

Gods word and promise going with an outward ceremony, maketh a Sacrament. A definition of a Sacrament. No man hath power to make any Sacrament.

August. ad Iamantium Epist. 118.

Chriffs Church charged but with few & easie Sacramentes.

August. de Doctrina Christiana. lib. 3.

Stokely replyeth agaynt Aleſius.

Foxe Biſhop of Herford ſpeaketh.

Doctours not to be ſtickt vnto in matters of faith. for that they vary in the felices.

The Oratio of Foxe Biſhop of Herford, vnto the Biſhops

The Goſpell ſhewing in all places.

The faithful diligence of the Germanes in tranſlating the Bible.

The world now able to iudge vpon errors.

It is a vaine hope to truſt vpon the Popes authority.

Truth will come out at laſt.

the will of God, vnder the forme of viſible things, doth worke the ſaluation. And the Maſter of the Sentences doth deſcrie a Sacrament no other wyſe. A Sacrament (ſayth he) is an inuiſible grace, and hath a viſible forme: and by this inuiſible grace, I meane (ſayth he) remiſſion of finnes. Finally Saynt Thomas decrieth that any man hath authority to inſtitute a Sacrament. Now if ye agree vnto this definition of a Sacrament, it is an eaſy thing to iudge of the number of thoſe Sacraments which haue the manifeſt word of God, and be inſtitute by Chriſt to ſignify vnto vs the remiſſion of our finnes.

S. Auguſtine ſayth, that there be but two ſuch Sacramentes, in the Chriſt. Epistle to Iamantium. His wordes be theſe: Firſt, I would haue thee to vnderſtand the ſumme and effect of this diſputation, which is this: that our Lord Ieſus Chriſt (as he be himſelfe ſayth in the Goſpell) hath laide vs, but with a light and eaſy yoke of burden. Wherefore he hath knit together the fellowſhip of his new people with Sacraments, very few in number, very eaſy to be kept; & very excellent in ſignification, which be Baptiſme, and the Supper of the Lord, and ſuch other, if there be any moe commaunded in the holye Scripture, thoſe excepte which were burdens for the ſeruitude of the people in the olde law, for the hardnes of theyr hartes, &c. And agayne in the 10. book of the learning of a Chriſtian man, he ſayth: The Scripture hath taught vs but few ſignes, as be the Sacrament of Baptiſme, and the ſolemne celebration and remembrance of the body and bloud of the Lord, &c.

Then the Biſhop of London which could ſcarſly reſtrayne himſelfe all this while, and now could forbear no longer, brake out in this maner. Firſt of all (ſayth he) where you alledge, that all the Sacraments which are in y church inſtitute by Chriſt himſelfe, haue either ſome manifeſt ground in the Scriptures, or ought to be ſo forth ſome ſignification of remiſſion of finnes, it is falſe and not to be allowedes.

Then ſayd Aleſius, that he would proue it, not only by manifeſt authority of ſcriptures, but alſo by euident teſtimonies of auncient Doctours and ſcholewtices.

But the Biſhop of Herford which was then lately returned out of Germany (where he had bene Ambaſſadour for the King to the Popeſſantes) being moued with the biſhop of Londons ſerwardnes, turning himſelfe firſt to Alexander Aleſius, willed him not to contend with the Biſhop in ſuch maner, by the teſtimonies of Doctours & ſchole men, for ſomuch as they doe nor all agree in like matters, neither are they ſteadfast among themſelues in all popantes, but do vary and in many popantes are vtterly repugnant. Wherefore if this diſputation ſhal be decided by their minds and beaities, there ſhal be nothing eſtabliſhed neither ſhal appeare any way of agreement to follow. Furthermore we be commaunded by the King that theſe controuerſies ſhould be determined onely by the rule and iudgement of ſcripture. This he ſpoke vnto Aleſius. Then he turning himſelfe vnto the Biſhops, likewiſe admoniſhed them with a graue and ſharpe Exhortation, which we thought not good to omit in this place.

Thinke ye not (ſayd he) that ye can by any Sophiſtical ſubtilties ſteale out of the world agayne, the light which euery man doth ſee. Chriſt hath ſo lightened the worlde at this time, that the light of the Goſpell hath put to flight all miſt & darkeneſſe, and it will ſhortly haue the higher hand of all clouds, though we reſiſt in vayne neuer ſo much. The lay people do now know the holy ſcripture better than many of vs. And the Germanes haue made the text of the Bible ſo playne and eaſy by the Hebrue and Greeke tongue, that now many things may be better vnderſtand without any gloſes at all, than by all the commentaries of the Doctours. And moreover they haue ſo opened theſe controuerſies by their writings, that women and children may wonder at the blindneſſe and falſhood that hath bene hitherto. Wherefore ye muſt conſider earneſtly, what ye will determine of theſe controuerſies, if ye make not your feltes to be mocked and laughed to ſcorne of all the world, and if ye bring them not to haue this opinion of you, to thinke euer more hereafter, that ye haue neither one ſparke of learning, nor yet of godlines in you. And thus ſhall ye looſe all your eſtimation and authority with them, which before tooke you for learned men, and profitable members vnto the common wealth of Chriſtendome. For that which ye doe hope vpon, that there was neuer hereſy in the Church ſo great, but that proceſſe of time with the power and authority of the Pope hath quenched it, it is nothing to the purpoſe. But ye muſt turne your opinion, and thinke this ſurely, that there is nothing ſo feeble and weak, ſo that it be true, but it ſhall finde place, and be able to ſtand agaynt all falſhood.

Truth is the daughter of time, & time is the mother of truth. And what ſo euer is beſieged of truth, cannot long continue; and vpon whoſe ſide truth doth ſtand, that ought not to be thought

traſtory, or that it will euer fall. All things conſiſt not in paynted eloquence and ſtrength or authority. For the truth is of ſo great power, ſtrength & efficacy, that it can neither be defended with wordes, nor to be overcome with any ſtrength, but after ſhe hath hidden her ſelfe long, at length ſhe putteth vp her head and appeareth, as it is written in Eldras: A King is ſtrong, wine is ſtronger, yet women be moze ſtrong; but truth excelleth all.

To this effect in a maner, & much moze, did he ſpeake and vtter in that conuocation, both copiouſly and diſcreetly. Through whoſe Exhortation, Aleſius being encouraged, proceeded further, to vtge the Biſhop with this argument.

* The Argument in forme.

Ba- Sacramentes be ſcales aſſertryng vs of Gods good will: ro- Without the word there is no certainty of Gods good will: co. Ergo, without the word there be no Sacraments.

The firſt part of this reaſon is S. Pauls owne ſaying, the fourth to the Romanes, where he ſayth: That circumciſion is a token and ſeale of the righteouſnes of faith. Ergo, it requirerh faith to certify mans hart of the will of God. But the word of God is the foundation of faith as S. Paul ſaule wittneſeth. Rom. 10. Faith cometh by hearing, and hearing cometh by the worde of God. For the miſke muſt be taught & inſtructed to y will of God by the word, like as the eye is taught and inſtructed by the outward ceremony. And ſo Paul by that ſaying conſuterh this opinion, that the Sacramentes ſhould make men righteous & inſt before God, for y very outward work, without faith of them that receiue them.

And after this maner doth Paul ſpeake vnto the Ephethians: that Chriſt doth ſanctify his church through the bath of water in the word of liſe. And for as much as he ſoyneth the word vnto the ceremony, and declarerh the veritie and power of the word of God, that it bringerh with it liſe, he doth manifeſtly teach that the word of God is the principall thing, and euen as it were the very ſubſtance & body of the Sacrament: and the outward ceremony to be nothing els than a token of that liuely inflammation which we receiue through faith in the word and promiſe. Saint Paul alſo in miniſtring the ſacrament of the Lords ſupper, doth manifeſtly adde the wordes of Chriſt: He tooke bread (ſayth he) and when he had geuen thanks, he brake it and ſayd, take ye this, and eate ye this; for it is my body. Item, Doye this in my remembrance. Beſide this he teacherh euidently y onely Chriſt and none but he had power to inſtitute a ſacrament: & that neither the Apoſtles, nor the Church haue any authority to alter or to adde any thing vnto his ordinance, wher eas he ſayth: For I haue receiued of the Lord that which I deliuered vnto you, &c. To what purpoſe ſhould he go about to moue the people to beleue him and to winne theyr hartes with this proteſtation, if it had bene lawfull for him to haue made any ſacramentes, or to haue altered the forme and maner of miniſtring this ſacrament; as ſome men both wickedly and ſhameleſly do affirme, that the Apoſtles did alter the forme of Baptiſme?

When he had ſpoken thus much, the B. of London dyd interrupt him, and ſayd: Let vs graue that the ſacraments may be gathered out of the word of God, yet are you ſarre deceiued: if ye thinke that there is none other word of God, but that which euery ſowter and cobler doe reade in theyr mother tongue. And if ye thinke that nothing pertainerh vnto the Chriſtian ſayth, but that onely that is written in the Bible, then erre ye playnly with the Lutherans. For S. Iohn ſayth: that Ieſus did many things which be not written. And S. Paul commaunderh the Theſſ. to obſerue and keep certaine vnwritten traditions & ceremonies. 2. Theſ. 2. Moreover he himſelfe did preach not the ſcripture onely but euen alſo the traditions of the Elders. Act. xvi. Finally he haue receiued many things of the Doctours & Councels by times, which although they be not written in the Bible, yet for as much as the olde Doctours of the Church do make mention of them, we ought to graunt that we receiued them of the Apoſtles, and that they be of like authority with the Scripture, and finally that they may worſhiply be called the word of God vnto written.

Now when the right noble Lord Cromwell, the Archbiſhop, with the other Biſhops, which did defend the pure doctrine of the goſpel, heard this, they ſmiled a little one hap another, for ſomuch as they ſaw him ſee euen in y very beginning of the diſputation, vnto his olde cuſty ſophiſtry and vnwritten verities. Then Aleſius would haue proceeded further with the Biſhop to haue confuted this blaſphemous lye, but the Lord Cromwell bade him be content, for

Truth daughter of time.

The nature of truth.

3. Eſd. 4.

Sacramentes be ſcales conſeruing vs of Gods good will.

Rom. 4.

The word is the ground of faith. Rom. 10.

Ex opere operato.

Eph. 5.

Sacramentes onely to be gathered out of the word of God.

The inſtitution of Chriſt ought not to be altered. 1. Cor. 11.

The answers of the Biſhop of London agaynt Aleſius.

Ioh. 9. 11. 2. Theſſ. 2.

Actes. 16. Vnwritten verities and traditions of fathers in equal force with Gods written word.

The vnwritten word of God. Stokely laugheth to ſcoorne.