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# The professi- ons of the true Church, and of Poperie comparē together:

A discourse for the comfort of the  
godlie, confirming of the weake,  
and converting of the well incli-  
ned, by the working of the  
holie Spirit: excee-  
ding necessarie.

Luke 2. 14.

*Glorie be to God on high, and in earth peace,  
and Goodwill towards men.*

The summe hereof, is to be scene  
in the next page following.

*Vbi Charitas, ibi Spiritus.*

Imprinted at London, for Andrew  
Mannfell, dwelling in Pawles Church-  
yard, at the signe of the Parret.

1579.





The following Profession of the True Church  
was translated by *The: Rogers*  
M.A. and preacher of Gods word.

See Ames *Typ: Ant:*  
Vol 2<sup>d</sup> Page 113 5

# The professi- ons of the true Church, and of Poperie compared *together:*

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*and converting of the well inclin-*  
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- 2 Of what thinge the true Church doth consist. fol. 4
- 3 How the church of Christ, and of the Pope, differ in  
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T. R.  
*To the Christian*  
Reader.



*Behcet the*  
grosse errorres  
of superstitious  
Papistes haue  
bene plentiful-  
lie in our age,  
& within these feweeeres most  
singularlie detected: yet is it  
meete from time to time, that  
they should be so, partlie, to con-  
firme the weak mindes of some:  
and partlie, that the posteritie to  
come, may vnderstand both what  
we did beleene, and they, by the  
worde of God, ought to cleaue  
vnto.

And although anie confutati-  
on being made by a learned and

A 3 zcas

*To the Christian*

zealous Christian, is exceeding  
necessarie: yet none doth so pro-  
fit, as that which compareth Po-  
perie with Christianitie, falses  
hoode with trueth, & both with  
the word of God.

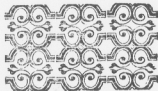
In which respectes, I am per-  
swaded, thou wilt gratefullie ac-  
cept this little Treatise of the  
right reuerende master N. Hem-  
ming. For onelie it neither con-  
futeth the vanitie of Papistes,  
nor confirmeth the trueth of  
our Religion, but ioyntlie op-  
poseth the one with the other,  
that anie (bee hee not obstinate  
in errour) may easilie iudge and  
perceyue, what is to bee defen-  
ded, and stuck vnto,

GOD graunt that his pur-  
pose maie take effect, and my  
paines

*Reader,*

paines profit, and then I doubt  
not, but thou shalt bee profited,  
Antichrist more than he hath  
benefoiled, the Church  
multiplied, and his  
glorie aduan-  
ced.

*Farewell in  
Christ.*



To wh  
So wishing a provert  
may

**A Contention betweene**  
true Religion and Poperie.

*The.i. Chapter.*

*Against the grounde of the Popes vsur-  
ped authoritie.*



Although it bee  
wel knowne to  
all true Chri-  
stians, that the  
Pope vnder the  
title of the ser-  
uant of seruants, doth set himself  
against our Lord Christ, the on-  
ly sauour of so many as beleue  
in him : yet verie expedient is it,  
not onely in generall to vnder-  
stand this, but also distinctly, &  
particularly to see the manis-  
folde errours and corruptions,  
which he doeth maintaine, so  
shall we the more both abhorre  
B him

*The summe of  
the discourse  
following.*

him and detest his tyrannie a-  
gainst the Church of God.

The forme of  
Christes govern-  
ment and of the  
Popes, marvel-  
louslie do differ.

They which haue tasted but  
the first principles of true religio-  
on, can easilie perceiue, that the  
forme of Christes kingdome  
is greatly swaruing from the  
forme of Antichrist his domi-  
nion. And therefore it must fol-  
lowe, that the administration of  
each must greatly differ. Christ  
being asked of Pilate, concern-  
ing his kingdome, answered:

The kingdome of  
Christ is not of  
this world.

*That his kingdome was not of this world*  
that is, that his gouerning was  
not after the manner of earthlie  
Princes. Also, his disciples con-  
tending about superioritie, he  
plainely distinguisheth between  
his kingdome, and the king-  
domes of the world. For thus he  
saith: *The Kinges of the nations doe*

Christ ruleth spi-  
ritually not after  
the manner of  
earthly Princes.

Math. 20. 25.  
Luke. 22. 25.

go

*gouerne, but so shall not you.* What I  
pray you can be more apparent,  
then this distinction? Or what  
more euident, then this prohibi-  
tion? Notwithstanding the  
Pope hath brought vnder his  
subiection, the kingdomes of the  
world, and vsed more tyrannie  
ouer the best Emperours and  
Kinges, then euer did or durst  
the most cruell Neroes. He hath  
arrogantly taken to himselfe two  
swordes, one a secular, whereby  
he reigneth ouer the Empires of  
this world: the other a spiritual,  
whereby he ruleth the Church.  
Nowe who can be blind here,  
and not perceiue, that the Pope  
doth set himselfe against Christ?  
The Turke resisteth Christ, but  
yet openly, but the Pope more  
secretly, and subtilly. For he fai-

The kingdome of  
the Pope altoge-  
ther worldly.

The Pope more  
traiterous than  
Iudas, more cruel  
than Nero, more  
idolatrous than  
the Turke.

The Turke better  
than the Pope.

The Pope a depe-  
dissembler.

B 2

neth

Math. 26. 40.

neth himselfe to be the seruauant of Christ, and pretendeth his authoritie, but after the manner of Iudas, which with a traitorous kisse betraied his maister.

Math. 16. 18.

*Thou art Peter, said Christ, and upon this rocke will I build my Church.* These wordes doeth the Pope snatch, and interpretes to be spoken concerning him. Who seeth not here that the Pope is a Sycophant, taking most sacrilegiouſlie that vnto himſelfe, whiche nothing belonges vnto him? Peter had saide before,

Math. 16. 16.

*Thou art Christ the sonne of the liuing God.* Which anſwere Christ approving, doth say: *Blessed art thou*

Math. 16. 17.

*Peter the sonne of Ionas, because fishes and bloud haue not reuealed this vnto thee, but mine heauenly father: and I say vnto thee, Thou art Peter, and vpon this*

*this rocke, I will builde my Church.* Here a promise is ioyned with confession, whereby is gathered that the promise may not simply be vnderſtoode, but vnder the condition of confessing.

Nowe whoſoeuer doeth acknowledge Christ to bee the sonne of God, and onely sauour of the worlde, he is that rocke whereof Christ in this place doth speake, not by reason either of his person, or succession, but in respect of his confession: which confession hath the promise of the keyes, whereby the kingdome of heauen is opened and shutte. So that wherthis confession is not, there be no keyes. But experience teacheth that this confession is not in the Pope of Rome. And that wil he

The Pope hath power neither to binde nor to loose.

No good religion in Poperie.

B 3

con-

confesse, whosoever hath read the liues of the fathers: among whom, there cannot one be found which either taught, or confessed Christ sincerely. I will not say that many of them derided all Religion, & laughed in their sleeves, because, vnder the pretence of Religion, they had got such promotion and pleasure in the world. Whereby it is apparent how vniustly, sacrilegiously and falsely, the Pope doth apply that saying of the Lord, *Thou art Peter, &c.* vnto himselfe, and contrarie to the mind of Christ by a lying exposition of his wordes, endeuoreth to establishe a kingdome vnto himselfe. The which, as it was got by fraude and lying: so is the same defended by force and slaying, not by the

The Popes authority was gotten by fraude, and is defended by force.

the lawes of Christ, but by their cruell decrees, and vngodly traditions both to their owne damnation, and the certeine destruction of their fauourers.

*The.ij. Chapter.*

*Of what thinges the true Church, which is of Christ, doth consist.*

**N**Owe it is necessarie, the better to auoyde his snares, that more distinctly wee make open the pointes and partes, wherein the Pope & his religion is contrarie vnto Christ. Of whiche matter, though not fullie, yet sufficiently to shewe the contrarieties betweene both, we will entreate.

The godly knowe full well, that the Church of God, which

B 4

is

The markes of  
the true Catho-  
like Church,

- a. The discourse  
whereof begin-  
neth in the ninth  
chap. and conti-  
nueth to the. xi.  
b. VVhat the o-  
pinion of both  
Churches are tou-  
ching them you  
shall reade from  
the. xi. chap. to  
the. xx.  
c. Of which in  
the. xx. chapter.  
d. As in the last  
Chapter.

is the spouse of Christ, is gather-  
red, builded, maintained & doth  
consist of these foure things: to  
wit, of the *a* worde of God, of  
*b* diuine sacraments, of *c* ceremo-  
nies, and *d* of discipline: Which  
foure things when they an-  
swere to the rule of Gods word,  
there is no doubt but that there  
the true and Catholike Church  
of Christ is: as on the other side,  
where they are not found, either  
at all no Church is, or the mem-  
bers thereof bee captiues, as it  
were in Babylon. For as in fore-  
time at Babylon the Church  
was in slauerie: so in these dayes  
in the kingdome of Antichrist,  
some godly men doe lurke. Let  
vs trie therefore howe well the  
Church of Christ, & the whore  
of Babilon agree in these points.

*The*

*The. iij. Chapter.*

*Howe the Church of Christ, and of the  
Pope, differ in doctrine.*

**T**He doctrine of Christ is  
triple, for it concerneth the *a*  
lawe, *b* the Gospell, and the  
*c* true seruice of God. And albeit  
this last part, if you respect the  
matter thereof, pertaineth to the  
lawe, is the manner of fulfilling  
the same, to the Gospell: yet I  
distinguish it, because neither of  
the lawe onely, nor onely of the  
Gospell, it proceedeth.

Now concerning the lawe of  
God, or ten comandements, the  
spouse of Christ doeth account  
of them both according to their  
authour, which was God, and  
perfection. For he which doeth  
fulfill them shall liue, and be los-  
ued

*By*

*ued*

The kindes of  
Christs doctrine.  
*a.* Concerning the  
lawe you shall  
finde the iudge-  
ment of the true  
spouse of Christ,  
and of the Pope,  
and heretikes, in  
this chapter fol-  
lowing.  
*b.* Looker con-  
cerning the Gospell  
the iudgement of  
the true Church,  
chap. 4.  
False Church or  
of Papists chap. 5  
*c.* How God is  
serued by the true  
Church, you may  
see, cha. 9, by the  
false. chap. 10.  
The iudgement  
of the Church of  
Christ concer-  
ning the lawe.  
The authour of the  
lawe is God him-  
selfe.



The power of  
the lawe.

ued of God; which is the wisest  
maker of lawes, and alone hath  
power to enact lawes of death  
and life. These things are plain  
ner, than that they neede to bee  
interpreted. For God himselfe  
doth not onely auouch that he  
made them, but also saith: *That  
in the lawe he proposeth life and death,  
blessing and cursing.* And Paule ther-  
fore doth call the law spirituall,  
because it both requireth a spiri-  
tuall obedience, and is a perfect  
rule to a blessed life.

The true Church  
hath alwayes  
some blemishes,  
and therefore ne-  
uer perfectly o-  
beyeth the lawe  
of God.

Which things although the  
church of Christ doth confesse:  
yet looking into her selfe, she ac-  
knowledgeth with Paule, *That  
she cannot perfectly obey the law of God:*  
no not so much as begin to serue  
God aright onely by the lawe.  
And yet by this confession shee  
blameth

blameth not the holy, pure, and  
perfect lawe of God, but her bles-  
sithes she doth bewaile, wheres  
by she is hindered from perfect  
obeying the commaundementes  
of God. The which also Paule  
doth confirme, when he appea-  
leth to the witnesse of our cor-  
rupt nature: bringeth forth the  
generall experience of all man-  
kinde: proposeth the iust iudges-  
ment of God ouer all: alledgeth  
the oracles of God whiche a-  
uouch the same, and commen-  
deth vnto vs the end of Christes  
death, which is the iustification  
and saluation of all beleeuers.  
*For if, (saith he) righteousness comes of* Galat. 2. 21.  
*the lawe, Christ is dead in vaine.*

Hithetto we haue briefly decla-  
red, howe the spouse of Christ  
doth account the lawe, Now let

vs

The Pope is  
Antichrist.

How the Pope  
doth account of  
the Law of God.

The Pope exal-  
teth himselfe a-  
boue God, and  
how.

2. Thim. 2. 4.

vs see what Antichrist the Pope  
thinketh of the same.

The Pope first of all doeth  
deale iniuriously both wyth the  
authour of the lawe, whych is  
God, and also wyth the lawe it  
selfe. For prooffe whereof it is  
apparent, that the Popes lawes  
are preferred afore the lawes of  
God: whereby it followeth, that  
he exaltes himselfe aboue God.  
For he which by his own lawes  
oppresseth the lawes of another,  
doth manifestly preferre him-  
self before him, whose lawes he  
contēneth. And this is it which  
Paule sayth, *And lifting up himselfe  
aboue all which is called God, or that is  
worshipped.* That he preferreth his  
owne lawes before the lawes of  
God, it is gathered by punish-  
mentes. For they which trans-  
gress

gress his lawes, are more seuerely  
punished than the violatours  
of Gods lawe. To an adulterer,  
whorehunter a lyght satisfacti-  
on is enioyned, as eyther to fast  
a day or two, or to pay to a bald  
Priest certayne monie for to  
mumble vp a masse. For these  
fellowes are wonderfully ex-  
pert in changing the manners of  
satisfaction accordyng to the  
callynges of men, ryche & poore.  
For as they purge ryche men for  
mony, so can they purge poore  
men wyth prayers and fastings.  
But if a man, contrary to the  
Popes Edi&t, doe eate but a mor-  
dicum of fleshe on Friday, or  
speake but a worde against Ro-  
mish idolatry, no fastinges wyll  
serue in these cases, but cruell pu-  
nishments are found out, where-  
by

The lawes of  
God, are little  
esteemed of, in  
respect of the  
Popes lawes.

How the Pope  
reuengeth the  
transgression of  
his owne lawes.

No punishment  
can make satisfi-  
faction for the  
breach of the  
Popes lawe.

by the verie least neglecting of  
the Popes decree, shalbe pun-  
ished : and yet, which is to bee  
noted, not that that punishment  
shall satisfie for the offence com-  
mitted against the Popes lawe,  
but that he whiche is punished,  
thereby shoulde bee committed  
to the Diuell. Howe true these  
things are, the infinite exam-  
ples of them, whyche this most  
cruell Souletyran the Pope hath  
tormented with bloudie pun-  
ishment for the violatiō of his  
wicked lawes, doe witnesse.  
And is not this to set the decrees  
of a myserable manne afore the  
wysedome of GOD ? Is not  
this to thrust almyghtie God  
out of the throne of hys maies-  
tie, and to lyfte vp hymselfe a-  
boue GOD ? He therefore  
which

which is a subiect to the Pope, A subiect of the  
Popes, is a traitor  
vnto God,  
is a traitour vnto GOD : and  
an aduersarie of Christes aswel  
as the Pope, with whome he  
shall assuredly bee damned, vn-  
lesse in time through the grace  
of God he repent.

Hitherto belongeth another  
iniurie whiche the Pope infer-  
reth vpon the lawe of God. For  
contrarie vnto the manifest in-  
terpretation, and testimonie of  
our Sauour Christ, he dam-  
nable doeth slander the same,  
and say, that it onely forbyd-  
deth externall thinges, and is  
vnperfekt. The Pope saith, God  
by the law forbyddeth onely to  
hold the hand, but Christ doeth  
witness that besides, it stretcheth  
vnto the most inward affecti-  
ons. The Pope dreameth that ex-  
ternall

A second iniurie  
done to the lawe  
of God by the  
Pope, & Papistes.

A briefe collation  
betwene Christ  
and the Pope.

ternall discipline can fulfill the lawe, but the seruauant of Christ Paule doth cry, *The lawe is spirituall, but he is carnall, solde vnder sinne, so that he cannot yeeld due obedience to the lawe.* Christ sayth, *If thou wilt haue life, keepe the commandementes:* whereby the perfection of the law is proued: but the Pope placeth perfection in the obedience of his owne traditiōs, in fayned pouertie, in Sodomiticall virginitie, and in such lyke impietic.

The conclusion  
of this chapter.

All whiche make manifesteuen to the very blinde, that the Pope, in the first part of Christiā doctrine, which is in the diuine lawe, opposeth himselfe agaynst God, and hys Chryst, before whom he doeth not onely preferre hys owne decrees, & place himselfe, but also maliciously inter:

interpretes the same contrarie to the mind of God, preferring his vaine traditions, whereunto he wretchedly ascribeth the praise of perfection, which sacrilegiously he taketh from the lawe of God. Now let vs come to the seconde part of Christian doctrine, which is the Gospell.

*The fourth Chapter.*

*What Gospell true Protestants and professours of Christ, doe preache and embrace.*

**T**He spouse of Christ, which is the Church doth acknowledge no other Gospell, than her husband hath deliuered, and that hath the testimonie both of the lawe and Prophetes. Whereof Paule saith, *If any preach an other doctrine, than we* Galath. I. 8.

*C doe,*

Luke. 24. 46.

What the Gospel is.

doe, let him be accursed. This Gospel by Christ, is excellently defined, on this manner, *Thus it is written, & thus it behoued Christ to suffer, and to rise from death the third day, and that repentance and remission of sinnes should be preached in his name among all nations.* So that the Gospel is an vniuersall preaching of repentance and remission of sinnes, in the name of Christ, which suffered on the crosse, and rose againe from the dead.

In which definition are many hidde misteries of celestial wisdom contained, the which of none can be reuealed, & brought to their proper vse, but onely of the Church of Christ. But that vnto the worlde it may be known, howe Antichrist of Rome is contrarie to Christ, I will make open this definition, and lighten

lighten the same with holie Scripture.

First it is to be obserued, that the Gospel is an vniuersall preaching. The particle vniuersall is expressly put downe, when it is saide by Christ, that it must bee preached to all people. For so I expounde the Hebrew phrase among all nations. Hitherto pertaineth also that generall commaundement, *Goe ye therefore, into all nations, &c.* : Again, *Goe ye into all the worlde, and preache the Gospel to all creatures.* Whereby it is apparent, that the Gospel belongeth not vnto this or that nation, but vnto all the nations vnder the Sunne, and vnto all men in all nations.

The Gospel of Christ is vniuersall.

March. 28. 19.  
Mark. 16. 15.

C 2

The

NOTE

This volume has a very  
tight binding and while every  
effort has been made to repro-  
duce the centres, force would  
result in damage

academic  
microforms

Like. 24. 46.

What the Gospel is,

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The Gospel of Christ is vniuersall.

Math. 28. 19.  
Mark. 16. 15.

C<sub>2</sub> The

The healthfull grace of God (saith the Apostle of Christ) hath appeared to al men: And in another place, God will haue all men saved, and come vnto the knowledge of the truth. Nowe what comfort hereby riseth to the spouse of Christ in her com-bate with sinne, cannot bee ex-pressed, but any may better conceiue in minde, than vtter in wordes.

The Gospell of Christ what kind of preaching.

VWho are true penitentes.

VWhat the Pa-pistes thinke of repentance, you may see hereafter chap. 16.

Secondly, in this definition is contained, what kinde of preaching the Gospell is, to wit, of conuersion and forgiuenesse of sinne in the name of Christ. The Gospell is first called a preaching of repentance or of conuersion. Which conuersiō is then made, vvhen vve renounce Sathan and sinne, and flie vnto the mercie of God, with a sure confidence re-posed

posed in Christ, which was cru-cified for vs, & rose againe. The Euangelist vseth a verie signifi-cant word, when he translateth the vvord of the Prophet: Con-uerſion, by μετανοια: whereby is meant not simply any conuersion, but a certaine prescript forme of conuersion, that is to say, of the minde. And that according to the rule of the Gospell. Com-monly μετανοια is turned repen-tance: the which worde is not taken from the manner of con-uerſion, but from the part ante-cedent, or ground thereof. For the parts of conuersion be three, to wit, contrition, which pro-perly may be called repentance, faith, and newe obedience. By contrition we are sorie for our sinnes, & repent vs of our deedes,

μετανοια  
conuersion of the  
hart.

The partes of  
conuersion.

Contrition,  
Faith,

New obedience,

C3

by



Of conuersion  
the parte antecede-  
dent, forme, &  
part consequent.

Dauid.

2.Sam.12.13.

by faith wee turne vnto the mercie, promised by the Gospell in Christ our Mediatour, and reconciler: which faith hath necessarily belonging vnto her a good intent, or newe obedience. So that the parte going afore conuersion, is contrition, the forme of conuersion, is faith in Christ, the parte following, newe obedience, or good workes. This appeareth in the true conuersion of all men: as wee will shewe by an example or two.

Dauid first was toucht with a feeling of his sinne, being rebuked of the Prophet. Then he comforted himselfe through faith in the promise, which he conceived by the Sermon of the Prophet. Last of all he walked righte

teously

teously afore God in all kind of obedience. The Iewes being blamed of Peter, first came vnto the knowledge of their sinne and of the iust iudgement of God against the same, whereby they were troubled in conscience, & forrie that they had offended so gracious a God. Afterward in this griefe of mind they said vnto Peter, and the rest of the Apostles, *Men and brethren, what shall wee doe? Then Peter saide vnto them, Metanorite, whiche is, repent, (to wit, by faith in Christ,) and let euerie of you bee baptized in the name of Iesus Christ, for the remission of your sinnes, and ye shall receiue the giste of the holie Ghost.* This example doth plainly shewe forth the true nature of conuersion, before which as necessarily doeth

C4 goe

goc a knowledge of sinne, and sorrow for the same: so necessarily doth follow new obedience which is a worke of the holie spirit in all beleeuers.

¶ What thing the Gospell bringeth to such as vnfaul-ly repent.

Hitherto hath bene declared, what the Gospell requireth of man, to wit, conuersion: now followeth what the same bringeth to such as truly repent. For this hath the definition, *The Gospell is a preaching of repentance and forgiveness of sinnes, &c.* Therefore to all men, whiche repent or doe beleue, the Gospell doth offer remission of their sinnes. Which remission is onely a quittance from the band to eternall death and damnation, and a-forgiuing of the penaltie belonging therevnto. This remission doth then come, as before is said, when by

Remission of sinnes, what.

repentance we beleue, that, for the death and resurrection of Christ, God is mercifull to vs. A notable example hereof is Mat. 18. 25. &c. proposed in the debtor, whiche ought to his creditour ten thousand talentes, and hauing not wherewith to repaie, of meere mercie was discharged from the payment thereof.

But, vpon the faith of remission of sinnes, doe many thinges depend. As the washing away of sinnes, through the blood of Christ onely: an imputation of righteousness: and a receiuing of man into eternall life freely for Christes sake. Which three thinges in scripture many times are vnderstoode by the worde iustification, and taken for the partes thereof. Of these benefites

How many thinges depend vpon the faith of the remission of sinnes.

Partes of iustification.

C 5 doth

Rom. 3. 22.

doth Paule write in this maner,  
*The righteousnesses of God commeth thorough faith of Iesus Christ vnto all, and ouer all which beleene. There is no difference. For all haue sinned, and haue neede of the glorie of God: But are iustified freely by his grace, through the redemption, that is in Christ Iesus, whom God hath sent forth to be a propiciation, through faith in his blood, to the declaring of his righteousness by the forgiuing of the sinnes that are past, which God hath suffered, to shewe at this time his righteousness that he might be iust, and the iustifier of him which beleueneth on Iesus. Where is then this boasting? It is excluded: By what lawe? Of works? Nay: But by the law of faith. Therefore we hold that a man is iustified by faith, without the deedes of the law. Hitherto Paul, by whose words it may easily appeare, that these three things, to wit, washing away*

How many thinges are to be considered in the iustification of man.

away of our sinnes, imputation of righteousness, & a free accepting vnto eternall life, doe concur to the iustification of mā. Of which more at large nowe wee will speake, that it may appeare how villāously the Pope, which vtterly hath ouerthrowen this doctrine, dealeth with the sonne of God.

In the first place therefore of remission of sinnes, is a cleansing of our sinnes, which is made, as Paul teacheth, *by the blood of Christ:* when as by faith wee put on Christ, and are made his members. Hitherto belong sundrie places of Scripture. Iohn saith, *Behold the lambe of God, which taketh away the sinnes of the worlde.* In another place, *The blood of Iesus Christ his sonne clenseth vs from all sinnes.* Againe,

How the sinnes of man are cleansed and washed away.

How the Pope iniurieth against this doctrine, you may reade in the sixth Chapter following.

Iohn. I. 29.

Iohn. I. 7.  
 Reuel. I. 5.

I. Iohn, 2. I. &c.

Againe, *If any man sinne, we haue an advocate with the father, Iesus Christ the righteous. And he is the atonement for our finnes, not for our finnes onely, but also for the finnes of all the worlde.*

These and many other testimonies do plainly proue, that finnes are no other way cleansed, purged, and taken away, but onely by the blood of our Sauour Christ, *which died, as Paule doth vvittnesse, for our finnes, to wit, to cleanse, purge, and take them away.*

I. Pet. I. 18.  
I. Cor. 6. 20.

The second thing to be noted in the remission of finnes.

How the Papistes abhorre, and condemne this doctrine of the Gospell, may be seen in severall chapters following.

Secondly in the remission of finnes, there is imputation of righteousness. For, euerie beleuer hath imputation of righteousness, as wel as expiation of vickednes. So that the lawe, is not able to condemne, hauing that which the lawe requireth.

And,

And, that imputation of righteousness is iustification, Paule doeth testifie in these woordes,

*Abraham beleened, and it was imputed* Rom. 4. 5. &c.

*unto him for righteousness. But to him that worketh, is the reward not reckoned of grace, but of dutie: to him that worketh not, but beleeneth on him that iustifieth the vngodly, is faith counted for righteousness.*

*Euen as Dauid describeth the blessednesse of the man unto whom God imputeth righteousness without workes, saying, Blessed are they* Psal. 32. 1. & 2.

*whose vnrighousnesse are forgiven, & whose finnes couered, Blessed is the man to whom the Lorde imputeth no sinne.*

This righteousness is called the righteousness of God, because it is not the proper righteousness of man, but proceeds from faith in Christ our Sauour, & therefore gratefull vnto God. For so doth

Paule

Imputation of righteousness is iustification.

Righteousnesse by imputation is the righteousness of God.

What the righte-  
ousnesse of man  
is.

Phillip. 3. 8.

Paule to the Philippians, setting  
himselfe an example, distinguish  
the same from the proper righte-  
ousnesse of man : as by his  
woordes doe appeare. *I thinke  
all things but lost for the excellencie of  
the knowledge of Christ Iesus my Lorde,  
for whose sake I haue loste all things,  
and doe iudge them but dung, that I  
may winne Christ, and be found in him  
not hauing mine owne righteousness,  
which is of the lawe : but that which is  
through the faith of Christ, the righte-  
ousnesse which cometh of God through  
faith, &c.* What I pray you could  
haue bene spoken more plainly?  
Here doeth Paule come naked  
into the sight of God, he casteth  
behind him the vaine conceite of  
his owne righteousness, which  
is of the lawe, that he may be ca-  
pable of the righteousness of  
God,

God, which is through the faith  
of Iesus Christ. Wherefore our  
iustification whereby we stande  
in the presence of God, is not of  
man, it is not of the lawe, nor of  
our woorkes, but it is the righte-  
ousnesse of God, of Iesus  
Christ, whom euerie one which  
beleueth, doeth put on, so that  
the righteousness of Christ  
is imputed to him, vwhereby he  
is counted as righteous before  
God, as if it were his owne. This  
righteousnesse of Christ, which  
is imputed to vs, Paule defineth  
by the obedience of Christ,  
where making a comparison  
betweene Adam and Christ,  
he speaketh after this sorte : *As by* Rom. 5. 19.  
*one mannes disobedience many became  
sinners : so by the obedience of one shall  
many be made righteous.*

What true iustifi-  
cation is.

Againe,

2. Cor. 5. 21.

The obedience of  
Christ is our iusti-  
fication.

Againe, *He hath made him to be sinne for vs, which knewe no sinne, that wee should be made the righteousness of God in him.* Hereof we conclude, that Christian righteousness, whereby wee boldly shewe our faces in the presence of the Almighty, is the obedience of Christ, imputed to beleeuers. For, as the obedience of Christ in suffering, is the cleansing of vs from all filthinesse of sin: so the obedience of the law in Christ, is our iustification. For through that wonderfull vniting of the diuine and humane nature in Christ, the price, and infinite debt of man in the humane nature of Christ, is discharged. Therefore when mā beautified with this obedience or righteousness of Christ cometh into the presence of God,

he

he is iudged righteous, so that the lawe of God is fully satisfi- ed. For he hath as much as the lawe requireth, and that is per- fection or righteousness, though not formallie in himself, yet per- fectly by Christ. Hence doeth Paule say, *Christ is the end of the law,* Rom. 10. 4. *for righteousness to all that beleene.* As much as if he had said, Euerie one that beleueth in Christ, hath attained the end of the law, that is righteousness, and therewith- all life, which the law principal- ly doeth require. Hereby it ap- peareth, vvhhat Christ ment, whē, to one asking, *What he should doe, so haue eternall life,* he answered, *If thou wilt enter into life, keepe the com- mandementes.* For he that keepeth the commandementes, hath that thing which the law requireth,

D

to

to wit, righteousnes, vnto which a blessed life is due . So that Christ pointeth to a most readie way, when he sendeth to the obedience of the lawe . Now if that yong man had descended into himselfe , acknowledged his corruption , bewailed his sinne, and with Paule prostrated himselfe naked before Christ , no doubt he should haue knowen an other way to fulfill the lawe, euen by faith in Christ , and so attaine to righteousnesse, which the lawe doth require , through another , which by himselfe he could neuer attaine vnto.

The thirde & last thing to be considered in the remission of finnes.

Thirdly, in the remission of finnes, there is a free accepting of beleeuers vnto eternall life. This agreeth with the cleansing from our finnes, and righteousnes imputed,

puted, as depending of both: and is founded in the loue, whereby we are deere to God the father in Christ his beloued sone. Furthermore there is a double accepting of man before God, one of faith, when freely we are receiued for Christes sake , another of obedience, when the beleeuing person is accepted by reason of his owne obedience, & rewarded for the same . But in this place wee vnderstande the former kind of acceptation.

Two Kindes of acceptation.

*The.v. Chapter.*

*That the Pope and Papistes ouerthrowe the Gospell of Christ, and how.*

**H**itherto simplie, and plainly, as I hope , we haue declared what the spouse of  
D<sup>2</sup> Christ

Christ thinketh, and teacheth concerning the Gospell: novve brietely shalbe shewen how Antichrist the Pope oppugneth the same.

The Papistes account the Gospell to be but a new Lawe,

Lombard lib. 5. distinct. 40.

The Papistes are of opinion that the Gospell is a newve lawe, commaunding and forbidding those things which the teune commaundementes doe either forbid or command to be done. Lombarde taketh an example of not committing adultrie, *To which precept, saith he, a superaddition is made in the Gospell, whereby adultrie is so forbidden, that even the verie desiring of a woman unlawfully, is condemned: briefly the olde lawe staith backe the hand, but by the new lawe, or the Gospell the minde is kepte under.* Here what shall wee say? How iniuriously deale they with Christ,

in

in appointing him to bee a law-maker? Christ correcteth the errors of the Phariseis about the law of God, and expoundeth truly the meaning of the lawe. This doe the Papistes dreame to be an appointing of new lawes. But they are shametully deceived, and confuted sufficiently by the iudgemēt of the true church, aboue set downe. For if the Gospell be a preaching of repentance, and remission of finnes in the name of Christ, as Christ himselfe defineth, then assuredly most false is the assertion of Papistes, whereby they make the Gospell to bee a newve law, or onely a renewing of the morall preceptes in the ten commaundementes. And therefore their assertions bee vtterly false, both that the Gospell is a newve lawe,

D3

That the Gospell is not a new Law, as the papistes here icallie doe teache, Luke. 24. 46. asore in this booke,

Neither is the Gospell a new law, nor the commaundementes more fully in the Testament contained, than in the olde,



Howe dangerous  
and damnable  
this doctrine of  
the Papistes is.

Galar. 2. 16.

The second blas-  
phemie in this  
Papistical here-  
ticall doctrine.

lawe, and that the commaunde-  
mentes are more fully contained  
in the new Testament, than in  
the old. For as the former shame-  
fully defaceth the most glorious  
Gospell with filthie mire: so the  
latter is most contumelious a-  
gainst God the authour of the  
lawe. *If the Gospell be a preaching of  
repentance, and forgiveness of sinnes in  
the name of Christ, as Christ doeth  
define, or A iustifying of man freely  
without the woorkes of the lawe,*  
as Paule doth say, then certes it  
is damnable to defende, the  
Gospell to bee a doctrine of  
woorkes, whereby men are iusti-  
fied afore God.

Againe, if the morall pre-  
ceptes bee more perfectly com-  
prised in the Gospell, than in  
the tenne commaundementes:  
surely

surely the lawe of God is vn-  
perfect, and cannot bring ei-  
ther life or death: and foolishly  
was it saide of Moses, *Hee  
whiche doeth these thinges shall live:*  
and vainely of Christ, *If thou wilt  
enter into life, keepe the commaunde-  
mentes.* Whosoeuer therefore  
tendreth his owne saluation, let  
him abhorre this doctrine of the  
Papistes as hereticall, and cur-  
sed. For so doeth Paule com-  
maunde, *If any preache an other  
doctrine, than wee, holde him accur-  
sed.*

Galar. 1. 8.

Vpon this foundation doe the  
Papistes builde all their errours  
against free iustification, and a-  
bolisheth vtterly faith of the re-  
mission of sinnes.

About we shewed that in the  
faith of remission of sinnes

D 4 were

The Pope alloweth  
no part of  
our iustification.

were many things to be considered, as *cleansing* of sin through the blood of Christ, imputation of righteousness, and a gracious accepting of man into eternall life. All which the Pope endeuoreth to abolish, both blasphemously against the sonne of God, and lamentable to the certaine damnation of as many as credite him, except they in time repent. But now let vs make open, how the Pope defaceth and defileth these partes of our iustification, that his abominable iugling may the better be espied, and his doctrine abhorred.

*The. vi. Chapter.*

*That the Papistes teach, contrarie to the true Church, that alone the blood of Christ doth not washe, and purge vs from*

*from our sinnes, an erroneous doctrine, and to be detested of all men.*

THE true Church and spouse of Christ taught by the worde, confesseth and doth beleue that the only blood of Christ doth cleanse, purge, & take away all sinnes. But the Pope teacheth farre otherwise. For some sinnes are washed away, saith he, by his anabaptisme, or holy water, as lesser offences: others saith he, are purged by the fire of Purgatorie: as they which in this life are not sufficiently purged, must in Purgatorie be purged, at the Popes pleasure: Some by almes giuing be raunsomed, some by Pilgrimages, and some by Pardons gotten by golde and siluer from

a. As afore m.  
be scene.

The Pope washeth  
some sinnes  
away by holy  
water, and Purgatorie.

Pilgrimages,  
Pardons.

D 5 the

Masles.  
Fastinges.  
Prayers.  
Inuocation of  
Saintes.  
Censinges.  
Holie candels,

I. Iohn. I. 7.

the Pope. For he supposeth that with him is the treasure of the Church; that is, the merites of Saintes, which he selleth to who he wil. Some sinnes he faineth to be couered by the desert of Masles, some by fastinges, superstitious prayers and inuocation of Saintes, to be forgiuen. What should I speake of censing, & holie candels consecrated, & set on fire before images? All these thinges, as it were by a thunderbolt frō heauen, are ouerthrowē, by this one sentence of scripture, *The bloud of Iesus Christ clenseth vs frō all sinne*, whether we doe, or suffer it, whether it be a defect, or qualitie, whether it be done by vs, or abide in vs, whereby the lawe of God is violated. What tongue is able to expresse this detestable blas-

blasphemie of the Pope against the bloud of the sonne of God? Who quaketh not considering the power of Satan, which could allure a man vnto such horrible blasphemie? Who, cā be here so vnmindfull of his saluatiō, that he will be vnder the obedience of the Pope? Iudas with a kisse betraied the sonne of God, and his bowels brake out by the vengeance of God, but the Pope doth more wickedly, more cruelly & damnably, for he treadeth the precious bloud of our gracious Sauour, vnder his feete, and casteth it into the mire. The which he then doth, whē he ascribeth to his filth, that is, to his fained purgatiōs the vertue properly pertaining to the bloud of our Lord and Sauour Christ.

Math. 26. 40.  
Actes. I. 18.

Where-

**MUTILATED  
ORIGINAL**

Masses,  
Fastinges,  
Prayers,  
Inuocation of  
Sainres,  
Censinges,  
Holie candels,

I. Iohn. 1. 7.

the Pope. For he supposeth that with him is the treasure of the Church; that is, the merites of Saintes, which he selleth to who he wil. Some sinnes he faineth to be couered by the desert of Masses, some by fastinges, superstitious prayers and inuocation of Saintes, to be forgiuen. What should I speake of censinge, & holie candels consecrated, & set on fire before images? All these thinges, as it were by a thunderbolt from heauen, are ouerthrowe, by this one sentence of scripture, *The bloud of Iesus Christ clenseth vs from all sinne*, whether we doe, or suffer it, whether it be a defect, or qualitie, whether it be done by vs, or abide in vs, whereby the lawe of God is violated. What tongue is able to expresse this detestable blas-

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Where-

Math. 26. 40.  
Ades. I. 18.

Wherefore God is to be praised vnto , that he would vtterly and mightely, by the sworde of his mouth, confound the Pope, the mortall enimie of his deere sonne, and ouerthrowe this wild beast, which so miserablie doeth vvashte his vineyard, & horrible vnder the pretence of holinesse doth rent in peeces his Church, which bendeth all his studie to hinder the course of the Gospell by the shedding the innocent blood of godly men, and desireth nothing to earnestly , as to haue dominion ouer the Church, to be known for the head & Monarch thereof, to be counted the successeur of Peter , when in truth he is the subuerter of the Church, the topparch of Satan, and the successeur of Iudas, yea  
not

not of Iudas alone, but of Iulian also, and of Nero , all which the only Pope in all impietie against God , and crueltie against the members of Christ , doeth greatly surpasse. And that tyrannie he exerciseth for nothing els, but because they firmly stande in this point, that no purgations and washinges can scoure them from their sinnes , but the onely blood of the immaculat lambe Iesus Christ.

*The, vii, Chapter.*

*That the Papistes defend the iustificati-  
on of workes, contrarie to the word of  
God, and beliefe of the true Catholike  
Church.*

WE haue shewed how the Pope doth ouerthrowe the first part of the Gospell touching

ching the remission of sinnes, it followeth therefore that we set open for the benefite of the well disposed, howe he taketh away also the righteousness which we haue by Christ.

The spouse of Christ through the instructions of the holie ghost, acknowledgeth the righteousness of the Gospell, which the whole scripture doth so highly commend, to be the obedience of the sonne of God imputed to the beleeuing, touching which we haue aboue declared the censure and iudgement of the Catholike Church: but the Pope contrariwise doth plainly denie the righteousness of Christ to be our righteousness, & in the place of the righteousness of faith setteth downe the righteousness of workes,

The Pope denieth the righteousness of Christ to be our righteousness.

In the place of righteousness by faith, the Papistes mainteine righteousness of workes.

workes, and the desertes of man. And albeit now at the length the Papistes in the doctrine of iustification doe make mention of faith: yet they take the same but for an historicall faith: wherevnto they ioine hope and charitie. For thus they make the parts of iustification, that faith shalbe the beginning, and charitie the finishing of the same. This hereticall doctrine touching Christian righteousness, is euerie where subuerted in the scripture especially, Rom. 3. 4. 10. Ephe. 2. Galat. 2. 3. 4. Phil. 3. in the Epistles of Paule, briefly it is not onely contrarie to the sacred scripture, but also no lesse blasphemous agaynst the sonne of GOD, than that of cleansing of sinnes spoken of in the chap-

The Papistes defende but an historicall faith.

How this hereticall doctrine of the Papistes is confuted, and especially, where in the holy scripture &c.

It sufficeth me for all righteousness, to haue him onely meritorious vnto me against whom I haue sinned. All which he mindeth not to impute vnto me, is as though it had neuer bene done. Not to sinne at all is the righteousness of God: the righteousness of man, is the mercie of God. So saith Bernarde in his

ter 23. sermon vpon the Canticles,

ter immediatly going before,  
The Sophismes or vaine obiections of the Papistes are learnedly confuted by many godly men of this Realme in their bookes published, and therefore I surcease to deale with them at this time.

*The.viii,Chapter.*

*We can merite, saeth the poisoned Papistes, to be receiued into the fauour of God, so doe not they of the true Church of Christ beleene.*

**T**He spouse of Christ as she acknowledged a free forgiveness of sinne, and imputation of righteousness: so she confesseth a free and gracious receiuing into the fauour of God without any deserte at all,  
as

as about we haue declared: but the Pope in despite of the simplicity of the holy scripture, as his manner is in all things, so in this point setteth downe a triple desert, in the place of gracious acceptance. For the Papistes haue their *Meritum congrui, digni, and condigni*, they call that, whereby a sinner is saide to merite, when he disposeth himselfe to goodnesse, that is, as they doe interpret, when he doth as much as in him lies: and this merite they ascribe to the vnregenerate, and enemies of God, *Meritū digni* is whereby a iuste man praying for an other, deserueth to be heard. *Meritum condigni*, is a merit, for the which a reward is exacted, and that of debt. This merit, say the Papistes, requireth in the  
E worker

Meritum congrui, digni, condigni, VVhat Meritum congrui is.  
VVhat Meritum digni is.  
VVhat Meritum condigni is.  
The doctrine of the Papistes concerning merites, worthy to be noted, and to be avoided,



vvorker, that he bee a friend, in the worke, that it respect the due reward in the rewarder, that he accept the worke, and the man for the worke. Briefely euerie of these merites, deserue somewhat for working, and that is called debt, vvhich is giuen to him, which deserueth somewhat by his labour. This is the summe of the doctrine of Papists concerning merites, and the kindes thereof.

What the word of God, contrary to the erroneous traditions of the wicked Papistes, setteth downe concerning merites.

Luke. 17. 10.

Iohn. 1. 17.

But the Church of Christ armed with the vvord of GOD, and of hope his grace, impugneth that erroneous doctrine, and saith with her Sauour Christ, *When ye haue done all those things that are commanded you, say, Yee are vnprofitable seruantes: and with Iohn, Grace commeth*

by Iesus Christ. If it be grace whereby vvee receiue, certainly no merite of workes can bee in vs, otherwise grace were no grace. Besides if GOD giue freely, sure he is not bounde thereunto, that is, that he must giue, because it is due, and thou receiuest it, because thou deseruest it. For it is the nature of merite, that there bee some equall proportion betweene the thing giuen, and the thing receiued. Let this be spoken briefly against merites in generall, vvhicke beyng none, I see not vvhy vvee shoulde greatly stande in the confutation of the partes thereof, aboue mentioned.

*Meritum congrui*, is ouerthrowen by these reasons.

E2 1. Be-

It is needefull to beleue saith S. Bernarde in his first sermon de purificatione Mariz, first of all, that remission of sinnes cannot be had, but onely by the mercie of God. Secondly, thou canst doe no good workes, except God giue that also. Lastly, that by no workes thou canst merite eternall life, that is also giuen freely.

Against the kindes of merites.

Reasons against  
Meritum congrui  
fained by the  
Papistes,

1. Before iustificatiō, the which  
is altogether freely giue, as hath  
bene shewed, euerie man is the  
child of wrath: What therefore  
doth the wretch deserue?

2. Man before regeneration li-  
ueth after the fleshe, whose cogi-  
tations, iudgement, affections,  
will, and senses are enemies a-  
gainst God: How therefore a-  
greeth it, that such a man can me-  
rit any thing by his worke?

Matth. 7. 18.

3. Christ saith, *An euill tree bring-  
eth forth euill fruite.* Therefore in-  
somuch as euerie one vnregene-  
rate is an euill tree, what fruite  
can be looked for, but euill?

Rom. 14. 23.

4. *Whatsoener is not of faith is sinne.*  
If it be sin, how shall it please? If  
it please not, how shall it merit?

Against Meritum  
digni,

*Meritum digni* hath some shew,  
but yet in verie deede it is no  
merit

merit of worthinesse. For what  
fouer we receiue for our dutie  
discharged, that we receiue by  
the fauour of the giuer, and not  
for the worthinesse of the wor-  
ker. A righteous man prayeth  
for an other and is heard, not for  
that he deserueth to be heard, but  
because of his mercie, God hath  
promised.

In like maner *Meritum condigni*, Against Meritum  
by many places of scripture is *condigni*,  
ouerthrowen, For if any shal de-  
serue, he doth so, because either  
he suffereth something, or doth  
somewhat. Now as Paule saith,  
*The afflictions of this time, are not wor-* Rom. 8. 18.  
*thie of the glorie, whiche shalbe shewed*  
*upon vs.* So saith Christ, *When ye haue* Luke. 17. 10.  
*done all those things that are comman-*  
*ded you, say, yee are vnprofitable ser-*  
*uantes. To make an end, sith no*

E3 wor-

worthinesse at all is in man,  
how can this kind of merite be  
found in him?

*The ix. Chapter.*

*What is the true seruice of God, & how  
faithfull Protestants do honour him.*

**H**itherto we haue shewed  
the difference betweene  
the Church of Christ, and  
the Papisticall synagoge in the  
doctrine of the <sup>a</sup> law and of <sup>b</sup> the  
Gospell. Now let vs come to the  
third part of Christian doctrine  
which concerneth the true ser-  
uice of God.

The Church of Christ, edified  
by the writings of the Prophets  
and Apostles, defineth *the seruice  
of God to be euerie worke commanded of  
God, done by faith, principally that God  
may be glorified.* For it is not suf-

ficient

ficient that the worke bee com-  
maunded, that it be done accor-  
ding to the direction of the law,  
but there is furthermore requi-  
red faith of the Gospell, without  
which the worke done, cannot  
be counted the seruice of God?  
Moreouer as faith is the cause of  
the seruice, so the glorie of God  
is the end of the worke. So that  
in euery work three things must  
be: that of the seruice of God,  
there be matter, a cause, and an  
end. The matter is the worke  
commanded by God in his law  
and word: The cause is faith, for  
where that is wanting the work  
is dead: The end is the glorie of  
God, which the worke respec-  
teth. That these are necessarie to  
be ioyned in the seruice of God,  
we will now declare.

E 4 That

*vve must fulfill  
the commaundes  
of God by a liuelie faith,  
or else we serue  
him in vayne.*

*Of the true ser-  
uice of God, the  
matter is the  
woorke com-  
maunded by  
God, the cause  
is faith, the end  
is, the glorie of  
God.*

<sup>a</sup>. Cap. 3.

<sup>b</sup>. Cap. 4. 5.

*What the pottes  
are of Christian  
doctrine, may  
appeare, Cap. 3.*

*What the true  
seruice of God is.*

Prooſes that the ſeruiſe of God muſt be woꝛkes commanded of God himſelfe, not the vaine traditions of foo- liſh men.

Matth. I 5.9.

Coloſſ. 2. 8. 20.

A neceſſarie rule touching the true ſeruiſe of God,

Prooſes that faith is neceſſarily re- quired in the ſeruiſe of God,

That the woꝛke of ſeruiſe muſt be commanded, it may be confirmed by theſe reaſons.

1. *Walke in my commandementes, and not in the commaundementes of your forefathers.*
2. *In vaine they doe worſhippe me, teaching the traditions of men.*
3. Paule plainly condemneth the traditions of men.

Out of theſe reaſons vve may gather an infallible rule touching the woꝛke of ſeruiſe, which is, *God doeth allowe nothing, whiche himſelfe hath not ordeyned.* Wherefore it is needefull that the woꝛke whereby wee ſerue God, muſt bee commaunded by God to be done.

Secondly, that faith is neceſſarily required in ſeruing of God, it ſhall appeare by the reaſons  
fol.

following. Paule ſaith, *What ſoe- Rom. I 4. 23. uer is not of faith, is ſinne*: that is, no woꝛke is acceptable to God, except faith goe before. For the perſon pleaſeth God for his faith and the vwoꝛke of the beleeuing man is acceptable. Againe, *with- Hebr. I I. 6. out faith it is impoſſible to pleaſe God.* And although the ciuill actions of Heathen men receiued a reward, yet pleaſed they not, as the ſeruiſe of God, nor of themſelues, but for another thing.

Laſt of all, that this ſeruiſe muſt principally reſpect the glorie of God, it is euident by the ſaying of Eſay. For thus ſpeaketh he in the perſon of God, *I haue framed, created, and made euerie one that calleth vppon my name, for my glorie.* So that yf the end of our creation be the glorie of God,

E 5

ccr-

Proſe that the end of the ſeruiſe of God muſt be the aduancement of his glory.

certainly euerie action of man should bee referred to that end. Paule ascribeth the profiting of the Church vnto the glorie of GOD, and euermore yeldeth praise to GOD for the happie successe in the Church. Whereby there is no doubt, but he would haue the glorie of God to bee the end of all our actions.

Finally, forasmuch as God is the fountaine and authour of euerie good thing: it is our dutie, to referre all thinges vnto GOD as the Principall ende, according to that, *Of him, and by him, and for him, all thinges to him bee at glorie for euermore.* And although GOD, or his glorie bee the principall ende of all good workes: yet the lesse principall may be

bediuers, and all for God. A godly father bringeth vppe, correcteth, and keepeth his children in awe, that they may be modest, of good behauiour, and keepe their good name.

A good man giueth almes, that so the poore may be releued. And yet principally and aboue all, they respect the glorie of God, whose commaundment they obey through faith. After which manner godly men may haue sundrie endes of their actions, and yet tend to the promoting of the glorie of GOD. This is the summe of the iudgement of the true Church concerning the right seruice of God and the partes thereof.

The

The endes lesse principall of our woorkes are sundrie, and yet all tende vnto the glorie of God.

God, or the glorie of God, the principall end of all good workes.

## The .x. Chapter.

*The idolatrous seruing of God vsed by  
the Papistes.*

**N**Owe let vs see how con-  
trarie to these things, is  
the Popes seruing of god.

First the Pope and Papistes erre,  
because they confound Christi-  
an righteousnesse with the ser-  
uice of God, that is, the cause  
with the effect. For the righte-  
ousnesse of faith is the cause of  
seruice, that is, of the obedience  
toward God, which Paule ter-  
meth *The fruite of righteousnesse*, and  
John Baptist, *The fruite of repēance*  
that is of conuersion. This con-  
fusion hath brought into the  
Church horrible errorrs. For  
thence it came that the causes of  
iustification could not be discer-  
ned from the effectes, But the ef-  
fectes

fectes were taken for the causes,  
& the causes for the effectes: the  
which howe great a fault it is, a-  
ny wise body can perceiue.

Secōdly, they filthily erre in the  
parts of diuine seruice, as now in  
fewe wordes we will declare.

The matter of Gods diuine  
seruice they appoint, not to bee  
those workes only, which God  
hath commaunded, but they  
place before them their vaine  
traditions, as before them their  
maisters the Phariseis did, whō  
Christ full bitterly doth rebuke,  
bringing forth against them the  
testimonies of all the Prophets,  
saying, *In vaine doe they worshipp me*, Matth. 23. 9.  
*teaching the traditions of men.*

Hence it is that they doe vrge  
so greatly the inuocatiō of saints  
as a principall part of the seruice  
of

*How the Papistes  
erre in the partes  
of the seruice of  
God.*

*The Papistes sa-  
cilegiously place  
their vaine tradi-  
tions, before the  
word of God.*

*Inuocation of  
Sainces a princi-  
pall part of Gods  
seruice, as the  
Papistes doate.*

*The Papistes con-  
found faith and  
good woorkes  
together without  
the warrant of  
scripture.*

Matth. 3. 8.

*The errorrs  
springing from  
the confounding  
of the righteous-  
nesse of faith  
with good wor-  
kes.*

Against innoca-  
tion of Saintes.  
Deut. 6. 13.  
Exod. 20. 20.  
Luke. 4. 8.  
Mat. 4. 10.

The effectes of  
innocation of  
Saintes.

Innocation of  
Saintes, neither  
allowed by scrip-  
ture, nor authori-  
zed by the exam-  
ple of good men.

of God, & severely punish those, which will not obey their diu-  
lish decrees. The Scripture saith,  
*Thou shalt worshipping the Lord thy God,  
and him onely shalt thou serue.* But  
what saith our holie father the  
Pope, you shall call vpon  
Saintes, that they protest, to de-  
fend, and keepe thee, bee thine  
Aduocates, and helpe thee, &c.  
This blasphemous errour amog  
the Papistes, is not lightly to be  
ouerflit. For it sacrilegiously  
bereaueth Christ of his honour,  
and damnable ascribes the same  
to saintes, contrarie to the com-  
mandement of God, without the  
warrant of holie scripture, and  
hath none example of godlie  
men that euer did so: but sedu-  
ced partly with euill spirites,  
partly by diuclish illusions, and  
partly

partly also by the examples of  
Heathen men, which had their  
infinite companie of Gods, eue-  
rie of which hauing his peculi-  
ar function. And least Christi-  
ans in this point should bee in-  
feriour to the prophane Gen-  
tiles, the holie ffather the Pope  
hath instituted the worshipping  
of Saintes, erected Temples,  
Altars, Images, & by Massings,  
Censings, Prayings, Knockings  
and Bowings, commanded the  
memorie of them to be reuiued,  
as too well is knowen to bee a-  
mong the Papistes.

The second thing to be confi-  
dered of, in the Popes diuine ser-  
uice, are vowes, which bee of  
sundrie kindes. For they haue  
their vowes of chastitie, of po-  
uertie, of Monkerie, of fastings,  
Preas

How innocation  
of Saintes sprang  
vp.

Papistes goe be-  
yond Paganes in  
all impietie

Superstitious  
vowes another  
chiefe part of the  
Popes diuine ser-  
uice.

The diuerse kinds  
of superstitious  
vowes.

Why the vowes  
of Papistes, are  
foolish,

The Papistes pre-  
ferre their vowes  
before Baptisme,  
their vowes be-  
fore wedlocke,

The common  
vowe of all Chri-  
stians is to be  
carefully obser-  
ued,

Preachinges, Pilgrimages, Mas-  
ses, &c. all whiche are therefore  
extremely foolishhe, because they  
are both distitute of the word of  
God, and abolish the common  
vowes of all Christians. Is it not  
mere foolishnesse, that Monkes  
should preferre their vowes be-  
fore Baptisme? Is it not more  
than sacrilege, that vowes should  
dissolue marriages, whereof it  
was said, *That which God hath ioyn-  
ed together, let not man put a sunder*.  
Wherefore seeing there is such  
impietie in the foolish vowes of  
Papistes, who seeth not that they  
are cleane contrarie to the do-  
ctrine of Christ? Wherefore it is  
the bounden dutie of all faithful  
Christians to be cōtent with the  
common vowe, & if at any time  
it happen that they vowe, let  
them

them doe the same, not for super-  
stitiō, but to exercise their faith:  
Let them not binde themselues  
for euer, but for a time by  
vowes: furthermore let them  
take heede, that they vowe not  
such a thing, as is not in their  
power to performe: And if at  
any time they vow a thing rash-  
ly, let them wisely goe from it,  
according to the rule: *In euill pro-  
mises, breake thy faith: and in a filthie  
vowe chaunge thy purpose*. For it is no  
bond, where God breaketh that mā con-  
firmed. Againe, *No vowe should be per-  
formed, vnesse it bee included in one  
common vowe*: As may bee gathe-  
red by that, which hath beene  
spoken: but what needeth a long  
refutation, in such a cleare light  
of the Gospell.

Hitherto haue we compared  
F the

Circumstances to  
be considered in  
vowing.

A rule to be re-  
membered in wic-  
ked vowes.



## The .xi. Chapter.

The iudgement of the true Church concerning Sacramentes.

The conclusion of the first part, which is a comparison between the doctrine of Christ and of the Pope.

The summe of all which hath bene said, is, that the Pope is Antichrist.

\* VVhat the partes of religion are, may be seene cap. I.

the doctrine of Christ concerning the law, Gospell, and true seruice of God with the doctrine of the Pope, and shewed that the Pope manifestly, in all the partes of Christian doctrine, doeth sette himselfe against Christ: whereby wee conclude, as our minde was, that the Pope is aduersarie to God, and verie Antichrist, Nowe therefore wee come to the seconde parte, \* the which concerneth the diuine Sacramentes, whiche are visible Sermons of the Gospell. In the discourse whereof, we will first shewe vvhath the iudgement of the true Church is, touching sacramentes, and afterward how fowlie the Papistes erre in that matter.

The

THE Church of Christ alloweth no Sacramentes, which is not by God instituted in the new Testamēt. For, the discourse of old Sacraments vsed in the Mosaicall gouernment, pertaineth little to our purpose at this time.

The sacramentes which the true Church doth allowe, are grounded vpon the word of God in the new Testament.

Wherefore seeing that Baptisme, and the Lordes Supper, and no moe are commēded to vs for sacramentes in the newe Testament, the Church of Christ doth embrace the Baptisme, and the Lordes Supper onely for sacramentes, and no more.

The sacramentes which the new Testament doth commend vnto vs, and the true Church embrace, are Baptisme, & the Lordes supper, & no moe.

For the Church out of vvhath a sacrament it.

F 2

sacra-

What a sacrament is,

Four things to be considered in a sacrament.

Of Baptisme.

sacrament to be a ceremonie ordeined of GOD by outward things, containing a promise of grace, and requiring a faith of the promise, without the which, sacramentes are to no purpose, as the worde, without faith, is heard in vaine. Wherefore, to a full and perfect sacrament, four things are necessarie, to wit: the institution of God, an external thing, the word of promise, and a faith looking vpon the worde of promise. As in Baptisme there may be seene: first the institution or ordinance of God: For both Iohn began to Baptize by the commaundement of God, & Christ sending his disciples into all the world, commanded them to adioyne Baptisme to preaching. Secondly, the outward thing,

thing, which is water, together with the washing of man, and the pronounciation of wordes.

Thirdly, the promise: For, to the baptized, is life & saluation promised through Christ. And last of all, because euerie diuine promise requireth faith, it is needefull also, that faith answer to the promise. Therefore is it said: *He which beleueneth and is baptized, shall be saved: But he which beleueneth not shall be condemned.* So that without faith the external baptism auaieth not. Of children we speake not in this place, which haue the promise, which is effectual in them, although we are not able certainly to expresse how, or what faith is in them. Notwithstanding, faith they haue, as Christ saith, *He which*

Without faith the external baptism auaieth not.

Children haue faith, though how, or what faith, we are not able to expresse.

F 3

shall

shall offende but one of these little ones  
which beleue in me, &c.

Of the Lorde  
Supper.

In like manner in the Supper  
of the Lorde, there is first the  
word of the commaundement,  
Therefore saith Paule: *That which  
I haue receined from the Lorde, that I  
also deliuered to you, &c.* and Christ  
saith, *This doe in remembrance of me.*  
Secondly, the outward things,  
are bread and wine. Thirdly,  
the whole shewe is a certaine  
signification of a promise, which  
is plainly expressed in the insti-  
tution of the Supper. For tou-  
ching the bread he saith, *This is  
my body, whiche is giuen for you:* and  
of the wine, *This is the blond of the  
newe Testament, which is shed for you,  
and for many in the remission of sinnes.*  
Last of all, this promise requi-  
reth faith of the Gospell, that is  
of

of the promise added in that sup-  
per. He that bringeth not this  
faith polluteth the body & bloud  
of our Lord, to his certain dam-  
nation, without repentance.

That these things are so, The Sacramentes  
visible signes of  
the Gospell, he will easily confesse, which  
knoweth the Sacramentes to  
bee the visible Sermons of the  
Gospell. For as Baptisme  
doeth preache of our washing  
by the bloud of Christ: so  
doeth the Supper preache, that  
Christ, to the beleeuing, is meate  
and drinke, wherewith the  
soule is fedde and nourished vn-  
to eternall life. This notablie  
is expressed by the signes: For  
the Sacramentall signes haue al-  
wayes a certaine relation vn-  
to the things giuen in the Sa-  
cramentes.

Signes haue al-  
wayes some rela-  
tion to the things  
which they sig-  
nifie.

F4

For

Symbola.

How the sacramentall signes, which are water, bread, and wine, are to be compared vnto the things which they signifie.

For Augustine saith: *If the sacraments had not some likenesse of those things, whereof they are Sacramentes, they should not be Sacramentes at all.* For whiche cause the Sacramentall signes are well called Symbols. For a certaine corepondance is there betweene the signe and the thing signified, in which respect the name of a Symbol is attributed to the Sacramentes. For a Symbol is deriued *παρὰ τὸ συμβάλλειν*, that is, from comparing. Therefore doth the Church, out of the Gospell, expound the likenesse of sacramentall signes, with the things by them signified, after this manner: Euen as water outwardly purgeth the body from filth: So doeth the blood of Christ inwardly cleanse the bodie from sinne,

sinne. And as bread nourisheth, and wine exhilarateth and comforteth the outward man: so doth Christes bodie feede, and his blood refreſhe the inward mind, if so be with a liuely faith he be receiued. Wherefore that we are receiued into the church by Baptisme, and ingrafted into Christ, and regenerated, yea, and cleansed from sinnes through him, it is to be ascribed to the benefite of Christes bodie, where-with we are indued, and of the blood, whereby we are washed:

Norable comparisons betweene visible signes, and inuisible graces.

Relations betweene our first birth, feeding, education, &c. and our second birth, refreſhing, &c.

That being through Baptisme ingrafted in him we are fed, refreſhed and sustained, it is to be ascribed also to the benefite of Christes body and blood. That thing therefore which in Baptisme is a couering and cleansing,

A learned difference betweene baptisme & the Lordes Supper.

in

The Sacramentes  
and the word  
preach one thing,  
but in the forme  
of preaching they  
are diuers.

in the holy Supper is meate and  
drinke : and as it is one thing  
to be begotten, and neweborne,  
and an other thing to bee nou-  
rished and brought vp : so is it  
one thing, to be borne againe vn-  
to a new life, and an other thing  
to bee refreshed, and growe vp  
in the same. For natiuitie is first  
and then followeth education,  
which thinges are notably signi-  
fied by these Sacramental signes.  
So that the Sacramentes of the  
Gospell, and the worde of the  
Gospell teach one and the same  
thing, onely in manner they are  
diuers, for our good, that by  
both wordes, that is, both by  
the externall founde of the Gos-  
pell, and the Sacramentes of the  
same we may be instructed, nou-  
rished and encrease,

That

That Christ is present in both  
sacramentes no godly man hath  
doubted at any time. For both  
Paule doth say, *As many as are bap-  
tized haue put on Christ*, and Christ  
reaching out the bread, sayeth,  
*This is my bodie, reaching the cuppe he  
said, This is my bloud.* How Christ  
can bee in both, he cannot be ig-  
norant, which giueth any cre-  
dite to the wordes and deedes of  
Christ. Therefore because the  
church beleueth the wordes of  
our lord, it thinketh that the bo-  
dy & bloud of Christ are truly  
in the Supper, for so he hath pro-  
mised that cannot lie. Further-  
more because the church giueth  
credite to the deedes of Christ,  
it thinketh that he is present after  
a supernaturall manner. For na-  
turally he sat at the table, when  
with

That Christ is  
present in both  
sacramentes, and  
howe.

vvith his handes he ministred his body and bloud to his disciples . Wherefore in wordes Christ teacheth that he is present, and in deedes declareth the manner of his presence. With this confession agreeth that saying of Ambrose, *In that sacrament Christ is, because it is the body of Christ. Therefore it is not a corporall meate, but a spirituall.* Herevnto also agreeth the saying of Bernard, *This meate is not of the belly, but of the minde . For it is not ginen to the decay of this life, which is a vapour of small continuance, but to the bringing of eternall life vnto the soule.*

Ambrose Tom. 4  
pag. 367.

Bernard.

Of consecrating  
the visible things  
of the sacraments

Of the consecration especial-ly of the Lordes Supper, thus likewise doe the godly iudge. The consecration of the bread & wine is none otherwise done,  
than

than the consecration of the water of Baptisme . For as that is then said to be consecrated, when it is separated from the common seruice, and applied to the vse of baptisme : so bread and wine separated from their common vse, and appointed to the vse of the Lordes Supper , are counted thinges consecrated. And that by the vertue of the chiefe Priest God & man Iesus Christ, which instituted baptisme & the Lords supper. For to consecrate a thing is nothing else, than to dedicate a common thing to a sacred vse. And therefore this consecration is made by the obedience to-wardes Christ the ordainer of this supper , through the preaching of his benefites, through prayer and thanksgiuing, and through

How the water  
bread, and wine  
of the sacraments  
are consecrated.

What consecra-  
tion is.

through a godly vse of this most holy Supper, and that is it which Augustine meaneth, when he saith, *Let the word come to the elemēt, and then it became a sacrament.* For he meaneth not a word vttered by superstitious magike, but the word of God instituting, & promising, & the word belcued, &c, as Augustine doeth interpret himselfe.

Touching the triall of him which to the profit of his soule wil frequent the Lordes Supper, thus thinketh the Church of God. He which reuerently in the feare of God, with a liuely faith, and godly purpose approacheth to this holy supper, is to be counted a worthie and meete receiuer. For such a man, is both thankfull to God for his sonne crucified,

Who is a worthy receiuer of the Lordes supper.

crucified, and knoweth that by this Sacrament the benefites of Christ are applied vnto him.

*The xii. Chapter.*

*How the Papistes swarue from the true Church, and worde of God, in the opinion of Sacramentes.*

**H**itherto briefly concerning the Sacramentes of the Church of Christ: now we are to shew, how in this point the Papistes doe erre: And whether in these things also they are contrarie to Christ, or no.

Although the Maister of the sentences out of August. speake sometime not to be misliked; yet afterward both in the numbering & expounding of them, he wan-

wandereth greatly out of the way. And after him the commentators increase the number of idle questions, peruert the matter, and with vaine and vnprofitable disputations ouerthrowe and miserably confound the truenature of the diuine sacramentes.

The Papistes make seuen sacramentes and the worde of God alloweth but two, as aboue may appeare.  
VWhat be the Papistcall Sacramentes.

For, imitating their maister, they say there bee seuen Sacramentes, which are baptisme, confirmation, the Lordes Supper, repentance, anointing of the sicke, orders, and mariage. Among these seuen, the first & the third, that is, baptisme and the Lordes Supper, may rightly be called sacramentes. For these two haue the commandement of God, are visible things, and haue the promise of the grace of the newe Testa-

Testament: which promise requireth faith as aboue hath bene shewed. As many as are added herevnto are no sacramentes, as now shall appeare.

*The.xiii.Chapter.*

*Of Baptisme, howe it is abused by the Papistes, contrarie to the worde of God.*

**B**aptisme, as the first Sacrament, although it be well set in the first place by the Papistes, yet afterward most vnworthily is it deemed inferiour to monastical vowes. Their saying that Baptisme giueth grace, is true, if the interpretation answer to the principle. The principle is vnmoueable, that *God alone is the God of grace and peace in Ie-*

The Papistes preferre their superstitious vowes before Baptisme, notwithstanding that they account Baptisme for a Sacrament, and geue it the first place among their Sacramentes.

How it must be vnderstoode that Baptisme giueth grace,

G

sus





*for Christ.* If therefore we vnderstande this saying, Baptisme giueth grace; that is to say, God by the dispensation of Baptisme offereth, and sealeth his grace, I allowe the saying. For grace is offered only by the word, but by the Sacramentes it is both offered and sealed, if so be that faith in the receiuers of them, bee not wanting. Infantes haue a singular priuiledge. But if you vnderstande it thus, Baptisme giueth grace, that is to say, by the proper vertue thereof, it maketh men blessed, or as the Papistes interpret, it sanctifieth by it selfe, the interpretation agreeth not with the foundation, and therefore is to bee iudged false & erroneous. Now besides let vs see, whether the Pope,

God is the onely  
giuer of grace,  
which by his  
word offereth, &  
by his sacraments  
both offereth and  
sealeth his grace  
and goodwill to  
man kinde.

How the Papistes  
interpret this say-  
ing, Baptisme  
giueth grace.

Pope in the dispensation of this sacrament, be contrarie to Christ or no.

Christ giueth his Disciples in charge, that they teache the Gospell both in worde and in baptizing, and for that cause, biddeth them to Baptize all nations. And therefore it should not bee done in a straunge language, not vnderstoode of them which are to be instructed. For who can learne by that tongue, which he vnderstandeth not? But what doth the holy father here? He teacheth not the Gospell in voice, as sufficiently aboue is declared, but onely a parte of the lawe, and his decrees which he hath thrust into the place of the Gospell. Againe, that the preaching of the Gospell, done by

Against teaching  
and Baptizing in  
a straunge lan-  
guage, which the  
Pope & Papistes  
vse, contrarie to  
the word of God

Cap. I. Q.

G 2

Bap-

The Popes decrees engender ignorance, which is the mother of damnation.

The hallowing of water is the dishonouring of Christ.

Baptisme may be lesse effectuell, he commaundeth Baptisme to be ministred in a strange tongue, euen in those nations, where the latine tongue is altogether barbarous: and punisheth such most grievously, which are not obedient to his most wicked decree. And what is this else, but to resist Christ? Is not this to burie a parte of the Gospell, yea, the whole Gospell in deepe silence, that men may not learne the fame, and be saved?

The water of Baptisme they cōiure to the reproch of Christ, which, when he was Baptized himselfe, did so purifie and make holy all waters, that they are meete to the baptizing of any.

They adde besides many foolish toyes. The Priest manie times

times with a filthie habit, doth infect the infantes. Superstitious inuocations are made, exorcismes of coniured salt are recited, the necke is anointed with holy oyle: all which doe not a little deface this Sacrament, & shamefully defile the ordinaunce of Christ: which will haue vs to content our selues with his simple iniunctions, without the vaine traditions of men.

When as they teach, as their manner is, that Baptisme doeth washe away originall sinnes only, and none other, they dubble offed: first in ascribing that to be Baptisme, which is onely peculiar vnto Christ. For the bloud of Christ doth purge vs from all sinnes. Of which purging Baptisme is an effectuell signe. Secondly, in say-

More superstitious Ceremonies in the Baptizing of Infantes.

How erroneouslie the Papiſtes expounde the misterie of Baptisme.

Baptisme washeth away no sin, as the Papiſts doe teach, but is onely a signe that our sinnes by Christ are washed way.

G 3

ing

ing that actuall finnes are not put away by Baptisme, by which they meane nothing else, but that onely originall sinne is abolished by the blood of Christ, other finnes are referred to their fained satisfactions, What I beseech you, is this ~~one~~, than to burie Christ againe? Than to defile the Gospell with most horrible filth? Can the godly abide this iniurie? The Pope retaineth baptisme, but polluted with his vaine additions. He doeth confesse the Sacrament, but he abolisheth the true vse therof, while traiterously he detracteth that frō Christ, whiche Baptisme manifestly doth shewe, is to be ascribed vnto him,

How, and what  
Baptisme doe the  
Papists embrace.

The

The.xiiii.Chapter.

*Howe the Papistes vainely without the worde of God, would haue confirmation to be a Sacrament.*

**A**Mong the number of the Popes superstitious Sacramentes in the second place is confirmation put: whiche if rightly it were vsed, as in the time of the Apostles, and many yeres afterward, it should not so much be a Sacrament, as a parte of discipline profitable in the Church. For the auncient confirmation was nought else, than an examination of suche, as had receiued the sacrament of Baptisme in their Infancie, and were then (being well in yeres) able to giue an accounte of their faith, and to witnesse with

Confirmation rightly vsed is a part of discipline rather than a sacrament.

What true confirmation is.

G 4 their

their owne mouthes, that, as the Church afore in their, behalfe had promised at their Christening, that they were & would be the seruantes and souldiours of Christ against the fleshe, the world, and the diuell. This confession being vttered, and a promise of persequerance in the faith of Christ, made, the Bishop confirmed them, by teaching, warning, comforting, and exhorting. This custome was profitable in the church, in place where of we haue the examination of persons by the Catechisme, afore the receiuing of the Lordes supper, as hereafter shalbe shewed.

The Pope a breake  
r of good cus-  
tome, and a  
maintainer of ill.

But what doth the Pope? first he breaketh the old custome, which was most profitable, and retaineth onely the name thereof.

Then

Then he maketh of his confirmation a sacrament of the church, the which with impudent faces, they say is more perfect than baptism. For these are the wordes of Lombard á Corypheus among Papistes: *All the faithfull by the laying on of the Bishops handes after Baptisme, ought to receiue the holy spirit that they may be found full Christians.* Beholde the blasphemie, they take from Baptisme the holy spirit, the which, the Bishop hauing the same in his handes, may giue to whom he will. They take a perfect signe of Christianitie from baptism, and ascribe it to their fained sacrament.

The Papistes  
make confirmati-  
on a more excels-  
lent Sacrament  
than Baptisme.

Lombarde.

But now let vs see what kinde of sacrament confirmation is among the Papistes. Whereof especially they teache foure things,

Foure things to  
be noted in con-  
firmation.

G 5

thinges, First, of whom it must be ministred : Secondly, what is the element : Thidly , what the forme is : And last of all, what is the vertue and opperation thereof.

None may administer confirmation, but the chiefe Priest or Bishop.

Touching him which must minister the same, they constantly affirme, that it cannot be conferred of any , besides the high Priest. *For if any other (saith Lombarde) shall presume to doe the same , it is counted void and of no vertue , and shall not bee numbered among Ecclesiasticall Sacramentes .* What meaneth this decree I beseeche you? Any sacrificing Priest may Baptize , if he can pronounce the exorcismes , and wordes of baptism in Latine , though he vnderstand them not . But this wonderfull , forsooth, Sacrament

See how the wretched Pope preferreth his damnable traditions before the diuine institutions of Christ.

ment of the Popes can none administer, besides the chief Priest, that is, some mitred Apostatike, I would say Apostolike Bishop. See here what cōtumely is done to Christ, and to his sacred Baptisme. The sacrament of Christ is accounted so contemptible that any may minister the same: but on the other side, the Popes Sacrament is had in such price and honour, that it is vnlawfull for any to doe the same, besides a Bishoppe . Is not this to ouerwhelme the holy Sacrament. with myre ? And to lift vp the inuention of a peeuish Pope into Heauen ? Is not this openly to abolishe Baptisme ? Is it not to schoole Christ , and to place him with his Sacrament vnder the Popes feete? Who

Confirmation is to none effect, if any minister the same besides a Bishop.

Who considereth these things,  
& abhorreth not these dealings?  
The Pope as it were triumphing  
ly taketh all authoritie from  
Christ, and at his pleasure maketh  
ordinances, appointeth sacramentes,  
and preferreth them before the sacraments of Christ.

For the second thing, they say  
that the element hereof is the  
Chrisome, that is ointment, or  
oyle. Which Chrisom, that it be  
not common, must be consecrated  
either by the Pope, or an  
Archbishop, and must be had in  
great price by reason of the holy  
Ghost, which is included therein  
through the adiuuration of the  
consecratour. See what temeritie  
here is: Dust and ashes dareth  
obtrude, and thrust vppon the  
Church new sacramental signes:  
dareth

dareth to his fiction ascribe the  
name of a sacrament. How euer  
durst the Pope doe this vnlesse  
he were the sōne of perdition, the  
aduersarie of Christ, and were  
minded to exalt himselfe aboue  
God, and all religion sitting in  
the temple of God, boasting himselfe  
to be God. This did Saint  
Paule long before foresee, and  
therefore warned that we should  
take heede of his illusions.

The forme of this Papisticall  
sacrament, confirmation now  
followeth. Whereof Lombard  
speaketh on this manner: *The  
forme is plainely the wordes, which the  
Bishop uttereth, when he signeth the baptiz-  
ed on the foreheades with holy oyle.*  
What more deformed thing  
than this forme? For it deformeth  
the Baptisme of Christ, &  
fowlie

Who can doubt  
that the Pope is  
Antichrist?

The forme of v-  
sing this peeuishe  
confirmation

The Papisticall  
forme of confirma-  
tion deformeth the most  
amiable Sacrament of holie  
Baptisme.

The Element of  
this Papisticall  
Sacrament is  
Confirmation.

Chrisome.

The Popish oyle  
vsed at confirma-  
tion is not holie  
enough, except  
a Pope, fursooth,  
or an Archbishop  
consecrate the  
same.

The wordes of  
adiuration bring  
the holie Ghost  
into the oyle, O  
blasphemous  
wretches.

The holy ghost is  
not bound to the  
damnable traditi-  
ons of heretikes.

The Papistes have  
invented a newe  
confirmation, to  
supplant the true  
confirmation  
vsed of the Apo-  
stles.

What vertue the  
Papistes attribute  
to their confir-  
mation.

fowlie contaminateth the true  
oyntment, that is the holie  
Ghost, wherewith the Bapti-  
zed are anoynted, whiche they  
say they haue. For the holie  
Ghost is not bound to humane  
ordinances, which are contrarie  
to the lawes of God, but rather  
the spirit of Satan, by whose in-  
flect the Papistes set themselues  
against Christ and his ordina-  
ces. But what needes many wor-  
des? Sith al the godly know, that  
this forme of confirmation, is  
naught else, but the illusion of Sa-  
tan, to roote out the true and ne-  
cessarie confirmation vsed in the  
primatiue Church.

In the last place they shewe  
the vertue of this Sacrament.  
For thus they say: *The vertue of  
this Sacrament is to giue the holy Ghost*

to

to the full. Howe vaine this is  
it appeareth by this, because the  
holie Ghost is sent by GOD  
into the hartes of the beleueers,  
according to the doctrine of  
Paule. Who therfore beleueth,  
hath the holy Ghost, witnessing  
his presence, whilest he raiseth  
vp motions in man agreeing to  
the lawe and will of God, and  
driueth vnto prayer, and to o-  
ther duties of godlines & chari-  
tie, *Which confirmeth vs, saith Saint  
Paule, in Christ, and anointeth his  
GOD, which hath sealed vs, and giuen  
witness of his spirit in our hearts.* With  
this signe, with this ointment,  
seale, & witness is the Church of  
Christ content. It seeketh not  
strength fro dead ointment, wher-  
with Antichrist anoynteth his,  
but as the Spouse of Christ, is  
com-

The holy Ghost  
is sent by God  
into the hartes of  
beleueers, & com-  
meth not by ido-  
latrons ceremo-  
nies.

How it may be  
knownen that wee  
haue the holy  
Ghost.

The true oint-  
ment is Iesus  
Christ.

comforted, and delighted with  
the sweete smell of her beloued  
husband.

*The .xv. Chapter.*

*How superstitiously the Lordes Supper  
is abused among the Papistes.*

THE third sacrament of the  
Papists, is the Lordes sup-  
per, of whiche, what the  
iudgment of the true church is,  
we haue aboue declared. Here  
we will make open, howe the  
Pope in his vsage thereof war-  
reth against Christ. For the bet-  
ter doing whereof, we will first  
entreate of Masses. For so nowe  
they call the Lordes supper. Af-  
terward of the abuse of the con-  
secrated bread without the  
Masse.

The Papistes like  
Asles call their  
Masses the holie  
supper of the  
Lorde.

Of the Masses.

It standeth vpon all Christiās,  
euen from their hart, to abhorre  
the shamefull prophanations of  
the sacred Supper, which are  
scene in the Masse, which is a  
more abhominable idol, than e-  
uer the Gentiles vsed. And that  
the abomination of the God  
Maosim may more distinctly  
appeare, I will recite the causes,  
wherfore this idol is to be auoi-  
ded, shunned, and detested.

Neuer was there  
scene a more ab-  
hominable idoll  
then the Masse.

The causes why  
the Masse is to be  
abhorred.

1. The Popish Masse is prostit-  
uted for filthie lucre and abho-  
mination, and like a most impu-  
dent harlot, seeketh gaine in eue-  
rie corner: she doth not onely lie  
downe before Kings & Princes  
of the world, but also before  
dogges and swine, which are de-  
lighted with her abhominable  
embracements: so detestable is

The Masse inuen-  
ted and adminis-  
tered onely for  
gaine.

It

H lucre



The Masse notable compared to a common Strumpet.

lucre to the shamelesse strumpet, that shee refuse the kissinges of none. If a maide be disposed to marrie, she runneth to her, for counsaile. If a woman would bee deliuered of childe, shee is called vnto to be midwife. If any mans hogge be sicke, shee is made the Phisitio: If any would passe the Seas, he will first take his leaue of the Masse: Briefly by the aide of this harlot, hauing paide a summe of mony to the baude the priest, no man thinkes himselfe not safe in the kingdome of Antichrist. If this be not, to prophane the sacred supper: then what is? Let the patrones thereof excuse themselves howsoever they wil, & praise the Masse to the vttermost of their power, yet shall the harlot the Masse be more filthy

The Masse more filthy than any abomination.

thie than any abominations.

2. The Supper instituted by the Lorde, and confirmed with his euerlasting commandement is sacrilegiously mangled. Christ, whose commandement the Angels doe obey, in the Masse is quite excluded. For the thinges which he ordained for a perpetuall testimonie, are wickedly taken away, by repelling the laie people from the participation of the Cuppe. Is not this to violate and reuoke the will of Christ? He will that all should drinke of the Cuppe, which the Pope most blasphemously will not allowe, openly treading the Testament of the Sonne of God vnder his cursed feete, and placing his idol in the roome of Christes Testament.

By the Masse, the Testament and last wil of Christ is broken.

Christ would haue all men to drinke of his cup, but the Papistes take the same from the Laie people.

H2 3. The

The Masse is no supper, for there be no communicantes.

3. The Popish Masse doth manifestly conuert the supper of the Lord into an other forme. For in the same, one man seuerally may haue his banquet, abolishing communication, and the ordinance of Christ and of his Apostle Paule. Which is as much, as if one man would now and than purge himselfe by holy baptisme. Than which, what can bee imagined more absurde? What can be more reprochfull against the institutour of the supper?

No exposition of the misterie of the Lordes supper in the Masse, but superstitious Ceremonies, and magicall incantations are vsed. Iustine the Martyr.

4. In the Popish Masse there is no expounding of the misterie; but a mumbling, more like to magicall incantations, and horrible orders of the Gentiles, than to the institution of Christ. Iustine the Martyr reporteth that the

the like custome was obserued in old time at the seruice of the Sunne, in which both bread and water were vsed, but no voyce was heard, but this onely, *Ember ye know, or may learne*. It is as cleare as the Sunne, that this mumbling in Massing came from the Priests of the Sunne. In the Masses manie times, when they must sing they make a sound with a witness, but when they come to the misterie of the Supper, then all is hush, and the peeld Priest alone doth mumble, taking great heede that nothing be heard but onely one syllable, No, and that is after the incantation of the bread and wine, and after the eleuation, and foolish carrying of the bread about the Cup.

The manner of worshipping the Sunne in old time.

The Papistes imitators of the Idolatrous Gentiles.

Nothing heard of making (I should say massing) Priests but no.

5. The Popish Masse hath manie

H3      nie

The Popish Masse full of vaine Ceremonies, and therefore naught, nic ceremonies full of foolish toyes and superstition, where with the sacred Supper is openly defaced, and therefore to be abhorred.

The Masse is a notable meane, to strengthen men in their wickednesse and therefore, detestable.

6. The Popish Masse, is notable, with a carnall confidence, to puffe vp miserable men to their destruction, and is opposed against God, as a cleansing from finnes. For to that passe is the matter come, that men, overcome with the poysoned Cuppe of the whoore of Babylon, by hearing, yea by seeing the histrionickall gesture of a sacrificing Priest, thinke themselves armed, & fenced against God, as it were with a strong bulwarke, & thereby are hardened to sinne more licentiously, & to commit all kind of wickednes more boldly.

7. The

7. The holie Supper was instituted that it should be a Sacrament, at the administration whereof, thanks are giuen: but the Pope maketh it a sacrifice of merite for the quicke and dead: and that the forme of sacrifice may be seene, the breade (after the maner of magicians) consecrated (for that they might expresse foorth the superstitious magike) one worde, *For*, being added, thrise blowing a crosse vppon the breade they saide, (*For this is my bodye*) was by the Priest first lifted vp ouer his head, that it might answere to the leuiticall sacrifice therein (so called fro lifting vp:) than he carrieth the bread ouer the Cup in to foure corners, that so it might be like the old sacrifice thenup,

H 4 so

The holie supper was instituted to be a Sacrament, but the Papistes make it a Sacrifice for the quicke and the dead. How the Masse is made a Sacrifice.

The light Papistes imitate the Leuites in the olde lawe.

When the Priest lifteth up the breade

Effectes of the  
Masse,

so called from going or mouing. How wicked this foolish leuitis call imitation is, it hath sufficiently beene shewed. For it is not warranted by the word of God, it is full of idolatrie and superstition, it maketh the Testament of Christ of no vertue, it carrieth men from the death of Christ, which is the onely sacrifice for finnes, and last of all in place of the wholesome remedie of troubled mindes, it bringeth most bitter poison, to the vtter destruction of as many, as worship this idol of the Pope.

Of how much  
impietie the  
Masse is com-  
pounded.

8. The wicked canon, which the sacrificing Priests reuerence, as a diuine mysterie, is altogether compounded of impietie. For therein much idolatrie may be seen. The merites of Saintes there

there, after a sorte, are preferred afore the merites of Christ, the benefites of Christ are ouerwhelmed, the sacrifice of Christ is compared to the sacrifice of Abell, bread is worshipped, bread is offered, Saintes are inuocated: briefly, there is no superstition and impietie, but it may be found in this pompeous Popish Masse. And it may seeme to be inuented by the craft of Satan, to bring the benefites of Christ out of mind, and to take away the vertue of the sacrifice of our onely sauour Christ. Is not this to wage battell with Christ? If thou beest wise therfore, flie from this God Maosim, and continue constant in the simple institutio of Christ. For he whiche contenteth himselfe with the word of God, can

No impietie but  
may be founde  
in the popish  
masse.

The Masse found  
out to put the be-  
nefites of Christ  
out of minde.

H 5 at

at no time wāder out of the way of truth. *For he alone is the way, the trueth, and the life.* He therefore which abideth in the same, erreth not, lieth not, dieth not.

The abuse of the consecrated bread without the Masse,

The doating dealings of damned Papistes,

The Gentiles may as well stand in the defence of their idolatrie as the Papistes mainteine their Masse,

Moreouer, the abuses of the halo wed bread out of the Masse, is full of idolatrie. They put the breade into a pipe, as they call it, they burne Candles, they fall downe before it, they carrieth the same about after the manner of the Gentiles: briefly (as a God) they worship mustie bread, & many times gnaw of wormes. Which impietie being such, as worthily it is to bee auoyded of all, as a verie diuelish idol, in vaine doe the Papistes runne vnto myracles for the confirmation of their idolatrie. For the Egyptians might  
as

as well worship their Isis, Cattes and serpentes, as the Papistes a peece of bread.

*The .xvi. Chapter.*

*Of Repentance, the fourth among Papisticall sacramentes,*

**T**He sacramēt of Repētaunce occupieth the fourth place among Papisticall Sacramentes. But if Peter the Apostle be to be beleueed, Baptisme is the Sacramēt of repentance. For he biddeth the troubled in spirit, to repent, or conuert, & be baptized: signifying, that baptisme is the sacramēt, wherby God doth cōfirme remissiō of sinnes to the penitent. The Papistes perchance take their repētaunce (which they call a sacrament) for that which is done after conuersion, and receipt

If the scripture may be credited, Repentance is no Sacrament, but Baptisme is the Sacrament of repentaunce,

A& .2.3.7.8.  
VWhat is to be thought of true repentaunce, you may reade before Cap. 4.

Why repentance  
is counted a sacra-  
ment among  
the Papistes.

Repentance in no  
respect can be  
counted a sacra-  
ment.

receipt of Baptisme: to wit, whē the baptized fall into sinne, they require a repentance, the which, because of the putting on of hands, and forme of absolution they name a sacrament. And yet for that cause shall not repētaunce be a sacrament, but of necessitie we must runne to Baptisme, not for to be rebaptized, but to call into remembrance thereby the auncient couenant of God with man concluded. Which Baptisme is a witnesse of the washing away of his sinnes that beleueth, and by true repentance runneth backe to the liuely fountaine of all compassion: According to that: *If any man sinne, we haue an advocate with the father, Iesus Christ the righteous, and he is the propiciation for our sinnes.* And therefore we neede

no

no newe sacrament, which content our selues with Christ onely our propiciator, but we neede alwayes continuall repentance for our sinnes: which repentance dependeth vpon the propitiation of Christ, and is confirmed by the thinking vpon our Baptisme, which is a perpetuall testimonie & sacrament of our purginges through the blood of Christ.

But vpon what foundations depend the Papistes, which obtrude vpon vs this newe sacrament of Repentance? Many things they heape vp together out of the fathers concerning repentance, but in the end, when they must conclude therof, they overthrowe themselves in seeking for the signe of this sacrament,

We neede no  
newe sacrament,  
but new repen-  
taunce wee neede  
continually.

Repentance a  
new found sacra-  
ment, neither  
founded vpon  
scripture, nor  
grounded on  
fathers.

Repentance hath  
no signe, and is  
therefore no sa-  
crament.

Though the Papistes say, that repentance is a Sacrament, yet they confesse, they knowe no element that it hath.

The Popishe Sacrament of repentance is the murdering of the conscience and why.

Popish satisfactions, absolution, & indulgences agree no more with the Gospell

ment. Having learned out of Augustine that a Sacrament is a signe of grace, some of them make all Papistes fooles, while they say that repentance is a sacrament, and yet they confesse many wayes that they knowe no element for that sacrament.

This place requireth, a discourse of the murdering of consciences, lurking vnder this this Popish Sacrament. For thereby the Papistes exact, an exact enumeration of sinnes with all circumstances, they require a sufficient contrition, whiche may of it selfe wash away sinne, they requite satisfaction of workes: all which doeth naught else, but wounde the conscience, and ouerthrowe the Gospell of Iesus Christ by their satisfactions,

ons, absolutions, and mitigations by pardons of punishmentes, which agree no more with the Gospell, than Belial with Christ, and darknes with light. For by excluding faith from repentance, doe they not plainly exclude Christ? When they doe send vs to satisfaction for sinnes, doe they not trample vpon the bloud of Christ with their feete? Whilest they pardon sinnes by the merites of Saintes, what doe they else but wickedlie and wretchedly refuse the merit of Christ? whilest they sell pardons, whereby satisfactions be remedied, doe they not sufficiently bewray with what spirit they are led?

then Beliall with Christ, and darknesse with light.

Sufficient arguments that the Papistes are enemies to Christ, and Christians.

*The*

## The .xvii. Chapter.

Of extreme vnction, the fift sacrament  
among superstitious Papistes.

THE fift Popish Sacrament  
is anointing of the sicke.  
For the confirmatiō wher  
of they bring forth, the testimo-  
nie of Saint Iames, wherby they  
thinke their fained sacrament is  
sufficiently defended. The  
wordes of Iames are these: *Is any*  
*man sicke among you? Let him send*  
*for the elders of the Church, & let them*  
*pray ouer him, anointing him with oile in*  
*the name of the Lord, and the prayer of*  
*faith shal saue the weake: And the Lord*  
*shall lift him up, and if he haue sinned his*  
*sinnes shal be forgiven him.* These are  
the verie words of Iames, wher-  
vnto the rites of the Church  
was referred, as long as place

The fondnes of  
Papistes detested  
in their Sacra-  
ment of ex-  
treme vnction.

was in the Church for miracles,  
but seeing miracles haue ceased  
now long since, foolishly doe  
they retaine the ceremonie be-  
ing destitute of miracles. For  
they anointed, that miraculously  
at the prayers of the elders, the  
sicke might be healed: but our  
shorne Priestes doe anoint but  
those onely, which they see are  
at the point of death. For if  
Christ had met, that that vnctiō  
should be a perpetuall sacrament  
of his Church, he would (no  
doubt) earnestly haue commen-  
ded the dispensation thereof to  
his Apostles.

Howe greatly the  
Papistes doe  
swarue from the  
auncient vse of  
vnction in the  
Apostles tyme.

What should I speake of the  
contumely offered to the bloud  
of Christ, by this sacrament? For  
whatsoever by vnlawful aspects  
of the eye, by the pleasant sounde

The vertue by  
the Papistes as-  
cribed to their  
extreme vncti-  
on.

I of



of the voyce, by superfluous odors of the nose, by vaine words in the mouth, by vaine glorious gesture in going, or by vngodly workes howsoever hath bin vngraciously cōmitted, all, as they say, is forgieue by the anointing. what madnes I pray you is this? They to ascribe the vertue peculiar to the onely blood of our Sauour Christ, vnto their oyle. They giue to the creature, which belongeth to the Creatour. They attribute to their fained sacrament, that which is the office of our onely mediatur and Lord Iesus Christ. Is this to bee Christes vicar on the earth, or rather to bee the vicar of Satan, which would be aboue Christ, and worshipped as a God? Certes he which here confesseth not the

the mark of Antichrist, is plainly blinde, and cannot see.

*The .xviii. Chapter.*

*Of Orders, the sixth Popishe sacrament.*

**T**HE sixt Popish sacramēt is Orders: wherof what the Church of Christ doeth thinke, wee will briefly declare. We call Order, a calling & ordaining vnto the ministerie of the church. In the persons which are called, honestie of life, grauitie of maners, knowlege of gods word, the gift of teaching, & an age cōuenient for such a functiō, is required. The calling is left fre to the Church, yet so that euerie Pastour and Bishop in his place haue power to examine & trie. The persō called, & examined is ordained after the Apostolicall manner.

*What order is, according to the iudgement of the true Church,*

*What things are requisite in him, which is to be admitted into the ministerie,*

*A minister is to be called by the church, & examined by the Bishop.*

I 2 First

How a person  
called, and exa-  
mine: is to be or-  
dained, after the  
customs of the  
Apostles.

First, prayers are made for him that is to be ordeined, then holy lessons bee recited out of the worde of God concerning the ministerie of the worde, afterward he sweareth to be faithfull in the ministerie: whiche being done, eldership is put vpon him, by laying on of handes on him and calling vpon the name of God: last of all he is commended to God, and so discharged to the Church, where he must bee minister.

With this simplicitie were the Apostles, and their next successors content. But the Pope seeketh for pompe and outward glorie to be seene of men. And therefore not onely doth inuent sundry degrees of holy offices, but also addeth infinite ceremonies,

nies, and those so foolishly, that I refraine from telling them at this time. All which doe proue sufficiently, that the Pope is Antichrist and an Apostata,

*The .xix. Chapter.*

*Of Marriage the seventh and last Popish Sacrament.*

**T**He seventh Sacrament of the Papistes is Marriage. And although the Church of Christ doeth acknowledge marriage to be the ordinance of God, and with Paule confesseth the same to be honourable in al, that is, the bed vndefiled & chaste is lawfull in all degrees of men: yet it thinketh not the same to be a sacrament of the newe Testament, because it hath no promise

How the sacred  
Church of Christ  
concerneeth of  
Marriage.

Marriage a mystery of the coupling together of Christ, and his Church.

Euery myserie is  
not a sacrament.

The Sunne is a  
myserie of Iesus  
Christ, and yet  
no sacrament.

Sunne beames,

Fire,

Sabboth,

of grace annexed, and according  
to Paule, is a myserie of the se-  
cret coupling together of Christ  
and his Church. For if all that  
haue had significations, shoulde  
be Sacramentes, there woulde  
certainely be infinite sacramen-  
tes. The Sunne which wee see  
is a certaine secret signe and my-  
serie, as it were of the inuincible  
Sonne Iesus Christ, as appeareth  
in a certaine Psalme. The Sunne  
beames betoken the operation  
of the vertue of Christ.

Our common fire figureth the  
working of the holy spirit in the  
heartes of belecuers.

The Sabbath is a Sacrament  
of the rest of our Lorde in the  
graue and besides, of the per-  
petuall rest of the Saintes in e-  
uerlasting life,

All

All which, although they may  
be called sacramentes, yet haue  
they not the nature of the sacra-  
ments of the new Testamēt. For  
they haue neither cōmandement  
of a ceremonie in the worde of  
God, neither the promise of the  
new Testament annexed, where-  
of it followeth also, that the faith  
of the promise is not required.  
Therefore, in as much as those  
things, which are required neces-  
sarily to bee in a Sacrament are  
not here, Marriage cannot bee  
numbred among the sacraments  
of the Church.

But how cōmeth it to passe, that  
the Pope will not haue this his  
Sacrament, to be common to the  
whole Church? If Marriage,  
according to his owne saying,  
be a sacrament of the Church,

14

why

Hitherto hath  
relation, that  
which aboue  
hath bene sayd,  
Cap. 11.

Marriage is no  
sacrament be-  
cause it lackes  
the thing requi-  
site to a sacra-  
ment.

If Marriage be a  
sacrament, why  
doth he barre the  
Clergie from  
vying the same.

God alloweth marriage in all persons: the Pope condemneeth it in some. Paule counteth it honorable in all: the Papistes call it horrible in diuersa,

Rom. 7. 2.

Galat. 5. 19.

why doeth he forbidde Priestes to be married? The holiespirit doeth pronouce marriage to be honourable among all. But the Pope, to shewe himselfe to bee an ouerthwarter of Christ, forbiddeth his shauelings to marrie. But he doeth not so, as he thinketh, without some testimonie of scripture, and therefore doeth he bring forth the saying of Paule, *They which are in the flesh cannot please God*, as though the Apostle in that place delt simply with the workes of nature, & not rather concerning the workes of the fleshe, that is of our vicious and corrupt nature, troubling & destroying the diuine order in nature, as are these workes, which Paule in an other place rectorieth vp. Wherefore against the

the Pope let vs set both the ordinance of God which is free for all men, and the Apostile Paule, which defineth the forbidding of marriage to bee the doctrine of Diuels.

The forbidding of marriage is the doctrine of Diuels.

The Papistes haue also this refuge: they will haue their Priestes to liue in a more perfect & worthy kinde of life. But they are perswaded it will bee denied of none that the state of Virginitie and single life is better and more worthie than the state of marriage. Whereby they conclude the single life of their shorne crownd Priestes.

The single life seeme: h to be the best lyfe, therefore will the Popish Priestes be single men, that they may seeme to be the best men.

If it were as easie a matter to giue the gifte of chastitie, as to conclude, their argument might seeme to be of some waight.

The Papistes thinke, if they do but aske chastitie it shalbe giuen them by and by.

But by prayer, say they, chastitie

I 5

The Papistes, like  
wife men, promise  
chastitie, before  
it is in their pow-  
ers to performe  
their promise.

All things which  
we aske by pray-  
er, are not graun-  
ted.

Temporall things  
must be begged  
at the handes of  
God with a con-  
dition.

The ground of  
the Papistes im-  
pure virginitie.

stite is obtained. Goe to, where  
is that promise, that God will  
giue the same? To promise a  
perpetuall single life, without  
any consideration of mans fra-  
gilitie and the snares of Satan,  
is extreme madnes. All the god-  
ly knowe that such thinges as  
pertaine to this life, are to be as-  
ked with a condition. Where-  
fore, no man is assured to ob-  
taine the gifte of perpetuall cha-  
stite at the handes of God, and  
therefore is he a foole that doth  
require it, and the most patche  
that will vowe the same.

Now let vs consider the groun-  
d or foundation wheron they build.  
The state of single men, say they,  
is better and more worthy than  
the state of marriage. Where  
learned ye that, O ye Papistes?  
Cer-

Certainly not of GOD, which  
approved & ordained matrimo-  
nie in Paradise. Paule, (say they)  
doeth preferre Virginitie and  
Single life before marriage, for  
among other thinges he sayeth,  
*Hee whiche marieth doeth better.*

I am sure a single life is not  
better than the state of Mar-  
riage, simply, but in some respect:  
that is, not through the good-  
nesse therof, but through the vse  
of the worke, and that not al-  
wayes, neither in all, as Paule  
plainely proueth. He which ab-  
staineth from Marriage & hath  
not the gifte of chastitie, pleaseth  
God notably, and is carefull  
for those thinges pertaining to  
the Lorde, as may appeare in  
the Sodomiticall life of Monkes  
and Nunnes, and in the abho-  
minable

I. Cor. 7. 28.

A single life is  
not simply, but  
in some respect  
preferred before  
the state of Mar-  
riage.

He which abstai-  
neth from Mar-  
riage and hath  
not the gifte of  
chastitie, pleaseth  
God as well, as  
did the Monkes  
and Nunnes in  
the exercise of  
hauocrie.

minable behauiour of Priestes,  
which filthily defiled themsel-  
ues with all kindes of concupis-  
cence. Let the Papistes theretore  
giue ouer for shame with their  
polluted chastitie, and then en-  
ioyne a single life to Priestes,  
when they know by the instruc-  
tions of God, that shorne  
crownes and shauelinges haue  
the gift of chastitie.

From the ele-  
uenth chapter,

The conclusion  
of the second  
part of this  
booke,

Hitherto haue wee shewed,  
how the Pope doth oppose him  
selfe against Christ in the diuine  
Sacramentes, peruert the verie  
meaning of them, encrease the  
number of Sacraments through  
his impudencie, depraue the true  
Sacramentes, and erre from the  
right end and vse of them, Now  
of the third point, that is of hu-  
mane ceremonies, wherein wee  
said

saide the Pope is contrarie to  
Christ.

*The .xx. Chapter.*

*Howe the true Church, and Poperie a-  
gree together, or rather be contrarie  
in ceremonies,*

**H**VMANE ceremonies, mak-  
king to a godly and  
goodly order in the chur-  
che, the well disposed doe not  
disallowe: but they giue them  
their due place, vnder the seruice  
of God, and the sacramentes, &  
iudge them to be retained both  
for comelynesse, & orders sake.  
For comelynesse, that we might  
bee stirred vnto godlinesse by  
their meanes, that modestie and  
grauitie may appeare in the ex-  
ercises of Religions: for orders  
sake,

The godly allow  
some ceremonies  
in the Church,

Ceremonies per-  
mitted both for  
comelynesse and  
order sake,

fake, that gouernours may haue a certaine rule to workeby, that hearers may bee inured vnto obedience and discipline, that the state of the Church being brought into a good estate may be preserved in quietnesse. Such rites and ceremonies may the Church ordaine, & also alter, as neede shall require. For the Church hath power so to do for edification, and also a commandement in generall, *Let all things be done orderly and comely.*

1. Cor. 14. 40.

Howe doeth the Pope offend in this point? He offendeth in tyrannie, in number, in a wicked zeale, vanitie, and in opinion.

A note of Antichrist to thrust open the Church ceremonies.

It is tyrannie, that the Pope doeth take vpon him authoritie ouer the Church of Christ

Christ, and dare prescribe what lawes he will vnto her, which is one of the notes of Antichrist.

2. In multitude he sinneth, when he heapeth infinite ceremonies together, and euer hath done, yea, and doeth more burden the Church of Christ with rites and ceremonies, than euer was the people of the Iewes, and that contrarie to the manifest wordes of Peter, whose successour, he boasteth that he is. For thus saith Peter: *What doe ye tempte GOD, to put a yoke vpon the shoulders of the Disciples, which neither we, nor our fathers could euer beare.*

Christians more burdened with the Popes ceremonies, than euer the Iewes were in the old lawe.

A wicked zeale it is, that many things, after the manner of prophane people, & likenesse of

The wicked zeale of the Pope in bringing in of ceremonies.

of the Mosaicall ceremonies, are brought into the Church by the Pope. But now the superstition of the Gentiles is to be detested, & Mosaicall ceremonies, Christ being come, should cease. And therefore this wicked zeale of Papistes is too vnworthie, to haue any place in the Church of Christ.

Vanitie is it, that many Papistall rites are to no purpose, to no order, nor to any comelinesse.

Many of the Popes Ceremonies are neither f: comelinesse, nor of orders. The damnable opinion which the Papistes put in their ceremonies,

Their opinionion is damnable, which they haue of necessitie, which is against the libertie of Christians: of merite, which impugneth the sacrifice of Christ: of righteousness, which is contrarie to our faith: of free remission, and of worshipping, which is against the saying of Christ,

Christ, *In vaine doe they worship me,* Math. 15. 9. *teaching the traditions of men.*

*The .xxi. Chapter.*

*Of the difference of discipline in both Churches.*

**I**T remaineth that wee speake of discipline, as we purposed to doe: Of which wee meane to speake both according to the iudgement of the true Church out of the worde of God: and of the Papistall Synagoge out of their owne braines.

Chap. 2.  
What Discipline is.

Discipline in the Church of Christ, is nothing else, but a certaine outward and inward traying vp, whereby the godly are accustomed to godlines, iustice, modestie, and other vertues, and

K where:



whereby they are kept in their callinges, that they rush not into all kindes of wickednesse hauing cast of the yoke of Christ.

Partes of Discipline.  
What Admonition is.  
Kindes of Admonition.

What Correction is.

Kindes of Correction.

Excommunication.

Exorcismes.

The partes hereof be admonition and correction. Admonition standeth of preceptes, whereof some edifie the minde, bridle the affections, and gouerne the will, others rule the tongue, gesture, and actions. Correction is a punishment done by the gouernours of the Church which be the ministers and other graue men, vnto whom this care is committed. The milder castigation is by wordes onely: the sharper by the thrusting out of the congregation, through excommunication: the most grieuous is the banishing from the same by exorcismes, which is onely

onely exercised vppon heretikes. This well nigh is the somme of Ecclesiasticall discipline of the true Church: from the which howe the Pope differeth may easily be scene by the maners of Papistes, and by the abuse of excommunication, and thunderbolte of Cursinges: to speake of all things, whereof their bookes are full, I will not. For what auaileth discipline where the foundation is naught?

The correction which they vse in wordes, is to no other purpose, but that the Pope may retaine his in awe vnder him.

Excommunication is exercised, not against wicked persons lawfully admonished, first according to the commandement of Christ, but against poore  
K 2 folkes,

How the Pope is contrarie to the true discipline of the Church.

The foundation of Poperie is naught, and therefore their discipline cannot be good.  
Correction in Poperie.

Excommunication now vsed among the Papistes

folkes, perchance because they haue not wherewith to pay these thinges, due vnto the Papall dignitie. Whoremongers are let goe with a light satisfaction. He which oweth but a trifle to a peeld Priest and payes not the same, when he would haue it, is stroken with excommunication not without great ceremonies: Inuectiues are made against the miserable man, the innocent is defamed, and so cast out of the Church, yea, not onely out of the Church, but also out of all hope of pardon. But yet with a secreete condition, except the gilte with coine doe extinguish the thunderbolt.

Exorcisme is exercised not against heretikes, but vppon such as say, they are content with holie

Exorcismes among the Papistes, how abused.

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Exorcismes among the Papistes, how abused,

Exorcisme is exercised not against heretikes, but vpon such as say, they are content with holie