

mercifull, the Bishops lawe teaches to be wretchedfull. For death is the greatest wretch that me mowen done on him that guilty is.

There as Christes law teaches vs, to blessen him that diseasen vs; and to pray for him; the popes law teacheth to curse them, and in they great sentence that they vsen, they prestimes damne hem to hell that they curse. And this is a foule hereby of blaspheme, there as Christes law byddes vs be patient; the popes law iustifies two swordes; that wherwith he smiteth the sheepe of the Church: And he has made Loydes and Kinges to sweare to defend him and his Church.

There as Christes law forbiddeth vs lechery; the popes law iustifies the abhominable whoredome of common women, and the Bishops in some place haue a great tribute or tent of whoredome.

There as Christes lawe byddes to minister spiritual thyngees freely to the people; the Pope with his law selles for money, after the quantity of the gift, as pardons, orders, blessing, and Sacraments; & prayers, & benefices, & preaching to the people; as it is knowne amongst them.

There as Christes law teaches peac: the Pope with his law allyoes me for money to gader the people, priests, and other to fight for his tauld.

There as Christes law forbids swearing; the popes law iustifies swearing, and compels men thereto.

Whereas Christes law teacheth his disciples to be poore, the Pope with his law, iustifies and magnifynes disciples to be Loydes.

And yet the cause is, for the popes lawe that byshops demen men by, is the same vnrighfull law that Christ was demet by of the Bishops, with the Scribes and with the pharises. For right as at that time they gaucn more credens to the 2. false witnesses that witnessid agaynst Christ then they deden to al the people that witnessid to his true preaching and his miracles: so the Bishops of the popes law geuen more leuen by their law to two hereticks & Apostars, or two women wyuen that woulden witnessid agaynes a man in the cause of hereby, than to thousands of people that were true and god. And so the Pope is thys Antechrist and his law contrary to Christ his lawe; fully I forsake this law and so I recd all Christen menne. For thus by an other poynt of this law, they mighten coquece much of this world; for whan they can by this lawe prefer a man an hereticke: his goods shulen be forst from him & fro his heyyes, and so might they lightly haue 2. or 3. false witnesses to recorde an herebye agayne whar true man to hem liked. Therefore me thinks, that whatioener that I am a christen man I may lawfull appeale fro a false dome or the law, to be righteously demet by the trowth of Gods law. And if this appeale will not serue, I appeale opely to my Lord Iesu Christ that shall demer all the world, for he I wot well, will not spare for no man to demer a trowth. And therefore I pray G D almighty with Dauid in the Sauter boke Deus iudicium tuum regi da, & iustitiam tuam filio regis: Iudicare populum tuum in iusticia & pauperes tuos in iudicio. That is. G D god geue thy iudgement to the king, and thy iustice to the kings sonne: to iudge thy people in iustice, and thy poore oncs in iudgement. &c.

A letter sent to the Nobles and Burgesies of the Parliament, by M. William Swinderby.

Iesu that art both God and man help thy people that louen thy law, and make knowne through thy grace thy teachinge to all christen men. Deare sirs, so as we seen by many tokens that this world drawes to an end, & all that euer haue bene forth brought of Adams kinde into this world shule come togeder at some day riche and poore, ichone to geue accompt and receiue after hys deedes, joy or paynen for euermore: Therefore make we our werks good, ye while that God of mercy abides, and be yee stable and true to God, and ye shulen see hys helpe about you. Constantes estote & videbitis auxilium Domini super vos. This land is full of Ghostly cowardes, in Ghostly battayle few dare stand. But Christ the comforter of all that falleth (to that his hart barit for our loue) agaynst the fiend the doughty Duke comforteth vs thus: Estote fortes in bello. &c. Be ye strong in battell, he sayes, and fight with the olde adder. State in fide, viriliter agite. &c. Wake ye & pray ye, stond ye in beleue, do ye manly and be ye comforter, and let all your thinges be done with charity: For Saynt Paule bids thus in his Epistle, that saw the preuetyes of God in heauen: Eui-gilate iusti. &c. Awake ye that bene righteous men, bee yee stable and vnmoueable: Awake ye quickly and sleepe nought, and stond now strongly for Gods law. For Saynt Iohn in the Apocalyps sayes, blest be he that awakes: for nought to sleepers but to wakers God has behite the crowne of life. For the hower is now

as Paule sayth to vs, from sleepe for to arife, for he that carelye awakes to me, he shall finde me sayth Christ himseluen. This waking gostly is good liuing out of sinne; this sleepe betokens that which cowardeth a mans hart from gostly comfort and to stand in the same through a deceaueable sleepe is this that lets a man of the blisse of heauen: the fende makes men bold in sinne and fast to the worship to God; death is a likening to a theefe that secretly steales vpon a man that now is riche, and full of welthe; Iohn makes him a needy wretch; therefore sayd God by S. Iohn in the Apocalyps in this wyse: Be thou waking, for if thou wake nought, I shall come to thee as a theefe, and thou shalt not wite what hour. And if the husbandman (sayes Christ) wite what hour the theefe should come, he shoulde wake and suffer him not to yndermine his houle. Saynt Peter, therefore warneth and sayth: wake and be yeware, suffer ye no man (he sayes) as a theefe but wilfully for Gods loue, for it is time (as Peter sayes) that dome beginneth the houre of God: Ye bene the body of Christ (sayes Poule) that needes must suffer with the head, or els your bodyes bene but deade and departed from Christ that is the head. And therefore, saith he be (sayes Poule) that loues not Iesu Christ. And who it is that loues him, Christe himselfe telles in the Gospell: he that has my heltes, and keepe them; he it is that loues me. Cursed he be therefore (sayes Poule) that both Christes workes deceueably. Be ye not therefore (sayes Poule) ashamed of the true witnessid of Iesu Christ, for Christ our God sayes in his Gospell, he that shames me and my wordes, him shall mans sonne asname when he shall come for, so set in the sieg of hys Maiesty. And each man he sayes, that knowes me and my wordes before men in this sinnefull generation and whorish mans sonne shall knowlege him before my father sayes Christ himselfe, when he shall come with hys Aungels in the glory of his Father: Sithe ye therefore bene Christenmen, that is to say, Christes men, shew in deede that ye bene suche as ye daren shew you the kings men; for hit had bene, as Peter sayes, better not to haue knowen the way of trouth, then after the knowing thereof to be conuerted backward there from. We knowen Christ, that is trowth, we fain all through our beliefe if we turne from him for dred, truly we deny the trowth. And therefore sith our time is short, how short no man knowes but God, do we the good that we may to Gods worship, when we haue time: Be true (sayes God) to the death and you shall haue the crowne of life: And thinke on Iudas Machabeus, that was Gods true knight, that comforted hartelye Gods true people, to be the folowers of his law. And geue ye, he sayd, your liues for the Testament of your fathers. And ye shulen winne, he sayd, great joy, and a name for euermore. Was not Abraham, he sayd, in temptation founden true, and was carettet vnto him euermore to righteousnesse, Ioseph in time of his anguish he kept truly Gods helpe, he was made by Gods prouidence Lord of Egypt, for his trowth. Phinees our fadure louing, he sayth, the zeale of God tooke the testament of euerlasting Priesthoode. Iosue for he fulfillt the worde of God was domes man in Israell. Caleph that witnessid in the Church, he tooke therefore the heretage, he sayth: Dauid in his mercy hee gat the sieg of the kingdome in worldes. Hely for that he loued the zeale of Gods lawe, was taken vpe into heauen. Ananie, Azary, and Misael, he sayes, weren deliueret thooore through true beliefe out of the hoat flame of fire. True Daniel in his simplenes was deliueret from the Lyons mouthe. Bethinke ye therefore, he sayes, by generation and generation, and thou shalt neuer finde that he sayed that man that truly truitted in him. And therefore dread you nought, he sayes of the wordes of a sinnefull man: hys glory is, he sayes, but wormes and tordes: he is to day, he sayth, y made hie, to morow he sayes he is not founde for he is turned, he sayes, into his earth agayn, & the minde of him is perisher, Sonnes therefore he sayes, be ye comforter, and dye manly in the lawe: for when ye han done that that Gods commaundes you to doe, ye shulen be glorious in him. And Dauid the king sayes also on this wise in the Psalter booke: blest be they (Lord) that keepe thy law, in worldes of worldes they shall prayfe thee. And in Leuiticus sayes God thus, gif that ye wenden in mine heltes & keepe my commaundementes, and done hem, I shall I shall bring forth theyt fruit, and trees shall be fulfilled with apples. And ye shallen eat your bread in tualnes, ye shoulen dwell in your lande without drede, I shall geue peace in your coltes, ye shall sleep and no man shall feare you. I will beastes I shall done away from you, and sword shall not passe your termes, ye shuln pursue your enemies, and they shall fall before you, fifty of yours shuln pursue an hundreth of heren, an hundret of yours, a thousand of theirs: your enemies, hee saith shulen fal through sword, and your iute. I shall he sayes behold you and make you to waxe, and ye shall be multiplier. And I shall strength with you my couenant, ye shall eat the aldeft, and the new shull come in theron. And ye shuln cast forth the old, I shall dwell in the midt of you. And I shall wend amonges you, and shalbe your God, and ye shulne be my people. If that ye heare me not, ne done nought all my heltes but dispise my law and my domes, and that ye done not tho thinges that of me bene ordenet, and breken my commaundementes and my couenant: I shall do these thinges to you. I shall visite you surely in

The contrarie- tie betweene the pope & Christ,

The cause why Swinderby forsooke the pope,

A fruitful letter to the Lords & Burgesies of the Parliament.

*Reckened.

Daniel. 14.

Psal. 119. Leuit. 26.