

whereas indeede the word of God ministereth no such power to spirittual persons, but such as is spirittual: according to the saying of the Apostle. Arma militie nostrae non sunt carnalia, sed spirittualia. &c. The armour and artillery, sayth S. Paul, of our warfare is not carnall, but spirittual: such as serue not against flesh and blood, nor against the werke of man: but against Sathan, agaynst the gares of hell, and the profundities of the wicked power.

which armour as it is al spirittual, so ought they, which haue the dealing therof, to be likewise spirittual, well furnished with all such giftes and graces of the holie Ghost, meete for the gouernance of his spirittual Church: as with wiselome and knowledg in the Scripture, to instructe the ignorant: with inward intelligenc & foresight of the craftie cogitations and operations of Sathan, with power of the spirit to resist the same: with practise and ceterne of tentations, to comfort such as be afflicted and oppressed of Sathan: with heauenly discretion to discern spirits, and truth from vntuth: with iudgment and knowledg of counges and learning to conuict erreour: with zeale of Gods glory, with seruencye of prayer, with patience in persecution: with a minde contented with all cales and lates incident, with teares and compassion on other mens grieues: with fortities and courage against proud and stout oppressours: with humilitie towarde the poore and miserable: with the counsaile of the Lorde Iesus, by his word and spirit to direct him in all things to be done with strength against same: with hatred of this worlde: with gift of sayth: power of the keyes in spirittual causes, as to minister the worde, the Sacraments and excommunication when the worde biddeth, that the spirite may be sau'd, and to reconcile againe, as case requireth, &c. These and such like are the matters wherein consisteth the finewe and strength of the church, and the true gouernance of the same. But contrary to these aforesaid both y Bishop & clergie of this latter Church of Rome, proceeding in their administration and gouernance, as who vnder the name and pretence of Christ and his word, haue exercised of long time nothing els but a worldly dominion, seeking indeede their owne glory, not the glory of Christ: riches of the worlde, not the lurre of soules: not feeding the focke, but filling the purse: reuenging their owne wronges, but neglecting gods glory: stryuing against man onely, and killing him, but not killing the vice, nor consulting the error of man: strong against flesh and bloude, but weake against the Deuill, stout against the simple, but mecke against the mightie: bryely, doing almost all thinges preposterously, more like to secular Iudices, then spirittual Pastours of Christs focke, with outward forcement, and feare of punishment, with pysoning, famishing, hanging, racking, drowning, beadyng, slaying, murdering, and burning, and warring also: on the other side with his riches and treasures, with his garde and gardiance, with strength of men, with Court and Cardinals: with pomp and pride about them, with their triple crowne, with the naked sword: with the ordinary succession: with their lawes, and executions: their promotions and preferments: their biddings and commandings: theatninges and reuenginges, &c.

In fine, to compare therfore the Images of a worldly kingdom, with this kingdom of the Pope, there is no difference, save onely that this kingdom of the Pope, whereby porraie maketh a face of the spirittual sword, which is the worde of God: but in verie dede both all things with the temporall sword, that is with outward forcement and coaction: differing nothing from ciuile and secular regiment in all properties and conditions, if it be well considered. For as in an earthly kingdom first there is a Prince or some chiefe Magistrate appointed, hauing domination over his nobles and commons, concerning all his subiects vnder his statutes and lawes, with the which lawes notwithstanding he dispenseth at his pleasure: vnder to whom all other inferior Magistrates haue their order and place to them appointed to rule over the subiects, and yet to be subiect vnder him: So if the state and forme of the Pope be well aduised, we shall see it altereth nothing from the same, but onely in the names of the persons. In ciuile gouernment, all subiects is referred to one head ruler, whose authoritie sit moumeth all the rest, and keepeth them vnder obedience: In like maner the gouernment of the Popish Church is committed to one man; who as chiefe steward, ouerser and ruler of Christs household in his absence, hath supreme power over all Churches, to moderate and direct all the affaires thereof. But here sheweth the difference, in ciuill policy he is called a King or Prince: here he is called a Pope.

The King hath next vnto him his Dukes & Earles, The Popes nobilitie standeth in his Cardinals, and Legats, who though they be no Dukes in name, yet in pope and ppe will not onely giue checke to them, but also mate to Kings themselves, if they might be suffered, as did Theodoros, Lanfrancus, Anselmus, Thomas Becket, and so would Thomas Woulsey haue done, had not the King giuen him a necke to his mate betime. In ciuile policie next to Dukes & Earles foloweth the order of Lords, Barons, Knights Esquires, Gentlemen, with Mayors, Sheriffes, Costables, Bayliffes, wardens, &c. The like race is to be scene also, although vnder other names, in the Popes policie: of Primates, Bishops, Suffraganes, Bishops, Deanes, Canons, Vicars, Archdeacons, Priests, Deacons, Subdeacons, Acolites, Chorists, Lectors, Doorkeepers, Singsters, with other Clerks. And as in the other vnder wardens cometh the order of Strangers: so neither doth the Popes Monarchie lacke his capitulakers, to whome may well be compared the rabblement of Abbotes, Priuinciales, Monkes, Friers, with their Counges and Monneries.

Moreover from Iustices, Judges, Laweyers, Scrigrants, Attorneyes, which be necessary offices in the common wealth, what differeth the Popes Inquitors, Canonistes, Doctours and Bachelers of the Popes lawe, Commissaries, Officials, Doctors, Promoters, with such other, which serue no lesse in spirittual Court, & in the consistorie, then the other aforesaid doe in temporall Court, or in the Yeldhall. Now who so list to compare the glory and magnificence of the one, with the glory of the other: also the power and strength of the one regiment, with the power of the other: and so the rythes of the one, with the rythes of the other, I suppose he shall see no great ods betwene them both, taking the Popes kingdom as it hath stood in his full ruffe, & yet doth stande, where Churches are not reformed. As for subtiltie and politike practise, there is no man that doubteth, that is indifferet, nor that seeth not, that hath his eyes, but that the Popes hierarchie in holding vp their state, far excelleth all y kingdoms of worldly Iudices, of whome all other may take example to learne.

Thus in comparing the Popes regiment with ciuile gouernance as they doe little or nothing dilage a linder: So in comparing againe the same with the order of scriptures, or with the regiment that was in the old auncient Church of Rome, we shall see no resemblance betwene them. As we read in the Apostles time, all the armour of Christs ministers was spirittual and ful of godly power against the spirittual enemies of our saluation, gouerning the Church then with peace, patience, humilitie, true knowledge of God, the sword of the spirite, the shilde of sayth, the breastplate of righteousnes, harty charitie, sincere faith, and good conscience: so after the Apostles in the time of Ambrose, by his owne testimonie is to be vnderstand, that the armour of Churchmen was then, preces & lachrymae, prayers and teares: where now the armour of the popes hierarchie is nothing els but ignis & ferrum, i. fire and sword, where with they keepe all things vnder their subiection. And here cometh the enorme and horrible abuse of excommunication, suspension, and interdiction in cases frivolous, or worldly, and for such, as for which the ciuile magistrat will not commit any Citizens to the stocks, the Popes censure will not sticke to commit a Christian to the deuill: not to speak of their other vsurped dealings and doings in matters, that be to y ciuile sword, & be to them superfluous. As in punishing whoredome and adultery, in administration and probates of testaments, in bearing trauell office, as popes to be Senators of Rome and Emperours also sede vacante. Cardinals to be Capitaines in warre, and rulers of regions: Bishops to be Presidents of Chaunceries, Priests to be stewards in great mens houses, or maysters of mints, or Clerkes of y market, or gardeners to Gentlemen, &c. All which here I ouerpasse referring the to y deeper consideration of such as haue more leisure to mark y order of their doings, & so to iudge of the same with indifferencie, according to y rule of truth, touched with Gods worde, and public examples of y auncient Church of Christ in the primitive tyme.

Thus hauing discussed, sufficiently so much as concerneth the maner of life, rde, iurisdiction, and gouernment of the Popes sea (in all which pointes is to be scene how this latter Church of Rome hath receeved from the true auncient Church of Rome) now remaineth, according to my promise, and order prefixed, consequently to proceede to the fourth and last point, which is of doctrine: wherein consisteth the chiefe matter that maketh with vs and against them, in such sort as (their doctrine stand-
B. iii.

Secular Nobilitie compared with ecclesiasticall Nobilitie.

Ciuile Magistrates compared with Ecclesiasticall.

Officers of the temperall court compared with the officers of the spirittual Court.

Glory compared, Power compared Riches compared.

Subtiltie compared.

The difference betweene the Popes regiment and the order of the primitive Church.

2. Cor. 10. Ephel. 6. 1. Tim. 4.

The armour proper to Churchmen.

Horrible abuse of excommunication in the Popes Church.

The Popes gouerning in matters to them not pertaining.

The corrupt doctrine of the Popes Church examined and detected.

Howe the Church of Christ ought to be gouerned.

Preposterous gouernement of the Church by the pope.

A comparison betweene the kingdome of this world and the kingdome of the Pope.