

prophaned by thrusting in for money. Therefore, let the highest vicare of Christe looke vnto this with a diligent eye, and let hym be the follower of him by whom he hath gotten authoritie aboue others. If you mark well most holy father, you shall finde that Christ rebuked sharply two brethren, coueting the seats of honour: hee taught them not to play the Lordes ouer the people, but the more grace they were preuented with, to be so much more humble then other, and more lowly to serue their brethren. To hym that asked hys coate, to geue the cloake: to him that smote him on the one cheek, to tourne the other to him. For the sheepe that are geuen to hys keeping, hee must for sake all earthly thyngs, and to shedde hys owne blood, yea and if neede required to die. These things I say be those that adorne the highest Bishop if they be in him, not purple, nor hys white horse, nor his imperiall crowne, because hee among all men is most bounde to all the sheepe of Christ. For the feare of G O D therefore, and for the loue of the flocke which yee guide, consider these things diligently, and doe them wisely, and suffer vs no longer to wauer betwixt two, although not for your owne cause, to whom peraduenture the fulnes of your owne power is knowen: yet in pitying our weaknes, if thou be he, tell vs openly, and shew thy self to the world, that al we may follow one. Be not to vs a bloody bishop, least by your occasiō mans blood be shed, least he swallow such a number of soules, & least the name of Christ be euill spoken of by Infidels, thorough such a worthy personage. But peraduenture yee will say, for our righteousnes it is manifest enough, and we will not put it to other meane disputations. If this bald answer should be admitted, the schisme should continue still, seeing neither part is willing to agree to the other: and where the world is as it were equally deuided betwixt them, neither part can be compelled to geue place to the other without much bloodshed. The incarnation of Christ and his resurrection was well inough knowen to himselfe and his disciples, yet hee asked of his father to be made knowen to the world. Hee made also the Gospel to be wrytten, and the doctrine of the Apostles, & sent his Apostles into all the world, to do the office of preaching, that the same thing might be knowen to all men. The foresayde reason is the subtely of Mahomer, the which knowing himselfe guilty of his sect, vtterly forbad disputations. If ye haue to ful trutt of your righteousnesse, put it to the examination of worthy persones in a generall counsell, to the which it belogeth by right to define such doubts, or els commit it vnto able perions, and geue them full power to determine all things concerning that matter, or at the left by forsaking the office on both parties, leaue the Church of God free, speedily to prouide for a new shepheard.

We finde, kings haue forsaken their temporal kingdomes, vpon onely respect of deuotion, and haue taken the apparel of Monkes profession. Therefore let Christes Vicar (being a professour of most high holinesse) be ashamed to continue in his seat of honor, to the offence of all people, and the preiudice and hurt of the Romish church, and the deuotion of it, and cutting away kingdomes from it. But if you say, it is not requisite that the cause of Goddes church should be called in controuersie, and therefore we cannot so easily goe from it, seeing our conscience gainesayeth it. To the which we answer, if it be the cause of God and the church, let the general counsell iudge of it, but if it be a personal cause (as almost all the world probably thinketh) if ye were the follower of Christ, ye would rather chose a temporal death, then to suffer such a wauering, I say not, to the hurt of so many, but the endles destruction of soules, to the offence of the whole world, and to an euerlasting shame of the Apostolical dignitie. Did not Clemente named (or that I may more truly speake) ordeined of S. Peter to the Apostolike dignitie and to be bishop, resigne his right, that his dede might be taken of his successours for an example? Also Pope Siricius gaue ouer his Popedom to be a comfort of the 1100. Virgins. Therefore much more ought you (if neede require) geue ouer your Popedom, that you might gather together the children of God which be scattered abroad. For as it is thought a glorious thing to defend the common right, euen to bludiled: so is it sometimes necessary for a man to wincke at his owne cause, and to forsake it for a greater profite, and by that meanes better to procure peace. Should not he be thought a deuill and Christes enemy of all men, that would agree to an election made of him for the Apostolical dignitie and Popedom, if it should be to the destruction of Christians, diuision of the church, the offence and losse of all faithfull people? If such mischiefs should be known to al the world by Goddes reuelation, to come to passe by such receiuing of the Popedom and Apostolical dignitie: then by the like reason, why shall he not be iudged of all men an Apostata and forsaker of hys faith, which chuseyn dignitie, or rather worldly honour, then the vnitie of the Church? Christ died that he might gather together the children of God which are scattered abroad: but such an enemy of God and the Church, witheth hys subiectes bodily to die in bataille, and the more part of the worlde to perish in soule, rather then forsaking to be Pope to liue in a lower state, although it were honourable. In the feare of God the desire of the heavenly kingdō, & the earnest loue of the vnitie of the church do moue your hart, shew in dede that your workes may beare recorde to the truth.

Clement and Siricius most holy Popes, not only are not reproued, but rather are commended of all men, because they gaue ouer their right for profitable causes, & for the same cause all the church of holy men shal haue forth their praise. Likewise, your name should liue for euer did euer if ye would doe the like for a necessary cause, that is to say, for the vnitie of Gods Church. Geue no heede to vnmeasurable cryings of them that say, that the ryghte chusing of Popes is lost, except ye defend your part manfully: but be afraid, least such stirres vp of mischief looke for theyr owne commoditie or honour, that is to say, that vnder your wing they might be promoted to riches and honour. After this fort Achitophel was ioynd and Absolon in persecuting his owne father, and false vsurping of hys kingdome.

Furthermore, there should be no ieopardie to that election, because both parties sicke listy to the old fashion of election, and either of them couer the preheminece of the Romish Church, counsailling all Christians to obey them. And although through their geuing ouer the fashion of chusing the Pope should be changed for a time it were to be borne, rather then to suffer any longer this diuision in Gods church. For that fashion in chusing is not so necessary required to the state of a Pope, but the successeur of the Apostle as necessary cause required, might come in at the doore by an other fashion of chusing, and that Canonically enough. And this we are taught manifestly by examples of the fathers: for Peter the Apostle apoynted after him Clement, and that not by false vsurping of power, as we suppose. And it was thought, that that fashion of apoynting of Popes, was lawfull vnto the time of Pope Hillary. Which decreed that no Pope should apoynt hys successor.

Afterward, the election of the Pope was by the cleary and people of Rome, and the Emperours counsaile agreeing thereto, as if it appeareth in the election of the blessed Gregory. But Martinus Pope with the consent of the holy Synode graunted Charles the power to chuse the Pope. But of late Nycholas the 2. was the first whome Martine makes mention of in his counsels, to be chosen by the Cardinals. But all the Bishops of Lumbardie (for the most part) withstode this election, and chose Cadulus to be Pope, saying that the Pope ought not to be chosen, but of the precincte of Italie. Wherefore, we thinke it not a safe way so earnestly to stick to the traditions of men, in the fashion of chusing the Pope, & so oft to change, least we be thought to breake Goddes traditions concerning the vnitie of the church. Yea rather it were better yet to ordaine a newe fashion of his election, and meeter for hym as it hath bene afore. But all things concerning the same election might be kept safe, if Gods honour were looked for afore youre owne, and the peace of the Church were vprightly foughte: for such a dishonouring should be most honour vnto you, and that geuing place shall be the getting of a greater dignitie, & the willing depouing of your honour, should obtaine you the entrie of euerlasting honour, and should procure the loue of the whole worlde toward you, and you should deserue to be exalted continually, as Dauid was in humbling himselfe. O howe monstrous a sight and how foule a monstrie is a mannes body disfigured wyth two heades? So if it were possible, the spouse of Christ should be made so monstrous, if shee were ruled wyth two such heades: but that is not possible, she is euer altogether faire, in whome no spot is found, therefore we must cast away that rotten member, & thruster in of hys second head: We cannot suffer any longer so great a wickednesse in Gods house, that we should suffer Gods core that wantes a seame, by any meanes to be torne by the handes of two, that violently draw it in soder. For if these two should be suffred to raigne together, they would so betwixt them teare in pieces that litle coate of the Lord, that scarce one piece would hang to another. They passe the wickednesse of the souldiours that cursed Christ: For they willing to haue the coate remaine whole, said: Let vs not cut it, but let vs cast lots for it, whose it shalbe. But these 2. Popes suffering their right and title to be tried by no lot nor way (although not in wordes yet in deedes) they pronounce this sentence: It shall neither be thine nor mine, but let it be deuided, for they chose rather as it appeareth to be Lords (though it be but in a litle part, and that to the confusion of vnitie of the Church) then in leuing that lording to seke for the peace of the church. We do not affirme this, but we shew almost the whole iudgemēt of the world of them being moued to thinke by likely coniectures. We looked for amendment of thys into lerable confusion, by the space that the 2. inuentours of this mischief liued. But we looked for peace and beholde trouble: for neither in their lyues nor in their deaths, they procured any comfort, but rather dying as it were in a doubt betwixt two wayes, left to theyr successours matters of contention continuall. But nowe for the space of 7. yeres of their successours, that which we desired and looked for afore (that is, they should beare good grapes and they bryng forth wild grapes) in thys matter we fall into a deepe despaire. But in as much that we heare the comfort of the Lorde, which promised that miserably he would destroy those wicked men, & let his vineyarde to other husbandmen which will bring him fruit at their times apoynted, he hath promised faithfully that he will help his spouse in her nede, to thend of the world: & we leaning on the sure hope of this promise

Bishops taught by Christ not to play the Lordes.

The right ornament of a true Bishop.

A bald answer.

Publike respect to be preferred before priuate.

Answer to a popish obiectio.

Hard counsell for the pope.

Vnitie of the church to be preferred before worldly dignitie.

The Pope will not loofe his dignitie for any publike tranquillite.

Wicked flatterers about the pope.

Better that the order of the popes election should cease: then the church should suffer any diuision.

Bishops of Rome appointed their successors to the time of pope Hillary.

Election of the pope not as was before.

Good counsayle lost.

Christes seameles coat broken.

The Popes compared to the souldiours that cursed christ