

INSTITUTES
OF
THE CHRISTIAN RELIGION.
BOOK FOURTH.
OF THE HOLY CATHOLIC CHURCH.

CHAPTER XVIII.*

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, refuting 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.
3. Impiety of the Mass continued. 2. It overthrows the cross of Christ by setting up an altar. Objections answered.
4. Other objections answered.
5. Impiety of the Mass continued. 3. It banishes the remembrance of Christ's death. It crucifies Christ afresh. Objections answered.
6. Impiety of the Mass continued. 4. It robs us of the benefit of Christ's death.
7. 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.
8. The origin of the Mass. Private masses an impious profanation of the Supper.
9. This abomination unknown to the purer Church. It has no foundation in the word of God.

* Vid. Calv. Ep. de Fugiend. Illic. Sacris. Item, De Sacerdotiis Eccles. Papal. Item, De Necessitate Reform. Eccles. Item, Epist. ad Sadoletum.

10. 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.
11. Some of the ancients seem to have declined too much to the shadows of the law.
12. 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.
13. The terms *sacrifice* and *priest*. Different kinds of sacrifices. 1. Propitiatory. 2. Eucharistic. None propitiatory but the death of Christ.
14. 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.
15. Their vanity proved even by Plato.
16. 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.
17. 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.
18. Conclusion. Names given to the Mass.
19. 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.
20. Christians should be contented with these two sacraments. They are abolished by the sacraments decreed by men.

1. BY these and similar inventions, Satan has attempted to adulterate and envelop the sacred Supper of Christ as with thick darkness, that its purity might not be preserved in the Church. But the head of this horrid abomination was, when he raised a sign by which it was not only obscured and perverted, but altogether obliterated and abolished, vanished away and disappeared from the memory of man; namely, when, with most pestilential error, he blinded almost the whole world into the belief that the Mass was a sacrifice and oblation for obtaining the remission of sins. I say nothing as to the way in which the sounder schoolmen at first received this dogma.* I leave them with their puzzling subtleties, which, however they may be defended by cavilling, are to be repudiated by all good men, because, all they do is to envelop the brightness of the Supper in great darkness. Bidding adieu to them, therefore, let my readers understand that I am here combating that opinion with which the Roman Antichrist and his prophets have imbued the whole world, viz., that the mass is a work by which the priest who offers Christ, and the others who in the oblation receive him, gain merit with God, or that it is an expiatory victim by which they regain the favour of God. And this is not merely the common opinion of the vulgar, but the very act has been so arranged as to be a kind of propitiation, by which satisfaction is made to God for the living and the dead. This is also expressed by the words employed, and the same thing may be inferred from daily practice. I am aware how

* The French adds, "qui ont parlé un petit plus passablement que leur successeurs qui sont venus depuis;"—who have spoken somewhat more tolerably than their successors who have come since.

deeply this plague has struck its roots; under what a semblance of good it conceals its true character, bearing the name of Christ before it, and making many believe that under the single name of Mass is comprehended the whole sum of faith. But when it shall have been most clearly proved by the word of God, that this mass, however glossed and splendid, offers the greatest insult to Christ, suppresses and buries his cross, consigns his death to oblivion, takes away the benefit which it was designed to convey, enervates and dissipates the sacrament, by which the remembrance of his death was retained, will its roots be so deep that this most powerful axe, the word of God, will not cut it down and destroy it? Will any semblance be so specious that this light will not expose the lurking evil?

2. Let us show, therefore, as was proposed in the first place, that in the mass intolerable blasphemy and insult are offered to Christ. For he was not appointed Priest and Pontiff by the Father* for a time merely, as priests were appointed under the Old Testament. Since their life was mortal, their priesthood could not be immortal, and hence there was need of successors, who might ever and anon be substituted in the room of the dead. But Christ being immortal, had not the least occasion to have a vicar substituted for him. Wherefore he was appointed by his Father a priest for ever, after the order of Melchizedek, that he might eternally exercise a permanent priesthood. This mystery had been typified long before in Melchizedek, whom Scripture, after once introducing as the priest of the living God, never afterwards mentions, as if he had had no end of life. In this way Christ is said to be a priest after his order. But those who sacrifice daily must necessarily give the charge of their oblations to priests, whom they surrogate as the vicars and successors of Christ. By this surrogation they not only rob Christ of his honour, and take from him the prerogative of an eternal priesthood, but attempt to remove him from the right hand of his Father, where he cannot sit immortal without being an eternal priest. Nor let them allege that their priestlings are not substituted for Christ, as if he were dead, but are only substitutes in that eternal priesthood, which therefore ceases not to exist. The words of the apostle are too stringent to leave them any means of evasion, viz., “They truly were many priests, because they were not suffered to continue by reason of death: but this man, because he continueth ever, hath an unchangeable priesthood,” (Heb. vii. 23, 24.) Yet such is their dishonesty, that to defend their impiety they arm themselves with the example of Melchizedek. As he is said to have “brought forth (*obtulisse*) bread and wine,” (Gen. xiv. 18,) they infer that it was a prelude to their mass, as if there was any resemblance between him and Christ in the offering of bread and wine. This is too silly and frivolous to need refutation. Melchizedek gave bread and wine to Abraham and his

* Heb. v. 5-10; vii. 17, 21; ix. 11; x. 21; Ps, cx. 4; Gen. xiv. 18.

companions, that he might refresh them when worn out with the march and the battle. What has this to do with sacrifice? The humanity of the holy king is praised by Moses: these men absurdly coin a mystery of which there is no mention. They, however, put another gloss upon their error, because it is immediately added, he was “priest of the most high God.” I answer, that they erroneously wrest to bread and wine what the apostle refers to blessing. “This Melchizedek, king of Salem, priest of the most high God, who met Abraham,” “and blessed him.” Hence the same apostle (and a better interpreter cannot be desired) infers his excellence. “Without all contradiction, the less is blessed of the better.” But if the oblation of Melchizedek was a figure of the sacrifice of the mass, I ask, would the apostle, who goes into the minutest details, have forgotten a matter so grave and serious? Now, however they quibble, it is in vain for them to attempt to destroy the argument which is adduced by the apostle himself, viz., that the right and honour of the priesthood has ceased among mortal men, because Christ, who is immortal, is the one perpetual priest.

3. Another iniquity chargeable on the mass is, that it sinks and buries the cross and passion of Christ. This much, indeed, is most certain,—the cross of Christ is overthrown the moment an altar is erected. For if, on the cross, he offered himself in sacrifice that he might sanctify us for ever, and purchase eternal redemption for us,* undoubtedly the power and efficacy of his sacrifice continues without end. Otherwise, we should not think more honourably of Christ than of the oxen and calves which were sacrificed under the law, the offering of which is proved to have been weak and inefficacious because often repeated. Wherefore, it must be admitted, either that the sacrifice which Christ offered on the cross wanted the power of eternal cleansing, or that he performed this once for ever by his one sacrifice. Accordingly, the apostle says, “Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.” Again: “By the which act we are sanctified through the offering of the body of Jesus Christ once for all.” Again: “For by one offering he hath perfected for ever them that are sanctified.” To this he subjoins the celebrated passage: “Now, where remission of these is, there is no more offering for sin.” The same thing Christ intimated by his latest voice, when, on giving up the ghost, he exclaimed, “It is finished.” We are accustomed to observe the last words of the dying as oracular. Christ, when dying, declares, that by his one sacrifice is perfected and fulfilled whatever was necessary to our salvation. To such a sacrifice, whose perfection he so clearly declared, shall we, as if it were imperfect, presume daily to append innumerable sacrifices? Since the sacred word of God not only affirms, but proclaims and protests, that this sacrifice was once accomplished, and remains eternally

* Heb. ix. 11, 12, 26; x. 10, 14, 16.

in force, do not those who demand another charge it with imperfection and weakness? But to what tends the mass which has been established, that a hundred thousand sacrifices may be performed every day, but just to bury and suppress the passion of our Lord, in which he offered himself to his Father as the only victim? Who but a blind man does not see that it was Satanic audacity to oppose a truth so clear and transparent? I am not unaware of the impostures by which the father of lies is wont to cloak his fraud, viz., that the sacrifices are not different or various, but that the one sacrifice is repeated. Such smoke is easily dispersed. The apostle, during his whole discourse, contends not only that there are no other sacrifices, but that that one was once offered, and is no more to be repeated. The more subtle try to make their escape by a still narrower loophole, viz., that it is not repetition, but application. But there is no more difficulty in confuting this sophism also. For Christ did not offer himself once, in the view that his sacrifice should be daily ratified by new oblations, but that by the preaching of the gospel and the dispensation of the sacred Supper, the benefit of it should be communicated to us. Thus Paul says, that “Christ, our passover, is sacrificed for us,” and bids us “keep the feast,” (1 Cor. v. 7, 8.) The method, I say, in which the cross of Christ is duly applied to us is when the enjoyment is communicated to us, and we receive it with true faith.

4. But it is worth while to hear on what other foundation besides they rear up their sacrifice of the mass. To this end they drag in the prophecy of Malachi, in which the Lord promises that “in every place incense shall be offered unto my name, and a pure offering,” (Mal. i. 11.) As if it were new or unusual for the prophets, when they speak of the calling of the Gentiles, to designate the spiritual worship of God to which they call them, by the external rites of the law, more familiarly to intimate to the men of their age that they were to be called into the true fellowship of religion, just as in general they are wont to describe the truth which has been exhibited by the gospel by the types of their own age. Thus they use going up to Jerusalem for conversion to the Lord, the bringing of all kinds of gifts for the adoration of God—dreams and visions for the more ample knowledge with which believers were to be endued in the kingdom of Christ. The passage they quote from Malachi resembles one in Isaiah, in which the prophet speaks of three altars to be erected in Assyria, Egypt, and Judea. First, I ask, whether or not they grant that this prophecy is fulfilled in the kingdom of Christ? Secondly, Where are those altars, or when were they ever erected? Thirdly, Do they suppose that a single temple is destined for a single kingdom, as was that of Jerusalem? If they ponder these things, they will confess, I think, that the prophet, under types adapted to his age, prophesied concerning the propagation of the spiritual worship of God over the whole world. This is the answer which we give them; but, as obvious examples everywhere occur in the Scripture, I am not

anxious to give a longer enumeration; although they are miserably deluded in this also, that they acknowledge no sacrifice but that of the mass, whereas in truth believers now sacrifice to God and offer him a pure offering, of which we shall speak by and by.

5. I now come to the third part of the mass, in regard to which, we are to explain how it obliterates the true and only death of Christ, and drives it from the memory of men. For as among men, the confirmation of a testament depends upon the death of the testator, so also the testament by which he has bequeathed to us remission of sins and eternal righteousness, our Lord has confirmed by his death. Those who dare to make any change or innovation on this testament deny his death, and hold it as of no moment. Now, what is the mass but a new and altogether different testament? What? Does not each mass promise a new forgiveness of sins, a new purchase of righteousness, so that now there are as many testaments as there are masses? Therefore, let Christ come again, and, by another death, make this new testament; or rather, by innumerable deaths, ratify the innumerable testaments of the mass. Said I not true, then, at the outset, that the only true death of Christ is obliterated by the mass? For what is the direct aim of the mass but just to put Christ again to death, if that were possible? For, as the apostle says, “Where a testament is, there must also of necessity be the death of the testator,” (Heb. ix. 16.) The novelty of the mass bears, on the face of it, to be a testament of Christ, and therefore demands his death. Besides, it is necessary that the victim which is offered be slain and immolated. If Christ is sacrificed at each mass, he must be cruelly slain every moment in a thousand places. This is not my argument, but the apostle’s: “Nor yet that he should offer himself often “for then must he often have suffered since the foundation of the world,” (Heb. ix. 25, 26.) I admit that they are ready with an answer, by which they even charge us with calumny; for they say that we object to them what they never thought, and could not even think. We know that the life and death of Christ are not at all in their hand. Whether they mean to slay him, we regard not: our intention is only to show the absurdity consequent on their impious and accursed dogma. This I demonstrate from the mouth of the apostle. Though they insist a hundred times that this sacrifice is bloodless, (ἀναίμακτα,) I will reply, that it depends not on the will of man to change the nature of sacrifice, for in this way the sacred and inviolable institution of God would fall. Hence it follows, that the principle of the apostle stands firm, “without shedding of blood is no remission,” (Heb. ix. 22.)

6. The fourth property of the mass which we are to consider is, that it robs us of the benefit which redounded to us from the death of Christ, while it prevents us from recognising it and thinking of it. For who can think that he has been redeemed by the death of Christ when he sees a new redemption in the mass? Who can feel confident that his sins have been remitted when

he sees a new remission? It will not do to say that the only ground on which we obtain forgiveness of sins in the mass is, because it has been already purchased by the death of Christ. For this is just equivalent to saying that we are redeemed by Christ on the condition that we redeem ourselves. For the doctrine which is disseminated by the ministers of Satan, and which, in the present day, they defend by clamour, fire, and sword, is, that when we offer Christ to the Father in the mass, we, by this work of oblation, obtain remission of sins, and become partakers of the sufferings of Christ. What is now left for the sufferings of Christ, but to be an example of redemption, that we may thereby learn to be our own redeemers? Christ himself, when he seals our assurance of pardon in the Supper, does not bid his disciples stop short at that act, but sends them to the sacrifice of his death; intimating, that the Supper is the memento, or, as it is commonly expressed, the memorial from which they may learn that the expiatory victim by which God was to be appeased was to be offered only once. For it is not sufficient to hold that Christ is the only victim, without adding that his is the only immolation, in order that our faith may be fixed to his cross.

7. I come now to the crowning point, viz., that the sacred Supper, on which the Lord left the memorial of his passion formed and engraved, was taken away, hidden, and destroyed, when the mass was erected. While the Supper itself is a gift of God, which was to be received with thanksgiving, the sacrifice of the mass pretends to give a price to God to be received as satisfaction. As widely as giving differs from receiving, does sacrifice differ from the sacrament of the Supper. But herein does the wretched ingratitude of man appear,—that when the liberality of the divine goodness ought to have been recognised, and thanks returned, he makes God to be his debtor. The sacrament promised, that by the death of Christ we were not only restored to life once, but constantly quickened, because all the parts of our salvation were then completed. The sacrifice of the mass uses a very different language, viz., that Christ must be sacrificed daily, in order that he may lend something to us. The Supper was to be dispensed at the public meeting of the Church, to remind us of the communion by which we are all united in Christ Jesus. This communion the sacrifice of the mass dissolves, and tears asunder. For after the heresy prevailed, that there behoved to be priests to sacrifice for the people, as if the Supper had been handed over to them, it ceased to be communicated to the assembly of the faithful according to the command of the Lord. Entrance has been given to private masses, which more resemble a kind of excommunication than that communion ordained by the Lord, when the priestling, about to devour his victim apart, separates himself from the whole body of the faithful. That there may be no mistake, I call it a private mass whenever there is no partaking of the Lord's Supper among believers, though, at the same time, a great multitude of persons may be present.

8. The origin of the name of Mass I have never been able certainly to ascertain. It seems probable that it was derived from the offerings which were collected. Hence the ancients usually speak of it in the plural number. But without raising any controversy as to the name, I hold that private masses are diametrically opposed to the institution of Christ, and are, therefore, an impious profanation of the sacred Supper. For what did the Lord enjoin? Was it not to take and divide amongst ourselves? What does Paul teach as to the observance of this command? Is it not that the breaking of bread is the communion of body and blood? (1 Cor. x. 16.) Therefore, when one person takes without distributing, where is the resemblance? But that one acts in the name of the whole Church. By what command? Is it not openly to mock God when one privately seizes for himself what ought to have been distributed among a number? But as the words, both of our Saviour and of Paul, are sufficiently clear, we must briefly conclude, that wherever there is no breaking of bread for the communion of the faithful, there is no Supper of the Lord, but a false and preposterous imitation of the Supper. But false imitation is adulteration. Moreover, the adulteration of this high ordinance is not without impiety. In private masses, therefore, there is an impious abuse: and as in religion, one fault ever and anon begets another, after that custom of offering without communion once crept in, they began gradually to make innumerable masses in all the separate corners of the churches, and to draw the people hither and thither, when they ought to have formed one meeting, and thus recognised the mystery of their unity. Let them now go and deny their idolatry when they exhibit the bread in their masses, that it may be adored for Christ. In vain do they talk of those promises of the presence of Christ, which, however they may be understood, were certainly not given that impure and profane men might, form the body of Christ as often as they please, and for whatever abuse they please; but that believers, while, with religious observance, they follow the command of Christ in celebrating the Supper, might enjoy the true participation of it.

9. We may add, that this perverse course was unknown to the purer Church. For however the more impudent among our opponents may attempt to gloss the matter, it is absolutely certain that all antiquity is opposed to them, as has been above demonstrated in other instances, and may be more surely known by the diligent reading of the Fathers.* But before I conclude,

* The French of this sentence is, “Car combien que ceux qui sont les plus effrontés entre les Papistes fassent un bouclier des anciens docteurs, abusant fausement de leurs témoignages, toutes fois c’est une chose claire comme le soleil en plein midi, que ce qu’ils font est tout contraire a l’usage ancien: et que c’est un abus qui est venu en avant du temps que tout étoit dépravé et corrompu en l’Église.”—For although those who have the most effrontery among the Papists make a shield of the ancient doctors, falsely abusing their testimony, it is clear as the sun at noon-day, that what they do is quite contrary to ancient practice, and that is an abuse which immediately preceded the time when everything was depraved and

I ask our missal doctors, seeing they know that obedience is better than sacrifice, and God commands us to listen to his voice rather than to offer sacrifice, (1 Sam. xv. 22,)—how they can believe this method of sacrificing to be pleasing to God, since it is certain that he does not command it, and they cannot support it by one syllable of Scripture? Besides, when they hear the apostle declaring that “no man taketh this honour to himself, but he that is called of God, as was Aaron,” so also Christ glorified not himself to be made an high priest, but he that said unto him, “Thou art my Son: this day have I begotten thee,” (Heb. v. 4, 5.) They must either prove God to be the author and founder of their priesthood, or confess that there is no honour from God in an office, into which, without being called, they have rushed with wicked temerity. They cannot produce one iota of Scripture in support of their priesthood. And must not the sacrifices be vain, since they cannot be offered without a priest?

10. Should any one here obtrude concise sentences of the ancients, and contend, on their authority, that the sacrifice which is performed in the Supper is to be understood differently from what we have explained it, let this be our brief reply,—that if the question relates to the approval of the fiction of sacrifice, as imagined by Papists in the mass, there is nothing in the Fathers to countenance the sacrilege. They indeed use the term sacrifice, but they, at the same time, explain that they mean nothing more than the commemoration of that one true sacrifice which Christ, our only sacrifice, (as they themselves everywhere proclaim,) performed on the cross. “The Hebrews,” says Augustine, (Cont. Faust. Lib. xx. c. 18,) “in the victims of beasts which they offered to God, celebrated the prediction of the future victim which Christ offered: Christians now celebrate the commemoration of a finished sacrifice by the sacred oblation and participation of the body of Christ.” Here he certainly teaches the same doctrine which is delivered at greater length in the Treatise on Faith, addressed to Peter the deacon, whoever may have been the author, The words are, “Hold most firmly, and have no doubt at all, that the Only Begotten became incarnate for us, that he offered himself for us, an offering and sacrifice to God for a sweet-smelling savour; to whom, with the Father and the Holy Spirit, in the time of the Old Testament, animals were sacrificed, and to whom now, with the Father and the Holy Spirit, (with whom there is one Godhead,) the holy Church, throughout the whole world, ceases not to offer the sacrifice of bread and wine. For, in those carnal victims, there was a typifying of the flesh of Christ, which he himself was to offer for our sins, and of the blood which he was to shed for the forgiveness of sins. But in that sacrifice there is thanksgiving and commemoration of the flesh of Christ which he offered for us, and of the blood which he shed for us.” Hence

corrupted in the Church.

Augustine himself, in several passages, (Ep. 120, ad Honorat. Cont. Advers. Legis.) explains, that it is nothing else than a sacrifice of praise. In short, you will find in his writings, *passim*, that the only reason for which the Lord's Supper is called a sacrifice is, because it is a commemoration, an image, a testimonial of that singular, true, and only sacrifice by which Christ expiated our guilt. For there is a memorable passage, (De Trinitate, Lib. iv. c. 24,) where, after discoursing of the only sacrifice, he thus concludes: "Since, in a sacrifice, four things are considered, viz., to whom it is offered, by whom, what and for whom, the same one true Mediator, reconciling us to God by the sacrifice of peace, remains one with him to whom he offered, made himself one with those for whom he offered, is himself the one who offered, and the one thing which he offered." Chrysostom speaks to the same effect. They so strongly claim the honour of the priesthood for Christ alone, that Augustine declares it would be equivalent to Antichrist for any one to make a bishop to be an intercessor between God and man, (August. Cont. Parmen. Lib. ii. c. 8.*)

11. And yet we deny not that in the Supper the sacrifice of Christ is so vividly exhibited as almost to set the spectacle of the cross before our eyes, just as the apostle says to the Galatians, that Jesus Christ had been evidently set forth before their eyes, when the preaching of the cross was delivered to them, (Gal. iii. 1.) But because I see that those ancient writers have wrested this commemoration to a different purpose than was accordant to the divine institution, (the Supper somehow seemed to them to present the appearance of a repeated, or at least renewed, immolation,) nothing can be safer for the pious than to rest satisfied with the pure and simple ordinance of God, whose Supper it is said to be, just because his authority alone ought to appear in it. Seeing that they retained a pious and orthodox view of the whole ordinance, and I cannot discover that they wished to derogate in the least from the one sacrifice of the Lord, I cannot charge them with any impiety, and yet I think they cannot be excused from having erred somewhat in the mode of action. They imitated the Jewish mode of sacrificing more closely than either Christ had ordained, or the nature of the gospel allowed. The only thing, therefore, for which they may be justly censured is, that preposterous analogy, that, not contented with the simple and genuine institution of Christ, they declined too much to the shadows of the law.

12. Any who will diligently consider, will perceive that the word of the Lord makes this distinction between the Mosaic sacrifices and our eucharist—that while the former represented to the Jewish people the same efficacy of the death of Christ which is now exhibited to us in the Supper, yet the form of representation was different. There the Levitical priests were

* This last sentence forms, in the French, the first of sec. 11.

ordered to typify the sacrifice which Christ was to accomplish; a victim was placed to act as a substitute for Christ himself; an altar was erected on which it was to be sacrificed; the whole, in short, was so conducted as to bring under the eye an image of the sacrifice which was to be offered to God in expiation. But now that the sacrifice has been performed, the Lord has prescribed a different method to us, viz., to transmit the benefit of the sacrifice offered to him by his Son to his believing people. The Lord, therefore, has given us a table at which we may feast, not an altar on which a victim may be offered; he has not consecrated priests to sacrifice, but ministers to distribute a sacred feast. The more sublime and holy this mystery is, the more religiously and reverently ought it to be treated. Nothing, therefore, is safer than to banish all the boldness of human sense, and adhere solely to what Scripture delivers. And certainly, if we reflect that it is the Supper of the Lord and not of men, why do we allow ourselves to be turned aside one nail's-breadth from Scripture by any authority of man, or length of prescription?*

Accordingly, the apostle, in desiring completely to remove the vices which had crept into the Church of Corinth, as the most expeditious method recalls them to the institution itself, showing that thence a perpetual rule ought to be derived.

13. Lest any quarrelsome person should raise a dispute with us as to the terms *sacrifice* and *priest*, I will briefly explain what in the whole of this discussion we mean by sacrifice, and what by priest. Some, on what rational ground I see not, extend the term *sacrifice* to all sacred ceremonies and religious acts. We know that by the uniform use of Scripture, the name of sacrifice is given to what the Greeks call at one time at another at another This, in its general acceptation, includes everything whatever that is offered to God. Wherefore, we ought to distinguish, but so that the distinction may derive its analogy from the sacrifices of the Mosaic Law, under whose shadows the Lord was pleased to represent to his people the whole reality of sacrifices. Though these were various in form, they may all be referred to two classes. For either an oblation for sin was made by a certain species of satisfaction, by which the penalty was redeemed before God, or it was a symbol and attestation of religion and divine worship, at one time in the way of supplication to demand the favour of God; at another, by way of thanksgiving, to testify gratitude to God for benefits received; at another, as a simple exercise of piety to renew the sanction of the covenant, to which latter branch, burnt-offerings, and libations, oblations, first-fruits, and peace-offerings, referred. Hence, let us also distribute them into two classes. The other class, with the view of explaining, let us call *λατρευτικόν*, and *σεβάσιμον*, as consisting of the veneration and worship which believers both owe and render to God; or,

* French, “n’aucun autorite humaine, ne longueur de temps, ne toutes autres apparences;”—no human authority, nor length of time, nor any other appearances.

if you prefer it, let us call it *ευχαριστικον*, since it is exhibited to God by none but those who, enriched with his boundless benefits, offer themselves and all their actions to him in return. The other class let us call *propitiatory* or *expiatory*. A sacrifice of expiation is one whose object is to appease the wrath of God, to satisfy his justice, and thereby wipe and wash away the sins, by which the sinner being cleansed and restored to purity, may return to favour -with God. Hence the name which was given in the Law to the victims which were offered in expiation of sin, (Exod. xxix. 36;) not that they were adequate to regain the favour of God, and wipe away guilt, but because they typified the true sacrifice of this nature, which was at length performed in reality by Christ alone; by him alone, because no other could, and once, because the efficacy and power of the one sacrifice performed by Christ is eternal, as he declared by his voice, when he said, "It is finished that is, that everything necessary to regain the favour of the Father, to procure forgiveness of sins, righteousness, and salvation, that all this was performed and consummated by his one oblation, and that hence nothing was wanting. No place was left for another sacrifice.

14. Wherefore, I conclude, that it is an abominable insult and intolerable blasphemy, as well against Christ as the sacrifice, which, by his death, he performed for us on the cross, for any one to think of repeating the oblation, of purchasing the forgiveness of sins, of propitiating God, and obtaining justification. But what else is done in the Mass than to make us partakers of the sufferings of Christ by means of a new oblation? And that there might be no limit to their extravagance, they have deemed it little to say, that it properly becomes a common sacrifice for the whole Church, without adding, that it is at their pleasure to apply it specially to this one or that, as they choose; or rather, to any one who is willing to purchase their merchandise from them for a price paid. Moreover, as they could not come up to the estimate of Judas, still, that they might in some way refer to their author, they make the resemblance to consist in the number. He sold for thirty pieces of silver: they, according to the French method of computation, sell for thirty pieces of brass. He did it once: they as often as a purchaser is met with. We deny that they are priests in this sense, namely, that by such oblations they intercede with God for the people, that by propitiating God they make expiation for sins. Christ is the only Pontiff and Priest of the New Testament: to him all priestly offices were transferred, and in him they closed and terminated. Even had Scripture made no mention of the eternal priesthood of Christ, yet, as God, after abolishing those ancient sacrifices, appointed no new priest, the argument of the apostle remains invincible, "No man taketh this honour unto himself, but he that is called of God, as was Aaron," (Heb. v. 4.) How, then, can those sacrilegious men, who by their own account are murderers of Christ, dare to call themselves the priests of the living God?

15. There is a most elegant passage in the second book of Plato's Republic. Speaking of ancient expiations, and deriding the foolish confidence of wicked and iniquitous men, who thought that by them, as a kind of veils, they concealed their crimes from the gods; and, as if they had made a paction with the gods, indulged themselves more securely, he seems accurately to describe the use of the expiation of the mass, as it exists in the world in the present day. All know that it is unlawful to defraud and circumvent another. To do injustice to widows, to pillage pupils, to molest the poor, to seize the goods of others by wicked arts, to get possession of any man's succession by fraud and perjury, to oppress by violence and tyrannical terror, all admit to be impious. How then do so many, as if assured of impunity, dare to do all those things? Undoubtedly, if we duly consider, we will find that the only thing which gives them so much courage is, that by the sacrifice of the mass as a price paid, they trust that they will satisfy God, or at least will easily find a means of transacting with him. Plato next proceeds to deride the gross stupidity of those who think by such expiations to redeem the punishments which they must otherwise suffer after death. And what is meant by anniversaries and the greater part of masses in the present day, but just that those who through life have been the most cruel tyrants, or most rapacious plunderers, or adepts in all kinds of wickedness, may, as if redeemed at this price, escape the fire of purgatory?

16. Under the other kind of sacrifice, which we have called eucharistic, are included all the offices of charity, by which, while we embrace our brethren, we honour the Lord himself in his members; in fine, all our prayers, praises, thanksgivings, and every act of worship which we perform to God. All these depend on the greater sacrifice with which we dedicate ourselves, soul and body, to be a holy temple to the Lord. For it is not enough that our external acts be framed to obedience, but we must dedicate and consecrate first ourselves, and, secondly, all that we have, so that all which is in us may be subservient to his glory, and be stirred up to magnify it. This kind of sacrifice has nothing to do with appeasing God, with obtaining remission of sins, with procuring justification, but is wholly employed in magnifying and extolling God, since it cannot be grateful and acceptable to God unless at the hand of those who, having received forgiveness of sins, have already been reconciled and freed from guilt. This is so necessary to the Church, that it cannot be dispensed with. Therefore, it will endure for ever, so long as the people of God shall endure, as we have already seen above from the prophet. For in this sense we may understand the prophecy, "From the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts," (Malachi i. 11;) so far are we from doing away with this sacrifice.

Thus Paul beseeches us, by the mercies of God, to present our bodies “a living sacrifice, holy, acceptable unto God,” our “reasonable service,” (Rom. xii. 1.) Here he speaks very significantly when he adds, that this service is reasonable, for he refers to the spiritual mode of worshipping God, and tacitly opposes it to the carnal sacrifices of the Mosaic Law. Thus to do good and communicate are called sacrifices with which God is well-pleased, (Heb. xiii. 16.) Thus the kindness of the Philippians in relieving Paul’s want is called “an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God,” (Phil. iv. 18;) and thus all the good works of believers are called spiritual sacrifices.

17. And why do I enumerate? This form of expression is constantly occurring in Scripture. Nay, even while the people of God were kept under the external tutelage of the law, the prophets clearly expressed that under these carnal sacrifices there was a reality which is common both to the Jewish people and the Christian Church. For this reason David prayed, “Let my prayer ascend forth before thee as incense,” (Psalm cxli. 2.) And Hosea gives the name of “calves of the lips” (Hos. xiv. 3) to thanksgivings, which David elsewhere calls “sacrifices of praise the apostle imitating him, speaks of offering “the sacrifice of praise,” which he explains to mean, “the fruit of our lips, giving thanks to his name,” (Heb. xiii. 15.) This kind of sacrifice is indispensable in the Lord’s Supper, in which, while we show forth his death, and give him thanks, we offer nothing but the sacrifice of praise. From this office of sacrificing, all Christians are called “a royal priesthood,” because by Christ we offer that sacrifice of praise of which the apostle speaks, the fruit of our lips, giving thanks to his name, (1 Peter ii. 9; Heb. xiii. 15.) We do not appear with our gifts in the presence of God without an intercessor. Christ is our Mediator, by whose intervention we offer ourselves and our all to the Father; he is our High Priest, who, having entered into the upper sanctuary, opens up an access for us; he the altar on which we lay our gifts, that whatever we do attempt, we may attempt in him; he it is, I say, who “hath made us kings and priests unto God and his Father,” (Rev. i. 6.)

18. What remains but for the blind to see, the deaf to hear, children even to perceive this abomination of the mass, which, held forth in a golden cup,* has so intoxicated all the kings and nations of the earth, from the highest to the lowest; so struck them with stupor and giddiness, that, duller than the lower animals, they have placed the vessel of their salvation in this fatal vortex. Certainly Satan never employed a more powerful engine to assail and storm the kingdom of Christ. This is the Helen for whom the enemies of the truth in the present day fight with so much rage, fury, and atrocity; and truly

* The French explains, “c’est à dire, sous le nom de la parole de Dieu;” —that is to say, under the name of the word of God.

the Helen with whom they commit spiritual whoredom, the most execrable of all. I am not here laying my little finger on those gross abuses by which they might pretend that the purity of their sacred mass is profaned; on the base traffic which they ply; the sordid gain which they make; the rapacity with which they satiate their avarice. I only indicate, and that in few and simple terms, how very sacred the sanctity of the mass is, how well it has for several ages deserved to be admired and held in veneration! It were a greater work to illustrate these great mysteries as they deserve, and I am unwilling to meddle with their obscene impurities, which are daily before the eyes and faces of all, that it may be understood that the mass, taken in the most choice form in which it can be exhibited, without any appendages, teems from head to foot with all kinds of impiety, blasphemy, idolatry, and sacrilege.

19. My readers have here a compendious view of all that I have thought it of importance to know concerning these two sacraments, which have been delivered to the Christian Church, to be used from the beginning of the new dispensation to the end of the world, Baptism being a kind of entrance into the Church, an initiation into the faith, and the Lord's Supper the constant aliment by which Christ spiritually feeds his family of believers. Wherefore, as there is but one God, one faith, one Christ, one Church, which is his body, so Baptism is one, and is not repeated. But the Supper is ever and anon dispensed, to intimate, that those who are once allured into the Church are constantly fed by Christ. Besides these two, no other has been instituted by God, and no other ought to be recognised by the assembly of the faithful. That sacraments are not to be instituted and set up by the will of men, is easily understood by him who remembers what has been above with sufficient plainness expounded, viz., that the sacraments have been appointed by God to instruct us in his promise, and testify his good-will towards us; and who, moreover, considers, that the Lord has no counsellor, (Isa. xl. 13; Rom. xi. 34;) who can give us any certainty as to his will, or assure us how he is disposed towards us, what he is disposed to give, and what to deny? From this it follows, that no one can set forth a sign which is to be a testimonial of his will, and of some promise. He alone can give the sign, and bear witness to himself. I will express it more briefly, perhaps in homelier, but also in clearer terms,—There never can be a sacrament without a promise of salvation. All men collected into one cannot, of themselves, give us any promise of salvation, and, therefore, they cannot, of themselves, give out and set up a sacrament.

20. With these two, therefore, let the Christian Church be contented, and not only not admit or acknowledge any third at present, but not even desire or expect it even until the end of the world. For though to the Jews were given, besides his ordinary sacraments, others differing somewhat according to the nature of the times, (as the manna, the water gushing from the rock,

the brazen serpent, and the like,*) by this variety they were reminded not to stop short at such figures, the state of which could not be durable, but to expect from God something better, to endure without decay and without end. Our case is very different. To us Christ has been revealed. In him are hidden all the treasures of wisdom and knowledge, (Col. ii. 3,) in such richness and abundance, that to ask or hope for any new addition to these treasures is truly to offend God and provoke him against us. It behoves us to hunger after Christ only, to seek him, look to him, learn of him, and learn again, until the arrival of the great day on which the Lord will fully manifest the glory of his kingdom, and exhibit himself as he is to our admiring eye, (1 John iii. 2.) And, for this reason, this age of ours is designated in Scripture† by the last hour, the last days, the last times, that no one may deceive himself with the vain expectation of some new doctrine or revelation. Our heavenly Father, who “at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us” by his beloved Son, who alone can manifest, and, in fact, has fully manifested, the Father, in so far as is of importance to us, while we now see him through a mirror. Now, since men have been denied the power of making new sacraments in the Church of God, it were to be wished, that in those which are of God, there should be the least possible admixture of human invention. For just as when water is infused, the wine is diluted, and when leaven is put in, the whole mass is leavened, so the purity of the ordinances of God is impaired, whenever man makes any addition of his own. And yet we see how far the sacraments as at present used have degenerated from their genuine purity. There is everywhere more than enough of pomp, ceremony, and gesticulation, while no account is taken, or mention made, of the word of God, without which, even the sacraments themselves are not sacraments. Nay, in such a crowd, the very ceremonies ordained by God cannot raise their head, but lie as it were oppressed. In Baptism, as we have elsewhere justly complained, how little is seen of that which alone ought to shine and be conspicuous there, I mean Baptism itself? The Supper was altogether buried when it was turned into the Mass. The utmost is, that it is seen once a year, but in a garbled, mutilated, and lacerated form.‡

* Exod. xvi. 13-15; xvii. 6; Num. xx. 8; xxi. 9; 1 Cor. x. 4; John iii. 14.

† 1 John ii. 18; 1 Pet. i. 20; Luke x. 22; Heb. i. 1; 1 Cor. xiii. 12.

‡ French, “deschiree, decoupee, departie, brisee, divisée, et toute difformee.”