

forme of his religion, the true wayne, and effect whereof is utterly decayed, as to them which list to examine all the parts of this new Romish religion, may some appeare.

For saue onely that they pretend the solemne forme and wordes of the Crede, and are Baptized, confessing y name of the father, the sonne & holy ghost: As touching all other points and true sincerity of the Christian faith which they outwardly professe, they are utterly degenerated from that which S. Paule & the word of God first had taught them,

First, they confesse the father in word, but his will in his word expresse they renounce, his grace they acknowledge not, his benefites and promises giuen vnto vs in his sonne they receaue not, the vigor of his law they feele not, the terror of his iudgements earnestly they feare not, his commaundements they obserue by the traditions and commaundements of their owne.

Likewise the name of Christ his sonne in worde they confesse, but his office in dede they deface and diminish: his glory they seeke not, but vnder his name they do seeke their owne: the power of his blood and passion they know not or els dissemble it, whom neither they admit to be the head of his Church alone, nor sauour alone, nor only to be our patron & aduocate, but match with him our Lady, and other patrons, so that euery Parish almost in christendome hath his peculiar patron besides Christ to hold by.

In like maner they confesse the name of the holy Ghost, But God himselfe knoweth how farre they are from the comfort, knowledge, and rest of the holy ghost, as wel may appeare by their councils, by their expounding of Scripture, by their superstitious ceremonies, by their outward worshipping and Idolatrous inuocation to stockes and bones and dead creatures, by their scrupulous obseruatiō of dayes, times, places, numbers & gestures: And no lesse also by their doctrine, which defraudeth the poore hearts of simple Christians, of their due consolation, ioy and liberty in the holy Ghost, & kepeth them still in a seruile bondage, and a doubtfull incertainty of their saluation, contrary to the working of the holy Spirit of God.

And thus the Church of Rome pretending onely the name of Christ and of his Religion, is so farre altered from the truth of that which it pretendeth, that vnder the name of Christ, it persecuteth both Christ & his Religion: working more harme to the Church of Christ, then euer did the open tiranes and persecuting Emperours among the heathen: not much unlike herein to the olde Synagoge of the Scribes and Phariseis, who vnder the name of God, crucified the sonne of God, and vnder pretence of the law, fought against the Gospell, and vnder the title of Abrahams children, persecuted the childre of Abraham. And as they bragging so highly of the Temple of the Lord, the Temple of the Lord: did in dede destroye the true Temple of the Lord: right so these pretended Catholikes in these dayes, after they haue rayled vppon a Catholike Church of their owne, and haue armed the same with lawes, and haue gathered vnto them a power of Bishops, Prelates, Abbats, Priores, of religious men, of Cardinals, and also of secular Princes to take their part, now vnder the name of the Catholike Church, they persecute the true Catholike church, and coloring their proceedings still with In nomine Domini, most cruelly they put to death, which die pro nomine Domini, condemning them for heretikes, schismatikes, and rebels, not which deny any part of the crede, which they themselves professe, nor such whome they can conuince by any Scripture, but onely such which will not ioyne with their errors and heresies contrary to the honour of God and truth of his worde.

And lest any should thinke this that we here protest against the corrupt errors & manifold deformities of this latter Church of Rome, to proceede of any rancor or affection, rather then grounded of necessary causes, and demonstrations eident, my purpose is (by the Lordes leaue) to take herein some litle paine, that as I haue collected a litle before, the summe & contents of S. Pauls doctrine, where with the old Church of Rome was first seasoned and acquainted, so now as in a like summary table, to discrye the particular branches and contents of the Popes doctrine now set forth, to the intent that all true Christian readers comparing the one with the other may discern what great alteration there is betwene the church of Rome that now is, and the church of Rome that then was, planted by the Apostles in the primitive time. And to the ende to open to the simple reader some waye whereby he may the better iudge in such matters of doctrine, & not be deceaued in discerning truth from error, first we will propound certaine principles or general positions, as infallible rules or trutyes of the Scripture, whereby al other doctrines & opinions of men being tried and examined as wth the touchstone,

may the more easely be iudged whether they be true or contrary, & whether they make agaynst the scripture, or no.

¶ Certaine Principles or generall verities grounded vpon the truth of Gods word.

¶ The first principle.

1. As sinne and death came originally by the disobedience of one to all men of his generation by nature: so righteousness and life come originally by the obedience of one to all men regenerated of him by faith & Baptisme, Rom. 5.

Certaine generall principles and rules gathered of the scriptures.

¶ The 2. Principle.

2. The promise of God, was freely giuen to our first parents without their deseruing, that the seede of a woman should breake the Serpents head. Gen. 3.

¶ The 3. Principle.

3. Promise was giuen freely to Abraham before he deserued any thing, that in his seede all nations should be blessed. Gen. 12.

Gene. 3.

¶ The 4. Principle.

4. To the worde of God neither must wee adde, nor take from it. Deut. 4.

Gen. 12.

¶ The 5. Principle.

5. Be that doth the workes of the law, shall liue therein. Leuit. 18. Gal. 3.

Deut. 4.

¶ The 6. Principle.

6. Accursed is he, which abideth not in euery thing that is written in the booke of the law. Deut. 27. Gal. 3.

Leuit. 18.

Gal. 3.

Deut. 27.

Gal. 3.

Deut. 6.

Luc. 4.

¶ The 7. Principle.

7. God onely is to be worshipped. Deut. 6. Luc. 4.

Luc. 4.

¶ The 8. Principle.

8. All our righteousness is like a defiled cloth of a woman. Esay. 64.

Esay. 64.

¶ The 9. Principle.

9. In all my holy hill, they shall not kill, nor say saith the Lord. Esay. 11. 65.

Esay. 11. 65.

¶ The 10. Principle.

10. God loueth mercy and obedience, more then sacrifice. Mic. 6. 1. Reg. 15.

Mic. 6.

1. Reg. 15.

¶ The 11. Principle.

11. The lawe worketh anger, condemneth, and openeth sinne. Rom. 3.

Rom. 3.

¶ The 12. Principle.

12. The end of the law is Christ, to righteousness to euery one that beleueth. Rom. 10.

Rom. 10.

¶ The 13. Principle.

13. whosoener beleueth and is Baptised, shall be saued. Mat. vii.

Mat. vii.

¶ The 14. Principle.

14. A man is iustificed by faith without workes freely by grace, not of our selues. Gal. 2. Ephel. 2.

Gal. 2.

Ephel. 2.

¶ The 15. Principle.

15. There is no remission of sinnes without blood. Heb. 9.

Heb. 9.

¶ The 16. Principle.

16. whosoener is not of faith is sinne. Rom. 14. without faith it is impossible to please God. Heb. 11.

Rom. 14.

Heb. 11.

¶ The 17. Principle.

17. One Mediatour betwene God & man Christ Iesus. 1. Tim. 2. & he is the propitiator for our sinnes. 1. Iohn. 2.

1. Tim. 2.

1. Iohn. 2.

¶ The 18. Principle.

18. who soener seeketh in the law to be iustificed, is fallen from grace.

Gal. 5.

¶ The 19. Principle.

19. In Christ be all the promises of God, Est & Amen. 2. Cor. 1. 2. Cor. 1.

2. Cor. 1.

¶ The 20. Principle.

20. Let euery soule be subiect to superiour powers, obeying to Cesar that which is Cesars, & to God that which is Gods. Rom. 13.

Rom. 13.

These principles and infallible rules of the Scripture, as no man can denie: so if they be granted, the doctrine the of the Popes Church must needs be found not to be Catholike, but rather full of errors and heresies, as in the sequel following remaineth more expressely and particularly by the grace of Christ to be conuincid.

¶ Here foloweth a Summary collection of the errors, heresies, and absurdities conteyned in the popes doctrine, contrary to the rules of Gods word, and the first institution of the Church of Rome,

Of Faith and Iustificatiō.

First, as touching the onely meanes and instrumentall cause of our iustificatiō, whereby the merits of Christs Passion

The errors heresies, and

The Popes Church onely in wordes Catholike, in deed heathenish.

The Religion of the Popes Church proceedeth contrary to the working of the holy Ghost.

The Church of Rome pretendeth a fayre face of Religion but is voyd of the effect therof

The old Phariseis, and the latter Church of Romanes compared together.

The Popes Church vnder the name of the Catholike Church, persecuteth the true Catholike Church of Christ.