

The preface of I. Fifth before Patrickes places.

treys, witnesses vnto his sonne, to testifye the truth vnto the vn-faythfull, to saue, at the least some from the snares of Antichrist, which leade to perdition, as ye may heere perceaue by that excellent, and well learned yong man, Patrike Hamelton, borne in Scotland of a noble progeny: who to testifye the truth, sought all meanes, and tooke vpon him Priesthode, (euen as Paule circumcised Timothy, to winne the weake Iewes) that he might be admitted to preache the pure worde of God. Notwithstanding, as soone as the Chamberleyne and other Byshops of Scotlande had perceaued that the light began to shine, whiche disclosed theyr falschood that they conueyed in darkenes, they layd handes ou him, and because he would not deny his Sauour Christ at theyr instance, they burnt him to ashes. Neuerthelesse, God of his bounteous mercy (to publish to the whole worlde what a man these monsters haue murdered) hath referued a litle treatise, made by this Patrike, which, if ye list, ye may call Patrickes Places: For it treateth exactly of certayne common places, which knowen, yee haue the pith of all Diuinitie. This treatise haue I turned into the English tong, to the profit of my nation: to whome I beseech God to geue light, that they may espye the deceitfull pathes of perdition, and returne to the right way which leadeth to life euerlasting. Amen.

¶ The doctrine of the Lawe.

What the Lawe is.

The Lawe is a doctrine that biddeth good, and forbiddeth euill, as the Commaundements do specific, heere following.

The ten Commaundements of God.

1. Thou shalt worship but one God.
2. Thou shalt make thee no Image to worship it.
3. Thou shalt not sweare by his name in vayne.
4. Hold the Sabbath day holy.
5. Honour thy father and thy mother.
6. Thou shalt not kill.
7. Thou shalt not commit aduoutry.
8. Thou shalt not steale.
9. Thou shalt not beare false witness.
10. Thou shalt not desire ought that belongeth to thy neighbour.

All these Commaundements are briefly comprised in these two heere vnder ensuing.

Loue thy Lord God with all thine hart, with all thy soule, and with all thy mynde. This is the first, and great commaundement. The second is like vnto this, that is, loue thy neighbour as thy selfe. On these two commaundements hangeth all the Lawe and the Prophetes.

Certayne generall propositions proued by the Scripture.

¶ The first proposition.
The that loueth God, loueth his neighbour.

This proposition is proued 1. Iohn. 4. If a man say, I loue God, and yet hateth his brother, he is a lyer. He that loueth not hys brother whome he hath seene, how can he loue God, whome he hath not seene?

¶ The 2. proposition.
The that loueth his neighbour as himselfe, keepeth all the Commaundements of God.

This proposition is proued Mat. 7. Rom. 13. Whatsoeuer ye would that men should do to you, euen so do to them. For this is the Law and the Prophetes. Math. 7.

He that loueth his neighbour, fulfilleth the Law. Thou shalt not commit aduoutry. Thou shalt not kill: Thou shalt not steale: Thou shalt not beare false wytnes: Thou shalt not desire, &c. and if there be any other Commaundement, all are comprehended in this sayng: Loue thy neighbour as thy selfe. Rom. xiiij.

All the Law is fulfilled in one word, that is, Loue thy neighbour as thy selfe. Gal. v.

¶ Argument.
Bar. He that loueth his neighbour, keepeth all the Commaundements of God. Rom. 13.

ba. He that loueth God, loueth his neighbour. 1. Iohn. 4.
ra. Ergo, he that loueth God, keepeth all the Commaundements of God.

¶ The 3. proposition.
The that hath fayth loueth God.
My father loueth you, because you loue me, and beleuee that I come of God. Iohn. 16.

¶ Argument.
Bar. He that keepeth the Commaundements of God, hath the loue of God.

ba. He that hath fayth, keepeth the Commaundementes of Minor. God.

ra. Ergo, he that hath fayth, loueth God. Concluf.

¶ The 4. proposition.
The that keepeth one Commaundement of God, keepeth them all.

This proposition is confirmed. Heb. 11. It is vnpossible for a man, without fayth to please God, that is, to keepe any one of Gods Commaundements, as he should do. Then whosoever keepeth any one Commaundement, hath fayth.

¶ Argument.
Bar. He that hath fayth, keepeth all the Commaundementes of Major. God.

ba. He that keepeth any one Commaundement of God, hath Minor. fayth.

ra. Ergo, he that keepeth one Commaundement, keepeth them Concluf. all.

¶ The 5. proposition.
The that keepeth not all the Commaundements of God, keepeth not one of them.

¶ Argument.
He that keepeth one Commaundement of God, keepeth all.

Ergo, he that keepeth not all the Commaundements of God, keepeth not one of them.

¶ The 6. proposition.
It is not in our power to keepe any one of the Commaundements of God.

¶ Argument.
Ba. It is vnpossible to keepe any of the Commaundements of God, without grace.

ro. It is not in our power to haue grace. Minor.

co. Ergo it is not in our power, to keepe any of the Commaundements of God. Concluf.

And euen so may you reason concerning the holy Ghost, and sayth, for so much as neyther without them we are able to keepe any of the Commaundements of God: neyther yet be they in our power to haue. Non est volentis neq; currentis, &c. Rom. 9.

¶ The 7. proposition.
The Law was geuen vs to iheru our sinne.

By the Law commeth the knowledge of sinne. Rom. 3. I knew not what sinne meant, but thorow the law. For I had not knowne what lust had meant, except the Lawe had sayde: Thou shalt not lust. Without the Law sinne was dead, that is, it moued me not, neyther wyll I that it was sinne, which notwithstanding was sin, and forbidden by the Law, Rom. 7.

¶ The 8. proposition.
The Law biddeth vs do that thing, which is vnpossible for vs.

¶ Argument.
Da. The keeping of the Commaundementes is to vs vnpossible.

ri. The Law commaundeth to vs the keeping of the Commaundements. Minor.

j. Ergo, the Law commaundeth vnto vs, that is vnpossible. Concluf.

¶ Obiection.
But thou wilt say, wherefore doth God bid vs do, that is impossible for vs.

¶ Answer.
I answer, to make thee know, that thou art but euill, & that there is no remedy to saue thee, in thine owne hand: and that thou mayst seeke remedy at some other, for the Law doth nothing else but commaund thee.

¶ The doctrine of the Gospell.

The Gospell is as much to say in our tounge, as god things: like as these be, heere vnder following, and such

- Christ is the Sauour of the world. (Other, Luke. 2. Iohn. 4. Luke. 2. Rom. 5. Rom. 4. 1. Pet. 2. Apoc. 1. Galat. 1. Ely. 5. 3. 1. Tim. 1. 1. Iohn. 3. 1. Tim. 2. Rom. 8. Coloff. 2. 1. Cor. 7. 1. Cor. 1. 1. Cor. 1. Eph. 2.)
- Christ is the Sauour.
- Christ dyed for vs.
- Christ dyed for our sinnes.
- Christ bought vs with his blood.
- Christ wash vs with his blood.
- Christ offered himselfe for vs.
- Christ bare our sinnes on his backe.
- Christ came into this world to saue sinners.
- Christ came into this world to take away our sinnes.
- Christ was the price that was geuen for vs & our sinnes.
- Christ was made debrour for vs.
- Christ hath paid our debt, for he dyed for vs.
- Christ made satisfaction for vs and our sinnes.
- Christ is our righteousness.
- Christ is our sanctification.
- Christ is our redemption.
- Christ is our peace.

A diuision of the Comaundemts. Exod. 20.

The loue of God. The loue of our neighbour, Math. 22.

The first proposition. Probation. 1. Iohn. 4.

The second proposition. Probation. Math. 7. Rom. 13.

Rom. 13.

Galat. 5.

Maior. Mtnor. Concluf.

The third proposition. Probation. Iohn. 16.

Maior.