

not due glory vnto his name. So when y they vniuersally communicate & curse, he turneth their cursings into blessings. Also the bishop of Rome doth make me to worship him as God, because that y special sacrifice that God doth require of vs, is to be obedient vnto him in keeping of hys commaundements. But now y Popes commaundements be commaundements to be kept, and be kept in very dede, but the commaundements of Christ are contemned and reiected. Thus sitteth the Byshop of Rome in the Temple of God, shewing himselfe as God, and extollet himselfe above al that which is called God, or worshipped as God. But in his fall he shalbe reuealed, because that euery king dome deuided in it self, shalbe made desolate. He teaching a truthe, is the head of the Church, but the Prophet teaching a lye, is the tayle of the Dragon. He seducyng the world, shalbe acknowledged to be the veritie of the doctrine of Christ, but after he is knowne, he shalbe reiected and naught effemmed. He getteth to small and great, riche and poore, free and bonde, markes in their right hands, & in their foreheades: that no man shoulde buy or sell, but those that shall haue the markes of the name of the beast, or that loke to haue of him some recompence, small, mean, or great, or els the number of his name, which number is 300. The Pope sayth that in y administration of euery sacrament, he doth imprint a certaine character or mark into the soule of him that receiuet. In baptisme he saith that he doth imprint into the soule of hym that is baptised, a marke that cannot be wiped out, and so likewise in other sacraments. And I knowe that in a Sacrament are two things, that is, the sacramental signe, & spiritual grace represented by the same signe: the sacramental signe is geue to man of man, but the spiritual grace is geuen of Christ.

wherefore, although a vicious or naughty Priest doth baptise any man, if he that is baptised or his parents (if he be a childe) do aske with faithful meaning baptisme, & do meane faithfully hereafter to obserue the wordes of baptisme: is as well baptised, as if hee were baptised of neuer so vertuous a priest. So also the siner which with al hys hart is soey for his finnes, and doth aske faithfully mercede of God, is as well absolved of a vicious priest, as of a vertuous. Because the Lambe of god whych taketh away the finnes of the world, wipeth away inwardly our finnes by his grace, because that he is y bishop & pastor of our soules. All other priestes do outwardly worke absolution, which knowe not for a certaintye whether they haue absolved or not. So also is it in y other, because y the grace of y sacrament is geuen of God, and the sacramental signe, of man. In geuing of orders, the chiefe bishop doth imprint y coporal markes, but of the spiritual markes, I knowe none: vnlesse a man will say, that by receiuing the order he hath some beliete that he may worke some thinges pertainyng to that order, the which before the receiuing of the order he could not. But this one thing is, that none in the church ought to sell spiritual marchandise (of which thinges wee haue spoken before) vnles he haue the marke of the beast. My counsell is, let the buyer beware of those markes: because that after the fall of Babylon, if any man hath worshipped the beast and her image, & hath receiued the marke vpon his forehead, & vpon his hand, he shall drinke of the wine of gods wrath, which is mixed with the wyne in the cup of his anger, and he shalbe tormented in fire & bymstone in the sight of the holy angels, and in the sight of the Lambe: and the smoke of their tormentes shall euer moze ascend, although he looke for a recompence, small, mean, or great, of the beast, or els the nuber of his name. The beast doubtles doth recompence his friends, with his small rewarde, that is, with great gifts and benefices coporall: with a meane rewarde, that is, with great spirituall gifts, in authority of blessing, losing, binding, praying, & exercising other spirituall workes: & with his greatest rewarde, which after that they be dead, maketh them to be honored in earth among the faintes. The number of his name according to y opinion of some men, is Dux Cleri, the captayne of the clergie, because by that name he is named, & maketh his name knowne, and that name is 666.

This is my opinion of the beast ascending out of the earth, and shall vntill suche tyme as I shalbe of the same beath better instructed. And although that this beast doth signifie the Romayne bishops; yet the other cruel beast ascending out of the sea, doth signifye the Romayne Emperours. And although that the Dragon being a cruel beast, and the false Prophet geuing the marke, must be thowen into the lake of fire and bymstone to be tormeted for euer: I woulde haue no man to iudge, but I leaue such things altogether to the small iudgement of Christ to be determined. But Martine the Popes confessor which maketh the Chronicle of the Emperours and Popes, receyret

many errors of the Popes, moze horrible and abhominable then of the Emperours. For he speaketh of the idolatrous Popes, hereticall, simoniacal, and Popes y were murderers, that vied nigromancie, and wythcraft, that were fornicatours, and deyled with al kinde of vice. But I haue partly declared how that the Popes laue is contrary to Christes laue, and howe that he sayeth, that he is the chiefe vicar of Christ in earth: and in hys dedes is contrary to Christ, and doth forsake both hys doctrine & lyfe. I can not see who els may be so well Antichrist, and a seducer of the people. For there is not a greater pestilence, then a familiar enemy.

As concerning idols, and the worshipping of them, I thinke of them as Moyses, Salomon, Ilayas, Jeremy, and the rest of the Prophets, which all spake agaynst the making of Images, as also y worshipping of Images. And faithful Dauid full of the spirit of God, sayth: Let all those be confounded y worship Images, and that reioyce in Idols: And againe he sayth: Let the be made like vnto them y make them, & al such as put their trust in them. wherefore I pray god that this euil come not vpon me, which is the curse of God pronounced by Dauid the prophet. For I will be by Gods grace, neither a maker, nor els a worshipper of Images.

As concerning othes, I beleue and obey the doctrine of the almighty God, & my maister Iesus Christ, which teacheth: that Christian men in affirmation of a truthe, shoulde passe the righteousnes of the Scribes and Pharises of the olde Testament, or els he excludeth them from the kingdom of heauen. For he saith: Vnles your righteousnes exceede the righteousnes of the Scribes and Pharises, ye cannot enter into y kingdome of heauen. And as concerning othes he sayth. It hath bene sayd to them of old tyme, thou shalt not forswear thy selfe, but shalt performe vnto the Lord those thinges which y vowest. But I saue vnto you thou shalt not sweare at all, neyther by the heauen nor yet by the earth, &c. But let your communication be yea, yea, nay, nay, for whatsoever shalbe moze then this, proceedeth of euill. Therefore, as the perfection of the auncient men of the old Testament was, not to forswear themselves: so the perfection of Christian men is not to sweare at all, because they are so commaunded of Christ, whose commaundement must in no case be broken: although that y Citie of Rome is contrarye to thys doctryne of Christ euen as in manye things she is found contray to her selfe.

As touching the taking away of temporal gods from those that are ecclesiastical persons offending habitualiter: by such as are temporal Lordes, I will not affirme any thing to be lawfull in this matter (as in other matters before) that is not agreeable to charitie: And that for because it is a hard matter for a man to take another mans goods from him without breaking of charitie, because peraduenture he that taketh away, is the moze moued to suche manner of taking away be reason of the desire he hath to those goods, which he inducureth to take away: or els, because of some displeasure or hatred to the person, from whom he goeth about to take away those goods, then that hee from whom those goodes be taken, shoulde be amended. Wherefore, vnlesse he that taketh away, be onely moued of charitie to the taking away of such goodes, I dare not affirme that such taking is lawfull. And if such taking away proceede of charitie, I dare not iudge it vnlawfull: because that the Byshop of Rome which receyued hys temporal dominion of the Emperour, when the Emperour rebelled and was not obedient vnto hym, he depriued him fro hys temporal iurisdictiones: Howe much moze then may temporal Lordes do the same which haue bestowed vpon them many temporal dominions and lordships, onely to the intent that they might the better intende to serue God and keepe his commaundementes. Howe if they perceiue that they be against the lawes of God, and that they be ouer busily occupied about worldly matters: I cannot see but y they may wel inough take fro them those temporal goodes, which to a good purpose they gaue them. But if in tyme to come after this, those that be temporal lordes shall take from ecclesiastical persons such temporalities: let him that desireth to vnderstand this, read the prophet Ezechiel in the chapter of the shepherds of Israel, which fedde themselves in stead of their flocke: and also let hym reade the Apocalyps of the fall of Babylon. Let hym also reade the Popes decretalles agaynst hereticikes, and in those hee shall fynde, that the takynge awaye of the temporalities from the Clergy, shal come to passe for the multitude of their finnes.

Thus reuerend father, haue I made mine answerre of the matter wherof I am accused: beseeching you, that as I haue bene obedient to your desire, and that euen as a sone declaring

Martine  
penitentiarius.  
Mo wicked  
popes then  
Emperours

Matters of  
Idolatrie.

Images.

Othes how  
far they are  
tollerable.

Whether  
temporal  
goods may  
be taken a-  
way from  
ecclesiasti-  
call persons  
offending.

Popes take  
from Empe-  
rours their  
benefactors,  
temporall  
dominion  
when they  
offend:  
Ergo, much  
more may  
Emperours  
take from  
popes  
temporall  
dominion  
whē they  
offend.  
A prophecie  
of Walter  
Brute, that  
temporall  
goods shall  
be taken a-  
way fro the  
clergie for  
the multitude  
of their  
finnes.

The Bish, of  
Rome seeketh  
to be worship-  
ped as God.  
The commaun-  
dementes of the  
pope more re-  
garded then  
Christies.

In euery Sacra-  
ment 2. thinges  
conteyned.

Caueat emptor.

The rewarde  
of the beall.

The number of  
the name of the  
beast.  
Dux cleri.