

An other obiection papistical resolved.

maundement of the Lord, so doth he exhort all other Bishops to feed their flocke in his first Epistle and v. chapter. Hereby a man may gather by these wordes of Christ y^e either there was no autoritie geuen unto Peter more then unto others, or els that Peter did equally communicate that right and autority which he had receiued unto others and did not reserue it unto himselfe after his deatch, to bee transported unto the Bishops of Rome. As for such reasons as they doe alleage, which are not gathered or taken out of holy scriptures, I passe them ouer, least I myght seme to contend with shadows.

The second Article.

That Indulgences and pardons graunted by our supreme head the pope, are of no force, strength, or effect, but tend onely to the abuse of the people and the deceuyng of their soules.

Borthwicke.

It shalbe evidently declared, that indulgences and pardons are of none effect, after that I haue first of all taught what they doe call Indulgences or pardons. They say they are the treasure of the church, that is to say, the merites of Christ, of the Saints, Apostles and Martyrs, which they impudently affirme to haue performed and merited inoze at Gods hand, at the tyme of their deatch, then was necessary or needfull for them; & that of the aboundance of their merites, there did so much superabound which was not onely sufficient for themselves, but also might rebound to the helpe of others. And because so great a goodnes should not be superfluous or in vayne, they affirme and teach that their blood was mixed and ioyned with y^e blood of Christ; and of them both the treasure of the church was composed and made for the remission and satisfactio of sinnes. How cunning and notable cookes these are, which can make a confection of so many sundry herbes. Furthermore, they do sayne the custody and keeping of this treasure to be committed wholly unto the bishop of Rome, in whose potuer consisteth the dispensation of so great treasures, that he eyther by himselfe may geue or graunt, or otherwoyse geue power unto other to geue the same. And hereupon riseth the plenary, Indulgences and pardons graunted by the pope for certaine yeares, by cardinals for 100. dayes, by bishops for 40. dayes. This is the iudgement and opinion which they hold of the Indulgences. But I pray you, who taught those saynts to worke or deserue fo^r other, but only Sathan, who would utterly haue y^e merites of Christ extinguished and blotted out, which he knoweth to be the onely remedie of saluation; fo^r if the Scripture doe teache vs that no man of himselfe can deserue or worke their saluation, how did the saynts then worke or merit for others. It is manifest that Christ saith in the viij. of Luke, when we haue done all that which is commaunded you fo^r to do, yet sayth he, we are vnprofitable seruaunts. Besides this, all that which may be deserued or merited in the righteousnes of man, in the 64. chapter of Eley, they are compared unto the garnet menstruous & defiled, to be cast out.

There are almost infinite places in y^e scripture, where in mans potuer is so excreuate, and the corruption & frowardnes of our nature so made manifest, that euen in the best and most perfect workes, there lacketh not imperfection. Notwithstanding the parable of the x. virgins writen in the 13. chapter of Mathew, ought to put vs out of all controuersie and doubt. There Christ describeth two kindes of men, the one kynde of holy men which obserue and keepe the inward righteousnesse of the heart, as the oyle of sayth, the other sorte is of such, which hauyng no mynde of theyr oyle, are answered by them whiche are wyse no, least that there be not sufficient for you and fo^r vs, but go you rather to them which doe sell and buy fo^r your selues: in the whiche place it is manifestly declared how vaimely the second sorte of men doth spe to the patronage of the elect, by whose merites they thinke to be saved.

Now let vs waite and consider vpon what places of scripture they build or establish their sayned inuention of pardons: they alleadge the saying of S. Paule to the Colossians. I supply or fulfill the afflictions of Christ, which were wanting in my flesh, fo^r his body which is y^e church. But Paul in this place doth not referre that defect or supplemēt to any worke of redemption, expiation or satisfaction, but to those afflictions, by the which the members of Christ, that is to say, all faithfull, should be afflicted, so long as they liue in the flesh, wherefo^r he saith, that this doth yet remaine of the passions of Christ, that those afflictions which once he suffered in his owne body, he nowe daily suffereth in his members. fo^r Christ hath vouchsafed to honour vs with this honour, that he doth impute and call our afflictions to be his. And where as S. Paule doth adde this word fo^r the church, he doth not understand

thereby fo^r the redemption, reconciliation, satisfaction, or expiation of the church. But fo^r the chastyng and profyting of the same, as in the ij. epistle to Timothe, he saith: That fo^r the elect sake he suffered all these things, y^e they myght obtaine saluation, but to the intent no man should thinke that saluation to depend vpon those things which he himselfe had suffered, he adde further, the which is in Christ Iesu. As touching the reason that the blood of the Martyrs is not shed in vayne without fruit or profit, & therefore ought to be conferred to the common vtilitie and profite of the church, I answer, that the profit and fruite thereof is abundant to glorify God by their deatch, to subscribe and beare witness vnto the truth by their blood, and by the contempt of this present lyfe, to witnesse, that he doth seeke after a better lyfe, by his constancie and steadfastnesse, to confirme and establish the sayth of the church, and subdue and vanquish the enemy.

The third Article.

That the pope is an open vser of Simony, daily selling the gites of the spiritualties, and that it is lawfull fo^r all bishops to be coupled and ioyned in matrimony.

Borthwicke.

This article hath his severall partes, fo^r those things which we haue spoken or answered vnto the article before written, doth sufficiently declare, that the pope is not onely a vser of Simony, but also a notable deceiver, which selleth such kynd of merchandise, as can in no place helpe or p^reuale. fo^r so much as his pardons are nothing lesse then such as he saith them to be. Doth he not then shew himselfe a manifest deceiver, when as he maketh faises and markers of them, but to the intent I will not seme in this behalfe vaintly to labour or trauaile. I will passe vnto the second part, where as I do say, that it is not onely done against the worde of God, but also against equitie and iustice to forbid priests to marry, fo^r so much as it is not lawfull fo^r any man by any meanes to forbid y^e thing, which the Lord hath left at liberty. fo^r S. Paule in the viij. chapter vnto the Hebrewes, declareth, that matrimony is lawfull fo^r all men, saying that mariage and the vndeified bed or chamber is honourable amongst all men: and in the first to the Corinthians and vij. chapter. He saith, fo^r avoiding of whoredome, Let euery man haue a wyfe of his owne: but I know what these obstinate and disse necked will aunswere vnto me, that the same is spoken and meant of others, and not of priestes. But what will they aunswere vnto me as touching that which is written in the first to Timothe, and iij. chapter. A Bishop ought to be without rebuke, the husband of one wyfe, and by and by after he saith, Deacons ought to be the husbandes of one wyfe, the which should rule and gouerne their children and family vprightly. Vnto these Paule affirmeth matrimony to be meete and necessary, let them say what they can vnto the contrary. What could bee moze vehemently spoken agaynst their wicked tyranny, then that which by the holy Ghost he declareth in the iij. chapter of the same Epistle, that in the latter daies there should come wicked men which should forbid matrimony, and calleth them not onely deceivers, but also wicked spirites attending vnto the doctrine of wicked spirites: but these men thinke that they haue very well escaped, wh^e as they wrest this sentence to those old ancient heretikes the P^ristians, they say (these men) did onely condemne matrimony, we do not condemn it, but onely forbidde Church men to marry. Vnto whome we thinke matrimony is not conuenient. As though that albeit this prophesie were first of all complete and fulfilled in the P^ristians, that it did not also rebound vnto them, or as though this theyr subtile sophistrication, were worthy to be regarded that they do not deny or prohibite matrimony, because they do not forbid it vnto all men generally. Lyke as if a tyrant would contend and affirme his lawe to be good, by the extremity and violence whereof onely one part of the cite is oppressed, but now let vs heare the reasons of the contrary part, it behoueth say they, a Priest to differ from the common sort of the people by some notable marke or token. But read Saint Paule, where as he describeth the perfect Image of a good Bishop, did he not recken and account mariage amongst the other good gites which hee required to bee in them. But I knowe very well howe these men interpret Paule: Merily that a Bishop ought not to be chosen, which hath married bys second wyfe. But also it appeareth openly by the text, that this interpretation is false, fo^r so much as he doth by and by declare & shew what manner of women the wyues of Bishops & deacons ought fo^r to be, wherefo^r Saint Paule n^ubereth matrimony amongst the principall vertues pertaining vnto a Bishop. And these men do teache it to be an intolerable vice amongst the orders of the Church, and not being

An other obiection dissolved.

The blood of Martyrs whereto it profiteth.

Prises marriage lawfull.

Indulgences to be of no effect.

The treasure of the church as popeholders take it.

Lord treasurer of the church, Papists hold to be the Pope.

No man of himselfe can worke his owne saluation.

The parable of the 10. virgins expounded.