

**TWO TREATISES: I. ON  
THE HOLY SCRIPTURES;  
II. ON THE SACRAMENTS**

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Two treatises: I. On the Holy Scriptures; II. On the sacraments by John Jewel

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TWO

T R E A T I S E S.

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I.

ON THE HOLY SCRIPTURES.

II.

ON THE SACRAMENTS.

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By JOHN JEWEL,

SOMETIME BISHOP OF SALISBURY.

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## PREFACE.

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THE Two Treatises, which are here submitted to the reader, deserve greater attention than they have hitherto received. The very celebrity of Bp. Jewel's great immortal work has tended to throw into unmerited obscurity other portions of his labours, which, though of less European notoriety, yet exerted a wide and permanent influence upon that and the following generation. The Treatise on Holy Scripture and that on the Sacraments are characterized by all that vigour and clearness of thought, that copiousness of learned illustration, that true English strength and simplicity of language, which distinguish the other writings of the great

Apologist of the Church of England. If neither can lay claim to great originality of design, this is nothing surprising in one, whose whole genius was directed not to novelty, but to the revival and enforcement of old and forgotten truths. The scope and tendency of all Bp. Jewel's writings was an appeal from novelty and corruption to the purity of earlier times, from the Church of Rome to the Church Catholic and Apostolic. And as this was the general design of his life, so the particular object of the following Treatises was to familiarize his people with the simple elements of primitive truth, and to make intelligible to all his flock the principle upon which the English Reformation was conducted, that is, the interpretation of Scripture by the consent universal of the Church. In the Treatise of the Holy Scriptures, for example, while he fully asserts the supremacy of the written word of God, yet he



expressly acknowledges and teaches, "that the Fathers . . . are *interpreters* of the word of God; that they were learned men and learned fathers, the instruments of the mercy of God, and vessels full of grace. . . . that they were witnesses to the truth<sup>a</sup>."

In the *Treatise on the Sacraments*, in like manner, his appeal is constantly made to the testimony of the "ancient learned Fathers." On the question of the number of the Sacraments, after quoting the judgment of St. Augustine and St. Ambrose, he says, "to these I might also join other ancient Fathers. Let no man then be offended with us for so doing; *we do no new thing*, but *restore* the ordinance of Christ, and keep the example of the holy Fathers<sup>b</sup>." Again, (on the subject of the Real Presence,) "That which I will utter herein shall not be of myself, but of the Fathers of the Church; not of those who have been of later years, but of the most

<sup>a</sup> p. 42.

<sup>b</sup> p. 119.

ancient; not of the heretics, but of *the most catholic*, who have ever been the enemies and confounders of heretics, &c. &c." It is surely needless to multiply passages to the same effect, when the same spirit breathes through all Jewel's writings. That he never consciously swerved from this principle, however dubious his language has been supposed to be in some instances, the writer of these lines firmly believes. That his statements on some subjects were not worded with sufficient caution, might be conceded, without impugning his orthodoxy, or detracting from his merits as a Catholic writer. His mind and heart were essentially Catholic; but we may be called upon to make some allowance for the colouring which his language has derived from the times in which he lived, and from his own peculiar fortunes. Without dwelling upon his own eventful exile, and the influences resulting from his

\* p. 142. see also p. 153.

consequent intercourse with the foreign Reformers, influences by which his language rather than his spirit may have been slightly modified, we may content ourselves with referring to the position, which any champion of Catholic truth occupied at that time in regard to the point at issue. A writer of modern times knows that the line of truth lies between two extremes, because we have been fearfully and experimentally taught that there *are* two extremes, and that they are alike fatal to the cause of the Church. And accordingly the assertion of Catholic principles is constantly kept in view as the best preservative against opposite errors. But in Jewel's time it was hardly known that there are two extremes. The only perceptible adversary was Rome. It is true that the germ of Puritanism was already then beginning to put forth branches; but, notorious as this fact may be to the modern historian of the Church, still it is surely excusable, if one of that early