

and soules as slaves and servants to be subiect to the feare
 or bondage of any terrene thing in this world, forasmuch
 as we are in that part made Lords and Princes over all
 things whatsoever can harme or binde, or terrifie vs. Gal.
 4. Coloss. 2.
 11. Item, the right wayne of S. Paules doctrine putteth
 no difference nor obseruation in dayes and tymes.
 Gal. 4. Col. 2.
 12. Item, it teacheth all meates to be indifferent, wth
 thanks giuing, to serue the necessitie of the body, and not
 the body to serue them. Col. 2. 1. Tim. 4.
 13. Item, it permitte marriage without restraint or ex-
 ception, lawfull and also expedient for all men, hauing
 neede thereof. 1. Cor. 7.
 14. Item, it admitteth no sacrifice for sinne but the sacri-
 fice of Christ alone, and that done once for all with bloude.
 For without bloud there is no remission of sinne, whiche
 onely is applied to vs by faith, & by washing els. Heb. 9.
 15. Item, as touching the holy Communion, by the let-
 ters of S. Paule to the Cor. 11. we vnderstande, that the
 vse then amongst them was, to haue the participation of
 the bread called the Lords body, and of the cup called the
 Lords bloud, admittred not at an altar, but at a plaite
 bord or table, the congregation there meeting together af-
 ter the time of their supper, where not the minister alone
 did receaue and the other looked on, but the whole congre-
 gation together did communicate with reuerence & thanks
 giuing, not sitting over the Priestes head, nor worshipping
 nor kneeling, nor knocking their brestes, but either
 sitting at the supper, or standing after the supper. Accord-
 ing to which some the Countie yet to this day follo-
 weth the old rite of the Countrey (although being draw-
 ned otherwise in much superstition) vse to receaue it after
 they be risen from their dinner standing. Experience wher-
 of was scene here at London the first day of October. 1569.
 16. Item, the layde Apostle, besides the sacramentall sup-
 per maketh mention of Baptisme, or washing of regene-
 ration, although he himselfe Baptised but few. 1. Cor. 1.
 of the other sacraments he maketh no mention.
 17. Item, by the same doctrine of S. Paule no tongue is
 to be vsed in the congregation which is not knowen and
 doth not edifie. 1. Cor. 14.
 18. Item, the rule of S. Paules doctrine subiecteth euery
 creature vnder the obedience of Kings and Princes and
 ordinary Magistrates ordeined of God to haue the sword
 and authoritie of publike regement to order and dispose in
 all things not contrary to God, whatsoever pertaineth
 to the maintenance of the good, or to the correction of the
 euil: from whose iurisdiction there is no exemption of heret-
 icious of persons, whether they be Ecclesiasticall or po-
 liticall. And therefore to this office appertaineth to preserue
 peace, to set things in lawfull order, to conserue Christian
 discipline in the Church of Christ, to remoue offences, to
 brydle the disobedient, to prouide and procure wholesome
 and faithfull teachers ouer the people, to maintaine lear-
 ning and let by schooles; to haue ouersight not onely of the
 people, but also of all Ecclesiasticall ministers, to see to eu-
 ery one to do his durye, & to remoue or punish such as be
 negligent: also to call Councels and Synodes, & to pro-
 uide the Church-goues to be faithfully dispensed by the
 handes of true dealers, to the sustentation of the Church,
 of true teachers, & to the publike necessitie of the poore, &c.
 19. Furthermore, by S. Paules doctrine, the Ministers
 and superintendentes of Christs Church haue their au-
 thoritie and anuon likewise to them limited, which an-
 nuon is onely spiritual, and not carnal, whereby they fight
 not against flesh & bloud, but against the power of dar-
 tnes, error, and sinne against the spiritual seduction and
 craftines in heauenly things, against the works and pro-
 ceedings of Satan the Prince of this worlde, in comfort-
 ing weak consciences against the terrors of the deuill, and
 desperation, and finally against euery cogitation lifted vp
 against Christ, to subdue euery cellidude to the subiection
 and power of Christ Iesus the sonne of God.

An other briefe recapitulation of the same

Briefly and in a compendious summe to reduce the
 whole doctrine of S. Paule, in these five pointes chieflie
 lie it consisteth.
 1. First, in setting forth the grace, great loue and good
 will, and free promises of God the Father in Christ Iesus
 his sonne to mankind, which so loued the worlde, that he
 hath giuen his owne sonne for the redemption thereof.
 John 3. which gaue his sonne to die for vs being his crimi-
 nals. Rom. 5. which hath quickned vs being dead in sinne

Ephes. 2. which so mercifully hath reconciled the world to
 himselfe by his sonne, and also by his ambassadours desi-
 red vs to be reconciled vnto him. 2. Cor. 5. who hath giue
 his owne sonne to be sinne for vs. 2. Cor. 5. to be accuried
 for vs. Gal. 3. which by firme promise hath assured vs of
 our inheritance. Rom. 4. which nor by the works of righ-
 teousnes that we haue done, but of his owne mercy hath
 saued vs by the washing of regeneration. Tit. 3. &c.
 2. The seconde point consisteth in preaching and expre-
 sing the glorious and triumphant Maestie of Christ Ie-
 sus the sonne of God, and the excellency of his glory, who
 being onct dead in the infirmitie of flesh rose againe wth
 power, ascending vp wth maiestie, hath led away capti-
 uitie captiue. Epp. 4. sitteth and reigneth in glory on the
 right hand of God in heauenly things, aboue all princi-
 pales and potestates, powers and dominations, & aboue
 euery name that is named, not only in this world, but also
 in the world to come. Ephe. 1. In whose name euery knee
 hath to benche both in heauen and in earth, and vnder the
 earth, and euery tongue to confesse our Lord Christ Iesus
 to be of the glory of God the Father. Phil. 2. In whome
 and by whome all things are made both in heauen and in
 earth, things visible & invisible, whether they be thrones
 or dominations, or principates, or potestates, al art by him
 and for him created, and he is before all, & all things con-
 sist in him; who is the head of his body the Church, the
 beginning and first borne from the dead, in whome dwel-
 leth all wisdom. Col. 1. To whome the Father hath giuen all
 iudgement, and wthgeth no man himselfe any more. Job. 5
 To whom the Father hath giuen all things to his hands
 John. 13. To whom the Father hath giuen power of all
 flesh. John. 17. To whome all power is giuen in heauen
 and in earth. Math. 28. In whome be all the promises of
 God. Est. 3. Amen. 2. Cor. 1.
 3. Thirdly, he declareth the vertue of his Crosse & Pas-
 sion, and that what exceeding benefites procede to vs by
 the same. By whose bloud we haue redemption & remissi-
 on of our sinnes. Ephe. 1. By whose strypes we are made
 whole. Epp. 3. By whose Crosse all thinges are pacified,
 both in heauen and in earth. Col. 1. By whose death we
 are reconciled. Ro. 5. who hath destroyed death, & brought
 life to light. 1. Timot. 2. who by death hath destroyed him
 which had the power of death, that is, the deuill, and hath
 deliuered them which liued vnder feare of death all they
 life in bondage. Heb. 2. By whose obedience we are made
 full: by whose righteousnes we are iustified to life. Rom.
 5. By whose curie we are blessed, and deliuered from the
 malediction of the law. Gala. 3. By whose bloud we that
 once were farre off, are made nere vnto God. Ephe. 2.
 who in one body hath reconciled both Jewes & Gentiles
 vnto God. Eph. 2. who by his flesh hath taken away the
 diuision and separation betwene God and vs, abolishing
 the law which was set against vs in preceptes & decrees.
 Ephe. 2. who is our peace, our advocate, and propitiatio
 for the sinnes of the whole worlde. 1. John. 2. who was
 made accursed, & sinne for vs, that we might be the righte-
 ousnes of God in him. 2. Cor. 5. who is made of God for
 vs, our wisdom and righteousness, & sanctification, and
 redemption. 1. Cor. 1. By whome we haue boldnes, and en-
 traunce with all confidence through faith in him. Ephe. 3.
 who forgiveth all our sinnes; and hath tozue a peeces the
 obligation or handwritting, which was against vs in the
 law of commaundements, and hath crucified it vpon the
 Crosse, & briefly hath dispatched and abolished the same,
 and hath spoiled principates and potestates, as in an open
 shew of conquest, triumphing ouer them openly in him-
 selfe. Col. 2. who iustificieth the wicked by faith. Ro. 4. In
 whom we are made full and complete. Col. 2. &c.
 4. The fourth branch is, to teach and informe vs (to wh^o
 these benefites of Christs Passion and victory do apper-
 taine) by what meanes the same is applied & redounded
 vnto vs; which meanes is onely one, that is onely faith,
 in Christ Iesus, and no other thing, which faith is pleacely
 almighty God, to accept for righteousnes. And this righ-
 teousnes it is, which onely standeth before God and none
 other, as we are plainly taught by the Scriptures, and es-
 pecially by the doctrine of S. Paule. which righteousnes
 thus rising of faith in Christ: S. Paule calleth the righte-
 ousnes of God, where he speaketh of himselfe, vterly re-
 sisteth the other righteousnes which is of the lawe, that he
 might be found in him, not hauing his own righteousnes
 which is of the law, but the righteousnes of Christ, which
 is of faith. Phil. 3. Again, the same Apostle writing of the
 Jewes, which sought for righteousnes and found it not:
 and also of the Gentiles, which sought it not for it, and yet
 found it, sheweth the reason why? because (saith he) the
 due sought it as by works and the lawe, and came not to

Gal. 4.
 Colof. 2.
 Dayes and
 tymes indif-
 ferent.
 Meates in-
 different
 wth thank-
 giuing.
 Marriage
 lawfull for
 all men.
 One sacri-
 fice for sinne
 & no more.
 Heb. 9.
 The vse of
 the holly
 communi-
 on in aunc-
 ient tyme of
 the primi-
 tiue church.

No mo Sa-
 cramentes
 mentioned
 in S. Paule,
 but the
 Lordes sup-
 per and bap-
 tisme.
 The autho-
 ritie and of-
 fice of the
 ciuill Ma-
 gistrates.

The office
 and autho-
 ritie of By-
 shops how
 farre it doth
 extend.

An other
 briefe reca-
 pitulation
 of S. Paules
 doctrine re-
 duced to
 fine pointes.
 1. John. 3.

The great
 mercy
 of God in
 Christ.

Rom. 5.
 2. Cor. 5.
 Ephe. 2.
 Rom. 4.

Tit. 3.
 The glory and
 Maestie of
 Christ Iesus
 set
 forth in Saint
 Paule.
 Ephe. 4.

Phil. 2.

Colof. 1.

John. 5.
 John. 13.
 John. 17.
 Math. 28.

2. Cor. 1.
 The 3. branch.
 The vertue and
 effect of Christs
 death, and what
 exceeding benef-
 ites procede
 thereof.
 Ephe. 1.
 Esay. 53.
 Colof. 1.
 Rom. 5.
 2. Timot. 1.
 Heb. 2.
 Rom. 5.
 Gal. 3.
 Ephe. 2.

1. John. 2.

2. Cor. 5.

1. Cor. 1.

Ephe. 3.

Colof. 2.
 Rom. 4.
 Colof. 2.

The fourth
 branch.

Faith onely the
 meane cause of
 saluation and
 nothing els.

Phil. 3.
 The righte-
 ousnes of the lawe.