**BOOK IV.** THE EXTERNAL MEANS OR AIDS BY WHICH GOD INVITES US INTO THE SOCIETY OF CHRIST AND HOLDS US THEREIN.

1. **Of the true Church. Duty of cultivating unity with her, as the mother of all the godly.**

The three divisions of this chapter are,

I. The article of the Creed concerning the Holy Catholic Church and the Communion of Saints briefly expounded. The grounds on which the Church claims our reverence, sec. 1-6.

II. Of the marks of the Church, sec. 7-9.

III. The necessity of cleaving to the holy Catholic Church and the Communion of Saints. Refutation of the errors of the Novatians, Anabaptists, and other schismatics, in regard to this matter, sec. 10-29.

Sections.

* + 1. The Church now to be considered. With her God has deposited whatever is necessary to faith and good order. A summary of what is contained in this Book. Why it begins with the Church.
    2. In what sense the article of the Creed concerning the Church is to be understood. Why we should say, "I believe the Church," not "I believe in the Church." The purport of this article. Why the Church is called Catholic or Universal.
    3. What meant by the Communion of Saints. Whether it is inconsistent with various gifts in the saints, or with civil order. Uses of this article concerning the Church and the Communion of Saints. Must the Church be visible in order to our maintaining unity with her?
    4. The name of Mother given to the Church shows how necessary it is to know her. No salvation out of the Church.
    5. The Church is our mother, inasmuch as God has committed to her the kind office of bringing us up in the faith until we attain full age. This method of education not to be despised. Useful to us in two ways. This utility destroyed by those who despise the pastors and teachers of the Church. The petulance of such despisers repressed by reason and Scripture. For this education of the Church her children enjoined to meet in the sanctuary. The abuse of churches both before and since the advent of Christ. Their proper use.
    6. Her ministry effectual, but not without the Spirit of God. Passages in proof of this.
    7. Second part of the Chapter. Concerning the marks of the Church. In what respect the Church is invisible. In what respect she is visible.
    8. God alone knoweth them that are his. Still he has given marks to discern his children.
    9. These marks are the ministry of the word, and administration of the sacraments instituted by Christ. The same rule not to be followed in judging of individuals and of churches.
    10. We must on no account forsake the Church distinguished by such marks. Those who act otherwise are apostates, deserters of the truth and of the household of God, deniers of God and Christ, violators of the mystical marriage.
    11. These marks to be the more carefully observed, because Satan strives to efface them, or to make us revolt from the Church. The twofold error of despising the true, and submitting to a false Church.
    12. Though the common profession should contain some corruption, this is not a sufficient reason for forsaking the visible Church. Some of these corruptions specified. Caution necessary. The duty of the members.
    13. The immoral lives of certain professors no ground for abandoning the Church. Error on this head of the ancient and modern Cathari. Their first objection. Answer to it from three of our Saviour's parables.
    14. Second objection. Answer from a consideration of the state of the Corinthian Church, and the Churches of Galatia.
    15. Third objection and answer.
    16. The origin of these objections. A description of Schismatics. Their portraiture by Augustine. A pious counsel respecting these scandals and a safe remedy against them.
    17. fourth objection and answer. Answer confirmed by the divine promises.
    18. Another confirmation from the example of Christ and of the faithful servants of God. The appearance of the Church in the days of the prophets.
    19. Appearance of the Church in the days of Christ and the apostles, and their immediate followers.
    20. Fifth objection. Answer to the ancient and modern Cathari, and to the Novatians, concerning the forgiveness of sins.
    21. Answer to the fifth objection continued. By the forgiveness of sins believers are enabled to remain perpetually in the Church.
    22. The keys of the Church given for the express purpose of securing this benefit. A summary of the answer to the fifth objection.
    23. Sixth objection, formerly advanced by the Novatians, and renewed by the Anabaptists. This error confuted by the Lord's Prayer.
    24. A second answer, founded on some examples under the Old Testament.
    25. A third answer, confirmed by passages from Jeremiah, Ezekiel, and Solomon. A fourth answer, derived from sacrifices.
    26. A fifth answer, from the New Testament. Some special examples.
    27. General examples. A celebrated passage. The arrangement of the Creed.
    28. Objection, that voluntary transgression excludes from the Church.
    29. Last objection of the Novatians, founded on the solemn renewal of repentance required by the Church for more heinous offences. Answer.

1. **Comparison between the false church and the true.**

The divisions of the chapter are, -

I. Description of a spurious Church, resembling the Papacy vaunting of personal succession, of which a refutation is subjoined, sec. 1-4.

II. An answer, in name of the orthodox Churches, to the Popish accusations of heresy and schism. A description of the Churches existing at present under the Papacy.

Sections.

* + 1. Recapitulation of the matters treated in the previous chapter. Substance of the present chapter, viz.: Where lying and falsehood prevail, no Church exists. There is falsehood wherever the pure doctrine of Christ is not in vigour.
    2. This falsehood prevails under the Papacy. Hence the Papacy is not a Church. Still the Papists extol their own Church, and charge those who dissent from it with heresy and schism. They attempt to defend their vaunting by the name of personal succession. A succession which abandons the truth of Christ proved to be of no importance.
    3. This proof confirmed,

1. By examples and passages of Scripture;

2. By reason and the authority of Augustine.

* + 1. Whatever the Papists may pretend, there is no Church where the word of God appears not.
    2. The objection of personal succession, and the charge of heresy and schism, refuted, both from Scripture and Augustine.
    3. The same thing confirmed by the authority of Cyprian. The anathemas of the Papists of no consequence.
    4. The churches of the Papists in the same situation as those of the Israelites, which revolted to superstition and idolatry under Jeroboam.
    5. The character of those Israelitish churches.
    6. Hence the Papists act unjustly when they would compel us to communion with their Church. Their two demands. Answer to the first. Sum of the question. Why we cannot take part in the external worship of the Papists.
    7. Second demand of the Papists answered.
    8. Although the Papacy cannot properly be called a Church, still, against the will of Antichrist himself, there is some vestige of a Church in the Papacy, as Baptism and some other remnants.
    9. The name of Church not conceded to the Papacy, though under its domination there have been some kind of churches. Herein is a fulfilment of Paul's prophecy, that Antichrist would sit in the temple of God. Deplorable condition of such churches. Summary of this chapter.

1. **Of the teachers and ministers of the Church. Their election and office.**

The three heads of this chapter are, -

I. A few preliminary remarks on Church order, on the end, utility, necessity, and dignity of the Christian ministry, sec. 1-3.

II. A separate consideration of the persons performing Ecclesiastical functions, sec. 4-9.

III. Of the Ordination or calling of the ministers of the Church, sec. 10-16.

Sections.

* + 1. Summary of the chapter. Reasons why God, in governing the Church, rises the ministry of men.

1. To declare his condescension.

2. To train us to humility and obedience.

3. To bind us to each other in mutual charity. These reasons confirmed by Scripture.

* + 1. This ministry of men most useful to the whole Church. Its advantages enumerated.
    2. The honourable terms in which the ministry is spoken of. Its necessity established by numerous examples.
    3. Second part of the chapter, treating of Ecclesiastical office-bearers in particular. Some of them, as Apostles, Prophets, and Evangelists, temporary. Others, as Pastors and Teachers, perpetual and indispensable.
    4. Considering the office of Evangelist and Apostle as one, we have Pastors corresponding with Apostles, and Teachers with Prophets. Why the name of Apostles specially conferred on the twelve.
    5. As to the Apostles so also to Pastors the preaching of the Word and the administration of the sacraments has been committed. How the Word should be preached.
    6. Regularly every Pastor should have a separate church assigned to him. This, however, admits of modification, when duly and regularly made by public authority.
    7. Bishops, Presbyters, Pastors, and Ministers, are used by the Apostles as one and the same. Some functions, as being temporary, are omitted. Two, namely, those of Elders and Deacons, as pertaining to the ministry of the Word, are retained.
    8. Distinction between Deacons. Some employed in distributing alms, others in taking care of the poor.
    9. Third part of the chapter, treating of the Ordination or calling of the ministers of the Church.
    10. A twofold calling, viz., an external and an internal. Mode in which both are to be viewed.

12. 1. Who are to be appointed ministers?

2. Mode of appointment.

* + 1. By whom the appointment is to be made. Why the Apostles were elected by Christ alone. Of the calling and election of St. Paul.
    2. Ordinary Pastors are designated by other Pastors. Why certain of the Apostles also were designated by men.
    3. The election of Pastors does not belong to one individual. Other Pastors should preside, and the people consent and approve.
    4. Form in which the ministers of the Church are to be ordained. No express precept but one. Laying on of hands.

1. **Of the state of the primitive Church, and the mode of government in use before the papacy.**

The divisions of this chapter are, -

I. The mode of government in the primitive Church, sec. 1-10.

II. The formal ordination of Bishops and Ministers in the primitive Church, sec. 10-15.

Sections.

* + 1. The method of government in the primitive Church. Not in every respect conformable to the rule of the word of God. Three distinct orders of Ministers.
    2. First, the Bishop, for the sake of preserving order, presided over the Presbyters or Pastors. The office of Bishop. Presbyter and Bishop the same. The institution of this order ancient.
    3. The office of Bishop and Presbyters. Strictly preserved in the primitive Church.
    4. Of Archbishops and Patriarchs. Very seldom used. For what end instituted. Hierarchy an improper name, and not used in Scripture.
    5. Deacons, the second order of Ministers in the primitive Church. Their proper office. The Bishop their inspector. Subdeacons, their assistants. Archdeacons, their presidents. The reading of the Gospel, an adventitious office conferred in honour on the Deacons.
    6. Mode in which the goods of the Church were anciently dispensed. 1. The support of the poor. 2. Due provision for the ministers of the Church.
    7. The administration at first free and voluntary. The revenues of the Church afterwards classed under four heads.
    8. A third part of the revenues devoted to the fabric of churches. To this, however, when necessary, the claim of the poor was preferred. Sayings, testimonies, and examples to this effect, from Cyril, Acatius, Jerome, Exuperius, Ambrose.
    9. The Clerics, among whom were the Doorkeepers and Acolytes, were. the names given to exercises used as a kind of training for tyros.
    10. Second part of the chapter, treating of the calling of Ministers. Some error introduced in course of time in respect to celibacy from excessive strictness. In regard to the ordination of Ministers, full regard not always paid to the consent of the people. Why the people less anxious to maintain their right. Ordinations took place at stated times.
    11. In the ordination of Bishops the liberty of the people maintained.
    12. Certain limits afterwards introduced to restrain the inconsiderate license of the multitude.
    13. This mode of election long prevailed. Testimony of Gregory. nothing repugnant to this in the decretals of Gratian.
    14. The form of ordination in the ancient Church.
    15. This form gradually changed.

1. **The ancient form of government utterly corrupted by the tyranny of the papacy.**

This chapter consists of two parts, -

I. Who are called to the ministry under the Papacy, their character, and the ground of their appointment, sec. 1-7.

II. How far they fulfil their office, sec. 8-19.

Sections.

* + 1. Who and what kind of persons are uniformly appointed bishops in the Papacy.

1. No inquiry into doctrine.

2. In regard to character, the unlearned and dissolute, boys, or men of wicked lives, chosen.

* + 1. The right of the people taken away, though maintained by Leo, Cyprian, and Councils. It follows, that there is no Canonical election in the Papacy. Two objections answered. Papal elections, what kind of persons elected.
    2. A fuller explanation of the answer to the second objection, unfolding the errors of people, bishops, and princes.
    3. No election of presbyters and deacons in the Papacy.

1. Because they are ordained for a different end.

2. Contrary to the command of Scripture and the Council of Chalcedony, no station is assigned them.

3. Both the name and thing adulterated by a thousand frauds.

* + 1. Refutation of those corruptions. Proper end of ordination. Of trial, and other necessary things. For these, wicked and sanguinary men have substituted vain show and deplorable blindness.
    2. Second corruption relating to the assignation of benefices which they call collation. Manifold abuses here exposed. Why the offices of priests are in the Papacy called benefices.
    3. One individual appointed over five or six churches. This most shameful corruption severely condemned by many Councils.
    4. Second part of the chapter, viz., how the office is discharged. Monks who have no place among Presbyters. Objection answered.
    5. Presbyters divided into beneficiaries and mercenaries. The beneficiaries are bishops, parsons, canons, chaplains, abbots, priors. The mercenaries condemned by the word of God.
    6. The name of beneficiaries given to idle priests who perform no office in the church. Objection answered. What kind of persons the canons should be. Another objection answered. The beneficiaries not true presbyters.
    7. The bishops and rectors of parishes, by deserting their churches, glory only in an empty name.
    8. The seeds of this evil in the age of Gregory, who inveighs against mercenaries. More sharply rebuked by Bernard.
    9. The supreme Popish administration described. Ridiculous allegation of those so-called ministers of the Church. Answer.
    10. Their shameful morals. Scarcely one who would not have been excommunicated or deposed by the ancient canons.
    11. No true diaconate existing in the Papacy, though they have still the shadow of it. Corruption of the practice of the primitive Church in regard to deacons.
    12. Ecclesiastical property, which was formerly administered by the deacons, plundered by bishops and canons, in defraud of the poor.
    13. Blasphemous defence of these robbers. Answer. Kings doing homage to Christ. Theodosius. A saying of Ambrose.
    14. Another defence with regard to the adorning of churches. Answer.
    15. Concluding answer, showing that the diaconate is completely subverted by the Papacy.

1. **Of the primacy of the Romish see.**

The divisions of this chapter are, -

I. Question stated, and an argument for the primacy of the Roman Pontiff drawn from the Old Testament refuted, sec. 1, 2.

II. Reply to various arguments in support of the Papacy founded on the words, "Thou art Peter," &c., sec. 3-17.

Sections.

* + 1. Brief recapitulation. Why the subject of primacy not yet mentioned. Represented by Papists as the bond at ecclesiastical unity. Setting out with this axiom, they begin to debate about their hierarchy.
    2. Question stated. An attempted proof from the office of High Priest among the Jews. Two answers.
    3. Arguments for primacy from the New Testament. Two answers.
    4. Another answer. The keys given to the other Apostles as well as to Peter. Other two arguments answered by passages of Cyprian and Augustine.
    5. Another argument answered.
    6. Answer to the argument that the Church is founded on Peter, from its being said, "Upon this rock I will build my Church."
    7. Answer confirmed by passages of Scripture.
    8. Even allowing Peter's superiority in some respect, this is no proof of the primacy of the Roman Pontiff. Other arguments answered.
    9. Distinction between civil and ecclesiastical government. Christ alone the Head of the Church. Argument that there is still a ministerial head answered.
    10. Paul, in giving a representation of the Church, makes no mention of this ministerial head.
    11. Even though Peter were ministerial head, it does not follow that the Pope is so also. Argument founded on Paul's having lived and died at Rome.
    12. On the hypothesis of the Papists, the primacy belongs to the Church of Antioch.
    13. Absurdity of the Popish hypothesis.
    14. Peter was not the Bishop of Rome.
    15. Same subject continued.
    16. Argument that the unity of the Church cannot be maintained without a supreme head on earth. Answer, stating three reasons why great respect was paid in early times to the See of Rome.
    17. Opinion of early times on the subject of the unity of the Church. No primacy attributed to the Church of Rome. Christ alone regarded as the Head of the Universal Church.

1. **Of the beginning and rise of the Romish papacy till it attained a height by which the liberty of the church was destroyed, and all true rule overthrown.**

There are five heads in this chapter.

I. The Patriarchate given and confirmed to the Bishop of Rome, first by the Council of Nice, and afterwards by that of Chalcedony, though by no means approved of by other bishops, was the commencement of the Papacy, sec. 1-4.

II. The Church at Rome, by taking pious exiles under its protection, and also thereby protecting wicked men who fled to her, helped forward the mystery of iniquity, although at that time neither the ordination of bishops, nor admonitions and censures, nor the right of convening Councils, nor the right of receiving appeals, belonged to the Roman Bishop, whose profane meddling with these things was condemned by Gregory, sec. 5-13.

III. After the Council of Turin, disputes arose as to the authority of Metropolitans. Disgraceful strife between the Patriarchs of Rome and Constantinople. The vile assassin Phocas put an end to these brawls at the instigation of Boniface, sec. 14-18.

IV. To the dishonest arts of Boniface succeeded fouler frauds devised in more modern times, and expressly condemned by Gregory and Bernard, sec. 19-21.

V. The Papacy at length appeared complete in all its parts, the seat of Antichrist. Its impiety, execrable tyranny, and wickedness, portrayed, sec. 23-30.

Sections.

* + 1. First part of the chapter, in which the commencement of the Papacy is assigned to the Council of Nicaea. In subsequent Councils other bishops presided. No attempt then made to claim the first place.
    2. Though the Roman Bishop presided in the Council of Chalcedony, this was owing to special circumstances. The same right not given to his successors in other Councils.
    3. The ancient Fathers did not give the title of Primate to the Roman Bishop.
    4. Gregory was vehement in opposition to the title when claimed by the Bishop of Constantinople, and did not claim it for himself.
    5. Second part of the chapter, explaining the ambitious attempts of the Roman See to obtain the primacy. Their reception of pious exiles. Hearing the appeals and complaints of heretics. Their ambition in this respect offensive to the African Church.
    6. The power of the Roman Bishops in ordaining bishops, appointing councils, deciding controversies, &c., confined to their own Patriarchate.
    7. If they censured other bishops, they themselves were censured in their turn.
    8. They had no right of calling provincial councils except within their own boundaries. The calling of a universal council belonged solely to the Emperor.
    9. Appeal to the Roman See not acknowledged by other bishops. Stoutly resisted by the Bishops of France and Africa. The impudence and falsehood of the Roman Pontiff detected.
    10. Proof from history that the Roman had no jurisdiction over other churches.
    11. The decretal epistles of no avail in support of this usurped jurisdiction.
    12. The authority of the Roman Bishop extended in the time of Gregory. Still it only consisted in aiding other bishops with their own consent, or at the command of the Emperor.
    13. Even the extent of jurisdiction, thus voluntarily conferred, objected to by Gregory as interfering with better duties.
    14. Third part of the chapter, showing the increase of the power of the Papacy in defining the limits of Metropolitans. This gave rise to the decree of the Council of Turin. This decree haughtily annulled by Innocent.
    15. Hence the great struggle for precedence between the Sees of Rome and Constantinople. The pride and ambition of the Roman Bishops unfolded.
    16. Many attempts of the Bishop of Constantinople to deprive the Bishop of Rome of the primacy.
    17. Phocas murders the Emperor, and gives Rome the primacy.
    18. The Papal tyranny shortly after established. Bitter complaints by Bernard.
    19. Fourth part of the chapter. Altered appearance of the Roman See since the days of Gregory.
    20. The present demands of the Romanists not formerly conceded. Fictions of Gregory IX and Martin.
    21. Without mentioning the opposition of Cyprian, of councils, and historical facts, the claims now made were condemned by Gregory himself.
    22. The abuses of which Gregory and Bernard complained now increased and sanctioned.
    23. The fifth and last part of the chapter, containing the chief answer to the claims of the Papacy, viz., that the Pope is not a bishop in the house of God. This answer confirmed by an enumeration of the essential parts of the episcopal office.
    24. A second confirmation by appeal to the institution of Christ. A third confirmation e contrario, viz., That in doctrine and morals the Roman Pontiff is altogether different from a true bishop. Conclusion, that Rome is not the Apostolic See, but the Papacy.
    25. Proof from Daniel and Paul that the Pope is Antichrist.
    26. Rome could not now claim the primacy, even though she had formerly been the first See, especially considering the base trafficking in which she has engaged.
    27. Personal character of Popes. Irreligious opinions held by some of them.
    28. John XXII heretical in regard to the immortality of the soul. His name, therefore, ought to be expunged from the catalogue of Popes or rather, there is no foundation for the claim of perpetuity of faith in the Roman See.
    29. Some Roman Pontiffs atheists, or sworn enemies of religion. Their immoral lives. Practice of the Cardinals and Romish clergy.
    30. Cardinals were formerly merely presbyters of the Roman Church, and far inferior to bishops. As they now are, they have no true and legitimate office in the Church. Conclusion.

1. **Of the power of the church in articles of faith. The unbridled license of the papal church in destroying purity of doctrine.**

This chapter is divided into two parts, -

I. The limits within which the Church ought to confine herself in matters of this kind, sec. 1-9.

II. The Roman Church convicted of having transgressed these limits, sec. 10-16.

Sections.

* + 1. The marks and government of the Church having been considered in the seven previous chapters, the power of the Church is now considered under three heads,

viz., Doctrine, Legislation, Jurisdiction.

* + 1. The authority and power given to Church-officers not given to themselves, but their office. This shown in the case of Moses and the Levitical priesthood.
    2. The same thing shown in the case of the Prophets.
    3. Same thing shown in the case of the Apostles, and of Christ himself.
    4. The Church astricted to the written Word of God. Christ the only teacher of the Church. From his lips ministers must derive whatever they teach for the salvation of others. Various modes of divine teaching.
       1. Personal revelations.
    5. Second mode of teaching, viz., by the Law and the Prophets. The Prophets were, in regard to doctrine, the expounders of the Law. To these were added Historical Narratives and the Psalms.
    6. Last mode of teaching by our Saviour himself manifested in the flesh. Different names given to this dispensation, to show that we are not to dream of any thing more perfect than the written word.
    7. Nothing can be lawfully taught in the Church, that is not contained in the writings of the Prophets and Apostles, as dictated by the Spirit of Christ.
    8. Neither the Apostles, nor apostolic men, nor the whole Church, allowed to overstep these limits. This confirmed by passages of Peter and Paul. Argument a fortiori.
    9. The Roman tyrants have taught a different doctrine, viz., that Councils cannot err, and, therefore, may coin new dogmas.
    10. Answer to the Papistical arguments for the authority of the Church. Argument, that the Church is to be led into all truth. Answer. This promise made not only to the whole Church, but to every individual believer.
    11. Answers continued.
    12. Answers continued.
    13. Argument, that the Church should supply the deficiency of the written word by traditions. Answer.
    14. Argument founded on Matth 18: 17. Answer.
    15. Objections founded on Infant Baptism, and the Canon of the Council of Nicaea, as to the consubstantiality of the Son. Answer.

1. **Of councils and their authority.**

Since Papists regard their Councils as expressing the sentiment and consent of the Church, particularly as regards the authority of declaring dogmas and the exposition of them, it was necessary to treat of Councils before proceeding to consider that part of ecclesiastical power which relates to doctrine.

I. First, the authority of Councils in delivering dogmas is discussed, and it is shown that the Spirit of God is not so bound to the Pastors of the Church as opponents suppose. Their objections refuted, sec. 1-7.

II. The errors, contradictions, and weaknesses, of certain Councils exposed. A refutation of the subterfuge, that those set over us are to be obeyed without distinction, sec. 8-12.

III. Of the authority of Councils as regards the interpretation of Scripture, sec. 13,14.

Sections.

* + 1. The true nature of Councils.
    2. Whence the authority of Councils is derived. What meant by assembling in the name of Christ.
    3. Objection, that no truth remains in the Church if it be not in Pastors and Councils. Answer, showing by passages from the Old Testament that Pastors were often devoid of the spirit of knowledge and truth.
    4. Passages from the New Testament showing that our times were to be subject to the same evil. This confirmed by the example of almost all ages.
    5. All not Pastors who pretend to be so.
    6. Objection, that General Councils represent the Church. Answer, showing the absurdity of this objection from passages in the Old Testament.
    7. Passages to the same effect from the New Testament.
    8. Councils have authority only in so far as accordant with Scripture. Testimony of Augustine. Councils of Nice, Constantinople, and Ephesus. Subsequent Councils more impure, and to be received with limitation.
    9. Contradictory decisions of Councils. Those agreeing with divine truth to be received. Those at variance with it to be rejected. This confirmed by the example of the Council of Constantinople and the Council of Nice; also of the Council of Chalcedony, and second Council of Ephesus.
    10. Errors of purer Councils. Four causes of these errors. An example from the Council of Nicaea.
    11. Another example from the Council of Chalcedony. The same errors in Provincial Councils.
    12. Evasion of the Papists. Three answers. Conclusion of the discussion as to the power of the Church in relation to doctrine.
    13. Last part of the chapter. Power of the Church in interpreting Scripture. From what source interpretation is to be derived. Means of preserving unity in the Church.
    14. Impudent attempt of the Papists to establish their tyranny refuted. Things at variance with Scripture sanctioned by their Councils. Instance in the prohibition of marriage and communion in both kinds.

1. **Of the power of making laws. The cruelty of the pope and his adherents, in this respect, in tyrannically oppressing and destroying souls.**

This chapter treats, -

I. Of human constitutions in general. Of the distinction between Civil and Ecclesiastical Laws. Of conscience, why and in what sense ministers cannot impose laws on the conscience, sec. 1-8.

II. Of traditions or Popish constitutions relating to ceremonies and discipline. The many vices inherent in them, sec. 9-17. Arguments in favour of those traditions refuted, sec. 17-26.

III. Of Ecclesiastical constitutions that are good and lawful, sec. 27-32.

Sections.

* + 1. The power of the Church in enacting laws. This made a source of human traditions. Impiety of these traditions.
    2. Many of the Papistical traditions not only difficult, but impossible to be observed.
    3. That the question may be more conveniently explained, nature of conscience must be defined.
    4. Definition of conscience explained. Examples in illustration of the definition.
    5. Paul's doctrine of submission to magistrates for conscience sake, gives no countenance to the Popish doctrine of the obligation of traditions.
    6. The question stated. A brief mode of deciding it.
    7. A perfect rule of life in the Law. God our only Lawgiver.
    8. The traditions of the Papacy contradictory to the Word of God.
    9. Ceremonial traditions of the Papists. Their impiety. Substituted for the true worship of God.
    10. Through these ceremonies the commandment of God made void.
    11. Some of these ceremonies useless and childish. Their endless variety. Introduce Judaism.
    12. Absurdity of these ceremonies borrowed from Judaism and Paganism.
    13. Their intolerable number condemned by Augustine.
    14. Injury thus done to the Church. They cannot be excused.
    15. Mislead the superstitious. Used as a kind of show and for incantation. Prostituted to gain.
    16. All such traditions liable to similar objections.
    17. Arguments in favour of traditions answered.
    18. Answer continued.
    19. Illustration taken from the simple administration of the Lord's Supper, under the Apostles, and the complicated ceremonies of the Papists.
    20. Another illustration from the use of Holy Water.
    21. An argument in favour of traditions founded on the decision of the Apostles and elders at Jerusalem. This decision explained.
    22. Some things in the Papacy may be admitted for a time for the sake of weak brethren.
    23. Observance of the Popish traditions inconsistent with Christian liberty, torturing to the conscience, and insulting to God.
    24. All human inventions in religion displeasing to God. Reason. Confirmed by an example.
    25. An argument founded on the examples of Samuel and Manoah. Answer.
    26. Argument that Christ wished such burdens to be borne. Answer.
    27. Third part of the chapter, treating of lawful Ecclesiastical arrangements. Their foundation in the general axiom, that all things be done decently and in order. Two extremes to be avoided.
    28. All Ecclesiastical arrangements to be thus tested. What Paul means by things done decently and in order.
    29. Nothing decent in the Popish ceremonies. Description of true decency. Examples of Christian decency and order.
    30. No arrangement decent and orderly, unless founded on the authority of God, and derived from Scripture. Charity the best guide in these matters.
    31. Constitutions thus framed not to be neglected or despised.
    32. Cautions to be observed in regard to such constitutions.

1. **Of the jurisdiction of the church and the abuses of it, as exemplified in the papacy.**

This chapter may be conveniently comprehended under two heads,-

I. Ecclesiastical jurisdiction, its necessity, origin, description, and essential parts, viz., the sacred ministry of the word, and discipline of excommunication, of which the aim, use, and abuse, are explained, sec. 1-8.

II. Refutation of the arguments advanced by Papists in defence of the tyranny of Pontiffs, the right of both swords, imperial pomp and dignity, foreign jurisdiction, and immunity from civil jurisdiction, sec. 9-16.

Sections.

* + 1. The power of the Church in regard to jurisdiction. The necessity, origin, and nature of this jurisdiction. The power of the keys to be considered in two points of view. The first view expounded.
    2. Second view expounded. How the Church binds and looses in the way of discipline. Abuse of the keys in the Papacy.
    3. The discipline of excommunication of perpetual endurance. Distinction between civil and ecclesiastical power.
    4. The perpetual endurance of the discipline of excommunication confirmed. Duly ordered under the Emperors and Christian magistrates.
    5. The aim and use of ecclesiastical jurisdiction in the primitive Church. Spiritual power was kept entirely distinct from the power of the sword.
    6. Spiritual power was not administered by one individual, but by a lawful consistory. Gradual change. First, the clergy alone interfered in the judicial proceedings of the Church. The bishop afterwards appropriated them to himself.
    7. The bishops afterwards transferred the rights thus appropriated to their officials, and converted spiritual jurisdiction into a profane tribunal.
    8. Recapitulation. The Papal power confuted. Christ wished to debar the ministers of the word from civil rule and worldly power.
    9. Objections of the Papists.

1. By this external splendour the glory of Christ is displayed.

2. It does not interfere with the duties of their calling. Both objections answered.

* + 1. The commencement and gradual progress Of the Papistical tyranny. Causes:

1. Curiosity;

2. Ambition;

3. Violence;

4. Hypocrisy;

5. Impiety.

* + 1. Last cause, the mystery of iniquity and the Satanic fury of Antichrist usurping worldly dominion. The Pope claims both swords.
    2. The pretended donation of Constantine. Its futility exposed.
    3. When, and by what means, the Roman Pontiffs attained to imperial dignity. Hildebrand its founder.
    4. By what acts they seized on Rome and other territories. Disgraceful rapacity.
    5. Claim of immunity from civil jurisdiction. Contrast between this pretended immunity and the moderation of the early bishops.
    6. What end the early bishops aimed at in steadfastly resisting civil encroachment.

1. **Of the discipline of the Church, and its principal use in censures and excommunication.**

This chapter consists of two parts: -

I. The first part of ecclesiastical discipline which respects the people, and is called common, consists of two parts, the former depending on the power of the keys, which is considered, sec. 1-14; the latter consisting in the appointment of times for fasting and prayer, sec. 14-21.

II. The second part of ecclesiastical discipline relating to the clergy, sec. 22-28.

Sections.

* + 1. Of the power of the keys, or the common discipline of the Church. Necessity and very great utility of this discipline.
    2. Its various degrees.

1. Private admonition.

2. Rebukes before witnesses.

3. Excommunication.

* + 1. Different degrees of delinquency. Modes of procedure in both kinds of chastisement.
    2. Delicts to be distinguished from flagitous wickedness. The last to be more severely punished.
    3. Ends of this discipline.

1. That the wicked may not, by being admitted to the Lord's Table, put insult on Christ.

2. That they may not corrupt others.

3. That they themselves may repent.

* + 1. In what way sins public as well as secret are to be corrected. Trivial and grave offences.
    2. No person, not even the sovereign, exempted from this discipline. By whom and in what way it ought to be exercised.
    3. In what spirit discipline is to be exercised. In what respect some of the ancient Christians exercised it too rigorously. This done more from custom than in accordance with their own sentiments. This shown from Cyprian, Chrysostom, and Augustine.
    4. Moderation to be used, not only by the whole Church, but by each individual member.
    5. Our Saviour's words concerning binding and loosing wrested if otherwise understood. Difference between anathema and excommunication. Anathema rarely if ever to be used.
    6. Excessive rigour to be avoided, as well by private individuals as by pastors.
    7. In this respect the Donatists erred most grievously, as do also the Anabaptists in the present day. Portraiture by Augustine.
    8. Moderation especially to be used when not a few individuals, but the great body of the people, have gone astray.
    9. A second part of common discipline relating to fastings, prayer, and other holy exercises. These used by believers under both dispensations. To what purposes applied. Of Fasting.
    10. Three ends of fasting. The first refers more especially to private fasting. Second and third ends.
    11. Public fasting and prayer appointed by pastors on any great emergency.
    12. Examples of this under the Law.
    13. Fasting consists chiefly in three things, viz., time, the quality, and sparing use of food.
    14. To prevent superstition, three things to be inculcated.

1. The heart to be rent, not the garments.

2. Fasting not to be regarded as a meritorious work or kind of divine worship.

3. Abstinence must not be immoderately extolled.

* + 1. Owing to an excess of this kind the observance of Lent was established. This superstitious observance refuted by three arguments. It was indeed used by the ancients, but on different grounds.
    2. Laws afterwards made to regulate the choice of food. Various abuses even in the time of Jerome. Practically there is no common ecclesiastical discipline in the Papacy.
    3. The second part of discipline having reference to the clergy. What its nature, and how strict it formerly was. How miserably neglected in the present day. An example which may suit the Papists.
    4. Of the celibacy of priests, in which Papists place the whole force of ecclesiastical discipline. This impious tyranny refuted from Scripture. An objection of the Papists disposed of.
    5. An argument for the celibacy of priests answered.
    6. Another argument answered.
    7. Another argument answered.
    8. An argument drawn from the commendation of virginity as superior to marriage. Answer.
    9. The subject of celibacy concluded. This error not favoured by all ancient writers.

1. **Of vows. The miserable entanglements caused by vowing rashly.**

This chapter consists of two parts, -

I. Of vows in general, sec. 1-8.

II. Of monastic vows, and specially of the vow of celibacy, sec. 8-21.

Sections.

* + 1. Some general principles with regard to the nature of vows. Superstitious errors not only of the heathen, but of Christians, in regard to vows.
    2. Three points to be considered with regard to vows. First, To whom the vow is made viz., to God. Nothing to be vowed to him but what he himself requires.
    3. Second, Who we are that vow. We must measure our strengths and have regard to our calling. Fearful errors of the Popish clergy by not attending to this. Their vow of celibacy.
    4. Third point to be attended to, viz., the intention with which the vow is made. Four ends in vowing. Two of them refer to the past, and two to the future. Examples and use of the former class.
    5. End of vows which refer to the future.
    6. The doctrine of vows in general. Common vow of Christians in Baptism, &c. This vow sacred and salutary. Particular vows how to be tested.
    7. Great prevalence of superstition with regard to vows.
    8. Vows of monks. Contrast between ancient and modern monasticism.
    9. Portraiture of the ancient monks by Augustine.
    10. Degeneracy of modern monks.

1. Inconsiderate rigour.

2. Idleness.

3. False boast of perfection.

* + 1. This idea of monastic perfection refuted.
    2. Arguments for monastic perfection. First argument answered.
    3. Second argument answered.(Matthew 19:21)
    4. Absurdity of representing the monastic profession as a second baptism.
    5. Corrupt manners of monks.
    6. Some defects in ancient monasticism.
    7. General refutation of monastic vows.
    8. Refutation continued.
    9. Refutation continued.
    10. Do such vows of celibacy bind the conscience? This question answered.
    11. Those who abandon the monastic profession for an honest living, unjustly accused of breaking their faith.

1. **Of the sacraments.**

This chapter consists of two principal parts, -

I. Of sacraments in general. The sum of the doctrine stated, sec. 1-6. Two classes of opponents to be guarded against, viz., those who undervalue the power of the sacraments, sec. 7-13; and those who attribute too much to the sacraments, sec. 14-17.

II. Of the sacraments in particular, both of the Old and the New Testament. Their scope and meaning. Refutation of those who have either too high or too low ideas of the sacraments.

Sections.

* + 1. Of the sacraments in general. A sacrament defined.
    2. Meaning of the word sacrament.
    3. Definition explained. Why God seals his promises to us by sacraments.
    4. The word which ought to accompany the element, that the sacrament may be complete.
    5. Error of those who attempt to separate the word, or promise of God, from the element.
    6. Why sacraments are called Signs of the Covenant.
    7. They are such signs, though the wicked should receive them, but are signs of grace only to believers.
    8. Objections to this view answered.
    9. No secret virtue in the sacraments. Their whole efficacy depends on the inward operation of the Spirit.
    10. Objections answered. Illustrated by a simile.
    11. Of the increase of faith by the preaching of the word.
    12. In what way, and how far, the sacraments are confirmations of our faith.
    13. Some regard the sacraments as mere signs. This view refuted.
    14. Some again attribute too much to the sacraments. Refutation.
    15. Refutation confirmed by a passage from Augustine.
    16. Previous views more fully explained.
    17. The matter of the sacrament always present when the sacrament is duly administered.
    18. Extensive meaning of the term sacrament.
    19. The ordinary sacraments in the Church. How necessary they are.
    20. The sacraments of the Old and of the New Testament. The end of both the same, viz., to lead us to Christ.
    21. This apparent in the Sacraments of the Old Testament.
    22. Apparent also in the Sacraments of the New Testament.
    23. Impious doctrine of the Schoolmen as to the difference between the Old and the New Testaments.
    24. Scholastic objection answered.
    25. Another objection answered.
    26. Sacraments of the New Testament sometimes excessively extolled by early Theologians. Their meaning explained.

1. **Of Baptism.**

There are two parts of this chapter,

I. Dissertation on the two ends of Baptism, sec. 1-13.

II. The second part may be reduced to four heads:

* 1. Of the use of Baptism, sec. 14, 15.
  2. Of the worthiness or unworthiness of the minister, sec. 16-18.
  3. Of the corruptions by which this sacrament was polluted, sec. 19.
  4. To whom reference is had in the dispensation, sec. 20-22.

Sections.

* + 1. Baptism defined. Its primary object. This consists of three things.

1. To attest the forgiveness of sins.

* + 1. Passages of Scripture proving the forgiveness of sins.
    2. Forgiveness not only of past but also of future sins. This no encouragement to license in sin.
    3. Refutation of those who share forgiveness between Baptism and Repentance.
    4. Second thing in Baptism, viz., to teach that we are ingrafted into Christ for mortification and newness of life.
    5. Third thing in Baptism, viz., to teach us that we are united to Christ so as to be partakers of all his blessings. Second and third things conspicuous in the baptism both of John and the apostles.
    6. Identity of the baptism of John and the apostles.
    7. An objection to this refuted.
    8. The benefits of baptism typified to the Israelites by the passage of the Red Sea and the pillar of cloud.
    9. Objection of those who imagine that there is some kind of perfect renovation after baptism. Original depravity remains after baptism. Its existence in infants. The elect after baptism are righteous in this life only by imputation.
    10. Original corruption trying to the pious during the whole course of their lives. They do not, on this account, seek a license for sin. They rather walk more cautiously and safely in the ways of the Lord.
    11. The trouble occasioned by corruption, shown by the example and testimony of the Apostle Paul.
    12. Another end of baptism is to serve as our confession to men.
    13. Second part of the chapter. Of baptism as a confirmation of our faith.
    14. This illustrated by the examples of Cornelius and Paul. Of the use of baptism as a confessions of faith.
    15. Baptism not affected by the worthiness or unworthiness of the minister. Hence no necessity to rebaptise those who were baptised under the Papacy.
    16. Nothing in the argument that those so baptised remained some years blind and unbelieving. The promise of God remains firm. God, in inviting the Jews to repentance, does not enjoins them to be again circumcised.
    17. No ground to allege that Paul rebaptised certain of John's disciples. The baptism of John. What it is to be baptised in the name of Christ.
    18. The corruptions introduced into baptism. The form of pure Christian baptism. Immersion or sprinkling should be left free.
    19. To whom the dispensation of baptism belongs. Not to private individuals or women, but to the ministers of the Church. Origin of the baptism of private individuals and women. An argument in favour of it refuted.
    20. Exploded also by Tertullian and Epiphanies.
    21. Objection founded on the case of Zipporah. Answer. Children dying before baptism not excluded from heaven, provided the want of it was not caused by negligence or contempt.

1. **Paedobaptism. Its accordance with the institution of Christ, and the nature of the sign.**

Divisions of this chapter, -

I. Confirmation of the orthodox doctrine of paedobaptism, sec. 1-9.

II. Refutation of the arguments which the Anabaptists urge against paedobaptism, sec. 10-30.

III. Special objections of Servetus refuted, sec. 31, 32

Sections.

* + 1. Paedobaptism. The consideration of the question necessary and useful. Paedobaptism of divine origin.
    2. This demonstrated from a consideration of the promises. These explain the nature and validity of paedobaptism.
    3. Promises annexed to the symbol of water cannot be better seen than in the institution of circumcision.
    4. The promise and thing figured in circumcision and baptism one and the same. The only difference in the external ceremony.
    5. Hence the baptism of the children of Christian parents as competent as the circumcision of Jewish children. An objection founded on a stated day for circumcision refuted.
    6. An argument for paedobaptism founded on the covenant which God made with Abraham. An objection disposed of. The grace of God not diminished by the advent of Christ.
    7. Argument founded on Christ's invitation to children. Objection answered.
    8. Objection, that no infants were baptised by the apostles. Answer. Objection, that paedobaptism is a novelty. Answer.
    9. Twofold use and benefit of paedobaptism in respect,

1. Of parents.

2. Of children baptised.

* + 1. Second part of the chapter, stating the arguments of Anabaptists. Alleged dissimilitude between baptism and circumcision. First answer.
    2. Second answer. The covenant in baptism and circumcision not different.
    3. Third answer.
    4. Infants, both Jewish and Christian, comprehended in the covenant.
    5. Objection considered.
    6. The Jews being comprehended in the covenant, no substantial difference between baptism and circumcision.
    7. Another argument of the Anabaptists considered.
    8. Argument that children are not fit to understand baptism, and, therefore, should not be baptised.
    9. Answer continued.
    10. Answer continued.
    11. Answer continued.
    12. Answer continued.
    13. Argument, that baptism being appointed for the remission of sins, infants, not having sinned, ought not to be baptised. Answer.
    14. Argument against paedobaptism, founded on the practice of the apostles. Answer.
    15. Answer continued.
    16. Argument founded on a saying of our Lord to Nicodemus. Answer.
    17. Error of those who adjudge all who die unbaptised to eternal destruction.
    18. Argument against paedobaptism, founded on the precept and example of our Saviour, in requiring instruction to precede baptism. Answer.
    19. Answer continued.
    20. Answer continued.
    21. Argument, that there is no stronger reason for giving baptism to children than for giving them the Lord's Supper. Answer.
    22. Last part of the chapter; refuting the arguments of Servetus.
    23. Why Satan so violently assails paedobaptism.

1. **Of the Lord's Supper, and the benefits conferred by it.**

This chapter is divided into two principal heads. -

I. The first part shows what it is that God exhibits in the Holy Supper, sec. 1-4; and then in what way and how far it becomes ours, sec. 5-11.

II. The second part is chiefly occupied with a refutation of the errors which superstition has introduced in regard to the Lord's Supper:

And, first, Transubstantiation is refuted, sec. 12-15.

Next, Consubstantiation and Ubiquity, sec. 16-19.

Thirdly, It is shown that the institution itself is opposed to those hyperbolical doctors, sec. 20-25.

Fourth, The orthodox view is confirmed by other arguments derived from Scripture, sec. 26, 27.

Fifth, The authority of the Fathers is shown to support the same view.

Sixth, The presence for which opponents contend is overthrown, and another presence established, sec. 29-32.

Seventh, What the nature of our communion ought to be, sec. 33, 34.

Eighth, The adoration introduced by opponents refuted. For what end the Lord's Supper was instituted, sec. 35-39.

Lastly, The examination of communicants is considered, sec. 40-42. Of the eternal rites to be observed. Of frequent communion in both kinds. Objections refuted, sec. 43-50.

Sections.

* + 1. Why the Holy Supper was instituted by Christ. The knowledge of the sacrament, how necessary. The signs used. Why there are no others appointed.
    2. The manifold uses and advantages of this sacrament to the pious.
    3. The Lords Supper exhibits the great blessings of redemption, and even Christ himself. This even evident from the words of the institution. The thing specially to be considered in them. Congruity of the signs and the things signified.
    4. The chief parts of this sacrament.
    5. How Christ, the Bread of Life, is to be received by us. Two faults to be avoided. The receiving of it must bear reference both to faith and the effect of faith. What meant by eating Christ. In what sense Christ the bread of life.
    6. This mode of eating confirmed by the authority of Augustine and Chrysostom.
    7. It is not sufficient, while omitting all mention of flesh and blood, to recognise this communion merely as spiritual. It is impossible fully to comprehend it in the present life.
    8. In explanation of it, it may be observed,

I. There is no life at all save in Christ.

II. Christ has life in a twofold sense; first, in himself; as he is God; and, secondly, by transfusing it into the flesh which he assumed, that he might thereby communicate life to us.

* + 1. This confirmed from Cyril, and by a familiar example. How the flesh of Christ gives life, and what the nature of our communion with Christ.
    2. No distance of place can impede it. In the Supper it is not presented as an empty symbol, but, as the apostle testifies, we receive the reality. Objection, that the expression is figurative. Answer. A sure rule with regard to the sacraments.
    3. Conclusion of the first part of the chapter. The sacrament of the Supper consists of two parts, viz., corporeal signs, and spiritual truth. These comprehend the meaning, matter, and effect. Christ truly exhibited to us by symbols.
    4. Second part of the chapter, reduced to nine heads. The transubstantiation of the Papists considered and refuted. Its origin and absurdity. Why it should be exploded.
    5. Transubstantiation as feigned by the Schoolmen. Refutation. The many superstitions introduced by their error.
    6. The fiction of transubstantiation why invented contrary to Scripture, and the consent of antiquity. The term transubstantiation never used in the early Church. Objection. Answer.
    7. The error of transubstantiation favoured by the consecration, which was a kind of magical incantation. The bread is not a sacrament to itself, but to those who receive it. The changing of the rod of Moses into a serpent gives no countenance to Popish transubstantiation. No resemblance between it and the words of institution in the Supper. Objection. Answer.
    8. Refutation of consubstantiation; whence the idea of ubiquity.
    9. This ubiquity confounds the natures of Christ. Subtleties answered.
    10. Absurdities collected with consubstantiation. Candid exposition of the orthodox view.
    11. The nature of the true presence of Christ in the Supper. The true and substantial communion of the body and blood of the Lord. This orthodox view assailed by turbulent spirits.
    12. This view vindicated from their calumnies. The words of the institution explained in opposition to the glosses of transubstantiators and consubstantiators. Their subterfuges and absurd blasphemies.
    13. Why the name of the thing signified is given to the sacramental symbols. This illustrated by passages of Scripture; also by a passage of Augustine.
    14. Refutation of an objection founded on the words, "This is". Objection answered.
    15. Other objections answered.
    16. Other objections answered. No question here as to the omnipotence of God.
    17. Other objections answered.
    18. The orthodox view further confirmed. I. By a consideration of the reality of Christ's body. II. From our Saviour's declaration that he would always be in the world. This confirmed by the exposition of Augustine.
    19. Refutation of the sophisms of the Ubiquitists. The evasion of visible and invisible presence refuted.
    20. The authority of Fathers not in favour of these errors as to Christ's presence. Augustine opposed to them.
    21. Refutation of the invisible presence maintained by opponents. Refutation from Tertullian, from a saying of Christ after his resurrection, from the definition of a true body, and from different passages of Scripture.
    22. Ubiquity refuted by various arguments.
    23. The imaginary presence of Transubstantiators, Consubstantiators, and Ubiquitists, contrasted with the orthodox doctrine.
    24. The nature of our Saviour's true presence explained. The mode of it incomprehensible.
    25. Our communion in the blood and flesh of Christ. Spiritual not oral, and yet real. Erroneous view of the Schoolmen.
    26. This view not favoured by Augustine. How the wicked eat the body of Christ. Cyril's sentiments as to the eating of the body of Christ.
    27. Absurdity of the adoration of sacramental symbols.
    28. This adoration condemned.
        1. By Christ himself.
        2. By the Council of Nicaea.
        3. By ancient custom.
        4. By Scripture. This adoration is mere idolatry.
    29. This adoration inconsistent with the nature and institution of the sacrament. Ends for which the sacrament was instituted.
    30. Ends for which the sacrament was instituted.
    31. True nature of the sacrament contrasted with the Popish observance of it.
    32. Nature of an unworthy approach to the Lord's table. The great danger of it. The proper remedy in serious self-examination.
    33. The spurious examination introduced by the Papists. Refutation.
    34. The nature of Christian examination.
    35. External rites in the administration of the Supper. Many of them indifferent.
    36. Duty of frequent communion. This proved by the practice of the Church in its purer state, and by the canons of the early bishops.
    37. Frequent communion in the time of Augustine. The neglect of it censured by Chrysostom.
    38. The Popish injunction to communicate once a year an execrable invention.
    39. Communion in one kind proved to be an invention of Satan.
    40. Subterfuges of the Papists refuted.
    41. The practice of the early Church further considered.
    42. Conclusion.

1. **Of the Popish mass. How it not only profanes, but annihilates the Lord's Supper.**

The principal heads of this chapter are, -

I. The abomination of the Mass, sec. 1. Its manifold impiety included under five heads, sec. 2-7. Its origin described, sec. 8, 9.

II. Of the name of sacrifice which the ancients gave to the holy Supper, sec. 10-12. An apposite discussion on sacrifice, refitting the arguments of the Papists for the sacrifice of the Mass, sec. 13-18.

III. A summary of the doctrine of the Christian Church respecting the sacraments, paving the way for the subsequent discussion of the five sacraments, falsely so called, sec. 19, 20.

Sections.

* + 1. The chief of all the abominations set up in opposition to the Lord's Supper is the Papal Mass. A description of it.
    2. Its impiety is five-fold.

1. Its intolerable blasphemy in substituting priests to him the only Priest. Objections of the Papists answered.

* + 1. Impiety of the Mass continued.

2. It overthrows the cross of Christ by setting up an altar. Objections answered.

* + 1. Other objections answered.
    2. Impiety of the Mass continued.

3. It banishes the remembrance of Christ's death. It crucifies Christ afresh. Objections answered.

* + 1. Impiety of the Mass continued.

4. It robs us of the benefit of Christ's death.

* + 1. Impiety of the Mass continued.

5. It abolishes the Lord's Supper. In the Supper the Father offers Christ to us; in the Mass, priestlings offer Christ to the Father. The Supper is a sacrament common to all Christians; the Mass confined to one priest.

* + 1. The origin of the Mass. Private masses an impious profanation of the Supper.
    2. This abomination unknown to the purer Church. It has no foundation in the word of God.
    3. Second part of the chapter. Some of the ancients call the Supper a sacrifice, but not propitiatory, as the Papists do the Mass. This proved by passages from Augustine.
    4. Some of the ancients seem to have declined too much to the shadows of the law.
    5. Great distinction to be made between the Mosaic sacrifices and the Lord's Supper, which is called a eucharistic sacrifice. Same rule in this discussion.
    6. The terms sacrifice and priest. Different kinds of sacrifices.

1. Propitiatory.

2. Eucharistic.

None propitiatory but the death of Christ.

* + 1. The Lord's Supper not properly called a propitiatory sacrifice, still less can the Popish Mass be so called. Those who mutter over the Mass cannot be called priests.
    2. Their vanity proved even by Plato.
    3. To the Eucharistic class of sacrifice belong all offices of piety and charity. This species of sacrifice has no connection with the appeasing of God.
    4. Prayer, thanksgiving, and other exercises of piety, called sacrifices. In this sense the Lord's Supper called the eucharist. In the same sense all believers are priests.
    5. Conclusion. Names given to the Mass.
    6. Last part of the chapter, recapitulating the views which ought to be held concerning Baptism and the Lord's Supper. Why the Lord's Supper is, and Baptism is not, repeated.
    7. Christians should be contented with these two sacraments. They are abolished by the sacraments decreed by men.

1. **Of the five sacraments, falsely so called. Their spuriousness proved, and their true character explained.**

There are two divisions of this chapter, -

I. A general discussion of these five sacraments, sec. 1-3.

II. A special consideration of each.

Of Confirmation, sec. 4-13.

Of Penance, sec. 14-17.

Of Extreme Unction, sec. 18-21.

Of Order, in which the seven so-called sacraments have originated, sec. 22-33.

Of Marriage, sec. 34-37.

Sections.

* + 1. Connection of the present discussion with that concerning Baptism and the Lord's Supper. Impiety of the Popish teachers in attributing, more to human rites than to the ordinances of God.
    2. Men cannot institute sacraments. Necessary to keep up a distinction between sacraments and other ceremonies.
    3. Seven sacraments not to be found in ecclesiastical writers. Augustine, who may represent all the others, acknowledged two Sacraments only.
    4. Nature of confirmation in ancient times. The laying on of hands.
    5. This kind of confirmation afterwards introduced. It is falsely called a sacrament.
    6. Popish argument for confirmation answered.
    7. Argument confirmed by the example of Christ. Absurdity and impiety of Papists in calling their oil the oil of salvation.
    8. Papistical argument, that Baptism cannot be complete without conformation. Answered.
    9. Argument, that without confirmation we cannot be fully Christians. Answer.
    10. Argument, that the Unction in confirmation is more excellent than Baptism. Answer.
    11. Answer continued. Argument, that confirmation has greater virtue.
    12. Argument from the practice of antiquity. Augustine's view of conformation.
    13. The ancient confirmation very praiseworthy. Should be restored in churches in the present day.
    14. Of Penitence. Confused and absurd language of the Popish doctors. Impositions of hands in ancient times. This made by the Papists a kind of foundation of the sacrament of Penance.
    15. Disagreement among Papists themselves, as to the grounds on which penance is regarded as a sacrament.
    16. More plausibility in calling the absolution of the priest, than in calling penance a sacrament.
    17. Penance not truly a sacrament. Baptism the sacrament of penitence.
    18. Extreme Unction described. No foundation for it in the words of James.
    19. No better ground for making this unction a sacrament, than any of the other symbols mentioned in Scripture.
    20. Insult offered by this unction to the Holy Spirit. It cannot be a sacrament, as it was not instituted by Christ, and has no promise annexed to it.
    21. No correspondence between the unction enjoined by James and the anointing of the Papists.
    22. Of ecclesiastical orders. Two points for discussion. Absurdities here introduced. Whether ecclesiastical order is a sacrament. Papists not agreed as to holy orders.
    23. Insult to Christ in attempting to make him their colleague.
    24. The greater part of these orders empty names implying no certain office. Popish exorcists.
    25. Absurdity of the tonsure.
    26. The Judaizing nature of the tonsure. Why Paul shaved his head in consequence of a vow.
    27. Origin of this clerical tonsure as given by Augustine. Absurd ceremonies in consecrating Doorkeepers, Readers, Exorcists, and Acolytes.
    28. Of the higher class of orders called Holy Orders. Insult offered to Christ when ministers are regarded as priests. Holy orders have nothing of the nature of a sacrament.
    29. Absurd imitation of our Saviour in breathing on his apostles.
    30. Absurdity of the anointing employed.
    31. Imposition of hands. Absurdity of, in Papistical ordination.
    32. Ordination of deacons. Absurd forms of Papists.
    33. Of sub-deacons.
    34. Marriage not a sacrament.
    35. Nothing in Scripture to countenance the idea that marriage is a sacrament.
    36. Origin of the notion that marriage is a sacrament.
    37. Practical abuses from this erroneous idea of marriage. Conclusion.

1. **Of civil government.**

This chapter consists of two principal heads, -

I. General discourse on the necessity, dignity, and use of Civil Government, in opposition to the frantic proceedings of the Anabaptists, sec. 1-3.

II. A special exposition of the three leading parts of which Civil Government consists, sec. 4-32.

The first part treats of the function of Magistrates, whose authority and calling is proved, sec. 4-7. Next, the three forms of civil government are added, sec. 8. Thirdly, Consideration of the office of the civil magistrate in respect of piety and righteousness. Here, of rewards and punishments, viz., punishing the guilty, protecting the innocent, repressing the seditious, managing, the affairs of peace and war, sec. 9-13.

The second part treats of Laws, their utility, necessity, form, authority, constitution, and scope, sec. 14-16. The last part relates to the People, and explains the use of laws, courts, and magistrates, to the common society of Christians, sec. 17-21. Deference which private individuals owe to magistrates, and how far obedience ought to be carried, sec. 22-32.

Sections.

* + 1. Last part of the whole work, relating to the institution of Civil Government. The consideration of it necessary,

1. To refute the Anabaptists.

2. To refute the flatterers of princes.

3. To excite our gratitude to God.

Civil government not opposed to Christian liberty. Civil government to be distinguished from the spiritual kingdom of Christ.

* + 1. Objections of the Anabaptists,

1. That civil government is unworthy of a Christian man.

2. That it is diametrically repugnant to the Christian profession. Answer.

* + 1. The answer confirmed. Discourse reduced to three heads,

1. Of Laws.

2. Of Magistrates.

3. Of the People.

* + 1. The office of Magistrates approved by God.

1. They are called Gods.

2. They are ordained by the wisdom of God. Examples of pious Magistrates.

* + 1. Civil government appointed by God for Jews, not Christians. This objection answered.
    2. Divine appointment of Magistrates. Effect which this ought to have on Magistrates themselves.
    3. This consideration should repress the fury of the Anabaptists.
    4. Three forms of civil government, Monarchy, Aristocracy, Democracy. Impossible absolutely to say which is best.
    5. Of the duty of Magistrates. Their first care the preservation of the Christian religion and true piety. This proved.
    6. Objections of Anabaptists to this view. These answered.
    7. Lawfulness of War.
    8. Objection that the lawfulness of War is not taught in Scripture. Answer.
    9. Right of exacting tribute and raising revenues.
    10. Of Laws, their necessity and utility. Distinction between the Moral, Ceremonial, and Judicial Law of Moses.
    11. Sum and scope of the Moral Law. Of the Ceremonial and Judicial Law. Conclusion.
    12. All laws should be just. Civil law of Moses; how far in force, and how far abrogated.
    13. Of the People, and of the use of laws as respects individuals.
    14. How far litigation lawful.
    15. Refutation of the Anabaptists, who condemn all judicial proceedings.
    16. Objection, that Christ forbids us to resist evil. Answer.
    17. Objection, that Paul condemns law-suits absolutely. Answer.
    18. Of the respect and obedience due to Magistrates.
    19. Same subject continued.
    20. How far submission due to tyrants.
    21. Same continued.
    22. Proof from Scripture.
    23. Proof Continued. (from Jeremiah 27)
    24. Objections answered.
    25. Considerations to curb impatience under tyranny.
    26. Considerations considered.
    27. General submission due by private individuals.
    28. Obedience due only in so far as compatible with the word of God.