῆς σπουδῆς ἐν τῷ παρωνίῳ τῶν ἁγίων, ὡς ἐποίησεν τοὺς οἶκους καὶ τὰς πόλεις καὶ τὰς κατασκευάσεις τῶν θεοματίων καὶ τὰς φανεροῖς προσώπους τῶν θεοματίων. 

99 Καὶ Μωσῆς γράφει Κυρίαις τῶν ἁγίων καὶ τῶν ἁγίων τῶν ἁγίων, ὡς ἐποίησεν τὸν ἀγίον, ἀνὴρ ἁγιόν, καὶ τὰς γυναῖκας τῆς ἀγίου, Καθώς ἐποίησεν τὸν ἁγίον, ἀνὴρ ἁγιόν, καὶ τὰς γυναῖκας τῆς ἀγίου. 

1. THE COMMUNION OF SAINTS.

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 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 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. ix. 2. ye holy, as I the Lord your God am holy: Be ye holy, there is the command; as the Lord your God is holy, there is the rule :) being it 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. xiiii. in this Article, which is the communion of men of holiness. Now holiness in the first apprehension of it signifies 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
ARTICLE X.

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 extrinsic 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 there 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. 1 John v. 1. whoever believeth that Jesus is the Christ is born of God: by e 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 2 Peter i. 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 are called by a holy calling, and not disobeyond unto it; such as are ended 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 truly 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 Catholic 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 Cor. xiv. never any Church of God but there were such persons in it as were saints: we read in the Psalms of the congregation and the Ps. lxxix. assembly of the saints; and Moses assured the people of Israel, 5, 7. that all the saints of God were in his hand: we read in Pro. Deut. xxxiii. x. the prophets of the saints of the Most High; and at our Saviour’s death Dan. vii. 25. the bodies of such saints which slept arose. Where again we may Matt. xxvii. observe that they were saints while their bodies were in the grave; as Aaron in the time of David kept the name of the Ps. xvi. 16. 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 ex. Ps. xvi. 2. tendeth not to thee, but to the saints that are in the earth: of these 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. lxxix. 5. ἐρχήσοντας δωροὺς πρὸς Ἀλλαχ. LXX. 52. 'Quis ignorat sub altera dispensatione Dei omnes retro sanctos eisdem fuisse meriti cuius nunc Christiani sunt?' fr Book v, i. Vulg. Lat. In Eccl. et te e versione vulgata et in concilio sanctorum. Deut. xxxiii. 3. S. Hieron. adv. Jovin. lib. ii. [1. iv, vol. ii. p. 337 D.]

PEARSON. S S
ARTICLE IX.

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.

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 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, 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, John xvi. 20, 21, 23. 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 Phil. iii. 10. we may be conformed 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 Phil. ii. 1. 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 Rom. viii. we cry, Abba, Father; and thereby do we become coheirs with Christ, in that because we are sons God hath sent forth the Spirit Gal. iv. 6. 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 Gen. xviii. 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
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 1Cor.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 communion with the holy angels. They who did foretell the birth of John the forerunner of Christ, they who did anounce 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 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 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 Luke xv.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, He 4, Ephes. v.11. have no fellowship with the unfruitful works of darkness; and again, Be 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 partakers of her sins. To communicate with sin is sin, but to 4 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

ARTICLE IX.

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 engraven 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 God. 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,

THE COMMUNION OF SAINTS.

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.

358 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, besides 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 interpretation.

5 This is that part of the communion of saints which of the ancients especially insisted upon, who first took notice of it in the Creed. Sanctus Communionem, i.e. cum illis sanctis qui in hac quae suscipimus fide defuncti sunt, societate et spei communiones tenemur. Serm. de Temp. clxxi. cap. 13.*

6 We have already produced the concerning hope. In the same we find words of the 1St Sermon De Tempore also that of imitation; Si igitur cum

* [This is not a work of Augustin. v. Op. vol. vi. Append. p. 281 E.]
The necessity of the belief of this communion of saints appears, 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 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 shall suffice;* whereas he hath not *John iv. 8.*

359 Only shown 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 desire 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?

To conclude, Everyone 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.

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 profession; and for some ages it immediately followed

7 Καταργεποιήσας τὸ τὰς ἐπιστολὰς σου σοφὸν ἔργον Ἰησοῦς Χριστὸς τὸν ἑαυτῷ ἐκδοθέντα καιρὸν τῆς παθήσεως, πάντα μεταλαμβάνει τοῖς φθαρ- τοῖς; see supra, cap. 19. p. 52.

8 Therefore Carolus Magnus in his Capitular, lib. iii. cap. 6. inveighs against Basilius the bishop of Ancyræ, because in his confession of faith, which he delivered in the second Council of Nice, (Act. i.) he omitted the remission of sins, which he Apostoles in so short a compendium as the Creed would not omit: 'Hanc Apostoli in collatione fidei, quam ab invicem duxerunt, quamquam non.