

that worketh remission of our daily sinnes: & the means which apprehendeth and applyeth the sayd cause vnto vs, they remaine alwaies one & perpetuall: besides which no other cause nor means is to be sought of man. So that to them that be repenning sinners & be in Christ Iesu there is no law to condemne them, though they haue deserued condemnation: but they are vnder a perpetual kingdome and a heauen full of grace and remission to couer their sinns and not to impute their iniquities, through the promise of God in Christ Iesu our Lord.

And therefore wicked and impious is the doctrine of them, first which seeke any other cause of remission, then onely the blood of our Sauour. Secondly, which assigne any other means to apply the bloodshedding of Christ vnto vs, besides onely faith. Thirdly, and especially, which to limite and restraime the eternall priuiledge of Christs passion, as though it serued but only for sinnes done without and before faith: and that the rest after Baptisme committed must be done away by confession, pardons, and satisfactory deedes. And al this vnto, because the true nature of the law, & of the Gospell is not knowen, nor the difference rightly considered betwene the times of the one, and of the other. Neither againe doe they make any distinction betwene the malediction of the law, and vnto of the law. And therefore whensoever they heare vs speake of the law (meaning y<sup>e</sup> malediction of the law) to be abolished, there vpon they maliciously slander vs, as though we speak against the good exercises of the lawe, and giue liberty of flesh to carnall men to liue as they list. whereof more shalbe sayd (by the Lordes grace) as place and time shall hereafter require.

Of free will.

Concerning free will, as it may peradventure in some case be admitted that men without the grace may doe some outward functions of the law, and keepe some outward obseruances or traditions: so as touching thinges spirituall & appertaining to saluation, the strength of man being not regenerate by grace, is so infirme and impotent that he can performe nothing, neither in doing well nor willing well. who after he be regenerated by grace may worke and doe wel, but yet in such sort, that still remaineth notwithstanding a great imperfection of flesh, & a perpetuall repugnance betwene the flesh and spirit. And thus was the original Church of the ancient Romanes first instructed. From whome see now howe farre this latter Church of Rome hath degenerated, which holdeth and asserueth, that men without grace may performe the obedience of the law, & prepare themselves to receaue grace by working, so that those workes may be meritorious, and of congruity obtaine grace. which grace once obtained, then men may (say they) perfectly performe the full obedience of the law, and accomplish those spirituall actions, and workes which God requireth, and so those workes, of congruity, deserue euerlasting life. As for the infirmity which still remaineth in nature, that they nothing regarde nor once speake of.

Of Inuocation, and Adoration.

After and besides these vncatholike and almost vnchristian absurdities and defections from the Apostollicall faith aboue specified, let vs consider the manner of theyr Inuocation, not to God alone, as they should, but to dead men saying: that saintes are to be called vpon tanquam mediatores intercessionis: as Mediators of intercession: Christum vero tanquam mediatorem Salutis, and Christ as the Mediator of Saluation. And asserue mozeouer, y<sup>e</sup> Christ was a Mediator onely in time of his Passion. which is repugnante to the wordes of S. Paule writing to the old Romanes chap. 8. where he speaking of the intercession of Christ: Which is (saith he) on the right hand of God, who also maketh intercession for vs, &c. And if Christ be a Mediator of saluation, what needeth then any other intercession of the Saintes for other sutes? for saluation being once had what can we require moze? or what lacketh he moze to be obtained of the Saintes, which is sure to be saued only by Christ? And yet in their Catholike deuotions: why doe they teach vs thus to pray to the blessed virgine: Salua omnes qui te glorificauit, i. Saue all them that glorifie thee, &c. if saluation onely belong to Christ? vnles they ludy of purpose to serue contrary to themselves.

Hereto also pertaineth the worshipping of reliques, and the false adoration of Sacramentes, that is, the outward signes of the things signified, contrary to the 7. principle before, page, 24. Adde to this also the propheanati-

on of the Lordes Supper, contrary to the vnto which it was ordeined, in reseruing it after the Communion mixtred, in setting it to sale for money, and falsely peruading both them selues and other, that the which doth incrite both to him selfe that saith, and to him that heareth, Ex opere operato, sine bono motu ventis, &c. That is, Onely by the meere doing of the worke, though the partie that vnto the same, hath no good motion in him, &c.

Of Sacramentes, Baptisme and the Lordes Supper.

As touching Sacramentes, their doctrine like vnto is corrupt and erroneous.

1. First they erre falsly in the number. For where the institution of Christs Sacraments but two, they (contrary to the fourth principle aboue prefixed) haue added to the institution of the Lordes Supper, sine other Sacramentes.
2. Secondly, in the cause final they erre. For where the word hath ordeined those Sacramentes to write our faith, and to giue vs admonitions of spirituall things: they contrariwise doe teach that the Sacramentes doe not onely write by faith, but also that they auayle and are effectuall without faith, Ex opere operato, sine bono motu ventis &c. as is to be founde in Thom. Aquine, Scotus, Catharinus, and other moe.
3. Thirdly, in the operation & effect of the Sacramentes they faile: where the contrary to the minde of the Scriptures, doe say, that they giue grace & not onely do signifie, but also containe and exhibite that which they signifie, to wyte grace and saluation.
4. Fourthly, they erre also in Application; applying their Sacramentes both to the quicke and the dead, to the also that be absent, to remission of sinnes, and recaling of payne, &c.

In the Sacrament of Baptisme they are to be reprobated, not onely for adding to the simple wordes of Christs institution, diuers other newfound rites & phantasies of men: but also where the vnto of the olde Church of Rome was onely to baptise men, they Baptise also Belles, and applye the wordes of Baptisme to water, fire, candles, stocks, and stones, &c.

But especially in the Supper of the Lord their doctrine most fitly they swarouth from the right minde of the Scriptures, all order, reason, and fashion, most worthy to be exployed out of all Christen Churches. Touching y<sup>e</sup> which Sacrament, the first error is their Idolatrous abuse by worshipping, adoring, kissing, knocking and kneeling vnto it, in reseruing also and carrying the same about in pompe and procession in townes and fieldes. Secondlye also in the substance thereof their teaching is monstrous, leaning there no substance of bread and wine to remaine, but onely the reall body and blood of Christ, putting no difference betwene calling, and making. Because Christ called bread, his body therefore, say they, he made it his body, and so of a wholesome Sacrament, make a perillous Idole, & that which the old Church of Rome did euer take to be a mistery, they turne into a blind miste of meere accidents to blear the peoples eyes, making them beleue they see that they see not: & not to see y<sup>e</sup> which they see: & to worship a thing made, for their maker, a creature for their creator: and that was threshed out of a wheaten sheffe they set vp in the Church, & worship for a Sauour: and when they haue worshipped him, then they offer him to his father: and when they haue offered him, then they eate him vp, or els close him fast in a pyre, where if he corrupt & putrifie before he be eaten, then they burne him to powder & ashes. And notwithstanding they knowe wel by the Scriptures, that the body of christ can neuer corrupt and putrifie, yet for all this corruption, will they needes make it the body of Christ, and burne all them which beleue not that, which is against true Christian beleefe.

Of Matrimony.

What order and rule S. Paule hath set for mariage in his Epistle to the Corinthians it is manifest, where as he preferreth single life in such as haue the gift of continence, before the married state, so againe in such as haue not the gift he preferreth the coupled life before the other: willing euery such one to haue his wife because of fornication. Furthermore, how the said Apostle alloweth a Bishop to be the husband of one wife (so he excede not to the manner of the Jewes, which were permitted to haue many) & how vehemently he reponeth them that restraime mariage, his letters to Timothy do record. Moreover, what degrees be permitted by the law of God to mary, in the booke of Leu.

The Popes errors touching remission of sinnes detected.

What inconuenience riseth for lacke of distinction betwene the law and the Gospell.

Erroneous doctrine of the papistes concerning free will.

Meritum de congruo.

Meritum de incongruo.

Falsh doctrine concerning inuocation. Mediator of intercession. Mediator of saluation. Christ a continuall Mediator by the doctrine of S. Paule, Rom. 8. Christ onely being our Mediator of saluation, what needeth any other Mediation of Saintes? Saluation falsly attributed to the blessed Virgine. Idolatrous adoration of Reliques and Sacramentes. Propheanation of the Lordes Supper.

Falsh meaning by Malles.

Falsh doctrine touching Sacramentes.

The number, Cause final, The operation. The application of Sacramentes.

Errors and abuses in Baptisme.

Baptising of Belles.

Falsh doctrine of the Popes Churches concerning the Lordes Supper.

Idolatrie committed to the Sacrament.

The Sacrament turned to an Idole.

Changinge of Worshiping, Offering, Eating, Burning the body of Christ in the Sacrament of the Altar.

Absurdities and errors of the popes Churches touching Matrimony 1. Cor. 7.

1. Tim. 3. 1. Tim. 4.