ablurdities in the popes doctrine.

The meanes of applying Christes merites vin to vs by the Popes do-Arine.

The taking ayvay of this Article of fayth onely to infufic, is the roote of great inconnenience in Christes Church.

No herefie to be copared to the herelic of Papistes.

The first inconneniece.

No condition limitted of God to man for fatuation but one. Hieroni, in

Epift. ad Gal.cap.I.

The 2.incouenience. What hure commeth into the Church, by taking away the Article of inflification.

The third inconuenience.

Objection of the Papistes ann-fwered.

The Papistes doe teach the God to be vincertayne.

Mercy of God made certayne by hys owne promifes.

Patrio be applied to be & made ours, ye heard before how so. Paule onely ascrybeth the same to faith: as appeareth by all his letters, especially to the Romanes. where he excutomig al kind of works, alcriveth al our faluation, infit's fication, righteonines, reconciliation, and peace with god onely to faith in Chaift. Contrary to which doctrine the Hope and his church bath fer op divers and fondry other incames of their owne decising, whereby the merites of Chistes pallion (they saye) are applyed to us and made ours, to the putting away of linnes, and for our inflification, as hope, charitic, facrifice of the Walle, auxicular confellion, latiliacion, merits of Saintes, and holy orders, the Popes pardons, &c. So that Chaifes lacrifice, fripes, and unicrying, by this teaching dort not heale vs, not is not beneticiall to vs, though we beleeve never to well, wiles wee adde also these workes and merites about recited. which if it be true ; then is it falle that Elay the prophet noto promite: chap. 53. In his ftripes all we are made hole. &c. This errour and hereife of the Church of Rome, though it ferne at typit light to the naturall reason of manto be but offmall importannce yet if it be earnestly considered, it is in very occor the most pernicious herefie that ever almost event into the Church, upon the which as the onely foun-variou, ail, of the most part of all the errours, absurbities, and miconacticnees of the Popes Church are grounded. forthis being once admitted, that a man is not infliffed by his fayth in Chailt alone, but that other meanes must be longhe by our owne working and merites to apply the merites of Cipilles pactio buto bs, then is there neither any correinty left, of our faluation, not end in ferting op newe meanes and merites of our owne deniling, for re= million of finnes. Reyther hath there beene any herefye that eyther hath rebelled more prefumptuoully against the high Maicstie of Bod the Father, normore permissoully hath injuried the foules of the timple, then this doctrine. First of all it subnerteth the will and testament of Bod.

For where almighty Bod of mercy bath given be histon to dye for vs., and with him bath given out his full moby their layeth, & alligneth none other condition either of the lawe of any works, but oucly offayth, to be f incancs betweene his foune and vs: thefe men take upon them to alter this testament that Bod hathiet, and adioyne other conditions, which the Lord in his word neverappointed nor know. To whom the wordes of Hierome may be well applied upon the Epiffle to the Bal fpeaking offich Qui de Euangelio Christi faciunt hominis Euangelium, vel quod peius ett, Diaboli, &c. That is, Which make of the Gospell of Christ, the Gospell of men, or rather the Gospell of the deuil &c.

Secondly, whereas the Chillian reader in the Bolpell, reading of the great grace and swete promises of god gruen to mankinde in Christins some, might thereby take much consort of soule, and be at rest and peace with the Lorde his Bod: commeth in the pestiserous doctrine of these heretikes, wherewith they obscure this free grace of 150d, to chooke the sweete comforts of man in the holy Bhoft, and oppiesse Chaitten libertie, and haing our fpi= rituall into bondage.

Thirdly, as in this their impious doctrine they thew themselves manifest counces to Bods grace: lo are they no less iniurious to Chaillen men, whom they leave in a doubtfull diffruft of Bods favour and of their faluatis on, contrary to the words and will of Bod, and right in= flicutio of the Apostolicke doctrine. And wheras our new schwlemen of late, to mayntaine the layde wicked point of doctrine, doc obiect wito be that wee rather leauemens conficences uncertaine, for so much as, if lyfe (sayethey) were not a due rewarde, it were uncerteine. And nowe for formuch as due debt is certaine, and mercy or famour is oncerteine, therefore (fay they) we leaning mens consciences to the mercy of Bod, doe leave them in a doubtfull ducerteintie of their faluation. To this I aunswere that due debt, if it be proued by the law duely deferned, it must be certeine. But if the lawe thall prome it unperfect or busufficiently due, then is it not certeine, neither can there be any thing ducly claymed. Nowe as touching nucreye, so long as it remaineth secret in the Hymnes wyll, and not knowne to his fubiectes, fo long it is bucerteine, But when this increy shall be openly published by pro-clamation, ratified by promise, conserved by will and Testamer, established in blonde, and sealed with Sacraments, then this mercy remayneth no more doubtful, but ought firmely to be believed of every true faythfull subject. And therefore Saint Paule, to establish our harts in this allurannce, and to anniwere to this doubte, in his Epiffle to the Romaines both teach vs, laying: And therefore of fayth, that after grace the promise might be sirme & sure to the

whole feede of Abraham.&c. Bonn. 4. MCanyng hereby, that workes have nothing to doe in this case of Justinying, and noteth the reason why . For then our saluation spould stande in a doubtfull watering, because in trooking the are neuer certeine whether our descries be perfect and sufficient in Bods judgement of no. And theretage (laveth Saint Bante) to the intent our faluation fhould be one of all doubt, and certeine, it frandeth not of workes, in orive capounded. uning, but of fayth in apprehending, and of Boos ivec grace expounded. in promiting.

Fourthly, as in this their limiter doctryne they break The 4-incomethis principle of Christian Religion, which layth that a nience. man is judiffied by tayth wythour workes, so agayne it breaketh an other principle abone rehearled. For this rule being graunted that nothing is to be added to gods word nortaken from it : then have thefe men done wickedly in adding (as they doe) to Gods worde. For where the word of god lymiteth to our indiffication no codition but fayth: Beleeue (fayth te) in the Lorde left and thou fhalt be failed, and thy whole house, &c. Act. 16. thefe Huftitaries over adde thereto dyners and londy other conditions belides, and such as the worde also precisely excludeth, as hope, charitie, the lacrifice of their Malle, the work of the Brett Ex opere operato, auricular confession, satisfaction, merito= rious occoes, &c. And thus much concerning the boctrine offayth and inflification. whereby it may appeare to what horrible blindnes and blatphemie, the Church of Borne is now fallen: where this kinds of doctrine is not only fuffered, but also publikely professed, which speaking against fayth, thus blaiphemonth bare lay : Fides illa qua quis firmiter credit, & certo flatuit propter Christum sibi remissa esse peccata, seseq; possessurum vitam æternam, non sides est, sed temeritas: non spiritus sancti persuasio, sed humanæ audaciæ prefumptio. That is, That fayth wherewith a man firmely beleueth and certeinely affureth himselfe, that for Christes sake his sinnes be forgyuen him, and that he shall possesse etrnal life, is not faith but rathnes: not the perswasion of the holy Ghost, but presumption of a mans boldnes.

Saluation standeth fure and ertayne by Gods.promile.

The place of S.

The 4. principle aboue recited broken.

Ex Lindano in Epitome doctrina Enangelica.

of workes, and the law.

A Stouching the doctrine of good workes and the lawe, what the teaching of Saint Paule was to the Romanes, yee hearde before, who although hee excludeth god workes from the office of Julitying, yet excludeth he them not from the practife and connectation of Christen life, but most carneftly calleth opon all faythfull belce= ners in Chill, to walke worthye their vocation, to laye bowne their olde connectation, to give they mem= bers servauntes of ryghteousnes, to offer their bodyes oppeto God a linelye Sacrifice, sc. The like example of whole teaching, if the Churches nowe reformed doe not folowe, let their Sermons, their Preachinges, wixtinges, exhaltynges, and lynes also beare recolde. who aithough they can not say with Chailt. Which of you can blame me of finne, yet they may fay to the aductioryes, wholoener of you is wythout fault, cast the fyzit stone of reproch agaynst vs. wherefore Hosius, Pighius, with their Hosius in 2. fellowes, docthem open wrong, and haunderoully be= tom.confessiolye them in comparing them in this behalfe to Ætius Eu- nis. Cap. to nominus, and other heretikes called Anomai, who taking the good lentences of &, Paule, did abuse the same to in-thy licence of the flesh, and consuption of wicked hie, &c.

But to let these flaunders passe, nowe what the cra rours be of the Church of Rome, conching this part of boctryne, remayneth to be declared. whole errour tirit standerh in this, that they mylunderstanding the definition of and workes, doe call good workes, not luch as properly are commanded by the lawe of Bod, but luch as are agreable to the Popes law . As buylding of Abbayes and churches, gruing to the high alter, founding of trens rales, fynding of chauntries, gylding of Images, hearing of Mades, going on pilgrimage, fyghting for the bolye croffe, keeping of vowes, entrying to odeers, fathying of vigiles, excepting to the Croffe, playing to Saintes, ec. All which are not oncly reputed for good workes, but fo preferred also before all other workes, that to these is gre uen pardon from the Pope, double and triplefolde moze, then to any other good worke of charitie commaunded in The fecond erthe law of almightie Bod.

An other errour also may be noted in the Papills, ton: pittes in the do-ching the efficient or formall cause of good workers. For ale etrine of good beitthey all confelle in their bookes, that Gratia dei gratis workes. data, is the chiefe principall cause thereof, and workerth in bs institiam primam (as they call it) yet the good workes Fayth the roote after regeneration, they refer to other subordinate causes and cause of buder 1500, as to fre wil, of to habitum virtutis, of ad inte-good worker.

The first errour of the Papistes touching good workes.

rour of the Pa-