

Leuit. 18.

is to be setre. cha. 18. Also how children ought not to marry without consent of their parents, by manifest examples of the Scriptures it is notorious.

Single life be it neuer so impure preferred before Matrimony. The third part of christendome stopt by the Popes law to marry the Popes doctrine agaynst Priestes maryage, and their Children. The third part of the yeare exempted fro the marriage. Marriage within the six, or fixt degree, by the Popes law. Gissippes inhibited to marry by the Popes law. What inconveniencs come by restraining of marriage. The corrupt doctrine of the Popes Church concerning chile rulers and magistrates. Rom. 13.

Contrary to these ordinaunces of the Scripture, the new Catholics of the Popes church, first doe repute and call marriage a state of imperfection, & preferre single lyfe, be it neuer so impure, before the same; pretending y^e where the one replenisheth the earth, the other filleth y^e heaven. Further, as good as y^e third part of Christendome, if it be not more both men and women, they keepe through forced vowes from marriage, having no respect whether they haue the gift or no. Ministers and Priestes, such as are found to haue wives, not onely they remove out of place, but also pronounce sentence of death vpon them & account their children for bastards & illegitimate. Againe, as good as the iij. part of the yeare they exempt & suspend from liberty of marriage. Degrees of copulation forbidden they extend farther then euer did the law of God, such as the sixt or fixt degree, which degree notwithstanding they release againe when they list for money. Over and besides all this they haue added a new found prohibition of spiritual kinde; that is, that such as haue bene gossips, or godfathers and godmothers together in christening an other mans child, must not by their law marry together. Whiche and finally in this their doctrine and cases of excommunication they gaine and take to themselves much money from the people, they augment horrible Sodounry, they nourish wicked adultery and much fornication. They fill the world with offensions, and bastards, and giue great occasion of murdering infants.

Of Magistrates and ciuill gouernement.

Ye haue before what rules and lessons S. Ioude haue to the old Romanes concerning Magistrats, to whose authority he would all humane creatures to be subjected; and how they are the ministers of God, hauing the word giuen vnto them, wherewith they ought to repress false doctrine and idolatry, and maintaine that which is true & right. Rom. 13. Now let vs suruey alide the Popes proceedings, and marke how farre he transgresseth in this, as he doth in al these points almost from true christianity.

- 1. First, the Pope with all his clergy exempt themselves from all obedience ciuill.
2. They arrogate to themselves authority to ordaine and constitute, without all leaue or knowledge of the ordinary Magistrate.
3. Yea, they take vpon them to depose, and set vp rulers and Magistrates whom they list.

Of Purgatory.

The Paradores, or rather the phantasies of the latter Church of Rome concerning purgatory, be monstrous, neither old nor Apostholicall.

- 1. First, (say they) there is a Purgatory, where soules do burne in fier after this life.
2. The paine of Purgatory differeth nothing from the paynes of hell; but onely that it hath an end, the paines of hell haue none.
3. The painefull suffering of this fier fretteth and scourteth away the sinnes before committed in the body.
4. The time of these paines indureth in some longer, in some lesse, according as their sinnes deserue.
5. After which time of their paines being expired, then the mercy of God doth translate them to heavenly bliss, which the body of Christ hath bought for them.
6. The paines of purgatory be so great, that if al the beggars of the world were scene on the one side, and but one soule of Purgatory on the other side, the whole worlde woulde pittie more that one, then all the other.
7. The whole time of punishment in this Purgatory must continue so long, till the fier haue cleane fretted and scoured away the rusty spots of every sinfull soule there burning, vntill there come some release.
8. Helpe and release that may shorten the time of their purgation, be the Popes pardons and indulgences, sacrifice of the altar, dynges, and trentals, prayer, fasting, meritorious deedes out of the treasure house of the Church, almes, and charitable deedes of the living in satisfieng gods Justice for them, &c.
9. Lacke of beliefe of Purgatory, bringeth to hell.
Many other false errors and great deformities, heresies, absurdities, vanities, & follies, buildes their blasphemous sayings and contumelies, may be noted in the said latter church of Rome, wherein they haue made manifest defection from the old faith of Rome, as in depriving the Church of one kinde of the Sacrament, in taking from the people the knowledge and reading of Gods word, in paying and speaking to the people and administering sacramentes in a tongue vnknowne, in mistaking the authority of the keyes, in their vntowitten verities, in making y^e authority of scripture insufficient, in vntue indgement of the Church and the wrong noies of the same, in the supremacy of the sea of Rome, in their wrong opinion of Antichrist.

The Phantasies and Antiques of the popes Church concerning Purgatory.

Ex Thom. Mono S. alijs.

manifest defection of the Popes Church from the olde sayth of Rome.

Manifest defection of the Popes Church from the olde sayth of Rome.

But because these with all other partes of doctrine are more copiously and at large comprehended in other booke both in Latine and Englishe set forth in these our dayes, I shall not need further herein to traueill; especially seeing the contrariety betweene the Popes Church, and the Church of Christ, betweene the doctrine of the one, and doctrine of the other, is so euident that he is blind that seeth it not, and hath no handes almost, that seeleth it not.

Contrariety betweene the Religion of Christ and of the Pope briefly noted.

For (briefly in one note to comprehend, which may suffice for all) where as the doctrine of Christ is altogether spirituall, consisting wholly in spirite and veritie, and requireth no outward thing to make a true Christen man, but onely Baptisme (which is the outward profession of sayth) and receauing the Lordes supper: let vs now examine the whole religion of this latter Church of Rome, and we shall finde it wholly from toppe to toe, to consist in nothing els but altogether in outward and ceremoniall exercises, as outward confession, absolution at the Priestes hand, outward sacrifice of the Masse, buying of pardons, purchasing of obites, externe worshipping of Images and reliques, pilgrimage of this place or that: building of Churches, founding of Monasteries, outward workes of the law, outward gestures, garnements, colours, choise of meates, difference of tunes and places, peculiar rites, and obseruancies, set prayers and number of prayers prescribed, fasting of vigiles, keeping of holidayes, coming to Church, hearing of sermone, externe succession of Bishops, and of Peters sea, externe sojane and notes of the Church, &c. so that by this religion to make a true Christian and a good Catholike, there is no working of the holy Ghost almost required: As by example to make this matter more demonstrable, let vs here define a Christen man after the Popes making: wherby we may see the better what is to be iudged of the scope of his doctrine.

Christes doctrine is wholly spirituall.

No outward thing is required in Christes doctrine to make a Christen man but onely Baptisme and the Lordes Supper.

All doctrine of the Pope standeth onely in outward things.

A Christen man after the Popes making defined.

After the Popes Catholike Religion, a true Christen man is thus defined: first to be baptisid in the Latine tongue (where the Godfathers proteste they can not tell what) then confirmed by the Bishop: the Mother of the childe to be purified. After he be grown in yeares, then to come to the Church, to keepe his fasting dayes, to fast the Lent, to come vnder benedicite, that is, to be confessed of the Priest, to doe his penance, at Easter to take his rites to heare Masse, and diuine sermone, to set vpp candles before Images to creepe to y^e Crosse, to take holy bread and holy water, to go on processio, to cary his palmes & candle, and to take ashes, to fast the Ember daies, Rogation daies, & vigiles, to keepe the holy dayes, to pay his tithes and offering daies, to go on pilgrimage, to buy pardons, to worship his maker ouer the Priestes head, to receaue the Pope for his supream head and to obey his lawes, to receaue S. Nicolas Clerks, to haue his beades, & to giue to the high altar, to take orders, if he will be Priest, to laye his Oatrens, to sing his Masse, to list vp saye, to keepe his vow, and not to marry. When he is sicke to be anointed and take the rites of holy Church, to be buried in y^e churchyard, to be rong for, to be song for, to be buried in a Fryers coule, to finde a soule Priest, &c.

A Christen man defined after the Popes doctrine.

Corporall exercise serueth to small profite.

All which pointes being obserued, who can denie but this is a deuoute man and a perfecte Christian Catholike, and sure to be saued, as a true faithfull childe of the holye mother Church? Now loke vpon this definition, and tell me (good reader) what faith or spirite, or what working of the holye Ghost in all this doctrine is to be required. The grace of our Lord Iesus giue the true light of his Gospell to shine in our hartes, Amen.

om ni Xeris.

The

C.iii.