

gra naturalia, & nothing at all to faith, when as faith onely next vnder God, is the roote and fountaine of all will doing: as in the frutes of a good tree, albeit the planter of the plantain man be the principall agent thereof, and some cause also may be in y^e good ground, yet the next and immediate cause is the roote that maketh the tree fruitefull. In like maner the grace of God, in a softe & repentant mollified hart planteth the gift of faith, & faith as a good roote can not be dead or vnuoccupied, but springeth forth and maketh both the tree fruitefull, and also the tree thereof to be good, which otherwise had no acceptation nor goodnes in them, were it not for the goodnes of the roote from whence they spring. So Paule although he had certeine workes in him such as they were, before his conuersion, yet had he no good workes before the grace of Christ had rooted faith in him. So Mary Magdalene the sinner, and Zachary the Dubitane. So all the nations of the Gentiles began to bring forth frute, and especially good frute, when they began to be ingrafted in Christ, and to recceue the roote of hys faith, whose frutes before that were all damnable and vnlawfull. As touchyng the cause therefore of good workes, there is no other in man but faith, whose office as it is to iustifie vs in heauen is the nature of it is here in earth to worke by loue, as the roote worketh by the sappe. For as a man seeth and feelth by faith, the loue and grace of God toward him in Christ his soune: so be- gynneth he to loue agayne both God and man, and to doe for his neyghbour as God hath done to him. And hereof properly springeth the ruyning fountaine of al good workes and deedes of charitie.

Thirdly, as they erre in the cause of good workes, so do they erre much more in the ende of the lawe, and of good workes: for where Saint Paule teacheth the lawe to be giuen to thys yle and ende, to conuict our transgressions, to proue vs sinners, to serue and condemne our infirmities, and to lye vs to Christ: they take and appye no other ende to the lawe, but to make vs perfect, to keepe vs from wash, and to make vs iust before God. And likewise where Saint Paule proueth al our good workes to be vnperfect, and vtrily secludeth them from the ende of Justifying, they contrariwise doe teache, as though the ende of good workes were to merite remission of synnes, to satisfie vnto God, to deserue grace, to redeeme soules from Purgatory, and that by them the person of the regenerate man doth please God, and is made iust before God. For so they teach most wickedly and horribly, saying, That Christ suffered for originall sinne, or sinnes going before Baptisme, must be done away by mens meritis. And so they ascribe to Christ the beginning of saluation, or obeynyng of the hys grace (as they call it) but the perfection or consumation of grace, they giue to workes & our own strenght. For they can they in any case abide, that we be iustified frely by the mercy of God through faith onely apprehending the merites of Christ. Howbeit neyther doe all Papistes in thys their error agree in one. For some make distinction and say: that we are iustified by Christ principaliter, i. principally: & minus principaliter, i. lesse principally, by the dignitie of our owne deedes, contrary to the eight principle before mentioned, page. 24. Other holde that we are made ryghteous before God, not by workes that go before faith: but by our vertues that follow aiter. Some againe do thus expound y^e saying of Saint Paule: We are iustified by faith: y^e is (say they) by faith, preparing vs or setting vs in a good way to be iustified. Other expaunde by it y^e figure of the speeche, that is, by faith conioyned together with other vertues. Other thus: by faith, that is, being formed with charitie, &c. Thus all these doe derogate from the benefite of Christ, and attribute vnto workes a great or the greatest part of our iustification, directly against the true veine of Saint Pauls doctrine and first institution of the auncient Church of Rome, and against all the principles of holy Scripture.

Furthermore, as touchyng the sayde doctrine of the lawe and good workes, they erre in misvnderstanding the nature of the lawe and workes. For where Saint Paule describeth that the lawe is spirituall, and requireth of vs perfect obedience of the whole power of man, which wee being carnall are neuer able to accomplish: they affirme otherwise that the lawe doth require but onely outward obedience of man, and therewith is contented: And this obedience they say, man is not onely able to performe, but also to do more and greater things then the lawe requireth, wherof witeth y^e workes of supererogatio, contrary to y^e 6. and 8. principles aboue specified, page. 24. Altho there be say they, among other certeine workes of the lawe, which pertaine not to all men, but are consilia, counsailes, left for

perfect men, as matter for them to merite by, and these they call opera perfectionis, or opera indebita, adding also to these newe deuises to ierue God after their owne traditions besides the worde of God, as Monasticall vowes, wilfull pouerty, difference of meates and garments, pilgrimage to reliques and Saints, worshipping of y^e dead, superstitious ceremonies, rosaries, &c. with such like, and these they call workes of perfection, which they preferre before the other commaunded in the lawe of God. In so much that in comparison of these, the other necessary duties commaunded and commended by the worde of God (as to beare office in the common wealth, to liue in y^e goodly state of matrimony, to listerne the office of a seruant in a house) is contemned, and accounted as prophane in comparison of these, contrary to the 10. principle aboue mentioned, pag. 24.

Preceptes and Counsailes.
Workes of supererogation.
Mens traditions preferred before the workes of Gods lawe.
Agaynst the principle of Scripture.

* Of Sinne.

Of Sinne likewise they teach not rightly, nor after the institution of the Apostles, and the auncient Church of Rome, while they consider not the deepenes and largenes of sinne, supposing still to be nothing els but inward actions with consent of will, or outward, such as are agaynst will: whereas the strenght of sinne extendeth not onely to these, but also comprehendeth the byndnes and ignorance of the minde, lacke of knowledge and true feare of God, the vntowardnes of mans minde to Godwarde, the pryuy rebellion of the hart against the lawe of God, the vbeliuing will of man to God and his worde. The sense of the hly S. Paule also calleth an enemie against God, and feelth in himselfe, that is, in his selfe nothing dwelling but sinne.

Erroneous doctrine of the latter Church of Rome concerning sinne.

As touchyng also originall sinne, wherin we are borne which is the destruction of originall iustice, and of gods Image in vs (remayning in vs and bringyng forth in vs wicked cogitations, affections, and motions of naughtynes, against the lawe of God, and neuer ceaseth so long as man liueth) this originall sinne the Popes doctrine doth not deny, but yet doth much extenuate the same and holdeth that this inward concupiscence & vicious affections not hasting out in vs with consent of will, are no mortall nor damnable sinne, but only fomes peccati: And say moreover, that this concupiscencia in vs, is no deprauiation of the higher, but onely of the lower partes of man, being as a thing *ad idoneum*, indifferent, and no lesse natural in vs then is the appetite to eate and drinke, and that the same is left to remaine in the Saintes after Baptisme, to be to them occasion of more meriting, &c.

Originall sinne what it is.

Fomes peccati.
Concupiscencia

Originall sinne extenuated.

* Of Penance, or Repentance.

Of Penance, this latter Latterane Church of Rome, of late hath made a Sacrament (contrary to the fourth principle before pag. 24.) which penance say they, consisteth of thre partes. Contrition, Confession, and Satisfaction canonically. Contrition (as they teach) may be had by strenght of free will, without the lawe, and the holy Ghost per actus elicito, through mans owne action and endeuour, which contrition if it must be sufficient, and so it meriteth remission of sinne. In confession, they require a full rehearsal of all sinnes, whereby the Iudicell knowing the crymes, may minister satisfaction accordingly. And this rehearsing of sinnes, ex opere operato deserueth remission, contrary to y^e 14. principle before, pag. 24. Satisfaction they call opera indebita, conioyned by the ghostly father. And this satisfaction (say they) taketh away, and chaungeth eternall punishment, into temporall paynes, which paynes also it doth mitigate. And againe, these satisfactions may be taken away by the Popes indulgence, &c.

False doctrine of the latter Church of Rome, touchyng penance.

Contrition.

Confession.

Satisfaction.

This vnlawfull and heathenish doctrine of penance differeth from the true teaching of holy Scripture. By the which teaching repentance properly consisteth these thre partes, contrition, faith, and new life. Contrition is called in Scripture the sorrow of hart, rising vpo the consideration of sinne committed and of the anger of God prouoked, which sorrowe dyueth a man to Christ for succour: whereupon ysleth faith. Faith bringeth afterward amendment or newnes of life, whiche wee call new obedience, workyng frutes worthy of repentance.

True doctrine of repentance by the scripture.
Partes of repentance.
1. Contrition.
2. Faith.
3. New obedience.

¶ Difference betwene the law and the Gospell.

As there is nothing more necessary and comfortable for troubled consciences, then to be well instructed in the difference

The blinde ignorauce

Workes are not to be called good but by reason of faith.

The office of faith to iustifie.

The effect of faith to bring forth good workes.

Fides per dilectione operans. Gal. 5.

The 3. error of the Papistes touching the end of the law & good workes. The end of the law and good workes peruerted.

Thom. Aquinas. Hufius in 2. tom. conf. Cap. 1.

The diuers opinions of their Catholike Papistes, how faith iustifieth.

The Popes doe the same agaynst the principles of Scripture.

The 4. error of the Papistes touching the imperfection of man in satisfiying the perfection of the law.

Agaynst the principles of Scripture.