

doctrine and Religion in the Church, for that it shall make against their dignitie, pompe & pleasure? why do not their adherents also, and such as take their part, plainly say that they will remaine still thys present state of the Church for their owne profite, tranquillitie, and maintenance? Thus to confesse, were true and plaine dealing.

How, whiles they pretende hypocritically a false zeale and love to the truth and sincere Religion, they come in wth their blinde sophistications, wherwith they couer their errors: for their Articles set forth in thys act be erroneous, false & impious, how glorious soeuer they seme outwardly. wherfore it were to be wished that these bishops would remember Gods terrible thearwing in the prophet Esay: Wo to you (sayeth he) which make wicked lawes. What wil you doe in the day of visitation and calamitie to come? &c. Woe vnto you that call euill good, &c.

How to come more nere to the matter which we haue in hande: this cannot be denied, but that long and horrible darkenes hath bene in the church of Christ. Mens traditions not onely haue bene a yoke to god mens consciences, but also (which is much worse) they haue bene reputed for Gods holy seruice, to the great dishonour of God. Where were vowes, thyngs bequeathed to churches, diuertitie of garments, choise of meats, long babling prayers, pardons, image worship, manifest idolatry committed to saints, the true worship of God and true good workes not knowne. Whiche, little difference there was betwixte the Christian and heathen religion, as stil is yet at Rome, to this present day, to be seene. The true doctrine of repentance, of remission of sinnes, whych cometh by the faith of Christ, of iustification of faith, of the difference betweene the lawe and the gospell, of the right vse of the Sacraments, was hid and unknowen. The keyes were abused to the maintenance of the popes vsurped tyrannie. Ceremonies of mens inuention were much preferred before ciuile obedience and duties done in the common wealth.

Unto these erroneous moeouer was ioyned a corrupte life, full of all lecherous and filthy lustes, by reason of the law forbidding priestes to marrie. Out of thys miserable darknes, God somerthing hath begon to deliuer his church through the restoring againe of true doctrine. For so wee must needs acknowledge, that these lo great and long fastred errors haue not ben disclosed and brought to light by the industry of man, but thys light of the Gospell, is onely the gift of God, who nowe againe hath appeared vnto the Church. For so doth the holy Ghost propheticke before, how in the later times the godly should lustaine some & perillous conflicts with antichrist, forshewing that he should come, enuironed with a mighty and strong army of Bishoppes, hypocrites and princes: that he should fighte agaynst the truth, and slay the godly.

And that now all these things are so come to passe, it is most euident, and ca not be denied. The tyrannie of the bishop of Rome hath partly brought in errors into the church, partly hath confirmed them, & nowe maintaine the same with force and violence, as Daniel well forshewed. And muche we reioyced to see you deuided frō him, hoping and trusting well that the Church of England would now flourish. But your Bishops be not deuided from the Romish Antichrist: his Idolatry, errors, and vices they defende and maintaine with tooth and naile: for the Articles nowe passed, are craftely picked out. They confirme all humane traditions in that they establish solempne vowes, single life and auricular confession. They upholde and aduance not onely their pride and authoritie, but all errors wythal, in retaininge the priuate Masse.

Thus haue they craftily prouided that no reformation can take any place, that their dignitie & wealth may still be upholden. And this to be the purpose of the bishops, experience it selfe doth plainly teach vs. Howe what man will not lament to see the glory of Christ thus to be defaced? For (as I sayde before) this matter concerneth not onely these Articles whyche be there enacted, but all other Articles of sound doctrine are likewise ouerthrowen, if such traditions of men shalbe reputed as necessary, and to be retained. For why doeth Christe say? For they worship me in vaine wyth the precepts of men? or why doth S. Paule to oft detest mennes traditions?

It is no light offence to set vp new kindes of worshiping and seruing of God without his worde, or to defende the same. Such presumptiō God doth horribly detest, which wil be knowne in his word onely. He wil haue none other Religions inuented by mans deuisse: for els all sortes of religions of all nations might be approued & allowed. Leane not (sayeth he) to thine owne wisdom. But he sent Christ, and commaundeth vs to heare him, & not the inuention of subtile and politike heads, which apply religion to their owne luter and commoditie.

Furthermore, priuate Masses, vowes, the single life of Priestes, numbring vp of sinnes to the Priest, wyth other thyngs moe, being but mere ordinaunces of men, are vfed for Gods true seruice and worship. For although the Supper of the Lorde was truly instituted by Christ, yet the priuate masse is a wicked prophanation of the Lords supper. For in the Canon what corruption is contained in this, where it is said that Christ is offerd, and that the worke it selfe is a sacrifice which redemeth the quicke and the dead? These things were neuer ordained of Christ: yea manifold wayes they are repugnant to the Gospell. Christ willety not him selfe to be offerd vnto the Priestes, neither can the worke of the offerer or of the receiuer, by any meanes, be a sacrifice. This is manifest Idolatry, and ouerthroweth the true doctrine of faith, and the true vse of the Sacraments. By faith in Christ we are iustified, and not by any worke of the Priest. And the Supper is ordained that the Minister should distribute to others, to the intent that they repeter for their sinnes, shoulde be admonished firmly to beleue the promises of the Gospell to pertaine vnto them: There is sette a plaine testimonie before vs, that we are made the members of Christ, and washed by hys bloude.

And thys is the true vse of that Supper, whyche is ordained in the gospell, and was obscured in the priuatiue Church 300. yeares and moze, from the which we oughte not to be removed. For it is plaine impietie to transcribe the Lordes institution to any other vse, as we are taughte by the seconde commaundement. wherfore these priuate Masses, for as muche as they swarue from the right institution of Christ manifold waies, as by oblation, sacrifice, application, and many other ways besides, they are not to be retained but to be abolished. Elie (sayeth S. Paule) from al Idolatry. In these priuate masses muche Idolatry is committed, which we see our bishops now so stoutly to defende: and no maruell. For in the latter tunes scripture plainly sheweth that great Idolatry shall raigne in the Church of God. As Christ himselfe also signifieth, saying: when ye shall see the abhominacion of desolation, which is foretold of the Prophet Daniel, standing in the holy place, he that readeth, lette him vnderstande. And Daniel in the 11. chapter. And he shall worship the God Maozim in his place, and shall adore the God whom his fathers knew not, with gold, siluer, and precious stones. Both these places speake of the masse.

Thys kinde of worship and horrible prophanation of the Sacrament, God abhorreth. For howe many sundry kindes of manifest impietie are here committed in this one action of the Masse? First, it is set forth to sale. Secondly, they that are vntoorthy, are compelled to receiue whether they will or no. Thirdly, it is applied for meritorious and satisfactorie for the quicke and the dead. Fourthly, many thynges are promised thereby, as prosperous nauigation, remedies against diseases both for manne and beast, wyth other infinite moe. These be most manifest and notorious abhominacions. But besides these, there be other also no lesse to be reprehended, whych the simple people doe not so plainly see. Such worshipping and seruing of God is not to be let vp after the phantasie of men.

wherfore they do wickedly when they offer sacrifice to God without his commaundement. For when of this worke they make a sacrifice, they imagine that priuate Masses are to be done, because God would be worshipped after this sorte. And we see that Masses are bought with gold and siluer, great riches and sumptuous charges: also the Sacrament to be caried about in gold and siluer to be worshipped, whereas the Sacrament was neuer ordained for any such purpose. wherfore seeing the commaundement of God biddeth, ste from Idolatry, priuate Masses are not to be maintained. And I maruell what they saye that such priuate Masses are necessarily to be reteyned, when it is euident that in the olde time there was none such. Shal we thinke that thynges pertaininge to the necessary worship of God, could so long be lacking in the priuatiue Church 300. yeares after the Apostles and moze? what can be moze absurde and against all reason?

We see these priuate Masses to be defended with great labour and much a doe: of some, for feare lest their gayne should decay: of some, because they would serue the affection of the vulgare people (whiche thinketh to haue great succour thereby, and therefore are loth to leaue it) rather then for any iust cause or reason to lead them. But howsoeuer they do, a most manifest & euident cause there is why these priuate Masses ought to be abolished. For first their application vndoubtedly is wicked: neither doth the work of the priest merite any grace to any person, but euery one is iustified by his owne faith. Neither againe would God haue any man to trust vpon any ceremony, but only to the benefite of Christ. And most certaine it is, that the application of these Masses for the dead, is full of great errour and impietie.

The cloked sacrifice of false Papistes.

Esa. 10. Esa. 5.

Mans traditions entered for Gods seruice.

The filthy life of the Clergy, for lacke of marriage.

This restoring of the Gospell is onely of God and not of man.

By the 6. Article all errors and traditions are mainrayned.

Marke. 7.

God will not be worshipped but after his worde. Prou. 3.

Agaynst priuate Masses & the Canon of the Masse.

Christ but once offerd

The true vse of the Lords Supper.

Sacramentes ought not to be removed out of their right vse.

1. Cor 10.

Math. 34.

Dan. 11.

What impiety is in the Masse.

No priuate Masses vfed in the olde tyme.