

are of this nature<sup>1</sup>; that they which so far are fallen from God, ought to continue for ever after barred from access unto his sanctuary, condemned to perpetual profusion of tears, deprived of all expectation and hope to receive any thing at the Church's hands, but publication of their shame<sup>2</sup>. "For," saith he, "who will fear to waste out that which he hopeth he may recover? Who will be careful for ever to hold that, which he knoweth cannot for ever be withheld from him? He which slackeneth the bridle to sin, doth thereby give it even the spur also<sup>3</sup>. Take away fear, and that which presently succeedeth instead thereof is licentious desire. Greater offences therefore are punishable, but not pardonable, by the Church. If any Prophet or Apostle<sup>4</sup> be found to have committed such transgressions, they did it not by the ordinary course of discipline, but by extraordinary power. For they also raised the dead, which none but God is able to do; they restored impotent\* and lame men, a work peculiar to Jesus Christ; yea, that which Christ would not do, because executions of such severity beseeemed not him who came to save and redeem the world by his sufferings, they by their power struck Elymas and Ananias, the one blind, and the other dead. Approve first yourselves to be as they were

\* the impotent E.

<sup>1</sup> [Ib. c. v. "Est et mali dignitas, quod in summo aut in medio pessimorum collocatur. Pom-pam quandam atque suggestum adspicio mœchiæ, hinc ducatum idololatriæ antecedentis, hinc commitatum homicidii insequentis." Tertullian's copies, as many of the LXX do now, apparently transposed the sixth and seventh commandments. Comp. Rom. xiii. 9.]

<sup>2</sup> [Cap. i. "Durissime nos infamantes Paracletum disciplinæ enormitati, digamos foris sistimus: eundem limitem liminis mœchis quoque et fornicatoribus figimus; jejunas pacis lacrymas profusuris, nec amplius ab Ecclesia quam publicationem dedecoris relaturis."]

<sup>3</sup> [Ibid. cap. 9. "Quis enim timebit prodigere quod habebit postea recuperare? Quis curabit perpetuo conservare quod non perpetuo poterit amittere.] Securitatis delicti, etiam libido est ejus."

<sup>4</sup> [Ibid. c. xxi. "Si et ipsos beatos Apostolos tale aliquid indulsisse constaret, cujus venia a Deo, non ab homine, competeret, non ex disciplina, sed ex potestate fecissent. Nam et mortuos suscitaverunt, quod Deus solus; et debiles redintegraverunt, quod nemo nisi Christus: immo et plagas inflixerunt, quod noluit Christus. Non enim decebat eum sævire, qui pati venerat. Percussus est Ananias et Elymas; Ananias morte, Elymas cæcitate. . . . Exhibe igitur et nunc mihi, Apostolice, prophetica exempla, et agnoscant divinitatem; et vindica tibi delictorum ejuscemodi remittendorum potestatem. Quod si disciplinæ solius officia sortitus es, nec imperio præsidere sed ministerio, quis aut quantus es indulgere? qui neque Prophetam nec Apostolum exhibens, cares ea virtute cujus est indulgere."]

"Apostles or Prophets, and then take upon you to pardon all men. But if the authority you have be only ministerial, and no way sovereign, over-reach not the limits which God hath set you; know that to pardon capital sin is beyond your commission."

Howbeit, as oftentimes the vices of wicked men do cause other their commendable qualities to be abhorred, so the honour of great men's virtues is easily a cloak to their errors. In which respect Tertullian hath past with much less obloquy and reprehension than Novatian; who, broaching afterwards the same opinion, had not otherwise wherewith to countervail the offence he gave, and to procure it the like toleration. Novatian, at the first a stoical philosopher, (which kind of men hath always accounted stupidity the highest top of wisdom, and commiseration the deadliest sin,) became by institution and study the very same which the other had been before through a secret natural distemper, upon his conversion to the Christian faith and recovery from sickness, which moved him to receive the sacrament of Baptism in his bed. The bishop contrary to the canons of the Church<sup>1</sup> would needs in special love towards him ordain him presbyter, which favour satisfied not him who thought himself worthy of greater place and dignity. He closed therefore with a number of well-minded men, and not suspicious what his secret purposes were, and having made them sure unto him by fraud, procureth his own consecration to be their bishop. His prelacy now was able as he thought to countenance what he intended to publish, and therefore his letters went presently abroad to sundry churches, advising them never to admit to the fellowship of holy mysteries such as had after baptism offered sacrifice to idols.

There was present at the council of Nice, together with other bishops, one Acesius a Novatianist<sup>2</sup>, touching whose diversity in opinion from the Church the emperor desirous to hear some reason, asked of him certain questions; for answer whereunto Acesius weaveth out a long history of things that

<sup>1</sup> Concil. Neocæsar. c. 12. [t. i. 1484. 'Εὰν νοσῶν τις φωτισθῇ, εἰς πρεσβύτερον ἀγεσθαι οὐ δύναται' οὐκ ἐκ προαιρέσεως γὰρ ἢ πίστις αὐτοῦ, ἀλλ' ἐξ ἀνάγκης· εἰ μὴ τάχα διὰ τὴν μετὰ ταῦτα αὐτοῦ σπουδὴν καὶ πίστιν, καὶ διὰ σπάνιν ἀνθρώπων. A.D. 314.]

<sup>2</sup> Sozom. [Socrat. D.E.] lib. iv. cap. 23. Concil. Nicen. c. 30. [In this reference the editor apprehends some mistake.] Socrat. lib. i. cap. 7. [Quoted from the Bibl. Patr. In Valesius' edition it is Socr. i. 10. Sozom. i. 22.]

happened in the persecution under Decius, and of men, which to save life forsook faith. But the end was a certain bitter canon framed in their own school<sup>1</sup>, "That men which fall into deadly sin after holy baptism, ought never to be again admitted to the communion of divine mysteries; that they are to be exhorted unto repentance, howbeit not to be put in hope that pardon can be had at the priest's hands; but with God, which hath sovereign power and authority in himself to remit sins, it may be in the end they shall find mercy."

Those followers of Novatian, which gave themselves the title of *καθαροί*, clean, pure, and unspotted men, had one point of Montanism more than their master did profess; for amongst sins unpardonable they reckoned second marriages, of which opinion Tertullian making (as his usual manner was) a salt apology, "Such is," saith he<sup>2</sup>, "our stony hardness, that defaming our Comforter with a kind of enormity in discipline, we dam up the doors of the church no less against twice-married men than against adulterers and fornicators." Of this sort therefore it was ordained by the Nicene Synod<sup>3</sup>, that if any such did return to the catholic and apostolic unity, they should in writing bind themselves to observe the orders of the Church, and communicate as well with them which had been often married, or had fallen in time of persecution, as with other sorts of Christian people. But further to relate, or at all to refel the errors of misbelieving men concerning this point, is not now to our present purpose greatly necessary.

[7.]<sup>y</sup> The Church may receive no small detriment by corrupt practice, even there where doctrine concerning the substance of things practised is free from any great or dangerous

<sup>y</sup> vii. D.

<sup>1</sup> [Ὡς ἄρα οὐ χρή τοὺς μετὰ τὸ βάπτισμα ἡμαρτηκότας ἀμαρτίαν, ἣν πρὸς θάνατον καλοῦσιν αἱ θεῖαι γραφαί, τῆς κοινωνίας τῶν θεῶν μυστηρίων ἀξιούσθαι· ἀλλ' ἐπὶ μετάνοιαν μὲν αὐτοὺς προτρέπειν· ἐλπίδα δὲ τῆς ἀφέσεως μὴ παρὰ τῶν ἱερέων ἀλλὰ παρὰ τοῦ Θεοῦ ἐνδέχεσθαι, τοῦ δυναμένου καὶ ἐξουσίαν ἔχοντος συγχωρεῖν ἀμαρτήματα. Socr. i. 10.]

<sup>2</sup> [De Pudic. c. i. fin. : vid. supr. note 2, p. 80.]

<sup>3</sup> Can. viii. [Περὶ τῶν ὀνομαζόν-

των μὲν ἑαυτοὺς καθαρούς ποτε, προσερχομένων δὲ τῇ καθολικῇ ἐκκλησίᾳ, ἔδοξε τῇ ἀγίᾳ καὶ μεγάλῃ συνόδῳ, ὥστε χειροθετούμενους αὐτοὺς, μένειν οὕτως ἐν τῷ κλήρῳ· πρὸ πάντων δὲ τοῦτο ὁμολογήσαι αὐτοὺς ἐγγράφως προσήκει, ὅτι συνθήσονται καὶ ἀκολουθήσουσι τοῖς τῆς καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας δόγμασι· τοῦτ' ἔστι, καὶ διγάμοις κοινωνεῖν, καὶ τοῖς ἐν τῷ διωγμῷ παραπεπτωκόσιν. Conc. ii. 32.]

corruption. If therefore that which the papacy doth in matter of confessions and absolutions<sup>a</sup> be offensive; if it palpably swerve in the use of the keys; howsoever that which it teacheth in general concerning the Church's power to retain and forgive sins be admitted true, have they not on the one side as much whereat to be abasht, as on the other wherein to rejoice?

They bind all men, upon pain of everlasting condemnation and death, to make confession to their ghostly fathers of every great offence they know, and can remember that they have committed against God. Hath Christ in his Gospel so delivered the doctrine of repentance unto the world? Did his Apostles so preach it to nations? Have the Fathers so believed or so taught? Surely Novatian was not so merciless in depriving the Church of power to absolve some certain offenders, as they in imposing upon all a necessity thus to confess. Novatian would never<sup>a</sup> deny but God might remit that which the Church could not; whereas in the papacy it is maintained, that what we conceal from men, God himself shall never pardon. By which oversight, as they have surcharged the world with multitude, but much abated the weight of confession, so the careless manner of their absolution hath made discipline for the most part amongst them a bare formality; yea, rather a mean of emboldening unto vicious and wicked life, than either any help to prevent future, or medicine to remedy present evils in the soul of man. The Fathers were slow and always fearful to absolve any before very manifest tokens given of a true penitent and contrite spirit. It was not their custom to remit sin first, and then to impose works of satisfaction, as the fashion of Rome is now; insomuch that this their preposterous course, and misordered practice<sup>b</sup>, hath bred in them also<sup>c</sup> an error concerning the end and purpose of these works. For against the guiltiness of sin, and the danger of everlasting condemnation thereby incurred, confession and absolution succeeding the same, are, as they take it, a remedy sufficient; and therefore what their penitentiaries do think good to enjoin<sup>d</sup> farther,

<sup>a</sup> absolution E. <sup>a</sup> not E. <sup>b</sup> practices E. <sup>c</sup> also in them E. <sup>d</sup> al. impose. Archbishop Ussher in MS. D, over the word inioyne. His authority for the correction was probably the use of the word in the same MS. where this passage had before occurred: see above, c. v. § 9. p. 71.

whether it be a number of Ave-Maries daily to be scored up, a journey of pilgrimage to be undertaken, some few dishes of ordinary diet to be exchanged, offerings to be made at the shrines of saints, or a little to be scraped off from men's superfluity for relief of poor people, all is in lieu or exchange with God, whose justice, notwithstanding our pardon, yet oweth us still some temporal punishment, either in this or in the life to come, except we quit<sup>e</sup> it ourselves here with works of the former kind, and continued till the balance of God's most strict severity shall find the pains we have taken equivalent with the plagues we<sup>f</sup> should endure, or else that<sup>g</sup> the mercy of the pope relieve us. And at this postern gate cometh in the whole mart of papal indulgences<sup>1</sup>, so infinitely strewed, that the pardon of sin, which heretofore was obtained hardly and by much suit, is with them become now almost impossible to be escaped.

[8.]<sup>h</sup> To set down then the force of this sentence in absolving penitents; there are in sin these three things<sup>2</sup>: the act which passeth away and vanisheth; the pollution wherewith it leaveth the soul defiled; and the punishment whereunto they are made subject that have committed it. The act of sin, is every deed, word, and thought against the law of God. "For sin is the transgression of the law<sup>3</sup>;" and although the deed itself do not continue, yet is that bad quality permanent, whereby it maketh the soul unrighteous and deformed in God's sight. "From the heart<sup>4</sup> come evil cogitations, murders, adulteries, fornications, thefts, false testimonies, slanders; these are things which defile a man." They do not only, as effects of impurity, argue the nest to be unclean, out of which they came, but as causes they strengthen that disposition unto wickedness which brought them forth; they are both fruits and seeds of uncleanness, they nourish the root out of which they grow, they breed that iniquity which bred them. The blot therefore of sin abideth, though the act be transitory. And out of both ariseth a present debt, to endure what punishment soever the evil which we have done deserveth;

<sup>e</sup> quite E.    <sup>f</sup> which we E.    <sup>g</sup> that om. E.    <sup>h</sup> viii. D.

<sup>1</sup> [See above, pp. 71, 72.]

<sup>2</sup> "In peccato tria sunt; actio mala, interior macula, et sequela." Bonav. Sent. lib. iv. d. 17. [Q. i.

pars i. art. i.] q. 3. [p. 240 e. Rom. 1596.]

<sup>3</sup> 1 John iii. 4.

<sup>4</sup> Matt. xv. 19.

an obligation, in the chains whereof sinners by the justice of Almighty God continue bound till repentance loose them. "Repent this thy wickedness<sup>1</sup>," saith Peter unto Simon Magus, "beseech God, that if it be possible the thought of thine heart may be pardoned; for I see that thou art in the gall of bitterness, and in the bond of iniquity." In like manner Salomon<sup>2</sup>: "The wicked shall be held fast in the cords of his own sin."

Nor doth God only bind sinners hands<sup>k</sup> and foot by the dreadful determination of his own unsearchable judgment against them; but sometime also the Church bindeth by the censures of her discipline<sup>3</sup>: so that when offenders upon their repentance are by the same discipline absolved, the Church looseth but her own bands<sup>l</sup>, the chains wherein she had tied them before.

The act of sin God alone remitteth, in that his purpose is never to call it to account, or to lay it unto men's charge<sup>4</sup>; the stain he washeth out by the sanctifying grace of his Spirit<sup>5</sup>; and concerning the punishment of sin, as none else hath power to cast body and soul into hell-fire, so none power to deliver either besides him<sup>6</sup>. As for the ministerial sentence of private absolution, it can be no more than a declaration what God hath done; it hath but the force of the Prophet Nathan's absolution<sup>7</sup>, "God hath taken away thy sin:" than which construction, especially of words judicial, there is not any thing more vulgar. For example, the publicans are said in the Gospel to have justified God<sup>8</sup>; the Jews in Malachi<sup>9</sup> to have blessed proud men, which sin and prosper; not that the one did make God righteous, or the other the wicked happy: but to "bless," to "justify," and to "absolve," are as commonly used for words of judgment or declaration, as of true and real efficacy. Yea even by the

<sup>i</sup> that om. E.

<sup>k</sup> hand E.

<sup>l</sup> bonds E.

<sup>1</sup> Acts viii. [22,] 23.

<sup>2</sup> Prov. v. 22.

<sup>3</sup> "Sacerdotes opus justitiæ exercent in peccatores cum eos justa poena ligant; opus misericordiæ cum [dum D. E. not 1648] de ea aliquid relaxant, vel Sacramento rum communioni conciliant; alia opera in peccatores exercere ne-

queunt."

Sent. lib. iv. dis. 18. [c. 5. fol. 178. Basil. 1513.]

<sup>4</sup> Acts vii. 60; Mic. vii. 19.

<sup>5</sup> 1 Cor. vi. 11; Tit. iii. 5.

<sup>6</sup> Luke xii. 5; Matt. x. 28.

<sup>7</sup> 2 Sam. xii. 13.

<sup>8</sup> Luke vii. 27. [29?]

<sup>9</sup> Mal. iii. 15.

opinion of the Master of Sentences<sup>1</sup>, "it may be soundly affirmed and thought that God alone doth remit and retain sins, although he have given the Church power<sup>m</sup> to do both : but he one way, and the Church another. He only by himself forgiveth sin, who cleanseth the soul from inward blemish, and looseth the debt of eternal death. So great a privilege he hath not given unto his priests, who notwithstanding are authorized to loose and bind, that is to say, to<sup>n</sup> declare who are bound, and who are loosed. For albeit a man be already cleared before God, yet he is not in the face of the Church so<sup>o</sup> taken, but by virtue of the priest's sentence ; who likewise may be said to bind by imposing satisfactions<sup>p</sup>, and to loose by admitting to the holy communion."

Saint Hierome also, whom the Master of the Sentences<sup>2</sup> allegeth for more countenance of his own opinion, doth no less plainly and directly affirm<sup>3</sup> : "That as the priests of the law could only discern, and neither cause nor remove leprosy ; so the ministers of the Gospel, when they retain or remit sin, do but in the one judge how long we continue guilty, and in the other declare when we are clear or free." For there is nothing more apparent, than that the discipline

<sup>m</sup> power to the Church E.    <sup>n</sup> to om. E.    <sup>o</sup> in the Church of God so E.  
<sup>p</sup> satisfaction E.

<sup>1</sup> Sent. [Peter Lombard, † 1164.] lib. iv. dis. 18. [c. iii, iv. fol. 178. "Hoc sane dicere ac sentire possumus, quod solus Deus dimittit peccata et retinet; et tamen Ecclesiæ contulit potestatem ligandi et solvendi: verum aliter ipse solvit vel ligat, aliter Ecclesia. Ipse enim per se tantum dimittit peccata: quoniam et animas mundat ab interiori macula, et a debito æternæ mortis solvit. Non autem hoc sacerdotibus concessit, quibus tamen tribuit potestatem solvendi et ligandi, i. e. ostendendi homines ligatos vel solutos. . . . Quoniam etsi aliquis apud Deum sit solutus, non tamen in facie Ecclesiæ solutus habetur nisi per iudicium sacerdotis. . . . Ligant quoque sacerdotes dum satisfactionem penitentiae contentibus imponunt: solvunt cum de ea aliquid dimittunt, vel per eam purgatos ad sacramentum communionem admittunt."]  
<sup>2</sup> [Ibid.]  
<sup>3</sup> Hier. t. vi. Comment. in 16. Matt. ["Legimus in Levitico de Leprosis, ubi jubentur ut ostendant se sacerdotibus, et si lepram habuerint, tunc a sacerdote immundi fiant: non quo sacerdotes leprosos faciant et immundos, sed quo habeant notitiam leprosi et non leprosi, et possint discernere qui mundus quive immundus sit. Quomodo ergo ibi leprosum sacerdos mundum vel immundum facit, sic et hic alligat vel solvit Episcopus et Presbyter, non eos qui insontes sunt vel noxii; sed pro officio suo, cum peccatorum audierit varietates, scit qui ligandus sit, quive solvendus." t. vii. p. 125. ed. Vallarsii.]

of repentance both public and private was ordained as an outward mean to bring men to the virtue of inward conversion ; so that when this by manifest tokens did seem effected, absolution ensuing (which could not make) served only to declare men innocent.

[9.]<sup>a</sup> But the cause wherefore they are so stiff, and have forsaken their own master in this point, is for that they hold the private discipline of penitency to be a sacrament, absolution an external sign in this sacrament, the signs external of all sacraments in the New Testament to be both causes of that which they signify, and signs of that which they truly cause.

To this opinion concerning sacraments they are now tied by expounding a canon in the Florentine council<sup>1</sup> according to a former scholastic<sup>2</sup> invention received from Thomas. For his device it was, that the mercy of God, which useth sacraments as instruments whereby to work, endueth them at the time of their administration with supernatural force and ability to induce grace into the souls of men ; even as the axe and saw do serve<sup>3</sup> to bring timber into that fashion which the mind of the artificer intendeth<sup>4</sup>. His conceit<sup>5</sup>

<sup>a</sup> ix. D.    <sup>r</sup> ecclesiastical E.    <sup>s</sup> doth seem E.    <sup>t</sup> concept E.

<sup>1</sup> [I. e. in the degree of Pope Eugenius [iv. 1431-47] addressed to the Armenians [in 1439], t. xiii. 534. "Sacramenta antiquæ legis non causabant gratiam, sed eam solum per passionem Christi dandam esse figurabant: hæc vero nostra et continent gratiam et ipsam digne suscipientibus conferunt."]  
<sup>2</sup> [In 4 Sent. dist. 1. q. i. art. 4. "Principale agens respectu justificationis Deus est, nec indiget ad hoc aliquibus instrumentis ex parte sua, sed propter contrarietatem ex parte hominis justificandi . . . utitur sacris quasi quibusdam instrumentis justificationis. Huiusmodi autem materialibus instrumentis competit aliqua actio ex natura propria, sicut aquæ abluere, et oleo facere nitidum corpus: sed ulterius, in quantum sunt instrumenta divinæ misericordiæ justificantis, pertingunt instrumentaliter ad aliquem effectum"]  
"in ipsa anima, qui primo correspondet sacramentis, sicut est character, vel aliquid huiusmodi. Ad ultimum autem effectum, qui est gratia, non pertingunt etiam instrumentaliter, nisi dispositive, in quantum hoc, ad quod instrumentaliter effective pertingunt, est dispositio, quæ est necessitas, quantum in se est, ad gratiæ susceptionem. Et quia omne instrumentum agendo actionem naturalem, quæ competit sibi in quantum est res quædam, pertingit ad effectum, qui competit sibi in quantum est instrumentum, sicut dolabrum dividendo suo acumine pertingit instrumentaliter ad formam scamni; ideo etiam materiale elementum exercendo actionem naturalem, secundum quam est signum interioris effectus, pertingit ad interiorem effectum instrumentaliter. Et hoc est quod Augustinus dicit, quod aqua baptismi corpus tangit, et cor abluit :

Scotus<sup>1</sup>, Occam, Petrus Alliacensis, with sundry others, do most earnestly and strongly impugn, shewing very good reason, wherefore no sacrament of the new law can either by virtue which itself hath, or by force supernaturally given it, be properly a cause to work grace; but sacraments are therefore said to work or confer grace, because the will of Almighty God is, although not to give them such efficacy, yet himself to be present in the ministry of the<sup>a</sup> working that effect, which proceedeth wholly from him without any real operation of theirs, such as can enter into men's souls.

[10.]\* In which construction, seeing that our books<sup>y</sup> and writings have made it known to the world how we join with them, it seemeth very hard and injurious dealing, that Bellarmine throughout the whole course of his second book *De Sacramentis in Genere*<sup>2</sup>, should so boldly face down his adversaries, as if their opinion were, that sacraments are naked, empty, and uneffectual signs; wherein there is no other force than only such as in pictures to stir up the mind, that so by theory and speculation of things represented, faith may grow: finally, that all the operation which sacraments

<sup>a</sup> them? Fulm.<sup>x</sup> x. D.<sup>y</sup> book E.

"et ideo dicitur quod sacramenta efficiunt quod figurant." Op. t. vii. ed. Venet. 1593.]

<sup>1</sup> Scot. Sent. lib. iv. Solut. ad 4. Quæst. et 5. [t. viii. 89, &c. ed. Wading. "Susceptio sacramenti est dispositio necessitans ad effectum signatum per sacramentum, non quidem per aliquam formam intrinsecam, per quam necessario causaret terminum vel aliquam dispositionem præviam, sed tantum per assistentiam Dei causantis illum effectum, non necessario absolute, sed necessitate respiciente potentiam ordinatam: disposuit enim universaliter, et de hoc Ecclesiam certificavit, quod suscipienti tale sacramentum ipse conferret effectum signatum." p. 95.] Occam. in i. qu. quart. [quanti D. In iv. Sent. qu. i. Lyons, 1495.] Alliac. Quæst. i. in 4. Sent. [fol. 224-6. ed. Paris.]

<sup>2</sup> "Lutherani in [de E.] hac re interdum ita scribunt ut videantur

"a catholicis non dissentire; interdum autem apertissime scribunt contraria: at semper in eadem sententia manent, Sacramenta non habere immediate ullam efficientiam respectu gratiæ, sed esse nuda signa, tamen mediate aliquid efficere quatenus excitant et alunt fidem. . . quod ipsum non faciunt nisi representando, ut Sacramenta per visum excitent fidem, quemadmodum prædicatio Verbi per auditum." Bellarm. de Sacram. in genere, lib. ii. c. 2. [t. iii. 112.]

"Quædam signa sunt theoria, non ad alium finem instituta, quam ad significandum; alia ad significandum et efficiendum, quæ ob id practica dici possunt. . . Controversia est inter nos et Hæreticos, quod illi faciunt Sacramenta signa prioris generis. Quare si ostendere poterimus esse signa posterioris generis, obtinuimus causam." Ib. c. viii. [p. 126. These two quotations are somewhat abridged.]

have, is a sensible and divine instruction. But had it pleased him not to hoodwink his own knowledge, I nothing doubt but he fully saw how to answer himself; it being a matter very strange and incredible, that one which with so great diligence had<sup>2</sup> winnowed his adversaries' writings, should be ignorant of their minds. For, even as in the person of our Lord Jesus Christ both God and man, when his human nature is by itself considered, we may not attribute that unto him, which we do and must ascribe as oft as respect is had unto both natures combined; so because in sacraments there are two things distinctly to be considered, the outward sign, and the secret concurrence of God's most blessed Spirit, in which respect our Saviour hath taught that water and the Holy Ghost are combined to work the mystery of new birth<sup>1</sup>; sacraments therefore as signs have only those effects before mentioned; but of sacraments, in that by God's own will and ordinance they are signs assisted always with the power of the Holy Ghost, we<sup>2</sup> acknowledge whatsoever either the places of Scripture, or the authorities of councils and fathers, or the proofs and arguments of reason which he allegeth, can shew to be wrought by them. The elements and words have power of infallible signification, for which they are called seals of God's truth; the spirit affixed unto those elements and words, power of operation within the soul, most admirable, divine, and impossible to be exprest. For so God hath instituted and ordained, that, together with due administration and receipt of sacramental signs, there shall proceed from himself grace effectual to sanctify, to cure, to comfort, and whatsoever is else<sup>a</sup> for the good of the souls of men.

Howbeit this opinion<sup>3</sup> Thomas rejecteth, under pretence that it maketh sacramental words and elements to be in themselves no more than signs, whereas they ought to be held as causes of that they signify. He therefore reformeth

<sup>a</sup> hath E.<sup>a</sup> else is E.

<sup>1</sup> John iii. 5. [om. E.]

<sup>2</sup> "Semper memoria repetendum est Sacramenta nihil aliud quam instrumentales esse conferendæ nobis gratiæ causas." Calv. in Ant. con. Trid. sess. 7. c. 5. [p. 344. ed. Gen. 1597.] "Si qui sint qui negent Sacramentis contineri gra-

tiam quam figurant, illos improbamus." Ibid. c. 6.

<sup>3</sup> "Iste modus non transcendit rationem signi, cum Sacramenta novæ Legis non solum significant sed causant gratiam." [Summ. Theol.] pars iii. q. 62. art. 1. [xii. 192.]