

How farre the office of Priests extendeth.

caell, when as he gaue them that lawe which he had receiued of the Lord. How can they then excuse themselves of perjury, which ordaine new lawes to liue by? But let vs proceede further, and see what authoritie the Bishops of Leines flocke had to make lawes. I doe not denye but that God in the xviij. chapter of Deuteronomie, ordayned vnder a great penaltie, that the authoritie of the Bishops should not be contemned, but had in reuerence. But in the ij. of Galatic. He also declareth vnder what condition they are to be heard, where as he sayth: he hath made a conuenaunt with Leuy, that the lawe of truth should be in his mouth, and by and by after he added: the lips of the Bishop shall keepe and maintayne wisdom, and the lawe they shall require at his mouth, which is the messenger of the Lord of hostes. Therefore it is fitt and necessary that if a Bishop will be heard, that he doe shew himselfe the messenger of God, that is to say, faithfully to report and declare the commandements which he hath receiued of the Lord. For where as Galatic speaketh of hearing of them, he putteth this specially that they doe answer according to the lawe of the Lord. Therefore lyke as the Leuiticall Bishops did breake theyr conuenaunt made with God, if they doo teach any other lawe then that which they had receiued of hym: So likewise these men woulde eyther acknowledge themselves to be conuenaunt breakers, or els they may not bynde the consciences of men with no new lawe.

Furthermore, what power the Prophetes had vniuersally, it is very liuely described in Ezechiel in his xxxij. chapter.

Ezechiel, cap. 35.

Thou sonne of man sayth the Lord, I haue made thee a guide vnto the house of Israel, thou shalt heare the word out of myne owne mouth, and declare it vnto them from me. He then which is commaunded to heare of the mouth of the Lord, is he not forbidden to rehearse or speake any thing of hymselfe? For what other thing is it to speake from the Lord, but so to speake, that he may boldly affirme and say, that it is not his word, but the word of the Lord, which he speaketh.

Further, God by his Prophet Jeremy calleth it chaffe, what so euer doth not proceede from hymselfe. wherefore, none of the Prophetes haue opened theyr mouthes as a rymme to speake, but being premonished before by the worde of God, whereupon it happeneth, that these wordes are so often pronounced by them, The worde of the Lord, The charge or burden of the Lord, The vision of the Lord, Thus sayth the Lord, The mouth of the Lord hath spoken it.

Now that we may also confirme that which is before spoken, by the examples of the Apostles, that they haue taught nothing but that which they haue learned of the Lord, the lawe which Christ prescribed vnto them, when as he endowed them with the dignitie and honour of the Apostleship, is somewhat more profoundly to be repeated. In the last chapter of Mathew, he commaundeth them to go forth and teach, not such thyngs as they themselves did rashly inuent or deuise, but those things which he had commaunded them.

Furthermore, Paule in the second to the Collossians, denieth that he hath any dominion or rule ouer the sayth of the Corinthians, albeit he was ordayned by the Lord to be their Apostle. If you require and desire a further reason of the moderation of Saint Paule, read the tenth chapter of his Epistle to the Romaines, where as he teacheth, That sayth cometh by hearing, it cometh not by the decrees of the Bishop of Rome, or by any other Bishop, but onely by the worde of God, neyther ought any man to thinke it straunge, that neyther Christ restrained his Apostles by the lawe, that they should not teach any thing but that which they had learned of the mouth of the Lord. He set the same law vpon himselfe because it should not be lawfull for any man to refuse it.

My doctrine sayth Christ is not myne, but his which sent me, my fathers: he which hath bene the onely and eternall counsellor of the father, which also is ordayned by the father, the Lord and Gaister ouer all, for so much yet as he doth the office any part of a Minister, he doth by his example prescribe vnto all Ministers, what rule and order they ought to followe in teaching, wherefore the power of the Church is not such, that it may at his owne will and discretion, teach new doctrines, eyther as they terme it, frame new Articles of sayth, either establish new lawes: but is subiect vnto the worde of the Lord, and as it were included in the same. But now let vs beholde what defence they doo bying for their constitutions. The Apostles say they, and the Elders of the Primitive Church established a decree, besides the commandement of Christ, whereby they did commaunde all people to abstayne from all

things offered vnto Idols, suffocation, and blood. If that were lawfull for them so to doe, why is it not lawfull for their successour, as often as necessitie shall require to imitate and follow them in doyng the lyke.

The Church subiect to the word of God, Reasons wherewith they defend their constitutions.

But I deny that the Apostles in that behalfe, did make any new decree or ordinance, for so much as Peter in the same counsell pronouoceth God to be tempted, if any yoke be layd vpon the neckes of the Disciples: Euen he hymselfe doth subuert and ouerthrowe his owne sentence, if they consent to lay any yoke vpon them. But a yoke is layd vpon them if the Apostles by their owne authoritie doo decree to prohibite the Gentils not to touch any thing offered vnto Idols or strangere, but you will say, they doo write that they should abstayne from those thynges. I graunt that they do so write. But what doth S. James declare? That the Gentils which are conuerted vnto God are not to be troubled and vexed in such externe decrees and outward euementes as these be. And the Apostle sufficiently declareth that he goeth about norbyng lesse then to restraine the libertie of the Gentiles, but onely to admonish and warne them how they should moderate and rule themselves amongst their brethren, lest they should abuse their libertie to the offence of the others.

Answers to the reasons as boue.

They alledge furthermore, that which is written in the 23. of Mathew, the Scribes and Phariseis haue siter in the chape of Moyses, therefore all thyngs what so euer they commaund you to obserue and keepe, the same obserue and do, but do you not as they doe. I answer, the Lord in this place doth smyte agaynst the manners of the Phariseis simply instructing his hearers, which before he had taught, that albeit they could perceiue or see nothing in their lyfe which they should follow, yet for all that they should not refuse to doe those thyngs which they byd teach by the worde, I say by the worde, and not of theyr owne head.

Another reason.

The 10. Article.

Diuers and many wayes he hath layd, holden, and also affirmed, and openly taught that there is no religion to be obserued or kept, but simply to be abolished and destroyed: as it is now in England, and despising all religion, affirming, that it is but abusing of the people, he hath taught that their habites and vestures are deformed, and very monstrous, hauing in them no manner of vilitie or holynesse, inducyng and alluryng as much as in him laye, all the adherentes of his opinion, that all religion in the kyngdome of Scotland should be subuerted and vterly taken away, to the great offence of the Catholike Church, and the diminishing and decremen of the Christian Religion.

Borthwicke.

The Prophet Esay in his fift chapter, cryeth out, saying, wo be vnto you which call euill good, and good euill, darkenesse, lyght, and lyght, darkenesse, lower, sweete, and sweete lower. And followeth in the same place, in the sayd Prophetes, wo, sayth he, to you that be wise and Sapient in your owne eyes, and prudent in your owne estimation: No man can denye but that the Cardinall of Scotland and his adherentes to be vnder this most heauy and grieuous curle, when as they doe so generally confound the Christian religion and their wicked Monke, that they do entitle them both by one name of holinesse, I trust I will make it appeare more manifest then the day, that they do it by a sacrilegious audacitie or boldnesse, vnto such as setting a parte all preposterous affection, wyll embrace the truth, when as the doth manifestlyc shewe her selfe.

But before I enter into the matter, I will all men to vnderstand, that I do not touche that kynd of Monke, whiche Saint Augustine and other to often make mention of: As in which the Monkes being gathered together vterly, contemnyng and despising the vanities of this world, byd lead a most chaste and godly lyfe, luyng in prayer, readdyng, and disputations, not puffed by wyth pryde, nor contentious with forwardnesse, neyther full of enuie, no man possessed any thing of his owne, no man was chargeable or burdencous vnto others, they wrought with theyr handes to gette that which might sustayne the body, the spirit and mynd not let and hindered from God, whatsoeuer did superabound moze then was necessarye for their sustentation, as by the restraint of their delicious and delicate fare, much did redound of the labours of their handes, it was with such diligence distributed vnto y pouer and needy, as it was not with greater diligencc gotten by them which did geue the same,

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