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The mynd and
 exposition of that excellent
 learned man Martyn Buc-
 cer/vppon these wordes of
 S. Mathew: Who be to
 the wordle bycause of
 offences. Math. xvij.

Faythfully translated in to Englishe,
 by a faythfull brother, with certayne
 obiections & answeres to the same.

Mathew. 15.

Euery plante that my heavenly
 Father hath not planted, shall be
 pluckt vp by the rotes.

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 1566.

To the godlie Reader.

Understandinge (dearly beloued in the
Lords Jesus) by a faithfull brother, of
the contention that nowe is in my native
countre, concerninge popish apparrell and
ceremonies, to the greate greife & sorowe
of the godlie, and to the reioysing of the
enemies, (whiche hopeth dayly for the rest
of theyr sather Dregges) I thought it meete
(as one wysing good to my countre) to
translate the worke of that excellent instru-
mente of the Lordes vyuarde Martyn Bu-
cer, entreatinge vpon the wordes of our Sa-
uour, wyrtten by S. Mathew in the. xviij.
chap. sayenge: Woe be vnto the world by
cause of offences: wherein he declareth not
only what an offence is, & how it is taken,
but also as occasione dothe serue concerning
rites and ceremonies of the churche, to the
great comfort of the godlye. Wyllyng and
requyzyng that ye stand fast in the lybertie
wherewith Christ Jesus hath made you free,
and wrape not your selues in the yoke of
bondage. For it is not now tyme to slippe
backe from the lybertie of the Gospell, but
manfully to abyde therein, yea euen, though
it be wylfe to consterne & same as worthie
souldiars in Christes church, alwaies look-
inge for the comyng of our Sauour Jesus

Thus fare ye well.

The mynd and exposition of

that excellent learned man Martin Bu-
cer, vpon the wordes of Mathew:
Woe be to the world, because
of offences. Math. xviij.

Here Christ speaketh not of suche
offences as the good are wonte to
geue vnto the euill, but of suche as
the euill geue vnto y good, or to those that
endeuour to become good & godlye. These
offences (as may be gathered by the places
of scripture which make mencion therof)
are what thinges so euer be spoken or do-
ne, geuinge any occasion of synne, either
because they are euill of them selues, or el-
les because they are not discretly done and
acco:dinge to Christian charitie. For this
cause Paul in the. 2. epist. 2. 6. chap. to the
Corinth. exhortynge vs, that in nothyng
we geue occasion of offence, dothe declare
by those thinges which he mencioneth by
& by after, that then we geue no offence at
all, when we approue our selues in all thin-
ges as the ministers of God: that is to say,
when we so behaue our selues in all thin-
ges which we either speake or do, that they
may make to edification and appeare to be
done in the spirite of Christ. Where vpon

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the defini-
tion of an
offence.

we may take that to be an offence, what so euer we say or do that maketh not to the furtherance of Goddes glorie and the saluation of our bꝛethꝛen, procedyng of a sound and vnspayed fayth and ordꝛed accoꝛdinge to syncre and true loue.

Nowe this mynde and purpose all the wicked haue not, I meane to do all thynges to the glorie of God and the comoditie of men: and therfoꝛe not only all that they speake or do may well be called offences, but they themselues also because their whole lyfe is nothyng else but an offence, are of the Voꝛd hym self befoꝛe in the. 13. chap. called an offence. Seynge therfoꝛe the world is nowe full of such offendors, it is not without great cause that the Voꝛd here saith: It is nedfull that offences should come. For seying there be so many euill trees, there muste needes be great abundance of euill fruite also. Moreover euen the verie electe, because they are neuer free fro synne, being alwaies compelled to say: Forgyue vs oure trespasses, as we forgyue them that trespass against vs, do gyue many occasions of offence, when so euer they speake or do any thyng that procedeth not of faith and loue. Therfoꝛe Paul exhorteeth and beseeche those men to beware that they

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receiue not the grace of God in vayne, geuyng occasion of offence to no man. He exhorteeth vs also to the same thinge as often as he willet vs to walke circumspectlie & warily folowing in all thinges the will of God. For we are planted to this ende, that we should beare fruite, and bꝛinge many to true righteousnes and godlines. wherfoꝛe if we committe any thinge either in word or deed, which tenderh not to this ende, we geue therein occasion of offence, and do contrarie to our vocation: and forsakinge the kyngdom of Christ, we promote the kyngdom of Sathan: which thinge howe horrible it ys for a Christian man to do, who seeth not? For this cause S. Paul in the 11th. to the Rom. and in the. 1. epist. 7. viii. chap. to the Corint. Vehemently detesteth euen those offences which they that vndiscretly vse the Christian libertie gyue onto the weake by suche thinges as of themselues in dede are not euill, but yet are not done accoꝛdinge to charitie.

When the newe Testament was confirmed by the bloude of Christ amonges the electe, wher soeuer they were, and of what stocke and kyndred so euer they came, and that without any law of ceremonies: then were all rites and ceremonies included in

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the pzecepte of loue, & all kyndes of meates and dayes were made then alike. But yet when many of the Jewes were conuerted vnto Chyste, they faith was moze weake then that they durst vse this libertie. They abhorred all such meates as were foꝛbydden by Moyses lawe, and specially such as were offered to ydolles: And this was the infirmitie of theyꝛ faith, that they were not perswaded, that to the faythfull nothyng can be vnpure. Howe, those that of loue had no regard oꝛ verie litle, which seeketh in all thinges the saluation of our neighboures, dyd eat all kyndes of meates in the pꝛesence of all men, hauyng no respecte to the infirmitie of faith in many, and so they gaue vnto them a dowble offence. Foꝛ either they caused them thꝛough their contempt to sale to variance and discorde with them, oꝛ elles they allured them to vse the like libertie, but yet with an vnlike fayth, so that they wold not sticke to eat all kyndes of meates indifferently althoughe theyꝛ consciences dyd perswade them that it was synne so to do. Agaynst the firste offence Paul wꝛyteth Ro. 14. If (saith he) by occasion of meate thy bzother be greued, thou walkest not nowe charitable. Concernyng the second offence, thus he

he wꝛiteth: albeit he addeth somewhat also touchinge the fꝛst: All thinges in deed are pure, but it is euill foꝛ the man that eateth with offence, it is good neither to eat flesh neither to dzinck wyne, noꝛ any thinge elles wherby thy bzother stumbleth oꝛ is offended, oꝛ made weake. Wher he saith he stumbleth, I vnderstand that to be spoken of the first kynde of offence, cōcerning variance and discord. Where he sayth, he is offended: I vnderstande that of the second kynde of offence, in that he vsinge his libertie peruersely, & by his example drawing hym that is moze weake to do the same, is to hym as a snare, whyles he gēueth hym an occasiō to eat that thinge against his conscience, which he iudgeth not to be lawfull. And where he saith, oꝛ els is made weake, I iudge that to be spoken of those men, who seing their bzother do that thing which (as they are yet psuaded) is against the lawe of God, do not turne so farre backe that they will sale to variaunce and contention with them, neither do they follow that with they thynke to be euill and unlawfully done: but yet they are greued in the meane tyme, and beare lesse zeale and ioue to the gospel and the mainteyners therof, especially such as then vse the liberty therof

of

of, and this in dede is to be made weake.

Nowe a godly and a charitable brother rather then he would that this should come to passe, ought to auoyd the vse of all vnnecessarie thinges, because the kyngdome of God is not meate and drynke, but righteousness, peace, and joye in the holy Goste: Much moze ought he then rather neuer to eat fleshe, then by his libertie to geue occasion to his brother so to stumble that he should therby either fall in to an hatred & contempt of hym, or elles contrarie to his fayth and conscience should attempte to do the same thinges that he doth. In dede S. Paul in the first epistle and. 8. chapt. to the Corinth. speakinge of this later kynde of offence, concludeth in this maner: Wherefore, if meate offende my brother, I will neuer eat fleshe whyles the world standeth.

But we must note in all these thinges, that he continually vseth the name of a brother. For of that plante whiche the father hath not planted, that is, of the reprobate, we muste haue no regarde: Whom in dede the moze godly you are, the moze you shall offende. This therfore muste be our cheif entente and purpose, so to do and order all thynges that they make to the edifying of our brethren. So shall it come to passe, that

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some tymes we shall see cause to vse our libertie, and some tymes not to vse it. For when we desire to be approued by deedes, the libertie that is preached must needs be confirmed with examples. This dyd Peter and Barnabas with certeyne other Jewes very godly at Antioch. And therfore when they dissembled the same agayne for feare of such as came from James, Paul withstode Peter openly and blamed hym vehemently. Gal. ii. This example ought to be well considered. For if Peter in this synnerly place tooke a fall, what is he that ought not herin to be carefull, & take good heede of the lyke daunger? They that came from James, were brethren: and therfore it seemed that it was better for them not to touch any fleshe for euer, then to giue them an occasion to stumble, or to be offended, or at the least made weake. Therfore Peter seemeth not without good cause to dissemble & hyde from them his libertie, for whose sakes he dissembled. But if you will haue respect vnto them for whose sakes Paul was zelous & carefull, you will then say that Peter dissembled without cause, and that he was moztely reprehended of Paul. For he had preached vnto them that by Christ alone all men are iustified: and therfore the

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ceremonies of the Lawe were not necessa-
rie. Which thyng he had confirmed befoze
by his owne example, eatynge indifferently
all maner of meates, and that both godly
& profitablie. But when for feare of those
which came from Hierusalem, he dissembled
agayne & cloked this libertie, he sore offen-
ded the Gentyles, causynge them to doute
of this doctryne, that by Christ only we be
iustified and saued: of the Gentyles there
were manye, but of those that came from
Hierusalem, there were but fewe. Moreo-
uer, the offence geuen to the Gentyles, was
such as myght haue caused them utterly to
fale away from Christe: whereas, yf the
Iewes had ben offended, it myght perad-
uenture haue ben a cause only of some dis-
corde, where by some emonge them might
haue ben weakened, or elles through weak-
nes of conscience might then haue defiled
them selues: but yet they should not haue
ben so cleane alienated from Christe, but
that some of them might haue ben wonne
agayne to sounde and perfecte faith, when
Peter accordyng to that his example which
he had befoze geuen them, should diligent-
ly and soberly haue declared vnto them the
cause of his libertie, as Paul afterwarde
dyd. To conclude, sayng we should conti-
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nualle presse forwarde towardes the per-
fection and fulnes of fayth, there should
more regard haue bene had of the Gentyles,
which were already come to a cleare know-
ledge of Christ, then of those which as yet
dyd sticke to the ordinaunces & ceremonyes
of the world: which also through longe cus-
tome & obseruation might haue bene the
more confirmed in theyr error. This dyd
Paul cōsider, when he wold not circumci-
se Titus: And he reioyced that he gaue no
place to those that contended for that mat-
ter, not for an houre. And this dyd he that
the veritie of the Gospell myght continue.

Furthermoze, we must consyde, whe-
ther they be true or false brethren, whiche
goe about to diminishe & impaire the Chri-
stian libertie: for we must haue onely a re-
gard to the true brethren. For albeit we
ought at all tymes to haue such a consyde-
ration of all men, yea euen of the professed
enemyes of the truehe, that we geue oc-
asion to none to speake euill of our well-
sayng, & for that cause also we must for-
go and forsake euen much of our libertie:
yet ought we this alway to do in such sorte
that the truth of the Gospell be not hynd-
red thereby. As for example: If a man
would at this daye, for the obstinate ene-
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he applieth myes of the Gospelles sake (which do abhorre and blaspheme all that cometh from vs, seying they abhorre & blaspheme Christ hym selfe and his Gospell) they still dissemble the libertie of outwarde thynges, whiche the false churchmen haue taken from the people of God by subtiltye and tyzanny: he in so doyng should not only make them nothyng the berter, but rather moze confirme them in euill & greatly offende those whiche haue receaued Christ, whiles he should still pprache unto them the naked truth and vterly vopde of examples.

Foz there is no smale numbze whiche will hardly be perswaded, that all thynges are layed vppe for vs in Christe alone, when there is so much attributed & so much credit geuen to mans inuentios. Out of doubt there is great faulte comitted herin nowe a dayes, not onlye of the common people, but euen of the head & cheif standard bearers of the Gospell nowe reuyuinge and springinge vppe agayn. In dede I confesse

what so euer hath ben ordeyned against the libertie of externall thynges, as difference of persons, meates, dayes, places, & other like thynges innumerable, hath ben altogether brought in by the rable of Antichrist: yet because the comon people were

Amonges these are to be placed capes, typpettes, copes, surples, cassocks, &c.

perswaded that all suche thynges were com mandementes of the Church, ruled and guded by goddes spirite: therfoze they receaued them generally as thynges proceedinge from godes will and appoyntment. And foz this cause we muste euen in these ourc dayes be circumspect in vsynge the libertie purchasid foz vs by Christ, and with se our liberte Paul som tymes circuncise Timothy: that is to say, foz our partes, vse well some ceremonies whiche other men abuse: sekynge (as it were) an occasion by that meanes, to pprache Christ sincerely and purely. Albeit thes inuentions of men can by no meanes be compared to circuncision and such like ordinaunces of God.

But what is the comon practyse of men in thes matters: many there be, which feareinge the sclaunder of the crosse, & in vayne sekynge to please bothe men and God, pprache euen there, where the gospel hath ben long preached, when nowe wordes and talke requyre examples of workes and dedes, pretendinge other mens weaknes, wheras they are altogether clogged with theyr owne infirmitie: do not only continue still, but also bynng other men in to the like slavery and bondage. Oh, say they, nothyng is to

Note here why and when we ought to be liber: that is, whe & people lacking instructio. Esteeme thes ceremonies as thynges comanded of God, or elles not.

But they be

be attempted rashely: thes thynges haue continued many yeares: they can not be taken awaye sodenly: We must haue a regard to the weake. If we should goe hastily & rashely to worke, we should not plante the Gospel but ouerthrowe it. But thes faynt harted Gospellers I wolde haue to consydre what this sayenge meaneth: The kyngdome of God suffereth violence, and the violence take it by force. Math. xi.

And mozeouer that thes thinges are not rashelye or vnadvisedlye attempted, but when they be chaunged wher as Christ is not yet preached, and without fayth: but they are not so wher Christe is alreadye preached, and the nette of the Gospell hath bene so longe caste forth, that it hath in maner taken so much as in that countrey or place may be taken, and nowe nothinge remayneth, but to bypnyng credit to our wordes and to confyrme the same by examples of doynges. Surelye the case standynge thus, suche workes also as men haue put their confydence in moze then in Christe, must be forsaken, & men must consydre that there can be no fellowship betwene Christ and Antichrist.

And it is a thyng absurde and foolish, to goe about to prescribe a longe tyme for the

the receyving of the truth, because falshode and vnturthe hath by litle and litle crept in, and growne of longe tyme. In dede so should we haue no moze holde of Christ then of Antichrist. Dowles, yf we receyue hym not as sone as we know hym, we shal neuer enioye hym. Moses, Samuel, Elias,

Ezechias, Iolias, dealt not in this sorte, but so sone as they had restozed the knowlledge of the Lawe to the people, forthwith they abolyshed all abhominations at once, and restozed the Ceremonyes of God.

Wherfoze yt ys to no purpose, that they say which allwayes bragge that there are greater thynges to be vrged and called vpon, then the reformation of Ceremonyes: so becomynge patrones of Antichristes reliques and remnauntes. Ceremonies are

the badges or testimonyes of religion, and wherfoze we begyn also our Religion with the Ceremonye of Baptisme. And also if any man after he is excommunicated for his wickednes, be receaued agayn through his repentance, he ys straight reconciled to the Churche by the Sacrament of the Lordes supper/ wherfoze they must nedes be very weake in the fayth of Christ, which

marke the danger yf we receaue not Christ takinge all Antichristian ceremonies, so sone as we know him the ceremonies of our religion are onlye baptisme & supper: wherfoze we should make no delishyng of all other ceremonies of antichrist

polong and differ the remouynge of Antichristes Ceremonyes: And dowles it wilbe lon-

The cause
why anti-
christes ce-
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longe ere netwyes of life appeare in those men yf euer it appeare at all. In dede, we see at this day cold and stanche proceedinges in Christian profession in those places wher Antichristes Ceremonyes are bozne with all, and suffered to continue, and all thynges much moze spuely and effectuell where they be abolished. For if they stay and remayne any tyme vntreformed, there can be no other cause therof but that epyther the worde of God is not thoroughly receaved, or not esteemed and regarded accordingly. For howe so euer those that suppose them selues to be stronge in the fayth, will excuse them selues that they vse not thes thynges: where is yet, y praye you, their zeale for Christes glorie, or theyr care for theyr brethren: which as they yet still vse them so (no doubt) they do it of weaknes of faith. Vndoubtedly as there is no agremente at all betwene Christ and Beliall, so sincere vnfayned Christians can by no meanes suffer them selues to be clogged with any whitt of Antichristes trash and trumpet pea and withall they will endeuour so to purge the Churche therof as the glorie of God may cheery be thereby aduanced. And further, they will haue such regarde of the weaker sorte that they will do nothing

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vnaduyedlye or oute of season, but will teache y weake with all gentlenes to waxe stronger in knowleadge, & laboz with examples also to bzyng them forwarde, not regardinge the blyndnes of a feawe who are to much addycted to Antichristes Ceremonyes, & perhappes no true nor faythfull brethren, whereby they myght in the meane tyme offende manye other weake ones, who continuallye thynke thus with them selues: If thes thynges were so euill as they are taken to be, they shold surely be abolished. And agayn, if the other were so good, all men, especially suche as rechen them selues Christians, would in dede receiue and embrace them. The men surely, if they be electe, shall at the lengthe be confirmed, althoughe all y world offend them, and no man edifye them: but in the meane tyme, woo be vnto them by whom they are offended. Wherfore as sone as true godlynes and the righte worshipp of God hath ben preached and professed of manye, Antichristes Ceremonyes and rites ought by and by to be abrogated, and the reformation herof may not be prolonged & delayed untill godlynes be in all poyntes growne to perfection: for elles shoulde they neuer be abolished.

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These are in debte ouer mylde and toctos
 softe and sobze Christians, which can beare
 with all suche Antichristian trash: lyke
 vnto them who at Cozinth knowyng that
 an Idol was nothyng, dyd eate thynges
 offered to Idoles, and boasted (as thes oure
 men do) in this wise: In outwarde mat-
 ters we are free: what is that to me that
 an other vseth those thynges nowghtely?
 I wyl vse them well. For as these men
 weakened the fayth of many both in that
 throughe they example they dyd the lesse
 abhorre Idoles, & also in that for the moste
 parte, they comūicated with them agaynst
 they consciences: so (no doubt) do thes
 our luke warme and mylke soppe Gospel-
 lers nowe a dayes. They knowe right well
 that Antichristes Ceremonyes, that is to
 say, all suche as haue ben brought in with-
 out Godes worde, are not worth a rusthe.
 And because they are outwarde thynges,
 wherin we haue fredome, they wil vse them
 frely, not consyderinge that manye thyn-
 ges are lafull which are not expedient, &
 that our libertie ought to be employed to
 the commoditie of other, whom they in the
 meane tyme offende and obscure the glorie
 of Christe: for they confirme them in they
 errour, which as yet knowe not that these
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thynges are free and at libertie. As for the
 patrones therof, the professed enemyes of
 Christe, they cause them to reioyce and sett
 them a gogge. And finally they weakē the
 faith of the feble which had forsaken them
 and cast them awaye. Thus do they for-
 soth prouyde goodlye for the weake ones,
 yea they serue rather they owne belieis, se-
 hyng to gratifye such as eyther are Chri-
 stes enemyes or elles backeslyders. For no
 man besydes these will earnestly contende
 for superstitious Ceremonyes. This is
 they modest bearyng and delayenge, wher
 with they are so farre from furtherynge of
 the Gospell, that by litle and litle they do
 utterly abolishe it. Surely we may thanke
 thes men, that at this daye all thynges are
 turned vpsyde downe in many places wher
 the Gospell hath ben longe tyme preached:
 where as we haue neuer yet sene tise lyke
 come to passe, where, at the earnestte & syn-
 cere preachinge of Christe, Ceremonyes
 haue also ben reformed, accordinge to the
 rule of his word.

For as muche therfore as Christ so sore
 detesteth offences, and crieth woe vnto the
 wordle because of offences: woe vnto the
 man by whom offence cometh: we muste
 with all diligence, take heede both in these

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Marke
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 the Gospell
 goeth not
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 God will
 haue no ser-
 uice with Be-
 liall.

thynges and in all other, that we be offendive to no man, but especially the litle ones: I meane not in age only, but in fayth and vnderstandinge also. The perfecte knowledge of God and of Christ, is lyfe euerslastinge. What so euer therfoze may eyther hynder oz obscure it by anye meanes, let it neither be spokē noz done of vs. But let vs remoue all suche thynges to the uttermost of oure powers. And let vs prouoke them both by exhortations and examples, that they expresse and declare those thynges in theyr lyfe, geuinge no place herin either to theyr owne affections oz other mens, seyng that it ys better to be drowned in the sea then to geue offence.

Obiections and Answeres concernynge apparell of Priestes and Mynsters.

¶ An obiection.

THIS apparell was vsed in Kinge Edwardes dayes of Godly men, as Grammer, Rydley, & suche like, therfoz nowe Godly men ought not to refuse yt: althoughe also the Papistes beyng vngodlye men euer abused yt.

¶ Answer.

The manner of the faste, which Johns dyscyples vsed being good, was not therfoz also exacted of Christes dyscyples: but rather foz that yt was an obseruacion of manes deuyse corruptly abused of the Pharises, no moze mete foz the synceryte of the Gospel, the old barreles foz newe wyne, oz newe clothe foz an old garment, so nowe the fillinge and clowtinge vp of old Popish the apparell, with the newe purenes of the

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Gospell, must yether cause corrptione to burst and lose bothe, or els make the ren-
tinge of the newe from the old worse.

C Obiection,

C Seing som men which be nowe Prea-
chers, dyd in kynge Edwardes dayes use
this apparell with fervent zeale and good
conscience, the same nowe refusynge yt se-
me not to be moued with zeale and consci-
ence, but of desyre of novelties and singu-
laritie.

C Answer.

C Paule did feare God in fervent zeale
& good and pure conscience even from his
progenytors, yet comynge to more know-
leadge, did fynde & confes thes thinges to
be hurtfull and vyle, whiche he had estea-
med and used as profytable, and albejt he
had circumcysed Tymothe, yet wold he not
suffre Tytus to be circumcysed: so some
suche as proceade in knowleadge and expe-
ryence dothe fynde this apparrell vyle and
hurtfull, which befor they thought profy-
table and not hurtfull. And albejt that cha-
ritie dyd moue them to beare with the wea-
he, as it did Paule in circumcysynge Tymo-
the, yet saythefullnes to heape the truthe
of the Gospell, wher yt hath bene longe
preached, sawsythe those same Preachers
not

not to yealde or shynke for anye force of
portuntye, as Paule not circumcysynge Ty-
tus, not of syngularitie and desyre of no-
velties, but of saythfullnes, zeale, and good
conscience.

C Obiection.

C Because all Bishops in England,
and manye other good Preachers, which
had once refused this apparell yet nowe by
occasione haue receauid yt agayne, and but
fewe ther be that still yet refuse yt, therfor
yt semeth moze expedient, and les damage
of offence and dysagrement in the churche
to brynge fewe in smale estymacion to a co-
formytie with the Bishops, & thez mul-
titude muche esteemed: the cyther to reduce
the Bishops to other inferiours, or suffre
inferiours to dyffre in those thinges from
them being Bishops.

C Answer.

C When as Paule and Peter being at
Antioche did bothe eate meate wth the
Gentylls, and at the comynge of certayne
from James, Peter fearinge them of the
circumcysion withdrew & seperated hym
sealfe, so as other Jewes then wth Barna-
bas weare brought in to that hypocrisye &
dissimulation: then Paule openly withstode
Peter as worthy of reproche by suche dea-
linge

linge, compellinge the gentills to Jewishe observations, and so not rightely proceeding to the truthe of the Gospell. Therfor yt right proceedinge to the truthe of the Gospell, haue once made bothe these parties to agree, leauinge of Poppes apparel, as Paul and Peter in leauinge of the Jewishe rites, and the feare and respecte of some personnes moue nowe the one partie, as Peter was moued to thinke to reiected rytes agayne in suche a case: the most expedient waye to auoyde danger of offence and dysagrement in the church, is without regard of personages, feare, or pleasure of men, to keape and mayntayne the truthe of the Gospell with synceritie, and libertie vnseparable from the same.

Obiection.

Christyan obedyence requyrez obseruacion of all thinges indifferent, commanded by auctoritie: apparell is indifferent nowe in England, comanded by auctoritie: therfor christiane obedyence requyrez obseruacion of yt.

Answer.

Washinge of handes befoze meates amonge the Jewes, was a thinge as indifferent of yt selfe as this apparell, & not so moche abused of the Pharysies as this of the

the papistes, and beyng commaunded and vrged by them that had auctoritie, Christ teachinge true Christian obedyence, defendith not the obseruinge of it, and chargyth suche as do obserue and vrgge it, with breakinge of Godes comandementes for their owne traditions, ypocritie, and blynd leadinge the blynd, and so concludeth, as euidently maye appeare, that the obedyence and auctoritie of Christians consisteth neither in commandinge nor obseruinge, but rather rotynge vp all such plants not planted by his heavenly father.

Obiection.

If the Prince maye thereto be perswaded all Synners seame that they wolde be glade to abolishe thes garmentes of the popishe blasphemons and ydolatrous priesthodes, but yt the Prince will force all Synners to receaue and retayne them, or els putte them out of theyr lyvinges and mynistrie, then yt seameth better to keape lyvinges, libertie of syncere doctrine with this apparell, then without yt to lose lyvinge, keape sylvence, and leaue the church destitute of so manye good preachers, yea & so offend a godlye Prince, by whom God hath graciously restored the prechers & preachinge of Christes Gospell.

¶

Answer.

If all Bishoppes and Preachers respectinge God, & the cause only haue wys-
hed and persuaded not to vse this apparell,
as Joab not to nombze the people, and yet
respectinge the Prynces commandemente
contrarye to theyz formall wyslinge and
persuadyng shuld yelde in dedes as Joab
did. Then weare to be feared suche sequell
of plagues on the people with great greife
to the Prynce, nowe heare as was then
there: and as the Amalites destroinge ma-
nye of the Ammozytes accordinge to Co-
des commandementt, yet leauing some re-
liques of the same by theyze owne negly-
gence, or affection, or pollycie, weare conti-
nually corrupted, polluted, & plagued with
the Ammozytes, so is it to be feared in En-
gland, that the abolyshinge of muche Pa-
pystrye accordinge to Godes will reueled
by his worde, and by reseruinge of some
reliques of the same by humayn negligenc-
ce, affectione, and pollycie, shold cause this
realme continually to be polluted, corrup-
ted, and plagued with Papistrie: thes thin-
ges well cōsidered moue many good prea-
chers to be constantt, zealous, and sincere,
as in will and doctrine, so in conuersacion
and manners, rezyouyng and refusinge all
thin

things propre & belonginge to Papisrie:
especiallie to the Idolatrous blasphemous
and traiterous presthoode, moste pestilent
enemye to all Christyane auctorite, and
princelie dignitie, and therfor manye good
preachers the rather dysposed for y prefer-
uacion of the Prynce & the people, losinge
lyuinge, lyfe to confyrme theyze doctryne
preached, then heapinge liuinges with flat-
tery, with danger of the Prynce, & the peo-
ple to buyld & byringe agayn, that which by
faythfull preachinge hath bene destroyed,
rezyouid & refusyd, so cā no such preachers
be put to sylence, theyz dedes declaringe &
confyrminge theyz doctryne: nor suche be
thought to be left destitute of those prea-
chers, by whose doctryne & manners also
the church is taught as to knowe and em-
brace true doctryne, & sincere rites & man-
ners, & so shall Godly & faythfull doctryne
cōfyrmed with lyke dedes, by Godes grace
gyue no offence, butt vnfayned thankful-
nes to a godly Prynce restozinge & recca-
uing true doctryne with sincere rites and
manners to Godes glozy, to the Prynces
honor, & the people edyfycation thozowgh
Christ our Lord. Amen.

It is good for a man to be seruent
in good things. Galat. 4.

D ij

74.
A prayer mete & necessarye

foz oure tyme and all tymes
to be used.

Wh Lord God maker of all thinges,
thou art fearful & glorious, thou
righteous & merciful. Thou which onely
art most gracious, onely liberal, onely iust,
almighty & euerlastinge: thou of thyne ac-
customid & riche mercyes deliueydst thyne
electe and chosen from all trouble, vouch-
safte foz thy Sonnes sake to delpue, and
preserue vs from all euill, and also from
doyuge of those thynges, whiche thou in
thy holpe word hast forbydden. Oh be gra-
tious vnto vs, and thinck vpon thy coue-
nante made with oure fozfathers of olde,
as Abraham, Isaac and Jacob, thy true,
and faythfull seruautes. And gene vs all
suche hartes, that we may vnfaynedly lo-
ue, and serue the by true obedience to thy
holpe Lawes, and Commaundementes.
Send vs inward prae in consciencie, that
we maye be at one with the, so that thou
neuer fozlake vs in the tyme of trouble:
be vnto vs in all oure nede and necessitye
as a sure rock, defence, buckler and sheild,
that under the winges of thy deuine ma-
iesty

75.
esty we maye be safely kepte, and coue-
ryd, that Sathan and his wicked impes
neuer preuaile agaynst vs, by anye cruell
tyranny, or oppzession. But graunt (good
Lorde) foz thyne owne glozies sake, yea
foz thy Sonn Christe Iesus sake, that we
in the tyme of tryall maye shewe oure sel-
ues as valiaunt warrours firmlye & con-
stantly to fyght vnder thy banner, and not
lyke cowardes at euery blast of winde, be
redy to rune away, starting back, and fly-
ding from the felowship of Godes sayn-
tes. Thincking here in this wicked world
foz a longe tyme to enioye the riches and
pleasures therof, the whiche tyme yf we
consyder is but as one drop of rayne com-
parid to the hole sea, yea yf foz this short
and momentanic tyme we might gete the
hole worlde, and loose oure owne soules,
what shuld it profit: or what is there (oh
Lorde) to redeme our soules agayne with
all: In euery souldyer that in this world
takethe in hand vnder his Capitayne to
fight, there is requyred in hym, that he be
stoute, valiaunt and manly, that when the
pinche of the battayle comith, he may then
surely stand and fight in hope of victo-
ry. Euen so lyke wyse (oh good Lorde) it is re-
quyred of euery one of vs, whiche professe
thy

thy

thy

thy holy ghospell, that we shew our selues
 manfullye to fyght for the defence of the
 same, that when the brunt of persecution
 by Godes prouidence to vs is mynistrred,
 we may then shew our selues as true and
 faythfull Christyans, to fyght that good
 fyght for an eternall tryumphe & victoꝝy,
 in geuing & offring vp oure owne bodies,
 for a sacrifice vnto the Lord our God, who
 is euer ready to strenghten them that put
 theyꝝ full trust in hym. Oh good Worde,
 graunt for thy names sake vnto vs suche
 plentie of thy grace, that when time requi-
 rethe, as we do beleue in hart to iustifica-
 tion, euē so by mouthe we may make true
 confession to saluation, that the frute of
 the same may be to vs in the latter daye,
 ioye, comfoꝝt, and eternall consolation,
 thozough Iesus Christ, by whose death &
 merytes we are made inheretours of hys
 euerlastinge kingdome. To whome with
 the Father, Sonne and holye Ghoost
 be prayse gloꝝy and dominion
 world without
 ende.

A M E N.

Oh Lord destroy all the woꝝkes of sa-
 than: confoꝝt thyne that are in aduer-
 sitye: helpe those that be in troble for thy
 names sake, haue mercy vpon vs, and ma-
 ke vs thy true faithfull obedient & thank-
 full seruaunts, Worde inclyne oure hartes
 into thy testimonies, and not into any vn-
 lawfull luste. Oh turne away oure eyes,
 that they behold not vanytie, but quyen
 thou vs in thy lawe: bestowe vpon vs thy
 woꝝde (oh Lord) so that we never abuse it,
 neither turne it vnto wantonnes, but that
 entering into the grace of true repen-
 taunce we may therein increase,
 and therein contynew, and
 that tyll oure lyues
 end.

To the Reader:

To my faythfull Brethren, we geue
 thanks to God for your constan-
 cie and vpryght delynge in this gret
 controuersie now rasyd by packynge of
 enemyes about the wearinge of popish ap-
 parell, and as ye haue well begonne, ther
 is no doubt, but the Worde in mercy shall
 kepe ye pure and blameles to the ende. It
 hath byne no small ioye and comfort to
 many godlye and good Churches, which
 dayly and howevely prayeth for your per-
 seuerance, and that it wolde please God to
 ease it, whē his good will and pleasure is.
 So on the other syde muche lamentynge
 the byndnes of those that goeth about to
 defende it: but especiallye those that are
 become persecutores of their godly & faith-
 full brethren: but as charite requireth, we
 desyre God neuer laye it to theyr charge,
 but geue them grace to ryse agayne vnto
 whom we loue them wether they stande or
 falle. Let Vottes wyse be a warnynge in
 tyme to take heed. Moses that blessyd ser-
 uant of God wolde not alter the valew of
 a curten, or a lytill pyne in the Arcke, so ze-
 lous was he in the Wordes worke: nor ne-
 uer brought any thyng out of his owne
 heade to the people: But had alwaye the
 was

warrant of the worde for hym, to conclude, what so euer may be objected agaynst the refusars of those ydolators garmetes, for what so euer they bynge, may be redused into this poyntes, that Godly men ether neede not or ought not to be scrupulous in so small a matter, which answer ye shall vnderstand as folowith with an answer to a question at the end hereof. The Lord for his Christ sake make Ephraim and Manassis agre, that we maye all with on hart and mynde vnsayndly seke Godes glorie, the edificacion of his people, that we may lyue in all godly peace, vnyte, and conoord. This grant, o Lord, for Christ Jesus sake, to whom, with the, and the Holy goste, be all prayse, glory, and honoꝝ for euer and euer.

Fare ye well deare
Brethren.

Dearly belouyd, you that haue wytt, te, vnderstanding, and wyll to be instructed in this controuersie now rasyd in the Church about apparell, at this tyme this shall suffice. It is true that the teachers of handycraftes assure me, that no man can attayne to suche excellent perfection in worke, as maye be disputed of by reason, muche lesse when the rule of religion muste be framyd accordyng to the rule of Godes wyll, which is the rule of all perfection, may we loke that any thyng can so perfectly be perfoꝝm'd of vnperfect mā, that in all poynts yt may answer to the perfection that God requirith: neuertheles God requirith his seruice to be suche as hym selfe is, deuyne, pure, sincere, vnmixt, and in no parte corruptyd, and as lacke of strenthe shal not excuse vs, in that we can not, so negligence maye the vs moze wickyd, yf that we may perfoꝝme, and we will not. If we are requir'd to loue God with all our hartes, all our myndes, and all our strength, that precisenes is comendable, which withholdeth not a tyll, whē all is requir'd. Thou shalt be perfect with thy Lord thy god. Thou shalt not vende ether to thy ryght hande, or to the leaſte. Thou shalt nethe

Deut. 18.

¶ y adde,

adde, nether diminishe of that which is com-
 maundyd. Thou shalt not inquier for the
 gods of the Gentyles, sayinge: howe dyd
 those Gentyles serue theyr godes. Thou
 shalt not do so to the Lorde thy god. For
 whatsoeuer the Lorde abhorreth, that dyd
 they to theyr godes. God wyll haue his
 children so to abhorre these supersticion, &
 they shuld be euen from that inferciō that
 compe by hearpige. Furthermoze, so
 many thinges as ar cōmandyd of leproous,
 mēstreous, dead bodys, were many, which
 myght not be touchyd without despyng,
 what other thinges were they in that ru-
 de people, but exercises of pryete purenes
 and cleanes, the obseruance of suche sta-
 dowes, although it hath byn longe synce
 aboishyd, yet the euerlastinge truthe re-
 maynyth: muche moze in presence of the
 bodye, that no prophane or despyd thinge
 may be minglyd with gods seruice. Mo-
 reouer god forbiddyth all strange corrup-
 tious mixtures, whē he forbiddyth them
 to some land with diuers seedes, to plow-
 ghe with an oxe and an asse, to weare ly-
 nyne and wollen to gether. For lyberte &
 costome euen in y leaste matters bredyth
 boldnes, & in hys cōmandement god hath
 also respecte to the kynde of apparell. Sp-
 ual

The zeal
 that God
 requirith.

God kepe
 vs fro all
 outwarde
 shew of
 Doperie.

nallie when this cleanes is streachyd euen
 to brute beastes, who wold not beleue that
 God requirith an utter detestacion of all
 uncleanes, especially in religion. Seing all
 these lawes pertyne to the fyrst cōmande-
 ment, acco:dinge to the same pryete rule
 dyd the holy fathers exercise them selues
 vnto puryte, therfoze it is neuer rede that
 the godly Patriarches dyd sacrifice vpon
 the Idolato:rs alters, but whythersoeuer
 they remouid, always they buyldid newe
 alters. Furthermoze Abraham wolde not
 take a thypde of the tynges of Sodoma.
 Jacob buryed the earringes that were or-
 namentes of supersticion, with the Idoles
 them selues. Moyses to blemishe the ser-
 uice of God wolde accepte no condicions
 at all, there shall not remayne on house,
 saythe he very pryete. Dauidh wold not
 take the names of the Idoles in his lypes.
 Ezechias brake the brasen serpet, not only
 chāgyd the use of it. The holyghost pray-
 sicke those godly Kinges, which destroyed
 the highe places, as Ezechias and Josias,
 in whiche places somtyme the people dyd
 worship god. Elyazer wold not sayne that
 he dyd eate swynes fleshe. S. Pawle byd-
 dythe, Refrayne from all shew of euyl.
 S. John forbiddyth vs to salute an herp-
 A u tyke

make
 well.

Example
 of holy
 men.

what gre-
 ter herety-
 kes cā ther
 be, then the
 Papistes

Ephe. 5.

tyke. And Polycarpus his disciple, as Irenus wptnessith, when he mett an heretike, wolde not gyue hym other answer, but that he knewe hym to be the Deuells eldeste sonne. for suche feare had the Apostles & theyr disciples, that they wolde not communicate with the on worde with any that had corrupted the faith. **Fynallie S. Pawle** in playne wordes comandyth precisenes, sayinge, Take hede that ye walke precislye or exactlye, for so the greke worde signifieth. Vast of all, let vs not forget what our Sauour Christ sayth: he that is faythfull in the leaste, wyl be faythfull in the moste. Who also teachith vs, howe faythfully and precislye we shulde walke, what colde be moze precisly spoken of, the law shall passe vntyll all be fullyllyd, and he that breakyth one of the leaste comandements, and teachith other so to do, ether by worde, or by example, shalbe least in the Kyngdome of heauen. It is euident by these reasons and examples, that no precisenes or scrupulosite in godes religion, can be to muche or blame worthe. To wchinge & substance, ther is no controuersy, but yt is lawfull as the good creature of god, and to this purpose pertayne those sayinges: The kyngdome of heauen is ne-

ther

ther meate nor drynke. Meate comendith vs not to god. Whatfoeuer enterithe in to the mouth, despylth not the man. All thinges ar cleane to them that ar cleane. & other lyke places of scripture, all which they pertayne to the matter or creature & substance only, not to euery use, fassion, or maner of vsynge. It is to muche doltynenes, not to vnderstand all thynge a ryght, excepte we wyl also conclude of the same places, that by glotony, dronkenes, whoredome, disquityd aparell, and suche lyke, the lawe of god is not broke. garments therfore that ar vsyd in respecte of the forme and vse, they are not indifferent, and fyrst of the ende, which they labor so muche to proue that it is chaungyd, that those thinges which befoze were vsyd to supersticio, now are comandyd for order & comlynes. No godly man doubtyth, but the Quenes Maicste intendinge an other end in commanding of those thinges, then the Baptistes vsyd them for. But who so well considerith the nature of those thinges, shall playnely se, that the end which the commander propoundyth, dothe not folowe, but accordinge to the diuersite of them & vse them, and them that iudge of them, a cleane contrary end ensuythe, for many popische pres-

ses

Res vse them to the same superstitious end that they dyd in Poperie, and greatest of all is þ multitude of ignorant people, that iudgith none otherwysse of them. All men haue not knowledge, for some with conscience of the Idole, euen yet do eate meate offred to Idoles. So Gedeon made an Ephode, not that þ people shulde go a whorunge after it, yet was it the destruction of hym and his howse for euer. Secondly it can not serue for order and comlynnes, which hath in it no necessary cause of edifying. Nether can it be conuerted, so þ comlynnes of the Christian Church, which is the chaste spouse of Christ, which is taken from Antichrist, and the fylthye whoze of Babylon. What consent hath Christ with Belpall: what porcion hath the saythfull with the infybell: or what agreement hath the temple of God with Images: If the reason of S. Paule be examynyd, by the which he dissuadith the Corynthians from eating of meate offeryd to Idoles, the same may be also extendyd to garmets consecrayd to Idolatry. The nature of ceremonies and rytes is to make the vser to haue fellowship with the principall of that religion, as the Jewes of the alter, Christi-

Coz. 8.
Iud. 8.
Coz. 14.
1. Coz. 6.

87.
tians with Christ, and Gentils with Deuells. As manye as are partakers of the breade which we breake, are partakers of the bode of Christe. They therfore that eate meate offeryd to Idoles, are partakers of deuells. And as many as are baptized haue put on Christ: it is not to be feard, leaste as many as weate antychristes robes, wil take moze pf auctoite comand it, neyther dothe the auctoptye of the Christian Magistrat excuse us, except we thinke, that Sergius Paulus myght permpte that S. Paule had forbydden the sentence of Jamps, which is, that the gentyls shulde abstayne from the polucion of Idoles, God will bozome nothyng of Idoles to garnyshe or become his religion. thou shalt not do so to the Worde thy god, but rather he commandyth vterly to destrope they: alters, woddes, pylles, and they: very names. he forbyddyth them also to bynge any thinge in to they: howses that belongthe to Idoles. 1. sape chap. 30. byddyth those that are earnestly turnyd to the worshippe of god, to cast awaye the reliques of Idolatrye, Thou shalt, sayth he, put out the couerynge of the Imagis of syluer, & the precious vestymets of the goldē Imagis, and thou shalt caste them awaye lyke

Act. 15.
Deut. 12.

that is all thing belonging to Idolatry.

as men

a monstrous clowte, and saye vnto yt: **N**awonte, oꝛ get the hence. **F**ynallye when all godly men abhorre the monstrous apparell of Fryers, Monkes, Chanons, can not se, by what order they shulde exte me the ornaments of Popishe Preattes, whose order is as wyckyd as Freyers, Monkes, oꝛ any other, which thynge may be sayd of the reste of the Popishe ceremonies, which may all with lyke pzecepte and colour, & by as good reason be receuid in the Churches as those. **B**ut admpttinge that these thynge were neuer so indifferent, yet it can not be that we shulde thynke them lawfull, foꝛ vs to vse them: foꝛ euē those thinges, which by them sealues are lawfull, whē an other circumstance is ioynd to them, then become they vnlawfull foꝛ a Christian to vse them, as in these cases. **F**irst we can not cast of all doubtfulnes, hauing so many reasons on our syde, and so manye examples bothe of learnyd men, and best refozmyd Churches, but in all thinges most indifferent. **S**aint Paule chargith every mā to be certainly perswadyd in his owne mynde, which some men vntuly translate, **V**et every man abownde in his owne sence, foꝛ he that with doubt of conscience eatyeth, which of it sealfe is law:

lawfull, is condemnyd, because he doth it not of fayth. **N**ow the assurance of fayth muste be sought no where, but in Gods woꝛde. **S**econdlye, thowghe we shulde satisfie our consciences, yet this man is deflyd, which is not persuadid by Gods woꝛde, but encreased by our examples, that he dare do that, whereof befoꝛe he doubted, and this is to geue an offence, as they commonly call it to anger them, foꝛ they that are best pleasyd with these matters, are most offendyd, that they stumble and falle, we must not do what so euer is lawfull, but what so euer also is profytable to edifying: nether must we only regarde what lyberte permittyth, but rather what our brothers proffyt requiryth. **T**hyꝛdlye, we maye not altogether neglecte what infydels iudge of vs in the vsynge of thinges lawfull by them sealfes, and therefore **S**. Paule byddeth them that are callyd to the feastes of the gentyls, so sone as mencyon is made of meate offeryd to Idoles, to abstayne from eatinge of it, because of hym that tolde of it, and his conscience, not of hym sealfe, but of an other. **W**hat the Papistes iudge of vs, maye easely be scene by this, & harding foꝛ the retayning of those Popishe ceremonies, cōtepnith hope that

B ū pope

90.
popery shalbe restoryd: what the ignorant people iudge of the reamnants of papistrē retaynyd, wyse men may well consyder. Herunto might haue byne ioynid the sentences of olde Doctozs, Iustinus, Ireneus, Tertullianus, Augustyne, Ambros, Chrysostoms, Celestinus, & almost all the rest, for abhorrynge the customes and ryghtes of the Jewes and gentyles and heritykes, but Gods truthe nedyth not mans auctoryte, except they that be against vs, in this cause wyll appeale to the fathers, the shall they percepue, that in nomber both of Doctozs, and sentences, we shall be nothinge inferior to them. In the meane tyme this maye suffyce, to shew fyrst that the pzeptions is blameles, secondly the garmētes ar not indifferent, & thyrddly that thowghe they were indifferent, yet ther is sufficient reason at this tyme, why we shoulde not weare them. Come Lord Jesus, and make an ende of thys wyckyd wordle, that thy saintes may come to gether, that we may synge with the in thy holy hyll for euer.

He that overcomith, shalbe crownyd.

Pray, pray, as the Apostell Peter sayth: the end of all thinges is at hand.

91.
Answere to a question, that was mouyd, why the godly men wold not weare a surples.

Answer.
Although we muste nedes confesse, that we haue to much consentyd heretofore with the Papiste in robbing and bereuinge God of his glory & honoz, yet may we not now in the lyght of Gods truthe contynue a partaker with you in the adulteracion of Christes sacramentes, contrary to our consciences & knowledge, wherein we iudge our seales onlye, not pzeudisyng other mens doinge, whō we leaue to God, befoze whō they ether stand or falle. For oure partes we must render accompte, not obstinately bent against any thing & shalbe approuyd by Gods worde.

We are perswadyd, that we may not use any thinge repugnant to Christian lyberte, nor mayntayne an opinion of holynes wher none is, whiche were Hypocrisy, nor consent to Idolatry, which were deny all of the truthe, or discozage the godly, incozagyng the wyckyd, nor dystroying & Churche of Christ, which are bownde to edifye, nor consent vnto confusion, wher God requiryth order, nor shew disobedience, wher God requiryth to obeye.

¶ u But

92.
Minor.

But in vsynge of a surples, we shulde do that which is repugnaunt to Christian libertie, maintaine an opinion of holines, where none is, shew consent to Idolatry, deny the truthe, dyscourage the godly, and incourage the wyckyd or ungodly, consent to confusion and shew disobedience, wher God commandithe to obepe.

Conclusion

We may not with good conscience, as we are persuayd weare a surples.

The Maior is prouyd by Saynt Paule Gal. 5. who commandyth to Christian libertie, by the example of Christ Matt. 15. who wold not haue his disciples to maintayne an opinion of holynes, whiche the Jewes had in waschyng of handes: by the doctryne of Pawle. 2. Cor. 6. who wyl haue no agrement with the temple of God and the Idoles: by the example of Danyel. 6. who openid his wyndowe towards Jerusalem, lest he myght seame to denye his profession or consent with y wyckyd: by the example of Paule Gal. 2. who re prouyd Peter for the discouragyng of the godly gentiles, and incouraging of the foward Jewes: by the doctryne of the same Apostell. 2. Cor. 13. where he teachith that Synysters haue power to edifye, not to destroye: by the example of Patriarkes, and

note the example of good men.

93.

and Prophetes, which in the worshipping of God, wear by no meanes confowndyd withe the Idolatozs; by the doctryne of Peter and John actes, which affyrmithe to be moze ryght to obey God, then men. But for moze euident profe herof, we may let you se some practises of auncient Fathers. Tertulian in his booke De corona militis, lphythe them onto dome Idolls, suche as do use any thinge accordyng to the oznamet of Idolles; and further, pf to leane upon an Idoll, is strange from the sayth, what shall seame upon the habyte of an Idoll. Augustyne ad Casulanum, warnythe not to faste on the Sondaye, least therby consente might be shewyd to the wyckyd Maniches. They that weare any thinge after the maner of Idoles, and pf it be strange from sayth to leane upon an Idoll, what is it to weare the habyt of an Idoll. The fourth Counsell of Colatane Canon. 5. for auoydyng of consent with heretykes, decreed that once dyp pyng shulde be vsyd in Baptylme. A Papist of our tyme affyrmith that the Apostels to auoyde consent to Iudaisme, abo lyshed the Sabothe dave, and sanctyfyed the dave of the Worde. The great Clarke Syngen, as Epiphanius wrytith in his. 2.

fastyng is good, yet the godly wold not use it that day, as the heretyks dyd.

100

Beware of deceim: byng.

Beware of decept: full prac: tyces.

the natu: re of true Christian.

boke .1. Tome, carped palme wiche thos that offeryd to the Image Serapis, all-though he protestyd openly, that he dyd offer unto Christ, and not unto Serapis, yet was he excomuncatyd, and cast out of the Church by the Marters and Confessozs whiche then were at Athens. The Christian souldiars which by Julian sul- telte were brought to offer incens, as it is wyrtten histozia Tripartita lib. 6. chap. 30. when they perceuyd theyz faute, whiche untwares they had commytted in consen- tyng to Idolatri, they rane forth into the streets professede theyz religion, testifed them sealues to be Christians, affzmyng that theyz handes only had cōsentyd unto Paganisme, and that theyz hartes dyd no- thyng agre therunto, and whereas theyz handes had offendyd unadwysdlye, they wyshtyd to bestowe theyz whole bodyes to be tormentyd for Christ, althoughe wyl- tozmentes and paynes mozte creuell and horzble. I trust we nede not to laboure a- ny further for the profo. By the vse of the surples men are iniciat in to the Popes cler- gye, as it aperith by the Pontificall, De cle- rico faciend. Of the Salathians by circum- cision rather losse theyz lyberte in Christ, then profytd any thyng, by iniciatinge them

them sealues in to Iudaisme. How maye you retayne the lyberte in Christ, and pro- fyt in his religion by wearinge the Popes lyuerpe, we can not perceau. But by the vse of the surples, is mayntaynd an Ipo- critt call opinion of holynes, & Pontificall termethe it habitum sancte religionis, the habyt of an holy religion. Durand lib. 3. de rationale diuinorum, saythe, That it is Vestis linea, the lynnne garment, in which they that serue about the seruices of the altar and holy thinges, ought to vse apon theyz clothes, a surples, it is for the whi- nes of it, or it signifieth the puryte or cha- stete, accozdinge to that sayinge: Let your garments, that is, your workes, be white at all tymes, that is cleane: but for his na- me, it figurith the mortification of the fle- she. It is callyd a Surples, because that in the olde tyme they dyd weare it apon skynny coates, made of the skynnes of the deade, whiche is vsyd to this daye in cer- tayne Churches, representyng that Na- dame, after he had synnyd, was clothed with suche garments. Thzdy, it notith Innocenci, and therfoze it is put on befoze all other holye vestures, because that they that are deputyd to worshippinge, ought to excell in lyfe and in all vertues, accoz-

Marke what iys ing signcs is in the surples in- uentyd by Papistes. with what good con- science can the godly weare it, iudge good W: other.

dyng

dyng to the sayinge of the psalme: Innocencies do ryghtly cleue vnto me. For thely, for the bredthe of it, it betokeny the Charite, wherefore they are woꝛne apon pꝛophane and cōmon vestures, it is to be markyd that charite couerpyth the multitude of synnes. Fyrtlye, for the fassyon of it, in that is it made lyke a Crosse, oz Jewes gallows, it fyguryth the passion of the Lord, and they þ wear, that ought to be cꝛewꝛpyed with the vices and concupiscences. In mayntayninge this opinion of holynes, with all other inuēcions, which by lyng seignes, which they haue had to it, we knowe not howe to auoyde consent vnto that Idolatry, which Durant and the Papiste mayntayne and pꝛofesse, & to deny the Popes ceremonies, the doctryne whiche we teache, howe shuld it not dyscoꝛage the godly, and incoꝛage the superstitious in theyꝛ erroꝛs: we can not edeſpe the Church of Christ apparently, shewing our sealues to be on of the Popes clergy. Seing S. Paul Thess. 3. wilythe to auoyde all apparens of euyl, and to be shuffyd in a surples, whiche the Popes clergy wear, were rather a confusion then an order, whiche they them sealues wolde be lothe to suffer, if they might get

agayn

agayne the keys into theyꝛ handes, they wolde crye wiche open mowthe, as theyꝛ pontificall teache them, & plucke the surples of our backes by the autoꝛyte of almyghtie God the father, the Sonne, and the holy ghoſte. saying, and we take from the all our clerkly habyt, and we put on þ apparell of religion, and depose, degrade, and spoyle the of all orders clerkely benefice, and clerkely lyuinge, and we restore the to the seruitude and ignominie of the secular habyte. Is it not a disorder, that Christians shoulde shewe them selues slaves to the Popes order: were it not better to serue God in commun attpꝛe, then to please the Pope by disquisinge our selues in superstitious surples: were it not better to obey God, who wyllyth vs to serue hym in spꝛet, and in truthe, then to obey men, followyng the deuple of Pope Sixtust, the fassyon of the Jewes, and pꝛactyce of the Papistes: where it not better, by leauynge of a Surples to folow Christ in bꝛeakyng mens tradicions, thē by the vse therof to be a companion of Popes & Pharises: If this do not seame sufficient to proue the Mincꝛ at this tyme, it shalbe moꝛe at large dyscoursyd hereafter. Concernyng þ Quenes Maiesties commande-

The surples is an holy garment of the Papistes.

Marke the follye of Papistes.

C ij ment

98.
ment, herein we acknowledge our seales
bounde to obey in all thynges lawfullpe
commaundyd, so can not we be persuadyd
to vse that in the ministry, which our con-
sciences teacheth vs to be replenished with
Idolatrours Hypocrisy, & also the example
of other men which dothe were it, ought
nothing at all to moue vs to were a sur-
ples in the ministry, no moze then to con-
sent with them in persecutyng those men
whom they terme sedicious scismatyches
foz leauyng them of. Thus as ye se, short-
lye dere Brethren, we leue the surples, as
the Popes badge to the shauen Clergye,
and you as Gods chosen to the protection
of the almyghtie whylshynge, that God
may geue vs grace aswell inwardelye as
outwardelye, to seke foz syncretite, and to
wayghte with all paciencie the good
wyl & pleasure of the almygh-
tye, who wyl & can healpe
when pleasith hym.
Fare ye well in
the Worde
Jesus.

99.
C H Godly Prayer.

Dh Lord God and heavenly Father,
which art a iust Iudge to punishe
all them, that do contynewe to of-
fende the, as thou art a Father most ppy-
full to receaue to mercy all those, whiche
geue ouer themselves to please the, shewe
me thy grace and fauour, so that I may be
truly touchid withe inward displeasure of
my synnes, and that in the place of flatter-
ing myselfe to slepe in synne, I may be so
cast downe in hart, that the rather I may
truly with mouthe confesse most humbly
to geue the, the honour, glory, and prayse,
dew vnto thy holy name, and that as thou
of thy greate mercy doste instruct vs the-
reunto by thy holy word, so (foz thy na-
mes sake) make that y same may so ligh-
ten and cleare our conscience, that in dem-
examination of all our hole lyffe, we may
truly learne to be angry & displeasid with
all our former, and corrupte lyuing. Oh
that it may please the to drawe nere vnto
vs, in addressyng and guydyng our foot-
steppes in the true and perfect way of obe-
dyence to thy holy lawes and comaunde-
mentes. Send thy holpe Angel to nitche
his tentes round about vs, that

708.
his infernall army, neuer p̄uayle against vs, but allwayes with strong faith we may thorough Iesus Christ withstand all his crafty engins and snares, knowyng v̄doubtedly that thou neuer forsakest them that put their trust in the. Oh let vs not be led by the infirmytie of our vntowarde fleshe, but strenghten vs by the vertue of the holy spiryte. Suffer vs not to lye vnder thy heuy wrathe & vengeance throughe t̄pocryse, but rather touche vs so inwardly, that we may without ceasing, synghe, and grone vnto the, by true and vnfeyned repentance. And although we be not allwayes so wel disposyd to aske & praye, as we ought to do, yet (good Lord) for thy names sake, stretche out thy mighty hande, that by the gracious working of thy holy Spirite, our myndes and hartes may be drawen from all erthly and corruptible thinges, so that our prayers may procede of an earnest and inward affection, so that we neuer presume to come before þ with a dobell hart, knowing that who soeuer askethe and prayeth for anye thing of the, not asking in faith, can not obteyne. Increase our faith therfore (oh mercypfull Father) that we presently may lyuely receiue the benefite of remission and pardon

107.
don of all our synnes, throughte the merites and death of Christ Iesus our Sauiour, and so work in vs for euer hereafter to lyue in thy feare, and to stand in awe of thy displeasure, that thou mayst contynue our mercypfull Father world without end.
God graunt yt.