ferendo.i.

Two things neuer wax old in man, the hart euer in imagining new cogitations, the toung euer in vttering the vaine conceptions of the hart.

Quod aliquando de necessitate amittendum est, sponte prodiuina remuneratione distribuendum est.i.

That which a man must needes forgo of necessitie, wisedome it is a man to distribute so, that God may euerlastingly reward him.

Disciplina est morum præsentium ordinata correctio, & malorum præteritorum regularis obseruatio.i.

Discipline is an ordinate amendment of maners present, and a regular obseruation of euils past.

Integritas ibi nulla esse potest, vbi qui improbos damnent, desunt: & soli qui damnentur, occurrunt.

There can be no integrity, wheras they which should condemne the wicked are euer wanting: and they only which are to be condemned, are euer present.

Auari ad hoc tantum possident, quæ habent, vt ne alteri possidere liceat.

A couetous man onely possesseth his goodes for this, because an other should not possesse them.

Sericum & purpurum indutæ, Christum induere non possunt.

Wemen that aduaunce themselues in putting on silks and purple, cannot lightly put on Christ.

Fœminæ crines suos inficiunt malo præsagio: Capillos enim sibi flammeos auspicari non metuunt.

They which colour their lockes with red and yealow, beginne betime to prognosticate, of that colour theyr heades shall be in hell.

Qui se pingunt in hoc seculo, aliter quam creauit Deus metuant ne cum resurrectionis venerit dies, artifex creaturam suam non recognoscat.

They which loue to paynt themselues in this world otherwise then God hath created thē: let them feare, least when the day commeth of resurrection, the creator will not know them.

Qui pauperi eleemosinam dat, Deo suauitatis odorem sacrificat.

He that gyueth an almes to the poore, sacrificeth to God an odour of swete smell.

Contemnenda est omnis iniuria præsentium molorum, fiducia futurorum bonorum.

All iniurie of euils present to be neglected, for the good hope of good thinges to come.

Nihil prodest verbis proferre virtutem, & factis destruere.

To set out vertue in wordes, and to destroy the same in factes, is nothing worth.

Quo plures domi sint tibi liberi, hoc plus tibi non recondendum sed erogandum est, quia multorum iam delicta redimenda sunt multorum purgandæ conscientiæ.

The mo children and greater houshoulde thou hast at home the more cause thou hast not to horde vp, but to dispersse abroode, for that many sinnes are to be redeemed many consciences are to be purged.

The place of scripture expounded. *Eleemosina ab omni peccato & morte liberat. Tob.4. Ex Cypri. Lib. 4. Epist. 2.*

¶ Moreouer, least the Papists here should take an occasion by this text, grounded vpon the text of Tobi, cap.4. Almose (saith he) deliuereth from al sinne and death: to build vp the workes of satisfactiō, the said Cyprian. Lib.4. Epist, 2. Scripture, writing in these wordes: Quia scriptum est, Eleemosina ab omni peccato, & morte liberat. Tob.4 non vtique ab ea morte, quam semel Christi sanguis extinxit, & a qua nos salutaris Baptismi & redemptoris nostri gratia liberauit, sed ab illa quæ per delicta postmodum serpit. &c. That is: Almose doth deliuer from all sinne and from death. Tob. 4. not from that (saith Cyprian) which the blonde of Christ hath once extincted, and from which the wholsome grace of our Baptisme, and of our redeemer hath deliuered vs, but frō that death which afterward creepeth in by sinne. &c. Cyprian. Lib.4. Epist.2. by which words it is apparant, that Cyprian meaneth this deliuerauncе (which commeth by almose gyuing) from death and sinne, not to be expounded nor to be taken for death euerlasting, from which only the blonde of Christ doth saue vs, but for temporall or transitory punishment, which is wont to be inflicted in this body of sin. For so it is nothing repugnaunt, but that temporall vertues may haue their temporall rewards in this life, & likwise sinnes committed may haue temporal punishments both of vs and in our families, our eternal saluation standing euermore firme in Christ yet notwithstanding.

The foresaide Vincentius moreouer speaking of an other booke of Cyprian (although the said booke be not numbred in the Catalogue of his workes) maketh mention of xij. abuses, or absurdities in the life of man, which in order be these:

1. Sapiens sine operibus. A wise man without good workes.
2. Senex sine religione. An old man without religion.
3. Adolescens sine obedientia. A young man without obedience.
4. Diues sine eleemosina. A rich man without almose.
5. Fœmina sine pudicitia. A woman shameles.
6. Dominus sine virtute. A guide without vertue.
7. Christianus contentiosus. A Christian man contentious.
8. Pauper superbus. A poore man proude.
9. Rex iniquus. A king vnrightcous.
10. Episcopus negligens. A bysshop negligent.
11. Plebs sine disciplina. People without discipline.
12. Populus sine lege. Subiectes without law.

Twelue abuses in the lyfe of man, noted out of *Cyprian.*

As I haue hetherto set forth the commendation of Cyprian this blessed Martyr: so must we nowe take heede againe, ỳ we do not here incurre the old & common daunger, whiche the Papystes are commonlye accustomed to runne into, whose fault is alwayes almost to be immoderate and excessiue in their procedings, making to much almost of euery thing. So in speaking of the holye Sacraments, they make more of them then doth ỳ nature of Sacraments require, not vsing them, but abusing thē, not referring or applying them, but adoring them, not taking thē in their kind for thinges godly as they are, but taking thē for God himselfe, turning religion into superstition, & ỳ creature to the creator, ỳ things signifying to the things them selues signified, &c. To the Church likewise and ceremonies of the church, to generall Councels, to the blessed virgin Mary mother of Christ, to the bishop of Rome, and to all other in like case, not contented to attribute that which is sufficient, they exceede moreouer the bounds of iudgement and veritie, iudging so of the Church, & general cōcels, as though they could neuer, or did neuer erre in any iote. That the blessed mother of Christ amongest al women was blessed, and a virgine ful of grace, the Scripture & truth doth giue, but to say that she was borne without al original sinne, or to make of her an aduocate, or mother of mercy, there they run further then truth wil beare. The ceremonies were first ordained to serue but onely for order sake, vnto the which they haue attributed so much at length, that they haue set in them a great part of our Religion yea & also saluation. And what thing is there eis almost, wherein the Papistes haue not exceeded?

The learning of *Cyprian.* ioyned with hys blemishes.

The faulte of Papistes to make to much of euery thing.

Wherfore to auoyd this common error of the papists, we must beware in cōmending the Doctors & writers of the Church, & so commend them, that truth and considerati ō, go with our cōmendation. For though this cannot be denied, but that holy Cyprian, and other blessed Martyrs were holy men, yet notwithstanding they were men that is such as might haue, & had their falles & faultes, men I say, & not aungels, nor gods, saued by God, not sauiours of men, nor patrons of grace: and though they were also men of excellent learning, & worthy Doctors, yet vō they learning they had their errors also annexed. And though their bookes be (as they ought to be of great authority, yet ought they not to be equall with the Scriptures. And albeit the saide well in most things, yet it is not therefore inough that what they said it must stande for a truth. That preeminence of authority onely belongeth to the worde of God, and not to the pen of man. For of men and Doctors, be they neuer so famous, there is none that is voyde of his reprehension. In Origene (although in his time the admiratiō of his learning was singuler) yet how many things be there, which the Church nowe holdeth not? but examining him by Scriptures, where he sayd well, they admit him, where otherwise they leaue him. In Polycarpus the church hath corrected and altered that which he did holde in celebrating the Easter day after the Iewes. Neither cā holy and blessed Ignatius be defended in al his sayings: as where he maketh the fasting vpon ỳ Sonday or the Sabbat day as great an offence, as to kil Christ hūselfe, Ignat Epist. ad Phillip. contrary to this saying of Saint Paule. Let no man iudge you in meate & drinke. Also where the said Ignatius speaketh De virginitate, and of other thinges ino. Irenæus did hold that man was not made perfect in the beginning. He seemeth also to defend free will in man, in those thinges also that be spirituall. He sayeth that Christ suffered after he was fifty yeares old, abusing this place of the Gospell: Quinquaginta annos nondum habes. &c. Tertulianus (whom S. Cyprian neuer laide out of his handes almost) is noted to be a Chiliaste: also to haue bene of Mōtanus sect. The same did hold also vō Iustine, Cyprian, & other, that the Aungels fel first for the concupiscence of women, Lib. de habitu mulierum. He defendeth fre wil of man after ỳ corruption of nature, inclining also to the errour of them, which defend the possibilitie of keeping God his law. Cōcerning Mariage. Vnum matrimonium (inquit) nouimus, sicut vnum Deum.i. We know (sayth he) one Mariage, as we

How farre the auctoritie of the doctors ought to extend.

The blemishes and errours of doctors noted.

Origene

Polycarpus.

Ignatius.

Irenaus.

Tertulianus.