

To my louynge brethren that is troubyld abowt the popishe aparrell, two short and comfortable Epistels.

Be ye constant: for the Lorde shall fyght for yow, yowrs in Christ.

¶ To all my faithful brethren in Christ  
 Jesu and to all other that labour to weade  
 out the wedes of popery, Peace in the  
 Lorde Jesu be with you, and make  
 you perfite in all good workes to doe  
 his will, working in you that which  
 is pleasant in his sight, through Jesus  
 Christ our Lord.

DEare Brethren, because we are creatid for gods glory the edification one of another in Christ, and are bounde to serue thervnto by wealthe or woo, lyfe or death, and cheifly, they to whom God haue geuen the greter gyftes, and whom he hath callyd to higher romes, are moste bounde to be zelous for gods glory with godly zelousie to profyt the churche and sponse of Christe vnder their charge, and that by no subtelye as the Apostel warnithe, they shulde be corrupted from the symplicitie of Christ: therefore there is no doubt of your good zealle and diligence. My good fathers & deare brethren, who ar first callid to the battel, to striue for gods glory and the edification of his people, against the Romish reliques and rages of Antichrist, I doubt not but that you wyl coragiouslye and constantlye in Christ, rape at these rages of Gods enemyes, and that you will by this occasion race vp many as grete enormites that we all know, & labore to race out all the dregges & remnants of transformid popery, that are crept into England, by to much lenite of them that wylbe namid the Lordes of the cleargie: what is he that hath the zeale of gods glory before his face, that wyl not ioyne both in prayer, and in sufferinge with you, in so good a cause, that is so much for gods glory, and the edification of gods church, in the pure simplicite of Christes word & sacramentes, wherin our enemies and persecutours are strangely bewitchid. I wote not by what Circes cupe, that they do make suche a diuersite betwixt Christes worde & his sacramentes, that they can not thinke the worde of God safelye ynoughe preachid, & honorably inough handlyd, without cap, cope, surplis. But that the sacraments the maryinge, the buryinge, the churching of wemen, & other church seruice, as they call it, muste nedes be decored with crossinge, with capping, wt surplessing, with knelinge, with preti wafer cakes, and other knackes of poperi. O Paule that thou were a lyue, thou durst tell those politike gentelmen, that ther hath bin to much laboure bestoued vpon them in vaine, thou durste say vnto them, as thou didest to ye Corinthians, that they eat not the Lordes supper, but pley a pagent of their owne to blynde the people, and kepe them still in supersticion, fare from the symplicitie of Christes supper: but howe many sely sowles is ther that dothe beleue veryly, that they haue an English masse, and so put no difference betwene truth & falshod, betwene Christ and antichrist, betwene God and the deuell, they are strangely bewitched. I say that thus wyll bynde theyr Englyshe presthode & sacraments, but mucche more enchauntid that can fynd no garments to please them. But such as haue ben polutid openly with popishe supersticion

& Idolatry, but most of all in this point shall theyr madnes apere to all posterites, that they make these Antichristian rages Causam sine qua non, that is, a cause without which ther is no holy ministry in Christ, so that this shall make an Englyshe preste, be he neuer suche a dolt or vnlearnid in the knowledg of the scripture as we haue very manye, and without these romisshe reliques not Paule hym selfe shalbe admittid (as one of them dyd blaspheme & the rest of them in effecte do affirme) well agaynste suche popishe chaffer and popery, hathe byne longe agone foughten witheall, when the gret captaines of that religion lyuyd, and yet God gaue the victory. Therfor let vs not fear now, although it doth begine to sture agayn, for ther is no craft, conninge, counsell, wysdom, or policy against the Lord. We haue Christ & hys Apostells & the Prophetes euer stryuing agaynst the Ipocrites of their time o• our •yde. a strau for popishe polici we haue the worde of God to warant vs, to rote out al monuments of supersticion and Idolatry, & are charged to abhor them, to accompt them, accursed, and to defy them, and to detest them as menstreous clowtes, they haue not the worde of God for them. And what wysdom is in them, sayth god by his Prophet Jeremi, they talke of obedience & concorde, but ther is no obedience against the Lorde, no nor concorde to be desired, but wher gods glory and verite is preserued, Els better to haue al the worlde in hurly burleis, and heauen & earth to shake, then one ioyte of gods glory shulde decaie. So far forth as in vs leithe, we haue theyr owne lawes and proclamacions, to rote out all monuments of supersticion and Idolatrye, & theyr oune wordes are contrarye to theyr doinges. Yt shulde apere that they repent their reformacion proclamid, as did ye Isralites, they buylde agayn that which ons they haue distroied and this is doue openlye that all the worlde may wonder, and behold: but what is done secretlye, god wyll one daye haue it declarid openly, ye they make the name of god & this doctrine that we professe to be euell spoken of alreedy. By many of theyr doinges, theyr iudgement hasteth that for such causes persecute Gods true preachers. Wherefore let vs •ot feare theyr threninges, ther can none •ersecute the godly for this cause & trasse. •ut ether such as are nether hote nor colde, •nd then they shalbe vomyted out vnlesse •heir zeale encrease, or such as haue no God before their eies, whose god is their bellie, or •ls open papists, whom god hathe geuen vp •o a reprobate sense, wherefore we must thus take it, that they ar gods rodde for oure sinnes, because we haue not ben more zelous in Gods cause, nether carefull to seke his glorye, that wolfe Wynchester & blodie bucher Bonar fought once against many godli men for the grounde of this gere, and thei had all the power of the Realme seruinge theyr lustes, but beholde how the Lorde in short time ouerthrew them al, to giue vs coradge to go forwarde, the Lord forgeue vs, we ar to slacke and neglygent in heauenly thynges, this monster Bonar remainithe and is fed as papists say, for their sakes, & it must be grauntyd, it is for some purpos, although he be a traytor and an enemi to the crowne and realme, and bothe to God and man, whiche brunnid godes holy testament, murderid his saintes and his serva#tes. But what the Lord requyrith to be done wythe false Prophetes it is manyfest: we haue bothe the lawe of god & man for vs, But we ar answerid nay, you your sealues shalbe compellid to turne your coates and cappes, and get you into his leueris, and to be lyke him in your garments. O Elyas that thou lyuedste, or tha• thy spyrit weare amongst vs, thou woldes• say with the Prophet Sophoni, that God will vysit the werears of this Idolatours garmentes or strange aparell, thou woldest say, that thinges dedicatid once to idolatry, is not indifferent, thou woldest say reuerence to the sacrame#t is wrought by doctrine and discipline, and not by popishe & Idolatours garments, thou woldest saye, what decency can ther be gaynyd to the sacrame#ts, by that which hath byn deuisyd & vsyd to deface it, if the golde ordeinyd by god for the reuerence and decenci of the Jewes temple, is not to be admittyd to beutify the church of Christe, much lesse copes brought in by papistes the enemyes of god, and alwayes continwyd in their seruice as orname#tes of their religion in no wyse ought of vs Christians

to be retaynid. But the papistes triumphe and glori in their assembles, that the hote gospelars shalbe driuen to their doltishe attires, for the Lords sake let vs neuer giue them any cause of Joye, though we shoulde dye for yt: Moyses wolde not yelde on hoofe of a beste in gods busines, he wolde not leue the loupe vnmade, nor make a button or a claspe more or lesse. Eleasar will not decembre by eatynge of vnlawfull meates, the faythfull Isralites wolde not receyue so muche as an yuibushe. Contrariwyse Orygen carynge a braunche and professynge, that he bare it for Christ at the first. But was afterwarde compellid to open Idolatry, so cursid a thing it is to geue any place to the wicked: all the papistes that saye, they worship Christ in the crosse, and God in the sacrament, do still vnder these wordes continew still in their Idolatri, beware of deceitfull wordes, that couer wickid purposes, to drawe vs from Christia# symplicite. Let vs stand constantly agaynste all abuses, and repent for our former coldnes in religion, and our synnes, and call for healpe from aboue, for the hand of the Lorde is not shortenid: we ar assured that we seke Gods glory, and our aduersaries may see, yf they can se any thinge, that this thinge that they seke is not for gods glory, seing the papistes the enemyes of God, doe so desyre yt and glory in yt. And reioyse, that we, whom they most hate, cannot be safe but vnder their garments: we ar assurid that we seke godes glory in folowinge Christ his Aposteles and Prophets. who euer dispised these pharisaicall outward faces and visures, Christe fyndethe fault withe the garmentes of the phariseis. Paule counteth all his pharisaicall, shew to be donge. Zachari saithe, that the false Prophet shalbe ashamed of his prophecye, and forsake his garments wherin he dereyuid. & shal the true Prophetes be fayne to crepe into their coules? for by the same autorite may be comaundid any peace of popery, so that it be namyd policie. Ezechias and Josias knew no suche authoritie, but they say: It is for policie, For it plainly apearithe that ther is lesse care for religion, then for policie. But beware that the example of Jeroboham be not folowed, that made such like prestes for policie as wolde do as he commaundid them. Achaz of policie brought the fashion of an alter into Jerusalem, as he sawe at Damascus, where he had ouercome the Idolatours and their Idolls, but cursed was his policie, and so ar all they that wil retaine any thinge of their Idolatrie. Nabuchodonosors Idoll was for vnitye and policie, but without the warraunt of gods worde, ther is neyther good vnitye nor police. The godlie father Bucer callithe the tenthes and the first fruites sacriledge and roberie, they be kept stil for policie. Crosse and candelstickes ar supersticious, though they be kepte. I wot not for what policie the adoration of the Sacrament in the countres, where they knocke and knele to a wafer take is a popishe policie. That wemen baptise, that pluralites, tot quots impropriacions, non residence, dispensacions, suspensions, excommunications, & absolucions, for money at grauntyd, yt is euell, like as are many other inormites borrowed from Rome, which remayne in the name of policie. All these thinges were abhorryd as popishe supersticious, and Idolatries, amonge our gospellers both bishops & others, when they were vnder gods roddes in pouerte. But how thei now haue learnid courtely deuinite, to grounde all apou policie? Humble them agayne o Lorde, that they do not forget the, and thy great kindnes and mercie shewid apou them, and sture vp their hartes and myndes, that they may be carefull ouer thy pore flocke. O Christe, whom thou hast dearly bought, by this theyr policy at blindid, & carithe for no more, but that thei may haue this supersticious shew which is so stifely maintained. Let him mumble as he liste, yf he be thus apparelid, al his seruice is well ynough, otherwyse yt is nothing worthe, Thus cause you them to perishe by your polices, for whome Christ hathe dyed. further more, yf poperi be superstitious and idolatrous, euel and wicked, as yet ther was neuer a worse thinge in the worlde, then ar we commaunded to absteine from all participatio• therof•, and from all the shewe therof ab omni specie mali, that is, from all shewe of wickidnes. These garments were the shewe of their blasphemous preisthod, herein they dyd singe and saye their supersticious idolatrous seruice, they dyd sence their

Idolls and healpe forward theyr Idolatrous masses, what policie can it be then to weare this gere. But a supersticious wickid and popishe policie, they doe it for policie, they saye, that their priestes may be knowen and magnified of men. Dyd not the Pharisies vse the same policie, to doe all their workes and make all their garmentes bothe Philacteris vpon their headdes, and their wide and syde robes and borders, that they might be more expectable, and notorious to the people: but their woo is threthenid aboue al other sinners. To suche ypocrites, as beinge voyde of all true holynes, delite in all outward shewes, theyr curse is most inculcate, their polyci is that ye preistes shall weare white in the churches to signify their vertue# their purenes, and holines. and when they go fourth of the church they must weare blacke gownes and blacke hornes, for co#trary polycies, and for dyuers significations, Our master Christes polycie was expressyd in one worde, fede, fede, fede. and the Prophetes before, and the Apostelles afterwarde, yf Christe be the wysdome of the father, the true ministers shalbe well inough knowen, by that one marke which he geueth: and yf that he haue not that marke better vnknown then knowen, both for him selfe and others, therfore lett them not saye for shame, that they seeke gods glorie, Christes wil, or the edification of his church, by their polycie. Whyles they threte# & stope the spreyinge of gods worde and fedinge of Christes flocke, co#mandyd by writinge to exco#municate the most faithful laborers in the planting of the gospell, because thei will not weare the rages of popery, to expulse ye most valiant soldiars agaynst the Romishe Antichrist, the most earnest ouerthrowars of the kyngdom of satan, which standith in sin and blindnes. O beware you, that wilbe Lordes ouer the flockes, that you be not sore punyshed for your pryde, towardes your brethren, and your cowardlines in gods cause, that for Princes pleasures and pompose liuinges, do turne poperi into policie, and to become our persecutors vnder the cloke of policie: it were better to lose your liuings, then to displease god in persecutinge of youre brethren, & hinder the course of the worde. But as oure deutie is, we wyll praye for you, and for all our brethren in the ministeri, that god of his grace would graunte vs more zeale for his glorie, than any of vs hathe had heretofore, more desire to edifie, Christes people in pure simplicitie, to present them a chast virgin vnto Christ, then hitherto hathe apeared, that when the hedeshepherde shall cal to accounte, we be not ashamyd. But beinge founde perfecte in all good workes, may receiue the crowne prepared, as for you deare brethren whome God hath callyd into the brunte of the batell, The Lorde kepe ye constant, that ye yelde nether to tolleracion, nether to anye other subtelte persuasions of dispensacions, or lycences which were to fortifie their Romishe practises. but as you fyght the Lords fyght, be valiant. God will not leue you, nether forsake you, as you seke gods glorye, god wyll glorifye you, and as by you Christes church is edified, comfortid and confirmid in Christian simplicitie, so shall you receyue comfort by Christe your heede captaine, when you shalbe callyd to geue acomptes of your stewardshippes, and to be rewardyd for your fidelite, the matter is not so smalle as the worlde do take yt, yt wyll appeare before all be endyd, what an harde thinge it is, to cut of the rages of the Hydra of Rome, it is beutifull, but poysonful, ther is no daling with such a mounster, beware of lokyng backe to Sodome or delyght anye witte in the garments of Babilone, neyther once touche the poysonid cupe, though yt be of golde or glitteringe. Let vs repent of our former synnes vnfaynidlye, and then shall we abhor and stamp vnder our fette these rages, that were apoyntid to supersticion and idolatry, Let vs hate the blasphemous preasthode, so iniurious to Christes preisthode, that euery pache and token of it be in execration, detestation, and accursed, and take no parte of yt vpon our heddes nor backes, least we be accursed as it is. Let vs not make the heritage of god as a byrde of many colours, holdinge of diners religions, Let vs not mixte the Jewes with the gentills, let vs not in no wise mixt this our religion with any thinge of Antichrist, let vs not confyrme the blinde in their blindnes, neyther the weacke in their supersticion. But rather let vs take awaye, if we can,

the names, memories, and all monuments of poperye and that Antichristes priesthod. Let vs open our wyndous with Daniel, and professe what we at: their cruelte shalbe our glorie. Let vs followe Paull, that knew that the truthe gospel cold not be retainyd, if any Jewishe cerimonies were mayntainyd. Lett vs rather neuer weare anye garment, then we should weare those, wherby our brethren shulde be weakened, offendyd or boldenyd to take parte with the idolatours, & so through our hautines in knowledge, oure weake brethren perishe, for whom Christ died. Behold and marke well, how they falle backwarde that yelde in anye iote, and se how they are edifyed, and increase in godlines, which holde that ryght waye that you goe in, the which the Lorde increase you, & vs all, and strenthen vs with his holy spyrit, that we may continewe to oure lyues ende, al wayes both by our thoughtes, wordes, and workes, to avauce his glorye and honor dayly more and more, now and for euer.

Amen.

# ¶ Grace and peace with all maner spiritual feling and liuing worthi of the kindnes of Christ, be with all that thrist the will of God.

TO my faythfull and deare brethren in Christ Jesu, as in comen daungers of fier, or suche lyke, welbelouyd, they that be fare of, com to socoure those that haue nede, so I beinge out of iepordie and far of,<sup>1</sup> can not but of deuty wyshe well to those that be touchyd about the popishe apparell in thys libertye of Gods truthe, whyche is tought plainely without offencis, in ye greatyst misterys of our religion and saluacion, yt is much to be marvayled, that this small controuersye of aparell should be so heuely taken.<sup>2</sup> But this is the mallis of satan, that wher he can not ouerthrow the greatist matters, he will cause great troubels in trifels. Peter and Paule agreyde in the greatyste articles of our saluacion, and yet they differyd so about meattes, that Paule withstode and rebuckid hym openly.<sup>3</sup> Paule and Barnabas fell at suche bytter contention, whether Marke shuld go with them or no, that they partyd companyes, and eyther of them went sondry waies. God defend vs from the lyke.<sup>4</sup> Paule circumcisyd Timothe when ther #1 page duplicate##1 page duplicate# was hope to wine the Jewes: but when they wold haue it of necessite, he would not circumcise Titus, therfore compellinge would not be vsyd in thinges of liberte, yt is a lame#table case, that among them that are civil & full of knowledge, that yt shuld come thus to passe. Consyder dearly belouyd, I besech you; how that all countres, whiche haue reformid religion, haue cast away the popishe aparell with the pope: and yet we that wyll be taken for the best gospelars, are contentid to kepe it as an holie religion. Marke well also how many godly and learnid ministers ther be here in all countres, that be so zelous not onlie to forsake the wickyd doctrine of poperie, ready to leue the minystry, & to lose lyuinges, rather then to be lyke the popishe teachers of supersticious order in aparell or behaviour. This realme hath such skacite of teachers, that yf so many worthy men and learnid shuld be cast out of the ministrie for suche small matters, many placis shulde be destitute of preachers, & yt wold geue an incurable offence to all the fauourars of gods truthe here, and in other countres, also shall we make so much and so precious of the popes rages that other reformyd places, exteme as vyle & filthye, God forbid. S. Paule byddith wemen vse suche aparell as becomith them that profes true godlines, which rule is mucche more to be obseruid of men, & especiallye of preachers. But yf we forsake popery as wickid, shall we say that their aparell becommith saintes, and professars of tru holines. Saint Paule bydith vs refraine from al outward shew of evell, but surely in kepinge of this popishe aparell, we forbear not an outwarde shew of much euell, yf popery be iudgid evell, as greter wickidnes can not be, as we wolde haue a diuers shewe of aparell to be knowe# from the comon people, so is yt necessary in aparell, to haue a shew, howe a protestate

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1 tru Christian loue#

2 the practi•• of the wickid.

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4 the constance of the godl•

is to be knowen from a papiste. Yt hathe pleasyd God to call vs to preache his heuently worde to that hye office, God geue you grace and vs all to seke hys honor & glorie: yf we so do with a pure hart and mynde, he hath promysed, He that honorith me, I will glorify him, and he that contemnith me, I wyll contemne him. Let ther be no curtisye made to healpe gods people now they be in danger. Call to your remembraunce Quene Easter, she begane to make curtisye to speke in yt cause, but Mardocheus sayd vnto her: Yf thou now hold thy peace, God shall delyuer by an other meane, & yet thou & thy fathers house shall peryshe. You that can and may do good, do it whyle tyme is offerid, the tyme will come when it wylbe to late: yet god wyll comfort his by some other meane: It ys a perilous thinge, not to healpe in the tyme of neade, & not to suffer religion to goe forward in all syncerite, and to further gods cause when ye maye, when Terenti a good Christian captaine returnid with great triumphe & victory, the Emperour Valerius bade him axe what he wold. and he shuld haue it for his good seruice: he hauing God before his eyes, desyryd nether ryches, nether honor, but those which had aduentered their liues for true religion, might haue a church alowid them, to serue their god purely in, & seueral from the Arrians. The Emperour beyng angrie with his request, pullyd his supplicacion in pecis, and bade him axe som other thing. but he gathered vp the pecis of his, paper and sayd: I haue receuid my rewarde, I wyll axe nothings els, God encrece about Princes the small number of suche zelous futers & promoters of religion, and then no doubt gods glorye shall florishe when we seke his dewe honor, and not oure owne profyete. But to auoide contencion & scisme Austen geuith good counsel to godly and quiet men, that they mercifully correcte that whiche they can, & that which they can not, patiently beare, grone and morne, with loue, vntil god ether correct or amend them. But how this Christian loue shuld be kept in this church, when so manye godlie for so small thinges shalbe thruste out, & also how many already is from the ministry & theyr lyuinges, yt passyth manye good and godlie wittes to conceyue. S. Pauls rule in suche thinges, sayth: All thinges to me is lawfull, but all thinges is not expedient: all thinges to me is lawfull, but all thinges edefye not. Therfor in this case we must not so suttelly dispute, what Christian liberte will suffer vs to do, but what is metist and most edefying for Christian charite, & promoting Christian and pure religion. But surely how popishe aparell shuld edefie, or set forwarde the gospell of Christ Jesus, it can not be seen of the multitude, nay, it is to much fealt how gredly it reioysith the aduersaries of the truth, when they see what we borowe of them; & contend for the same as thinges necessarie. marke well the bysshopes wearing of their whyte rochets, what grounde they fyrste had, and from whence they receyuid it. Ther was a certayne man, namid Sisinius an heriticke bishop of the Nova<sup>o</sup>ions, and he first begane yt. all those other popish trashe hath the lyke founda<sup>o</sup>ions, but they haue to long contineuyd & pleasyd poperie, which is beggerly pacchid vp of al sortes of cerimones, & that they coulde neuer be routyd out sence, no not from manie professors of the gospel. Wherefore you that se others that is come to a better perfection, grudge not at yt, but be thankfull to God, though thynges may be borne wythe for a tyme for Christian lybertes sake, in hope to winne the weake. yet when lyberte is turnyd into necessite, yt ys evell, & no lenger lyberte: and that, that was for wyning the weake sufferid for a tyme, is become the confyrminge of the frowarde in their obstinacie. Paul vsyd circu<sup>o</sup>ncision for a tyme as of lyberte, but when it was vrgyd of necessite, he wold not bende vnto it. That famous father Master Bucer, when he was axyd why he wolde not weare a square cape, made aunswere, because hys heade was not foure square. wherin surelye he notyd well the comlynes of aparell to be, when yt was fassionyd lyke the body, & a gret folly when a square cape was set on a rounde heade. God be mercyfull vnto vs, and graunte vs vprightly to seke hys honore wyth all earnestnes & simplicitie. The Lorde comfort his afflictid church, & graunte that in this oulde age of the worlde, we may serue the Lord of hostes in synglenes of hart,



and laboure to rote out all stomblinge blockes in religion, that Christes glorie maye nakydly shyne of yt sealue, without all tradicions or inuencions of men, as in the begynninge when yt was purest, and all such deuyses vnknowen, but inuentid of late to bleare the eyes of the ignorant, with outwarde shewe of holines. God graunt that we may geue all honor to whom al honore is deue, both inwardly and outwardly, to serve hym vnfaynedlye al the dayes of oure lyfe. Fare well deare brethren in the Lorde Jesu, who euer kepe vs in hys fayth, feare, and loue, for euer.

Amen.

¶ To my faythfull Brethren now  
 afflycted, & to all those that vnfaynedly  
 loue the Lorde Jesus, the Lorde guyde vs  
 with his holy spret, that we maye always  
 serue hym bothe in body and mynde in  
 all synceryte to oure lyues ende.

WHen I do remember, dearly belouyd, the great charge inioynyd vnto vs of almyghtie God, & the strayghte accounte that we shall haue to make, for the ryghte vse and dispensacion of his mysteries, I fynde no comparison myght iustly moue any Christyan to doubt of the better of those two choyses, only that whych makythe a shewe for the mayntenaunce of popishe apparel is the opynion of indifferency,<sup>5</sup> whych thyng he yt wyll perswade, must fyrst proue that it tendythe to Godes glory. Concurrythe wythe his worde, edefyeth his churche, mayntaynyth Christyan lyberte: whych condycions & circumstances if they wante, The thyng whych otherwyse by nature is indifferent, dothe degenerat and become hurtfull. but howe can Godes glory be auanced by those popishe garmente#tes whych supersticyous men & Antychrist haue inuentyd for the maynteyninge & beutyfyng of Idolatry, what agrement can mans supersticious inuencyons haue wythe the eternall worde of God, what edifycacion can there be wher the spirit of god is greuyd, Christes lytillous discouragyde,<sup>6</sup> ye weake brethren brought into doubt of relygyon, the wyckyd papists confyrmyd in their errour, And adore new set open to all Popish tradycions and Antychristian impietie: nether can any man call this Christian lybertie, where a yoke is layd vpon the dysciples neckes, where the consciens is cloggyd, true preachers thretenyd, the curse of Godes worde stayed, the congregacyons spoylyd of godlye and learnyd pastors, the Sacramentes brought vnder subieccyon of Idolators & supersticious vestiments, therefore where either the formar condycion wante or this latter be annexyd, yt can not be callyd a thyng mere indifferent. Augustine vpon indifferent thynges saythe, Those thynges that are not contrarye to faythe, nether yet contrarye to good manners, and haue somewhat to exhorte to the amendeme#t of lyfe, whersoouer we se such thynges commaundyd, or do know to be institutid, we do not only alowe, but also we will folow them in praysynge and imytatinge them: yf the infyrmyte of some do not let that yt shuld be a further detrimente or damage, here Augustine requiryth two poynts in thynges indifferent. First that they induce to a better lyfe, & do serue to edifycacion, next that we beware lest any offence come therbye,<sup>7</sup> or any weake consciens be hynderyd in ye curse of religion, Christ hym selfe geuyth a good warning saynge, wo be to offences, there myght be brought dyuers examples and testymonies to proue, that thynges whych of them selues haue byne or are indiffere#t, by

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5 marke wel good Christyan.

6 the bo#dage of ceremonies what it bringith

7 marke wel the nature of indiffere#t thinges

circumsta#ce & abusinge becom euel, what thynges is more requirid for sondry causis in this lyfe, then fastinge, and for the dayes & tymes, what thynges can be more indifferent. yet yf by ye obseruacion of dayes and appoyntinge of tyme we shuld confirme the opinion of the wyckyd,<sup>8</sup> & so gyue consente to them we were worthely to be blamyd & reprouyd, as Augustine wytnessith wryting after this sort, To faste on the Sunday is a great offence, cheflye after yt detestable heresy of the Manichees, which is planlye contrary to the Catholyke fayth of manye, & the scriptures of God dyd shew it selfe, which co#stitutyd to their hearers, to fast on ye Sunday, was a most mete daye. Tertulian in his boke De corona militis, defendyth the cause of a soudyar that was zelous for the glory of god, & wold not weare a garlonde on his heade as ye rest of his felowes dyd, lest he shuld seame to consent with ye Idolators,<sup>9</sup> & so bringe true relygion into doubt, & wheras many of the Christia#s myslykid of this soudyars facte, which for so smal a tryfill wolde hasarde the Emperors fauor and so auenture his lyfe, seinge to weare the garlonde was not agaynste ye scriptures. Tertullian who iustified this zelous acte answerethe on this soudiars behalfe sayinge: Yf for this cause it may be sayd yt he myght lawfully be crownyd, because the scriptures do not forbyd it, by this same reason it shalbe answered, that therfor he ought not to be crounyd, because ye scriptures doth not commande it. The Counsel of Toletane ordenyd that in Baptymse shulde be vsyd but one dyppyng, lest they shuld seame to consente with the heretiks whiche vsed to dypp the child thryse, & sendyng to Gregory for his counsell herein, they receuyd this answer, for the eschewing of the sclauder of scisme and tradycion of the heritikes, let vs hold the symple vse of Baptisme, lest they whiche amo#gest vs do vse to dypp thryse to allowe the assercyon of the heretykes, whyle y• folow #2... pages missing# not onlye to holde the Idoll as accursyd, but also that we vtterlye abhorre and accounte moste abhominable thynges that apperteyne ther unto, and haue nothyng to do with it, least we be snaryd with it, rede we not in the Machabees. howe the Lorde dystroyd all those that had any stuff of the Idolls,<sup>10</sup> and howe was Achan plagyd for reseruyng those thynges, whych the Lorde wold haue dystroyd and accursyd,<sup>11</sup> we reade that Julianus the apostata causyd the heathen to accomodat them selues to the maners of the Christyans, and theyr vsages thynkyng by this meanes to entice them to Paganisme, and yf we compell the godlye to conforme them selues to the Papistes, I greatlye feare, least we fall into Papisme: alas, that such compulsyon shuld be vsyd toward vs, and so great lenite towards the Papistes, how many Papistes inioye lyberte & lyuyngs, whiche neyther haue sworne obedyenc to the Quenes maiestie, nether do yet anye parte of deuty towards theyr miserable flockes, those mysers laughe, and triumphe to se vs thus delt wythe, not ashamyd here vpon to bragg, that they truste that the rest of theyr thynges wyll folow. But he that sittyth in the heauens, shal laughe them to skorne, and at leangthe shal geue an end to oure depe syghinges, and delyuer vs from all heuynes sorowes and myseris, wherfore let vs neuer yealde to this tryumphe of the Pope agaynst Christe, Lorde Jesus be mercyfull vnto vs, and let thy wrathe be pouryd vpon them that call not on the name of the Lorde, yf true reformacyon can not be had. Yet lett Christyan lybertie preuayle agaynst compulsion to euell, lett not the Papistes abuse vs as the Jewys dyd the Christyans, when they had the temporall sworde on theyr syde, pytey ye dyssolate churches heare the cryes and gronyns of so manye thousandes of godes pore children that hunger

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8 the godly wil haue nothyng to do in cerimonies of the wicked.

9 God send vs manye suche zelours christyanes.

10 2. mach. 12. Josua. 7.

11 a subtle practys.

and thyrst for sprituall fode, we neade not to apealle to godes worde, to the prymatiue church to the iust plages whyche hath byne pouryd and is pouryd contynuallye, vpon the wordle for lacke of true reformacyon of relygyon, but let your owne conscience iudge betwene oure cause and oure enemyes, and yf we seke nothyng but godes glorie craue equitie and ryght desyre Christyan lybertie, labor to ouerthrowe Idolatry and to wyne soulys vnto Christe, why shulde we not be harde, why are we so vncharitably dealt with all the Lorde moue youre hartes and open your eies, that we may all prayse gloryfy his holy name, that when the end of oure pylgrymage shalbe endyd most ioyfullye we maye test with hym in his euerlastinge glory through Christ oure sauour, to whome wyth the Father and the Holygost be all prayse glorie and honor, for euer.

## ¶To the Reader.

TO my faythfull Brethren, we geue thanks to God for your constancie and vpryght delynge in this gret controuersie now raysyd by packynge of enemys about the wearinge of popish apparell, and as ye haue well begonne, ther is no doubt, but the Lorde in mercy shall kepe ye pure and blameles to the ende. It hathe byne no small ioye and comfort to many godlye and good Churches, which dayly and howerly prayeth for your perseuera#ce, and that it wolde please God to ease it, whe# his good will and pleasure is. So on the other syde muche lamentynge the blyndnes of those that goeth about to defende it: but especiallye those that are become persecutors of their godly & faithfull brethren: but as charite requireth, we desyre God neuer laye it to theyr charge, but geue them grace to ryse agayne vnto whom we le•e them wether they stande or falle. Let Lottes wyfe be a warnynge in tyme to take hede. Moses that blessyd seruant of God wolde not alter the valew of a curten, or a lytill pyne in the Arcke, so zelous was he in the Lordes worke: nor neuer brought any thyng out of his owne heade to the people: But had always the warrant of the worde for hym, to co#clude, what so euer may be obiected agaynst the refusars of those ydolators garme#tes, for what so euer they brynge, may be redused into this poyntes, that Godly men ether nede not or ought not to be scrupulous in so small a matter, which answer ye shall vnderstand as folowith with an answeere 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 vnfaynydly seke Godes glorie, the edificacion of his people, that we may lyue in all godly peace, vnyte, and concord. This grant, o Lorde, for Christ Jesus sake, to whom, with the, and the Holy goste, be all prayse, glory, and honor for euer and euer. Fare ye well deare Brethren.

Dearly •elouy•, you that haue wytte, vnderstanding, and wyll to be instructyd in this controuersi. now raysyd in the Church about apparell, at thys tyme thys shall suffyce. Yt is true that the teachers of handye craftes affyrme, that no man can attayne to suche excellent perfeccyon in worke, as maye be disputed of by reasone, muche lesse when the rule of religion muste be framyd accordynge to the rule of Godes wyll, which is ye rule of all perfeccyon, may we loke that any thyng can so perfectly be performyd of vnperfect ma#, that in all poynts yt may answeere to the perfeccion that God requirith: neuertheles God requirith his seruice to be suche as hym sealfe is, deuyne, pure, syncere, vnmingled, and in no parte corruptyd, and as lacke of strenthe shal not excuse vs, in that we can not, so ne•lygence makythe vs more wickyd, yf that we may performe, and we will not. Fyrste we are requiryd to loue God with all our hartes, all our myndes, and all our strength, that precisenes is comendable, which withholdith not a lytill,<sup>12</sup> whe# all is requiryd. Thou shalt be perfect with thy Lorde thy god. Thou shalt not bende ether to thy ryght-hande, or to the leafte. Thou shalt nether #1 line# ma••dyd. Thou shalt not inquier for th• gods of the Gentylys, sayinge: Howe dyd those Gentyles serue theyr godes. Thou shalt not do so to the Lorde thy god. For whatsoever the Lorde abhorreth, that dyd they to theyr godes. God wyll haue his children so to abhorre these supersticion, yt they shuld fle euen from that infeccio# that comythe by hearynge.<sup>13</sup> Furthermore, so many thinges as ar co#mandyd of leprous, me#streous, dead bodyes, were many, which myght not be touchyd without defylyng, what other thinges

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12 Deut. 18.

13 The zeall that God requirith.

were they in that rude people,<sup>14</sup> but exercises of precyse purenes and cleanes, the obseruance of suche shadowes, although it hath byn longe synce abolyshyd, yet the euerlastinge truthe remaynyth: muche more in presence of the bodye, that no prophane or defylyd thinge may be minglyd with gods seruice. Moreouer god forbydyth all strange corruptions mixtures, whe# he forbyddyth them to sowe land with diuers seedes, to plowghe with an oxe and an asse, to weare lynyne and wollen to gether. For lyberte & costome euen in ye leaste matters bredythe boldnes, & in hys co#mandement god hath also respecte to the hynde of apparell. Fynallie when this cleanes is ### euen to brute beastes,<sup>15</sup> who wold not beleue that God requirith an vtter detestacion of all vncleanes, especially in religion. Seing all these lawes perteyne to the fyrst co#mandement, accordinge to the same precise rule dyd the holy fathers exercise them selues vnto puryte, therfore it is neuer rede that the godly Patriarches dyd sacrifice vpon the Idolators alters, but whythersoeuer they remouid, always they buyldid newe alters.<sup>16</sup> Furthermore Abraham wolde not take a thryde of the Kynge of Sodoma. Jacob buryed the eatynges that weare ornamentes of supersticion, with the Idoles them selues. Moyses to blemishe the seruice of God wolde accepte no condicions at all, there shall not remayne on house, saythe he very precislye. Dauith wold not take the names of the Idoles in his lypes. Ezechias brake the brasen serpe#, not only cha#gyd the vse of it.<sup>17</sup> The Holyghost praysithe those godly Kinges, which destroyed the highe places, as Ezechias and Josias, in whiche places somtyme the people dyd worship god. Elyazer wold not fayne that he dyd eate swynes fleshe. S. Pawle byddythe, Refrayne from all shew of euyl. S. John forbyddyth vs to salute an herytyke #1 line# wytnessith, when he mett an herityke, wolde not gyue hym other answere, but that he knewe hym to be the Deuells eldeste sonne. for suche feare had the Apostels & theyr disciples, that they wolde not communicate withe on worde with any that had corruptyd the faith. Fynallie S. Pawle in playne wordes co#mandyth precisnes,<sup>18</sup> sayinge, Take hede that ye walke precislye or exactlye, for so the greke worde signifieth. Last of all, let vs not forget what our Sauour Christ saythe: 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 more precisely spoken of, the law shall passe vntyll all be fullyllyd, and he that breakyth one of the leaste co#mandements, and teachith other so to do, ether by worde, or by example, shalbe least in the Kyngdome of heauen. Yt is euident by these reasons and examples, that no precisenes or scrupulosite in godes religion, can be to muche or blame worthie. Towchinge ye 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 nether meate nor drynke. Meate co#mendith vs not to god. Whatsoever enterithe in to the mouth, defylyth 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 vse, fassion, or maner of vsyng. It is to muche dolyshenes, not to vnderstand all thynge a ryght, excepte we wyll also conclude of the same places, that by glotony, dronkenes, whordome, disquisyd aparell, and suche lyke, the lawe of god is not broke#. garments therfore that ar vrgyd 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

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14 God kepe vs fro# all outwarde shew of Popery.

15 marke well.

16 Example of holy men.

17 what greter herytykes ca# ther be, then the Papistes?

18 Ephe. 5.

before were vsyd to supersticio#, now are co#mandyd for order & comlynes. No godly man doubtyth, but the Quenes Maieste intendinge an other end in commanding of those thinges, then the Papistes vsyd them for. But who so well considerith ye nature of those thinges, shall playnely se, that the end which the commander propoundyth, dothe not folowe, but accordinge to the diuersite of them yt vse them, and them that iudge of them, a cleane co#trary end ensuythe, for many popishe prestes vse them to the same superstitious end that they dyd in Popery, and greatest of all is ye multitude of ignorant people, that iudgith none otherwyse of them.<sup>19</sup> 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 ye people shulde go a whorynge after it,<sup>20</sup> yet was it the destruction of hym and his howse for euer. Secondly it can not serue for order and comlynes,<sup>21</sup> which hath in it no necessary cause of edifying. Let all thinges be donne for edifying. Nether can it be conuertyd to ye comlynes of the Christian Church, which is the chaste spowse of Christ, which is take# from Antichrist, and the fylthye whore of Babylon. What co#sent hath Christ with Belyall: what porcion hath the faythfull with the infydell: or what agreement hath the temple of God with Images? Yf the reason of S. Paule be examynyd,<sup>22</sup> by the which he dissuadith the Corynthians fro# eating of meate offeryd to Idoles, the same may be also extendyd to garme#ts consecratyd to Idolatry. The nature of cerymonies and rytes is to make the vser to haue felowship with the principall of that religion, as the Jewes of the alter, Christians with Christ, and Gentils with Deuells. As manye as are partakers of the breade which we breake, are partakers of the bodye of Christe. They therefore 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 fearyd, leaste as many as weare antychristes robes, wil take more yf auctoryte comand it, neyther dothe the auctoryte of the Christian Magistrat excuse vs, except we thinke, that Sergius Paulus myght permyte that S. Paule had forbydden the sentence of Jamys,<sup>23</sup> which is, that the gentylys shulde abstayne from the polucion of Idoles, God will borowe nothyng of Idoles to garnysh or become his religion. thou shalt not do so to the Lorde thy god, but rather he commandyth vtterly to destroye theyr alters, woddes, pyllers, and theyr very names. He forbyddyth them also to brynge any thinge in to theyr howses that belongythe to Idoles. Esaye chap. 30. byddyth those that are earnestly turnyd to the worshippe of god, to cast awaye the reliques of Idolatrie, You shall, sayth he, put out the couerynge of the Imagis of syluer,<sup>24</sup> & the precious vestyme#ts of the golde# Imagis, and thou shalt caste them awaye lyke a menstrous clowte, and saye vnto yt: Auawnte, or get the hence. Fynallye when all godly men abhorre the monstrous apparell of Fryers, Monkes, Chanons, I can not se, by what order they shulde exteme the ornaments of Popishe Preastes, whose order is as wyckyd as Freyers, Monkes, or any other, which thyng may be sayd of the reste of the Popishe ceremonies, which may all with lyke precepte and coloure, & by as good reason be receuid in the Churches as those. But admyttinge that these thynges were neuer so indifferent, yet it can not be that we shulde thynke them lawfull, for vs to vse them: For eue# those thinges, which by them sealues are lawfull, whe# an other circumstance is ioynyd to them, then become they vnlawfull

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19 Cor. 8.

20 Jud. 8.

21 Cor. 14.

22 2. Cor. 6.

23 Act. 15. Deut. 12.

24 that is all thing belonging to Idolatry.

for a Christian to vse them, as in these cases. First we can not cast of all doubtfulness, hauing so many reasons on our syde, and so many examples bothe of learnyd men, and best reformyd Churches, but in all thinges most indifferent. Saint Paule chargith euery ma# to be certainly persuadyd in his owne mynde, which some men vntruly translate, Let euery man abownde in his owne sence, for he that with doubt of conscience eatyth, which of it sealfe is lawfull, is condemnyd, because he doth it not of fayth. Now the assurance of fayth muste be sought no where, but in Gods worde. Secondlye, thowghe we shulde satisfye our consciences, yet this man is defylid, which is not persuadid by Gods worde, but encreased by our examples, that he dare do that, whereof before he doubted, and this is to geue an offence, as they co#monly call it to anger them, for they that are best pleasyd with these matters, are most offendyd that they stomble 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 permyttyth, but rather what our brothers proffyt requiryth. Thyrdlye, we maye not altogether neclecte what infydells 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 gentylys, 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. What the Papistes iudge of vs, maye casely be seene by this, ye Harding for the retayning of those Popishe cerymonies, co#teynith hope that popery shalbe restoryd: what the ignorant people iudge of the reamnants of papistri retaynyd, wyse men may well consyder. Herunto might haue byne ioynid the sentences of olde Doctors, Justinus, Ireneus, Tertullianus, Agustyne, Ambros, Chrysostums, 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 perceyue, that in nomber both of Doctors, and sentences, we shall be nothings inferior to them. In the meane tyme this maye suffyce, to shew fyrst that the precysians is blameles, secondly the garme#tes ar not indifferent, & thyrdly 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 ouercomith, shalbe crownyd. Pray, pray, as the Apostell Peter sayth: the end of all thinges is at hand.



# ¶An Answere to a question, that was mouyd, whi the godly men wold not weare a surples.

ALthoughe we muste nedes confesse,<sup>25</sup> that we haue to much consentyd heretofore with the Papiste in robbing and bereuinge God of his glory & honor, yet may we not now in the lyght of Gods truthe contynue a partaker with you in the adulteracion of Christes sacramentes, co#trary to our consciences & knowledge, wherein we iudge our sealues onlye, not preiudisyng other mens doinge, who# we leaue to God, before who# they ether stand or falle. For oure partes we must render accompte, not obstnatly bent against any thing yt shalbe approuyd by Gods worde.

We are persuadyd,<sup>26</sup> that we may not vse any thinge repugnant to Christian lyberte, nor mayntayne an opinion of holynes wher none is, whiche were Ipocrisy, nor consent to Idolatri, which were denyall of the truthe, or discorage the godly, incoragyng the wyckyd, nor distroyng ye Church of Christ, which are bownde to edifye, nor consent vnto confusion, wher God requiryth order, nor shew disobedience, wher God requiryth to obeye.

But in vsynge of a surples,<sup>27</sup> we shulde do that which is repugnaunt to Christian lybertie, maintaine an opinion of holines, where none is, shew consent to Idolatry, deny the truthe, dyscorage the godly, and incorage the wyckyd or vngodly, consent to confusion and shew disobedience, wher God commandithe to obeye.

We may not with good conscience,<sup>28</sup> as we are persuadyd 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,<sup>29</sup> whiche the Jewes had in wasshyng of handes: by the doctryne of Pawle. 2. Cor. 6. who wyll haue no agreme#t 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 ye wyckyd: by the example of Paule Gal. 2. who reprovdyd Peter for the discouragyng of the godly gentiles, and incoraging of the froward Jewes: by the doctryne of the same Apostell. 2. Cor. 13. where he teachith that Mynsters haue power to edifye, not to destroye: by the example of Patriarkes, and Prophetes, which in the worshipping of God, wear by no meanes confowndyd withe the Idolators: by the doctryne of Peter and John actes, which affyrmithe to be more ryght to obey God, then men. But for more eident profe herof, we may let you se some practises of auncient Fathers. Tertulian in his boke De corona militis, lykythe them vnto dom#e Idolls, suche as do vse any thinge accordyng to the ornament of Idolles:

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25 Answere.

26 Maior.

27 Minor.

28 Co#clusion

29 note the example of good men.

and further, yf to leane upon an Idoll, is strange from the fayth,<sup>30</sup> 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 yf it be strange from fayth to leane upon an Idoll, what is it to weare the habyt of an Idoll. The fourth Counsell of Toletane Canon. 5. for auoydyng of consent with Herytyckes, decreed that once dyppynge shulde be vsyd in Baptysme. A Papist of our tyme affyrmith that the Apostels to auoyde consent to Judaisme, abolysshed the Sabothe daye, and sanctyfyed the daye of the Lorde. The great Clarke Orygen, as Epiphanius wrytith in his. 2. boke. 1.<sup>31</sup> Tome, caryed palme with the thos that offeryd to the Image Serapis, allthough he protestyd openly, that he dyd offer vnto Christ, and not vnto Serapis, yet was he excomunycatyd, and cast out of the Church by the Marters and Confessors whiche then were at Athens. The Christian sowdiars which by Julian sultelte were brought to offer incens,<sup>32</sup> as it is wryten Historia Tripartita lib. 6. chap. 30. when they perceuyd theyr faute, whiche vnwares they had commytted in consentyng to Idolatri, they rane forthe into the streets professede theyr relygion, testified them sealues to be Christians, affyrmynge that theyr handes only had co#sentyd vnto Paganisme,<sup>33</sup> and that theyr hartes dyd nothyng agre thervnto, and whereas theyr handes had offendyd vnadvisydlye, they wysyd to bestowe theyr whole bodyes to be tormentyd for Christ, althrough wyth tormentes and paynes moste creuell and horyble. I trust we nede not to laboure any further for the profe. By the vse of the surples men are iniciat in to ye Popes clergie, as it aperith by ye Pontifycall, De clerico faciendo. Yf ye Galathians by circumcision rather loste theyr lyberte in Christ, then profytyd any thyng, by iniciatinge them sealues in to Judaisme. How maye you retayne the lyberte in Christ, and profyt in his religion by wearinge the Popes lyuerye, we can not perceau? But by the vse of the surples, is mayntaynyd an Ipocritycall opinion of holynes, ye Pontifycall termithe it Habitum sancte religionis, the habyt of an holy religion. Durand lib. 3. de rationale diuinorum, saythe, That it is Destis linea, the lynne garment, in which they that serue about the seruices of the alter and holy thinges, ought to vse upon theyr clothes, a surples, it is for the whitnes of it, or it signifieth the puryte or chastete, accordyng to that sayinge: Let your garments, that is, your workes, be white at all tymes,<sup>34</sup> that is cleane: but for his name, it figurith the mortification of the fleshe. It is callyd a Surples, because that in the olde tyme they dyd weare it upon skynny coates, made of the skynnes of the deade, whiche is vsyd to this daye in certayne Churches, representyng that Adame, after he had synnyd,<sup>35</sup> was clothed with suche garments. Thyrdly, it notith Innocenci, and therefore it is put on before all other holye vestures, because that they that are deputyd to worshippyng, ought to excell in lyfe and in all vertues, accordyng to the sayinge of the psalme: Innocencies do ryghtly cleue vnto me. Fourthely, for the bredthe of it, it betokenythe Charite, wherefore they are worne upon prophane and co#mon vestures, it is to be markyd that charite coueryth the multitude of synnes. Fyftlye, for the fassyon of it, in that is it made lyke a Crosse, or Jewes gallows, it fguryth the passion of the Lord, and they yt weare, that ought to be creweyfyed with the vices and concupiscences. In mayntaynyng this opinion of holynes,

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30 fastyng is good, yet the godly wold not vse it that day, as the herytyk dyd.

31 Beware of decemblyng.

32 Beware of deceytfull practyses.

33 the nature of true Christian.

34 Marke what lying signes is in the surples inuentyd by Papistes.

35 with what good conscience can the godly weare yt, iudge good Brother.

with all other inue#cions, which by lyinge seignes, which they haue had to it, we knowe not howe to auoyde consent vnto that Idolatri, which Durant and the Papiste mayntayne and professe, & to deny the Popes cerimonies, the doctryne whiche we teache, howe shuld it not dyscorage the godly, and incorage the superstitious in theyr errors? we can not edefye the Church of Christ apparentlye, shewinge our sealues to be on of the Popes clergie. Seing S. Paull Thess. 3. willythe to auoyde all apparens of euyl, and to be shufflyd in a surples, whiche the Popes clergie wear, were rather a confusion then an order, whiche they them sealues wolde be lothe to suffer, if they might get agayne the keys into theyr handes, they wolde crye withe open mowthe, as theyr pontificall teache them, & plucke the surples of our backes by the autoryte of almyghtie God the Father,<sup>36</sup> the Sonne, and the Holyghoste. saying, and we take from the all our clerkly habyt, and we put on ye apparell of religion, and depose, degrade, and spoyle the of all orders clerkely benefice, and clerkely luyinge,<sup>37</sup> and we restore the to the seruitude and ignominie of the secular habyte. Is it not a disorder, that Christians shoulde shewe them selues slaues to the Popes order? were it not better to serue God in commun attyre, then to please the Pope by disguisinge our selues in superstitious surplissis: were it not better to obey God, who wyllyth vs to serue hym in spret, and in truthe, then to obey men, followyng the deuysse of Pope Syluester, the fassyon of the Jewes, and practyse of the Papistes# where it not better, by leauynge of a Surples to folow Christ in breakynge mens tradicions, the# by the vse therof to be a companion of Popes & Pharises? Yf this do not seame sufficient to proue the Minor at this tyme, it shalbe more at large dyscoursyd hereafter. Concernyng ye Quenes Maiestes commandement, herein we acknowledge our sealues bownde to obey in all thynges lawfullye commaundyd, so can not we be persuadyd to vse that in the minysteri, which our consciences teacheth vs to be replenished with Idolatrous Ipocrisy, & also the example of other men which dothe were it, ought nothing at all to moue vs to were a surples in the minysterie, no more then to consent with them in persecutyng those men whom they terme sedicious scismatyckes for leauyng them of. Thus as ye se, shortlye 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 whysshynge, that God may geue vs grace aswell inwardelye as outwardlye, to seke for syncerite, and to wayght with all pacience the good wyll & pleasure of the almyghtye, who wyll & can healpe when pleasith hym. Fare ye well in the Lorde Jesus.

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36 The surples is an holy game#t of the Papistes.

37 Marke the follye of Papistes.

## ¶A Godly Prayer.

OH Lord God and heauenly Father, which art a iust Judge to punishe all them, that do contynewe to offende the, as thou art a Father most pytyfull to receaue to mercy all those, whiche geue ouer themselues 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 flattering my self 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 therevnto by thy holy word, so (for thy names sake) make that ye same may so lighten and cleare our conscience, that in dew 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 footsteppes in the true and perfect way of obedyence to thy holy lawes and co#maundementes. Send thy holye Angel to pitche his tentes round about vs, that Sathan & •is internall army, neuer preuayle again•• vs, but allways with strong faith we may thorough Jesus Christ withstand all his crafty engins and snares, knowynge vndoubtedly 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 strengthen vs by the vertue of the holy spiryte. Suffer vs not to lye vnder thy heuy wrathe & vengeaunce through Ipcrysye, but rather touche vs so inwardly, that we may without ceasyng, syghe, and grone vnto the, by true and vnfayned repentaunce. And althoughe 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 mightie hande, that by the gracious workyng 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 co#me before yu with a dobell hart, knowing that whosoouer askethe and prayeth for anye thing of the, not asking in faith, can not obteyne. Increace our faithe therfore (oh mercyfull Father) that we presently may lyuely feele the benefit of remission and pardon of all our synnes, thorough the merytes and death of Christ Jesus our Sauour, and so work in vs foreuer hereafter to lyue in thy feare, and to stand in awe of thy displeasure, that thou mayst contynew our mercyfull Father world without end.

God graunt yt.