

desistand, that it must necessarily be a priest, and that so by last consequence neither laye man, woman nor child, can be capable of that office.

Nowell.

Arbitr. is
Topic.

Sp. Doelman by like hath written, as heard of Aristotle, that he greatly counsaile, that if one chaunce to fall into a matter very barren to reason upon, he should by some bright, scape out to some other more plentiful matter. And therefore finding his matter of the necessity of one head of the church, whiche yet is most necessarie, though it be impossible for the Papistes to prove, as els to lose all, he bare a barren of all proofes, as well out of the scriptures, as doctours, and good reasons, he maketh a scape into a larger campe, and taketh in hand to prove that no lay man, woman, nor child, can be capable of this office, that he speaketh of) to witte, to be the only supreme head over Christes vniuersal church, and that will he prove you both roundly, & plentifully, by making declaration that priores, be they men, women, or children, may not minister the Sacramentes, as priores may: may not preach, as priores may: may not excommunicate, and absolve, binde, and loose, as priores may: can not haue so great knowledge in the scriptures, as priores may. So in proving of these things, which no man both denie, & which being granted bee make nothing to his purpose, as against vs, he is as plentiful, as he was before sparse & barren in proving the necessity of one head of the church in earth, which he do all denie, and whiche not proved, the Papistes haue lost all. And as he had very much also to patche up a frise leane by alleging of two or three places out of the scriptures, and thre or foure trilling testimonies of the olde doctours

(which

which I haue, say that they make nothing to his purpose, but cleare against him: & with importunt perswas to supplie the rest: so in the second part, to witte, that no prince, man, woman, nor child, can be supreme head of Christ church in earth, for that they do not minister the Sacraments, may not preach, can not binde, & loose, &c. he dooth laye on load out of the scriptures, Doctours, reasons, and plainely shew, reaching and rushing roundly so that he hath much enlarged his booke with this part. So this necessarie, and subiect treatise, and counter-fits controversie, without any aduersarie for the most part of it (as it were a fist finger upon one hande, longer and bigger then all his selaines) is alone larger, then

Digress 45.
neces.

both his firste and thirde most necessary partes (or rather the whole summe) of all Poperie, that is to say: that Christes church here in earth must of necessity haue one chiefe head. And, that the bishop of Rome is that head of Christes church: In whiche two partes is necessarie, that without them all partes of Poperie must of necessity playnely perishe, the most is contents to bee soke, and of a competent length, more so; lacke of those or: stuffe, than so; want of will, you may be sure. But when he cometh to his *conclusions*, and skirmishing with his stone shabotie, & god howe he playeth the man in that belloboy battaile, and triumpheth not before the victorie, as they saye, but of a conquest made, without busie sayings, as bloudie thebings, without cruell sayne, hurt, or put to flight, yet no enemy at all stin, heard of, or known. So Sp. Doelman can not be ignorant, that both in all our sermons and writings of such matters, we make a most cleare and euident difference

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Duelmans
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Dev. fol. 11.
A. 44.

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