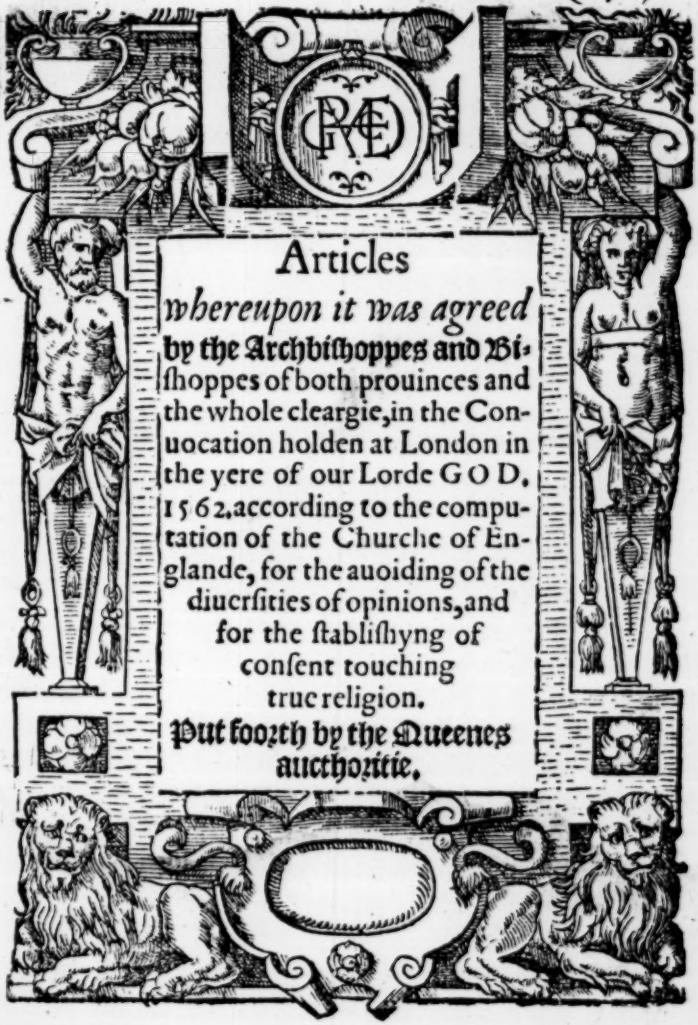
Article 20 1571 The Church hath power to decree &c.
Bp Gibson
Bp Sharp & Tanner
(7)



Articles

whereupon it was agreed by the Archbishoppes and Bishoppes of both prouinces and the whole cleargie, in the Conuocation holden at London in the yere of our Lorde GOD, 1562, according to the computation of the Churche of Englande, for the auoiding of the diuersities of opinions, and for the stablishyng of consent touching true religion.

Put foorth by the Queenes auctho*r*itie.

The Articles were Reviewed & Reprinted in Convocation 1801.
5 Dec. 21. - 1801.

Original Edition.

25,15

Articles 3

Of fayth in the holy Trinitie. 1



HERE is but one lyuyng and true God, euerlastyng, without body, partes, or passions, of infinite power, wyldome, & goodnesse, the maker and preseruer of al thyngs both visible and inuisible. And in vnitie of this Godhead there be three persons, of one substaunce, power, and eternitie, the father, the sonne, and the holy ghost.

Of the worde or sonne of God which was made very man. 2

THE Sonne, which is the worde of the father, begotten from euerlastyng of the father, the very and eternall GOD, of one substaunce with the father, toke mans nature

in the wombe of the blessed Virgin, of her substaunce: so that two whole and perfect natures, that is to say the Godhead and manhood, were ioyned together in one person, neuer to be diuided, whereof is one Christe, very GOD and very man, who truely suffered, was crucified, dead, and buried, to reconcile his father to vs, and to be a sacrifice, not only for originall gylt, but also for all actuall sinnes of men.

3 Of the goyng downe of Christe into hell.

AS Christe dyed for vs, and was buryed: so also it is to be beleued that he went downe into hell.

4 Of the Resurrection of Christe.

CHriste dyd truely aryse agayne from death, and toke agayne his body, with flesh, bones, and all thinges apparteyning to the perfection of mans nature, wherewith he ascended into heauen, and there sitteth, vntyll he returne to iudge all men at the last day.

5 Of the holy ghost.

THE holy ghost, proceedyng from the father and the sonne, is of one substaunce, maiestie, and glorie, with the father and the sonne, very and eternall God.

Of

Of the ſufficiencie of the holy Scriptures 6 for ſaluation.

HOlye Scripture conteyneth all thinges neceſſarie to ſaluation: ſo that whatſoeuer is not read therein, nor may be proued therby, is not to be required of anye man, that it ſhoulde be beleued as an article of the fayth, or be thought requiſite neceſſarie to ſaluation. In the name of holy Scripture, we do vnderſtande thoſe Canonicall bookes of the olde and newe Teſtament, of whoſe aucthoritie was neuer any doubt in the Churche.

Of the names and number of the Canonicall Bookes.

Geneſis.
Exodus.
Leuiticus.
Numerie.
Deuteronomium.
Ioſue.
Iudges.
Ruth.
The.1. boke of Samuel.
The.2. boke of Samuel.
The.1.booke of Kinges.
The.2.booke of Kinges.
The.1.booke of Chroni.
The.2.booke of Chroni.
The.1. booke of Eſdras.
The.2. booke of Eſdras.
The booke of Heſter.
The booke of Iob.
The Pſalmes.
The Prouerbes.
Eccleſia.or preacher.
Cantica,or ſonges of Sa.
4.Prophetes the greater.
12.Prophetes the leſſe.

And the other bookes (as Hierome sayth) the Churche doth reade for example of lyfe and instruction of maners: but yet doth it not applie them to establishe any doctrine. Such are these folowyng.

The third boke of Esdras.
The fourth boke of Esdras
The booke of Tobias.
The booke of Iudith.
The rest of the booke of Hester.
The booke of VVisdome.
Iesus the sonne of Sirach.
Baruch, the prophet.
Song of the .3. children.
The storie of Susanna.
Of Bel and the Dragon.
The prayer of Manasses.
The .1. boke of Machab.
The .2. booke of Macha.

All the bookes of the newe Testament, as they are commonly receaued, we do receaue and accompt them for Canonicall.

Of the olde Testament.

THE olde Testament is not contrary to the newe, for both in the olde and newe Testament euerlastyng lyfe is offered to mankynde by Christe, who is the onlye mediatour betweene God and man, being both God and man. Wherefore they are not to be hearde whiche faigne that the olde fathers dyd looke onlye for transitorie promises. Although the lawe geuen from

from God by Moyses, as touchyng ceremonies and rites, do not bynde Chriſtian men, nor the ciuile preceptes therof, ought of neceſſitie to be receaued in any common wealth: yet notwithſtandyng, no Chriſtian man whatſoeuer, is free from the obedience of the commaundementes, whiche are called morall.

Of the three Credes. 8

THE three Credes, Nicene Crede, Athanaſius Crede, and that whiche is commonlye called the Apoſtles Crede, ought throughlye to be receaued and beleued: for they may be proued by moſte certayne warrauntes of holye ſcripture.

Of originall or birth ſinne. 9

ORiginall ſinne ſtandeth not in the folowing of Adam (as the Pelagians do vaynely talke) but it is the fault and corruption of the nature of euery man, that naturally is engendred of the offspring of Adam, whereby man is very farre gone from originall ryghteouſnes, and is of his owne nature enclined to euyll, ſo that the fleſhe luſteth alwayes contrary to the ſpirite, and therefore in euery perſon borne into this worlde, it deſerueth Gods wrath and damna-

damnation. And this infection of nature doth remayne, yea in them that are regenerated, whereby the luste of the flesshe, called in Greke φρόνημα σαρκός, which some do expounde the wisdome, some sensualitie, some the affection, some the desyre of the flesshe, is not subiect to the lawe of God. And although there is no condemnation for them that beleue and are baptized: yet the Apostle doth confesse that concupiscence and luste hath of it selfe the nature of synne.

10 Of free wyll.

THE condition of man after the fall of Adam is suche, that he can not turne and prepare hym selfe by his owne naturall strength and good workes, to faith and calling vpon God: wherefore we haue no power to do good workes pleasaunt and acceptable to God, without the grace of God by Christe preuentyng vs, that we may haue a good wyll, & workyng with vs, when we haue that good wyll.

11 *Of the iustification of man.*

WE are accompted righteous before God, only for the merite of our Lord & sauiour Iesus Christ, by faith, & not for our owne workes

workes or deseruynges. Wherefore, that we are iustified by fayth onely, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homilie of iustification.

Of good workes. 12

ALbeit that good workes, whiche are the fruites of fayth, and folowe after iustification, can not put away our sinnes, and endure the seueritie of Gods iudgement: yet are they pleasing and acceptable to God in Christe, and do spring out necessarily of a true and liuely fayth, in so muche that by them, a lyuely fayth may be as euidently knowen, as a tree discerned by the fruit.

Of workes before iustification. 13

WOrkes done before the grace of Christe, and the inspiration of his spirite, are not pleasaunt to God, forasmuche as they spring not of fayth in Iesu Christ, neither do they make men meete to receaue grace, or (as the schole auctheurs saye) deserue grace of congruitie: yea rather for that they are not done as GOD hath wylled and commaunded them to be done, we doubt not but they haue the nature of synne.

14 Of workes of supererogation.

VOluntarie workes beſydes, ouer and aboue Gods commaundementes, which they call workes of ſupererogatiõ, can not be taught without arrogancie and impietie. For by them men do declare that they do not onely render vnto God as muche as they are bounde to do, but that they do more for his ſake then of bounden duetie is required: Wheras Chriſte ſayth playnly, When ye haue done al that are commaunded to you, ſay, We be vnprofitable ſeruauntes.

15 Of Chriſte alone without ſinne.

CHriſte in the trueth of our nature, was made lyke vnto vs in al thinges (ſinne only except) from which he was clearey voyde, both in his fleſhe, & in his ſpirite. He came to be the lambe without ſpot, who by ſacrifice of hym ſelfe once made, ſhoulde take away the ſinnes of the worlde: and ſinne, (as S. Iohn ſayeth) was not in hym. But al we the reſt, (although baptized, and borne agayne in Chriſte) yet offende in many thinges, and if we ſay we haue no ſinne, we deceaue our ſelues, and the trueth is not in vs.

Of

Of ſinne after Baptiſme. 16

NOT euery deadly ſinne willingly committed after baptiſme, is ſinne agaynſt the holy ghoſt, and vnpardonable. Wherefore, the graunt of repentaunce is not to be denyed to ſuch as fal into ſinne after baptiſme. After we haue receaued the holy ghoſt, we may depart from grace geuen, and fall into ſinne, and by the grace of God (we may) aryſe agayne and amend our lyues. And therefore, they are to be comdemned, whiche ſay they can no more ſinne as long as they lyue here, or denie the place of forgeuenelle to ſuche as truely repent.

Of predeſtination and election. 17

PRedeſtination to lyfe, is the euerlaſtyng purpoſe of God, wherby (before the foundations of the world were layd) he hath conſtantly decreed by his councell ſecrete to vs, to deliuer from curſe and damnation, thoſe whom he hath choſen in Chriſte out of mankynde, and to bryng them by Chriſte to euerlaſtyng ſaluation, as veſſels made to honour. Wherfore they which be indued with ſo excellent a benefite of God, be called accordyng to Gods purpoſe by his ſpirite worckyng in due ſeaſon: they through grace obey the callyng: they be iuſtified freely: they be made ſonnes of God by adoption: they be made lyke

the image of his onelye begotten ſonne Jeſus Chriſte: they walke religiouſly in good workes, and at length by gods mercy, they attaine to euerlaſtyng felicitie.

As the godly conſyderation of predeſtination, and our election in Chriſte, is full of ſweete, pleaſaunt, and vnſpeakeable comfort to godly perſons, and ſuch as feele in them ſelues the worcking of the ſpirite of Chriſte, mortifying the workes of the fleſhe, & their earthlye members, and drawing vp their mynde to hygh and heauenly thinges, aſwell becauſe it doth greatly eſtablyſhe and confirme their fayth of eternall ſaluation to be enioyed through Chriſt, as becauſe it doth feruently kindle their loue towardes God: So, for curious and carnal perſons, lacking the ſpirite of Chriſte, to haue continually before their eyes the ſentence of Gods predeſtination, is a moſt daungerous downefall, whereby the deuyll doth thruſt them either into deſperation, or into recheleſneſſe of moſt vncleane liuing, no leſſe perilous then deſperation.

Furthermore, we muſt receaue Gods promiſes in ſuch wyſe, as they be generally ſet forth to vs in holy ſcripture: and in our doynges, that wyl of God is to be followed, which we haue expreſſye declared vnto vs in the worde of God.

Of

Of obtaynyng eternall ſaluation, only by the name of Chriſte. 18

THey alſo are to be had accurſed, that preſume to ſay, that euery man ſhalbe ſaued by the lawe or ſect which he profeſſeth, ſo that he be diligent to frame his lyfe accordyng to that lawe, and the lyght of nature. For holy ſcripture doth ſet out vnto vs onely the name of Jeſus Chriſte, whereby men muſt be ſaued.

Of the Church. 19

THe viſible Church of Chriſte, is a congregation of faythfull men, in the which the pure worde of God is preached, and the Sacramentes be duely miniſtred, accordyng to Chriſtes ordinaunce in all thoſe thynges that of neceſſitie are requiſite to the ſame.

As the Church of Hieruſalem, Alexandria, and Antioche haue erred: ſo alſo the Church of Rome hath erred, not only in their lyuing and maner of ceremonies, but alſo in matters of faythe.

Of the auctoritie of the Church. 20

THE Church hath power to decree Rites or Ceremonies, and auctoritie in controuerſies of faythe: And yet it is not lawfull for the Church to ordayne any thyng that is contrarie to

Gods worde written, neyther may it so expounde one place of scripture, that it be repugnaunt to another. Wherefore, although the Churche be a witnesse and a keper of holy writ: yet, as it ought not to decree any thing agaynst the same, so besides the same, ought it not to enforce any thing to be beleued for necessitie of saluation.

21 Of the aucthoritie of generall Counselles.

GEnerall Counsels may not be gathered together without the commaundement and wyll of princes. And when they be gathered together (forasmuche as they be an assemblie of men, wherof all be not gouerned with the spirite & worde of God) they may erre, and sometyme haue erred, euen in thinges perteynyng vnto God. Wherfore, thinges ordayned by them as necessary to saluation, haue neyther strength nor aucthoritie, vnlesse it may be declared that they be taken out of holy Scripture.

22 Of Purgatorie.

THE Romishe doctrine concernyng purgatorie, pardons, worshipping and adoration as well of images, as of reliques, and also inuocation of Saintes, is a fonde thing, vainly inuented, and grounded vpon no warrantie of Scripture, but rather repugnaunt to the worde of God.

Of

Of miniſtryng in the congregation. 23

IT is not lawful for any man to take vpon hym the office of publique preachyng, or miniſtring the Sacramentes in the congregation, before he be lawfully called and ſent to execute the ſame. And thoſe we ought to iudge lawfully called and ſent, whiche be choſen and called to this worke by men who haue publique aucthoritie geuen vnto them in the congregation, to call and ſende miniſters into the Lordes vineyarde.

Of ſpeakyng in the congregation, in ſuch a tongue as the people vnderſtandeth. 24

IT is a thing playnely repugnaunt to the worde of God, & the cuſtome of the primitiue Churche, to haue publique prayer in the Churche, or to miniſter the Sacramentes in a tongue not vnderſtanded of the people.

Of the Sacramentes. 25

SAcramentes ordayned of Chriſte, be not onely badges or tokēs of Chriſtian mens profeſſion: but rather they be certaine ſure witneſſes and effectuall ſignes of grace and Gods good wyll towardes vs, by the which he doth worke inuiſiblie in vs,

in vs, and doth not only quicken, but also strengthen and confirme our fayth in hym.

There are two Sacramentes ordayned of Christe our Lorde in the Gospell, that is to say, Baptisme, and the Supper of the Lorde.

Those fyue, commonly called Sacramentes, that is to say, Confirmation, Penaunce, Orders, Matrimonie, and extreme Unction, are not to be compted for Sacramentes of the gospel, being such as haue growen partly of the corrupt following of the Apostles, partly are states of life alowed in the scriptures: but yet haue not lyke nature of Sacramentes with Baptisme and the Lordes Supper, for that they haue not any visible signe or ceremonie ordayned of God.

The Sacramentes were not ordayned of Christ to be gased vpon, or to be caryed about: but that we should duely vse them. And in such only, as worthyly receaue the same, they haue a wholesome effect or operation: But they that receaue them vnworthyly, purchase to them selues damnation, as S. Paul sayth.

26 Of the vnworthynesse of the ministers, which hinder not the effect of the Sacramentes.

Although in the visible Churche the euyl be euer myngled with the good, & sometime the euyll haue cheefe authoritie in the ministration

tion of the worde & Sacramentes: yet forasmuch as they do not the same in their owne name but in Christes, and do minister by his commission and auctoritie, we may vse their ministerie, both in hearing the word of God, & in the receauing of the Sacramentes. Neither is ỹ effecte of Christes ordinaunce taken away by their wickednesse, nor the grace of Gods gyftes diminished from such as by fayth & ryghtly do receaue the Sacramentes ministred vnto them, which be effectuall, because of Christes institution and promise, although they be ministred by euyll men.

Neuertheleſſe, it apparteyneth to the discipline of the Churche, that enquirie be made of euyl ministers, and that they be accused by those that haue knowledge of their offences: and finally, beyng founde gyltie by iust iudgement, be deposed.

Of Baptisme.

27

BAptisme is not only a signe of profession, and marke of difference, whereby Christian men are discerned from other that be not christened: but is also a signe of regeneration or newe byrth, whereby as by an instrument, they that receaue baptisme rightly, are grafted into the Church: the promises of the forgeuenesse of sinne, & of our adoption to be the sonnes of God, by the holy ghost, are visibly signed and sealed: fayth is confyrmed: and grace increased by vertue of prayer

er vnto God. The baptisme of young children, is in any wyse to be retayned in the Churche, as most agreable with the institution of Christe.

28 ## Of the Lordes supper.

THE Supper of the Lord, is not only a signe of the loue that Christians ought to haue among them selues one to another: but rather it is a Sacrament of our redemption by Christes death. Insomuch that to suche as rightlie, worthyly, and with fayth receaue the same, the bread whiche we breake is a partttakyng of the body of Christe, and likewyse the cuppe of blessing, is a parttakyng of the blood of Christe.

Transubstantiation (or the chaunge of the substaunce of bread and wine) in the Supper of the Lorde, can not be proued by holye writ: but is repugnaunt to the playne wordes of scripture, ouerthroweth the nature of a Sacrament, and hath geuen occasion to many superstitions.

The body of Christe is geuen, taken, and eaten in the Supper only after an heauenly and spirituall maner: And the meane whereby the body of Christe is receaued and eaten in the Supper, is fayth.

The Sacrament of the Lordes Supper was not by Christes ordinaunce reserued, caryed about, lyfted vp, or worshipped.

Of

Of the wicked which do not eate the body 29
of Christe in the vse of the Lordes Supper.

THE wicked, and suche as be voyde of a liue-lye fayth, although they do carnally and visibly presse with their teeth (as Saint Augustine sayth) the Sacrament of the bodye and blood of Christ: yet in no wyse are they partakers of Christe, but rather to their condemnation do eate and drinke the signe or Sacrament of so great a thing.

Of both kindes. 30

THE cuppe of the Lorde is not to be denyed to the laye people. For both the partes of the Lordes Sacrament, by Christes ordinance and commaundement, ought to be ministred to all Christian men alike.

Of the one oblation of Christe finished vppon the Crosse. 31

THE offering of Christ once made, is the perfect redemption, propiciation, and satisfaction for all the sinnes of the whole worlde, both originall and actuall, and there is none other satisfaction for sinne, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said that the Priestes did offer Christe

for the quicke and the dead, to haue remission of payne or gylt, were blasphemous fables, and daungerous deceites.

32 Of the mariage of Priestes.

Bishops, Priestes, and Deacons, are not commaunded by Gods lawe eyther to vowe the estate of single lyfe, or to abstayne from mariage. Therefore it is lawfull also for them, as for all other Christian men, to mary at their owne discretion, as they shall iudge the same to serue better to godlynesse.

33 Of excommunicate persons, howe they are to be auoyded.

That person whiche by open denuntiation of the Churche, is ryghtly cut of from the vnitie of the Churche, and excommunicated, ought to be taken of the whole multitude of the faythfull as an Heathen and Publicane, vntill he be openly reconciled by penaunce, and receaued into the Churche by a iudge that hath aucthoritie thereto.

34 Of the traditions of the Churche.

It is not necessarie that traditions and ceremonies be in al places one, or vtterly like, for at all times

times they haue ben diuerse, and may be chaunged accordyng to the diuersitie of Countreys, times, and mens maners, so that nothing be ordeyned against Gods worde. Whosoeuer through his priuate iudgement, wyllyngly and purposely doth openly breake the traditions and ceremonies of the Church, which be not repugnaunt to the worde of God, and be ordayned and approued by common aucthoritie: ought to be rebuked openly, (that other may feare to do the lyke) as he that offendeth agaynst the Common order of the Churche, and hurteth the aucthoritie of the Magistrate, and woundeth the consciences of the weake brethren.

Euery particuler or nationall Churche, hath aucthoritie to ordaine, chaunge, and abolishe ceremonies or rites of the Churche ordeyned onlye by mans aucthoritie, so that all thinges be done to edifiyng.

Of Homilies. 35

THE seconde booke of Homilies, the seuerall titles wherof we haue ioyned vnder this article, doth conteyne a godly and wholesome doctrine, and necessarie for these tymes, as doth the former booke of Homilies, whiche were set foorth in the time of Edwarde the first: and therefore we iudge them to be read in Churches by the Ministers diligently, and distinctly, that they may be vnderstanded of the people.

Of the names of the Homilies.

1 Of the right vſe of the Churche.
2 Againſt perill of Idolatrie.
3 Of repayring and keping cleane of Churches.
4 Of good workes, firſt of faſtyng.
5 Againſt gluttony and drunkenneſſe.
6 Againſt exceſſe of apparell.
7 Of prayer.
8 Of the place and time of prayer.
9 That common prayers and Sacramentes ought to be miniſtred in a knowen tongue.
10 Of the reuerente eſtimation of Gods worde.
11 Of almes doing.
12 Of the Natiuitie of Chriſte.
13 Of the paſſion of Chriſte.
14 Of the reſurrection of Chriſte.
15 Of the worthie receauing of the Sacrament of the body and blood of Chriſte.
16 Of the gyftes of the holy ghoſt.
17 For the Rogation dayes.
18 Of the ſtate of Matrimonie.
19 Of repentaunce.
20 Againſt Idleneſſe.
21 Againſt rebellion.

36 *Of conſecration of Biſhops and miniſters.*

THE booke of Conſecration of Archbyſhops, and Byſhops, and ordering of Prieſtes and Deacons, lately ſet foorth in the time of Edwarde

Edwarde the firt, and confyrmed at the ſame tyme by aucthoritie of Parliament, doth conteyne all thinges neceſſarie to ſuche conſecration and orderyng: neyther hath it any thyng, that of it ſelfe is ſuperſtitious or vngodly. And therefore, whoſoeuer are conſecrate or ordered accordyng to the rites of that booke, ſence the ſeconde yere of the aforenamed king Edwarde, vnto this time, or hereafter ſhalbe conſecrated or ordered accordyng to the ſame rites, we decree all ſuch to be ryghtly, orderly, and lawfully conſecrated and ordered.

Of the Ciuill Magiſtrates. 37

THe Queenes Maieſtie hath the cheefe power in this Realme of Englande, and other her dominions, vnto whom the cheefe gouernment of all eſtates of this Realme, whether they be Eccleſiaſticall or Ciuile, in all cauſes doth apparteine, and is not, nor ought to be ſubiect to any forraigne iuriſdiction.

Where we attribute to the Queenes Maieſtie the cheefe gouernment, by whiche titles we vnderſtande the myndes of ſome ſlaunderous folkes to be offended: we geue not to our princes the miniſtring either of Gods word, or of Sacraments, the which thyng the Iniunctions alſo lately ſet forth by Elizabeth our Queene, doth moſt plainlie teſtifie: But that only prerogatiue whiche we ſee to haue ben geuen alwayes to all godly Prin-

ces

ces in holy Scriptures by God him selfe, that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiasticall or Temporall, and restraine with the ciuill sworde the stubberne and euyll doers.

The Bysshop of Rome hath no iurisdiction in this Realme of Englande.

The lawes of the Realme may punishe Christian men with death, for heynous and greeuous offences.

It is lawfull for Christian men, at the commaundement of the Magistrate, to weare weapons, and serue in the warres.

38 Of Christian mens goodes, which are not common.

THE ryches and goodes of Christians are not common, as touching the ryght, title, and possession of the same, as certayne Anabaptistes do falsely boast. Notwithstandyng euery man ought of suche thinges as he possesseth, liberally to geue almes to the poore, accordyng to his habilitie.

39 Of a Christian mans othe.

AS we confesse that vayne and rashe swearing is forbidden Christian men by our lord Jesus Christe, and James his Apostle: So we

we iudge that Christian religion doth not prohibite, but that a man may sweare when the Magistrate requireth, in a cause of faith and charitie, so it be done accordyng to the prophetes teachyng, in iustice, iudgement, and trueth.

The Ratification. 40

THIS Booke of Articles before rehearsed, is agayne approued, and allowed to be holden and executed within the Realme, by the assent and consent of our Soueraigne Ladye Elizabeth, by the grace of GOD, of Englande, Fraunce, and Irelande Queene, defender of the fayth. &c. VVhich Articles were deliberately read, and confirmed agayne by the subscription of the handes of the Archbyshop and Byshoppes of the vpper house, and by the subscription of the whole Cleargie in the neather house in their Conuocation, in the yere of our Lorde GOD, 1571.

The Table.

1 Of fayth in the Trinitie.
2 Of Chriſte the ſonne of GOD.
3 Of his goyng downe into hell.
4 Of his Reſurrection.
5 Of the holy ghoſt.
6 Of the ſufficiencie of the Scripture.
7 Of the olde Teſtament.
8 Of the three Credes.
9 Of originall ſinne.
10 Of free wyll.
11 Of Iuſtification.
12 Of good workes.
13 Of workes before iuſtification.
14 Of workes of ſupererogation.
15 Of Chriſte alone without ſinne.
16 Of ſinne after Baptiſme.
17 Of predeſtination and election.
18 Of obtayning ſaluation by Chriſte.
19 Of the Churche.
20 Of the auctoritie of the Churche.
21 Of the auctoritie of generall Counſels.
22 Of Purgatorie.
23 Of miniſtring in the congregation.
24 Of ſpeakyng in the congregation.
25 Of the Sacramentes.
26 Of the vnworthyneſſe of the Miniſters.
27 Of Baptiſme.
28 Of the Lordes ſupper.
29 Of the wicked whiche eate not the body of Chriſte.

30 Of both kyndes.
31 Of Christes one oblation.
32 Of the mariage of Prieſtes.
33 Of excommunicate perſons.
34 Of traditions of the Churche.
35 Of Homilies.
36 Of conſecration of Miniſters.
37 Of ciuill Magiſtrates.
38 Of chriſtian mens goods.
39 Of a chriſtian mans othe.
40 Of the ratification.

¶ Imprinted at London *in Powles Churchyard, by Ri-*
charde Iugge and Iohn Cawood,
Printers to the Queenes
Maieſtie, in Anno
Domini. 1571.

✠ Cum priuilegio Regiæ maieſtatis.


PRO LEGE REGE ET GREGE
KEPYTH THE LAWE OBEYETH THE KYNGE AND IS GOOD TO THE COMMEN WELTHE
PRVDENCIA
IVSTICIA
R
E