



James Boswell 1803.

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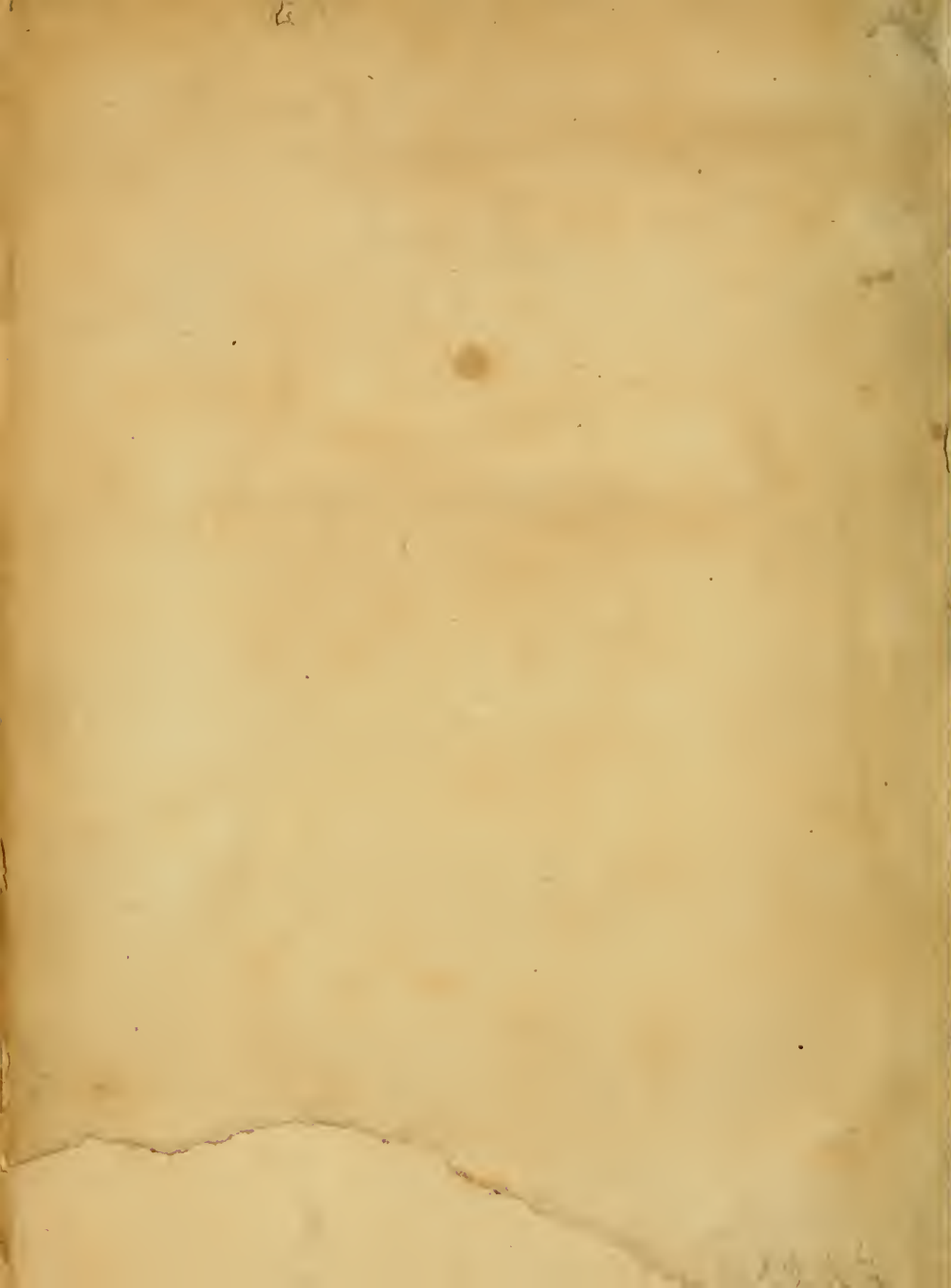
*Martin Bru's Sale*

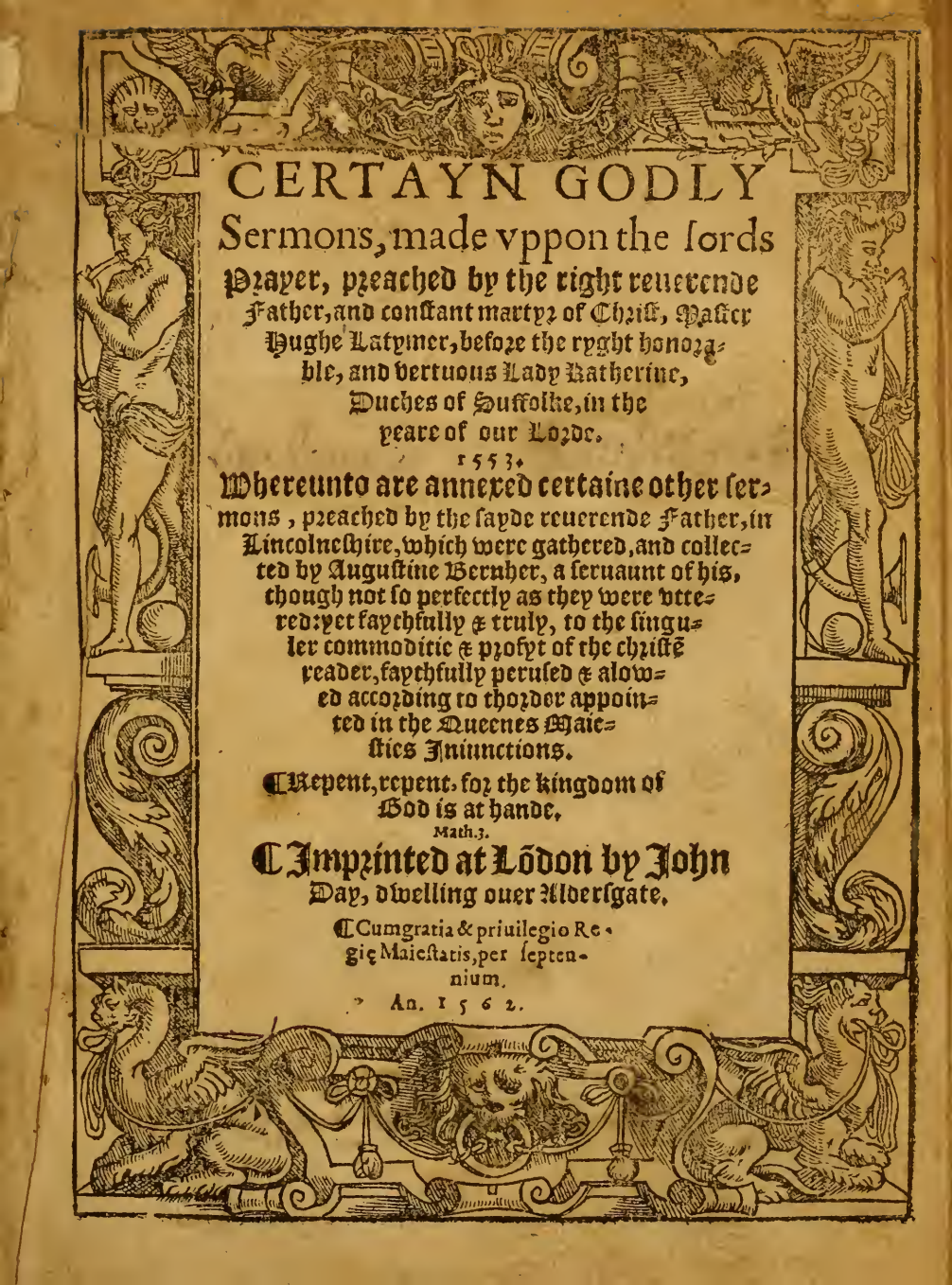
[SHAKESPEARE (WILLIAM).] LATIMER (BISHOP HUGH). Certayn Godly Sermons, made upon the lords Prayer, preached by the right reuerende father, and constant martyr of Christ, Master Hughe Latymer, before the ryght honorable and vertuous Lady Katherine, Duches of Suffolke, in the yeare of our Lorde, 1553 . . . BLACK LETTER. *Title within woodcut border.* Small 4to, old half calf and mottled boards (worn, small tear in title repaired, last leaf of text supplied in old manuscript on vellum).

Imprinted at London by John Day, 1562

THIS VERY INTERESTING COPY BELONGED TO JAMES BOSWELL, JR., THE SHAKESPEAREAN EDITOR. His signature, "James Boswell 1803," appears on the inside cover, and he has noted on the fly-leaf that he purchased it in "*Martin Bru's Sale.*"

Latimer's "Sermons" are referred to by Dr. Furness in his edition of "As You Like It," and also in "Shakespeare's England," Vol. I, pages 55, 59-61, 71, 363, and 507; Vol. II, pages 186 and 475.





**CERTAYN GODLY**  
**Sermons, made vppon the Lords**  
**Prayer, preached by the right reuerende**  
**Father, and constant martyꝛ of Christ, Pastoꝛ**  
**Hughe Latymer, befoze the ryght honoꝛa-**  
**ble, and vertuous Lady Katherine,**  
**Duches of Suffolke, in the**  
**yeare of our Loꝛde.**

1553.

Whereunto are annexed certayne other ser-  
mons, preached by the sayde reuerende Father, in  
Lincolneshire, which were gathered, and collec-  
ted by Augustine Bernher, a seruaunt of his,  
though not so perfectly as they were vte-  
red: yet saychfully & truly, to the singu-  
ler commoditie & profyt of the christe  
reader, saychfully perused & allow-  
ed according to thozder appoin-  
ted in the Queenes Maie-  
sties Iniuinctions.

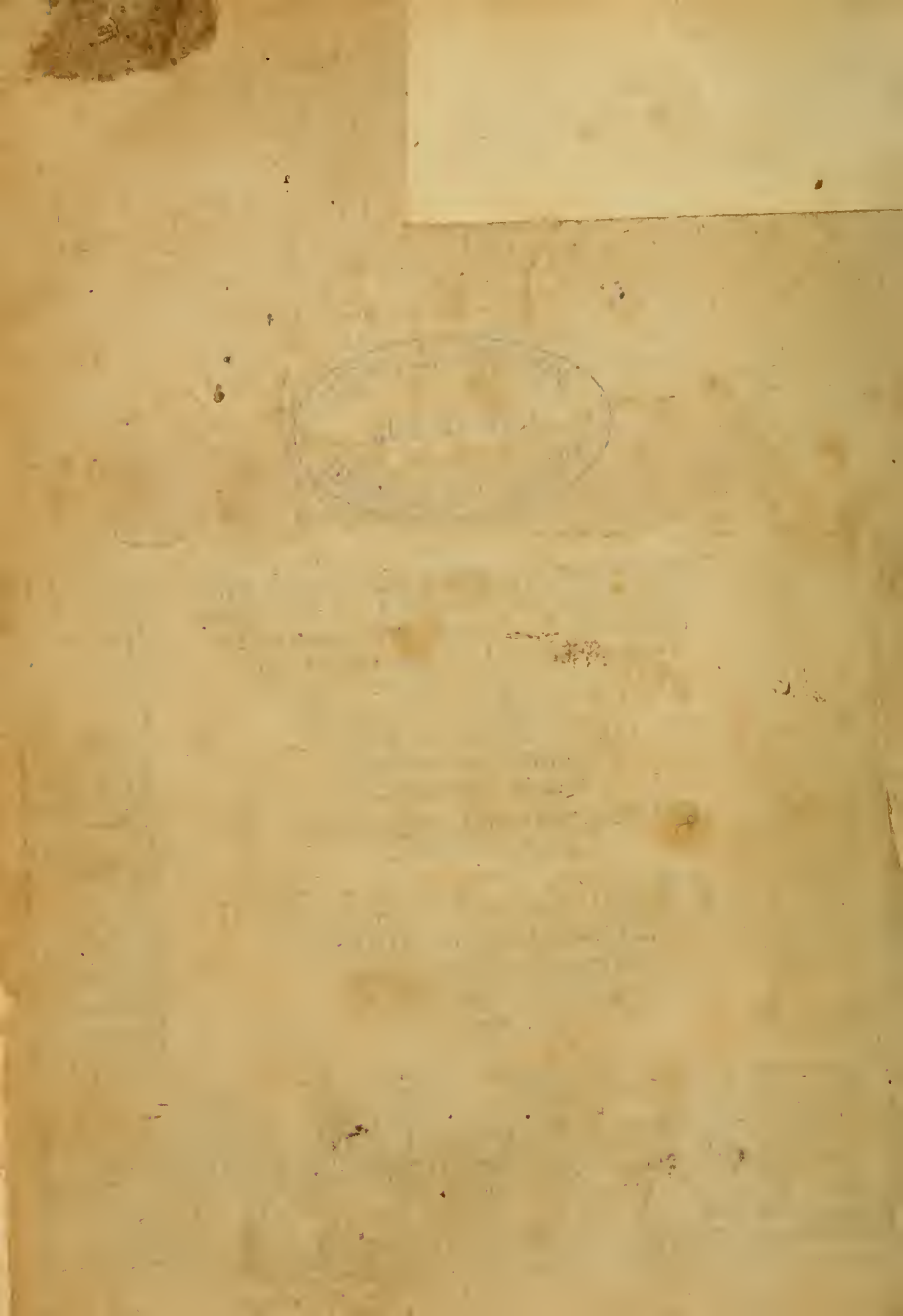
**Repent, repent, for the kingdom of**  
**God is at hande,**

Math. 3.

**Printed at Lōdon by John**  
**Day, dwelling ouer Aldersgate.**

**Cum gratia & priuilegio Re-**  
**gię Maieſtatis, per septen-**  
**nium,**

An. 1562.









God, hayneth by the reaso that men do not passe for theyr sinnes, do light-ly regard them, & so do not craue remission of them at Gods handes, neyther be thankfull. If men did exercise themselves in saythfull prayer, & did vse to examine themselves by the rule of th. law of God (in the which glasse they may sone see theyr owne fylthines) they would no doute with great diligence, consider the great and inestimable benefites of the Lord theyr god shewed vnto them, euen in these our dayes. First how graciously he gaue vs the light of the Gospell in kynge Edwards time, for the space of seuen yeares. After the whiche tyme, by the reason of oure vnrthankesfullnes, he most iustly plagued vs, and toke the same away agayne, and caused by the deuils hangmen (the papists I meane) darcknes, blindness, and most pestiferous doctrine to be brought into the church, by reason wherof, a greate number that had befoze no lust to the truth (euen by Gods iust iudgement) were the decaued by lyes and so perperhed eternallye. And yet notwithstanding, the saythful Lord, in al these tozmoylings preferred hys seruantes, geuing vnto a number of them suche a princely spirit, that they were able to deride & laugh to scozne the threatinings of the tyrauntes, to despyse the terribleness of prisons and tozments, and in the ende, moste ioyfullye to ouercome and conquer death to the praise of God and theyr owne endles comfozte. Vnto other some, the selfe same most gracious God gaue suche a valiant spirit, that they were able by hys grace to forlake the pleasures and commodities of this worlde, and being armed with patience, wer content to trawell into far and vnknewen countreys with theyr families and householdes, hauing small worlde-lye prouision, or none at all, but trustyng to hys prouidence, who neuer forsaketh them that truste in hym. Besydes this, the same God preferred a greate number, euen in the middell of their enemies, not onely from bodily dangers, but also from being infected with that poisoned and blasphemous doctrine, that then in al lopye pulpits, with shameles brags and ostentation was set abroad. I will not speake now of that wonderfull work of God, who caused his word to be preached, and his sacraments ministred euen in the middle of the enemies, in spyte of the deuill and all hys ministers.

The congrega-  
tion of the faith-  
full at London  
in Queene Ma-  
ryes tyme.

These thinges the Lorde wroughte most graciously for hys people. But whē the time came that the measure of wickednes of the wicked was full, the selfe same God, euen of his owne mercy, and by his owne power confounded his enemies, by the meanes of our most gracious Lady the Queenes maiestie for whose prosperous estate and preservation the God of mercye graunte vnto all saythfull Christians grace, most instantly to praye her most ioyfull comming to the imperiall crowne of this Realm, who ceased that fillye & dark antichristian doctrine to banish out of syght, and in steade thereof that most glorious lyght of the Gospell to shine agayne, the whych sorowfully was withted for of all saythful English hartes: restoring withall the preachers of the same Gospell, the which befoze wer expelled as exiles, by the tyranney of the popish prelates.

The whiche benefites, as they be vnmeasurable, so ought they continually with thankfull hartes, of all them that beare the name of christians to be considered. But as I sayd befoze, the most part of men doo not passe for these thynges. The light of the Gospell is not comfortable vnto them, because they seele not the darcknes that is in them: they be not troubled  
with

With their owne wickednes: Sinne lyeth lurking and sleppng within the, and they haue falli, as it wer e, solde themselues to woꝛldlye busynes, to clyme vp to get honoꝛs and dignities, and the yelke of woꝛldlye thynges, and these thynges are the cause why they doo not pray vnto the Loꝛde their God. But too be vnto sache sleepers in their owne sinnes, and forgetters of Gods benefites. A day will come when they shall with their selus neuer to haue ben boꝛne. Thus you see that the neglecting of prayeꝛ is the occasyon of that horrible vnthankfulnes & forgetfulnes of gods benefytes. What is to be sayde vnto them that contrarpe to theꝛ owne hartes and consciences lye in sinne and wickednes, and wyll not amende theꝛ lyues, although they heare their synnes accused, condemned, and Gods vengeance pronounced vpon them? They bee so dꝛouneꝛ with the despyꝛe of theꝛ owne hartes, that they doo not pas for the wyages of the Loꝛde. Of suche kinde of men the woꝛld is full, whyche haue shameles forheades, beynge not abashed of theꝛ vilenes.

The cause of their miserles (as Dauid declareth) is quia deum non inuenerunt, because they haue not called vpon God. But what kynde of prayeꝛ doo those men say (trow you) whiche call themselues spirituall and *κλῆρος*, the lot of the Loꝛde? It is as manifest as the none dape, that the most parte of them, neyther pray noꝛ know what trewe prayeꝛ is. For if they did vse to pray as the trewe christians doo, they could not chose but be compelled to amende theꝛ lyues: theꝛ consciences would be abashed to come befoꝛe the Loꝛde without a hartꝛ purpose to amende theꝛ conuersation. Doth not the saying of Dse the Prophet take holde vpon the most parte of you that be of the popish clergie, and haue ben massemongers? Where as he saythe, as theues wypte for a man, so the companie of priests murder in the way by consent, for they wyke mischief.

Did not you conspire together at the entry of Queen Maꝛye to murder the people of God, in casting from you most trayterously the precious Gospell of Iesus Christe in submittyng your selues to that spithꝛy beast of Rome, and in receaynyng the stinckynge Idolatrous masse, by the whiche you haue destroyed an innumerable sorte of people? Are you soꝛe for these your doinges? Doo you humble your selues befoꝛe the maiestie of the terrible God, with hartꝛ and saythful praier acknowledging your wickednes, and intending to eschew the same? No suche thynges can be perceayned in you. For where as befoꝛe, in the tyme of antichꝛyst, boldly and openly, you did deceaue the people of theꝛ saluation in Chꝛyste, now in the lycht of the gospel, secretly you whisper in to the eares of the simple and vnsuade them from receyuing of the truth: so that most iustly you may be compared vnto those spyes of whom we reade *Num. xiii.* *Spine. xlii* the whych with theꝛ false reportes, did hynder the people of Israell from entryng into the lande of promise. For they beynge sente by Moyses to searche the land, and to byng good tydings vnto the people, by the which they myght haue ben encouraged manfully to haue assayed their enemyes, and take possession of the land, they contrarpe to Moyses expectation, lyke saytheles men, came and discomforted the people, & caused them to mistrust Gods promises. And doo not ye the lyke? where as god hath appoynted you to searche the lande of promise in hys holy woꝛde, and to byng tidinges of the same vnto his people, by saythfull and diligent teachers, and in courage them to embrace and to lay holde vpon the

hyngome



kyngdome of Christ, you lyke false messengers, eyther by your false reportes and wicked doctryne, doo hinder the people from entering into the promised land, or els lyke domme dogges, that are not able to bark, you lye in your kennels, fedynge your bellies, and making good cheare with the labours and sweate of the poore people, not passyng whether they swynne or synke, or what become of them.

Worthely therfore the Prophet Dauid numbryeth you amongst them that say in theyr hartes there is no God: And this appeareth vnto all others, because ye doo not call vpon God. For if you did accustom to cal your selues to an accompt before the maiestie of God, in your faythfull prayers, the remembraunce of your horrible murther of Gods people, of your idleness, carelesnes, bellychere, ignorance of Gods Will and word, secret spylthynes, and suche other lyke stufte, woulde cause you to water your cheekes, and compell you to shewe some token of repentance vnto the people of God: but nothing is seen in you but desperarnes, wherfore the spirit of the Lorde is departed from you. And this is moze euidente in your manifold and manifest perurpes, committed by you in king Henries tyme, in king Edwards tyme, in Queene Maryes tyme. And what may be sayd of you at thys time, but that you be false periured hypocrytes, bearing two faces vnder one hood, beyng readye lyke weather cockes to turne at all seasons as the wynde doth cary you: can you looke for any thyng at gods hands, but to be punished with his terrible plagis as Judas was (whose compantons you be) that all the world may take ensample by you to beware of these horrible crimes with the which you are so defiled, that no water in the sea is able to make you cleane: One kynde of water woulde helpe poure disease, if the Lorde of his mercy woulde geue you grace to call vnto hym for it, that is the same water of lyfe the which the Lorde promyseth to the faythfull and penitente sinners, amongst the number of whom as yet ye be not (sofar as man can iudge.) And therfore it standeth you in hande to looke aboute you in tyme, before the halter be cast about poure neckes, as it hapned to Judas, whose foote steppes you follow in your behauiours in thys worlde, that it is to be feared, you shal rest together in one place in the worlde to come. But of the vyle behauiour of these miserable men, it greueth me to speake any further. not doubting but that the magistrates whom god hath charged with his people, will euen with speede consider these thynges accordingly, and not suffer those waueryng and periured weathercockes to haue any thyng to do within the house of God, the which is hys Church, purified with the blud of Christ. For the magistrates know that they themselues cannot pray vnto the Lorde theyr God, except theyr hartes be faythfully disposed to do the works of theyr vocatyon truly and faithfully, of the which the principall is to see the people instructed by faythfull ministers in the wayes of the Lorde: the which instructions can not be geuen by such as are not only despyed with suche kynde of vices, as is aboue reherfed, but also are vterly destitute of all good gyfts, and knowe not the principles of theyr religion.

This matter is so weyghy and of suche impoztaunce, that the magistrates, hauing the feare of god before their eyes, must nedes consider it with speede, for it toucheth the eternall lauegarde of them, for whom the sonne of god did shedde his owne hartes bloud: they oughte to be put into

the handes

hands of such as do not passe for theyr owne saluation, muche lesse for others: therfore with great and speedy diligence the magistrats are bound (seeyng god dothe put them in trust with hys chyldren) to prouide, that as they be bought with the blood of Christ, so they may be nourished with the true and sincere word of god, to the praise of his name, and theyr eternall comfort. Further who can not lament, euen from the botom of his harte, to see a great number to lyue in such carelesnes, and flatter themselves in theyr owne synnes, thinkinge that they be the chyldren of God, when as in very dede the comfortable spirit of saythfull prayer is departed from them, and they swoothely numbred amongst them that haue no God nor Christ: As those men be, whiche be so greedy vpon the world, and haue addicte and consecrate themselves vnto it, after suche a sorte, as though thys worlde should last for euer: And in this takinge be the greater part of the gentelmen, which with suche extremities in treatte theyr pooze tenants, with rasyng of rents, taking of synes, and other kynnes of extreme dealinges, that they are compelled day and night to crie vnto God for vengeance against them: and can any man thinke that these pitifull and cruell men, can appeare before the maiestic of god, and craue remission of theyr synnes, when as they be purposed to go on forwarde still in their extreme dealinges againt the pooze? I will not speake nowe of them, that beyng not content with theyr landes and rentes, do catche into theyr hands spiritual luyngs: as personages & such lyke, and that vnder the pretense to make prouision for theyr houses. What hurt and damage thys realme of England doth sustayne by that deuelysh kynne of prouision for gentelmen houses, knightes and Lords houses, they can tel best that do trauell in the countreyes, and see with their eyes, great parishes and market townes, with innumerable others, to be vtterly destitute of Gods word, and that because that these greedy men haue spoyled the lyuyngs and gotten them into theyr hands: and in stead of a saythfull painfull teacher they hyre a sir John, which hath better skill in playing at tables, or in kepyng of a garden, then in Gods word, & he for a trielle doth serue the cure, and so help to bring the people of God in daunger of theyr soules. And all those serue to accomplishe the abhominable pryde of suche gentelmen, which consume the goods of the pooze (the which oughte haue ben bestowed vpon a lerned minister) in costly apparel, belly chere, or in building of gorgeous houses. But let the be assured, that a day will come when it will be layd to theyr charge: *Rapina pauperū in domibus vestris,* And then they shall perceaue that theyr satre houses ar built in the place called *Acelanda*: they haue a bloody foundation and therfore can not stand long. This matter also is so wayghtye, and the spirituall slaughter of the pooze people so miserable and woofull, that except the magistrats speedely looke therunto, and redress the same, the Lorde of Sabaoth hymself will fynde oute som remedy to delyuer his people from suche cater pillers, and requyre the blood of his people at theyr hads, by whose conuiciousnes they were letted to come to the knowledge of Christ. And besides thys such rauening wolues as deuoure the lyuyngs of teachers, & ministers of gods word, shall not be habile to come in the presence of the Lord, to pray vnto hym or to prayse hym: for all that euer they doo (yea euen their prayers) is crecrable before the Lorde, so long as they turne their care fro the hearing of the lawe of the Lorde: that is to saye, so longe as they doo not gien from the verpe botome of theyr hartes, gooe aboute to redresse



these heynous faultes with the which they be intangled. Let them repent  
 therfore euen speedely before the wraathfull indignation of the Lord saue  
 theypon them, and so destroy them in theyr synnes. And these thyngs ought  
 so be considered of all them that pretend christiantie, of what estate or  
 degree soeuer they be, as well lawyers (whose couetousnes hath almost  
 deuoured England) as craftesmen, husbandmen, seruauntes and others,  
 remembryng with them selues, that if they hartes be inclined to wic-  
 kednes, the Lord will not heare theyr prayers. Let them stand in awe  
 of the Lord theyr God, and so behaue themselves in theyr conuersation  
 and life, that they may haue recourse vnto him, and be incouraged to make  
 theyr prayers cōfidently before him in the name of Iesus Christ, of whom  
 they shall receaue comfort of soule and body, as well in this world as in  
 the world to come eternally. For this is most certayne, that if they pro-  
 ceede in their wickednes and vngodlynes, not passyng wheather they be  
 ruled, moued, and stirred by the gracions spirit of God to praise his name  
 or not: then most assuredly the Lord wil power out his plages vpon the  
 hole realme, according to the saying of the Prophet: the Lord wil power  
 out his wraath vpon the kingdoms that haue not called vpon his name.

D. Latimer. lxxxix

Now to the intent that they which are ignorant and vnlearned may  
 the better be instructed howe to order themselves when they go about to  
 present themselves before the maiesty of God, and talke with hym con-  
 cernyng those thinges whiche be needefull for theyr soules health, and pre-  
 seruation of their bodies: I thought it good (by the instant request of the  
 godly learned) to pnt fourth these sermons here following, in print, which  
 were preached in king Edwards tyme, before the right honorabile ladye  
 Katherine Duchesse of Suffolke her grace, by that same reuerend father  
 and most constant martyr of Chyriste, Doctour Hughe Latimer, my most  
 dere master. For whose most paynfull travels, saythfull preachings, trow  
 carefulnes for his countrey, patient imprisonment, and constant suffering,  
 all the whole realme of England, hath the great cause to geue vnto the eter-  
 nall God most high laude and praise. For who is he that is so ignorant  
 that did not see the wonderfull handworke of God in that man? did not  
 God appoint him euē in king Henries dayes, to be a singular instrument  
 to set forth hys truth, & by his preachyng to open the eyes of such as were  
 deluded by the subtyll and deceitfull craftes of the popish prelates?

How manifold wayes was he troubled, toke, and tormoyled from posse  
 to piller, by the popish byshops? Whose handes he could not haue escaped  
 if God had not moued the kinges maiesties hart (that then was) to assist  
 hym. By whose absolute power diuerse times he was deliuered from the  
 cruell Lyons. And although it did please God, in proces of tyme to suffer  
 the kyngs maiesty to be deluded and circumvented by the subtyll perswa-  
 sions of those popish byshops, to establissh by lawe hys vngodly articles:

D. Latimer  
 withstode the  
 sixe articles al-  
 though they  
 were confirmed  
 by lawes.

Yet thys saythfull seruaunt of Chyriste woulde rather put hys owne lyfe  
 in daunger, then forsake or depart from that, the which afoze most faith-  
 fully he had taught out of Gods worde. Wherefore he was contented ra-  
 ther to be cast into the Tower, and there to loke dailly for death, then to  
 be found a wauering reede, or to deceaue hys Dynce. For they (sayd he)  
 that doo allow any thyng disagreeing from Gods word, in respecte to ful-  
 fill the appetites of Dynces, ar betrayers & murtherers of their dynces,  
 because they prouoke the wraathe of God to destroy suche dynces: & these

flatterers



flatterers become guilty of the blood of their princes, and are the chief cause of their destructions. Wherefore this faithfull man of god, knowing his prince to be deluded by the false priests, and being assured the things that were shewed, to be contrary to gods word, was redy thus to aduenture his lyfe: at the which time god mercifully deliuered him, to the great comfort of al godly harts, and singular comodity of his church.

Now whē he was thus deliuered, did he giue himself vpon to pleasures of the world: to delicatenes or idlenes? No assuredly, but euen then most of al he began to set fourth his plough, & to till the ground of the lord, and to sow the good corne of gods word, behauing him self as a faithfull messenger of god, being afrayed of no man, telling all degrees their ducties faithfully and truely, without respect of persons, or any kind of flattery.

In the which his paynefull travels he contumed al kunge Edwardes time, preaching for the most part euery sondaye two sermons to the great shame, confusion, and damnatio of a great number of our fatbellied vnpreaching prelats. For he beinge a soze bzused man and aboue threec scoze & 7. yeres of age, took notwithstanding al these paines in preaching, and besides this, euery morning ordinarily, winter and sommer, aboute two of the clock in the morning, he was at his booke most diligētly. And besides this how carefull he was for the preservation of the church of God, and for the good successe of the gospel, they can beare record, which at that time were in autoritye, whome continually by his letters he admonished of their ducties, and assisted with his godly counsel.

But when the time approached, the which god had appointed for the punishment of the carnal gospellers & hypocrites which most wickedly abused the same, how faithfully he did admonish both priuately, and openly al kinds of men, they that wer then about him can beare record. But one thing amongst others is principally to be noted, that god not onely gaue vnto him his spirit most plentifully and comfortably, to preach hys word vnto his church: but also by the same spirite he did most evidentlye prophesy of al those kindes of plages, which in very dede afterwards ensued, so plainly I say, as though he had seene them before hys eyes: so that, if England euer had a Prophet, he was one. And amongst other things he euer affirmed that the preaching of the gospel would cost hym his life, to which thing he did most cherefully arme & prepare him self, being certainly perswaded, that Winchest. was kept in the tower for the same purpose. Therefore not long after Quene Mary was proclaimed, a pursuuant was sent down into the country for to call hym vp. Of whose coming when he was made ware about six howers before, by a faithfull man of god John Carelesse (a mā worthy of euerlasting memory) he prepared himself towards hys iorney before the sayd pursuuant came to his house. At which thing, whē the pursuuant marueled, seeing him so prepared towards his iorney he sayd vnto him, my frend: you be a welcom messenger to me, and be it known vnto you & to the whole world, that I go as willingly to London at this present, being called by my prince to render a reckning of my doctrine, as euer I was to any place in the world, and I do not dout, but that god, as he hath made me worthy to preach hys word before two excellent princes, so he will able me to witnesse the same vnto the third, epyther to her comfort, or discomforte eternally &c. At the which time the pursuuant, when he had deliuered hys letters departed,

affirming that he had commaundemēt not to tary for him, by whose sodē departure it was manifest, that they would not haue had him to appere; but rather to haue fled out of the realm. They knew that his cōstantnes should cōfound them in their popery, and cōfirm the godly in the truth. As concerning the maner and forme how he was intertyned when he came befoze the counsell, how stoutly he did behaue himselfe in Chyrties cause, and was content to beare most patiently all the mocks and taūtes geuen him by the scoznful, and pestilent papists: also how patiently he tooke his imprisonment, and how holdly and willingly he in the end aduentured his life in the defence of the glorious gospel of Iesus Chyriste; because these thinges be at large described in the booke of the martyrs by that most godly lerned and excellent instrument of God master Iohn Fox, I wil not spend the time now to reherse the same: sauing one thing the which I would wishe all godly bishops and saythfull preachers to note, the which is this: that he being in pryson comfortles, and destitute of all worldly help, most of al did reioyce in this, that god had geuen him grace, to aply his office of preaching & assisted him without fear or flattery to tel vnto the wicked theyr faultes, & admonish thē of their wickednes, neyther allowing, nor consenting to any thing, that might be preiudicial or hurtfull vnto the gospel of Chyriste, although the refusal therof did cast him in daunger of his life. God graunt that al those that be in that office may folow his footestepes, and that the reste that eyther refuse to take payns, or are giuen to flatter, may be turned out, and be set to the cart or plough, and others put into their ronies that be willing, diligent and hable to do their dewties. The other thing that I would haue noted, is his earnestnes and diligence in prayer, wherin oftentimes so long he continued kneeling, that he was not able for to rise without helpe: & amongst other thinges these were thye principal matters he prayed for. The first, that as god had appoynted him to be a preacher and professor of his word, so also he would geue him grace to stand vnto his doctrine vntil his death: The other thing, the which most instantly with great violence of gods spzyte he desired, was that god of his mercy would ressoze the gospel of his sonne Chyrist vnto thys realm of England once agayn, and these wordes once agayn, once agayn, he did so inculcate and beat into the eares of the Lord god, as though he had sene god befoze him, & spake vnto him face to face. The thirde principall matter wherewith in his prayers he was occupied: was to praye for the preservation of the quenes maiesly that now is, whome in his prayer accustomedly he was wont to name, and euen with teares desired god to make her a comfort to this comfortles realm of England. These wer the matters he prayed for so earnestly. But were these things desired in bayne: Did god despise the prayers of this his saythfull souldier: No assuredly: for the lord did most graciously graunt all these his requests. First, concerning profession, euen in the most extremity, the Lord graciously assisted him, for whē he stode at the stake, without Bocardo gate at Oxfozd, & the tozniciters about to set the fire vpon him, and that most reuered father D. Ridley, he lifted vp his eyes towarde heuen with a most amiable and comfortable countenance, saying these wordes. Fidelis est Deus, qui non sinit nos tentari supra id quod possumus. God is saythful, which doth not suffer vs to be tempted aboue our strength; and so afterwarde by and by

shed his blood in the cause of christ, the which blood ranne out of his hart in such aboundaunce that all those that wer presente (being godly) dyd inuicell to see the most part of the blood in his body so to be gathered to his hart, and with suche violence to gush out, his body being opened by the force of the speere. By the which thinge God most gratioously granted his request, the which was, to shedde his harts blood in the defence of the Gospell. How mercifullly the Lorde heard his second request, in restoring his gospel once again to this realm, these present daies can beare recorde. But alas, what shal England say for her defence, how shal she auoyd the terrible plagues of God for the horrible and deuclish vnthankfulness, for that treasure? The Lorde be mercifull vnto vs.

Now concernyng his thirde request, it was also most effectuously graunted to the great prayse of God, the furtheraunce of his Gospell, and to the vnspeakable comfort of this realme. For when matters were euen desperate, and the enemies mightely flourishd and triumphed, Gods worde banished, Spaniards receaued, sodenly the Lorde called to remembraunce his mercy, and made an end of all these miseries, and appoynted her, for whom that same gray headed father Latimer so earnestly prayed in hys captiuitie, as the true & naturall ruler, & owner of this imperial crowne to shew her selfe, and by the brightnes of Gods worde to confounde the darke, deuclish and vyle kingdome of Antichrist, and to restore the temple of God agayne, the whiche thyng not this faithfull prophet only, but all the rest, whom God made worthy to be his wytnesses, did most earnestly requyre and desyre in their faithfull prayers. The selfe same God graunt vnto euery faithfull Christian his spirit, that they may be diligent and watchfull in prayer, for her, by whom God hath bestowed such vnspeakable giftes vpon vs, that the same God will assyde her with hys grace and holy spirite, so procede faithfullie in the building of his house, and in plucking downe of all kyndes of synne and wickednes, superstition, Idolatrye & al the monuments of the same, to the glory of hys name, and her cuerlasting and endles comfort. To the whych faithfull prayers, that all they whiche feare God, may be the better encouraged: I haue set forth these sermons, made by this holy man of God, and dedicated them to your grace: partly because they were preached in your graces house at Gimsthorpe, by this reuerend father and faithfull prophet of god, whom you did noyssh, and whose doctrine you did most faithfullie embrace, to the prayse of god & vnspeakable comfort of al godly harts, the whych did w great admiration maruell at the excellent giftes of god bestowed vpon your grace, in geuing vnto you such a princely spirit, by whose power & vertue you were able to ouercome the world, to forsake your possessions, lands and goodes, your worldly frendes and natiue countrey, your high estate and estimation with the whiche you were adorned, and to become an exile for Christe & his gospels sake, to chose rather to suffer aduersitie with the people of god, then to inioye the pleasures of the worlde with a wicked conscience esteeming the rebukes of Christ greater riches, then the treasures of Englande: where as the worldlynges are farre otherwys mynded: for they haue thei pleasures amongst the pottes of Egypt, they eat and drinke and make mery, not passing what become of Christ, thei gopell: they bee so dronken with the swete delicatnes of thys miserable world, that they wyl not tast of the bitter morsels which the lord hath appoynted



pointed and prepared for his chosen children, and especially friends: Of  
 the which he did make you most graciously to taste, giving into your  
 grace his spirit, that you were able in all the torments and grievances  
 the which you did receive, not only at the hands of those which were  
 your professed enemies, but also at the hands of them which pretended  
 friendship and good will, but secretly wrought sorrow and mischief, to  
 be quiet and patient, and in the end brought your grace home againe  
 into your native country, no doubt to no other end, but that you should  
 be a comfort unto the comfortles, and an instrumente by the which his  
 holy name should be praised, and his gospell propagated and spreade a-  
 broad, to the glory of his holy name, and your eternall comfort in  
 Christ Iesus, unto whose mercifull hands I commit your  
 grace, with all yours eternally. Amen.

From Southam, the second of  
 October.



Certaine sermons made by the  
right reuerende father in God, maister do-  
ctor Latymer, befoze the right vertuous and hono-  
rable lady, Katherine duchesse of Suffolke,  
in the yere of our Loꝝd. 1552. b



**O**UR FATHER vvhich art in heauen. I haue entred of late in the wate of preac̄hyng, and spoken many thynges of prayer, and rather of praier than of any other thing. For I thinke there is no thing moze necessaie to be spoken of, noꝝ moze abused than praier was by the craft and suttletie of the deuill: foꝝ many thynges were taken foꝝ prayer whan they were nothyng lesse. Therefore at this same tyme also I haue thoughte it good to entreate of prayer, to thintent that it might bee knowen what a p̄cious thyng ryghte prayer is. I tolde you first what prayer is. Secundarily, to whom we ought to praye. Thirde, where and in what place we ought to pray. And fourthely I tolde you the diuersitie of prayer, namely of the common prayer and the p̄uate. These and such lyke thynges I haue dilated and expounded vnto you of late in the open pulpet.

Nowe at this present tyme I entende as by the way of a lecture, at the request of my most gracious Lady, to expōd vnto you, (her houtholde seruantes, and other that be willing to heare) the right vnderstandyng and meaning of this most perfect prayer, which our sauioꝝ hymself taught vs, at the request of his disciples, which prayer we call the Pater noster. This prayer of our loꝝde maye be called a prayer aboue all prayers, the p̄ncipall and moſte perfect prayer, whyche prayer ought to be regarded aboue all others, considering that our Sauioꝝ hymselfe is the authoꝝ of it, he was the maker of this prayer, beeyng very God and very man. He taught vs this prayer whiche is a moſte perfecte scholemaster, and commanded vs to saie it, whiche prayer containeth great and wonderfull thinges, if a learned man had the handlyng of it. But as foꝝ me, suche thynges as I



haue conceiued by the reacyng of learned mens bookes, so farre forth as G O D will geue me his grace and spirite, I will shewe vnto you touchyng the verbe meaning of it, and what is to be vnderstand by euery worde contained in that prayer. For there is no worde yde or spoken in vaine. For it must needs be perfect, good, and of great importance beyng our sauours teachyng, which is the wysdom of God it self. There be many other psalmes & prayers in scripture very good and godly, and it is good to know theint. But it is with this prayer (the Lozdes prayer I say) lyke as with the lawe of loue. All the lawes of Moses, as concernyng what is to be done to please God, how to walke before him vprightly and godly: All such lawes are conteyned in this lawe of Loue, *Diligos Dominum Deum tuum ex toto corde tuo, & in tota anima tua, & in tota mente tua, & proximum sicut teipsum.* Thou shalt loue the lozde thy God with all thy hart, with all thy soule, and with all thy mynde, and thy neighboz as thy self:) euen so is it with this prayer. For like as the law of Loue is the sūme and abydgemēt of thother lawes, so this prayer is the sūme and abydgement of all other prayers: all the other prayers are contained in this prayer, yea whatsoeuer mankynd hath nede of to soule and body, that same is conteyned in this prayer.

The A-  
bridgemēt  
of the lawe  
of god.  
Mat. 22.

The A-  
bridgemēt  
of all prai-  
ers.

Mat. 6.  
Lu. 11.

This prayer hath. ii. partes, it hath a preface, which some call a salutation or a louing entrance: secondarily the prayer it self. The entrance is this: *Cum oratis dicit Pater noster qui es in cœlis, Our father which art in heauen.* as who say you christen people, you that beare the name of christians, you must pray so. Before I go any further, I must put you in remembrance to consider how much we be bound to our sauour Christ, that he wold vouchsafe to teache vs to pray: & in this prayer to signifie vnto vs the good will whiche oure heauenly father beareth towarde vs. Now to the matter.

The en-  
trance into  
prayer.  
VWhat it is  
to call God  
Father.

Our Father, These wordes pertaine not to the petitions, they be but an entyng, a sekynge fauor at Gods handes, yet if we well way & consider them, they admonish vs of many things, and strengthen our faith wonders well. For this worde Father, signifieth that we be Christes brothers, and that God is oure Father. He is the eldest sonne, he is the sonne

sonne of **G D D** by nature, we be his sonnes by adoption thorough his goodnesse; therefore he biddeth vs to call hym our Father, which is to be had in freshe memory, and great reputation. For here we are admonished howe that we bee reconciled vnto God: we which befoze tymes were his enemies, are made nowe the children of **G D D**, and inheritours of euerlasting lyfe. Thus we be admonished by this woorde Father. So that it is a woorde of muche importance and great reputation: For it confyrmeth our sayth, when we call hym father. Therfoze our Sauour whanne he teacheth vs to call God father, teacheth vs to vnderstande the fatherly affection which God beareth towarde vs, whiche thing maketh vs bolde and hearty to call vpon hym, knowing that he beareth a good will towarde vs, and that he wil surely heare our prayer. When we be in trouble we doute of a straunger whether he wil helpe vs or not: but our sauiour commaundynge vs to call God father, teacheth vs to be assured of the loue and good will of **G D D** towarde vs. So by this woorde Father, we learne to stablish and to comforte oure sayth: knowyng mooste assuredlye that he wyl be good vnto vs. For Christ was a perfecte schoolemaister, he lacked no wysdome, he knewe his Fathers will and pleasure: he teacheth vs, yea and mooste certainly assureth vs, that **G D D** will be no cruell iudge, but a louyng Father. Here we see what commodities we haue in this woord Father. Seyng nowe that we fynde suche commodities by this one woord, we ought to consider the whole prayer with great diligence and earnest mynde. For there is no woord nor letter contained in this prayer, but it is of great importance and waighte, therfoze it is necessarye for vs to knowe and to vnderstande it thoroughlye, and thanne to speake it consideratelye wyth greate deuotion: elles it is to no purpose to speake the wordes withoute vnderstandyng, it is but lpyllabour and vayne bablyng, and so vnworthy to be called prayer (as it was in tymes passe vled in Englande. Therefore whanne you saye thys prayer, you muste well consider what you saye. For it is better once sayde deliberately with vnderstandyng, then a thousand tymes without vnderstanding, which is in very dede but vayne bablyng: and

What  
Christ meēt  
by teching  
vs to call  
god father.

No worde  
in this pray  
er lacketh  
his vwaight

Note what  
lpyllabour  
is.

so moze a displeasure than pleasure vnto God. For the matter lyeth not in muche sayeng, but in well sayeng. So if it be sayd to the honoz of God, than it hath his effect, and we shall haue our petitions, for God is trewe in his promises: and our Sauioz knowing him to be well affected towards vs, commaundeth vs therfore to calle hym Father.

The deuill  
is diligēt to  
let praier.

Here you must vnderstande, that lyke as our Sauioz was most earnest and feruent in teachyng vs howe to pray and call vpon God for ayde and helpe, and for thynges necessa-  
rie both to our soules and bodies: So the deuill that old ser-  
pent, with no lesse diligence endeuozeith himselfe to let and  
stoppe our prayers: so that we shall not cal vpon god. And a-  
mongest other his lettes, he hath one especially, wherewith  
he thynketh to keepe vs from prayer, whiche is the remem-  
braunce of our synnes. When he perceiueth vs to be dispo-  
sed to praye, he commeth with his craft and suttile conuei-  
aunces, saying: What, wylte thou praye vnto god for aide  
and helpe? knowest thou not that thou art a wicked synner  
and a transgressour of the law of God? Looke rather to bee  
damned and iudged for thy yll doynge, than to receiue any  
benefite at his handes. Wylt thou call him father whiche is  
so holye a god: and thou art so wicked, and miserable a syn-  
ner? This the deuill will saye, and trouble our myndes to  
stoppe and let vs from our prayer: and so to giue vs occasion  
not to praye vnto god. In this temptatiō we must seeke for  
some remedy and comfort, for the deuill doth pat vs in remē-  
braunce of our sinnes to that ende, to keepe vs from prayer  
and inuocation of G O D. The remedye for this temptation  
is to call our Sauioz to remembraunce, who hath taughte  
vs to say this prayer: he knew his fathers pleasure, he knew  
what he did. When he commaunded vs to call G O D our  
Father, he knew we should synde fatherly affectiōs in god  
towards vs. Call this (I saye) to remembraunce, and than  
agayn remember that our Sauioz hath cleansed, thozough  
his passion, all our synnes, and taken away all our wicked-  
nesse. So that as many as beleue in hym shall be the children  
of God. In suche wise lette vs strue and fyghte agaynst the  
temptations of the deuill, which would not haue vs to call  
vpon god: because we be synners. Catche thou holde of our

The flights  
of the deuill

sauiour.



sauiour, beleue in hym, be assured in thy hearte that he with  
his suffereng toke away all thy synnes. Consider agayne,  
that our Sauiour calleth vs to prayer, and commaundeth  
vs to praye: Our synnes lette vs, and withdraue vs from  
prayer; but our sauiour maketh them nothyng: whan wee  
belceue in hym, it is lyke as if we hadde no synnes. For he  
chaungeth with vs, he taketh our synnes and wickednesse  
frome vs, and geueth vnto vs his holynesse, rightuousnes,  
iustice, fulfylling of the lawe, and so consequentely euer-  
lastyng lyfe: So that we bee lyke as if we hadde doone no  
synne at all: for his ryghtuousnesse standeth vs in so good  
steade, as though we of our owne selues had fulfylled the  
lawe to the vttermoste.

Therefore our synnes can not lette vs, nor withdraue vs  
from prayer: for they be gone, they are no synnes, they can  
not be hurtfull vnto vs. Chyist dyeng for vs, as al the scrip-  
ture both of the new and old testament witnesseth: Dolo-  
res nostros ipse portauit, He hath taken away our sorowes. E. 53.  
Lyke as when I owe vnto a man an hundred pounde, the  
daye is expired, he wille haue his moneye, I haue it not,  
and for lacke of it, I am layde in pylson. In suche dy-  
stresse cometh a good frende, and sayth: Syr, bee of good  
cheere, I will paye thy dettes, and forthwith payeth the  
wholle summe, and setteth me at libertie. Suche a frende  
is our Sauiour, he hath payde our dettes, and sette vs at  
libertie, els we should haue ben damned worlde withoute  
end in euerlastyng pylson and darknesse. Therefore though  
our synnes condemne vs, yet whanne we alledge Chyriste  
and beleue in hym, our synnes shall not hurt vs. For saint  
John sayth: Si quis peccauerit aduocatum habemus apud  
patrem, Iesum Christum iustum, Wee haue an aduocate  
with God the Father, Iesus Chyriste the righteous. Marke  
that he sayth aduocatum, non aduocatos, he speaketh sin-  
gularly, not plurally. Wee haue one aduocate, not many,  
neither sayntes nor any body els, but onely hym: and none  
other neither by the waye of Mediation, nor by the waye  
of redemption. He onely is sufficiente, for he onely is all  
the dooer, lette hym haue all the wholle prayse. Lette  
vs not withdraue frome hym his maiestie, and geue it to

E. 53.

Ioh. 2.

One aduo-  
cate, not  
many.

John 1.

creatures: for he onely satisfieth for the sinnes of the whole world. So that all that beleue in Christe be cleane from all the fylthines of their synnes. For saint Iohn Baptist saith. Ecce agnus dei qui tollit peccata mundi. Beholde the lambe of God which taketh awaye the sinnes of the worlde: Doth y<sup>e</sup> deuill call thee fro prayer: Christ calleth the vnto it againe: For so it is wrytten. In hoc aparuit filius dei vt destruat opera diaboli, To that ende the son of god appeared to destroy the workes of the deuill.

1. Iohn. 3.

But marke here, Scripture speaketh not of impenitent synners, Christe suffred not for them, his deathe remedyeth not their synnes. For they be the bondmen of the deuill and his slaues, and therfore Christes benefytes pertayne not vnto them. It is a wonderfull saying that Sainct Iohn hath. Beholde the lambe of God that taketh awaye the synnes of the worlde. The deuill sayth vnto me: thou art a sinner.

Christ suffred not for impenitent sinners.

Hebr. 4.  
Christ is an  
high  
bischop.

So, sayth Sainct Iohn, the lambe of God hath taken awaye thy synnes. Item Habentes igitur pontificem mag<sup>u</sup>m, qui penetrauit coelos, Iesum filium Dei, accedamus cum fiducia, ad thronum gratiæ, vt consequamur misericordiam. We therfore hauing a great high preiste, whiche hath passed thorough the heauens euen Iesus the sonne of God, let vs with boldenesse goe vnto the seate of his grate, that we may obtayne mercy. It is a comfoztable thing that we haue an accesse vnto God: As say saith, In huore eius sanati sumus: The paine of our punishment was laide vppon hym, and with his stripes are we healed. Further in the newe testament we reade, Huic omnes Prophetæ testimonium perhibent, remissionem peccatorum accipere per nomen eius omnes qui credunt in eum. Vnto the same beare all Prophetes witnesse, that all they do receaue forgiuenesse of synnes by his name, which beleue on him. Now you see howe ye be remedied from your synnes, you heare howe you shall wythstande the deuill when he wyll wythdrawe you from prayer: Lette vs therfore not giue ouer prayer, but stick vnto it, lette vs rather beleue Christe our Saviour, then the deuill, whiche was a lyar at the beginning. You knowe now howe you may preuent hym, howe you may put hym of, and auoid his temptations.

Esa. 53

Act. 10  
All the prophes testific of Christ.



There is one other addition afoze we come to the petitions, whiche dothe muche confirme oure faith, and increase the same. Qui es in cœlis, which art in heauen. These wordes put a diuersitye betwene the heauenly father, and oure tempoꝛall fathers. There be some tempoꝛall fathers which would sayne helpe their childzen, but they can not, they be not able to helpe them. Agayne there bee some fathers whiche are ryche and myght helpe their childzen, but they be so vnnaturall they wyll not helpe them. But oure heauenlye Father, in that we call hym Father, we learne that he wyll helpe, that he beareth a fatherlye loue towards vs. In heauen, here we learne that he is able to helpe vs, to geue vs all good thynges necessarye to soule and bodye: and is mightye to defende vs from all yll and peryll. So it appeareth that he is a Father whiche will help, and that he being celestiallyl, whyche is able to helpe vs. Therfoze we maye haue a boldenesse and confidence, that he maye helpe vs, and that he wyll helpe vs, where and whensoever we call. he sayth: Cœlum & terram impleo. I fyll heauen and earthe. And agayne Cœlum mihi sedes est, & terra scabellum pedum meorum, Heauen is my seate, and the earth is my footstool. Where we see that he is a mighty G D D, that he is in heauen and earthe with his power and might. In heauen he is apparantly, where face to face he sheweth himself vnto his Angels and Saines. In earth he is not so apparantly, but darkely and obscurely he exhibiteth himselfe vnto vs: for oure corrupte and feble fleshe coulde not beare hys maiestye: Yet he fyllth the earth, that is to saye, he ruleth and governeth the same, ordering all things accordyng vnto his will and pleasure. Therfoze we muste learne to perswade our selues, and vndoutedlye beleue that he is able to helpe: and that he beareth a good and fatherly wyll towards vs, that he will not forgette vs. Therfoze the king and prophet Dauid sayth, Dominus de cœlo prospexit, The Lorde hath seene doune from heauen. As farre as the earthe is from heauen, yet G D D loketh doune, he seeth all thynges, he is in euerye corner. He sayeth the Lorde hath looked doune, not the Sainctes. No, he sayeth not so. For the Sainctes haue not so sharpe eyes to see doune from

Vvhat these  
woordes  
which arte  
in heauen  
do teach vs

Hic. 23.  
Esa. 66.

Vvhy god  
is not apparantly  
vpō  
earthe.

Psal. 53.  
The saines  
see not  
down from  
heauen.

\*

heauen: they be spurre blynde, and sande blynd. they can not see so farre, noꝛ haue not so long eares to heare. And therefore our petition and prayer shoulde bee vnto hym, whyche wyll heare, and can heare. For it is the Lorde that looketh downe. He is here in earth (as I tolde you) verie darkely, but he is in heauen mosse manifestely: where he sheweth him selfe vnto his angels and sayntes face to face.

Gene. 4  
God heard  
the crye of  
Abels  
bloude.

We reade in Scripture that Abels bloude dydde crye vnto God: where it appeareth that he can heare, yea not onely heare, but also see and feele. for he seeth ouer all thynges, so that the least thought of our heartes is not hydde frome hym. Therefore ponder and consyder these wordes well, for they foꝛtifie oure saythe. We call hym Father, to put our selues in remembraunce of his good wylls towarde vs. Heauenly, we calle hym, signifying his myghte and power that he maye healde and doo all thynges accoꝛdyng to his wyll and pleasure. So it appereth mosse manifestely, that there lacketh neither good will noꝛ power in hym. There was ones a prophete whiche when he was yll intreated of kyng Joas, sayde: Dominus videat & requirat, The Lorde looke bypon it, and require it. There bee many menne in Englande and other where els, whiche care not foꝛ God: yea they be cleane without God, whych saye in their heartes, Nubes latibulum eius, nec nostra considerat, & circa cardines coeli ambulat, Suche the cloudes couer hym that he may not se, and he dwelleth aboue in heuen. But as I tolde you befoze, Abels blood may certifie vs of his present knowledge. Let vs therefore take hede that we doo nothyng that myght displease his maiestie, neither openly noꝛ secretely. For he is euery where, and nothyng can be hyd from hym, Videt & requirit, He seeth it, and will punishe it.

2. Para. 4

Iohn. 22.

An other  
commodi-  
tie of this  
worde Fa-  
ther.

Further this worde Father, is not onely apt and conuenient foꝛ vs to strengthen oure faith withall (as I tolde you) but also it moueth God the sooner to heare vs when we call him by that name Father. For he perceiuing our confidence in him, can not chouse but shew hym lyke a Father. So that this word Father is most mete to moue god to pitie, and to graunt oure requestes. Certaine it is, and proued by holy Scripture, that God hath a fatherly and louyng affection towar-







aced at Cambridge. After Bilney (or rather Saint Bil-  
 ney that suffred death for Gods worde sake) the same Bil-  
 ney was the instrumente wherby God called me to know-  
 ledge, for I maye thanke him, next to god, for that know-  
 ledge that I haue in the woord of G O D. For I was as  
 obstinate a papisse as anye was in Englande, in so muche  
 that when I shoulde bee made Bachelor of Diuinitie, my  
 whole oration went against Phyllip Melanchton, & agaynst  
 his opinions. Bilney heard me at that tyme, and perceined  
 that I was zelous without knowlage, and he came to me  
 afterwarde in my studie, and desired me for Gods sake to  
 heare his confession, I dyd so. And to say the truthe, by his  
 confession I learned moze than afoze in many yeares. So  
 from that tyme forwarde I began to smell the woord of god,  
 and forsoke the schole doctozs and such foolries. Now after  
 I had ben acquainted with him, I went with hym to visite  
 the pisoners in the towre at Cambridge, for he was euer  
 visityng pisoners and sicke folke. So we wente together,  
 and exhorted them as well as we were able to doo, mouing  
 them to patience, and to acknowlage their faultes. Among  
 other pisoners there was a woman whyche was accused  
 that she had killed her owne childe, whiche acte she plaine-  
 ly and stedfastly denyed, and coulde not be brought to con-  
 fesse the acte, whyche denyeng gaue vs occasion to searche  
 for the mattier, and so we dydde. And at the lengthe wee  
 founde that her hus bande loued her not. And therefore he  
 soughte meanes to make her out of the wate. The matter  
 was thus.

A chyld of hers had ben sicke by the space of a yeaere, and  
 so decayed, as it were in a consumption: At the lengthe it  
 dyed in haruest tyme. She wente to her neyghbours and  
 other frendes to desyre their healpe, to prepare the chyld  
 to the buryall, but there was no body at home, every man  
 was in the fielde. The woman in a heauynesse and trou-  
 ble of spirite, wente to beeyng her selfe alone prepared  
 the chylde to the buryall: her hus bande comynge home,  
 not hauynge greate loue towardes her, accused her of the  
 murther, and so she was taken and brought to Cambridge:  
 But as farrefoorth as I coulde learne, through earnest in-  
 quistion

Bilney was  
 gods instru-  
 ment to con-  
 uert Laty-  
 mer.

Latymer is  
 conuerted  
 by hearing  
 Bilneys co-  
 fession.  
 Bilneys ex-  
 ercise

Note this  
 historie.

question I thoughte in my conscience the woman was not  
 guilty, all the circumstances well consydered. Immediately  
 after thys I was called to preache befoze the kyng, whyche  
 was my firste sermon that I made befoze his maiestye, and  
 it was done at Wyndsoze: where his maiestye after the ser-  
 mon was done did most familiarly talke with me in a gal-  
 lerye. So we, when I sawe my tyme, I kneeled downe  
 befoze hys Maiestye openyng the whole matter, and after-  
 wards moste humblye desyred his Maiestye to pardone  
 that womanne. For I thoughte in my conscience she  
 was not guilty: elles I woude not for all the worlde seue  
 for a murderer. The kyng moste graciouslye hearde my  
 humble requeste, in so muche that I had a pardon redye for  
 her at my retourne homewards. In the meane season  
 that same woman was deliuered of a chyld in the toure at  
 Cambridge, whose Godfather I was, and mystresse  
 Cheeke was godmother. But all that tyme I hidde my par-  
 don, and tolde her nothyng of it, onely exhortyng her to  
 confesse the truth: At the lengthe the tyme came when  
 she looked to suffre, I came as I was wonte to dooe, to  
 instructe her, she made greate mone to me, and moste car-  
 nestlye requyred me, that I would fynde the meanes that  
 she myghte bee purified afoze her sufferynge. For she  
 thoughte she shoulde haue bene damned yf she shoulde  
 suffer without purification. Where mayster Wilney and  
 I tolde her that that lawe was made vnto the Jewes,  
 and not vnto vs, and that women lyeng in chyldbbede bee  
 not vncleane afoze God, neither is purification vled to that  
 end that it should cleanse from sinne, but rather a ciuile and  
 politike law made for natural honestie sake: signifieng that  
 a woman befoze the tyme of her purification, that is to say,  
 as long as she is a greene woman, is not mete to do such acts  
 as other women, nor to haue copanie with her husband, for  
 it is against natural honestie, and agayn the comon wealth,  
 to that ende purification is kepte and vled, not to make a  
 superstition or holynesse of it, as some doo, whyche thynke  
 that they maye not fetche neyther fyre nor any thyng in  
 that haule where there is a greene woman: whiche opini-  
 on is erroneous and wicked. For women (as I sayde  
 afoze,

He mea-  
 oerh king  
 Henry the  
 eighte.

Latymer is  
 godfather  
 to a child  
 borne in  
 prison.

Note one  
 of the frui-  
 tes of igno-  
 rance

Note here  
 one other  
 fruite of ig-  
 norance.



Thus hath God vrbrought a double deliverance at one tyme. **A**foze, he as well in the fauour of god asoze they be purified, as after. So we trauailed with this womay tyl we brought her to a good trade, and at the length shewed her the kyngs pardon and let her go.

**T**his tale I tolde you by this occasion, that though some women bee verpe vnnaturall, and forgette their chyldzen, yet when we heare any bodey so repozte, we should not be to hasty in beleuyng the tale, but rather suspende ours iudgementes till we know the truth.

And againe we shall marke hereby the great loue and louyng kyndnes of **G D D** our louing father. **W**ho she weth himselfe so louing vnto vs, that notwithstanding women forget sometymes their owne naturall chyldzen, yet he wyl not forgette vs, he will heare vs, whan we call vpon hym, as he sayeth by the **E**uangelist **M**athew. **A**ske and it shal be geuen vnto you: Seeke and ye shall fynde: knocke and it shal be opened vnto you. &c. **T**hen he commeth and bzingeth in a pzetie similitude, saying: **I**s ther any ma amongest you, which if his son aske bread, wyl offer him a stone: yf ye then **C**um sitis mali, beyng euyl, can geue your **C**hyldzen good giftes &c. **I**n these woordes where he sayeth: **C**um sitis mali

whiche be euyl, he geueth vs oure owne proper name, he paynteth vs out, he pincheth vs, he cutteth of our comes, he plucketh down our stomachs. And here we lerne to acknowledge our selues to be wicked, & to knowe him to be the wel-  
**Mat. 7.**  
**A** similitude.

spring & fountain of al goodnes, and yf al good things come of him. **T**herfoze let euerye man thinke lowly of himselfe, humble himselfe, and call vpon god, which is redye to geue vs, not onely bread and drinke, o2 other necessaries, but the holpe ghooste: to whome will he geue the holpe ghooste, to lordes and ladies: to gentilmen o2 gentilwomen? **N**o not so, he is not ruled by affections, he hath not respecte vnto personages. **P**oscentibus (sayeth he,) vnto those whiche call vpon hym, beyng riche o2 poore, lordes o2 knightes, beggers o2 tyche, he is redy to geue vnto them whanne they come to him. **A**nd thys is a greate comfozte vnto those whyche bee ppoze and myserable in this wo:ld. **F**o2 they maye be assured of the helpe of **G D D**, yea and as boldely goe vnto him: and despye his helpe, as the greatestt kyng in earthe.

**G**od geueth his giftes without respecte of persons. **B**ut



But we muste aske, we must inqurye so; it: He would haue vs to bee importune, to be earnest and diligent in desiring, than we shall receiue whan we come with a good sayth and confidence. To whom shall we call: not vnto the Sayntes, *He that will receiue at gods hande any thinge muste aske with faith.* *VVe muste pray to god only.* *Mark v what is to be learned by this worde our.* *poscentibus illum (sayeth he) those that call vpon him shall be heard therfore we ought to come to him onely, and not vnto hys Sayntes.*

But one worde is lefte whiche we must needes consyder.

*Noster, oure, he sayeth not my, but our. wherfore sayeth he, our? This worde our teacheth vs to consyder that the Father of heauen is a common father, as well my neighbours Father as myne, as well the poore mannes Father as the ryche, so that he is not a peculiar father, but a Father to the hole church and congregation, to all the saythfull, be they neuer so poore, so vyle, so foule, and despyssed, yet he is their father as well as myne: and therfore I shoulde not despyse them, but cōsyder that God is their father as well as myne.*

Here may we perceiue what communion is betwene vs, so that when I praye, I pray not for my selfe alone, but for all the reste: Agayne, when they praye, they praye not for themselues onely, but for me: for Christ hath so framed this prayer, that I muste needes include my neighbour in it.

Therfore all those which pray this prayer they pray as well for me as for them selues, whiche is a great comfort to euery saythfull heart, whan he considereth that all the church prayeth for hym. For amongest suche a great numbrye there be some which be good, and whose prayer God will heare.

As it appeared by Abrahams prayer, whiche prayer was so effectuous, that God woulde haue pardoned Sodome and Gemoire if he might haue founde but tenne good persons therein. Lyke wyse Saint Paule in shipwacke preserued his companie by his praier. So that it is a greate comforte vnto vs to knowe that all good and saythfull persons pray for vs. There be some learned men whiche gather oute of scripture that the prayer of saincte Stephen was the occasion of the conuersion of Saint Paule. Saint Chrysostom sayth, that that prayer that I make for my selfe is the best, and is of more efficacie than that whiche is made in common. Which saying I lyke not very well. For our sauour

was

Certaine Sermons made by

was better learned than saint Chrysostome. He taught vs to praye in common for all: therfore we ought to folow him and to be glad to pray one for another. For we haue a communion sayeng amongest vs: Who so euer loueth me, loueth my hounde. So who so euer loueth God, wil loue his neyghboꝛ, which is made after the image of God.

A pꝛouerbe  
Loue me  
loue my  
hounde.

The pꝛo-  
pꝛtie of  
pꝛaier.

The excel-  
lency of  
pꝛaier.

And here is to be noted that pꝛayer hath one pꝛopꝛietie befoꝛe all other good woꝛkes: foꝛ with my almes I heaꝛpe but one oꝛ two at ones, but with my faithfull pꝛayer I help all. I desire God to coꝛfoꝛt al men liuing, but specially domesticos fidei, those which be of y<sup>e</sup> household of god. Yet we ought to pray with all our heartes foꝛ the other which beleue not, that God wil turne their heartes and reuew them with his spꝛite: yea our pꝛayer reacheth so far, that our very capitall enemie oughte not to bee omitted. Here you see what an excellent thyng pꝛayer is, whanne it pꝛoceedeth frome a faithfull heart, it dooth farr passe all the good woꝛkes that men can doo.

What it is  
to despise  
he poore.

Now to make an ende, we are monished here of charitie, and taught, that God is not only a pꝛiuate father, but a coꝛmon Father vnto the whole woꝛlde, vnto all faithfull, bee they neuer so poore and miserable in this woꝛlde, yet he is their Father. Where we may learne humilitie and lowlynesse, specially great and riche men shall learne here, not to be loftie, oꝛ to despise the poore. For whan ye despise the poore myserable manne, whome despyse ye? ye despyse hym whyche called **G D D** his father as well as you: and peradventure moze acceptable and moze regarded in his syghte than you bee. Those pꝛoude persones maye learne here to leaue their stubboꝛnesse and lostynesse. But there be a great meyny whych lyttle regarde this: they thynke them selues better than other men be, and so despise and contemne the poore: in so muche that they wyll not heare poore mennes causes, noꝛ defende them from wꝛong and oppꝛession of the ryche and myghtie. Suche pꝛoude menne despyse the loꝛdes pꝛayer, they shoulde bee as carefull foꝛ their bꝛethꝛen as foꝛ theymselues. And suche humilitie, suche loue and carefulnesse towarde our neyghbours wee learne by this woꝛde Our. Therefore I desyre you on  
gods

A lesson for  
them that  
loke aloft.

Goddes behalfe, lette vs cast away all disdainfulnesse, all  
 proudenesse, ye and all hybble bable. Lette vs pray this  
 prayer with vnderstandyng and greate deliberation, not  
 folowynge the trade of monkeres, whiche was without all  
 deuotion and vnderstandyng. There be but fewe whiche  
 can saye frome the bottome of their heartes, Our Father,  
 a litle numbre. Neither the Turkes neither the Iewes,  
 noꝝ yet the impenitent synners can call God theyꝝ Father.  
 Therefore it is but vayne babbyng what so euer they  
 praye: **GOD** heareth them not, he wyl not receaue theyꝝ  
 prayers. The promise of hearynge is made vnto theym  
 onely whiche bee saythfull and beleue in God, whych en-  
 deuour them selues to lyue accordyng vnto his commaun-  
 dementes. For Scripture saythe: *Oculi Domini super iu-*  
*stos,* The eyes of the Lorde are ouer the ryghtiouse, and  
 his eares open vnto theyꝝ prayers. But who are those  
 ryghtiouse: euery penytente synner that is soꝝe from the  
 bottome of his hearte for his wyckednesse, and beleueth  
 that **GOD** wyl soꝝeue hym his synnes, for his sonne our  
 saulor Iesus Chyistes sake. This is called in Scripture a  
 iust man, that indeuoreth hym self to leaue all wickednes.  
 In suche soꝝte Peter and Paule were iuste, because they  
 dyd repente and beleued in Chyiste, and so endeouered them  
 selues to liue accordyng vnto Gods lawes. Therefore like as  
 they were made iust befoze god, so may we too, for we haue  
 euen the self same promise. Let vs therfoze solow their en-  
 sample, let vs soꝝake all synnes and wickednesse: than god  
 will heare our praers. for Scripture saith, *Dominus facit*  
*quicquid volunt rimentes eum,* & *clamorem eorum exau-*  
*dit ac se ruat eos,* The Lorde fulfilleth the desyre of them  
 that feare hym, he also wyl heare theyꝝ crye, and healpe  
 theym. In an other place he saythe: *Si manseritis in ser-*  
*monem meo,* & *verba mea custodiueritis quicquid volueritis*  
*petentes accipietis,* If ye abyde in me, and my woordes a-  
 byde in you, aske what ye will, and it shall be done for you.  
 So we see, that the promises pertain only to the faithful, to  
 those which endeouoz themselves to lyue accordyng to gods  
 will & plesure, which can be cōtent to leue their wickednes  
 and

The num-  
 ber of them  
 that may  
 call god Fa-  
 ther is but  
 smal.

Psal. 33.

VWhat it is  
 to be iust.

Psal. 145.

VWho they  
 be vvhoms  
 God will  
 and heare.



and folowe godlynesse, those God will heare at all tymes, whansoever they shall call vpon hym.

Remembze now what I haue sayd. Remembze what is ment by this woorde Dur, namely that it admonyssheth vs of loue and charitie; it teacheth vs to be ware of stubburnesse and prouidnesse, consyderyng that God loued as well the begger as the ryche man: for he regardeth no persones. Agayne, what is to bee vnderstand by this woorde Father, namely that he beareth a good wyll towardes vs, that he is redy and willyng to healpe vs. Heauenly, that admonyssheth vs of his potencie and abilltie, that he is ruler ouer al thynges. This I say remembze and folowe it, then we shall receyue all thynges necessary for this lyfe, and synally euerlasting ioy and felicitie. Amen. Let vs pray. Our father.

**T**he second sermon vpon the Lordes prayer made by maister Latymer.



**S**ANCTIFICETVR nomen tuum. Halo- wed be thy name. These fewe words contain the firste petition of the Lordes prayer, the other wordes which go before this, be no parte of this petition, but rather an introduction vnto these petitions and they bee like a pzeface, or learned entrance to the matter, that the petitions mighte bee the sooner and with moze fauoure hearde. For oure Sauour becomynge a perfecte scholemayster as a learned and an experte orator, teacheth vs, howe we shoulde begynne our prayer, that we might be speedily hearde, and howe to gette fauour at gods hande.

Repetitiōs  
are more  
profitable  
then pleasaunt.  
Edification  
is the thing  
that preachers  
ought chiefly  
ly to seeke.

I haue a maner of teaching which is very tedious to them that bee learned. I am wouite euer to repete those thynges whiche I haue sayed before, which repetitions are nothing pleasaunte to the learned, but it is no matter, I care not for them, I seke moze the profite of those whiche be ignorant, than to please learned men. Therfore I often times repete suche thynges whiche bee nedefull for them to knowe, for I would speake so that they might be edified wel.

I spake some thynges this day in the comendation of this prayer

prayer. And first I told you that it was our Sauours owne making and handwozke, which is a perfecte scholemaster put in authozitte by God the heuenly father himself, which saith: *Hic est filius meus dilectus, in quo mihi bene cōplacū est ipsū audite,* This is my wel beloued sonne, in whome I haue pleasure, heare hym. This prayer is a perfect prayer, an Abysgemente and compendious Summe of all other prayers. There is nothing that we haue nede of, neither to our soules oꝝ bodies, but it is contained in some of these peētitiōs, noꝝ nothing that god promyseth in his word to geue vs, but it is expessed in one of these. vii. petitiōns.

I shewed you this daye why we call God Father, namely because he beareth a louyng and fatherly hearte towardes vs. It is a sweete woorde Father, and a woorde that pleaseth GOD muche, whan it is spoken with a faithfull heart, whiche aboue all thynges God requyꝛeth. This woorde Father, moueth Goddes affection in a maner towardes vs, so that he hearyng the woorde Father, canne not choose but shewe hymselfe a Father in deede. So that it is a woorde profytable to vs in goddes behalfe, and agayne for oure owne selues. For it moueth GOD to pittie, and also helpeth our faith: So that we doubt not, but that we shall fynde hym a Father, whycher wyll graunte oure requestes and petitiōns made vnto hym in the name of Chryste. Nowe what crastes and conueyaunces the deuyl bseth to withdraue and lette vs from prayer, I tolde you to daye afoze noone. If you exercise prayers you shall fynde the temptations of the deuyl, for he sleapeth not: he euer intendeth to withdraue vs from prayer. But I tolde you what remedye you shall vse agaynst hym, howe you shall stryue agaynst hym, namely with Faythe, beleuyng that oure Sauour hath taken awaye our synnes, so that they can not hurte vs. For they bee no synnes in the sight of GOD: so he hath taken away bothe the gyltynesse of synnes, and the paines and punishementes which folow synnes. Chryste hath deserued that those whiche beleue in hym shall be quite from all theyꝛ synnes. These benefites of Chryste are sette oute in Scripture in many places, and

Ma 17.

The lordes praier is the summe of all other praieres.

The cause why we call god father.

To call god our father, is profitable for vs two wayes.

With faith we must fighte agaynst the deuill. Christ hath taken awaye our synnes and the paine due to our synnes.

these be the weapons wherewith we must fighte agaynst the deuill, and his illusions: not with holy water, for I telle you the deuill is not afrayde of holys water: It is Christe that hath gotten the victorie ouer hym, it is he that vanquisheth the serpentes head, and not holy water. Further in that we call hym Father, his will and fatherly affections are exprested: that we call hym Heavenly Father, his might and power, his omnipstencie is expounded vnto vs. So that you perceyue that he is bothe louyng and kynde towarde vs, that he beareth a good wyll, & also is able to helpe; able to defende vs frome all oure enemies spirituall and temporall. Therefore lette vs put our truste and confidence in hym: lette vs not despayre of his healpe, seing he is so louyng, kynde, and gentill towarde vs, and than so mighty, that he hath all thynges in his handes. This affection and loue towarde vs, passeth all motherly affections.

And here I broughte in to daye a womanne whyche was accused that she shoulde haue kyled her chyld, I tolde you what busynesse good mayster Wilney and I had with her, afoze we coulde byynge her to a good trade. For she thought her selfe to bee damned if she shoulde suffre befoze her purification. There I tolde you that purification is continued in the Church of GOD, for naturall honesties sake, that manne and wyfe shoulde not companye together afoze that tyme, and not to that ende that it shoulde cleanse frome synne. For there is nothyng that cleanseth frome synne, neyther in heauen nor in earthe, sauyng onely the bloode of oure Saviour Iesu Christe.

For howe can a woman lauyng companye with her husbande, and byynge soothe chyldren accordyng vnto Goddes Injunction: Howe canne she be made an honest woman, dooyng nothyng but that GOD hath commaunded her to doo? Therefore agaynst suche foolyshe opinions that women haue haue, thynkyng theym selues oute of the fauoure of GOD, lyenge in chyldes bedde. I spake to daye, and tolde you howe that it is no

offence afoze GOD: onely let euerye manne and wyfe take heed and vse themselues honestlye: for a man maye

The diuel  
is not afraid  
of holy wva  
ter.

God is both  
villing and  
able to help  
vs.

WVe haue  
no cause to  
dispeir of  
helpe at his  
hande that  
is both able  
and wil-  
ling to help  
vs.

Good Bil  
ney and  
good Lsty  
m. r trauall  
to vvir a  
poore vvo  
man.

Onely the  
pious of  
Christ clen  
sethe from  
sine.

To do that  
god com  
maundeth  
is not sine

A man may  
syn deadlye



Am deably with his olon wife, if he contrary to Gods ordze  
 myfōse her. Further you haue heard how h good wil of god  
 towards vs is sett out by this woorde Father, and his po-  
 wer and omnipatencie by this woorde Heauenly. But I  
 would haue you to consider well this woorde Our. For it  
 is a great helpe vnto vs, and strengtheth muche our faithe,  
 so that we may be assured, that euery good mā in the whole  
 world wil pray for vs and with vs, whiles we haue one fa-  
 ther, and one maner of prayer. And this woorde Our, puts  
 teth vs in remembzance that we bee byetherne in Chyriste:  
 where we be admonished to despise no man, be he neuer so  
 miserable oꝝ pooze, for we haue all one Father, which hath  
 made vs all of one mettall of earth. So that the hygheste  
 pꝛince in the world is made as wel of earth, as the poozeſt,  
 and so shal turne into the same again as well as the poozeſt  
 shepard. Let these pꝛoude persons marke this well, which  
 be euer ready to despise enery man. Suche pꝛoude persons  
 say neuer the Lordes prayer with good mynde: yea God is  
 not their Father. For he abhorreth all pꝛouidnes, therfoze  
 suche stubbozne felowes whan they wyll praye, they should  
 not say, Our father which art in heauen, but rather, Oure  
 father whiche art in helle. God is their Father, as concer-  
 nyng their substance, for he geueth them soules and bo-  
 dies: but they make theim selues the membres of the de-  
 uyll, contrarge vnto goddes will and pleasure. Therefore  
 sette asyde all arrogancie and pꝛoudenesse. Lykelwysse all  
 superstitious and hypocriticall babbling, speaking many  
 wordes to littel purpose. As I heard saye of some lawyers,  
 which babble and pꝛate, and pretende a great diligence and  
 earnestte desyre to defende the pooze mannes cause, but in  
 theyz hartes they bee false, they seeke moneye, and no  
 thyngs elles, so that theyz hartes and mouthe disagree.  
 Lette vs (I saye) not folowe suche Lawyers, lette vs  
 not make a shewe of holynesse with muche babbling: for  
 G O D hathe no pleasure in it, therfoze alwaye with it:  
 yea not alone with this, but with all that maye lette vs  
 in oure prayer, sette it asyde, and comme reuerently to  
 talke with G O D, like as whan you go to the communton

with his  
 owne wife.

To cal god  
 oure furthz  
 healpeth vs  
 muche.

Princes and  
 plovmea  
 are al made  
 of one ma-  
 ter.

The proud  
 mā's father  
 is in hell.

Superstiti-  
 ousbabling  
 in prayer is  
 compared  
 to the pra-  
 tinge of a  
 false aduo-  
 cate at a  
 barre.

As we communicate  
so we have  
pray we  
must be prepared.

you must be prepared vnto it, you must be in charitie with your neigbboz: so likewise whan you will talke with god, and pray to hym, you muste be prepared.

What manner of persons they be that god will not heare.

Here you may perceine, that all those persons that will not be corrected for their faultes, that can not beare godly admonitions, they talke neuer with God to his pleasure, they be not ruled by Gods spirite, and so not mete for hym. All rebellious persons, all bloodthirstie persons: all couetous persons: all lecherous persons, all lyars, dyonkards, and such lyke, be not in the case to talke with God. God will not heare them, he can not abide them: they synke before his face, as long as they come before him with such abominable synnes, not intending to leaue them. Remember nowe what a doctrine is contained in this preface, weigh it, for it is better to say it sententiouly one tyme than to runne it ouer an hundred tymes with humblyng and mumbling.

One prayer with vnderstanding is better then an hundred without.

So we whan we haue begon as we soughte to doo, what shall we desyre? Sanctificetur nomen tuum, Halowed be thy name. Thy name Father, be halowed, be sanctified, be magnified. What is this? What ment our sauior whan he commandeth vs that we shall desire that Gods name be halowed? There is a great numbze of people which speke these woordes with their mouthe, but not with theyr heaertes, contrarie to that sayeng: Quicquid petimus, ardentius petimus, tanquam cupientes habere. But they laye it withoute knowledge, therfore they saye it not, vt oportet, as they oughte to doo. Thy name, we require not that his name maye be halowed in hym, for this is all ready done without oure prayer: but we desire that he will geue vs grace, and assyfte vs, that we in all oure dooynges thorough out our lyfe may sanctifie his name.

Musculus

The meaning of the second petition.

And here we are admonished agayne of loue and charitie: For whan we saye, Halowed be thy name, wee aske in all mennes names, where wee maye perceau what Communion and felowshyppe is betweene the saythfull flocke of God. For euery saythfull manne and woman requireth, that the whole Church maye halowe  
and

and sanctifie Gods worde. What is it to be halowed? We desire that the name of God may be reueled, opened, manifested and credited thozoby out all the world. What is gods name? mary all that is spoken of hym in holpe Scripture that is his name. he is called clemens, gracious, mercifors, mercifull, iustus, rightuous, puniens iniquitatem, a punisher of wickednesse, verax, trus, omnipotens, almyghtie, longanimis long suffryng, patient, fortis, hartie, ignis consumens, a consumyng fyre, Rex omnis terre, the kyng of uerſ whole erth, iudex, a sudge, saluator, a Sautoz. These and suche lyke are the names of God. Now whan I make my petition vnto hym, saying: Halowed bee thy name: I desyre that his name may be reueled, that we may knowe what Scripture speaketh of hym, and so beleue that same, and liue after it. I doo nat desyre that his name be halowed of hym selfe, for it nedeth not: he is holy already. But I desyre that he wyll geue vs his Spirite, that we maye expresse hym in all our doings and conuersations: so yf it may appere by our dedes that god is euen suche one in dede as scripture doth report hym. We are tried many tymes whether his name be halowed amongest vs or no: he sendeth vs trouble and aduersities to proue vs whether we will halow his name or no, but he findeth vs cleane contrarie. For sent of vs whan we be in trouble doo runne hyther and thither to sozcerers and wissardes to geat remedye: some agayne sweare and curse, but suche felowes halow not the name of God. But god is Vindex seuerus, a sharpe punisher, he will punishe synne, and those whiche blasphemte his holy name.

I heard of late that there be some wicked persons (despisers of God and his benefites) whiche saie, It is no matter what so euer we do we be baptised, we can not be damned: For al those that be baptised, and be called chistians shalbe saued. This is a false & wicked opinion. And I assure you, that suche which beare the name of chistians and be baptised, but folow not gods comandementes, that such felowes (I saye) be worse then the Turkes and heathen. For the Turkes and heathen haue made no promise vnto Chyris to serue him. These felowes haue made promise in Baptisme

VWhat the name of god is.

Exo. 9.

Zack. 9.

Rom. 3.

Hiere. 10.

Iosu. 4.

Deut. 4.

Psal. 49.

Ne. 9.

Exod. 23.

Hie. 50.

Gene. 18.

Exod. 15.

Psal. 18.

Psal. 7.

Psal. 46.

Esa. 12.

VWhat persons they be, that halow not gods name

Sapie. 23.

To be baptised and not to kepe gods comandement is to bee worse then a Turke.



to kepe Christes rule, which thing they doo not. And therfore they be worse than the Turkes. For they breake their promise made befoze God and the whole congregacion. And therfore suche christians be mooste wicked perjured persons, and not onely be perjured, but they go about to make God a lyar so muche as lieth in them. There be some agayne, which whan they be in trouble they call vpon God, but he cometh not by & by, mynding to proue their patience. They perceiuing that he cometh not at y first call, geue ouer by & by, they will no more call vpon hym. Do they beleue nowe thinke ye: do they sanctifie gods holy name? God promisseth in his holy word, Omnis qui petit, Every one that calleth, that desyret helpe of me, shall haue it. Item. Inuoca me in die tribulationis, & exaudiam te, & glorificabis me, Call vpon me in the day of trouble, and I will here thee, and thou shalt praise me. Like wise saint Paul saith: Fidelis est deus qui non patietur vos tentari, supra id quod potestis, God is faithfull, whiche wille not suffre you to be tempted a boue it that ye be able. For we whan we geue euer prayer, being in trouble, do we sanctifie the name of God? No no, we slander and blaspheme his holy name, we make hym a lyar as much as lieth in vs. For he saith Eripiam te, I will deliuer thee, I will helpe thee. We wille calle no more: for we say, he will not helpe. So we make him and his worde a lyar. Therfore god saith to Moses and Aaron, Quandoquidem non credidistis mihi, vt sanctificareus me coram filiis Israel, non introducetis certum istum in terrā q̄ dedi eis. Because ye beleued me not, to sanctifie me in the sighte of the childezen of Israel, therefore you shall not bryng this congregacion into the lande whiche I haue genen them. And here it appereth what it is to hallow Gods name, that is to beleue his wordes, to shew our selues that he is true in his dooynges and saynges. He saythe further, A terrore eius ne formidetis, neq; animo frangimini, quin potius Dominum exercituum ipsum sanctificate, Feare them not, neither be afraid of them, but sanctifie the Lorde of hostes. Here you see what is to sanctifie his name, that is, to beleue that all thynges be true that be spoken of hym, that is,

to be

These fel  
loves be  
to hasty.

Mat. 7.

Psal. 49.

1. Cor. 10.

To geue  
ouer praier  
in trouble  
is to make  
god a lyar.

Psal. 49

Num. 20

Wher it is  
to halow  
the name  
of god.

Ed. 8.


to beleue that our enemies be not able to go further than it pleaseth god. And so did the Apostles whan they suffered for gods sake; they beleued that god wold do with them accordyng to his woorde and promise. And so they sanctified god, that is, they declared with their actes and dedes, that God is a true and faithfull god. This byd the martyrs of god. This did the. iiii. yong men which would not worship the Idol set vp by the king, & therfoze were cast into the burning ouen, to which pain they wer willing to go. We know (said they) that god is able to helpe & defend vs whan it pleaseth him. So muste we likewise offre oure selues vnto the crosse, content to suffice what soeuer he shall laye vpon vs. We may call vpon hym, and desyre his helpe, but we maye not appoynt vnto hym wyse and way how he shal help, and by what means: neither may we appoynt hym any tyme, but onely sanctifie his name, that is, to call vppon hym for deliuerance, not doutyng but whan it is to his honoz & our profite to be deliuered, that he wyll helpe. But yf he helpe not, but let vs suffice deathe, happye are we, For than we be delyuered from all trouble. And so these thze yong men sanctified the name of god, they beleued that god was a helper: and so accordyng to their belefe he holpe them, meruailously shewing his power, and defending them from the power of the fire. In such wise did Achior that good man whā Holofernes that sturdy capitain made great bragges what he would doo, and how he would handle the Jewes. This Achior knowyng god, and beleuyng hym to be the ruler ouer heauen and earthe, stepte forwarde, and sayde to Holofernes: If this people haue done wickednes in the sight of their God, than let vs go vp against them, but if this people haue not displeasēd their God, we shall not be able to withstand them, for God shall defend them. Here this Achior shewed himself to beleue that which was spokē of god in scripture, namely y god wold be a deliuerer & defender of those which beleue in him. But for al y he suffreth, being before a gret & mighty captain, he was not hadled like a vile beast, but what thā: happye ar those that suffice for gods sake. The prophet saith; Comēda domino viā tuā, & ipse faciet.

C. iiii.

Commit

The Apo  
files and  
marrirs did  
sanctifie  
gods name

Dan. 3.

 We may  
not apoint  
god the  
maner and  
vway how  
he shall  
helpe vs,  
nor when.  
To suffer  
death is to  
be deliue  
red from  
trouble.  
Achior did  
sanctifie  
gods name

Iudith. 4.

Dani. 4.  
Psa 24 117  
2. Ma. 8.



Committe thy waye vnto the lord and he shall bring it to passe, that is to saye: whan thou art in troyble call vpon the lord, beleue in him: and if it be good for thee, he will deliuer thee: so to sanctifie gods name is to beleue in him.

Judith did  
sanctifie  
gods name  
Judith 13

Lady Judith that good godly and holy woman sanctified the name of the lord. For she and her people beyng in great distresse and miseries, she putte her hope in God, she fasted and prayed deuoutly, and after ward being moued or moued by a secrete admonition, was not afraide to put her self in great daunger. In so much that she toke in hand, beyng a woman, to kyll the greate capitayne (of whom all men wer afrayde) Holofernes. (I say) she was not afrayde of hym.

Judith 8  
The Elders  
did wicked  
ly in apoin  
ting god a  
sine.

I trowe she rebuketh the prestes which would appoint god a tyme, as who saye, he shalbe no moze my G O D, except he come by that tyme, whiche was verye wickedlye done of them. For we oughte to be at his pleasure, whansoener and whatsoeuer he wil doe with vs, we ought to be content withall. If we were earnest and zelouse as we should be, who we hotte we woulde bee in promoting Gods honour, and sanctifyeng hys name: we woulde noz coulde not suffer that any bodye shoulde goe aboute to dishonell the holye name of G O D. But we be verye colde, we care not for his honour: we oughte to bee paciente in oure owne quarell, whan any bodye doth vs wrong, we ought to beare and forbeare it: but in gods behalfe we oughte to be hotte and earnest to defende his honoz as much as lyeth in vs to doe. But it is cleane contrarge with vs: for in oure owne quarell we be as hotte as coales: But in gods cause, for his honour, we care not, we regarde it as nothyng, wheras it oughte mozte aboue all to be regarded. For G O D he is iuste, rightyouse, saythfull and kynde, and therfore we oughte to take his parte. But nothing maketh moze for the sanctifyeng of gods holye name, than to be thankfull for suche giftes, as we receiue at his handes.

To be than  
full to God  
is to sancti  
fy his name

And this halowing standeth in all things I may make for the furtherance of goddes honoz. To heare goddes woerde, and highlye to esteeme the same, that is a halowynge of goddes name. Howe halowe nowe those the name of G O D,  
which



which refuse to heare the word of God, or for lacke of preachers can not heare it, and howe can they beleue when they heare it not: Therfore they that do somwhat for the furtherrance of learning, for mainteinyng of scholes and scholers, they sanctify gods holy name: As for those preachers which haue be in my time, they go away. How shal now this office of preaching, & office of saluation, how shal it be mainteined, except there be made some prouision for the same: Here I could say muche agaynst those whiche let that office, which withdral the goodes wher with scholes sholde be mainteined, & take it to theselues, but my audience is not thereafter. This office of preaching is & office of saluation, for s. Paul sayeth: *Vilum est deo per stultitiam predicationis saluos facere credentes.* It hath pleased God to saue the beleuers by the foolyshnes of preaching: how can they then beleue, but by and thozough the office of preaching: preachers are Christi- cians vicars, legatione funguntur pro Deo, they are Christs ambassadours. Saint Paule sayth. *Euangelium est potentia dei ad salurem omni credenti,* The gospell is the power of god vnto saluation for euery beleuer, it is the mighty instrument of God.

Suche as maintayne learning ha loue gods name.

1. COR. I.  
The office of saluatiō.

Preachers are Christs vicars and ambassadours.

Whan we saye, Halo wed bee thy name: we desyre God that he thozough his goodnesse wyll remoue and put away all thyngs that may lette and stoppe the honoz of his name. But I feare me there be manye whiche woulde not that it should be so: We desyre here that God wyll remoue all infidelity, we require that all witchecraftes be remoued, that art magike and sozcerie be pulled out, nigromancy taken away: and so nothing lefte but his holye worde, where wyth we may daily praise the name of God. For I feare me there be a great meany in Englands which vse suche sozceries to the dishonoz of God and theyr owne damnation. We require here further that all heresy, all poperye may be abolished and extinguisht. Further we require here that al wicked liuing may be amended and reformed. Next we require that all magistrates maye do their dueties. Finallye we require that euery mā in his vocation may do the work wherunto god hath called him. There be many vocations.

Sorcerers dishonor the name of god.

The

The magi-  
strates of  
the.

The Magistrates vocation is to see that the common welth be wel ordered, to see that the scholers be maintained, to see that the vniuersities be well furnished, to see that iustice be executed, that the wicked be punished, and the good rewarded: In summa, to kepe euerye one in good order.

For church  
men.

This is their duetye. Further we prays that the priestes, the spiritualtye, or the churchemen, (as they call them) doe their dueties, to preache goddes worde, to liue godly and to giue a good ensample by their conuersation: els they doe against the honour of GOD, and their owne honesty. Lyke

For seruan-  
tes.

wise we prays that seruauntes may doe their dueties. For to bee a seruaunte is an honest estate, and muche commended in Scripture; and Scripture speaketh much to the comforte of them. And truly those that lyue in the feare of god, (consydering that they serue not only their carnal maisters,

Seruauntes  
that serue  
not with  
eie service  
are in good  
case.

but God hymselfe,) they be in a good case: but they may not bee eye seruauntes. Saincte Paule noteth this fault, and sayeth, that they shal not be murmurers, nor frowarde answerers. Saincte Paule woulde haue them to lyue so, that they maye ornate and sanctifye the name of God. For that seruaunte that dothe the thyng whereunto he is called, he dothe adorne his estate: that seruaunte is a good gospeller that wyll not be an eye seruaunt. There be some seruauntes whiche doe their dueties as longe as their maister is in syght: but as soone as their maister is gone, they playe the lubbers. Unto such felowes I say beware, for though your bodely maister see you not, yet your great maister god secth you, and wyll punishe you. Quod agis, toto pectore agito,

Colof 3  
The deuils  
Pater no-  
ster.

What thou doest, doe it from the bottoine of thy hearte, with a good wyll, goe not awayne with the deuils Pater noster as some doe, doe all thinges with a good mynde. For I tell you, you bec not forgotten in Scripture, you are muche commended in the same. S. Paule speaketh very honourably of you, saying, Domino Christo seruitis, you serue the lord Christ: it becommeth not you to put a difference what busines you be commanded to do. For whatsoeuer it be, do it w a good wil and it is gods seruice. Therefore you oughte to do it in respect y god wold haue you to do so, for I am no

Seruauntes ar  
not forgot-  
ten in the  
scripture.

Colof. 3.  
This is to  
be vndersta

more assured in my preaching, that I serue god, than the seruant is in doing such busines as he is commaunded to doe, skouring the candlesticks, or whatsoeuer it be. Therfore for gods sake consider the matter. Some of you thinke, if Christ were here, you would go with him and serue him. I tel you whan you folow youre seruice, and do such thinges as your maister and maistresse shall commande you, you serue hym as wel as if he were here bodily. He is not here bodily now, but his worde is here. Domino Christo seruitis, sayth Saint Paule, you serue the lord Christe. Therfore I desyre you in goddes behalfe to walke vprightly, and godly. Consyder what god sayeth vnto you, Male dicitus qui facit opus domini negligenter, Cursed be he that doth the worke of the lord negligently. This scripture perteyneth to you as wel as to me. For whā ye do your busines negligently ye be cursed befoze the face of God. Therfore consider the goodnesse of God, that he woulde haue you as well saued as youre maisters. Surely me thinketh it is a great benefite of God, to be a seruant. For those that kepe houses, must make a count afoze god for their familye, they must watche and see, that all thinges bee well. But a seruant when he can discern what standeth with goddes commaundementes, and what is against it, it is yeaughe for hym; but he must knowe that he ought not to obey his maister or maistresse whā they wold commaunde him to doe against god, in such a case he may refuse & withstand them. For it is wryten, we must more obey vnto god, then man: we shold not do against god, to please our maisters. Again, maisters & maistresses, are bound to consider their dueties, to pay vnto their seruants their wages, & meat and drinke conuenient. For it is a greate sinne to defraud & labozer of his wages: for it is wryte, & cry of & labozerers shal come befoze & lord, it is a great fault afoze god to defraud the: but ther be som seruants which be so wicked & they wil cōplain wout a cause, whā they cannot haue & that they wold haue, nor beare al & rule theselues. But I saye, it is a great thing for a maister to defraud his seruāt: & again & seruāt which hath his whole wages, & doth but half his worke or is a sluggard, that same fellow I say is a thefe afoze god,

ded of all  
thinges lau  
fal and god  
lye.

Hic. 48.

It is a greet  
benefite to  
be a seruāt.

A & .s.  
A seruane  
may vwith  
(and his  
maister in  
denying to  
do vicked  
ly, but not  
in refusing  
to suffer at  
his hande.  
A thing to  
be marked  
beth of ma  
sters and  
seruantes.

For



For like as the maister oughte to pay the whole wages, so likewise the seruaunt ought to do his whole woꝝke.

Here I might haue occasion to shew howe man and wyfe ought to liue together, how they ought to be faithfull louing and friendly one to the other: how the man ought not to despise the wyfe, considering that she is partaker with him of euerlasting lyfe. Therfoze the mā ought cohabitur, to dwel with her, which is a greate thing. Agayne, see how the woman oughte to behaue her selfe towarde her husband, how faithfull she oughte to be. Now when they both yelde their dueties the one to the other, then they sanctifie the name of god, but when they doe contrary to their calling, then they flander the holy name of god. Therfoze let euery man and woman walke in their vocations.

Who so doth vvalke in his calling, sanctifieth the name of god. He that will sanctifie goddes name, must haue an earnest desire therto.

We muste haue a good and earnest mynde and wyll to sanctify the name of God, for that person that prayeth and desyꝝeth of God that his name maye bee halowed, and yet hath no will nor pleasure to do it in dede, this is not the right sanctifying of the name of god: S. Peter teacheth vs howe we shall sanctifie gods name saying, *Conuersationem inter gentes habentes bonam*, Haue a good & holy conuersation, liue vprightlye in your calling, so that your lychte maye so shyne befoze men that they may see your good woꝝkes, and so glozify god.

A short lesson well learned.

I will trouble you no longer, it is better a littell wel perceiued and bozne awaye, then a greate deale hearde and lesse behynde. Consider wherfoze our sauour commaundeth vs to call god our Father, thā afterward way this, which are heauen. When come to the petition, halouved be thy name, waye and consider this. For nowe is the tyme wherein the name of god shold be halowed. For it is a pitifull thing to se what rule and dominion h̄ deuil beareth, howe shamelesse men be: how the name of god is brought in derision. Therfoze let vs saye from the bottom of our hearte *Sanctificetur*, halowed, that is to saye, loꝝd God thozough thy goodnes remove all wickednes, giue vs grace to liue vprightlye. And so consider euerye woꝝde, for it is better one woꝝde spoken with good affection then an hundred withoute it. Yet I doe

Euerye word must be vweighed.

not say this to lette you from saying the whole Pater noster, but I say one wezde well sayd, is better then a great many. Rede thozoughout all the Scripture, and ye shall fynde that all faithfull men haue made, but thozte prayers, Abraham Isaac, Jacob, Dauid, Ezechias, our sauour himselfe in the garden sayth, Pater, si possibile est trāseat à me calix iste.

Faithfull men  
make short  
prayers.

Mat. 26.

Father if it be possible let this cuppe passe from me. This was but a thozte prayer. So likewise sainct Stephen sayth: Pater, ignosce illis quia nesciunt quid faciunt. The publicane

Act. 7.

praying in the temple made but a thozte prayer saying, propitius esto mihi peccatori, Lord be mercifull vnto me a sinner.

Lu. 18.

So the theefe hanging vpon the crosse sayeth, Domine memento mei cum veneris in regnum tuum, Lord remember me whan thou comest in thy kingdome: here was not much bablyng: But I speake not this to dissuade you from longe prayer, whan the spirite and the affectiōs doe serue:

Lu. 23.

for our sauour himselfe spent a whole nighte in prayer.

Sanctificetur, Hallowed be thy name, that is to saye lord remove awaye thy dishonour, remove awaye sin, moue the y be

A short and  
plain expo  
sition of  
this petitiō

in authoritie to do their dutie: moue the man and wife to liue rightly, moue seruantes to do well. And so it should be

a great greife vnto vs whan we shoulde see any body dishonour the name of God, in so muche that we shoulde crye out,

our Father Hallowed be thy name. This one thing beare away with you aboue all others: consyder that when we will come to god and talke with him, we muste be penitent sinners, we muste abhorre synne, purpose to leaue them, and to lyue vprightly, whiche graunte vs god the Father, Sonne

A necessary  
lesson pla  
ced vwhere  
it may best  
sticke in  
memory.

and holy ghoſte. Amen.

### The third Sermon vpon the Lordes prayer made by M. Latymer.



Duciat regnum tuum. Thy kingdome come. This is the seconde petitiō of the lordes prayer. I truste you haue not forgotten your. 2. lessons befoze rehearsed vnto you. For the beginning of the lordes prayer, what a treasure of doctrine is contayned in euery

rye

A short re  
herfall of  
that is  
taught in  
the other.  
ii. sermons.

**eye worde.** Our what it signifie. Father, what it meaneth: and than this additiō vvhich art in heauen. How many thinges is to be noted by euery one of those wordes: and I trust also you haue remembred the contentes of the first petition. Sanctificetur nomen tuum, Halowed bee thy name. Here I tolde you wherewith standeth the holines of his name, & what it meaneth namely we requyre y his name may be sanctified in vs, that is to say, we requyre that all oure conuersations maye be to the honour of God: which soloweth whan we in deuour our selues to doe his pleasure, whan we heare hys worde with great diligence, and earnest reuerence, and so walke in the woyses of our vocation euery man whercunto God hath appointed him. And because the worde of God is the instrumente and fountayne of all good thinges, we praye to god for the continuance of his worde, that he will sende godly and well learned men amongst vs, which may be able to declare vs his will and pleasure. So that we may glorifye hym in the honour of our vilitation, when god shall visite vs, and rewarde euery one according vnto his desert.

¶ We must not forget that we are able to do nothing of our selfe, according to gods will.

¶ One thing we must well consider and not forget it, namelye that our sauiour teacheth vs to praye and desire of God that his name may bee halowed. Where he paynteth vs in our owne colour, and would haue vs to confesse oure owne imperfections, that we be not habile to doe any thyng according to gods will, excepte we receiue it first at his handes. Therfore he teacheth vs to praye, that god will make vs able to do all thinges according to his will and pleasure.

¶ We praye not for our selues alone.

Adueniat regnum tuum. This is our request. Thy kingdom come: y father we beseeche let thy kingdom come to vs. Here we praye y the kingdom of god come not to one onely, but to vs al. So y when I say this prayer, I require god that he will let his kingdom come to you, as well as to me. Again when you pray, you pray as well for me as for your owne selues.

¶ What kingdom it is that we praye for.

¶ Let thy kingdom come. You muste vnderstande that to speake properly, these wordes are not to bee vnderstande of goddes inferiour kyngdome, of his earthlye kyngdome, as though it did hange vpon our petitions, so that he could not bee Lorde and ruler ouer the earth, excepte we praye for  
hym





of god our heavenly father. For all those greate rulers that haue bene from the beginning of the worlde till now, haue bene set by by the appointments of god, and he pulled them doune when it pleased him.

Four monar-  
chies  
haue bene  
in the  
worlde.

There haue bene principallye foure monarchies in the worlde, the first were the Babilontians, which had great and many nations vnderneath them: which was gods ordinance and pleasure, so; he suffered them so to do.

After those came the Persians, which were greate rulers and mightye kynges, as it appeareth by Stoies wrytten of learned men at that tyme.

Then came the Greekes and toke the dominion from the Persians, and ruled themselues so; a while, tyll they were plucked doune.

The cause  
why the  
monar-  
chies were  
pulled  
downe,

At the laste came the Romaines with their empire, which shalbe the last; and therfore it is a token that the ende of the worlde is not farre of. But wherfore were those mighty potentates plucked doune: mary so; wickednes sake. The Babilontians, Persians and Greckians (and a good parte of the Romaines) were cast doune so; wickednesse sake. What were their doings: they would not execute iustice: the magistrates were wicked, lofty, and high mynded. The subiectes taking ensample of their magistrates, were wicked too, and so wo;thy to be punished together. Therfore the wylde dome of god sayeth, *Vidi sub sole in loco iudicii impietate & in loco iusticie iniquitate*, in h place where poore men ought to be herd, there I haue sene impiety, I haue sene oppressement & extortion this I haue sene. Yea & in h place of iustice, there I haue sene bearing and bolstering. So so; these causes sake these great emperours wer destroyed: so shal we if we followe their wicked ensamples. O say that heartye Prophet confirmeth the same, saying: *Expectaui vt faceret iudicium, & ecce iniquitas, expectaui vt facerent iustitiam & ecce clamor*. I looked that they shoulde execute iustice, defende the good, and punish the yll: but there was nothing but crying. This is a greate matter (*Clamor populi*), the crye of the people: when subiectes be oppressed so that they crye vnto god so; deliuerance, trulye god will heare them, he will helpe and deliuer them.

Eccle. 3.

The cry of  
the people  
is a greate  
matter.



them. But it is to be pittied, that the deuill beareth so muche rule, and so muche pꝛeuaileth bothe in maiestꝛates and subiectes, in so muche that he beareth almoste all the rule, not that he ought to do so. For God he is the laifull ruler of the worlde, vnto hym we owe obedience: but the deuill is an vsurper, he commeth to his dominion by craft and subtiltie, and so maketh hymselfe the great ruler ouer the worlde. Powe, he beeinge the greate ruler woulde haue all the other rulers to goe after hym, and folowe his ensaunple, whyche commonly happeneth so. For you knowe there is a common sayeng Similis simili gaudet, Lyke to lyke: therfore he vseth all homely trickes to make all rulers to goe after hym: yea he intendeth to inueigle euen very kynges, and to make them negligent in their busynesse and office. Therefore suche kynges and potentates were pulled down, because they folowed the instructions of the deuill.

But oure Saviour speaketh not of suche worldley kyngdomes, whan he teacheth vs to saye: Thy kyngdome come. For these worldly kyngdomes bying vs not to perfect felicitie, they be full of all maner of calamities and myseries, deathe, perditions, and distructions. Therefore the kyngdom y he speaketh of, is a spirituall kyngdome: a kyngdom where God only beareth the rule, & not the deuill. This kyngdome is spoken of euery where in Scripture, and was reueled long agoe, and dayly God hath his pꝛeachers, which bying vs to knowledge of this kyngdom. Powe we pray here that that kyngdome of God may bee increased, for it is Gods selfe wishyppe, they are Goddes subiectes that dwelle in that kyngdome, whiche kyngedome doothe consyste in rightuousnesse and iustice, and it deliuereth from all calamities and miseries, from death and all perill.

And in this petition we pray that God wyll sende vnto vs his spirite, whiche is the leader vnto this kyngdome, & al those which lacke this spirite, shall neuer come to god. For saincte Paule saythe, Qui spiritum Christi non habet, non est eius, Who so euer hath not the spirite of Christ he pertayneth not vnto hym: Lyke wyse oure Saviour sayth, Regnum dei intra nos est, The kyngdome of God is

The deuill is not the right lord of the worlde.

Like to lyke that is vsurpers, delite to folow the great vsurper sa thaa.

God only beareth rule in his kyngdome.

Gods kyngdome deliuereth vs from all misery.

Rom. 8.

L. 17.



Christ  
taught not  
of the king  
dom of this  
world.  
Ioh. 18.

We must  
Aye to god  
for rescue.

Prouer 21  
None can  
preuaile a  
gainst god.

The deuils  
triumphe is  
turned to  
destruction

the Euangeliste sayeth : Loquebatur illis de regno Dei, he talked with theim of the kyngdome of **G D D**. Marke here he taught them of the kyngdome of God : he taughte them nothyng of the kyngdome of this worlde. For he sayth, standyng besyde Pylate, Regnum meum non est de hoc mundo, My kyngdome is not of this worlde. He reig-  
neth by faith thozough his holy ghosse, in all those whiche pertain vnto hym. He is not an earthly kyng as the Jewes hope to haue their Messias. Therfore whan I fele such motions within me than is it tyme to call vpon God : so; suche motions come of the deuill, therfore I must runne to God, sayeng : Why kyngdom come molle louyng father : healpe thou, fyght thou so; me agaynst my enemies, suffre me not to be taken prisioner : lette not my enemies haue the victorie ouer me. So we muste call vpon god without intermission. For you may be sure, we shall neuer bee without battaile & trauaile, and we are not able to withstande our aduerarie by oure owne power. Therfore it is most needefull so; vs to call and crye vnto hym so; helpe : Wher we doo so, than we shall haue grace to withstande the deuill. For he can not, neither is he able to strue with God so; all his craft. For Scripture sayth : Non est consilium contra dominum, No wisdome, no craft can preuaile agaynste the Lorde : He will healpe and delyuer vs whan he seeth his tyme. For commonly the nature of God is to healpe whan all mans helpe is past : whan the deuill thynketh himselfe rocksure, than **G D D** commeth and subuerteth his wycked intentes, as it appeared in our sauour himselfe. For when the deuill had brought the Jewes to suche a madnes, that they wente and crucified hym : whan this was doone, the deuill triumphed and made mery : he thought himselfe sure inough of hym. But what was the ende of it : his triumphyng was turned to his owne destruction. For Christe hangyng vppon the Crosse, dyd by his deathe destroye the power of the deuill. So wee see howe **G D D** suffereth the deuill so; a whyle, and then when he seeth his tyme, he commeth wyth his gracious helpyng hande. But as I told you before, the diuell hath many inuentions, many impedim-  
entes

mentes and lettes wherewith he trappeth vs . For we see there bee a great many gospellers whiche begunne very well and godlye, but now the mosse parte of theym become ambitious and couetous personnes ; all the woꝛlde is full of suche fellows.

A note for  
gospellers.

But what than? God wyll pꝛeserue hys kyngdome: he wil wyastle wyth the deuylls kyngdome, and so shall pꝛeuayle and pull it downe to the bottome . Therfoꝛe all those whiche bee in the kyngdome of **G D D** must wyastle, stryue and fighte with the diuell: not as the carnall gospellers doe, whiche commonly begyn wel at the fyrste, but nowe hauyng rest and tranquillitie, and al things goyng with them, they leaue the Gospel, and sette theyꝛ myndes vpon thys naughtye woꝛlde. Therfoꝛe it is good and needefull foꝛ vs to haue afflictions and exercises, foꝛ as saint Augustine sayeth . Sanguis Christianorum est veluti semen fructuū Euāgelicorum. For whan one is hanged here, and another ponder, then God goeth a sowyng of his seede . For lyke as the corne that is cast into the grounde, ryseth vpp e agayne, and is multiplied: euen so the bloude of one of those whiche suffre foꝛ Goddes woꝛdes sake, sturreth vpp e a greate manye ; and happye is he to whome it is geuen to suffre foꝛ Goddes holye woꝛdes sake. For it is the greatestt pꝛomotion that a man canne haue in thys woꝛlde, to dye foꝛ Goddes sake, oꝛ to be despyled and contemned foꝛ hys sake. For they shalbee well rewarded foꝛ theyꝛ paynes and laboures. Merces vestra multa est in cœlis. Your rewarde, sayeth our Sauour, shalbe great in heaven.

Carnal gospellers.

The bloud of christ: as is the seede of the frutes of the gospel.

To dye for Christ is the greatestt pꝛomotiō. Mat. 5.

Further whan we saye. Adueniat regnum tuum. Thy kyngdome come, we desyre of **G D D** that there may come moze and moze to the knowledg of Goddes woꝛde. And secundarilye we desyre of **G D D** to brynge those whiche bee come alreadye, to the perfecte knowledg of hys woꝛde; and so to kepe them in it still to the verye ende, foꝛ not he that beginneth, but he that endureth shalbe sauēd.

He that endureth shal be sauēd.

This kyngdome of **G D D** is double. Regnum gratiæ, & regnum gloriæ . The kyngdome of grace and the kyngdome of glorye, honour loye and felicitye. As longe as we be in this woꝛlde, we be in the kyngdome of grace: whan we are

Math. x. The kyngdome of god is dou ble.



gone, than we shall come to the kyngdome of gloꝛie. For as long as we be here god sheweth himselfe vnto vs by grace: he ascertaineth vs thorough his spirite, of his fauoure, and so he reigneth within vs by grace. But whan we bee ones gone, than we shall see hym face to face, which we cannot as long as we be here. For he exhibiteth hymself vnto vs not so plainly as he doth vnto his angels which be with hym in the kyngdome of gloꝛie. Therfoꝛe whan we say, Thy kyngdome come, we desire of God that he will helpe vs to this perfecte kyngdome, that he will deliuer vs out of this troublous woꝛld, and geue vs euerlasting rest.

The meaning of this petition in few words

I feare there be a great numbye in England which if they knew what they ment in speaking these woꝛdes, Thy kyngdome come, they wold neuer say them. For they ar so geuen to the woꝛld, and so set their mynde vpon it, that they could be content that there should neuer be any ende of it. Such woꝛldlings whan they say these woꝛdes, Thy kyngdome come, they praye against them selues. For they desyre god to take them out of this woꝛld speedily, & yet they haue all the delight in it. Therfoꝛe suche woꝛldlings whan they say, Thy kyngdome come, either they mocke GOD, or elles they vnderstande not the meanyng of these woꝛdes. But we oughte not to tryste with GOD, we shold not mocke hym, he will not be despised. Quicquid petimus, ardentius petimus, tanquam cupientes habere. Lette vs praye hartilly vnto him, desirous to haue the thing wherfoꝛe we pray. But the custonable impenitent synner, can not say, from the bottome of his heart, this praier. For he would haue no ende of this woꝛldly lyfe, he would haue his heauen here. Such felowes are not mete to say, Thy kyngdome come: for when they do, they praye against them selues. Therfoꝛe none can say this petition, but suche as be a werie of this woꝛlde. Such faithfull folke woulde haue hym to come speedily, and make an ende of their miseries. It is with the Christians lyke as it is in a realme, where there is a confusion, and no good order, those whych are good, woulde fayne haue a parliament. For than they thynke it shalbe better with them, they

Worldlinges pray against the selues whē they say this praier.

We muste be desirous to haue that we pray for.

We can o: praye truly this petition till we be vvery of this woꝛld

trust



trust all thynges shall be well amended. Sometimes the  
counceles be good, but the constitutions lyke not the wic-  
ked, and so they begyn to cry out as fall as they vye befoze.  
Sometimes the counceles be naught, than the good people  
crieth out, and so they be neuer at rest. But there is one  
 parliament that will remedy all the matters, be they neuer  
 so weightie or heauye, it wil dispatch them cleane. And this  
 parliament will be sufficient for all realmes of the whole  
 worlde, which is the laste day. Where our sauioz hymselfe  
 will beare the rule, there shall be nothing doene amisse I  
 warrant you: but euery one as he hath deserued, so he shall  
 haue. The wicked shall haue helle, the good shall possesse  
 heauen. Nowe this is the thing that we pray for, when we  
 say, Thy kyngdome come. And truly the faithfull penitent  
 sinners, doo desyre that parliament, euen from the botome  
 of theyr heartes. For they know that therein refozations  
 of all thynges shall be had, they knowe that it shall be well  
 with theym in that daye. And therefore they saye from the  
 bottome of their heartes, Thy kyngdom come. They know  
 that there shall be a great difference betwene that parlia-  
 ment that Christ shall keepe, and the parlamentes of this  
 worlde. For in this worlde this is the common rule, Quo  
 scelerator, eo fortunator, the moze wicked, the better luck.  
 Whiche is a wonderfull thyng to consyder howe it com-  
 meth to passe, that for the most part wicked bodie haue the  
 best lucke: they are in wealth and health: in so muche that  
 a man maye muche meruayle at it, as Elzas, Dauid,  
 and other doo: specially considering that God curseth them  
 in his lawes, and threatheth them that they shall haue none  
 of his benefites. *Sinon audieris vocem Domini, maledi-*  
*ctus in agro, If thou wylte not heare the voyce of the Lorde*  
 thy GOD, thou shalt be cursed in the fildes. &c. These be  
 the wordes of God whyche he speaketh agaynst the wycked,  
 and it must nedes be so; but yet we see by experience vayne-  
 ly the contrary. Wherefoze dooth God suffer the wicked to sub-  
 uerte his ordze: the ordze is, that those whiche done wille,  
 shall receaue good thynges at goddes hande, they shall be

D.iii.

blessed

A parlia-  
 ment thac  
 vvil reme-  
 die all mas-  
 ters.



The faith-  
 full and pe-  
 nitent sin-  
 ners make  
 this petitiō  
 from the  
 bottome of  
 their hear-  
 tes.

The more  
 wicked the  
 more lucky

God cur-  
 seth the  
 wycked and  
 yet they  
 haue the  
 best of  
 goddes  
 of goddes  
 in  
 this worlde.

blesſed, and all thynges ſhall goe welc with them. Nowe, howe chaunceth it, that we ſee dayly the wycked to be bleſſed of God, to haue and poſſeſſe his benefites, and the good to bee curſed: whyche is a wonderfull thyng.

One cauſe why god geueth the bleſſinges of this vvorld to the vvicked  
Mar. 5:  
Another cauſe.

**G O D** the almyghtie, whyche is moſte trewe, yea the truthe it ſelfe, doothe it not without a cauſe. One cauſe is, that it is his pleaſure to ſhewe his benefites as welc vnto the wycked as to the good. For he letteth them haue theyr paſſyme here, as it is wrytten: Solem ſuum oriri ſinit ſuper iuſtos & iniuſtos, He letteth his Sunne ſhine as well ouer the wycked as ouer the good. And I telle you this is for the exercyſe of thoſe, whyche ſerue **G O D** with godlye luyng: they are promyſed, that it ſhall goe welc with them, and yet haue they all the yll. This maketh them to thinke that there is an other worlde, wherein they ſhall be rewarded: And ſo geueth them occaſion to haſtwe and hunte for the other worlde, where as otherwyſe they woulde forgette **G O D**, if they ſhoulde haue all thynges accordyng to their heartes deſyre, as the wycked haue, whyche in verye deede doo forgette God, theyr mynde becyng ſo occupied with other buſynelle, that they can haue no leſure to inquire for God or his kyngdome. Agayne, he ſuffreth them to turne his order, to the intente that they may be brynght to Repenſace when they ſee his great goodneſſe ſhewed vnto them in that not withſtandyng all their wyckedneſſe he ſuffreth them to enioy the good thynges of the worlde. And ſo by his benefites he wold geue them occaſion to leaue ſinne and wickedneſſe. As S. Paul ſaith *Vt dei bonitas te ad poenitentia adducit.* The goodnes of god allureth vs to amendment of our lyfe, but whan they will not amende, then *Cumulant ſibi ipſis iram in die ira* they heape vp to theſelues the wyath of god in the day of wyath.

A thyrd cauſe.

Gods iugement ſhall be rightuous.

Now you haue hearde the cauſes, wherfoze god ſuffereth the wicked to inioy his gyftes. But I woulde will and deſire you moſte heartely for goddes ſake, to conſyder that the iudgement of **G O D** at the latter daye ſhal bee ryghte, accordyng vnto iuſtice. It will then appeare who hath the bene good or badde. And thys is the onely comfozte of all chriſtians

Gien people, that they know that they shalbe deliuered from  
 all they troubles and verations. Lette vs therefore haue a  
 desyre that this daye maye come quicklye : lette vs hasten  
**GOD** forwarde: Lette vs crye vnto hym daye and nyght:  
 Adueniat regnum tuum, moste mercifull father, thy kyng-  
 dome come. Saincte Paule sayeth, Non veniat dum nisi ve-  
 niat defectio. The Worde wyll not come tyll the swaruyng  
 from saythe commeth, whyche thyng is alreadye done and  
 past: Antichrist is knowen thozoughout al the world. Ther-  
 foze the daye is not farre of. Lette vs beware, for it wyll  
 one daye fall bypon oure heades. Saincte Peter sayeth.  
 Finis omnium appropinquat, The ende of all thinges draweth  
 very nere. Ps. Peter sayd so at his tyme, how muche  
 moze shall we saye so: For it is a longe tyme sence Saincte  
 Peter spake these woordes. The world was ordeyned to  
 endure (as all learned men affirme and proue it with scrip-  
 ture) syre thousande yere. Nowe of that number there bee  
 passe syre thousande syfte two, so that there is no moze left  
 but foure hundred and fortye eghte. And furthermoze those  
 dayes shalbee shoztened, it shall not bee full syre thousande  
 yere, Nam abbreviabuntur dies propter electos, the dayes  
 shalbee shoztened for the electes sake. Therfoze all those ex-  
 cellent learned men, which withoute doute God hath sente  
 into this world in these latter dayes to giue the world war-  
 nyng: all those men doe gather oute of Scripture that the  
 laste daye can not be farre of. And this is moste certayn and  
 sure, that whansoener he commeth, he cometh not to time-  
 lye, for all thynges, whiche oughte to come befoze are pass  
 nowe. So that if he come this nyght, or to morowe, he cometh  
 not to early. Therfoze good people let vs make ready  
 towarde his comyng. And though he cometh not at this  
 tyme, yet let vs make ready. For we are not sure whan we  
 shalbe called to make accompt befoze the Lord. All good and  
 godly people sence the world began endeouored themselves to  
 make ready towarde this daye. But O Worde howe wret-  
 ched and miserable, yea and howe carelesse we be. Therfoze  
 it wyll be lyke as he saythe, Cum dixerint pax & tranquillitas,  
 Whan they saye, all thyng is well and quiete, Tunc re-  
 penti

The com-  
forte of all  
christians.

Antichrist  
is alreadye  
knowen in  
all the  
worlde.

The tyme  
of the  
worlde.

The dayes  
shall bee  
shoztened  
for the cho-  
senses sake.



penitius superueniet illis interitus, than they shalbe sodenlye taken and perishe, lyke as Diues epulo, that ryche glutton dyd: He ate and dranke, he builded a new barn, for the olde was to little for hym. Than he sayde to hymselfe. Nowe my soule, Nowe be mery and take thy pleasure: for thou haste riches inoughe for many yeares. But what sayde God: what sayde he: Stulte, hac no ste. Thou foole, this nighte they wyll fetch the soule from thee: whose shall those riches bee then, whiche thou haste heaped vpp: And so shall all those bee taken and trapped lyke this epulo, whiche will not make redy, whiche refuse the warnynges of God: they shalbe taken so sodenlye to their euerlastyng woo. For Scripture geueth warnyng vnto euery one, sayeng: Sicut in diebus Noeh, &c. Like as in the days of Noeh, they will ate and drynke, and marye. **cc.** To ate and to drynke, and marye is godlye and lawfull: but to do it otherwise then god hath commaunded, it is wicked and damnable. To ate without thanksgewyng, or to ate either mans fleshe, or to playe the glutton, moze than suffiseth nature, this is wycked. Item to marye vppon other respectes then god hath appointed & expessed in his mosse holy lawes, is wicked and damnable. **Elis Honorabile coniugium inter omnes, Mariage is honorable amongst all men, but to marye for wantonnes sake that is wycked.** **Viderunt filii Dei filii as hominu,** The sonnes of God sawe the daughters of men, This did Noeh rebuke in his time, but they laughed at it: he prepared the arke, and wente into it: at the lengthe the floude fell vppon theyr heades. **Sicut in diebus Loth.** As in the days of Loth, **What did they: Ingressus es aduena.** Thou art come hither a stranger, regardyng nothyng gods word which was shewed vnto them thorough that good man Loth, they were wicked, whoymongers, drunkardes, couetouse persons. But what foloweth: **What foloweth (I saye:)** consyder the ende. The fyre from heauen fell vpon them sodenly and consumed them al. **Ar nos non sum<sup>9</sup> in tenebris:** we be not in darke nes, we haue the wo:de of god, we know what is his wyll. Therfore lett vs watche, for he wil come like a thefe in the night, happy are we if he shall fynde vs watchyng.

This is the effecte of this petition, wherein we desire that  
god

Feoles doo  
make prou  
sion for ple  
sure in this  
life.

The last dai  
shalbe like  
the day of  
Noah.

He eateth  
other mens  
flesh that  
oppresse o  
ther mento  
maintaine  
his ovne  
delicious  
diet.

The childre  
of god are  
the good  
men, and  
the childre  
of men the  
wicked.

We are not  
in darknes.

god wyll sende downe saythe from heauen, that he will continue in me my faith and euerie mans, so that we may be readye to goe with him whan his kyngdome shall come.

The effect of this petition.

Now as many as pertaine to this kyngdome of god shall haue one pproperty amongst other thinges. They shal haue an earnest mynde and stedfast purpose to leaue synne, according to S. Pauls sayeng: Ne regnet igitur peccatum in uestro mortali corpore, Let not synne therfore reign in your mortal bodies. Goddes kyngdome shall reigne in vs, and not the deuilles. Therfore when the deuill tempteth thee, wyth stand him, geue not ouer, lette him not haue the victoype: as for an ensample. When thou seest a faire woman, an yll desire rpseth vp in thy harte towards her, this luste is of the deuill, call therfore for helpe, let him not occupy thy hearte, then surely god wil helpe: For he hath promised. Nulla condemnatio iis qui sunt in Christo. There is no condemnation to such as are in Christe Jesu; When we doe not allowe synne nor agree vnto it. Therfore dispose youre selues so to liue according vnto his will: whych can and wil pserue vs from the deuill, and byynge vs into his kyngdome. whyche graunt vs god the Father, god the Sonne and god the holy ghoste. Amen.

A note whereby we maye knowe our selues to appertaine to gods kyngdome.

God vwill helpe vvhc we call.

## The fourth Sermon of M. Latymer made vpon the Lordes prayer.



Lat voluntas tua,) thy wyl be done. After this forme oure sauour a perfecte scholemaster taughte Christen people to praye. Our father which arte in heauen, thy wyl be done. And here he teacheth vs two thynges as he dyd afore in the other petitions. First he teacheth vs to vnderstande what we bee of oure selues name: Ipe nothyng at all, not able to doe anye thyng pleasaunte vnto god: and so he plucketh vs downe, cutteth of oure confidence, byyngeth vs lowe, whiche elles woulde be proude, as though we could do somewhat, y we cannot do in deede, like as these.

Christ is a perfecte scholemaster. Christ teacheth vs two things in this petition.



Merites  
mongers.

these merites mongers doe, which esteeme themselves after theyr merites, thynke themselves perfecte: in so muche that theyr woorkes shall not onely helpe themselves, but also others: therfore they take in hande to sell theym for money.

To knowe  
oure selues  
is the first.  
And vvhath  
we shal do  
the second.

These felowes knowe not themselves, and therfore they doe contrary vnto this petition. Where oure sauour teacheth vs that we can do nothyng of our selues. They (contrary to that petition) wyll doe all thynges alone, and with their merites byyng to passe all matters. But our sauour contrary to that teacheth vs two thynges in this petition. Fyrste he pulleth downe our stomackes, and teacheth vs to knowe oure selues.

Paule gaue  
ll the  
praise to  
God.

Secondarily he sheweth vs what we shall doe, namelye, call vpon god oure heauenly father that he wyl helpe vs, that we may be able to doe his wyll. For of oure owne selues we are not able to doe any thing acceptable vnto hym. And this is a good doctryne whyche admonisheth vs to geue all praise vnto God, and not to ascribe it to our owne selues. For so dydde sainte Paule when he sayde, omnia possum in eo qui confortat me. I am able to doe all thynges that pertayne to Gods honour and gloype, thorough hym that strengthneth me, he sayde not, thorough myne owne self: but thorough GOD whyche helpeth me. And here appeareth the ryght humilia- tion, and lowlynes, whyche oure sauour teacheth vs in this petition. For he woulde haue vs to know our owne impossibilitye and vnableness to doe any thyng. And than agayn he woulde haue vs to call for ayde and helpe to God, therfore he teacheth vs to say, Adueniat regnum tuum, Thy kyngdome come. So that though we bee not able thorough oure owne selues to do any thyng, yet whan we call vpon hym, he wyll helpe. For Christ knewe his fathers wyll and louing affecti- ons towardes vs: he knewe that he woulde helpe vs. For he was a perfecte scholemaster, els he woulde not haue commaūded vs to praye: Fiat voluntas tua. Thy wyll bee done. Here we must vnderstand that the wyll of god is to bee considered after two sortes. First, as it is omnipotent, vnsercheable, and that can not be knowen vnto vs. Nowe we do not praye that his wyll so considered be done. For his wyll so considered is and euer shalbe fulfilled, though we would say nay to it. For nothing

Gods vill  
mult be con-  
sidered af-  
ter two sor-  
tes.



nothyng either in heauen or in earth is able to withstand his wille. Wherfoze it were but folye for vs to praye to haue it fulfilled otherwise then to shew thereby that we geue sure consent to hys wyll, whyche is to vs vnsearcheable.

But there is an other consyderation of Gods wyll, and in that consyderation, we and all faithfull christians desire that it maye be done. And so consydered, it is called a reueled, a manifested, and declared will: and it is opened vnto vs in the Bible in the newe and olde testament. There GOD hathe reueled a certayne wille, therfoze we praye that it maye bee dosne, and falfylled of vs. This wyll was opened by Moses, and the holye prophetes: and afterwarde by our Saviour himselfe and his apostles; which he lefte behynde hym to that ende, that they should instructe the worlde and teache them his wyll: which Apostles haue done accordyng to theyr masters commaundement. For they not onely spake it, but also wrote it, to that ende that it shold remaine to the worlde's ende. And truely we are muche bounde to god, that he hathe set out this hys wyll in our naturall mother tongue, In Englishe (I say) So that you may not onely heare it, but also rede it your selues. which thyng is a great comfote to euery christian hearte. For nowe you can no moze bee deceiued, as you haue bene in tymes paste. When we did heare you in hande that poperye was the worde of God: which falshode we could not haue broughte to passe, yf the worde of God, the Bible, had bene abroad in the common tongue. For then you might haue perceiued your selues, our falshode and blyndnes. This I spake to that ende, to moue you to thankfulness towardes hym, whyche so louingly prouideth all thynges necessarye to oure saluation.

Gods will was opened by Moses, the Prophetes Christ and the Apostles.

A blessing of god.

They can not be deceiue that haue Bible in their mother tongue.

Nowe to the matter, almighty God (I say) sette oute hys will by Moses and his prophetes, and thys will is contained in certayne lawes, which lawes god commaundeth that we should kepe euer before our eyes, and looke vpon them, as in a glasse, and so learne to order oure lyues accordyng vnto the same. And in case that a man swarue from the same, and so fall into the daunger of damnation, God reueled further hys wyll he w to remedy the matter; namely by repentance and

The law of god must be our looking glasse.

saith

saythe. So that whosoever from the bottome of hys heart is sozie for his synnes, & studieth to leane them & lye byrightly and then beleueth in our Sauior, confessyng that he came in to thys worlde to make amendes for our synnes: this man, or woman, shall not perish, but haue forgiveness of synnes, and so obtayn ouerlastyng lyfe. And this wyl God reueleth specially in the new Testament, where our sauiour sayeth. Qui credit in me, habet vitam eternam, Whosoener beleueth in hath euerlastyng lyfe, where we learne that our Sauiour is ordeyned of god to byrnyng vs to heauen, els we shoulde haue bene all damned worlde without ende. So that in this prayer when we saye Thy vwill be done. We desyre of God that he wyl helpe and strengthen vs, so that we maye keepe his hollye lawes and commaundmentes. And then agayne we desyre of him that he will indue vs wyth the gyfte of saythe, so that we maye beleue that all those thynges whiche we doe contrary to his lawes be pardoned and forgyuen vnto vs thorough his sonne for hys passions sake. And further we desyre him that he wyl fortifye & strengthen vs, so that we may with stande the deuyls will and our owne, which syghte agaynst the goddes wyl. So that we maye be able to beare all tribulations and afflictions willyngly and pacietyly for his sake. This is the symple meanyng of this petition, when we saye, Thy vwill be done. I will goe a little further, and shewe you some what moze of it, yet I entende not to tary long, for I am not very wel at ease this moornyng, therfore I wyl make it short.

I haue sayde nowe many times, and I say it yet agayne, Quod petimus ardentius petimus tanquam cupientes habere, Whatsoeuer we desyre of god, let vs desire it from the botome of our hearts: but I feare me, there be many which saye thys prayer and yet cannot tel what they saye, or at the least their hearts ar contrary disposed vnto it. Such people I exhort on gods behalf to consider their ducties, to consider that god wyl not be mocked withal, he wil not be derided. We laughe god to scozne when we say one thing with our month, & thynke an other thing with our herts. Take this for an ensaple. Our rebels which rose about ii. yere ago in Northfolke & Deuonshire, they considered not this petition, thei said it with their

The vvaile to arise fro sinne.

The meaning of this petition.

We muste praye with the hearte.

Who they see that laugh God to scozne.







Abstinē:  
from flesh.

made in pollicy (as I suppose) for vitalles sake, that fish might be vttered as wel as other meate. Nowe as long as it goeth so in pollicy, we oughte to keepe it. Therfore all, excepte those that be dispensed with al, as sicke, impotent persons, women with chylde, or olde folkes, or licensed persons, all the reste oughte to liue in an ordinary obedience to those lawes,

A law for  
apparell.

and not doe agaynste the same in any wyse. There bee lawes made of apparell how we shall couer our nature. Is there not many which goe otherwyse then god and the magistrates commaunde them to go: There is made a lawe for gaming, how we shall recreate oure bodies: (For we must haue some recreation because of the weakenes of oure nature.) In that lawe

A law for  
gaming.

we be inhibited cardyng, dicyng, tablyng, and boulyng, and such manner of games, which are expessed in the same acte: you may reade it, and you ought to reade it, and to know the acts. For how can you kepe them when you know them not,

All subiects  
ought to  
reade or  
heare their  
princes  
actes or  
lawes.

euerye saythfull subiecte will not disdayne to reade the actes and the kynges maiesties procedynges, so that he may know what is allowed or forbidden in the same actes. And I my self reade the actes, for it is mete so for vs to do. Now agayne this is a greate matter that God is so kynde towarde vs, that he disdayneth not to reuele his will, what order we shall kepe in our dyet, in our refreshing and garments. Therfore it is most mete for vs to liue in subiection, and not to prefer oure owne

Stubburly  
to doe a  
gainst poli-  
tical liues  
is to doe a  
gainst gods  
will.

wyll before gods wyll. For when I doe stubburnely agaynst those acts set out by our natural kyng and his most honorable counsellers, than I prefer my wyll afore Goddes will, and so sinne damnably. These thynges oughte well to be noted: for it is not a trifling matter, there hangeth damnation or saluation vpon it. Therfore (as I sayde before) it is good to know the lawes, and I call him a good man, and her a good womā that are contente to be ruled by the lawes, and so declare their subiection and obedience vnto G O D and the magistrates.

Suche as  
in authori-  
tie vnder

There be some men that saye, when the kynges maiesty him self commaundeth me to do so, then I wyll do it, not afore, this is a wycked sayeng, and damnably. For we maye not be excused. Scripture is playne in it, and the wech vs that we oughte to obey his officers haunyng authoritie from the kyng,

as well as vnto the kynge him selfe. Therefore this excuse wyll not na; can not serue afoze GOD. Yet lette the magistrates take heede to their office and dueties. For the magistrates, maye not doe all thynges accordyng to their pleasures and mynides, they haue authoritve of GOD to do well, and not harme: to edifie and not to destroy: to punish the wicked & ob-  
 scinate, and to comfort those which liue wel and gosly, to de-  
 fende thesame from wrong and iniuries of the wycked. So it  
 appeareth that euery one in his order in his degree and cal-  
 luyng ought to do the will of god, and not our owne wyll and  
 pleasure. Thys is oure duetye, happy are we if we doo it in  
 dedde. That men in authoritve woulde consider whercunto  
 God hath ordeined them. Sainct Paul sayeth, The magi-  
 strate is Vltor ad iram, He is Gods ordinarie minister to pu-  
 nish the malefactoys and yll doers, god sayeth, Mibi vindictam  
 ego retribuam, I will auenge my selfe sayeth God, and so be  
 dothe by hys magistrates. For that is his ordinarie way wher  
 by he punisheth malefactoys. But magistrates muste take  
 heede they goe no further then god alloweth them to doe: If  
 they do, they themselues shalbe punished. As there be many  
 ensamples in Scripture whereby appeareth how greuouslye  
 god hath punished wicked magistrates. In summa. s. Peter  
 giueth a rule not onelye vnto the magistrates, but also vnto  
 the subiectes, saying: Hæc est voluntas Dei, vt obturetis os ad  
 uersariorum bene agendo, it is the wyll of god (sayth Peter)  
 that you with your good godly and honest conuersation shall  
 stoppe the mouthe of your aduersaries. What called s. Peter  
 well doyng: well doing is to liue accordyng to goddes lawes  
 and commaundementes. Gods commaundement is that we  
 shall obey magistrates: therefore those which discobey and tras-  
 gresse the lawes of the magistrates they doe not accordyng to  
 gods wil and pleasure: they doo but mocke god, they stop not  
 the mouthe of the aduersaries (as s. Peter would haue them  
 to doe) but they geue rather occasion vnto the wicked to slan-  
 der and blasphemie the holpe wo:de of God. s. Peter woulde  
 haue vs to stoppe their mouthe with well dooinges. Many men  
 whan they haue bene reproued of preachers because of thery  
 wicked liuyng, they haue gene about to stoppe thery mouthe

princes  
 must bee o-  
 beyed as  
 wel as prin-  
 ces.

The offices  
 of magistra-  
 tes.

Lette Ma-  
 gistrates  
 marke this

The mou-  
 the of the  
 aduersaries  
 muste bee  
 stopt.



Vicked do  
ers woulde  
stop prea  
chers mou  
thes.

with slanderous wordes, this stopping is an yll stopping. f. Peter woulde haue vs to stoppe with wel doing. Nowe will magistrates not be spoken yll of, and rephued of preachers: Let them do well. Likewise sayth S. Paule of the subiectes Vis non timere potestatem benefac & habebis laudem. Will thou not fear the higher power: do wel & thou shalt be commended. Nowe euē as it is with the temporal sword, so is it with the spirituall. There be some men which cannot away with all yf they bee rebuked: they cannot beare when the preacher speaketh against their wickednes, vnto them I say: Vis non timere predicatore benefac, will you not bee rebuked of the preacher: the do wel, leaue of your couctousnes, your ambition, your yrefulnes, vengeaunce, and malice, your lechery and fylthines, your bloudshedding and such like sinnes, leaue them, amend your lyfe, or elles the preacher according to his office will rebuke and reprove you, be you neuer so great lordes or Ladies: he wyll rubbe you on the galle. For a good and godly preacher can do no lesse seing god dishonoured, perceiving him to be blasphemed his wil to be neglected and not executed of them that ought withall their study and indouour to applye them selues that his will mighte be done. For he is wel worthy, he is the lord, he created heauen and earthe, and is therfore the right natural lord over it. But for al that, the deuil is lord more than he is, not by right or inheritance, but by conquest, by vsurpation, he is an vsurper. God (as I sayde before) is the natural & lafull lord over the earths, because he made it: yet it pleased his diuine maiestye to make mankynde, as ye would say lessetenant over it, so that mankynde should beare the rule over the whole earth. Therfore G O D said vnto him: Dominaris, be ruler over it. Item replete terrā & subiicite illam. Also replentishe the earth and subdue it. Here Adam and his wife and so al his posteritie were by god made rulers ouer the erth, as gods high debitties or his lessetenantes. So as concerning gods ordenance mankynde was the lawfull inheritour of this kingdome. But now commeth in the deuyll with his crafty conueiaunces and with his false subtilties: he inueigled first the woman, and afterwarde the man, persuadynge them to transgresse gods holy commaunde

Learne to  
stoppe the  
preachers  
mouthe.

Mankynde  
is gods lief  
tenant: vp  
pon earthe.



nentes: with which so doyng they lost the fauour of god, and  
 theyr dignities: and so the deuyl thozough his false lyes sub-  
 stituted himselfe as an vsurper or conquerour: and so he is a  
 possessor, non per fas, sed nefas, not lawfully, but wrongfully.  
 Though he did say to our sauour shewyng him all the king-  
 domes of the world, Cuiusq; volo do illa, I may giue them  
 to whom soeuer I will. He lyeth falsely, god will destroy him  
 at the length for al his subtelties and lyes, they shall not saue  
 him. Yet for all that, he is a great ruler. For this is most cer-  
 tain and true, a great many more do the will of the deuill, thā  
 of god, whatsoeuer they babble with their mouthes, loke vp-  
 pon their workes, and you shall fynde it so. For all proude  
 persons, all ambitious persons, (whiche be euer clymyng vp,  
 and yet neuer bee well) all suche doe not the wyll of god, and  
 therfore pertaine not to his kingdome: all yrefull rebellious  
 persons, all quarrellers and wyanglers, all bloudshedders, doe  
 the will of the deuill, and not goddes wyll. God sayeth: Mihi  
 vindictam ego retribuam. I will auenge my selfe, whiche he  
 dothe thozough the magistrate, and when the magistrate is  
 slacke, he doth it himselfe. Solue those yrefull malicious per-  
 sons that hate their neighbors, they do not the wil of god, but  
 of the deuyl. Also these suttell, deceltful persons, whiche haue  
 no conscience to defraude and beguile their neighbours, that  
 care not for breaking their promises, nor are not ashamed to  
 bitter false iware, they pertaine al to the deuill. Item these that  
 wyll not make restitution of gooddes yll gotten, they serue  
 the deuyl: Scripture sayth: Qui peccat ex diabolo est. Whi-  
 soeuer sinneth is of the deuyl, whiche is a very harde worde  
 to be spoken of the holy ghoste, and a fearefull worde, able to  
 withdraw vs from synne, if we had anye feare of god in oure  
 heartes. Amongest those maye be numbred all slouthfull  
 persons, whiche wyll not trauaile for theyr lyuynges, they  
 doo the wyll of the deuyl. **G D D** byddeth vs to gette  
 oure lyuyng with labour: they wyll not labour, but goe ra-  
 ther aboute a beggyng, and spoyle the herse pooze and  
 neyde. Therefore suche valiaunt beggers are the ues before.  
**G D D**. Some of these valiaunt lubbars, when they came to  
 my house I commened wyth them, burthenyng them wyth

The deuill  
is an usur-  
per.

The deuill  
lieth falsly.

The deuill  
is a grea-  
tuler, and  
hath many  
serue hym.

Who so're  
ugeth his  
owne quar-  
rel doth the  
wyll of the  
deuill.

He that  
wyll not  
serue the  
deuill must  
restore thin-  
ges wrong-  
fully gotten,  
sturdy beg-  
gars doe  
serue the di-  
uell.

The beg-  
gers say  
that they la-  
bour.

the transgression of goddes lawes: Is this not a great labour  
(say they) to runne from one toun to an other to getie oure  
meate: I thynke we labour as harde as other men do. In such  
wise they goe aboute to excuse their vnlawfull beggerye and  
thieverye: but suche ydle lubbars are much deceiued. For they  
consider not that such labour is not allowed of god. We must  
labour so as may stande with godlynes, accordyng to hys ap-  
pointment: els thieues, which rob in the night tyme, do they  
not labour: ye sometimes they labour with great care, peryll,  
and daunger of their liues. Is it therfore godly, because it is a  
labour: No no, we must labour as god hath appointed vs eue-  
rye man in hys estate. Further these drunkardes whiche a-  
buse the giftes of god. Item these lecherers and whooremou-  
gers, that liue in adultery: These violatoys of holy matrimo-  
nye which liue not accordyng vnto goddes lawes: Item these  
swearers, forswearers, lyars, all those do not the will of god.

Thenes say  
that they la-  
bour.

Drunkards  
Lecherous  
persons.

God hath  
fewe ser-  
uantes.

Therfore it is to be lamented of euery christen hearte, when  
they see howe manye seruauentes the deuill hath, and god so  
fewe: But all those which serue the deuill are rebels agaynst  
God. God was their loyde, they swarue from him, thorough  
wicked lying, and so become seruantes of the deuill. Ther-  
fore those christian people that haue a desyre to liue after god-  
des will and commaundementes, they liue amongst the wic-  
ked euen as it were amongst the rebels. They that dwelled  
in Northfolke or Deuonshiere at the tyme of rebellion, they  
which were faithfull to their king and prynce, he we thinke  
you they were intreated: full miserably god knoweth: either  
they were constrained to helpe their wicked purposes, or els  
they muste suffre all calamities which coulde be deuised. E-  
uen so shall all those be intreated which intende to liue well,  
accordyng to gods commaundementes. For the rebels that  
is, the wicked which haue forsaken their loyde god, and taken  
the deuill to be ruler ouer them, they shall compell them to fo-  
low, or els to suffer al calamities and miseries. And so shalbe  
verified the saying of our saulour Chyriste. Non veni vt mittā  
pacem sed gladiū. I am not come (sayth he) to send peace, but  
the sword. which is in dede a strange saying, but it hath his  
vnderstandpnyng: god is a god of peace and conoord he loueth  
vntill

A Symili-  
tude taken  
of the Re-  
bells.

Math. x.  
Howe  
Chritt sen-  
deth not  
peace but a  
sworde.



vnitie and conoord: but when he cannot haue peace, by the reason of the deuyll, than he will haue the sworde: that is to say, god loueth vnitie, he would haue vs all agree together: but because of the wicked we cannot. Therfore he wyl rather haue vs to chuse the sworde, that is, to stryue and withstande their wickednes, then to agree vnto them. And therfore thys doctrine is called a seditious doctrine: but who are those rebelles? enen they them selues which call this doctrine seditious: they themselues (I saye) are traitours against G. D. D.

Therfore our sauour seeyng he can haue no peace with the wicked, he wpll haue vs rather to withstande theyr wickednesse, and so bying them to reformation: and this is the cause wherfore he will haue his flocke segregated from the wicked. Therfore let vs praye vnto god our heavenly father, Fiat voluntas tua, Thy wpll bee doone. This is the prayer of all chyrstian people, whiche haue a wpll to doe goddes wpll: but those impenitent sinners whiche are not yet wery of their synnes, do neuer praye, for though they say the wordes, yet it is to no purpose, they saye them without vnderstandyng, therefore it is but lylaboz, it is no prayer, it is but the deuills seruise. For a man maye serue the deuill with sayeng the Pater noster, when he sayeth it w a bespyled mynde. Let vs therefore

order our selues so that we maye saye it worthely as it ought to be. Let vs laye away al wickednes and yll liuyng, so that we may saye from the bottome of our heart. Our father vvh. ch arte in heauen, Thy vwill be done. And so did Susanna that godly woman: So did lady Iudith: So did Queene Esther. So did all good saintes of god. And though this prayer was not made at that tyme, by the reason they were a great while afoze Chyrstes comyng: yet they had this prayer in effecte. For they beleued in al mightye god: they beleued in Abrahames sedz, which was promysed: which faith stode them in as good stede, and they were as well saued thozough that same belief as we no w thozough our belife. For it is no difference betweene their belife and oures, but this: They beleued in Chyrst which was to come, and we beleue in Chyrst, which is come already. Now their belefe serued them as well as ours dothe vs. For at that time God required no further at their

They that call the gospel seditious are traitors.

God wil his flock segregated from the wicked

The deuill serued by sayeng the pater noster

The saintes before ths comyng of Chyrst sed this petition.

The difference betweene the fathers faith and oures.



handes, than was opened vnto them: we haue in our tyme a further and moze perfect know ledge of Christ then they had. Now Susanna whā the iudges (the same wicked men) came vnto her, and moued her with fearefull threatiniges: to doe their willes, that is, to sinne agānst god in doynge that filthy acte of lecherie: (foz the same wicked Iudges bare a wicked damnable loue towarde her:) thinke you not she re so; ted vnto god: Yes yes, without doute, she said these wo;des in effect. Pater noster, Fiat voluntas tua. Our father, thy wvll be done, and not the will of the wicked men. Therfoze she putting her hope and trust in god, hauing a respects that his will mighte be done, and not the devils will, god, whiche is euer true, dyd not fayle her, foz you know how she was deliuered thozough yonge Daniell. This is wvritten to our instruction: Foz he is now the selfe same god that he was at tyme: he is as mightye as he was, he is as ready as he was, she was in anguisthe and great distresse, she sought to halow his hely name: therfoze he did helpe her, he suffered her not to perishe. So certainlye he wil do vnto vs too. Therfoze whā we be in trouble let vs halow his name, and then we shall fende his helpe lyke as Susanne did.

Susanna de  
sired that  
gods will  
be done.  
God is euen  
true.

Judith se-  
keth to ha-  
lowe the  
name of  
god and to  
his vwill.  
Peter for-  
gat his Pa-  
ter noster.

In such wise did Judith whan she was p;ouoked of Holo-  
fernes to do wickedly. She sought rather to sanctiſye goddes  
name, to doe his will, then the wil of the deuill, therfoze God  
gaue her such a triūphant victoꝝy. So did quene Hester, whā  
Haman that wicked fellow had poweꝝ ouer her: she comit-  
ted all the matter vnto god, with fastyng and pꝛaiser. But S.  
Peter what did he: Mary he forgate his Pater noster, foz whē  
there came but a foolishe wenche askyng him: arte not thou a  
Gallilean: art not thou one of this new learning: art not thou  
a gospeller: what did Peter: he was gone quite: he denied it,  
he forgate his Pater noster. Foz if he had had grace to consi-  
der that he ought rather to suffer death than to forsake his ma-  
ster Christ, then he would haue said, Pater noster. Fiat volun-  
tas tua. Our father, Thy vwill be done. I am redy to suffer foz  
thy sake whā soeuer thou shalt lay vpon me. but he did not so  
he forgoffe himselfe. What did our sautour: he turned backe  
and looked vpon him. Happy was Peter that our sautour loo-

Christ loo-  
ked on Pe-  
ter.

hed vpon him againe, so; it was a gracious token.

Judas that falsly man that traitour, so; gotte this same petition, and remained so in his errour still to the ende. Surely he was a so; ioyfull and a heauy man in so much that he made restitution. He was much better than a great many of vs be, which whan they haue iniured and wenged pooze men, will make no restitution. I tell you truth, Judas was much better than such felowes be. Pœnitentia dicitur, sayth the text, but he lacked faith. And so betweene Peter and him, whicher both t'wo so; ioyfull mē, this was y difference. Peter had faith, Judas lacked it: yet he was exceeding so; ioyfull for his wickednes, in so much that he went and hanged himself, ther; so; he so; gate this petition. So likewise all voluntaris synners, all vnrepentant synners, none of them all sayth this petition as they ought to do: they say it not wo; rthily no; profitably. For they haue no wyll to doo his will, they; will is to do their own will and pleasure. But aboue al things these questmongers had nede to take hede: so; there all thynges geth by othe. They had nede to saye: Our father, thy wyll be doone. For they shalbe moued to doo this end that which is againste God. They muste iudge by their othe, accordyng to conscience, giltye or not giltye. Whan he is giltye, in what case are those which say, not giltye? Scripture dooth shewe what a thing it is, whan a man is a malefactor, and the questmongers iustifie hym, and pzenounce him not giltye, saying: Et qui iustificat impium, & qui condemnat iustum, ambo abominabiles coram domino, He that iustificieth the wicked, and he that condemneth the iust man, they are both abominable before the lord. Who is abominable: he that doth not the will of god, the wil of god is, that the wicked shold be punished. I my self did ones know where there was a mā slaine of an other man in an anger, it was done openly, the man; queller was take & put in prison. Sute was made to y questmongers (so; it was a riche man that had done y act.) At the length euery man had a crowne for his good will: and so this open mankiller was pzenounced not giltye. Lo, they solde their soules vnto the deuil; so; v. shillings. For which soules Christ suffred deeth. And I dare pzenounce except they amē &

Judas for  
gate this  
same peti  
tion.  
Judas was  
better then  
some that  
now liue.

The diffe  
rence be  
twene Pe  
ter and Ju  
das.

Questmon  
gers mult  
marke this

Marke this  
hitoric. ✱

A douzen  
soules for  
v. shillings  
a picce.



be soye fo; their faultes, they shalbe damned in hell wozlde without ende. They had cleane fo; gotten this petition, Thy vwill be done. Fo; they did the wyl of the deuyll. It had bene a good dede to cut of their crownes by their neckes to the example of all other. Therfoze (I saye) these questmongers had neede to saye: Our father vvhich art in heauen; Thy vwill be done. Fo; truely it is maruel y this realme synketh not down to hell hedlong, what periurces, swearing, cursyng is currye where in euery coznor: Therfoze (I saye) we had neede to pray earnestly, that gods will maye be done. And we should be content to lose oure lyues fo; rightuousnes sake. Fo; he y loseth his lyfe fo; because he wil not agree to the dishonoz of god, he seketh that gods will may be done. Happy is that man, fo; he fyndeth his lyfe, he loseth it not. Fo; Chast wylbe his keper. Joab that greate and valiaunte capitaine, he knew well ynough when Dauid sent vnto hym good Arias, with letters: he knew (I saye) that the kynges will was against gods will, yet he looked thozough his syngers, he wynked at it, he wold rather do the wicked wyl of the kyng, than the will of God. Of suche fellows there be a great number, whiche care not fo; the honour and wyl of god. These chaplaynes about the king and great men, had neede to say: Fiat voluntas tua, Our father, Thy vwill be done, but they are verye slow and slacke: they winke commonly at all matters be they neuer so badde. They be Capellani ad manus. They wyl not arguere mundum de peccato. they dare not rebuke the world of sinne: they dare not doe as the prophete commaundi th vnto them to doe, when he saith: Audiant montes iudicia domini, let the hilles heare the iudgements of the lord, though the smoke, as he saith: Täge montes & fumigabūt. Suche the hilles and they will smoke. Pra and though they smoke, yet stryke th; spare th; not tel th; they faultes. But great me canot suffer that, to be so rebuked, their chapleins muste be taught a discretion, if they will go so to wurke: They saye commonly magistrates should be brought out of estimation, yf they shoulde be handled so. Hy is, I wyl tel you what you shal do to kepe your estimation and credite: do well, handle vprightly and indifferently al matters, defend the people from opprelliōs, do your

To lose life  
is to find it.

Joab looked  
thorow his  
eyngers.

Chaplaynes  
about the  
king.

A meane  
vwherby ma  
gistrates  
may kepe  
themselves  
in estimatiō



office as god hath appointed you to do, when you do so (I warrant you) you shall keepe your estimation and credite. And I warrant you againe, the preacher will not strike nor cut you with his sword, but rather praise you and commend your weldoings. Els when you do nought and wickedly, oppresse the poore, and geue false iudgements: when you do so, that is no godly preacher that will hold his peace, and not strike you with his sword, that you smoke againe. But it is commonly as the scripture sayth, Laudatur impius in desiderijs animæ suæ. The wicked is praised in the desyres of his wickednes. Chaplaines wyl not doe their duties, they will not drawe their swordes, but rather flatter, they will vse discretion: But what shall folow: Many they shall haue gods curse vpon their heades for they labour: this shall be al their gaires that they shall get by their flattering.

An other scripture saith: Qui potestatem exercent hi beneficia vocantur. The greate and mighty men be called benefactors, weldoers, but of whom be they called so? Many of flatterers, of those which seke not to do the wyl of God, but the pleasures of men.

S. John Baptist that hardy knight, and excellent preacher of god, he said this petitio right with a good faith. Our father Thy wyl be done. Therfore he went to the king, saying: Nō licet tibi. By it is not lausful for thee to do so. See what boldnes he had: how heate a stomacke in gods quarrell to defende gods honoz & glozy: But our chaplains what do they nowe adais: Many they winke at it, they wyl not displease: for they seeke ltinges, they seke benefices, therfore they be not worthy to be gods officers. Esaias that faithful minister of god, he is a good plain fellow, he telleth them the matter in plain, saying: Argentum tuum versum est in scoriā, principes tui infideles, socii furum, Thy siluer is turned to drosse, thy princes are unfaithfull, and felowes of theues. he is no flatterer, he telleth them þ truth. Thy princes said he, are bybetakers subverters of iustice. This Esay did: for he had respecte to gods word, he perceiued things amisse, he knew that it was his parte to admonish, to cut them w his sword. Would god our preachers would be so seruent to promote the honoz and glozy

The good preacher must strike with his sword.

Chaplaines vil not do their duties,

Flatterers call men of might benefactors. John Baptist said this petition a right.

Chaplains winke.

Esay is a plain fellow.

Esay perceiued things amisse.

glozy of god, to admonish the great and the smal to do the wil of the lord. I pray god they may be as feruent as our sauour was when he said to his disciples *Meus cibus est: ve faciam voluntatem patris mei qui est in caelo.* My meat is to do the wil of my father which is in heauē (that is to say) you are no more desirous to eat your meate when you be a hongry, then I am to do my fathers wil which is in heauen. By what occasiō our sauour saith these words you shal perceiue whā you consider the circumstances, I pray you reade the chapter it is the 4. of John. The story is this. He sendeth his disciples to a tounē to bye meate (where it appereth that our sauour had mieney:) after their departure he setteih him doune, which was a token that he was a weary, and I warrant you he had neuer a calshyne to lay vnder him. Now as he was sptyng so, there cometh a womā out of the tounē to fetch water: he desyred her to geue him drinke. She made answer: wil you drinke w me whi che am a Samaritain: So they wēt forwarde in their talk: at y length he had her go cal her husbād, she made answer, I haue no husbād, y saiest wel said our sauour, for y haue had 5. & this y y haue no w, is not thy husbād: & so he reuclēd himself vnto her. Some men peraduenture wyl say: what meaneth this that our sauour talketh alone with this woman. Answer, his humilty and gentilnes is shewēd herein. For he was contente to talk with her, beyng alone, and to teach her the way to heauen. Agayne some men may learne here not to be so hasty in their iudgements: that when they see two persons talke together to suspect them. For in so doying they mighte suspecte our sauour himself. It is not good, it is against the wil of god to iudge rashely, I know what I meane. I know what vnhappy tales be abroas, but I can do no more but to geue you warning. Now y woman went her way into y city making much adoe how she had found the Messiah, y sauour of the world: in so much y a great many of the Samaritaines came oute vnto him. Now as y woman was gone, y disciples desired him to eat, he made the answer. *Ego aliū cibum habeo,* I haue other meate: thā they thought some body had brought him som meate at y length he breaketh out & saith. *Hic est cibus meus ve faciā voluntatem patris mei quod misit me,* I am as desirous to do my fathers

The hunger  
that preachers  
shold haue.

Christ had  
mency.

The cause  
why Christ  
talked with  
the woman  
alone.

Rash iudge  
ment.

Christes  
meate is to  
do his fa  
thers will.



fathers will, as you be of meate & drinke. let vs now so; gods sake be so desirous to do the will of god, as we be to meate and drinke, let vs in deuour our selues to kepe his lawes & commaundment, then whatsoeuer we shall desyre of him he wyll geue it vnto vs, we shal haue it. The reade often times in scripture that our sauour was preaching accordyng vnto his vocation. I would every mā wold go so diligētly about his busines: The priestes to go to their bookes, not to spēd their times so shamefully in hauking, hūting, & keping of alehouses, if they would go to their bookes, in so doing they shuld do the will of God: but the most part of ths do their own wil, they take their pleasure, but god wil send thē out at length, he wil mete with them when he seeth his tyme. On a tyme whē our sauour was preaching, his mother cam vnto him, very desirous to speake with him, in so much that she made meanes to speake with him, in terraptiug his sermon, whiche was not good maner. Therfore after s. Augustine and s. Hieromes mynde, she was pricked a litle with vain glozy, she wold haue ben knowen to be his mother, els she wold not haue ben so hasty to speake with him. And here you may perceiue y we gaue her to much, thin king her to be without any sparkle of synne, which was so much: for no mā borne into this world is without synne, saue Christ only. The schellectors saye she was arrogant. One came & told our sauour as he was teaching: Strithy mother is here, & wold speake w thē, he made answer like as he did whā he was but 12. yere old: oportet me esse so he saith now stretching out his hāds who is my mother? q̄ facit volūtātē patris mei q̄ est in coelis. he y doth y wil of my father y is in heaue. Lucas saith, qui audit verbū dei & facit istud, he y heareth y word of god & doth it. Mark this wel he saith y doth it: let vs do: let vs not only be hearers, but doers, then we shal be accordyng to his promise, his brethren, & sistrern, we must heare his word & do it. For truly if Mary his mother had not heard his word & beleued it, she should neuer haue bene saued. For she was not saued because she was his naturall mother but because she beleued in hi, because she was his spiritual mother. Remembre therfore y all y do his wil, are his kinnsfolke. But remembre y in an other place he saith. Nō omēs qui dicūr mihi

A lesson for  
priestes.

Our lady  
was  
a litle pric  
ked with  
vaine glozy

He that  
doth gods  
willis Chri  
stes mother

Mary was  
saued be  
cause she  
beleued in  
Christ.



Domine domine inuocabunt, Not all that saie, Lord, Lord, shall entre into the kingdome of heauen: here you see that the matter standeth not in saying, but in doing, do his will, and than resort vnto him and thou shalt be welcome. We rede in Luke: wher our sauloz said, seruus qui nescit voluntatem domini, & non facit, & pulabit multis, that seruent that knoweth the will of his maister and doth it not shall be beaten, with manye stryppes: He that knoweth not shall bee beaten, but not so much. We must first know & than do; it is a good thing to know, but it is a heinous thying to know and not to do: it is a great synne, to scaunder gods word with wicked liuyng, as it is commonly sene amongest men. But this fault if it be not amended shall haue greuous punishment.

We must  
first know  
and then do  
the will of  
god.

Now some men will saie, seeing it is so, that those which knowe gods worde and do not the same, shall be beaten with many stryppes, then I will keepe me from it, and so when I am damned I shall haue the easer punishment. No no my friend ignorantia non excusat peccatum voluntaria, & affectata, wilful ignorance excuseth not. To saie, I will not heare it, for I intend to do as it shall please me, this is not ignorancye but rather contumacy, or despising of gods word. These which would sayne knowe, but cannot for that they haue no teacher, they shall be excused somewhat, for they shall haue easier payne than the other haue, as he saith: Vx tibi Chorazin quia si in Sodoma, meanyng that the Sodomites shall haue easier iudgement than the other. But as for those which refuse to heare whan they might heare, they are in an yll case, & shall be punished with vnspeakable paine. And I tel you the very ignorant man is not all excused, for so saith god by hys prophet, Si non annunciaueris vt conuertatur a via sua mala, impius in iniquitate sua morietur. the wicked saith he, morietur, he shall die, though he hath had neuer warning before, so we see that ignorancye excuseth not: but the ignorant are the lesse punished: because of their ignorancye, as there be degrees in hel, one shall be punished moze greuously then the other according to theyr desertes. There be some men in England which say, No, (say they) I wil not heare none of them all, till they agree amonge the theym selues. Suche fellows truly shall

Willfull  
ignorance  
excuseth  
not

The very  
ignorant  
is  
not excused

shall neuer come to the gospel. For there will be contentions as long as the deuyl is alpye: he cannot suffer gods woꝛde to be spꝛed abꝛoade. Therfoꝛe he dothe and wyll do tyl the woꝛldes ende, what he can to lette the woꝛde of god: then it is lyke that those fellowes shall neuer come to heare gods woꝛde, and therfoꝛe woꝛthely be damned as despisers of Gods moſte hoꝛe woꝛde.

Despisers  
of goddes  
woꝛde.

Further this petition hath an addition *Quemadmodum in celo*, as it is in heauen, the wyters make two maner of hea- uens, a spirituall heauen, & a tempoꝛall heauen. The spirituall heauen is where gods will is fully done, where the aungels be, which do the will and pleasure of god without dilati- on. Now when we say, As it is in heauen, we praye god that we may do his wil as perfectly as the angels do. Ensamples in Scripture we haue many which teache vs the diligent ser- uice which the angels do vnto the Lorde.

Two ma-  
ner of hea-  
uens.

The mea-  
ning of this  
petition.

When kynge Dauid fell in a presumption, so that he com- maunded his capitaine Joab to nnumber his people, whyche thing was agaynst the Lorde, and Joab did naughtily in obey- yng the kynge in such things, but he went and nambꝛed eight hundred thousande, and syue hundred thousande men, able to fyght, beyde women and children. For this act God was an- gry with Dauid, and sent his Propheete which told him that God woulde plage hym, and bad him to chuse whether he wold haue. vii. yeres hunger, oꝛ that his enemies should pre- uayle agaynst him thꝛe monthes long, oꝛ to haue. iiii. daies pe- rilence. He made answer, sayng. It is better to fall into the handes of god, then of men: and so chose perillence. After that within thꝛe dayes there died thꝛe scoꝛe and ten thousand.

Joab dyde  
naughte in  
obeyng to  
do that the  
kynge com-  
maunded.

This stoꝛye is a greate declaration howe angrye GOD is with synne. Nowe Dauid that good king scyng the plague of God ouer the people, sayd vnto god: Lorde, it is not they that haue sinned, it is I my self, punish me & let them alone: This was a good mynde in Dauid: there be but fewe kynges now that wold do so. Now at the length god was moued with pit- ty, and sayde vnto the angell, Sufficit, contine manum, it is ynough, leaue of: by and by the plague ceased. Where you see how redye the aungels of GOD bee to doo the Lordes com-  
maun-  
d.

An exāple  
to be folo-  
wed of all  
men.

maun-  
d.



mādemēt. After that Dauid was minded to be thankfull vnto god, & offer a great sacrifice vnto him, & so remoue h<sup>e</sup> wrath of god. And therfoze he made sute to one of his subiects fo: certain grounds to build an altar vpo: h<sup>e</sup> same mā was willing to geue it vnto h<sup>e</sup> king scely. But Dauid wold not take it at his handes. where kings ma<sup>y</sup> learne h<sup>e</sup>, it is not lausful fo: them to take a wāy other mennes landes, to their oūne vse: This good kig Dauid wold not take it whē it was offered vnto him He did not as Achab h<sup>e</sup> wicked mā, which did Naboth w<sup>o</sup>g<sup>o</sup>gr taking away his vinyard against his wil. An other ensāple wherin apereth how diligētly h<sup>e</sup> angels do gods cōmādemēt<sup>s</sup> Senacherib king of h<sup>e</sup> Assiriās hauig a capitaine called Rhapsac<sup>o</sup>, which capitaine after h<sup>e</sup> he had besieged Hierusalē, spake blasphem<sup>o</sup> words against god h<sup>e</sup> almighty, sayēg to h<sup>e</sup> Iewes Think you h<sup>e</sup> your god is able to help you: or to defend you frō my hād: Now Ezechias h<sup>e</sup> good kyng hearing such blasphem<sup>o</sup> words to be spokē agaill god, sel to p<sup>r</sup>ater, desired god fo: aide sent fo: the p<sup>r</sup>ophet Esai, & asked him cōūsel. Thend was god sent his angels which killed an. C. lxxx. & v. thousand of h<sup>e</sup> Assiriās (in one night: h<sup>e</sup> king him self scāt escaped, & with great dāger & feare gat him home. Here you see what a god our god is, whose wil we ought to do Therfoze let vs endeuo: our selues to do his wil & pleasure: & whan we ar not able to do it (as we be not in dede) let vs call vnto him fo: helpe and ayde.

The other heauē is called a cozpozal heuē, where h<sup>e</sup> son & the moone & the starrs ar, which heauē doth gods cōmandemēt to. As it appereth in h<sup>e</sup> bokes of Iosue, & h<sup>e</sup> kings: how h<sup>e</sup> son stode at h<sup>e</sup> cōmandemēt of god. Itē, how h<sup>e</sup> shadow went back ward like as Job saith, Precepisti soli & nō oritur, Thou gauest cōmādemēt to h<sup>e</sup> sun, & it arose not: therfoze at h<sup>e</sup> cōmandemēt of god thei kepe their ordinarie course, as god hath cōmanded them in h<sup>e</sup> first beginning. Itē, the raine, h<sup>e</sup> snowe, come at his cōmandemēt<sup>s</sup>: in sūma, nothing rebelleth in his estate wherin it was set at h<sup>e</sup> first but Pan: h<sup>e</sup> man will not be ruled by him, all other things be obedient: rain cometh whā god wil haue it & snow at his time. We rede in Achabs time that Elias h<sup>e</sup> p<sup>r</sup>phete stopt h<sup>e</sup> raine fo: .iii. yere, & .vi. monthes, fo: to punishe the people, wherof folowed a great dearth. Afterward at h<sup>e</sup> request

An exāple  
for kings to  
tolou.

Another ex  
ample for  
kings to fo  
lou.

4. Re. 19.

Job. 9.

The corpo  
rall heauē  
doth gods  
commande  
ment.

No: hyngē  
disobeyeth  
god sauyn  
onely man:



quest of the same Elias, god sent raine, whiche tempered the ground to bying frutes. I think there be some Elias abroade at this tyme, which stoppeth the raine, we haue not had rayne a good whyle. Therfore lette vs praye to God that we maye do his wil, and than we shal haue al things necessary to soule & body. For what was this Elias: obnoxio affectibus, a sinfull mā bozne & cōcesued in sin: yet god seing his confidēce graūted his requests. For he was a mā y feared y lord, & trusted in him therfore god loued him & heard his prayer. Therfore (I say) let vs do as he did, thā god wil heare our prayers: but we are fleshy, we are carnal, we do cā nothig perfectly as we ought to do wherfore we haue nede to say w s. Augustine, Dñe fac q̄ precipis & precipere quod uis. Lord do thou winn me what y cōmaūdest, & then cōmaūd what y wilt. For we of our owne strength & power are not able to do his commaūdemētis: but y lack our sauioꝝ wil supply w his fulfillig, & w his perfectnes he wil take away our imperfectnes. Now since we haue spokē muche of prayer I wil desire you let vs pray together, & so make an end but you must pray w a penitent heart. For god wil not heare y prayer y proceedeth from an impenitent heart: it is abominable in his sight. I desire you to say after me. Our father. &c. Amen.

If vve doo gods vville vve shall haue all thinges necessary.

God muste do in vs that he cōmandeth vs to doo.

God heareth not impenitente synners.

### The. v. sermon vpon the Lordes praier made by maister Hugh Latymer.

**P**ANē nostrū quotidianū da nobis hodie. Giue vs this day our daily bread. This is a very good praier if a body shold say no moze at one time but y: for as we see our nede, so we shall pray, whan we see goddes name to be dishonoured, blasphemed and yl spokē of, then a mā, a faithfull mā should say. Our father whiche art in heauen, halowed be thy name. Whan wee see the deuill reigne, and all the worlde folowe his kingdome, then we maye saye: Our father vvhiche art in heauen, thy kingdome come. Whan we see that the worlde foloweth her owne despyzes and lustes, and not goddes wyll and his commaūdemētis, and it greueth vs to see thys, we be soye for it, we shall make oure mone vnto god for it, sayng: Our father whiche art in heauen Fiat voluntas tua.

Vve shold praye for those thynges that be lackynge.

Thy

Thy wyl be done, when we lacke necessities for the maintenance of this lyfe, euery thing is vere, then we may say, Our father which art in heauen, giue vs this day our dayly bread. Therfore as we see cause, so we should pray. And it is better to say one of these short prayers with a good saythe, then the whole psalter without sayth.

One of the  
se short pra  
yers with  
faith, is bet  
ter thā the  
vwhole psal  
ter with-  
out.

This praier  
is not so  
light a mat  
ter as it is  
made.

By this nowe that I haue sayde, you may perceiue that the common opinion and estimation whiche the people haue had of this prayer (the lordes praier I saye) is farre from that that it is in deede. For it was esteemed for nothing, for whā we bes disposed to despise a man, and call him an ignoraunte foole, we say, he can not say his Pater noster, and so we made it a lighte matter, as though euery man knew it. But I tell you it is a great matter, it conteineth waightie thynges, if it be wayed to the very bottome, as a learned man coulde dee: but as for me, that that I haue learned out of the holy scripture and learned mens bookes, which expounde the same, I wyl shewe vnto you, but I entende to be short: I haue bene very long befoze in the other petitions which some thyng expounde those that folow, therfore I will not tarpe so long in them as I haue done in the other.

Bread doth  
signifie all  
maner susti  
nanc.

Gene vs this day our dayly bread: Euery woorde is to be considered: for they haue their importance. This word bread signifieth all maner of sustinance for the preservation of this life: all thinges wherby man shoulde lyue, are contayned in this word Breade.

Gods name  
can not bee  
sanctified  
except pra  
ching be  
maintained

You must remembze what I sayd by that petition Halowd be thy name. There we praye vnto god that he wil giue vs grace to lyne so, that we may with all our conuersations, and doinges halow and sanctify him, according as his woorde telleth vs. Nowe forasmuche as the preachinge of goddes woorde is mosse necessary to bying vs into this halowing, we pray in the same petition for the office of preaching. For the sanctifyng of the name of god can not be, except the office of preachyng be maynteyned, and his woorde be preached and knowen, therfore in the same petition whan I say Sanctificetor, Halowd be thy name, I praye that his woorde may bee spreaide abzoade, and knowen, thozough whiche cometh sancti



## Sanctifying.

So likewise in this petition, Geue vs this daye our daileye bread, we praye for all those thynges which be necessary and requisite to the sustinance of our soules and bodies. Now the first and principall thing that we haue neede of in this lyfe, is the magistrates; without a magistrate we should neuer liue well and quietly. Than it is necessary and mosse needefull to praye vnto god for them, that the people may haue rest, and apply their busines, eery man in his calling, the husbandman in tilling and plowing, the artificer in his busines. For you must euer consider, that where warre is, there be all commodities, no man can doe his duetie atcoyding vnto his calling, as it appeareth now in Germany, the Emperour & the Frenche king being at controuersy: I warrant you there is litle rest, or quietnes. Therfoze in this petition we praye vnto god for our magistrates that they may rule and govern this realme well and godly, and kepe vs from inuasions of alleantes and straungers, and to execute iustice, and punish malefactours: & this is so requisite that we cannot liue without it. Therfoze when we say, Geue vs this daye our daileye bread: we praye for the kinge his counsellours and all his officers: but not eery man that saith these wordes, vnderstandeth so much. For it is obscurely included, so that none perceiue it but those which earnestly and diligently consider the same. But S. Paule he expresth it with more wordes playnely, saying: I exhorte you to make supplications and prayers for all men, but specially pro regibus & qui in sublimitate constituti sunt, for the kings and for these which be aloft, whereto: vt placidam & quietam vitam agamus, that we may liue godly and quietly, in all honestye and goodlynes. And when I pray for them I pray for my selfe. For I praye for them that they may rule, so that I and all men may lyue quietly and at rest. And to this ende we desire a quiete lyfe, that we may the better serue god, heare his wordes, and lyue after it.

The meaning of this petitions.

In this petition we pray for the king and all his officers.

To pray for rulers is to pray for our selues also.

For in the rebelles tyme I praye you what godlines was shewed amongst them: they went so farre (as it was tolde) that they defiled other mennes wyues: what godlines was



this: In what estate thinke you were those faithfull subiectes which at the same tyme were amongst them: they had sozow inough I warraunte you. So it appeareth, that where warre is, there is righte godlinesse banished and gone. Therfore to pray for a quiet lyfe, that is as muche as to pray for a godlye lyfe, that we may serue god in our calling, and get our lyvinges bprightly. So it appeareth that praying for magistrates is as much as to praye for our selues.

God men  
canne  
lcke no so  
rovv a nōg  
rebell'es.

They that be children, and lyve under the rule of theyr parentes, or haue tutozs, they praye in this petition for theyr parentes, and tutozs. For they be necessary for theyr bynging bp. And god will accept their prayer as well as theyrs which be of age. for god hath no respecte of persons: he is as redye to heare the yongest as the oldest. Therfore let them be brought bp in godlines, let them know god. Let parentes and tutozs do their ducties to byng them bp so, that as soone as theyr age serueth, they may tast and savour god: let them feare god in the beginning, and so they shall do also whan they be side. Because I speake here of Orphans, I shall exhorte you to be pitiful unto them, for it is a thyng that pleased god, as S. James witnesseth, saying: Religio pura. &c.

God respe  
cteth no  
persons.  
The educa  
tion of chil  
dren.

Religious  
houses are  
not pulled  
downe.

True Reli  
gion.

It is a common speache amongst the people and muche vsed, that they saye, all religious houses are pulled downe, whiche is a very penyish saying, and not true, for they are not pulled downe. That man and that woman that liue together godly and quietly, doing the woorkes of their beration, and feare God, heare his woorde, and keepe it: that same is a religious house, that is that house that pleaseth god. For religion, pure religion (I say) stādeth not in wearing of a monks coule, but in rightiounesse iustice and wel doings, and as saunt James saith, in visiting the Orphans and widowes, that lacke theyr husbandes, Orphans that lacke theyr parentes to helpe them when they bee pooze, to speake for them whan they be oppresed, herein standeth true religion, Gods religion (I say) The other whiche was vsed was an unreligious lyfe, yea rather an hypocrisyfe. There is a ferte in Scripture I neuer reade it but I remember these religious houses. Est que recta homini

via, cuius tamen postremum iter est ad mortem, There is a way, whiche waie seemed to men to bee good, whose ende is eternal perdition. Whan the ende is naught, all is naught. Pro. 14.

So were these monkes houses, these religious houses. There were many people, specially wydowes, which would geue ouer housekeppng, and goe to suche houses, whan thei might haue doone muche good in mainteppng of seruauntes, and releuyng of pooze people, but they went their wayes. That a madnesse was that: Agayne, holwe muche cause wee haue to thanke G D D, that we knowe what is trewe religion, that G D D hath reueled vnto vs the deceyptfulnesse of those Monkes, whyche hadde a goodly shewe before the worlde of great holynesse, but they were naughte within. Therefore Scripture sayeth, Quod excelsum est hominibus, abhominabile est coram Deo, That whiche is hyghly esteemed before men, is abhominable before G D D. Therefore that man and woman that lyue in the feare of God, are muc he better than their houses were.

I redde ones a storie of a holy man, some say it was saint Anthonie, whiche had been a long season in the wyldernesse, eatyng noz dzyngyng nothyng, but bzeadde and water: at the length he thoughte hym selfe so holpe, that there should bee no bodge lyke vnto hym. Therefore he desyred of God to knowe whoe shoulde bee his fellowe in heauen. G D D made hym aunswere, and commaunded hym to goe to Alexandria, there he shoulde fynde a Cobler whyche shoulde bee hys fellowe in heauen. So he wente thither, and sought hym out, and selle in acquaintaunce with hym, and tarped with hym thre or foure dayes to see his conuersation. In the moornyng his wyfe and he prayed together, than they wente to theyz busynesse, he in his shoppe, and she about her houswyferys. At dnyner tyme they hadde bzeadde and cheese, wherewyth they were welle contente, and tocke it thankefully. Theyz chyldzen were well taught to feare G D D, and to saye theyz Vater nozier, and the Crede, and the tenne Commaundementes, and so he sente hys tyme in dooyng hys duetic trewely, I warraunt you he dyd not so many false sitches as coblers doo nowe a dayes.

The madnesse of suche as dyd by e their liuinges in abbeys.

It is better to lyue in the feare of God thā to be a monk.

A Cobler shall be saint Anthonies fellowe in heauen. The cobblers matheus.



S. Anthony perceiuing that, came to knowledge of himself, and layd away all pride and presumption. By this ensample you may learne that honest conuersation and godly liuing is much regarded before god, in so much that this poore cabler, doynge his ducty diligently was made S. Anthonies fellow.

Such scho-  
lers haues  
bereligious  
haues.

So it appeareth that we bee not destituted of religious houses: those which apply their busines vprightly and here goddes worde, they shalbe S. Anthonies felawes, that is to say, they shalbe numbred amongst the children of god.

Man and  
wife praye  
one for an  
other.

Further in this petition the man and wyfe praye one for the other. For one is a helpe vnto the other, and so needs sarge the one to the other. Therfore they praye one for the other that god will spare them their liues, to liue together quietly and godly, according to his ordinaunce and institution: & this is good & needeful. As for such as be not married, you shal know that I do not so much praise marriage, y I should thinke that single lyfe is naught: as I haue heard some which wyll scaute allowe single life. They thinke in their heartes that all those which be not married be naught, therfore they haue a common saying amongst them: What (say they) they be made of such metall as we be made of, thinking them to be naught in their liuing, which suspicions ar damnable afoze god. For we know not what giftes god hath geuen vnto the therfore we cannot with good conscience condemne them or iudge them. Truth it is marriage, is good and honozable amongst all men, as S. Paule witnesseth (& adulteros & fornicatores iudicauit dominus, And the lord shal and wil iudge that is, condemne adulterers, and whozemongers, but not those whiche liue in single lyfe: when thou liuest in lechery, or arte a whoze or whozemonger, then thou shalt be damned: but whan thou liuest godly and honestly in single life, it is well & allowable afoze god: yea and better then marriage. For S. Paule saith, Volo uos absq; sollicitudine esse, I will haue you to be without carefulnesse, that is vnnaried, and sheweth the comodities, saying, They that be vnnaried set their myndes vpon god, how to please him, and to liue after his comandementes. But as for the other, the man is careful howe to please his wife, and againe, the woman how to

Som alyue  
no single  
lyfe.

God vylle  
iudge adul-  
terers and  
whore ke-  
pers.

Loue lyfe is  
better than  
marriage.

please



please hys wyfe, and agayn the woman how to please her husbande: and this is S. Pauls saying of the one as well as of the other. Therefore I will wishe you not to condemne single lyfe, but take one with thother, lyke as saint Paule teacheth vs: not so extolle the one that we shoulde condemne the other. For saint Paule praiseth as well single life as marriage, yea and moze to. For those that bee single haue moze libertie to praye and to serue god, then the other, so; they that be married haue muche trouble and afflictions in their bodies. This I speake because I heare that some there bee whiche condemne single lyfe: I would haue them to knowe that matrimonye is good, godlye, and allowable vnto all men, yet for al that, the singule life ought not to be despised, or condemned, seyng that Scripture alloweth it: yea and he affirmeth that it is better than matrimony if it be cleane without sinne and offence.

Further we pray here in this petition for good seruantes, that god will send vnto vs good faithful and trusty seruantes for; they are necessarye for; this bodelye lyfe that our busynesse may be done, and those whiche liue in single lyfe haue moze nede of good trusty seruantes, than those whiche are married. Those whiche are married can better ouersee their seruantes. For; whan the man is from home at the least the wyfe ouerseech them and kepeth them in good order. For; I tell you seruantes must be ouersene and looked to, yf they be not ouersene what be they: it is a great gifte of god to haue a good seruaunt. For; the most part of seruantes are but eye seruantes: whan their maister is gon, they leaue of from their labo, and play the sluggardes, but such seruantes do contrary vnto gods commaundement, and shal be damned in hel for; their slothfulnes, except they repent. Therefore (I say) those that be unmarried haue moze nede of good seruantes, than those whiche be married, for; one of them at the least may alwayes ouersee the family. For; as I tolde you before, the most part of seruants be eye seruants, they be nothing whan they be not ouersene. There was once a felowe asked a philosopher a question saying, quomodo saginatur equus, how is an horse made fat, the philosopher made answer saying: oculo dñi, with hys

Saint Paule  
doth praise  
loue life a-  
boue mari-  
age.

Uve praye  
for trusty  
and true ser-  
uantes.

Seruantes  
must bee ou-  
erseene.

The maisters  
eye maketh  
the horse  
fatte.

maisters eye: not meaning that the horse should bee fed with his maisters eie, but that the maister should ouerseer the horse & take hede to the horse keper, that his horse might be wel fed. For whan a man rideth by the way and comueth to his Inne and giueth vnto the hostler his horse to walke, and so he himselfe sitteth at table and maketh good chere & forgetteth his horse, the hostler cometh and saith, Syr how much bread shall I geue vnto your horse? he saith geue him ii. d. I warrant you this horse shall neuer be fat. Therefore a man should not saye to the hostler, go geue him: but he should see himselfe that the horse haue it. In likemanner those that haue seruants must not only commaund them what they shall do, but they must see that it be done: they muste bee present, or els it shall neuer be doone. One other man asked that same philosopher this question saying: What douenge is it that maketh a mas lande most fruitefull in byingynge forth much corne? Harry, said he, Vestigia domini, the owners footstaps: not meaning that the maister should come and walke bype and doune and treade the ground, but he would haue hym to come and ouersee the seruantes tilling of the grounde, commaunding them to do it diligently, and so to loke himself vpon their worke: this shall be the best douenge (sayeth the philosopher.) Therefore neuer trust seruantes except you may be assured of their diligence: For I tell you truly, I canne come no where but I heare maisters complainyng of their seruants. I thinke verely they feare not God, they consider not their duties. Wel I will burthen them with this one terte of Scripture, and than go forward in my matters, the prophet Jeremy saith.

Maledictus qui facit opus domini negligenter, an other translation hath fraudulenter but it is one in effect. Cursed be he saith the prophet Jeremy that doth the worke of the lord negligently or fraudulently take which you wil.

It is no light matter that god pronounceth them to be cursed. But what is cursed: what is it: Cursed is as much to say as it shall not go wel with them, they shall haue no lucke, my face shall be against them. Is not this a great thyng? Truly consider it as you lyst, but it is no light matter to be cursed of God, whiche ruleth heauen and earth. And though the prophete

The foote  
steps of the  
owner do  
dounge the  
lande,

Yere. 48  
Negligenter  
uantes are  
cursed of  
god.

phete speaketh these wordes of warrours goyng to warre, yet it may be spokyn of all seruauntes, yea of all estates, but specially of seruauntes. For. **S.** Paule saith Domino Christo seruiris you seruauntes (saith he) you serue the lord Christe, it is his worke. Than whan it is the lordes worke take hede how you do it: for cursed is he that doth it negligently. But where is suche a seruant as Jacob was to Laban: how painfull was he: how careful for his maisters profite: in so much that whan somewhat perished, he restored it agayne of hys owne. And where is suche a seruant as Eleazar was to Abraham his maister: what a iorney had he: how careful he was, and whan he came to his iornyes ende, he woulde neither eate nor drynke afoze he had done his maisters meslage, so yal his mynde was geuen only to serue his maister, and to do accoꝝdyng to his commaundementes: In so much that he woulde neither eate nor drynke tyll he had done accoꝝdyng to his maisters wyll. Much lyke to our sauiours sayyng: Cibus meus est vt faciam voluntatem eius qui misit me. This is my meate, to do the will of him that sent me. I pray you seruauntes marke this Eleazar well, consider all the circumstances of his diligent and faithfull seruice, and soldwe it: els if you solow it not, you rede it to your owne condemnation. Like wise consider the true seruice. whiche Iosephe (that godly yong man) did vnto his maister Potiphar, liefe tenaunt of the towre how faithfully he serued without any guile or fraude, therfoze god promoted hym so, that he was made after wardes the ruler ouer all Egypt.

Likewise consider how faithfull Daniell was in seruyng kyng Darius. Alack; that you seruauntes be so stubburne hearted and wyl not consider this, you will not remember that your seruice is the worke of the lord, you wil not consider that the curse of god hangeth vpon your heades for your slouthfulnes & negligēce. Take hede therfoze & loke to your duties. Now further whosoever praiceth this praier with a good faithfull hert, as he ought to do: he praith for al plough men & hus bandinē: that God wil prosper & encrease their laboz, for except he geue thencrease, al their laboz & trauall is lost. Therefore it is nede full to pray for them, that God may

¶.iii.

sende

Seruauntes  
serue the  
lord Christe.

Jacob was  
a painfuller  
uant.  
Eleazar A-  
brahames  
seruant.

Potiphar  
was liefete-  
nant of the  
toure in E-  
gypt.  
Daniel ser-  
ued king  
Darius.



This petiti-  
on inclu-  
de:h maay.

send his benediction by their labour, for withoute coine and such maner of sustinace we cannot liue. And in that prayer we include all artificers: for though their labours god giueth vs many commodities which we could not lacke.

We praye also for wholesome ayre. Item we praye for seasonable weather, whan we haue to muche rayne we praye for fayre weather: agayne when we lack rayne we pray that god wil send rayne. And in that praier we pray for our cattel, that god wil pferue the to our vse, from al diseases: for without cattell we can not liue, we can not till the ground nor haue meate, therefore we include them in oure praier to.

So you see that this prayer containeth innumerable things. For we praye for all suche thynges as bee expedient and needefull for the preservation of this life. And not alone this, but we haue here good doctrine and admonitions besydes.

This petiti-  
on doothe  
putte vs in  
mynde of  
gods libera-  
litye.

For here we be admonished of the liberality of god our heauenly father, which he sheweth dayly ouer vs. For our sauiour knowyng the liberalitye of god our heauenly father commaundeth vs to pray, yf he wuld not giue vs the thyngs we aske. Christ wuld not haue commaunded vs to praye, yf he had boyn an yll wyl against vs. Christ wuld not haue sent vs to him. But our sauiour knowyng his liberal heart towards vs, commaundeth vs to praye and desyre all thynges at hys handes.

Here wee  
leasne that  
we are beg-  
gers.



And here we bee admonished of oure estate and condicion, what we be, namely beggers. For we aske bread, of whom? marry of god. What are we than? Marry beggers, the greatest lordes and ladies in England are but beggers afoze god. Seyng then that we all are but beggers, why should we the disdayne and despyse pooze men: Lette vs therefore consider that we be but beggars: let vs pull doune our stomackes, for if we consider the matter well, we are lyke as they bee, afoze god: for saint Paule sayth, *Quid habes quod non accepisti?* What hast thou that thou hast not receiued of god: Thou art but a beggar whatsoouer thou art: and though there be some very riche and haue great abundance, of whom haue they it? of god. What saith he, that ryche man: He saith. Our father which art in heauen. Giue vs this day our dayly bread: then

I. Cor 4.

The riche  
man is a beg-  
ger before  
God.

he is a begger afoze god as well as the poozeſt man. Further how continueth the ryche man in his riches: who made hym riche: *Marry god.* For it is wytten, *benedictio dei facit diuitem* y blessinges of god maketh ryche, except god bleſſe, it ſtandeth to no effecte: for it is wytten, *comedent & non ſaturabuntur* they ſhall eate but yet neuer be ſatiffyed. Eate as much as you wyl except god fede you, you ſhall neuer be ful. So likewise as ryche as a man is, yet he cannot augment his riches, nor kepe that he hath except god be with him, excepte he bleſſe him: therfoze let vs not be proude for we be beggers the beſt of vs.

Note here that our ſauour biddeth vs to ſay, *Vs: this Vs: lappeth in al other men with my prayer.* For euerie one of vs prayeth for an other, when I ſay. *Gue vs this day our dayly bread.* I praye not for my ſelfe onely (yf I aſke as he byddeth me) but I pray for all other. Therfoze ſay I not, *Oure father giue me this day my daylye breade:* for becauſe god is not my god alone, he is a common god. And here we be admiſſed to be frendlye, louing and charitable one to an other, for what god geueth, I can not ſaye this is my owne: but I muſt ſay this is ours. For the ryche man can not ſaye: this is mine alone, god hath geuen it vnto me for my own uſe. For yet hath the pooze man any titel vnto it, to take it away from him. For, the pooze man maye not do ſo, for when he doth ſo, he is a theife afoze god and man, but yet the pooze man hateth, to tell to the ryche mans good, ſo that the ryche man oughte to let the pooze man haue part of his riches, to helpe and to comfort him withal. Therfoze when god ſendeth vnto me much, it is not myne but Oures, it is not geuen vnto me alone, but I muſt helpe my pooze neighbours withal. But here I muſt aſke you ryche men a queſtion, howe chaunceth it you haue your riches: we haue the of god, you wyl ſaye. But by what meanes haue you the: by prayer you wil ſay: we praye for the vnto god, and he giueth vs the ſame. Very well. But I pray you tel me, what do other me which are not ryche: praye they not as wel as you do: yea you muſt ſay, for you cannot denye it. The it aſketh y you haue your riches not thorough your own prayers only but other me help you to pray for the. For they

Prover 10  
Geds bleſ-  
ſing maketh  
riche.

No manne  
may ſay this  
is mye  
ovne to do  
doo wvith it  
what I will

Poore mēs  
prayers held  
rich men to  
goodes.

they say *akwel* Our father, geue vs this day our daily bread as you doo: and peradventure they be better than you be, and God heareth their prayer sooner than yours. And so it appeareth moſt manifeſtly that you obtaine your richelle of god, not only thꝛough your owne prayer but thꝛough other mens to. Other men help you to get them at gods hand, thā it ſoloweth that ſeyng you get not your richelle alone thꝛoꝛto your owne prayer, but thꝛough the pooꝛe mans prayer: it is mete & the pooꝛe mā ſhould haue part of them, & you ought to releue his neceſſitie & pouertie. But what meaneth God by this inequalitye that he giueth to ſomme an. 100. pounce, vnto this man. 5000. pound vnto this man in a maner nothing at all, What meaneth he by this inequalitye? Here he meaneth that the riche ought to diſtribute his riches abꝛode amongeſt the pooꝛe, ſoꝛ the riche man is but goddes officer, gods treaſurer, he ought to diſtribute them accoꝛdyng vnto his Lorde gods commandement. If euery man were riche than no mā wold do any thing: therfoꝛe god maketh ſome rich and ſome pooꝛe. Againe what the riche may haue where to exerciſe his charittle, God made ſome riche and ſome pooꝛe: the pooꝛe he ſendeth vnto the riche to deſire of him in gods name helpe & aide. Therfoꝛe you riche men when there cometh a pooꝛe mā vnto you, deſyryng your helpe, think none otherwiſe but god hath ſet him vnto you, & remembꝛe that thy riches be not thy owne, but thou art but a ſtuard ouer them. If thou wilt not do it, thā cometh in ſ. John which ſaith: He ȳ hath ȳ ſubſtāce of this world, & ſeeth his bꝛother lacke & helpeth him not, how remaineth the loue of god in him: he ſpeaketh not of them ȳ haue it not, but of them ȳ haue it: that ſarre man loueth not god, if he help not his neighboꝛ hauing: wherwith to do it. This is a ſoꝛe & hard word: There be many which ſay with their mouth, they loue god: And if a man ſhould aſke here this multitude whether they loue God oꝛ no: they wold ſay yes, god ſoꝛbid els. But if you conſider theiꝛ vnnmercifulnes vnto the pooꝛe, you ſhal ſee as ſaint John ſaid, the lone of god is not within the. Therfoꝛe you rich mē euer cōſider of whē you haue your riches. be it a thouſand li. yet you fetch it out of this petition. Foꝛ this petition, Geue vs this day our daily bread, is gods ſtoꝛehauſe, gods treaſure houſe: here lieth all

The riche  
manis gods  
treasuꝛer.

God ſeðeth  
the pooꝛe to  
the ryche,

Many ſay  
they loue  
god.

This petitiõ  
is gods ſtoꝛe  
houſe.



his prouision, & here you fetch it. But euer haue in remembrance, that this is a comon praiser, a poore mā praiseth as wel as thou, & peradventure god sendeth this riches vnto thee for an other mans prayers sake, which praiseth for thee, whose prayer is moze effectuall than thin owne. And therefore you ought to be thankful vnto other men, which pray for you vnto god & helpe you to obteyne your riches. Again, this petition is a remedy agaynst this wicked carefulnesse of men, when thei seeke how to liue, and how to get their liuings, in such wise, like as if there were no god at all. And than there be some which wil not labor as god hath appointed vnto the: but rather geue them to falschode to sel false wares, & deceiue their neighbors, or to steale other mens shepe or conies. Whose felowes ar far wide, let the come to gods treasor house, y is to say, let them come to god, & call vpon him with a good faith, saying: Our father geue vs this day our Dailly bread, truly god wil heare them. For this is y only remedy that we haue here in earth, to come to his treasor house, & fetch there such things as we lack. Consider this woꝝd daily, God promisseth vs to fede vs daily. If ye beleue this, why vse ye thā falschod and deceite: Therfore good people leaue your falschode, get you rather to this treasure house, then you may be sure of a luyng: for god hath determined that al y com vnto him desiring his helpe, thei shal be holpē, god wil not forget the. But our vnbelefe is so great, we will not com vnto him, we will rather go about to get our liuing with falschod, than desire y same of hi. What falschod is vled in Englād, yea in y hole woꝝld: It were not meruaile if the fire from heauen sel vps vs like as it did vpon y Sodomites, onely for our falschodes sake. I will tell you of som which are praetised in my contry wher I dwel. But I wil not tel it you to teche you to do y same, but rather to abhor it. For those which vse such deceitfulnes shal be damned woꝝld about end, except thei repēt. I haue knowē som y had a barant cow, they wold faine haue had a great deale of money for her, therefore they go & take a calfe of an other cow, & put it to this barain cow, & so com to y market, pretēding y this cow hath brought y calfe & so they sel their barant cow 6. or. 8. s. derer thā they shold haue done.

A remedy  
against  
wicked  
careful  
nes.

God promi-  
seth to fede  
vs dayly.

A fals praec-  
tise much v-  
led among  
the men of  
the countrey



els. The man whych bought the cowe commeth home, per-  
adventure he hath a many of childzen, and hath no moze cat-  
tell but this cowe, and thinketh he shall haue some mylke for  
his chyldzen: but whan all thynge commeth to passe, this is  
a barrant cowe, and so this pooze man is deceiued. The other  
fellow whyche solde the cowe, thynketh hym selfe a. soly fe-  
low, and a wyse marchaunt, and he is called one that can  
make shyfte for hymselfe. But I tell thee, who so euer thou  
arte, doo so if thou lust, thou shalt doo it of this price: thou  
shalte goe to the diuell: and there be hanged on the fyzy ga-  
lowes woꝛde without ende: and thou arte as very a thefe as  
whan thou takest a mas purse from him going by the way, &  
thou sinnest as wel against this commandement, Non facies  
furtu, Thou shalt do no theft. But these felowes commonly  
which vse suche deceipfulnesse and gyles, can speake so fyne-  
ly, that a man would thynke butter shold scant melte in theyr  
mouthes.

The rewat-  
de of these  
wittie fel-  
lowes', is  
damnation  
except they  
repent.

An other  
countreye  
deceit.

I tell you one other falsehode: I know that some husbände  
men go to the market with a quarter of coꝛne: Nowe they  
would sayne sell deere the woꝛst as well as the best, therfoze  
they vse this policie; they go and put a strike of fine malte oꝛ  
coꝛne in the bottome of the sacke, than they put. ii. strike of  
the woꝛst that they had: than a good strike aloft in the sakes  
mouth, and so they come to the market. Nowe there cometh  
a byar, a king, syz is this good malt: I warrant you sayth  
he, there is no better in this towne: and so he selleth all his  
malt oꝛ coꝛne for the best, whan there be but. ii. strikes of the  
best in his sacke. The man that bycth it, thynketh he hath  
good malte, he commeth home: Whan he putteth the malt  
out of the sacke, the stryke whyche was in the bottome co-  
uereth the yll malte whyche was in the myddes, and so the  
good man shall neuer perceyne the fraude, till he commeth  
to the occuppeng of the coꝛne: thother man that solde it, ta-  
keth this for a pollicie, but it is a thefte afoze God, and he is  
bounde to make restitution of so muche as those two stry-  
kes whyche were naught, were solde to deere, so muche he  
oughte to restoze, oꝛ elles he shall neuer comine to heauen,  
yf **G D D** hee trewe in his woꝛde.

The gaires  
that he shal  
haue that  
fell euyl for  
good

I could

I could tell you of one other falshode, how they make wull to way muche, but I wyl not tell it you. If you learne to dos those falshodes whercof I haue tolde you now, then take the fause with it, namely that ybu shal neuer see the blisse of heauen, but be damned woꝛlde without ende with the deuill and all his aungels. Now go to whan it please you, vse falshode. But I praye you wherfoze will you deceiue your neighbour whom you ought to loue as well as your owne selfe: consider the mater good people what a dangerous thing it is to fall in y hands of the euer liuyng God: leaue falshode, abhoꝛe it, be true & faithfull in your callyng, Querite regnum dei & iustitiam eius & cetera omnia adiciuntur vobis. Seke the kingdome of god and the rightuousnes therof: than all thinges necessary for you, shall come vnto you vnloked for.

Wherfoze in this petition note fyrst gods goodnes how gentle he is to wardes vs, in so muche that he woulde haue vs to come vnto him and take of hym all thynges. Then agayne, note what we bee, namely beggers, for we begge of him, whiche admonisheth vs to leaue stoutnes and pꝛouidenes, and to be humble.

God wold  
haue vs to  
com to him  
for all this  
gr.

Note what is Our, namelye that one prayeto for an other and that this kitchene is common vnto all men.

Note agayne what we bee whan we bee false, namely the chyldren of the deuill and enemies vnto god.

There be some men which would haue this petition not to impoꝛte or contayne these bodely thynges, as thynges whiche be to vyle to be desyꝛed at gods hand: Wherfoze they expound it altogether spirituallly, of thyngs pertaining vnto the soule onely, which opinion truly I do not greatly lpyke. For shal I trust god for my soule, and shal I not trust him for my body: Wherfoze I take it that all thynges necessarye to soule and bodye are contayned in this petition: and we oughte to seeke all thynges necessarye to ours bodely foode onely in this kitchene.

The mynd  
of some leꝛ  
ned men.

But you muste not take my sayynges after suche soꝛte as though you should do nothyng but sit and praye: and yet you should haue your dinner and supper made redy for you. So not so, but you must labour, you must do the woꝛke of your vocation



The waye  
to be sure  
of lyuinge.

vocation. Querite regnum dei, seeke the kingdome of heauen,  
you must sette those two thinges together, woꝝkes and pray-  
er. He that is true in his vocation, doth accordyng as god wil-  
leth him to do, and then pray they vnto god: that mā oꝝ womā  
may be assured of their lyuing, as sure (I say) as god is God.  
As soꝝ the wicked. in dede god of his exceeding mereye and li-  
beralitie fyndeth them, and sometymes they fare better then  
the good man doth: but soꝝ all y, the wicked mā hath euer an  
yll conscience, he doth wrong vnto god, he is an vsurper, he  
hath no right vnto it: the good and goodly man he hath right  
vnto it, soꝝ he cometh by it lawfully, by his prayer and tra-  
uail. But these coustouse men, thinke ye, say they this pray-  
er with a faithfull hearte: Our father whiche arte in heauen,  
Gene vs this day our dayly bread: Thinke ye thei say it from  
the bottome of theyꝝ heartes: No no, they do but mocke god,  
they laughe hym to scoꝝme, when they say these woꝝdes. Foꝝ  
they haue their bread, theyꝝ syluer and golde in theyꝝ coffers,  
in their chests, in their bagges oꝝ bougets, therfoꝝe they haue  
no saueur of god, elles they would shew them selues libeꝝrall  
vnto their poore neighbours, they woulde open their chestes  
and bagges, and lay out and helpe their bꝝethern in Chꝝriste.  
They be as yet but scoꝝmers, they saye this prayer like as the  
Turke might say it.

Consider this woꝝde Give, Certainly we must labour, yet  
we must not so magnifie our labor as though we gat our li-  
uing by it. Foꝝ labour as long as thou wilt, thou shalt haue  
no profite by it, excepte the loꝝde increase thy labour. Ther-  
foꝝe we muste thanke him soꝝ it, he dothe it, he geueth it: to  
whome? laboranti, & poscenti, vnto him that laboꝝreth and  
prayth: that man that is so disposed shal not lack, as he saith,  
dabit spiritum sanctum poscentibus illum, He will geue the  
holy ghoꝝt, vnto them that desire the same. When we muste  
aske: soꝝ he geueth not to sluggardes. In dede they haue his  
benefits: they liue wealthily: but as I tolde you befoꝝe, they  
haue it with an yll conscience, not laufully. Therfoꝝe Chꝝrist  
saith, Solem scū oriū suū super iustos et iniustos. Itē, Nemo  
scit an odio vel amore sit dign⁹. We can not tell outwardlye  
by these woꝝdly things whiche be in y saueur of god & whiche  
be

The coue-  
nous man  
dothe but  
mocke god  
whan he  
prayeth.

Mat. 5  
Outwarde  
thinges  
shew not

be not: so; they be common vnto good and badde. But the wicked haue it not with a good conscience The byright good man hath his liuing thorough his labour and faithful paster, beware that you trust not in your labour, as though ye gotte your lyuing by it: so; as saint Paule saith. Qui plantat nihil est; neq; qui rigat, sed qui dat incrementum deus. *Mel.* ther he that planteth is ought, no; he that watereth, but god that giueth the encrease: Excepte God geue the encrease all our labour is lost. They that bee the children of this worlde, (as couetous persons, extortioners, oppresseours, caterpillers, vsurers) thinke you they come to goddes storehouse: No no, they doe not, they haue not the vnderstanding of it, they cannot tell what it meaneth. For they looke not to get theyr lyuynge at gods storehouse, but rather they thinke to gette it with deceit and falshod, with oppressions; and wrong dooyages. For they thinke that al thinges be laufull vnto them, therfore they thinke that though they take other mens goods though satteltie and craftes, it is no synne. But I tell you, These thynges which we bye or gette with our labour, or are giuen vs by inheritaunce or other wayes, those thinges bee hated by the law, which maketh meum and tuum myne and thine. Now all thinges gotte other wise are not oures: as those thinges which be gotten by crafty conuiciaunces, by guile and fraude, by robbery and stealing; by extortion and oppression, by handemakynge, (or howe soeuer you come by it, besyde the right way) it is not yours in so much that ysamay not geue it for gods sake, for god hateth it. But you will say: what shall we do with the good gotten by vnlaufull means? Marve I tell the; make restitution, which is the onely way y please the god. O lord what bythery, falshod, deceyving, false getting of goods is in Englad: And yet for; al y heare nothing of restitution, which is a miserable thig. I tel you none of the whiche haue take theyr neighbors good fro him by any maner of falshod, none of the (I sai) shal be saued except they make restitution, either in affect, or effect: in effect, when they bee able, in affecte, when they bee not able in no wyse. Ecclesiell sayeth. Si impius egerit penitentiam, & rapinam reddiderit. When the vngodlye doth repent, and restozeth the good

who are in  
Gods fa-  
uour.

1. Cor. 3.

What they  
be that com  
not to gods  
storehouse.

God ha-  
teth almes  
of misgottē  
goods.

Restitution  
in effect, or  
affect.

good



good gotten w<sup>o</sup>gfully and vnlawfully. For vnlawful good ought to be restozed agayne: without restitution loke not for saluation. Also this is a true sent<sup>en</sup>ce v<sup>er</sup>sed of s. Augustin. Non remittitur peccatum, nisi restituatur ablatum, Robbery, falsehode, or otherwise yll. gotten goodes, can not be forgiven of god, except it be restozed agayn. Zacheus that good publican that comon officer, he gaue a good ensample vnto al byrbers and extorsioners, I would they all would folowe his ensample, he exercised not open robberye; he killed no man by the waye; but with craftes and subtelties he deceiued the pooze. When the pooze men came to him, he bad them to come agayne an other daye, and so delayed the time, til at the length he w<sup>er</sup>ied pooze men, & so gate sonfe what of them. Suche felowes are now in our time very good chepe: but they wil not learne the second lesson. They haue red the first lesson, how Zache was a bybetaker, but they wil not reade the seconde, they saye A. but they wyll not saye B. What is the seconde lesson: Si quem defraudauit reddam quadruplum. If I haue deceiued any man, I wil restoze it foure folde. But we maye argue that they be not suche felowes as Zache was, so; we here nothing of restitution, they lacke right repentance. It is a wonderful thing to see y<sup>e</sup> christen people wil liue in such an estate, wherein they knowe themselves to be damned: so; whā they go to bed, they go in the name of the deuyll. In summa, whatso euer they do, they do it in his name, because they be out of the fauour of god. God loueth them not: therefore (I say) it is to be lamented, that we here nothing of restitution. S. Paule sayeth. Qui furabatur non amplius furetur, he that steale, let him steale no more. which wordes teache vs, that he which hath stolne or deceiued, and keepeth it, he is a stenge these, so long till he restoze agayne the thing taken, and shall looke for no remission of his synnes at gods hands, till he hath restozed agayne suche goodes.

There be some which say, repentance or contrition wil serue it is enough whan I am so;e so; it. Those felowes can not tell what repentance meaneth. Loke vpon Zacheus, he dyd repent, but restitution by and by folowed. So let vs do too: let vs liue vprightly and godly: and when we haue done amisse

or be

Zache is an  
exaple for  
all byrbers  
to folowe.

Bribers vvil  
not reade  
the second  
lesson.

Bribers go  
to bedde in  
the deuyls  
name.

It is not e  
nough to  
be so;e.



be deceiued any body, lett vs make restitution: and after be-  
 ware of such sinnes, of suche deceitfulnesse, but rather let vs  
 call vpon God, and resort to his mercies, and laboꝝ faithful-  
 ly and truely foꝝ our liuings. Who so euer is so disposed, him  
 god will fauor, and he shall lacke nothing: as foꝝ thother im-  
 penitent fluggardes, they be deuourers and blimpers of gods  
 gistes, & therfoze shall be punished woꝝld without end in euer-  
 lasting fire. Remembꝛe this woꝝd Our, what it meaneth I  
 told you. And here I haue occasion to speake of the proprie-  
 ties of things: foꝝ I feare if I shold leue it so, som of you wold  
 reioyce me wꝝongfully, and affirme, that all things should be  
 cōmon. I say not so. Certain it is, y God hath ordeined pro-  
 prieties of things, so that that whiche is myne, is not thine:  
 and what thou hast I can not take from thee. If all thynges  
 were common, there could be no theft, & so this cōmandemēt  
 Non facies furtum, Thou shalt not steale, wer in vaine, but it  
 is not so. The lawes of the realms make meum, & tuum, myne  
 and thine. If I haue things by those lawes, thā I haue them  
 well. but this you must not foꝝget that s. Paul saith Si-  
 ces necessitatibus sanctorum communicantes, Relieue the necessi-  
 tie of those which haue nede. Things are not so cōmon, that  
 another mā may take my good from me, foꝝ this is theft: but  
 they are so common that we oughte to distribute them vnto  
 the poore, to helpe them & to comfoꝝt them with it: we ought  
 one to help an other: foꝝ this is a stāding sentence: Qui habue-  
 rit substantiā huius mundi, & viderit fratrē suū necessitatem  
 habere & clausit viscera sua ab eo, quomodo charitas Dei  
 manet in eo: He y hath the substance of this woꝝld, & shal see  
 his brother to haue nede, & shutteth vp his entier affection frō  
 hym, how dwelleth the loue of God in him:

There was a certain maner of hauing things in cōmon in  
 the time of the apostles. Foꝝ som goodmē (as Bernabas was)  
 solde their landes and possessions, and broughte the money  
 vnto the apostles, but that was doone so; this cause: ther was  
 a great meny of chꝝstien people at that time intreated very ill  
 in so much that they left all their goodes. Now such folk came  
 vnto the apostles foꝝ aid & helpe. Therfoze those which were  
 faithfull men, seing the pouertie of their brethren went & sold

Vsurpers of  
 gods gistes.

There is pro-  
 priety in  
 thinges.

He that  
 hath things  
 by the lawes  
 of his coun-  
 trey hath  
 well.

1 Ioh: 3.

The cause  
 why the A-  
 postles had  
 things in  
 cōmon.

Ananias  
and Saphira  
as his wife

that that they had, & spent the money amongest such poore which were newly made christians. Amongst other whiche sold their goods, there was one Ananias & Saphira his wife two very suttle persons: they besit and sold their good to, but thei plaid a wise part, they wold not stād in danger of the losing of al their goodes: Therfore thei agreed together, & toke the one part fro the money, & laid it vp: with thother part thei came to Peter, affirming that to bee the whole money. For they thought in their heartes like as al vnfaithful men doo.

It is good  
to be wife.

We can not tell how long this religion shal abide: it is good to be wise, & kepe somewhat in store, what soeuer shal happē.

Now Peter knowing by the holy ghost their falshoode, first shew him with one word, and after her too: which in dede is a feareful ensample, wherby we shold be monished to beware of lies and falsehode. For though god punish the not by and by as he did this Ananias, yet he shall fynde thee, surely he will not forget the. Therfore learne here to take hede of fals-

Learne to  
beware of  
falsehod.

hod and beware of lies. For this Ananias, this wilful Ananias I say, because of this wilfull lie, went to hell with his wife: and there shalbe punished wold without ende. Where you see what a greuous thyng it is to make a lye: This Ananias neded not to sell his landes, he had no such comāde ment: but seyng he did so, & then came and brought but halfe the price, making a pretence as though he had brought all, for that he was punished so greuously. ¶ What lyes are made now adays in England here and there in the markets, truly

Ananias  
was puni.  
shed for his  
lye.

it is a pitifull thing that we nothing consider it. This one ensample of Ananias and Saphira, their punishment is able to condēn the whole world. You haue hard now how me had things in comon in y first church: but s. Paul he teacheth vs how things ought to be in comon amidgest vs saying, Si eis necessitatibus sanctorū comunicātes, help the necessity of those which be poore. Dure good is not so ours, that we may do with it what vs listeth, but we ought to distribute it vnto them which haue needs. No man (as I told you before) ought to take away my good from me: but I ought to distribute y that I may spare, and helpe the poore wal. Cōmunicātes necessitatibus saith s. Paul: distribute the vnto y poore let the lacke nothing, but help them with such things as you

We maye  
not dooe  
what wee  
list with  
our goodes



may spare. For so it is writte, Cui plus datum est, plus requiratur ab illo, he that hath much must make account for much and if he haue not spent it wel, he must make the heuier account: But I speake not this to lette poore folkes from labour, for we muste labour, and do the workes of our vocation on euery one in his calling, for so it is written, Laborcs manuum tuarum manducabis & bene tibi erit, y<sup>e</sup> shalte rate thy hand labour, and it shal go wel with thee: that is to say, euery man shal work for his lyuing, & shal not be a sluggard, as a great many be: euery man shal labour and pray, than god will send him his lyuing: s. Paule saith: Qui non laborat, non comedat, He that laboureth not, let him not eat. Therefoze those lubbers which will not labour, and might labour it is a good thyng to punish them accordyng vnto the kings most godlye statutes. For god himselfe saith, In sudore vultus tui vesceris pane tuo, in the sweate of thy face thou shalte eat thy bread. Than cometh in s. Paule which saith. Magis autem labore vt det indigentibus, let him labour the sozer that he may haue wherwith to help the poore, & Christ himselfe saith. Melius est dare, q<sup>uam</sup> accipere, it is better to giue than to take. So Christe & all his apostles, yea the whole scripture admonisheth vs euer of our neighboz to take hede of him, to be pitifal vnto him: but god knoweth, there be a great many which care little for their neighboz. They do like as Caine did, whan god asked him, Cain, where is thy b<sup>ro</sup>ther Abel: what: (saith he) am I my b<sup>ro</sup>thers keper: So these rich fraklings these couetouse felowes, they scrape al things to themselves, they thinke they should care for no body els, but for themselves: god commaundeth the poore man to laboꝝ the sozer, to y<sup>e</sup> end that he may be able to helpe his poore neighboz how much more ought the riche to be liberall vnto them:

But you will saye, here is a maruailous doctrine, whyche commaundeth nothing but Geue, Geue, if I shall folowe this doctrine, I shall geue so muche, that at the lengthe I shall haue nothyng lefte for my selfe. These be wordes of trifuellitye, he that speaketh such wordes is a faythlesse manne. And I praye you tell me, haue ye hearde of any man that came to pouertye, because he gaue vnto the poore:

He that hath much shall auerue for much.

Lubbers that vylle not labor.

¶ We muste labour that we maye haue wherewith to releue the poore.

Couetouse menne are like vnto Caine.

Gene. gene is a meruaileus doctrine to the couetouse man.



No man cometh to pouertie by helping the poore.

Geuing is gainyng, if we geue as we shold.

Loth, was a large geuer

Abraham was a liberal man also.

We can not avay with this worde geue.

Who thebee that they gard their childerne more than god

haue you herd tell of such a one? No, I am sure you haue not. And I dare lay my hed to pledge for it, y<sup>e</sup> no mā liuing hath come, or shall hereafter come to pouertie because he hath ben liberal in helping the poore. For God is a true god, and no liar: he promisseth vs in his word y<sup>e</sup> we shall haue the moze by geuing to the needie. Therfore y<sup>e</sup> way to get is, to scatter that that you haue. Geue: you shal gain: If you ask me how shal I get riches: I make y<sup>e</sup> this answer: Scatter y<sup>e</sup> that thou hast: for geuing, is gaining. But you must take hede & scatter it accordyng vnto gods w. l & pleasure: y<sup>e</sup> is, to relieue y<sup>e</sup> poore w. l, to scatter it amongst the flock of Christ, who soeuer geueth so, shal surely gain, for Christ saith, Date, & dabitur vobis, geue & it shalbe geue vnto you. Dabitur, it shalbe giuen vnto you. This is a swete word, we can well alway with that: but how shall we come by it? Date, geue. This is the way to get, to relieue the poore. Therfore this is a false and wicked proposition to thinke that with geuing vnto the poore we shall come to pouertie. What a geuer was Loth, that good man: can he to pouertie through geuing? No, no, he was a great riche man. Abrahā, y<sup>e</sup> father of al beleuers, what a liberal man was he, in so much y<sup>e</sup> he sat by his dooze watching whā any body wēt by the way that he might cal him, & releue his necessitie. what came he to pouertie? No no, he died a great riche mā. Therfore let vs folow y<sup>e</sup> ensāple of Loth & Abrahā: let vs be liberal, & than we shal augment our stock. For this is a most certain & true word, Date & dabitur vobis, geue, & it shalbe giue vnto you. but we beleue it not, we can not awai with it. The most part of vs are moze geuen to take frō the poore, thā to relieue their pouertie. They be so careful for their childre, y<sup>e</sup> they cannot tell whā they be wel, they purchase this house & y<sup>e</sup> house: but what saith the prophet? Vx qui cōiungit is domū domui vobis vnto you y<sup>e</sup> ioyne house to house, y<sup>e</sup> curse of god hangeth ouer your heads. Christ saith, Qui diligit patrē vel matrē vel filios pl<sup>o</sup> q̄ me, nō est me dign<sup>o</sup>. He y<sup>e</sup> loueth his father or mo: ther, or childre more thā me, he is not mete for me. Therfore those which serue & gather euer for their childre & in y<sup>e</sup> mean season forget the poore, whom God wold haue releued, those I say regard their children more then gods comādeinentes.

For their chyldren must bee sette vp, and the pooze miserable people is forgotten in the meane season. There is a common sayeng amongst the worldyngs, Happy is that childe whose father goth to the deuil: but this is a worldly happinesse. The same is seene whā the childe can begin with. ii. hundred pound wher as his father began with nothing, it is a wicked happynesse if the father gate those goodes wyckedly. And there is no doubt but many a father gothe to the deuyl for his chyles sake, in that he neglected gods commandement, scraped for his childe, and forgot to relieue his pooze miserable neighbor. We haue in Scripture, Qui miseretur pauperis, sceneratur Deo, Who so euer hath pittie ouer the pooze, he lendeth vnto god vpon vsurie, that is to say, God will geue it vnto him againe with increase: this is a lafull and godly vsurie.

Happy is  
the childe  
whose fa-  
ther goeth  
to the diucl

Godly and  
lafull vsu-  
rye.

Certain it is, that vsurie was allowed by the lawes of this realme, yet it folowed not that vsury was godly, nor allowed befoze god. For it is not a good argument, to say it is forbidden to take. x. li. of the hundred, ergo I may take fiue. Like as a thefe can not say, it is forbidden in y law to steale. xiii. d. ob. ergo I may steale. vi. d. or. iii. d. or. ii. d. No no, this reasoning will not serue afoze god. For though the lawe of this realme hangeth him not, if he steale. iiii. d. yet for al that he is a thefe befoze god, and shalbe hanged on the syze galowes in helle. So he that occupieth vsurie, though by the lawes of this realme, he myght doo it without punishment (for the lawes are not so pzeicise) yet for all that he dothe wickedly in the sight of god. For vsurie is wicked befoze god, be it smal or great: like as theft is wicked. But I wil tel you how you shal be vsurers to get muche gayne: Geue it vnto the pooze, than God wyll geue it to the with gain; geue. xx. d. and thou shalt haue. xl. d. It shall come againe (thou shalt not lose it) or els God is not god. What nedeth it to vse suche deceitfulnesse & fallhode to get richesse: Take a lafull way to get them, that is, to scatter this abryode that thou hast, & thā thou shalt haue it againe with great gains, quadruplū, 4. times, saith scripture. Now gods word saith that I shal haue againe that which I laid out with vsurie, with gain. Is it true that god saithe? yes, than let me not think that geuing vnto the pooze doth dimynish my stocke. Whan god saith the contrarie, namely that it shall increase: or

No good ar-  
gument be-  
fore god.

Small vsu-  
rie and  
smal thefte  
are both  
wicked.  
If god be  
god we can  
not lose our  
althes.  
To distri-  
bute that  
we haue is  
the lafull  
way to gain



els we make God a liar. For if I beleue not his sayings, thā  
 by myne infidelitie I make him a liar, as much as is in me.  
 Therfore learne here to comynge vsurie, and specially you  
 ryche men, you must learne this lesson well, for of you it is  
 wytten. Who soeuer hath muche, muste make accompt for  
 much: and you haue much, not to that end, to do with it  
 what you luste, but you muste spende it as God appointeth  
 you in his word to do. For no rich man can say before god,  
 this is my owne. No, he is but an officer ouer it, an almenor  
 gods treasurer. Our sauioꝝ saith, Omnis qui reliquerit agrū  
 &c. centuplum accipiet, Who soeuer shall leaue his fielde,  
 shall receiue it agayne an hundred folde. As if I should bee  
 examined now of the papistes, if they should aske me, be-  
 leue you in the masse: I say No, according vnto gods word  
 and my conscience, it is naught, it is but deceptfulnesse, it  
 is the deuyls doctrine. Now I must go to prison, I leaue al  
 thynges behynde me, wife and chyldren, good and land, and  
 all my frendes: I leaue them for Chyistes sake, in his qua-  
 rell. What saith our sauioꝝ vnto it, Centuplum accipiet, I  
 shall haue an hundred tymes so much. Now though this be  
 spoken in such wise, yet it may be vnderstanden of almes gi-  
 uing to. For that mā oꝝ womā that can find in their hertes  
 for gods sake to leaue. x. s. oꝝ. x. li. they shal haue an hundred  
 fold again in this life, & in the world to come life euerlasting.  
 If this will nat moue our hertes, than they are moze than  
 stonie and flintie, then our damnation is iust and wel deser-  
 ued. For to geue almes it is like as whan a man cometh vn-  
 to me, & desireth an emptie purse of me: I lend him the purs  
 he cometh by and by and bringeth it full of money, & geueth  
 it me: So that I haue now my purse again, & the money to.  
 So it is to geue almes, we lend an emptie purse, and take  
 a full purse for it. Therfore let vs persuaide our selues in our  
 heartes, that to geue for gods sake, is no losse vnto vs but  
 great game. And truly the poore man doth moze for the rich  
 man, in taking thinges of him, than the riche doothe for the  
 poore in geuing them. For the rich geueth but only worldly  
 goods: but the poore geueth him by the promise of god a fel-  
 icite. Quotidianū, Daily. here we learne to caste away all  
 care.

A lesſo for  
 riche men.

The masse  
 is the deuils  
 doctrine.

Stonie and  
 flintie her-  
 tes.

A good fi  
 multitude.

Seare anye  
 riche man  
 will beleue  
 this.



carefulnesse, and to come to this storehouse of god, where we shall haue all things competent both for our soules and bodies. Further in this petition we desire that god will feede not onely our bodies but also our soules: and so we praye for the office of preaching. For lyke as the body must be fedde daily with meate: so the soule requireth her meate, which is the word of god. Therfore we pray here for all the clergie, that they may doo their dueties, and fede vs with the worde of god according to their calling. Nowe I haue troubled you long, therfore I will make an end: I desire you remember to resort to this storehouse: whatsoeuer ye haue neede of, come hither, here are all things necessarie for your soule and body, only desire them. But you haue hearde how you must be apparelled, you must laboꝝ and do your dueties, and than come & you shall find all things necessarie for you: And specially now at this time let vs resort vnto god, for it is a great drought, as we thinke, and we had neede of rain. Let vs therfore resort vnto our louing father, which promisseth, that whā we call vpon him with a faithfull heart, he wil heare vs. Let vs therfore desire him to rule y<sup>e</sup> matter so, that we may haue our bodily sustenance. We haue the ensāple of Elias, whose praier god heard: therfore let vs pray this praier, which our sautoꝝ and redemer Iesus Christ himself taught vs, saying: Our father which art in heauen. &c. Amen.

¶ We praye for the clergie.

¶ What apparelle they muste haue that vville come to Gods store house.

¶ God heard Elias praier

### The. vi. Sermon vpon the Lordes praier made by mayster Hugh Latymer.



T remitte nobis debita nostra sicut & nos remittimus debitoꝝibus nostris, And forgeue vs our trespasses as we forgeue them that trespass againtle vs. This is a very good praier if it be said in faith with the whole hert. There was neuer none that did say it with the heart, but he had forgeuines, and

¶ Neuer mā said this praier with his herte, but he had forgeuenes

his trespasses, and al his sinnes were pardoned & taken from him. As touching y<sup>e</sup> former petitions, I told you y<sup>e</sup> many thinges wer cōteined in the, which you may perceue partly by y<sup>e</sup> I haue said, & partly by gatherings & cōiectures. Truly there is a great doctrine in it, yet we thinke it to be but a light matter

It is a great thing to vnderstand the lordes praier.

to vnderstand the lordes praier, but it is a great thyng. Therfore I would haue you to marke it well. But specially keepe in your remembraunce how our sauour teacheth vs to know the liberalitie of god, how god hath determined to helpe vs, in so much that we shall lacke nothyng, if we come to his treasure house, where is locked by all thynges necessarye for oure soules and bodies.

The best of vs is but a begger.

Further consider by the same petition that we be but beggers all together. For the beste of vs hath neede to say dayly: Our father, giue vs this day our dayly breade. I would these proude and lofty fellows would consider this, namelpe that they be but beggers as S. Paule sayth. Quid habes, quod non accepisti: what haue ye yf you haue not gotten with begging.

Euery man helpeth to get others lyuynge.

Yet mooste aboue all thynges, I would haue you to consider this woorde Our, for in that woord ar conteyned great miseries, and much learning. All those that pray this praier (that is to saye, all Christen people) helpe me to get my lyuynge at gods hand: and therfore (as I tolde you before) they oughte to be partakers of my substance, seeing they helpe to get my lyuynge at goddes hande: for when they saye Our, they include me in their prayers.

Agayne consider the remedy against carefullnes, which is, to truste in god, to hange vppon hym, to come to his treasure house, and then to labour, and to do the woorkes of our vocati on: then vndoubtedly God wyll proude for vs, we shall not lacke. Therfore learne to trust vpon the lord, and leaue this wicked carefullnes, wherof our sauour mon. sheth vs.

How men haue proprietie in things.

Specially I wold haue you to consider what a wicked opinion this is, to fantasy yf geuing to the poore is a diminishing of our goods. I tolde you of late of the proprietie of thynges how things be ours, and how they be not ours: al those thynges which we haue either by labour or by inheritance, or els by giftes, or els by bying, all those thynges which we haue by suche tyties be oure owne: but yet not so, that we may spend them accordyng to our owne pleasure. They be ours vpon yf condition that we shall spende them to the honoz of god, and releuynge of our neighbo:rs. And here I spake of restitution, be we we ought to make amendes vnto that man, whome we

haue



haue deceiued, or taken good wrongfully from him. Ther be some men which thinke there is no other thefte but onely taking purses and killing men by the waye, or stealyng other mens good: Those men are much deceiued: For there be *Varia genera furti*, a greate number of theues. That was thys but a theft whan *Cesay* saith, principes tui infideles socii furum, Thy princes are infidels and are companions with theues. This was a theft, but it was net a common theft, it was a lordly thefte: they coulde tell howe to weary men, and so to take bybes of them. Such a one was *Zachei*, he robbed not me by the high way, but he was an oppresser, & forced men to pay more than they ought to pay; which his so doying, was as well a thefte, as if he had robbed men by the highe waye. There be many which folow *Zachei* in his yllnes, but there be but fewe, or none at all, which will folow him in his goodnes. *Si quem defraudau reddam quadruplum*, If I haue deceiued any man, I wyll pay it a gayne foure folde. I woulde wishe that al bybers and false tollers would folowe his example. But I tell you without restitution, there is no saluation. This is a certayn sentence, allowed and approued, first by the holy scripture. Secundarily by all the writers that euer wrote vpon scripture, yea the very scholedoctors, (as bad as they were) yet they neuer contrariet in that, but said *Restitutionis fama ac rerum sunt opera debita*, We oughte to make restitution of a mans good name, and of his goods take from him wrongfully: that is to say, whan we haue flaundered any body, we oughte to make him amendes. Item whan we haue taken any mannes good wrongfully, we oughte to make hym amendes, els we shal neuer be saued, for god abhorreth me, and al things that I do, ar abhominable before hym.

Remitte, who is in this world which hath not neede to say, Lord forgene me: for no man liuing, nor neuer was: nor shalbe, (our sanio) only excepted) he was agn<sup>o</sup> immaculat<sup>o</sup>, an vnde filed labe. I remeber a verse which I lerned almost 4c. yeres ago, which is this, *Sæpe precor mortē, mortemq; deprecor idem*. I pray many times for death to come: and again I pray that he shall not com. This verse put diuersitie in *Precor* and *deprecor*. *Precor*, is when I wold saue haue a thing, *depre-*

Princes companions of theues.

Few folow *Zachei* in this point.

Restitution is allowed of all writers.

We praye for some thynges to receiue the And for other some



we pray to  
bee deliue  
red frome  
them.

Nowe we  
come to de  
fire god to  
take things  
from vs.

Our good  
nes standeth  
in gods  
goodnes.

Why god  
hideth from  
vs our laste  
day.

God hath  
pois e l i e  
hour of our  
death.

cor, is whan I would auoide it. Like as Elias the prophete  
whan Jezabel had killed the prophetes of the lord, Elias bee  
yng in a hole in the mounte, despyed of god to dye, and this is  
precor. Now deprecor is his contrarium, when I woulde as  
uoyde the thyng then I vse deprecor. Now in the lords pray  
er till hither we haue bene in precor that is to say, we haue  
despyed thynges at gods hande. Now commeth deprecor, I  
desyre him now to remoue such thinges whiche may doo me  
harne, as sinne whiche dothe harne, therfoze I would haue  
him to take away my trespasses. Now who is in the worlde  
o; cuer hath bene, which hath not nede to say this deprecor,  
to desire god to take from him sinnes, to so;geue him his tres  
passes. Truly no saint in heaue, be they as holy as euer they  
will, yet they haue had nede of this deprecor, they haue had  
neede to say, lord so;giue vs our trespasses. Nowe you aske  
wherein standeth our rightuousnes? Answer. In that that  
god so;giueth vnto vs our vnrightuousnes. Wherein stan  
deth our goodnes? In that that god taketh away oure plines,  
so that our goodnes standeth in his goodnes.

In the other petition we desyre al things necessary so; our  
bodily life, as long as we be here in this world. Vnquisq; e  
ni tempus certum habet p; definitum à domino. For every  
man hath a certain time apointed him of god, and god hideth  
y same tyme from vs: so; some die in yong age, some in olde  
age, accordyng as it pleaseth him: he hath not manifested to  
vs the tyme, because he would haue vs at all times redy: els  
if I knew the time, I would presume vpon it, and so should  
be worse. But he would haue vs redy at al times and there  
foze he hideth the tyme of our death from vs. And it is a com  
mon saying: there do come as many skynnes of calues to the  
market as do of bulles o; kyen. But of that we may be sure  
there shall not fall one heare from our head without his wil,  
& we shal not die before y time that god hath apointed vnto  
vs, which is a comfortable thing, specially in time of sicknes  
o; waits. For there be many men which are afraid to go to  
war, & to do the king seruice, so; they feare euer they shalbee  
slain. Itē vicars & persons be afraid when there commeth a  
sicknes in y tounne therfoze they wer wont comonly to gette  
them:

thēselues out of h way, & led a sycer thither, which did nothig els but rob and spalle thē: which doings of the vicar was dānable, soz it was a diffidence, & a mistrust in god. Therfoze ye vicares, persons, o2 curates, what name so euer you beare, whā there cometh any sicknes in your toune, leaue not your flock wout a pastoz, but comfort thē in their distresse, and be leue certainly y with your wel doinges you cannot shortē your liues. Likewise thou subject, whan y art commaunded by the king, o2 his officers, to go to war, to fight against the kings enemies, go w a good heart and courage: not douting but y god will preserue thee, and that y canst not shortē thy life w wel doing. Peradventure god hath apointed thee to dye there, o2 to be slain: Happy art thou when thou diest in gods quarel. Foz to fight against the kings enemies, being called vnto it by the magistrates, it is gods seruice: therfoze when thou diest in that seruice with a good faith, happy arte thou.

There be some which say, whan their friends are slain in battail, & if he had taried at home, he shoulde not haue losse his life: these sayings are nought. Foz god hath apointed e uery man his time. To go to war in presumptuousnes wout an ordinary calling, such going to war I allow not: but whā y art called, go in h name of h lord, and be wel assured in thy heart, that thou canst not shortē thy lyfe with wel doing.

Remitte forgue vs, Here we sue foz our pardon: and so we acknowledge our selues to be offenders. Foz the vngilty ne deeth no pardon. This pardon o2 remission of sinnes is so necessary, y no man can be saved wout it. Therfoze of remissio skādeth the christian mans lyfe: soz so sayth Dauid: Beati quorum remissa sūt iniquitates & quorū recta sūt peccata. Who is blessed of god: Happy he whose iniquities are forguē, & whose synnes ar couered. He sayth not: blessed be they whiche haue neuer sinned. Foz where dwell such felowes, whiche neuer sinned: Happy no where, they are not to be gotten. Here the Prophet signified that all we be sinners: soz he saith, quorum peccata sūt remissa, whose sinnes are pardoned: And here we be painted out in our colozs, els we would be proud, & so he saith in y gospel. Cum suis mali. Where he getteth vs our own title and name, calling vs wicked and yll.

There

An admonition to curates.

A man can not shortē his life by well doing

We sue for a pardon.

They that neuer sinned dwell no where.



The blood  
of Christ is  
sufficente  
for the sin-  
nes of all  
the vworld,

There is neither man nor woman that can say they haue no sinne, so we be al sinners. But how can we hide our sinnes? Marie the blood of our sauior, Iesus Christ hideth our sinnes and washeth them away. And though one man had done all the worldes synnes, sens Adams time, yet he may be remedied by the blood of Iesus Christ: if he beleue in him, he shal be clesed from all his sinnes: Therefore all our comfort is in hym, in his loue and kyndnesse. For Sainct Paule saith: Charitas operit multitudinem peccatorum. So dooth in dede the loue of our Sauior, Iesu Christ: His loue towardes vs, couereth and taketh away all our sinnes: in so much that the almighty God shall not condemne vs, nor the deuil shal not p'euale against vs. Our nature is euer to hide sinne, and to cloke synne: but this is a wicked hidyng, and this hidyng wil not serue. Videt & requiret, he seeth our wickednes, and he will punish the them, therefore our hidyng shal not serue vs. But if you be disposed to hide your synnes, I will tell you howe you shall hide them. Firste acknowleage them, and than beleue in our sauior Christ, put him in trust withall: he will pacifie his father, for to that ende he came into the worlde, to saue synners. This is the righte waye to hide sinnes, not to go and excuse them, or to make them no synnes. So no, the Prophet saith: Beatus vir cui dominus non imputat iniquitatem, Blessed is that man to whom the Lorde imputeth not his sinnes: He saith not, Blessed is he that dyd neuer sinne: but blessed is he, to whom sinne is not imputed.

Our nature  
is to cloke  
sinne.

Psal. 71.  
VWho it is  
that is blef-  
fed.

And so here in this petition we praye for remission of oure sinnes: which is so requisite to the beginning of the spirituall life that no man can come therto, except he pray for remission of his sinnes, which standeth in Christ our redemer: he hath washen and clesed our sinns, by hym we shalbe clean. But how shall we come to Christ: how shall we haue hym? I heare that he is beneficiall, as scripture witnesseth, Copiosa est apud Deum redemptio. There is full and plentuous redemption by him. But howe shall I get that? How shall I come vnto it? Marry by faith: Faith is the hande wherewith we receaue his benefites, therefore we must nedes haue faith. But howe shall we obteine faith? Faith in deede bringeth Christ

The vway  
to cometo  
redemptio.



Christe, and Christe bringeth remission of sinnes, but howe  
shal we obtain faith: Answere is: Paul teacheth vs this, say-  
ing, Fides ex auditis, Faith commeth by hearyng of goddes  
worde. When if we will come to faith, we must heare goddes  
worde: If we must heare gods word, than we must haue prea-  
chers which be able to tell vs gods worde. And so it appereth  
that in this petition we pray for preachers: we pray vnto god  
that he wil send men amongest vs, which maye teache vs the  
way of euerlasting life. Truly it is a pitifull thing to see scho-  
les so neglected, scholars not mainteined, euery true christian  
ought to lament the same. But I haue good hope, synce God  
hath done greater thinges in taking away and extirping out  
all popery, that he will send vs a remedy for this matter to. I  
hope he wil put into the magistrates hearts, to consider those  
thinges: for by this office of preachyng GOD sendeth faith.  
This office is the office of saluation: for it hath pleased GOD,  
per stultitiam predicationis: saluos facere credentes, by the  
foolishnes of preaching to saue the beleuers. So (I saye) we  
pray for this office whiche bringeth faith: faith bringeth to  
Christ, Christ bringeth remission of sinnes, remission of syn-  
nes bringeth euerlasting life.

This is a godly prayer, whiche we ought at all tymes to  
say, for we sinne dayly, therfore we had nede to say daily, for-  
giue vs our trespasses, and as Dauid saith, Ne intres in iudi-  
cium cum seruo tuo, lord enter not into iudgement with thy  
seruant, for we be not able to abyde hys iudgement, if it wer  
not for this pardon, which we haue in our sauour Iesu Christ  
we shold al perish eternally. For when this worde Remitte,  
was spoken with a good faith, and with a penitent hearte,  
there was neuer man but he was heard. If Judas (that tray-  
tour) had sayd it with a good faith, it should haue saued hym:  
but he forgot that point, he was taught it in dede, our sau-  
our himselte taught hym to praye so, but he forgot it agayne.  
Peter he remembred that point, he cryed Remitte, Lord for-  
giue me and so he obeyned his pardon, and so shall we do: for  
we be euer in that case, that we haue nede to say Remitte lord  
forgiue vs, for we euer do amysse.

But here is one addition, one hanger on. As we forgiue the  
that

Scholesar  
neglected.

Faith com-  
meth by  
preaching.

Psal. 142.

Judas  
might haue  
bene saued  
if he had,  
saide this  
prayer with  
a good fai-  
the.

that trespasse againste vs. What meaneth this: In dede it soundeth after the words, as though we might or should merite remission of our sinnes with our sozgeuing: as soz an ensample. That man hath done vnto me a foule turne, he hath wronged me: at the length he acknowledgeth his folye, and commeth to me, and desyreth me to sozgiue him; I sozgeue hym. Do I now in sozgeuing my neighbour his sinnes whiche he hath done against me, do I (I say) deserue or merite at gods hande sozgettenes of my owne synnes: No, no, god sozbid: soz yf this shold bee so, the sare wel Chyriste, it taketh him cleane away, it dimnischeth his honoz, and it is very treason wroughte againste Chyrist. This hath bene in tymes passe taught openly in the pulpets, & in the scholes but it was very treason againste Chyrist, soz in him onely, and in nothyng els, neither in heauen noz in earthe, is our remission: vnto hym onely pertayneth thys honoz. For remission of sinnes, wher in consisteth euerlasting life, is such a treasure, that passeth all mens doynge, it must not be our merites that shal serue but his: he is our comfozt, it is the maiesty of Chyriste and his bloudshedding that cleaseth vs from our sinnes. Therfoze whosoever is mynded contrarie vnto this he robbeth Chyrist of his maiesty: *Factus est reus lesa maiestatis*, and so casteth himself into euerlastyng dager: For though the workes whiche we do be good outwardly, and god be pleased wth thē, yet they be not perfect, soz we beleue vnperfectly we loue vnperfectly, we suffer vnperfectly not as we ought to do, & so al thinges that we do ar done imperfectly. But our sanctor, he hath so remedied the matter, and taken away oure vnperfectnes so, that they be counted nowe befoze God molte perfecte and holy, not soz our owne sake, but soz his sake: and though they be not perfect, yet they be taken soz perfect: And so we come to perfectnes by hym. So yon see as touching our saluacion we must not go to working, to thinke to get euerlasting lyfe with oure owne doynge. No, this were to denye Chyriste. Saluacion, and remission of sinnes, is his gifte, his owne and free gyste. As touchyng oure good woorkes whiche we doo, *G D D* wyll rewarde them in heauen; but they canne not gette heauen. Therfoze lette euery man do well,

foz

Our forge-  
uing other  
deserue  
not forge  
uenesse at  
Gods hand  
Treason a-  
gainste  
Christ.

Oure doin-  
ges are all  
vnperfect.

We come  
to perfect-  
nesse by  
Christ.



foz it he shalbee well rewarded: but lette theym not thinke that they with their doynge may get heauen, foz so doynge, is a robbing of Chyriste.

What shall we learne now by this addicion, where we saye. As we fozgeue them that trespasse againste vs, I tell you this addicion is putte vnto it, not without greate cause, foz our sauoz beyng a wise and perfect scholemastier would speake no woordes in vayne. This addicion is putte vnto it, as to bee a certayne and sure token vnto vs, whether we haue the true faith in our heartes oz no. Foz faith, the righte faith I saye, consisteth not in the knowledge of the scoles, to beleue the scoles wrytten in the new and olde testamēt, that is not the lyuely faith, whiche byngeth saluation with her. Foz the deuill himselfe beleueth the scoles, and yet is and shalbe damned world without end. Therfoze we must haue the right faith, the liuely faith, the faith that byngeth saluation, whiche consisteth in beleuing that Chyriste died foz my synnes sake. With suche a faith I draw him vnto me, with all his benefites. I must not stande in generalities, as to beleue y Chyriste suffered vnder Pontius Pilate, but I must beleue that that was done foz my sake, to redeime with his passion my synnes, and al theyngs which beleue and trust in him, yf I beleue so, then I shall not be deceiued. But this faith is a harde thing to be had, and many a man thinketh himselfe to haue that faith, when he hath nothing lesse. Therfoze I wyll tell you how you shall proue whether you haue y righte faith oz no, lest you be deceiued with a phantasie of faith, as many be, therfoze proue thy selfe on this wise, here is a mā which hath done me wrydg hath take away my liuing oz my good name, he hath slaudred me, oz other wise hurt me. Howe at the lengthe he cometh vnto me, and acknowlegeth his fautes and trespasses, & desireth me to fozgeue him: if I now seele my selfe redye & wylling to fozgeue hym fro y bottome of my heart, al thynges that he hath done against me, then I may be assured that I haue y lyuely faith: yea, I may be assured y god will fozgeue me my synnes foz Chyriste his sonnes sake: but whā my neighboz cometh vnto me confessing his foly, & desiring fozgeuenes: if I thā be surdy and proude

Christe  
vould speake  
no wordes  
in vaine.

The diuell  
beleueth  
the hylloties.

The true  
belefe.

Learne to  
knowe a  
liuely faith



proude, my hearte is flyntye, and my stomacke bent against him, in so muche that I refuse his request, and haue an appetite to bee auenged vpon him: if I haue suche a sturdey stomacke, then I maye pronounce against my selfe, that I haue not that liuely faith in Christ, which clenseth my sinnes. It is a sure token that I am not of the number of the children of god as long as I abyde in this sturdines.

There is no good body but he is flattered or iniured by one mean or other, & commonly it is sene, y<sup>e</sup> those which liue most godly, haue in this world the greatest rebukes, they are flattered & backbitten, & diuers waies bered of the wicked. Therefore thou (whosoever thou art) that sufferest such wronges, either in thy good and substance or in thy good name & fame examine thy self, go into thy heart, and if thou canst fynd in thy heart to forgive all thy enemies what soever they haue done against thee, than thou maiest be sure that thou art one of the flock of god: yet thou must be ware (as I said before) that thou thinke not to get heauen by such remitting of thy neighbors wronges. But by such forgiving, or not forgiving, thou shalt knowe whether thou haue faith or no. Therefore if we haue a rebellious stomacke, and a flyntye hearte against oure neighbour, so that we are mynded to auenge our selues vpon him, and so take vpon vs gods office, which sayeth: Mihi vindictam ego retribuam, yelde vnto me the vengeance, and I shall recompence them (as I tolde you) we be not of the flocke of Christ. For it is wytten. Si quis dixerit quoniam diligo deum & odio habet fratrem suum, mendax est, whosoever saith I loue god, and hateth his brother, that man or woman is a lyer. For it is impossible for me to loue god & hate my neighbour. And our sauiour saith, Si oraueritis remittite, whā you will pray, forgive first, els it is to no purpose, you gette nothing by your prayer. Likewise we see in the parable of that king which called his seruantes to make an accompte, and pay their dettes: where he remitteth one of them a great sum of money. Now that same fellow, whom the lord pardoned, wente out and toke one of his fellow seruantes by the necke, and handled him moste cruely, sayeng: giue me my money. He had forgotten helike that his lord had forgiven him.

The more  
godly the  
sooner flattered

Heb. 10.  
Deut. 32  
1. ioh. 4.  
Loue bothe  
or neither.

Now the other seruants, seying his cruclnes, came vnto the kyng, and told him how that man vsed himselfe so cruelly to his felow: The lord called him again, & after great rebukes caste him in prison, there to lye tyll he had paid the least farthing. Upon that our sauour saith Sic & pater meus cœlestis faciet vobis si non remisistis vnusquisq; fratri suo de cordibus vestris, Thus will my heauenly father also do vnto you, yf ye forgiue not euery one his bꝛother euen from your heartes. Therfore let vs take hede by that wicked seruant which would not forgiue his felowe seruaunt when he despyed of him forgiveness, saying: patientiam habe in me, & omnia redam tibi, haue pacience with me, saith he, and I will pay thee all my dettes. But we can not say so vnto god, we must onely call for pardon.

There be many folke which whan they be sicke they say: O yf I mighte liue but one yere longer, to make amendes for my synnes, which saying is very noughte, and vngodly. For we are not able to make amendes for our synnes: only Christ, he is the lambe of god which taketh away our synnes. Therfore whan we be sicke we should say: Lord god, Thy wilbe done, if I can do any thing to thy honour and glozpe, Lord, suffer me to liue longer, but thy wilbe done. As for satisfaction, we can not do the leaste piẽce of it.

You haue heard nowe howe we ought to be willing to forgiue our neighbours their synnes, which is a very token that we be children of god: to this oure sauour also exhorteth vs, saying: Si frater vus habet aliquid aduersũ te, relinque &c. If thou offerest therfore thy gift before the aultare, and there rememberest that thy bꝛother hath somewhat against thee, leaue thou thy giste there before the aultare, and go first, and be reconciled vnto thy bꝛother. Leaue it there (saith our sauour) yf thy bꝛother haue any thing against thee: go not about to sacrifice to me, but firste aboue all thinges goe and reconcile thy self vnto thy bꝛother. On suche wise saint Paule also exhorteth vs, saying: Volo viros orare absq; ira & disceptatione, I wold haue men to pray without angre & disceptation. There be many wꝛanglers and bꝛaulers now a days, whiche do not well: they shall well knowe that they be not in the fauour of

Mat. 18.

A naughty  
faying.Christ must  
satisfye  
Only

Mat. 5.

Reconcilia  
tion must  
first be had



god, god is displeas'd with them: let vs therefore giue vs our  
 selues to prayer, so that we may loue god and our neighbour.  
 It is a very godly prayer, to say: Lord forgive vs our trespasses,  
 as we forgive them that trespass against vs. But there  
 be peradventure some of you, which wil say. The priest can  
 absolue me, and forgive me my finnes. *Sy:* I tell thee, the  
 priest or minister (saith him what you wil) he hath power giue  
 vnto him from our sauour, to absolue in suche wise as he is  
 commaunded by him: but I thinke ministers be not greatly  
 troubled therewith: for the people seke their carnal liberties,  
 which in dede is not wel, & a thing which misliketh god. For  
 I would haue them that are greued in conscience, to goe to  
 some godly man which is able to minister gods word, & there  
 to fetch his absolucion, if he cannot be satisfied in the pub-  
 like sermon, it wer truly a thing which wold do much good.  
 But to say the truth, there is a great faulte in the prestes, for  
 they (for the most part) be vnlearned: & wicked: & seeke rather  
 meanes & waies to wickednes than to godlines. but a godly  
 minister, which is instruct in the word of god, can & may ab-  
 solue in opē preaching, not of his owne authority, but in the  
 name of god: for god saith: Ego si qui delco iniquitates, I am  
 he (saith god) that cleanse thy finnes. But I may absolue you  
 as an officer of Christ, in the opē pulpet in this wise. As ma-  
 ny as confesse their finnes vnto god, acknowledging themsel-  
 ues to be sinners, & beleue y our sauour thorough his passion  
 hath take away their sins, & haue an earnest purpose to leaue  
 sin, as many (I say) as be so affectiued, Ego absoluo vos. I as  
 an officer of Christ, as his tresurer, absolue you in his name.  
 This is the absolucion y I can make by gods word. Again, as  
 many as wil stand in defence of their wickednes will not ac-  
 knowledge them, nor purpose to leaue them, and so haue no  
 faith in our sauour to be saued by him thorough his merite:  
 to them I say, Ego ligo vos, I bynde you: and I dont not but  
 they shal be bounde in heauen. For they be the children of the  
 deuyll as long as they be in such vnbelief and purpose to sin.  
 Here you see how, and in what wise, a preacher may absolue  
 or bynde: but he can not do it of felowship or worldly respect.  
 As in no wyse, he must do it according as Christe hath com-  
 maun-

Pouerge  
 uen to the  
 minister.

B. The absol-  
 tion that  
 Larymet  
 might giue

The maner  
 of binding



blinded him. If god wolde commaund to forgive him, qui peccat contra me, that sinneth against me, how muche more must I be reconciled to him, whome I have offended: I must go unto him, and desire him to forgive me, I must acknowledge my fault, & so humble my self before him. Here a man mighte aske a question, saying: What if a man have offended me greuously, and hath hurte me in my good, or blaunched me, and is sturdy in it, standeth in defence of himself and his owne wickednesse, he wyll not acknowledge hymselfe shall I forgive hym: Answer. Forsothe G D D hymselfe dothe not so, he forgiveeth not synnes, excepte the sinner acknowledge himself, confesse his wickednes, and cry him merce. Nowe I am sure, god requireth no more at our handes, than he doth hymselfe. Wherefoze I will say this: if thy neighbour, or any man hath done against thee, and will not confesse his faultes, but wickedly defendeth the same, I for my owne discharge muste putte awaye all rancour and malice oute of my hearte, and bee redye as farre soozthe as I am able, to helpe hym: if I doo so, I am discharged afoze god, but so is not he. For truly that sturdy fellow shall make a heauy counte afoze the rightuous iudge.

Man is not bounde to forgive the impenitent

Here I have occasion to speake agaynst the Nouatians, whiche denye remission of synnes: theyr opinion is, that he whiche cometh once to Christ, and hath receiued the holy ghost, and after that, synneth agayne, he shall neuer come to Christe agayne, his synnes shall neuer bee forgiven hym: whiche opinion is moste erroneous and wycked: yea and cleane agaynst the Scripture. For if it should be so, there should no body be saued: for there is no man but he synneth daylye. I told you howe you shoulde vnderstande those two places of Scripture, which seeme to bee verye harde. Non est sacrificium. &c. As concerning the sin against the holy ghost we cannot iudge afozehad, but after I knowe now y Judas had sinned against y holy ghost, also Piero, Bharao, & one Fraciscus Spera, which mā had forsake popery, & done very boldly in gods quarrel: at the length he was complained of, the holy ghost moued him in his hart to stick vnto it, & not to forsake gods word: the contrary to that admonition of the holy ghost

The Nouatians opinion.

A remedy  
for the sin  
against the  
holy ghost.

denied the word of god, & so finally died in desperation: him I  
may pronounce to haue sinned þ̄ sin against þ̄ holy ghost. But  
I wil shew you a remedy for þ̄ sin againſt þ̄ holy ghost. Ask re-  
missiō of sin in ȳ name of Christ, & the I ascertain you, ȳ you  
sin not againſt the holy ghost. For, gratia exuperat supra pecca-  
tū þ̄ mercy of god far exceedeth our sins. I haue heard tel of som  
which whā they said this petitiō, they perceiued ȳ they asked  
of god for geuenes, like as they theſelues forgeue their neigh-  
bors, & again perceiuing themſelues so vnapt to forgiue their  
neighbors fautes, came to ȳ point, ȳ they would not say this  
prayer at al: but toke our ladies psalter in hand and such fool-  
ries, thinking they mighte than doo vnto their neighbour a  
soule turne with a better conscience, than if they shoulde saye  
this petition: for here they wishe themſelues the vengeance  
of god vpon their heades, if they beare grudge in their hearts  
and say this petition. But if we wil be right christians, let vs  
set asyde all hatred and malice, let vs liue godly and forgeue  
our enemy: so that we may from the bottom of our heart say,  
Our father which art in heauen, forgiue vs our trespasses. &c  
There be som when they say, Forgiue vs our trespasses, they  
think ȳ god wil forgiue culpa only, sed nō pœnā, guiltines, &  
not ȳ pain: & therefore they beleue they shal go into purgato-  
ry & ther to be cleansed frō their sinnes, which thing is not so:  
they be lyers which teach such doctrine. For god forgiueth vs  
both ȳ pain & the guiltines of sinnes. Like as it appered in Da-  
uid, whē he repēted, spathā said vnto him: abstulit dñs iniqui-  
tate tuā, þ̄ lord (saith he) hath take away thy wickednes. But  
they wil say: god toke away the guiltines of his sins, but not ȳ  
pain for: he punished him afterward. Sir, ȳ must vnderstand,  
ȳ god punished him, but not to þ̄ end that he shold make satisf-  
factiō & amēds for his sins: but for a warning god wold gene  
him a Caue, therefore he punished him. So likewise whosoe-  
uer is a repentāt sinner, as Dauid was, & beleueth in Christ,  
he is cleane à pœna & à culpa, both from the payne and guilti-  
nes of his sinnes: yet god punisheth sennes, to make vs to re-  
member and to beware of synnes.

Some leaue  
out this pe-  
tition.

The cause  
why god  
punisheth  
repentant  
sinners.

Now to make an ende: you haue hearde how needeful it is  
for vs to crye vnto god, for forgiuenes of our sinnes: where  
you

you haue heard wherein forgiveness of our synnes standeth, namely in Christ the sonne of the lyuing god: Agayne I told you how you should come to Christ, namely by faith, & faith cometh thozough hearing the worde of god.

Remember then this additiō, As we forgive them that trespass against vs: which is a sure token wherby we may know whether we haue the true faith in Christ or no. And here you learne that it is a good thyng to haue an enemy, so; we may vse him to our great commodity, thozough him or by him we may proue our selues whether we haue the true faith or no.

Now I shall desire you yet agayne, to praye vnto almighty god that he will sende suche water, wherby the fruites of the fielde may increase, so; we thinke we haue neede of rain. Let vs therfoze call vpon him, which knoweth what is beste for vs. Therfoze say with me the lordes prayer as he himselfe hath taught vs. Our father which, &c.

The vii. sermon vpon the Lordes prayer  
made by the righte reuerend Father in God,  
M. Doctour Latymer.



**L**ine nos inducas in tentationē, sed libera nos à malo. In the petition afoze where we say, Forgiue vs our trespasses: there we fetch remedie for synnes past, so; we muste needes haue forgiveness, we can not remedy the matter of oure selues, our synnes muste be remedied by pardon, by remission: other rightuousnes we haue not, but forgiving of our vnrigh-  
tuousnes, our goodnes standeth in forgiving of our synnes. All mankynd must crye, Pardon, and acknowledge themselves to be sinners, except our sauour, which was cleane withoute spot of synne. Therfoze whā we feele our synnes, we must w<sup>th</sup> a penitēt heart resort hither & say: Our father which art in heuē forgie vs our trespasses as we forgieue them that trespass against vs. Mark wel this additiō (as we forgieue them y<sup>e</sup> trespass)

All man-  
kynd must  
crye pardon.



passe) for our saulour putteth y same vnto it, not to that end  
 that we shoulde merite anye thing by it: but rather to proue  
 our fayth, whether we be of the faithfull flocke of god, or no.  
 For the righte faith abideth not in that man, that is disposed  
 purposely to sin, to hate his ene cōfession, or to do other maner  
 of sinnes. For whosoever purposely sinneth contra conscien  
 tiam, against his cōscience, he hath lost y holy ghost, the remis  
 sion of sinnes, & finally Christ himself. But whā we ar fallē so  
 we must fetche them again at gods hand by this praier, whi  
 che is a storehouse, here we shal send remission of our sinnes.

The store-  
 house of re-  
 mission.

And though we be risen neuer so well, yet when we fall a-  
 gain, when we sinne again, what remedy than: What auail  
 leth it me to be risen once, and fall by & by into the self same  
 sinne againe: which is a reuouation of the other sinnes. For  
 whosoever hath done wickedly an act against god, & after  
 ward is soyy for it, crieth god mercy, & so cometh to forgeue-  
 nes of the same sinne, but by & by willingly & wittingly doth  
 the self same sin again: he reuouateth by so doynge al those sin  
 nes which before times were forgiuen him. Which thing a-  
 peareth by the lord that toke rekening of his seruante, & here  
 he found one which ought him a great summe of money, the  
 lord pitied him and remitted him al the detts. Now that same  
 man after ward shewed himself vnthankfull & wicked, ther-  
 fore the lord called him, and caste him into prison, there to  
 lye till he had paid the vttermoost farthing, notwithstanding  
 that he had forgiuen him afore. &c.

He that re-  
 turne h to  
 sin loseth  
 his former  
 forgiuenes

So we see that the gyltines of the former sinnes turne a-  
 gayne, when we do the same sinnes again. Welng then that  
 it is so dangerous a thing to fall into sinne againe, than we  
 had nede to haue some remedy, some helpe, that we might a-  
 uoide sinne, and not fall therto again. Therfore here solow-  
 eth this petition, Leade vs not into temptation.

Here we haue a remedye, here we besyze god that he will  
 preferue vs from falling into sinne. Our sauior (that louing  
 scholemaster) knew wherof we had nede, therfore he teacheth  
 vs to beg a preferuation of god, that we fall not. Leade vs  
 not. &c. that is to say, lord god, leade vs not into trial, for we  
 shal sone be overcome, but preferue vs, suffer vs not to sinne  
 again, let vs not fal, holy vs y sinne get not the victoery ouer

vs. And this is a necessary prayer: for what is it that we can do: nothing at all, but sin, & therefore we haue neede to praye vnto god, y he wil preserve and kepe vs in the right way, for our enemye the deuill is an iniquit spirit, euer lying in the way, seeking occasion how to bring vs to vngodlines. Therefore it appereth how much we haue neede of the help of God: for the deuill is an old enemye, a felow of great antiquity, he hath indured this five thousand and 52. yeres, in which space he hath learned al artes & cunninges, he is a great practiser, there is no subtilty, but he knoweth the same. Like as an artificer that is cunning & expert in his craft & knoweth how to go to worke, how to do his business the redicall way: so the deuill knoweth all waies how to tempt vs, & to geue vs an ouerthrow: in so much that we can beginne ney do nothing, but he is at our heeles, and worketh some mischief, whether we be in prosperity or aduersitie, whether we be in helth or sicknes, life or death, he knoweth how to vse the same to hys purpose. As for an ensauple: Whan aman is riche and of great substance, he by & by setteth vpon him with his crafts, intending to bring him to mischief. And so he moueth him to despise and contemne god, to make his riches his god. For he can put suche pride into the ryche mans hearte, that he thinketh himselfe able to bring all thyngs to passe, and so beginneth to appresse his neighbor w his riches. But god by his holy word warneth vs, & armeth vs against such crafts & subtilties of y deuill, saying: Diuitia si affluat nolite cor apponere, If riches come vpo you, set not your hearts vpo the. He commaundeth vs not to cast the away, but not to set our herts vpo the as wicked men do. For to be rich is a gift of god, if riches be rightly vled: but y deuill is so wily, he sturreth vp richmens hearts to abuse the. Again, whā a mā falleth into pouerty, so y he lacketh thigs necessary to y sustentatiō of this bodily life: loe y deuill is eue redy at had to take occasiō by y pouerty, to bring him to mischief. For he wil moue & stirre vp the heart of y mā, y is in pouerty, not to labor & calling vpo god but rather to stealyn & robbyn, notwithstanding that God forbiddeth such sinnes in his lawes, or els at the least he will bring him to vse deceyte and falshode with his neighbor, intending that way to bring him to euerlastyn destruction.

The diucll  
is ancient.

A simili-  
tude.

Richesse.

Psal. 62.

Fouertie.

**Honour.** Further whan a man is in honoꝝ and dignitey, and in great  
 estimatiõ, th's serpent slepeth not, but is ready to geue him an  
 ouerth;ow. For though honoꝝ be good vnto the whiche come  
 laufully by it, & though it be a gift of god, yet the deuill wyll  
 moue y<sup>e</sup> that mans heart, whiche hath honour, to abuse his ho-  
 noꝝ, so; he wil make him lofey, and high mynded, and fell his  
 hearte full of ambitions, so that he shall haue a desyre euer to  
 come higher and higher: and all those whiche will withstand  
 him, they shall be hated, or pl<sup>e</sup> intreated at his hand: and at the  
 length he shall be so poisoned w<sup>th</sup> this ambition, y<sup>e</sup> he shall forget  
 all humanitey and godlines, & consequently fall in the feare-  
 ful handes of god, such a felow is the deuill that old doctour.

**The deuill is an olde doctour.** If it cometh to passe that a man fall into open ignominie  
 and shame, so that he shall bee nothyng regarded before the  
 woꝝde: then the deuill is at hande, mouing and styrreng his  
 heart to y<sup>e</sup>kesomnes, and at the length to desperation.

**You. he.** If he be yong and lusty, the deuill wil put in his heart, & say  
 to him: What: thou art in thy floures man, take thy pleasure,  
 make mery with thy companions, remember the old pꝛouerb  
 yong saits, old deuils: which pꝛouerb in very dede is naught  
 and deceitfull, and the deuills owne inuention, which woulde  
**A pꝛouerbe of the deuils inuention.** haue parentes negligent in hynging by their childꝛe in good  
 nes; he would rather see them to be brought by in plnes, and  
 wickednes, therfoze he found out such a pꝛouerb, to make the  
 carelesse for their childꝛen. But (as I said afoze) this pꝛouerbe  
 is nought; so; looke commenly where childꝛe are brought by  
 in wickednes, thei wil be wicked al their liues after: & therfoze  
 we may say thus, yong diuel, old diuel, yong saints, old sain-  
 tes. Quo semel imbuta est recens seruabit odorem testa d. u.  
 The erthen pot wil long sauoꝝ of that licoure that is first put  
 into it. And here appereth how the deuill can vse the youth of  
 a yong man to his destruction, in exhorting him to folow y<sup>e</sup>  
**Age** sonde lustes of that age. Likewise whan a man cometh to  
 age, that olde serpent will not leaue him, but is euer styrreng  
 him from one mischiese vnto thother, from one wickednes to  
 another: & commonlye he moueth olde folkes to auarice and  
**The deuill inspiration** couetousnes; so; then old folk wil commonly say, by y<sup>e</sup> inspira-  
 tion of the deuill. Nowe it is time, so; me to lay by, to kepe in



foze somewhat foze me, y<sup>e</sup> I may haue wherw<sup>th</sup> to liue whan I shalbe a crippell: & so vnder this colour they set al they<sup>r</sup> hartes & myndes onely vpon this wo<sup>r</sup>lde, fo<sup>r</sup>getting their pooze neighbo<sup>r</sup>, which god would haue relieued by them. But (as I tolde you befoze) this is the deuils inuention & suttelty, which blyndeth their eyes so, & withholueth their hearts so far from god that it is scant possible foze some to be b<sup>r</sup>ought again: foze they haue set al their hartes and phantasies in such wise vpon their goods, that they cannot suffer any body to occupye their goods, noze they themselues vse it not: to the verisynge of thys common sentence. Auarus caret quod habet, & que ac quod nō habet, the couetuous man lacketh as wel those thinges which he hath as those thinges which he hath not. Solikewise whan we be in helth, y<sup>e</sup> deuil moueth vs to al wickednes & naughtiness: to hozedom, lechery, theft, and other horrible fautes, putting cleane out of our mynd the remembrance of god and his iudgementes, in so much that we fozeget that we shall dye.

Agayne, whan we be in sicknes, he goeth about lyke a Fly<sup>e</sup> on, to moue and sturre vs to impatiency and murmuring against god: oze els he maketh our synnes so horrible befoze vs that we fall into desperation. And so it appeareth that there is nothing either so high oze so lowe; so great; oze smal, but the deuill can vse that selfe same thing, as a weapen to fighte against vs withall, lyke as with a sworde. Therfoze our sautour, knowyng the craftes & suttelties of our enemy the deuyl how he goeth about day and night wout intermission to seke our destruction teacheth vs here to cry vnto god our heauenly father foze aid & helpe, foze a subsidie against this strong and mighty enemy, against y<sup>e</sup> p<sup>r</sup>ince of this wo<sup>r</sup>ld, as saint Paul disoained not to call him, foze he knewe his power and suttile conuictaunces. belyke s. Paule had some experience of him.

Here by this petitio whā we say, Leade vs not into tēptation, we learne to know our owne impossibilitie and infirmitie, namely that we bee not able of our owne selues to withstand this great and migh<sup>t</sup>ye enemye the deuill. Therfoze here we reso<sup>r</sup>te to god, desyzyng him to helpe and defend vs, whose power passeth the streng<sup>t</sup>h of the deuill. So it appeareth y<sup>e</sup> this is a most needefull petition, foze whan the deuyl is

The cōmo  
d. tie of co  
uetousnes.  
Health.

Sicknesse.

The deuill  
is able to  
make wea  
pons of  
eche thing

This peti  
tio is most  
needefull.

busy

busy about vs, and moueth vs to doo against god & his holy  
 lawes, and comādementes, euer we should haue in remem-  
 brāce whither to go, namely to god, acknowledging our weak-  
 nes that we be not able to withstand y<sup>e</sup> euillie. Therefore we  
 ought euer to say, Our Father which art in heauen, Leade  
 vs not into temptation. This petition (Leade vs not into  
 tentation) the meaning of it is, Almighty God we desire thy  
 holy maiestie for to stand by & with vs with thy holy spirit,  
 so that tentation ouercome vs not, but that we through thy  
 goodnes and helpe, may vanquish the and get the victorie ouer  
 it, for it is not in our power to do it, thou O god, must helpe  
 vs to strue and fight. It is with this petition, Leade vs not  
 into temptation, euen as much as saint Paule saith, Ne re-  
 gnet igitur peccatum in vestro mortali corpore, Let not synne  
 reigne in your corruptible body, saith S. Paule, he doth not  
 require that we shall haue no synne, for that is impossible  
 vnto vs, but he requirerth that we be not seruants vnto sin,  
 that we giue not place vnto it, that sinne rule not in vs. And  
 this is a commendement, we are commanded to forsake and  
 hate synne, so that it may haue no power ouer vs. Nowe  
 we shall turne this commaundement into a prayer, and de-  
 sire of god that he will keepe vs, that he wyl not leade vs  
 into tentation, that is to say, that he wyl not suffre sinne to  
 haue the rule and gouernance ouer vs, and so we shall saye  
 with the Prophet, Domine dirige gressus meos, Lorde rule  
 and gouerne thou me in the right wais, and so we shall turne  
 Goddes commaundemente into a praier, to desire of hym  
 helpe to do his wyl and pleasure. like as S. Augustine saith,  
 Da quod iubes, et iube quod vis, Giue that thou commaun-  
 dest, and then commaunde what thou wilt. As who saye, if  
 thou wilt commaund onely, and not giue, than we shall bee  
 losse, we shall perish Therefore we muste desyre him to rule  
 and gouerne all our thoughtes, wordes, actes and dedes, so  
 that no sinnes beare rule in vs: we must require him to put  
 his helping hand to vs, that we may ouercome temptation,  
 and not temptation vs. This I would haue you to consider,  
 that euery morning whan you rise from your bed, you wold  
 saye these woordes with a faithfull hearte and earnest mynde

We cā not  
 be without  
 synne.

Domine gressus meos dirige ne dominetur peccatum in meo mortali corpore. Lord rule and govern me so, order my waies so, that sinne gette not the victoꝛy of me, that sinne rule me not, but lette thy holy ghoſt inhabite my hearte. And ſpecialy whan any mā goeth about a dangerous busines, let hym euer say: domine dirige gressus meos, Worde rule thou me, kepe me in thy custody. So this is the first point, which you shall note in this petition, namely, to turne the commaundementes of god into a praier, he commaundeth vs to leaue sinnes, to ausyde them, to hate them, to kepe our heart cleane from them: then lette vs turne his commaundement into a praier and say, Lord leade vs not into temptation, that is to say, Lord kepe vs that the deuill preuaile not againſt vs, that wickednes gette not the victoꝛy ouer vs.

You shall not thinke that it is an yll thing to be tempted, to fall into temptations. No, for it is a good thing, and scripture commendeth it, and we shall be rewarded for it. For S. James saith, Beatus vir qui suffert tentationem, Blessed is that man that suffereth temptations, patiently. Blessed is he that suffereth, not he that soloweth, not he that is led by the, and soloweth the motions therof. The deuill moueth me to do this thing and that, which is against god, to commit whoredome, or lecherye, or such lyke thynges. Now this is a good thing: so, yf I withstand his motions, and more regard god than his suggestions, happy am I, & I shall be rewarded for it in heauen. Some thinke that S. Paule wold haue ben without suche temptations, but G D would not graunte his requeste. Sufficit tibi gratia mea, Paule, be content Paule to haue my fauour. For temptations be a declaratiō of gods fauour and myght: for though we be moſte weake and feeble, yet thorough oure weakenes G D vanquisheth the greate strengthe and myght of the deuill. And afterwarde he promiſeth vs that we shall haue Coronam vitæ, the crowne of lyfe, that is to saye we shall be rewarded in euerlastyng lyfe. To whome did G D promise Coronam vitæ, euerlastyng lyfe: Marce diligentibus se, sayeth saint James, vnto the that loue him, not vnto them y loue theselues & solow their euen affectiōs. diligentibus se, it is an Amphibologia

A good  
mornyng  
praier.

It is a bleſ-  
sednes to  
endure ten-  
tation.

Tentatiōs  
declare  
gods fauour

James. i.



The roote  
of mischief

and therfoze Crasimus turneth it into latin with such words,  
A quibus dilectus est Deus, non diligentibus se, Not they  
that loue them selues, but they of whome god is beloued: soz  
selfe loue is the roote of all mischief and wickednesse.

Here you may perceiue who are those whiche loue **GOD**,  
namely they that fight against temptations and assaultes of  
the deuill. For this life is a warfare, as **S. Job** saith, *Militia  
est vita hominis super terram*, The life of man is but a war-  
fare: not that we should fyght and hzaule one with an other.

Learn a-  
gainst who  
we should  
fyght.

So not so, but we should fyght against these **Zebusytes** that are  
within vs. We may not fyght one with an other, to auenge  
our selues, and to satisfie our pzeulnes: but we should fyght a-  
gainst the yll motions which rise by in our hearts against the  
lawe of **God**. Therfoze remembze that our life is a warfare,  
let vs be contented to be tempted. There be some whan they  
fall into temptations, they be so ykelom that they geue place  
they wyll fyght no moze. Agayn, there be some so wery, that  
they ryd them selues out of this life, but this is not well done:  
they doo not after saint **James** mynde, soz he saith: Blessed is  
he that suffreth temptation, and taketh it pacietyly. Now if he  
be blessed that suffreth tentatiō, than it soloweth, that he that  
curseth & murmureth against **God**, beyng tempted, that that  
man is curled in the syght of **God**, and so shall not enioy co-  
ronam vitæ, euerlastyng lyfe.

God temp-  
teth vs for  
our profite  
Psal. 25.

Further it is a necessary thyng to be tempted of **God**: for  
how should we know whether we haue the loue of **God** in our  
heartes or no, except we be tryed, except **God** tempt & pzoue  
vs: Therfoze the prophete **Dauid** sayth: *Proba me Domine  
& tenta me*, **Lozde** (sayth he) pzoue me and tempt me. This  
prophete knew that to be tempted of **God** is a good thyng.  
For temptations minister to vs occasion to runne to god and  
to be gge his helpe. Therfoze **Dauid** was desirous to haue  
some thyng wherby he mighte exercise his faith. For ther is  
nothing so dangerous in the woꝝld, as to be without trouble  
without temptatiō: soz looke when we be beste at ease, whā  
all thynges go with vs according vnto our will and pleasure,  
then we ar commenlye most farthest of from **God**. For oure  
nature is so feble that we can not beare tranquillite, we for-  
gett

gette god by and by: therfoze we should say, proba me, Lord  
proue and tempme.

I haue red ones a stoze of a good bishop, which rode by the waye, and was ieric, being yet far of fro any toun: therfoze seing a faire house, a great mans house, he went thither and was verie well and honorably receiued: there was great preparations made fo: him, and a great banquet, all thinge was plentie. Then the man of the house, set out his prosperitie, and told the bishop what richesse he had, in what honour and dignities he was, how many faire children he had, what a vertuouse wife god had prouided fo: hym, so that he hadde no lacke of any maner of thing, he had no trouble no: verations, neither inward no: outward. Now this holy man hering the good estate of that man, called one of his seruantes, and commanded him to make ready the ho:ses: fo: the bishop thought that God was not in that house, because there was no temptation there: he toke his leaue and went his waies. Now whan he came a two o: thye mile of, he remembred his boke which he had left behynde him: he sent his man back again to fetch that booke, and whan the seruant came again, the house was sonke, and al that was in it. Here it appereth, that it is a good thyng to haue temptation. This man thought himself a soly felow, because all thinges went with him: But he knew not S. James lesson: *Beatus qui suffert tentationem.* Let vs therfoze learne here, not to be y:rkson whan God laeth his crosse vpon vs. Let vs not despaire, but call vpon hym: let vs think we be ordeined vnto it. Fo: truely we shall neuer haue done: we shall haue one veration o: other, as long as we be in this wo:ld. But we haue a great comfort, which is this: *Fidelis est deus qui non sinit nos tentari supra quam ferre possumus.* If we mystrust God, than we make him a liar: fo: God will not suffre vs to be tepted further thā we shalbe able to beare: & again he wil reward vs, we shal haue coronā vitæ, euerlasting life. If we cōsider this, & pōder it in our harts, wherfoze shold we be troubled: Let every man whan he is in trouble, call vpon God with a faithfull and penitente heart: Lord let me not be tempted further then thou shalt make me able to beare. And this is the office of euerye chri:sten man: and loke fo:

An history  
of a bishop

1. Cori. 10

VVe shall  
neuer lack  
temptati-  
ons:

ns better there as long as thou art in this world: but trouble  
and berations thou shalt haue V (que ad fatierentem, thy bellie  
full. And therfoze our sauour beyng vpon the mount Dis-  
cete, knowyng what shuld come vpon hym, and how his dis-  
ciples wold forsake him, and mistrust him, taught them to  
ficht against tētation, saying: Vigilate & orate, As who say,  
I tell you what you shall doo: resort to God, seke comfort at  
him, cal vpon him in my name, and this shalbe the way how  
to escape tentations without your perill and losse. Now lett  
vs folow that rule whiche our Sauour geueth vnto his dis-  
ciples. Let vs watch and pray, that is to say, let vs be earnest  
and feruent in calling vpon hym, and in despyng his help:  
and no doute he will order the matter so with vs, that ten-  
tation shall not hurt vs, but shall be rather a furtherance,  
and not an impediment to euerlastyng lyfe. And this is our  
onely remedie to fetche helpe at his handes. Let vs therfoze  
watche and pray, lette not temptations beare rule in vs, or  
gouerue vs.

VWhat ten-  
tations.

Nowe peradventure there be some amongst the ignorant  
vnlearned sort, which wyll say vnto me: You speake much  
of temptations: I praye you tell vs, howe shall we knowe  
whan we be tempted? Answer. Whan you feele in youre  
selues (in your heartes) some concupiscence or lust towar-  
des any thing that is agaynst the law of god, rise vp in your  
hertes, that same is a temptyng. For all maner of yll mo-  
tions to wyckednesse are temptations. And we be tempted  
moost commonly two maner of wayes, A dextris & à sinistris,  
on the right hand, and on the leste hand. Whensoeuer we  
be in honours, wealth, and prosperities, then we be temp-  
ted on the righte hande. But when we bee in open shame,  
outelawes, or in greate extreme pouertye and penuries,  
then that is on the left hande. There hath bene many that  
whenne they haue ben tempted à sinistris, on the left hande,  
that is, with aduersities and al kynde of myseries, they haue  
bene hardye, and moost godlye haue suffered such calamity-  
ties, gyuyng God thanks amydde all their troubles:  
and there hath bene many whiche haue wrytten moost god-  
lye

Two ma-  
ner of ten-  
tations.



Ive bookes in the tyme of their temptacions and miseries. Some also there were whiche stode heartilye, and godlye suffered temptacions, as long as they were in trouble: but afterwarde when they came to reste, they could not stande so well as befoze in their trouble: yea the mosse parte goe, and take out a new lesse of discretion, to flatter themselves & the world withall: and so they verifly that saying: Honores mutant mores. For they can fynde in their heartes to approue that thing now which befoze tyme they repproued. Afoze tyme they sought the honour of GOD: now they seeke their owne pleasure. Like as the rich man did, saying: Anima, nunc ede, bibe &c. But it followeth, Sculte, Thou soole. Therefore lette men beware of the right hande, for they are gone by and by; except god with his spirite illuminate they heartes. I wold such men would begynne to say with Dauid, Proba me domine, Lord prouue me, spurre me forwarde, sende me some, what that I forgette not thee. So it appereth, that a Chyriste mans lyfe is a stryfe, a warrefare: but we shall overcome all our enemies, yet not by our own power, but thozough god, which is able to defende vs.

Truth it is that god tempteth. Almightye god tempteth to our commodities, to doe vs good withall: the deuil tempteth to our euerlastyng destruction. God tempteth vs for exerceyse sake, that we should not be slothfull, therfoze he proueth vs diuersly. We had nede oftē to say this prayer, Lord leade vs not into temptation, whā we ryse bp in a morning or whatseuer we do, whā we feele the deuyll busy aboute vs; we shoulde call vpon god.

The diligence of the deuil shold make vs watchful, whē we cōsider with what earnest mynd he applyeth his busynesse: for he sleepeth not, he slumberech not, he myndeth hys owne busynesse, he is carefull, and hathe mynde of hys matters. So what ende is he so diligente, seckyng and searchyng lyke a hunter? Warye to take vs at a vantage. Saincte Peter calleth hym a rozyng Lyon: where is expressed hys power: for you knowe the Lyon is the Prynce of all other beastes. Cucumit, he goeth aboute. Here is hys

Wold god  
this were  
printed in  
all mennes  
heares.

God and  
the deuil  
don temps  
to diuers  
endes.

The deuils  
power is  
nothing  
without  
gods per-  
mission.

diligēce. Nō est potestas &c. There is no power to be likened vnto his power: yet our hope is in god, for as strong as he is our hope is in god, he cannot hurte or slay vs without the permission of god. therfore let vs resort vnto god, and desire him, that he wyl able vs to fight against him.

Further his willines is expressed by this woꝛde, serpent: he is of a swift nature, he hath such compalles, such fetches, that he passeth all thinges in the world. Again consider how long he hath bene a practicioner: you muste consider what Satan is, what experiēce he hath, so y we are not able to match with him. O how seruentlie oughte we to crye vnto god, considering what danger and peril we be in: and not onlye for our selues we oughte to pray, but also for al other, for we ought to loue our neighbour as our selues.

Our ene-  
mies a. c  
many.

Being then that we haue such an enemy, resist, for so it is nedefull: for I think that now in this hall, amongst this audiēce, there be manie thousand deuilles, which go about to let vs of the hearyng of the woꝛd of god, to make hardnes in our hearts & to sturre vp such like mischicfe within vs. But what remedy: Resistite, withstand, withstand his motiōs, and this must be done at the first. For as strong as he is, whan he is resisted at the firste, he is the weakest: but yf we suffer him to come into our hearts, than he cannot be dꝛiuen out, without great labour and trauaile. As for an ensample, I see a fayre woman, I like her very wel, I wish with my heart to haue her. Now withstand; this is a temptatien. Shal I folow my affections: No, no; call to remembꝛaunce what the deuill is: call god to remembꝛaunce and his lawes, consider what he hath commanded thee: say vnto god: Lord leade vs not into temptatien, but deliuer vs from euill. For I tell the, when he is entred once, it wilbee hard to get hym out againe: therfore suffer him not to long, giue him no mansion in thy heart, but strike him with the woꝛde of god, and he is gone, he wil not abide. An other ensample. There is aman that hath done me wrong, taken awai my liuing, or hurt me of my good name: the deuill stirreth me against him, to acquite him, to doe him an other soule turne, to auenge my self vpon him. Now whā there rise vppe such motions in my hearte, I muste resiste, I muste

Use the  
sword of  
the spirit.

must stryue, I must consider what god saith: Mibi vindicta,  
 let me haue the vengeance. Ego retribuam, I wyll punishe  
 hym for his yll doynge. In suche wise we must fighte with  
 Satan, we must kill hym w<sup>th</sup> the woꝛde of god, Resistite, a  
 way thou Satan, thou mouest me to that, which god foꝛbid  
 beth, god wyll defende me: I will not speake y<sup>t</sup> of my neigh  
 bour, I wyll do hym no harme: so you must fighte with hym.  
 And further remember what S. Paule saith: If thy enemy  
 bee hungrye, lette hym haue meate: this is the shroude turne  
 that scripture alloweth vs to doe to oure enemies, and so we  
 shall cast hoate coales vpon his head: which is a He taphoz  
 call speche: that ye may vnderstand it, take an ensa<sup>pl</sup>e. This  
 man hath done harme vnto thee, make hym warme with thy  
 benefites, beare patie<sup>ntly</sup> the iniuries done vnto thee by hym,  
 and do foꝛ hym in his necessities, then thou shalt heat hym, foꝛ  
 he is in coldenes of charitie: at the length he shall remember  
 himself, and say: what a man am I: This man hath euer ben  
 frendly and good vnto me: he hath boꝛn patiently al my wic  
 kednes, truly I am muche bound vnto hym: I will leaue of  
 from my wꝛong doynge, I wil no moꝛe trouble hym. And so  
 you see y<sup>t</sup> this is the way to make our enemy good, to bꝛyng  
 hym to refoꝛmation. But there be some, that when they bee  
 hurte, they wyll doe a soule turne agayne: but this is not as  
 G O D would haue it. Sainct Paule commaundeth vs to  
 poure hoate coales vpon our enemies head: that is to saye,  
 yf he hurte thee, doe hym good, make hym amends with wel  
 doynge, geue hym meate and dꝛynke, whereby is vnderstande  
 all thynges: when he hath neede of counsell, helpe hym, oꝛ  
 whatsoeuer it is, that he hath neede of, lette hym haue it.  
 And thys is the righte way to refoꝛme our enemy, to amend  
 hym, and bꝛyng hym to goodnesse. Foꝛ so Saincte Paule  
 commaundeth vs, saying: Noli vinci a malo, be not ouercome  
 of the wicked. Foꝛ when I am aboute to doe my enemye a  
 soule turne, then he hath gotten the victoꝛye ouer me, hee  
 hath made me as wycked as he hymselfe is. But we oughte  
 to ouercome the yll, with goodnes, we should ouercome our  
 enemy with well doynge.

The deuil  
must be kil  
led,

Learn to  
scape cos  
leson thine  
enemies  
head.

He that re  
uengeth is  
ouercome.

When I was in Cambꝛidge, Maister George Staffoꝛde

I

red



Rom. 12.

An history  
of a Londe  
ner.

Do our  
Colette  
sho d have  
benburned

The zeale  
of a papist.

red a lecture, there I heard him: and in expounding the Epistle to the Romans, comming to that place where S. Paule sayth, that we shall ouercome our enemy with weldoing, and so heape vpponate coales vpon his head. Now in expounding of that place, he brought in an ensample: saying, that he knewe in London a great riche merchaunte, whiche merchant had a very pooze neighbour, yet for all his pouertye, he loued hym very well, and lente him money at his neede, and lette him to come to his table whansoeuer he would. It was euen at that time, when Doctour Colet was in trouble, and should haue bene burnt, yf G D had not turned the kinges hearte to the contrarye. Nowe the richeman beganne to be a scripture man, he beganne to sinell the gospell, the pooze man was a papiste still. It chanced on a tyme, when the riche manne talked of the gospell sitting at hys table, where he repoued popery, and suche kynde of thinges: the pooze man beyng then presente, toke a greate displeasure agaynst the riche man: in so muche, that he woulde come no moze to his house, he woulde borow no money of him, as he was wonte to do before tymes: yea and conceiued suche hatred and mallice agaynst him, that he went and accused hym before the bishops. Now the ryche man, not knowyng any such displeasure, offered many tymes to talke with him: & to set him at quiet, it woulde not bee, the pooze man had suche a stomacke, that he woulde not vouchefase to speake with hym: yf he mette the ryche man in the streete, he woulde goe out of his waye.

One tyme it happened that he mette him so in a narrowe streete, that he coulde not auoyde, but come nere hym: yet for all that thys pooze manne had suche a stomacke agaynst the ryche man I saye, that he was mynded to goe forwarde, and not to speake wyth hym. The ryche man perceiuyng that, catcheth hym by the hande, and asked hym, saying: Neighbour, what is come into your hearte, to take suche displeasure wyth me? what haue I done agaynst you? tell me, and I will bee redye at all tymes to make you amendes. Finallye, he spake so gentelye, so charitablye, so louinglye, and friendlye, that it wroughte so in the pooze mannes hearte, that by and by he fell downe vpon hys knees:

and

and asked hym for geuenes: the ryche man forgaue him, and so toke him agayn to his fauour, & they loued as well as euer they did afore. Many one would haue said, let him in the stocks, lette hym haue bread of affliction, and water of tribulation: but this man did not so. And here you see an ensample of the practise of gods word: in such soyte that poore man bearyng greate hatred and malice agaynst the ryche man, was brought thozough the lenitie and meekenes of the ryche man from his errour and wickednes, to the knowledge of goddes worde. I would you would consider this ensample well, and forowe it.

Leade vs not into temptation. Certain it is, that customa-  
ble sinners, haue but small temptations: for the deuill lette th  
them alone, because they be his already, he hath them in bond-  
age, they be his slaues. But whan there is any good man a-  
bode that intendeth to leaue syn & wickednes, and abhorreth  
the same: y<sup>e</sup> ma<sup>y</sup> shalbe tempted, the deayl goeth aboute to vse  
all meanes to destroye that man, and to lette hym of his for-  
wardnes. Therefore all those which haue suche temptations,  
resorte hither for ayde and helpe, and withstande betymes:  
for I tell thee, yf thou withstandest and fightest agaynst hym  
betymes, certaynely thou shalt fynde him most weake: but  
yf thou suffrest hym to enter into thy hearte, and hast a de-  
lyte in his motions, Tunc a sum est, then thou art vndone,  
then he hath gotten the victozy ouer the.

And here it is to be noted, that the deuyl hath no further  
power than G D D wyll allowe hym, the deayl can goe  
no further then god permitteyth hym to doe: which thing shall  
strengthen oure faith, in so muche that we shalbe sure to o-  
uercome hym.

Saincte Paule that excellent instrument of G D D say-  
eth: Qui volunt ditescere, incident in multas tentationes,  
They that go about to get riches they shall fall in many tem-  
ptations: in which words S. Paule doeth teach vs to beware.  
For when we go about to set our myndes vpon this world,  
vpon riches, then the deuill wyll haue a syng at vs. Ther-  
fore lette vs not sette oure heartes vpon the riches of this  
worlde, but rather lette vs labour for oure lyuynge: and

I.ii.

then

Accustoma-  
ble sinners  
are not  
much temp-  
ted.

The desires  
of riches is  
dangerous

1. Tim. 6.

then lette vs vse prayer: then we may be certayne of our ly-  
 uing. Though we haue not riches, yet a man may liue with-  
 out great ryches: Habentes visum & vestitum. &c. When  
 we haue meate and drynke, and clothing, let vs be content,  
 let vs not gape for riches: for I tell you, it is a dangerous  
 thynge to haue riches: and they that haue riches, must make a  
 great accompt for them: yea, and the most part of the rich me-  
 vse their riches so naughtely, and so wickedly, that they shall  
 not be able to make an accompt for them. And so you may per-  
 ceine how the deuill blceth the good creatures of god, to oure-  
 owne destructiō. for riches are good creatures of god, but you  
 see daily how men abuse them, how they set their heartes v-  
 pon them: so getting god and their owne saluation. Therefore  
 (as I said before) let not this affectō take place in your har-  
 tes, to be ryche: labour for thy lyuing, and praye to god: then  
 he wil send thee thinges necessary: though he sende not great  
 riches, yet thou must be cōtent withall: for it is better to haue  
 a sufficient lyuing, then to haue great riches. Therefore Sa-  
 lomōn that wise king desired of god that he would send him  
 neyther to much, nor to little: not to much, leaſt he shuld fall  
 into prouidenesse, and so despise God: Nor to little, leaſt he  
 should fall to stealyng, and so transgresse the law of God.

Prover. 30

The roote  
of all euill.

Sed libera nos à malo, But deliuer vs from euill. This  
 euill, the wryters take it for the diuel: so the deuill is the in-  
 ſtrument of all yll: lyke as god is the fountaine of all goodnes,  
 so the deuill is the originall roote of all wickednes. Therefore  
 when we say, Deliuer vs from euill, we desire God that he  
 wyll deliuer vs from the deuill, and all hys craftes, suttel-  
 ties, and inuentions, wherewith he intendeth to hurte vs.  
 And we of our owne selues know not what might let or stop  
 vs from euerlastyng lyfe: therefore we desyre hym that he  
 will deliuer vs from all yll: that is to saye, that he will  
 sende vs nothing that mighte bee a lette or impediment vnto  
 vs, or keepe vs from euerlastyng felicitye. As for an ex-  
 saample: There bee many, whiche when they bee sicke,  
 they desyre of GOD, to haue theyr health, for they thinke  
 yf they mighte haue their health, they woulde doe muche  
 good, they woulde lyue godlye and vprightely.

An exam-  
ple.

Howe



How god sendeth them their helth, but they by and by forge't all their promises made vnto god before, and fall vnto all wickednes, and horrible sinnes. So that it had ben a thousand times better, for them to haue bene sicke styl, then to haue their health. For whanne they were in sicknes, and affliction, they called vppon god, they feared him: but now they care not for him, they despise and mocke him. How therfore least any such thing shoulde happen vnto vs, let despyre him to deliuer vs from euill: that is to say, to sende vs such thinges which may be a furtherance vnto vs to eternall felicitie, and take awaye such thinges which might leade vs from the same.

There be some which thinke it is a gay thing to auoide poverty, to be in wealth, and to liue pleasauntly: yet sometymes we see that such an easy lyfe geneth vs occasion to committe all wickednes: and so is an instrument of our damnation. How therfore whan we say this prayer, we require god, that he wil be our louyng father, and giue vs such thinges which may be a furtherance to our saluacion, and take away those thynges which may let vs from the same.

How you haue hearde the Lordes prayer, which is (as I told you) the abydgement of al other prayers, & it is the store house of god. For here we shall fynde all thinges necessary both for our soules and bodies. Therfore I desire you most hartelye to resorte hither to this storehouse of God, seeke here what you lacke, and no doute you shall fynde thinges necessary for your wealth.

In the gospel of Mathew there be added these woordes: quia uim est regnum, & potentia, & gloria in secula seculorum. for thyne is the kingdome, the power, and the glouye worlde without ende. Amen. These woordes are added, not withoute cause: for like as we say, in h beginning: Our father, signifieng that he wil fulfill our requeste: so at the ende we conclude saying: thine is the power &c. signifieng that he is able to help vs in our distresse and to graunt our requests. And though these be great thynges, yet we nede not to dispaire, but consider that he is lord ouer heauen and earth, that he is able to do for vs, & that he wil do so, being our father, and being lord and king ouer all thinges. Therfore let vs often resorte hither, and call

To liue peacefully is dangerous

The lordes prayer is gods storehouse.

Note this reason, and be not offended at the that vs to ende the lords prayer so.

Math. 3.

vpon him with this prayer, in our Chyftes name: for he lo-  
ueth Chyft and all thofe which are in Chyft, for fo he faith:  
Hic eft filius meus dilectus in quo mihi bene complacitū eſt;  
This is my welbeloued ſon, in whom I haue pleasure. See-  
ing then that god hath pleasure in him, he hath pleasure in y<sup>e</sup>  
prayer that he hath made: & fo when we ſay this praier in his  
name with a faithful penitent heart, it is not poſſible but he  
wil heare vs and graunt vs our requests. And truly it is the  
greateſt comfozt in the world, to talke with god, to call vpon  
him, in this praier, that Chyft himſelf hath taught vs: for it  
taketh away the bitterneſſe of all afflictions. Thoroꝝo praier  
we receiue the holy ghoſt, which ſtrengthneth and comfozteth  
vs at all tymes, in all trouble and perill.

Kinges are  
but gods  
deputies.

Quia tuum eſt regnum, & potentia, & gloria: For thynē is  
kingdome, the power, and the gloꝝe. The kingdom of god  
is generall thoroꝝhout al the world: Heauen and earth are  
vnder his dominion. As fo; the other kynges, they are kings  
in dede, but to godward they be but deputies, but officers: he  
only is the right king, vnto him onely muſt and ſhal all crea-  
tures in heauen and earth obey, and kneele befoꝝe his maie-  
ſtie. Therfoꝝe haue ever this in your hearts, what troubles  
calamities ſo euer ſhal fal vpon you for gods words ſake: if  
you be put in priſo, or loſe your goods, euer ſay in your hear-  
tes, Tuum eſt regnum, Lord god thou only art ruler and go-  
uernour, thou only canſt and wilt helpe and deliuer vs from  
al trouble, whan it pleaſeth thee: for i thou art the king to whō  
al things obey. For (as I ſaid befoꝝe) all thother kings reign  
by him, and thoroꝝough him, as ſcripture witneſſeth th: per me

Prouet. 8.

reges regnant, thoroꝝough me kings rule. to ſay this prayer w<sup>th</sup>  
good faith and penitent heart, is a ſacrificium laudis, a ſacti-  
fice of thankes geuing. We were wont to haue ſacrificium  
miſſe, the ſacrifice of the maſſe, which was the moſt horrible  
blaſphemy, that could be deuiled, for it was againſt the dig-  
nity of Chyft, & his paſſio: but this ſacrifice of thākelgeuing  
euery one may make that calleth with a faithful heart, vpon  
god, in the name of Chyft.

The ſacri-  
fice of the  
maſſe.

Therfoꝝe let vs at al times wont  
intermiſſion offer vnto god the ſacrifice of thankesgeuing: y<sup>e</sup>  
is to ſay, let vs at al times call vpon him, & gloꝝifye his name  
in

in al our liuings: whā we go to bedward let vs cal vps hym,  
whan we rise, lette vs do likewise. Item whan we go to our  
meate and drinke, let vs not go vnto it like swine and beaſts:  
but let vs remember god and be thankful vnto him foꝛ al his  
gifts. But aboue al things we muſt ſee, that we haue a peni-  
tent heart, els it is to vs purpoſe: foꝛ it is wꝛitten: Nō eſt ſpe-  
cioſa laus in ore peccatoris, god will not be pꝛaiſed of a wic-  
ked man. Therefore let vs repent from the bottom of our har-  
tes: let vs forſake al wickednes, ſo that we may ſay this pꝛai-  
er to the honoꝛ of god, and our commodities. And as I tolde  
you befoꝛe, we may ſay this pꝛaiſer whole, oꝛ by parts, accoꝛ-  
ding as we ſhall ſee occaſion. Foꝛ when we ſee gods name  
blaſphemed, we may ſay: Our father, hallowed be thy name.  
When we ſee the deuil rule, we may ſay, Our father, Thy  
kingdom come: when we ſee the woꝛlde inclined to wicked-  
nes, we may ſay, Our father, thy wil be done. Item whā we  
lacke neceſſary thinges, either foꝛ our bodieſ oꝛ ſouleſ, we  
may ſay: Our father which art in heauen, geue vs this daye  
our dayly bꝛead. Item whē I ſeele my ſinnes, and they trou-  
ble me, and greue me, than I may ſay: Our father which art  
in heauen, foꝛgiue vs our treſpaſſes.

Eccleſi. 15

VVe may  
ſay this  
pꝛaiſer by  
partes.

Finally whan we wil be pꝛeſerued from all temptations,  
that they ſhal not haue the victoꝛye ouer vs, noꝛ that the de-  
uil ſhal not deuoure vs, we may ſay: Our father which art in  
heauen, leade vs not into temptation, but deliuer vs from  
euill: foꝛ thine is the kingdom, the power, and gloꝛy, foꝛ e-  
uer and euer, woꝛld without end. Amen.

Here endeth the ſermons vpon the Lordes  
pꝛaiſer made by the right reuerend father in god, Ma-  
ſter Doctour Latymer, befoꝛe the right vertuous  
and honorable Lady Katherine Duchelle of  
Suffolke, at Gynkoꝛpe, the yere of  
our Lord. 1552.

Excepta per me Auguſtinum Bernerum Helueticum.

A. liii.



# Certayn other Sermons prea-

ched by the right reuerende father in God, master  
Hugh Latymer in Lincolneshyre, the yere of our Lord. 1553.

Collected and gathered by Augustine Bernherre an Hel-  
uetian: and albeit not so fully and perfectly gathered as  
they were vttered: yet neuertheles truly, to the sin-  
guler cōmoditie and profite of the simple igno-  
rant, who with seruent zele and diligent re-  
dyng, desyre to be better taught  
and instructed.

## The firste Sermon.



Math. 22.

Luce. 14.

Two para-  
bles mea-  
ning al one  
thing.

Seven thin-  
ges to be  
considered  
in this para-  
ble.

Imile factum est regnum cœlorū  
homini regi qui fecit nuptias filio suo. The  
kyngdome of heauen is lyke vnto a certayne  
king which married his sonne: And sent forth  
his seruauntes to call them that. &c.

This is a gospell that conteineth very much  
matter: And there is an other like vnto this in y. 14. of Luke,  
but they be both one in effect, so: they teache bothe one thyng:  
And therfore I wyll take them both in hand together, because  
they tende to one purpose. Mathew sayth: The kyngdome of  
heauen is lyke vnto a certayne kyng, which married his sonne.  
Luke sayth: A certayne man ordeined a great supper, but there  
is no difference in y very substance of the matter, so: thei per-  
tain to one purpose. Here is made mention of a feast maker,  
therfore we must consider, who was this feast maker: second-  
arily who was his sonne: thirdly we must consider to whome  
he was married: who were they that called the gesses: fourth-  
ly, who were the gesss. And than we must know how the gess  
callers behaued the selues: and then howe the gesss behaued  
themselves towards them that called them. When all these  
circumstances be considered, we shall fynde muche good mat-  
ters couered and hydde in this Gospell.

Now that I may so handle these matters that it may turne  
to the edification of your soules, and to the discharge of my  
office, I wyll mooste instantely desyre you, to lyfte by youre  
hearts

hearts vnto God: and desyre his diuine maiestie in the name of his only begotten sonne our sauioꝝ Iesus Christ, that he wil geue vnto vs his holy ghoſt: vnto me, that I may speke the woꝝde of God, and teache you to vnderſtande the ſame: vnto you, that you may heare it fruitefully, to the edification of your ſoules: ſo that you may be edified thꝛough it, & youre lynes refoꝛmed and amended, ſo that his honour and gloꝛie may increaſe dayly amongeſt vs. And therfoꝛe I ſhall deſire you to ſaye with me. Our father. &c.

Things to  
be asked at  
gods hand.

DERELY beloued in the Lord, the goſpell that is redde this day is a parable, a ſimilitude, oꝛ compariſon. Foꝛ our ſauioꝛ compared the kyngdom of GOD vnto a man, that made a marriage foꝛ his ſonne. And here was a marriage. At a marriage you knowe there is commonly great feaſtynges. Nowe you muſt knowe who was this feaſt maker, and who was his ſonne, and to whom he was maried, and who were theſe that ſhould be called, and who were the callers, howe they behaued them ſelues, and howe the gæſtes behaued them ſelues towardeſ them that called them.

Now this marriage maker, oꝛ feaſt maker, is almighty god. Luke the Euangeliſt calleth him a man, ſaying: A certayne man ordeined a great ſupper: he called him a mā, not that he was incarnate, oꝛ hath taken our fleſhe vpon him, no not ſo, foꝛ you muſt vnderſtand that there be thꝛe perſons in the deity, God the father, god the ſonne, and god the holy ghoſt. And theſe thꝛee perſonnes decked the ſonne with manhode: ſo that neither the father, neither the holy ghoſt, toke fleſh vpon them, but onely the ſonne: he toke our fleſh vpon him, taking it of the vyrgin Mary. But Luke called god the father a man, not becauſe he toke fleſhe vpon him, but onely compared him vnto a man, not y he wpll affirme him to be man. Who was he now that was maried: who was the bydegroom: Mary that was our ſauioꝛ Iesus Christ, the ſecond perſon in the deity, the eternall ſonne of god. who ſhould be his ſpouſe: to whom he was maried: Mary to his church and congregation: foꝛ he woulde haue all the woꝛlde, to come vnto him, and to be maried vnto him: but we ſee by dayly experience, that the moſte part reſuſe this offre. But here is ſhewed the ſtate of y church

Who was  
this mari-  
age maker.

Only the  
ſonne be-  
came man.

God is cal-  
led a man  
but is not  
ſo.  
Christ is  
the bride-  
groom.  
The church  
is the bride



The mari-  
age hath la-  
sted euer  
sence the  
world begā

of God: for this marriage, this feast was begunne at the be-  
ginnyng of the world, and shall endure to the ende of the  
same: yet for all that, the most part refused it: for at the very  
beginning of þ world, euer the most part refused to con. And  
so it appereth at this our tyme, how little a numbze cometh  
to this weddyng and feast: though we haue many callers, yet  
there be but fewe of those that come. So ye heare that God  
is the feastmaker: the bydegrome is Christ, his sonne oure  
Saulo: the byde is the congregaſſion.



The bride-  
groom  
himselfe  
was the  
best dish of  
the fealt.

Howe what maner of meate was prepared at this greate  
feast: For ye know it is commonly seene, that at a marriage  
the fynest meate is prepared that can be gotten. What was  
the chiefest dyshe at this great banquet? What was the fealt  
dyshe? Mary it was the bydegrome hymselfe: for the father,  
the fealt maker, prepared none other maner of meate for the  
geastes but the body and blood of his owne naturall sonne.  
And this is the chiefest dyshe at this banquet: whych truely is  
a meruaylous thynge that the father offereth his sonne to be  
eaten. Verily I thynke that no man hath hearde the lyke.  
And treuely there was neuer suche kynde of feastynges as  
this is, where the father wyll haue his sonne to be eaten,  
and his blood to be dronke.

The history  
of Aſtyages  
and Harpa-  
gus.

We reade in a ſtoye, that a certayne man had eaten hys  
sonne, but it was done vnwares: he knewe not that it was  
his sonne, elles no doubt he woulde not haue eaten hym.  
The ſtoye is this: There was a kynge named Aſtyages,  
whyche had hearde by a Prophecy, that one Cyzus shoulde  
haue the rule and dominion ouer his realme, after his depar-  
ture: whyche thynge troubled the sayde kyng very feze, and  
therfore sought all the ways and meanes howe to gette the  
sayde Cyzus out of the waye, howe to kyll hym, so that he  
shoulde not be kyng after hym. Howe he had a noble man  
in his house named Harpagus, whom he appoynted to de-  
stroye the sayde Cyzus: but howe soeuer the matter went,  
Cyzus was preserved and kept alyue, contrary to the kyn-  
ges mynde. Whyche thynge whan Aſtyages hearde, what  
doeth he? Mary this. Harpagus that noble man which was  
pat in trust to kyll Cyzus, had a sonne in the court, whom the  
king

An eufam-  
ple of cruel-  
ty.



king commanded to be taken, his head, handes, and feete to be cut of, and his body to be prepared, roasted or sodden, of the beste maner as coulde be deuised. After that, he byddeth Harpagus to come and eate with him, where ther was soly there, one by the commynge after an other: At lengthe the kyng asked him, *Sy,* how liketh you your fare? Harpagus thanketh the king with muche praisyng the kinges banquet. Now the kyng perceuyng hym to be merily disposed, commaunded one of his seruauntes to byng in the head, handes, and feete of Harpagus sonne, whiche whan it was doone, the kyng shewed hym what maner of meate he had eaten, askyng hym howe it lyketh hym. Harpagus made answer though with an heauy hearte, *Quod Regi placet, id mihi quoq; placet,* Whatsoeuer pleaseth the kyng, that also pleaseth me. And here we haue an ensample of a flatterer or dissembler: for this Harpagus spake agaynst his owne heart and conscience. Surely I feare me ther be a great many of flatterers in our time also, which will not bee ashamed to speake agaynst their owne heart & consciences, like as this Harpagus did, which had no dout a heuy hearte, & in his conscience the act of the kyng mysliked hym: yet for all that, with his tong he praised the same. So I say, we rede not in any storie, that at any tyme any father had eaten his son willingly & wittingly. And this Harpagus, of whom I reherced the storie, did it vnwares. But the almightie god which prepared this feast for all the world, for all those that will come vnto it, he offereth his onely sonne to be eaten, and his blood to be dronken: belyke he loued his guesstes well, because he fedeth them with so costly a dish. Again, our savior the blyssed grome offereth him self at his last supper, which he had with his disciples, his body to be eaten and his blood to be dronke. And to the intent that it should be doone to oure greate comforte, and than agayne to take away all cruelty, irksomnes, and horribleness: he sheweth vnto vs how we shall eate him, in what maner and forme, namely spiritually, to our greate comfort: so that who so euer eateth the mysticall bread, and drinketh the mysticall wine worthily, according to the ordynance of Christ, he receiueth surely the very body and blood of

An ensample of a flatterer.

A signe of gods loue towards man.

Christes body and blood is eaten and dronken spiritually.

Christ.

The spiritu  
all eating  
of Christ is  
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The lordes  
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flourhtull  
and forget  
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Christ spiritually, as it shalbe most cōsoytable vnto his soule. He eateth with the mouth of his soule, and digested with the stomacke of his soule, the body of Christ. And to be short, whosoever beleueth in Christ, putteth his hope, truste, and confidence in him, he eateth and drinketh him: for the spirituall eating, is the right eating to euerlastyng lyfe, not the corporall eating, as the Capernaites vnderstode it. for that same corporall eating, on which they set their myndes, hath no commodities at all, it is a spirituall meate that feedeth oure soules. But I pray you, how muche is this supper of Christ regarded amongst vs: where he himself exhibiteth vnto vs his bodye and blood. How much I say is it regarded: how many receiue it with the curate or minister: O Lord, how blynde and dull are we to such thinges, which pertaine to our saluation: But I pray you wherfoze was it ordeyned principally: Answer. It was ordeyned for our helpe, to helpe our memozye withal, to put vs in mynde of the great goodnes of god, in redempyng vs from euerlastyng death, by the blood of our sauoure Christe, yea and to signifye vnto vs, that his bodye and blood is our meate and drynke for oure soules, to feede them to euerlastyng life: yf we were now so perfect as we oughte to be, we shoulde not haue neede of it, but to helpe our imperfectnes it was ordeyned of Christ: for we be so forgetfull whē we be not pycked forwarde, we haue soone forgotten all his benefites. Therfoze to the intent that we might better keepe it in memozye, and to remedy this our slouthfulnes, our sauour hath ordeyned this his supper for vs, wherby we shoulde remember his great goodnes his bitter passion and death, and so strengthen our faith: so that he instituted this Supper for our sake, to make vs to kepe in freshe memozye his inestimable benefites. But as I said befoze, it is in a maner nothyng regarded amongst vs, we care not for it, we will not come vnto it: how many be there think ye, which regard this supper of the lorde, as much as a tesselone: but very few no dout of it: And I will proue that they regarde it not so muche: if there were a proclamation made in this soune, that whosoever would come vnto the churche at such an houre, And there go to the communion with the curate, should haue a tesselon,

whan



Whan suche a proclamation were made, I thinke truely all the towne would come and celebrats the Communion to get a testoyne. But they will not come to receyue the bodye and bloud of Christ, the foode and nourishment of their soules: to the augmentation, and strength of their salthe: Doe they not moze regarde nowe a testoyne then Christe? But the cause which letteth vs from the celebratyng of the Lordes supper, is this: we haue no mynde noz purpose to leaue synne, and wickednes: which maketh vs not to come to this supper, because we be not redy noz meete to receiue it. But I require you in gods behalfe leaue your wickednesse, that ye maye receiue it wo:thely accordyng to his institution. For this supper is ordeyned, as I told you befoze, for our sake, to our profites and comodities: for yf we were perfect, we should not nede this outward sacrament: but oure sauour knowyng our weakenes and sozgetfulnes, ordeyned this supper, to the augmentation of our faith: And to put vs in remembraunce of his benefites. But we will not come: there come no moze at ones, but suche as gene the holy loues, from house to house, whiche folow rather the custome than any thyng els. Our sauoure Christ sayth in the gospell of saint Iohn, Ego sum panis uiuus, qui de celo descendi, I am the liuyng breade, whiche came downe from heauen. Therefore who soeuer feedeth of our sauour Christ, he shall not perishe, death shall not preuaile agaynst him, his soule shall depart out of his body, yet death shall not get the victoyle ouer hym: he shall not be damned: he that cometh to that marriage, to that banquet, death shall be vnto him but an entrace, or a doore to euerlasting life. Panis quem ego dabo caro mea est, The breade that I will geue, is my fleshe, which I will geue for the life of the world. As many as will fede vpon him, shall attaine to euerlasting lyfe: they shall neuer die, they shall preuaile agaynst death: death shall not hurt them, because he hath lost his strengthe: If we wold consider this, no doubt we wold be moze desyrous to come to the communion than we be: we wold not be so celd, we wold be content to leaue our naughtie lyuing, and come to the Lordes table.

Now ye haue heard what shall be the chiefest dishe at this marriage,

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we should  
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inowe.

The cause  
why wee  
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comunion.

Men come  
to the com-  
munion of  
custome.  
Iohn .6.  
VWho so ea-  
reth Chri-  
stes fleshe  
shall not  
perishe.

Death hath  
loste his  
sting.



marriage, namely the body and blood of Christ. But nowe there be other dishes, whiche be sequelles or hangynges on, wherewith the chief dish is poynded: that is, remission of synnes. Item the holy gost which ruleth and governeth our herites: Item the merites of Christ, whiche are made ours: for whan we fede vpon this dish worthily, than we shall haue remission of our synnes, we shall receiue the holy ghost: Itt all the merites of Christ are ours, his fulfylling of the laibe is ours, and so we be iustified before God: and finally attayn to euerlasting life. As many therfore as fede worthily of this dish, shall haue all these thynges with it, and in the ende euerlastyng lyfe. S. Paule saithe: Qui proprio filio suo non peperit, sed pro nobis omnibus tradidit illum, quomodo non etiam cum illo omnia nobis donabit? He which spared not his owne son, but gaue hym for vs all: how shall he not with hym geue vs all things also: Therfore they that be in Christ, are partakers of all his merites and benefites of euerlasting life, & of all felicitie: He that hath Christ, hath all things that are Christs: He is our preservation from damnation, he is our comfourt, he is our helpe, our remedie. Whan we fede vpon hym, than we shall haue remission of our synnes: the same remission of synnes is the greatest and most comfortable thing that can be in the world. O what a comfortable thing is this, whan Christ saithe: Remittuntur tibi peccata, Thy synnes are forgeuen vnto the. And this is a standing sentence, it was not spoken onely to that same man, but it is a generall proclamation vnto al vs: all and enery one that beleeueth in hym, shall haue forgeuenesse of their syns. And this proclamation is cressed out daily by his ministers & preachers: which proclamation is the word of grace, & worde of comfourt & consolation. For like as synne is the most fearefullest & the moste horriblest thyng in heauen and in earth: So the moste comfortablest thyng is the remedy agaynst synne: which remedy is declared & offered vnto vs in this word of grace: & the power to distribute this remedy agaynst synnes, he hath geue vnto his ministers, whiche be gods treasozers, distributors of the word of god: for now he speaketh by me, he calleth you to this wedding by me, being but a pooze man, yet he hath sent me to

The discre-  
gine of di-  
shes, that  
are at this  
supper.

Rom. 8.

The com-  
odities that  
come of co-  
municat-  
ing a right

Math 8.  
A generall  
proclama-  
tion.

Nothing is  
so horrible  
as synne.

me to call you. And though he be the author of the word: yet he will haue men to be called throught his ministers to that word. Therefore let vs geue credite vnto the minister whan he speaketh gods worde, yea rather let vs credite God whan he speaketh by his ministers, and offereth vs remission of our sinnes by his woorde. For there is no sinne so great in this world, but it is pardonable as long as we be in this worlde, & call for mercie: for here is the tyme of mercie, here we may com to forgiveness of our sinnes. but if we ones die in sinne & wickednes, so that we be damned, let vs not looke for remission after wardes: for the state after this life is vncchangeable: but as long as we be here, we may crye for mercie. Therefore let vs not dispaire, let vs amend our liues, and crye vnto god for forgiveness of our sinnes: and than no doubt we shall obtain remission, if we call with a faithfull heart vpon him, for so he hath promised vnto vs in his most holy worde.

The holy scripture maketh mention of a sinne agaynst the holy ghost, which sin can not be forgiven neither in this world nor in the world to com: And this maketh many men vniquiet in their heartes & consciences: for some there be which euer be afraid lest they haue committed that same sinne agaynst the holy ghost, which is irremissible. Therefore som say, I cannot tel whether I haue sinned agaynst the holy ghost or not: if I haue committed that sinne, I know I shall be damned. But I tel you what ye shall do, despaire not of the mercy of god, for it is immeasurable. I can not denye but there is a sin agaynst the holy ghost which is irremissible, but we can not iudge of it afore hand, we can not tell which man hath committed y sinne or not, as long as he is alyue: but whan he is ones gone, then I can iudge whether he sinned agaynst the holy ghost or not. As now I can iudge that Peter, Saul, and Judas, and such like, that died in sinnes and wickednes, didde committe this syn agaynst the holy ghost: for they were wicked & continued in their wickednes still to the very ende, they made an end in their wickednes: but we can not iudge whether one of vs sin this sinne agaynst the holy ghost or not: for though a man be wicked at this tyme, yet he may repent & leue his wickednes, & morow, and so not commit that syn agaynst the holy ghost.

There is a  
sin agaynst  
the holy  
ghost:

309  
We can  
not iudge  
who hath  
sinned  
agaynst the  
holy ghost.



Our sauour **Chyist** prononced against the scribes and phariseis, that they had committed that synne againste the holye ghost: because he knew their heartes. he knew that they wold still abide in their wickednesse, to the very end of their lines. But we can not prononnce this sentence againste any man, for we know not the heartes of men: he that synned nowe, peradventure shall be turned to moze wo, and leaue his synnes, and so be saued. Further, the promyses of **Chyist** our sauour are generall, they pertaine to all mankynde: he made a generall proclamation, sayenge: Qui credit in me, habet vitam eternam, Who so euer beleueth in me, hath euerlasting lyfe. Lyke wise saint **Paule** saythe: Gratia exuperat supra peccatum, The grace and mercies of **God** exceedeth far our synnes. Therfore let vs euer thynke and beleue that the grace of **God** his mercye and goodnesse exceedeth our synnes. It is consider what **Chyist** saith with his owne mouth: Venite ad me omnes qui laboratis. &c. Come to me all ye that labour & are laden, & I will ease you. Mark here he sayth: Come all ye: wherfore than should any body despaire, or shut out himself from these promyses of **Chyist** which be generall and pertain to the hole world: For he saith, Come all vnto me. And then againe he saith, Refocillabo vos, I will refreshe you, you shall be eased from the burthens of your synnes. Therfore as I sayde before, he that is blasphemous and obstinate wicked, and abyedeth in his wickednesse styl to the very end, he synneth against the holy ghost, as **S. Augustine** and all other godly wyriters doo affirme: but he that leaueth his wickednesse and synnes, is content to amende his lyfe, and than beleuyng in **Chyist**, seketh saluation and euerlasting life by hym: no doubt that man or womā who soeuer they be, shall be saued: for they feede vpon **Chyist**, vpon that meate that **God** the Father, this feast maker, hath prepared for all his gesses.

You haue heard now who is the maker of this feast or banquet: and agayn you haue hearde what meate is prepared for the gesses, what a costly dyshe the housefather hath ordeyned at the wedding of his sonne. But nowe ye know that where there be great dyshes and delicate fare: there be commonly prepared certain saules, whiche shall geue men a great lust and appee

Chyriste  
kneve the  
heartes of  
the phari  
seis.

Chyriste pro  
mises are  
generall.

Math. II.  
Chyrist cal  
leth all vn  
to him.

To con  
nue in syn  
to the ende  
is to synne  
against the  
holye ghost.





appetite to their meates, as mustard, bñsiger, and suche like  
sauces. So this featt, this costely dishe, hath his sauces: what  
be they? Partly the crosse, affliction, tribulation, persecution,  
& all manner of miseries: for like as sauces make lussy the sto-  
macke, to receiue meate, so affliction styreth vp in vs a de-  
sire to Christe. For whan we be in quietnes we are not hun-  
gry, we care not for Christe: but whan we be in tribulation,  
and cast in prison thã we haue a desyre to him: thã we leaui  
to call vpon him: than we hunger and thurst after hym, than  
we are desyrous to fede vpon him: as long as we be in health  
and prosperitie, we care not for him: we be sloothful, we haue  
no stomacke at all, and therfoze these sauces are verye neces-  
sary for vs: we haue a common saying amongest vs, whã we  
see a felow sturdy, lofty, and proude, men say, this is a sauce  
felowe: signifying him to be a highmynded felowe, which ta-  
keth more vpon him then he ought to doe; or his estate requi-  
reth: which thing no doute is naughte and yll: for euery one  
ought to behaue himselfe accoꝝdyng vnto his callyng and e-  
state: but he that wil be a ch:isten man, that intēdeth to come  
to heauen, must be a sausy felow: he must be well poudered  
with the sause of affliction, and tribulation, not with proude-  
nes and stoutenes, but with miseries and calamities: for so it  
is w:itten, omnes qui ple volunt, viuere in Christo persecuti-  
onem patiantur, whosoever will liue godly in Christ, he shal  
haue persecution and miseries, he shal haue sause enough to  
his meate. Agayn our sauiour saith, qui vult meus esse disci-  
pulus, abnegat semetipsum & tollat crucem suam & sequatur  
me: He that will be my disciple must deny himselfe, and take  
his crosse vpon hym; and followe me. Is there anye man that  
wyl feede vpon me, that wyl eate my fleshe, and drynke  
my bloude: Abnegat semetipsum, Lette hym forsake hym-  
selfe. This is a greate matter, thys is a bityng thyng:  
the denyng of my owne wyl. As for an ensauple.  
I see a faire woman, and conceiue in my hearts an yll ap-  
petite to commit lecherie with her. I desyre to sell yll my  
wanton luste wyth her. Here is my appetite, my luste, my  
wylk: but what muste I doe? Partly I muste venye my  
selfe, and I muste beate my selfe

Sweete  
meat: we  
haue four  
sauce.

He that  
wil come  
to heauen  
must bee  
saucie.

¶ We must  
denie our  
selues.

self and soloely Christ. What is that? I must not followe my owne desyre, but the wyll and pleasure of Christe. Powe what sayeth he? Non fornicaberis, non adulteraberis, Thou shalt not be a hooze mōger: Thou shalt not be a wedlock breaker. Here I must deny my self, and my wyll and geue place vnto his wil, abhorre and hate my owne wil, yea and further more I must earnestly cal vpon him, that he wil geue me grace to withstande my owne luste and appetite, in all maner of thynges, whyche maye bee agaynst his wyll: as when a manne dothe me wronge, taketh my luyng from me, or hurteth me in my good name and fame, my wyll is to avenge my selfe vpon hym, to doe hym a soule turne agayn: but what sayeth **G D D**? Mibi vindictam ego retribuam, vnto me belongeth vengeance, I wyll recompence the same. Powe here I muste geue ouer my owne wyll and pleasure and obey his wyll, thys I muste doe, yf I wyll feede vpon hym, yf I wyll come to heauen: but thys is a bytter thyng, a soure cause, a sharpe cause: Thys cause maketh a stomacke: for when I am iniured or wronged, or am in other tribulation, then I haue a greate desyre to hym, to feede vpon hym, to be deliuered from trouble, and to attayne to quietnes and ioye.

¶ We must  
leauē the  
revenge  
to god.

The crosse  
callecth vs  
to Christ.

There is a learned man whiche hath a saying, whiche is moste true, he sayeth: Plus crux quam tranquillitas inuenit ad Christum, The crosse and persecution byynge vs sooner to Christe then prosperitie and wealth. Therefore Saint Peter sayeth: Humiliamini sub potenti manu Dei, Humble your selues vnder the myghtye hande of **G D D**: Looke what **G D D** layeth vpon you beare, it wyllyngly and humblye. But you wyll saye, I praye you tell me what is my crosse? Answer. This that God layeth vpon you that same is your crosse: not that whiche you of your owne wyllfulnesse laye vpon your selues. As there was a certayne secte whyche were called Flagellarii, whyche scourged themselves wyth whypes, tyll the bloude ranne from their bodies: thys was a crosse, but it was not the crosse of **G D D**, he layde not that crosse vpon theym, theymydded it of theyr owne heads. Therefore looke what God layeth

The crosse  
that men  
lay vpon  
themsel-  
ues is not  
Christes

layeth vppon me that iame is my croſſe, whiche I oughte to take in good parte, as when I fall in pouertye, or in miſeries, I oughte to be contented withall: whan my neighbour doth me wronge, taketh awaye my goods, robbeth me of my good name and fame, I ſhall beare it wyllynglye, conſiderynge that it is Goddes croſſe, and that nothyng came but doone a gaynſte me wythoute hys permiſſion. Where falleth neuer a ſparrow to the grounde wythoute hys permiſſion: yea not a beere falleth from oure heade wythoute hys wyl. Hecyng then that there is nothyng done wythoute hys wil, I oughte to beare this croſſe whyche he layeth vppon me, wyllynglye wythoute anye murmuringe or grudgyng.

But I praye you conſider theſe woordes of Saincte Peter well: Humiliamini ſub potenti manu Dei, Humble your ſelfe vnder the mightye hande of G. D. D. Here Saincte Peter ſignified vnto vs that G. O. D. is a mighty G. D. D. which can take awaye the croſſe from vs whan it ſemeth hym good yea and he canne ſende patience in the myddes of all trouble and miſeries. Saincte Paule that electe inſtrumente of God ſhewed a reaſon wherefoze G. O. D. layeth afflictions vpon vs ſaying: Corripimur à domino ne cum mundo condemnemur, We are chaſtened of the Worde leaſte we ſhould be condemned wyth the worlde: for you ſee by daylye experience that the moſte parte of wycked menne are luckye in thys worlde: they beare the ſwyng, all thynges goeth after theyr myrdes, for G. D. D. letteth them haue theyr pleaſures here. And therfoze there is a tonnixon ſayinge, The moze wycked, the moze luckye: but they that pertayne to God, that ſhall inherite euerlaſtyng lyfe: they muſt goe to the potte, they muſte ſuffer here accoꝝdyng to that ſcripture: Iudicium à domo Dei incipit, the iudgemente of god beyneth at the houſe of God: therfoze it commeth of the goodnes of god whan we be put to taſte the ſauſe of tribulation: for he doth it to a good end, namely that we ſhould not be condemned wyth this wycked worlde: for theſe ſauſes are very good for vs, for they make vs moze hungry & luſty to come to Chriſt and ſede vpon him. And truly when it goeth well wyth vs,

Deus nos  
permittit  
tantum  
hæc fieri  
ſed cauſa  
tuit.

Gods hãl  
is mighty.

The cauſe  
why  
Chriſt lai-  
eth croſ-  
ſes vpon  
theſe that  
be his.  
The more  
viciſſe  
the more  
lucky.



It is better to haue affliction than prosperitie.

Dauid saue to his meate

We forget Christ, our hearts and mindes are not vpon him: therfore it is better to haue affliction then to be in prosperitie: for ther is a comon saying, Vexatio dat intellectum, veratione geneth vnderstanding. Dauid that excellent king and prophet saith, Bonum est mihi quod humiliasti me domine. **L**orde saith he, it is good for me that thou hast pulled doune my stomake, that thou hast humbled me. But I pray you, what cause had Dauid: how was he humbled: Hary this, his owne son defiled his daughter. After that, Absalon one other of his sonnes killed his owne brother. And this was not inough, but his own sonne rose vp against him, and traiterously cast him out of his kingdome, and defiled his wife in the sight of all the people. **W**as not he bered: had he not saulles: Yes yes, yet for all that he cryeth not out agaynst God, he murmured not, but saith: Bonum est mihi quod humiliasti me, **L**orde it is good for me that thou haste humbled me, that thou haste brought me lowe: therfore whan we bee in trouble, let vs be of good comfort, knowing that God doothe it for the best. But for all that, the deuyll that olde serpent, the enemye of mankynde doothe what he can daie and nyghte to bring vs to this cause, to caste vs into persecution, or other mysertes, as it appered in the Gospell of Mathew, where oure Sauiour calling hym oute of a manne, seying that he coulde doo no moze harme, he despyred Christ to geue hym leane to goe into the swyne: and so he caste them all into the sea.

The deuill laboureth still to make saue for vs.

**W**here it appeareth, that the deuyll studieth and seeketh the all manner of wayes to hurte vs, eyther in soule, or els in bodye: But for all that, lette vs not despaire, but rather lyfte vp our heartes vnto **G**OD, despyryng his healpe and comfozte, and no doubt whan we dooe so, he wyll healpe, he wyll eyther take awaye the calamities, or els mitigate them, or at the lease wyll sende pacience into oure heartes, that we maye beare it wyllingly.

To comfort this, is comfortable.

The later course at this feast.

**N**owe you know at a great feast whan there is made a delicate dyner, and the guesse fare well: at the end of the diner they haue bellaria, certain subtilties, custardes swete, & delicate things: so whan we come to this diner, to this weddyng,

and

and feede vpon Christ, and take his saules which he hath prepared for vs: at the ende cometh the sweete meate, what is that? Mary remission of synnes and euerlastyng lyfe, suche for that no tonge can expresse, no heart can thynke: whiche God hath prepared for all them that come to this dinner, and fede vpon his sonne, and taste of his saules. And this is the end of this banquet. This banquet of marriage dinner was made at the very begynnyng of the world, God made this marriage in paradise, & called the hole world vnto it, saying: Veni enim mulieris conteret caput serpentis, The seede of the woman shal vanquish the head of the serpent: this was the first calling. And this calling stode vnto the faithful in as good stode as it doth vnto vs, which haue a moze manifest calling.

Afterwarde, almightie God called agayn with these wordes, speaking to Abraham, Ego ero Deus tuus & seminis tui post te, I will be thy God, and thy seedes of thee. Nowe what is it to be our God: Mary to be our defender, our comforter, our deliuerer and helper: who was Abrahams seede: Mary Christ the sonne of God, he was Abrahams seede: in hym and throught hym, all the world shall be blessed, all that belue in hym, all that come to this dyner and fede vpon hym. After that, all the prophetes their onely intent was to call the people to this weddyng. Nowe after the tyme was expyred, which God had apointed, he said: Venite, parata sunt omnia, Come, all thinges are ready. But who are these callers: The first was John Baptiste, whyche not onely called with his mouthe, but also shewed with his synger, that meate whyche God had prepared for the whole world. He sayth: Ecce agnus Dei qui tollit peccata mundi, Lo the Lambe of God that taketh away the synnes of the world. Item, Christ hym selfe called, sayinge: Venite ad me omnes qui laboratis, Comme to me all ye that trauayle and labour, and I wyll refreshe you. Lykewise the Apostles cryed and called all the whole world, as it is wrytten: Exiit sonus eorum per vniuersam terram, Theyr sounde is gone throught out all the world. But I praye you what thanks hadde they for theyr callinge: for theyr labour? Mary this, John Baptiste was headed: Christe was crucified

This marriage was made in paradise.

Abraham was biddē to this marriage.

John Baptiste pointed to this meate with his synger.

Math. xi.



hereward that they haue which be the callers of the geits Preachng is a thankes occupation.

effied, the Apostles were killed, this was their rewarde for their labours. So all the preachers shall looke for none other rewarde: for no doubt they must be sufferers, they must taste of these saules: their office is, Arguere mundum de peccato, to rebuke the world of synne, whiche no doubt is a thankles occupation. Vt audiant montes iudicia domini, That the high hilles, that is, greate princes and lordes may heare the iudgements of the Lorde: they must spare no bodge, they must rebuke high and low whan they doo amisse, they must stryke them with the swoorde of Goddes woorde: which no doubt is a thankles occupation: yet it muste be doone, for GOD will haue it so.

The excuses that such vse to make as are loth to leaue their wickednes

Take hede ye vnder this sight.

There be many men which be not so cruell as to persecute, or to kyl the preachers of Gods woorde: but whan they be called to sed vpon Christ, to come to this banquet, to leaue their wicked liuings, than they begin to make their excuses, as it appeered here in this gossell: Where the first sayd, I haue bought a ferme, and I must nedes go and see it, I pray thee haue me excused. An other sayd: I haue bought five yoke of oxen, and I gor to proue theym, I pray thee haue me excused. The thirde sayde, I haue married a wyfe, and therefore I can not come: and these were their excuses. You muste take hede that you mystake not this text: for after þ outward letter, it semeth as though no husbandman, no byer or seller, nor maryed man, shall enter into the kyngdom of God: Therfore ye muste take heede, that ye vnderstande it aright. For to be a husbandmanne, to bee a byer or seller, to bee a maryed manne, is a good thyng, and alio wed of GOD: but the abnse of suche thynges is reprocued: husbandmanne, and maryed man euery one in his callinge, maye vse and doo the woorkes of his callinge: the husbandmanne maye goe to ploughe: they maye bye and sell. Item, menne maye marye, but they may not sette theyr heartes vpon it. The husbandman maye not so applye his husbandrye, to sette asyde the hearynge of the woorde of GOD: for whanne he doothe so, he synneth damnably: for he moze regardeth his husbandrye, than GOD and his woorde: He hath all luste and pleasure in his husbandrye, whyche pleasure is naught,



naught. As there be many husbandmē, which will not come to seruaice, they make their excuses that they haue other businesse, but this excusing is naught: for commonly they go about wicked matters, and yet they wold excuse them self, to make them selves faultlesse, or at the least way, they will diminish their fautes. Which thing it self is a great wickednes: to do wickedly, & than defend that same wickednes: to neglect and despise Gods word, & thā to excuse such doings, like as these men do here in this gospell. The husbandman saith, I haue bought a ferme, therfore haue me excused: the other saith, I haue bought five yoke of oxen, I pray the haue me excused: Now whā he cometh to the married man: that same felow saith not, haue me excused, as the other say, but he onely saith, I can not come. Where it is to be noted, that the affections of carnall lustes & concupiscence are the strongest aboue all the other: for there be some men whyche set al their heartes vpon voluptuousnes: they regard nothing els, neyther God nor his word: And therfore this married man saith: I can not come: because his affections are moze stronge and moze vehement thā the other mens were: but what shall bee their rewarde whyche refuse to come: The housefather sayth: I say vnto you, that none of those men whiche were bydden, shall tast of my supper. With these wordes Christ our sauior teacheth vs, that all those that loue better worldly thynges than GOD and his word, shall bee shutte out from his supper, that is to say, from euerlastyng ioy and felicitie: for it is a great matter to despyle Gods word, or the mynister of the same: for the office of preachyng is the office of saluation, it hath warrantes in Scripture, it is grounded vpon Gods word. Sainct Paule to the Romanes maketh a gradation of suche wylc: Omnis quicumq; inuocauerit nomen domini saluabitur, quomodo ergo inuocauerunt in quem nō crediderunt, aut quomodo credent ei quem non audierunt? That is to say, who soeuer shall call on the name of the Lord shalbe saued: but how shal they call vpon hym, in whom they beleue not? how shal they belene on him of whom they haue not herd? How shal they heare without a preacher: And how shal they pray except they be set: At the

Husbandry must not hold vs from god.

The married man saith he can not come.

The rewarde of them that refuse to come.

Saint Pauls gradation.

length he concludeth sayeng, Fides ex auditu, faith commeth by hearyng: where ye may perceiue how necessarie a thyng it is, to heare gods word, and how needefull a thyng it is to haue preachers, which may teach vs the worde of god: for by hearyng we must come to faith, thozough faith we must be iustified. And therfore Chyriste saith himselfe: Qui credit in me, habet vitam eternam, he that beleueth in me hath euertlasting lyfe. When we heare gods worde by the preacher, and beleue that same, then we shall be saued: for s. Paule sayeth,

Rom. 1.

The commendation  
of the office of preaching.  
Iohn 3.

Euangelium est potentia dei ad salutem omni credenti, the gospel is the power of god vnto saluation, to all that beleue: the gospel preached is gods power to the saluation of all beleuers: this is a greate commendation of this office of preaching, therfore we ought not to despise it, or little regarde it: for it is gods instrument whereby he worketh faith in our heartes. Our Saviour saith to Nicodem: Nisi quis renatus fuerit, except a man be bozne a new, he can not see the kingdom of god. But how commeth this regeneration: by hearyng and beleuyng of the worde of god: for so saith s. Peter Renati non ex semine mortali corruptibili, we are bozne a newe, not of mortall seede, but of immortall by the word of god. Likewise Paule sayth in an other place: Vitum est deo per salutem predicationis saluos facere credentes, It pleased god to saue the beleuers thozough the foolishnes of preaching. But peradventure you will say. What shall a preacher teach foolishnes: No not so, the preacher when he is a right preacher, he preacheth not foolishnes, but he preacheth the word of god: but it is taken for foolishnes; the worde commendeth it for a trispyll; but howsoeuer the world esteemeth it, s. Paule sayeth that god will saue hys thozough it.

s. Pet. 1.

The world  
iudgeth the  
word of  
god to bee  
foolishnes

Here I myghte take occasion to inueigh agaynst those whiche little regarde the office of preaching which are wont to say; what neede we such preaching euery daye: Haue I not true wyttes, I know as well what is good or yll, as he doth that preacheth. But I tel thee my frende: be not to hasty, for whā thou hast nothyng to follow but thy true wyttes, thou shalt goe to the deuyll wyth them: Dauid that holye prophete saide not so, he trusted not his true wyttes, but he said

Dauid trusted not his  
true wyttes



Lucerna pedibus meis verbum tuum domine, Lord thy word  
 is a candell vnto my feete: here we learne not to despise the  
 worde of god, but highly to esteeme it, and reuerently to heare  
 it: for þ̄ holy day is ordeined, & apointed to none other thing,  
 but þ̄ we should at that day, heare the word of god, & exercise  
 our selues in al godlines: but there be some which think that  
 this day is ordeined only for feasting, drinking, or gaming,  
 or such foolishnes, but they be much deceiued: this daye was  
 apointed of god, that we should heare his worde, and learne  
 his lawes, and so serue him: but I dare say, the deuyl hath  
 no dayes so muche seruice as vpon sondayes or holpe dayes,  
 which sondayes are apointed to preaching, and to heare gods  
 most holy worde: therfore god saith not only in his commaū  
 dements that we shall abstayne from working, but he sayth,  
 sanctificabis, thou shalt halow: so that holyday keping is no  
 thing els, but to absteine from good woꝝkes, and to do better  
 woꝝkes, that is to come together, and celebrare the commu  
 nion together, and visite the sicke bodies; these are holy daies  
 woꝝkes: And for that ende god commaunded vs, to abstayne  
 fro bodily woꝝkes, þ̄ we might be moze mete & apt to do those  
 woꝝkes, which he hath apointed vnto vs, namely to fede our  
 soules with his worde, to remember his benefites, & to geue  
 him thankes, and to cal vpon him. So that the holy day may  
 be called a marriage daye wherein we are married vnto god,  
 which day is very nedeful to be kept. The foolishhe common  
 people, thinketh it to be a belly chere day; and so they make  
 it a surfatting daye: there is no wickednes, no rebellion, no  
 lechery, but she hath most commonly her beginning vpo the  
 holy day. We read a story in the 15. chapter of the booke of  
 þ̄ Numbers, That there was a felow which gathered sticks  
 vpo the Sabboth day, he was a despiser of gods ordinañces  
 and lawes: like as they that now a dayes, go about other bu  
 sines, whan they should heare the worde of God, and come  
 to the common prayer, whiche felowes truely haue nede of  
 sauce, to be made more lustier to come and fede vpon Christ  
 than they be. Now Moses and the people consulted with the  
 lord, what they should do, how they should punish that felow  
 which had so transgressed the Sabboth day: he shall dye sayth

The right  
 vse of the  
 holy daies.

Holydaies  
 vwoꝝkes.

All mis  
 chief begin  
 neth on the  
 holy daies.  
 Name. 15.



God vil pu  
nit h oue  
day.

Hic. 17.

Plagues  
threatened  
to such as  
profane the  
Saboth.

The saboth  
day is gods  
plowing  
day.

god. which thing is an ensample for vs to take hede, that we transgresse not the law of the Sabboth day: for though God punish vs not by and by, as this man was punished, yet he is the very self same god, that he was before: and wil punish one day eyther here, or els in the other wo:ld: where the punishment shalbe euerlasting. Likewise in the 17. chapter of the p:ophet Hieremy, god th:reateneth his fearefull wrath & anger vnto those which do p:ofane his sabboth day. Again he p:omiseth his fauour, and all p:osperity to them that will kepe the holy dayes, sayeng: p:inces and kynges shal go thorough thy gates, that is to say: thou shalt be in p:osperity in wealth and greate estimation amongst thy neighbours. Agayn, yf ye will not kepe my sabboth day, I will kyndell a fyre in your gates; that is to saye: I will destroy you, I wyll byng you to naught, and burne your cities with fire. These wo:des pertain as well vnto vs at this tyme, as they pertained to them at their tyme: for god hateth the dishallowing of the Saboth, as wel now as then: for he is and remaineth stil the old god: he wil haue vs to kepe his Saboth, as well now as then: for vpon the Saboth day goddes sede plough goeth: that is to say, y<sup>e</sup> ministry of his wo:rd is executed, for the ministeryng of gods wo:de is gods plough. Now vpon sondais god sendeth his husbandmen to come and tyll, he sendeth his callers, to come and cal to the wedding, to bydde the gesses, that is, all the wo:ld to come to that supper. Therfore for the reuerence of god consider these things, consider who calleth, namely god: consider againe who be the gesses, all ye. Therfore I cal you in gods name, com to this supper, halow y<sup>e</sup> sabboth day: that is, do your holy day wo:rk, com to this supper, for this day was appointed of god to that end that his wo:rd should be taught and heard: p:ferre not your owne busines therfore before the hearing of the wo:de of god. Remember the story of that man which gathered stiches vpon the holye day: and was put to death by the consente of god: where god shewd himselve not a cruell god) but he woulde geue a warning vnto the whole wo:ld by that man, that all the wo:ld should kepe holy his Saboth day.

The almighty euerliuing god geue vs grace to liue so in  
this

this miserable worlde, that we maye at the ende come to the great Sabbath day, where there shalbe everlastyng ioye and gladnes. Amen.

## The seconde Sermon of Maister

Latymers. Math. 5.

**V**idens autem Iesus turbas ascendit in montem & cum confedisset. &c. When Iesus saw the people he went by into a mountaine, and whan he was sette downe, his disciples came vnto him, and he opened his mouthe, and taughte them saying: Blessed are the poore in spirite.

Derely beloued in our sauiour Christ, I haue to tel you at this present tyme of a certaine pylgrimage, which maye be called the christen mans pylgrimage: but ye shall not thinke that I wyl speke of the poppish pylgrimage, whiche we were wont to vse in times past, in running hither & thither to St. Iohn Shorne, or to our lady of Walsingham. No no, I wil not speake of such fooleries, but I wil speake of such a pylgrimage, which our sauiour Christ himself taughte vs, beyng here present w<sup>th</sup> vs, with his owne mouth. Therfore whoeuer wil come to the eternal felicity must go that pilgrimage, els he shal neuer attaine therunto. Cum vidisset autem turbas, When he saw the people. It appeared by the end of the 4. of Math. that our sauiour had walked throughtout all Galilee, & had don many miracles: so that the same of him w<sup>et</sup> throughtout al the countrey: And there gathered a great nuber of people together to here him: he seying the people how hungry they were, conuerted himselfe into a higher place: & his disciples came vnto him, and he taught them, but not only y<sup>e</sup> disciples but also the whole people. so Luke sayth: docebat audiere populo, he preached y<sup>e</sup> people hearing it. Itē, & turba admirabatur sup doctrina illi, and y<sup>e</sup> people meruailed because of his doctrine: how could they maruel if they had not heard it. So it appeareth that Christe made his sermon not onely to his disciples, but also to the whole people, yet speciall ye he taught his disciples, to that end that they might teach afterwards to others, so he taught them such doctrine whiche he would haue taught al the whole worlde, therfore he so diligently taughte them. so though he made many sermons, yet these

A necessary  
pilgrimage



Two sermons wher in is conteined the summe of a christians life.



Oure prelates be not better than Christ.

Christ teacheth men to goe on pilgrimage.

these. ii. sermons, the one in Mathew, and the other in Iohn ought to be regarded moſte aboue all others: for they conteyne the ſumme of a chriſtian mans lyfe. Nowe our ſauour ſeyng them ſo hungry, what dothe he? The Euangelift ſaith: Aperuit os ſuum, he opened his mouth and taught them: Oure ſauour dyd not onely ſende out his apoſtles to preache and teache the people, but alſo he opened his owne mouth, and taught the people his owne ſelfe. Which acte of our ſauour, is to the reproch of our lordly prelates: which in a maner diſoaine to preache theym ſelues, in their owne perſons, but they thynke it to be ynough to haue one or two pertainyng vnto them, whiche preache in thei dioceſes, they them ſelues beyng occupied in worldly buſynesse: our Sauour dyd not ſo, he opened his owne mouth, and taughte the people. Certainly this enſample of our Sauour ought better to be conſidered of our prelates than it is: for they be not better than Chriſt was. Chriſt hath ſent them, and giue vnto them a Commiſſion to preache: wherfore diſoain they than to open their mouth, and teache the people: ſeing that our ſauour hym ſelf taught: how will they be excuſed whā they ſhall make accompt for their doyngeſ: What ſhall be their reward for their ſlouthfulneſſe: No doubt euerlaſting damnation hangeth ouer their heades.

Nowe our ſauour openyng his mouth, what taught he them: May he taught them a pilgrimage, the chriſten māns pilgrimage: And this is a good and true pilgrimage that he taught, for this pilgrimage ſtandeth not in runnyng hither and thither: No no, this is a right pilgrimage, but there is ſtrange geare in it: yea ſuch geare, that yf I ſhould ſay it of my owne head, you would not beleue me, you wold ſaye I lye: for it agreeeth not with oure mother witte, we can not compaſſe this geare with our naturall wit: therfore we muſt conſider who ſpeaketh it, and ſo captiuate oure reaſon and witte, to the wiſedom of God. Now Chriſt the eternall ſon of God, he teacheth vs this pilgrimage: Of which god the father hym ſelfe ſaythe: Hic eſt filius meus dilectus, in quo mihi bene complacitum eſt, iſum audite: This is my well beloued ſonne, in whome I am pleaſed, heare hym. Seyng than



than that the almightye god commaunded vs to heare hym, we ought not to regarde his doctrine litle, to esteeme and value it for nothyng: but most highly esteeme it as the vnfalshable woꝛde of god. Now what saith he: *Beati pauperis spiritu quoniam ipsorum est regnum caelorum*, Blessed be the poore in the spirite, for theirs is the kyngdome of heauen. &c. I intend to be very short, els I could not haue time to go thorow all thynge that pertaine to this pilgrynage. This is a pilgrynage of viii. myles or of viii. dayes iournies, al thinges that pertaine vnto it are comprehended in viii. pointes.

Our sauour sayth, *Beati pauperis*, Blessed be the poore, this is contrarpe to oure reason: for who would thynke pouertye to be a blessednes: who is that wold not rather be ryche than poore: to be riche is a blessednes in our eyes, to be poore is an unhappines in our myndes: but we must subdue our iudgements. We esteeme it to be a cursednes to be poore: wcl, our sauour sayeth Blessed are the poore: Luke hath no more but these woꝛdes, *Hathew addeth Spiritu in y spirit*. These viii. myles, or daies iorneyes, may be called *Paradoxa* that is to say, inopinable, incredible, & unbelievable sayinges: for if Christ had not spoken it hymself who should haue beleued it: for we see dayly befoze our eyes, what a miserable thyng is pouerty therfoze oure nature is euer giuen to auoide pouerty, and to come to ryches. But Christ saith, *Beati pauperes*, Blessed be the poore in spirit, for the kyngdome of heauen is theirs.

The kyngdome of heauen is taken sometymes for the office of preaching, as when he compared the kyngdome of heauen to a net that caught good & bad fyshes, there he meaneth the office of preaching: sometymes it is taken for eternal felicity, which Christ our sauour merited for vs. When John Baptist sendeth his disciples vnto Christe to aske him whether he be Christe or not, he tolde them what miracles he had done, and amongest other thinges he said, *Pauperes Euangelizan*, the poore heare the gospel, meanyng that the poore be moze wylling to heare the gospel: they take moze pain in hearing gods woꝛde then the ryche doo, for the riche commonlye lesse regarde the gospel. Lookie thoroughout al England, and you shall fynde it so. Lyke wise he sayeth by the *Prophete*, ad

Ve most  
not light-  
ly regarde  
Chrilles  
doctrine.

A pilgre-  
mage of  
viii. dayes  
iourneye,  
or. viii.  
miles.

To saye  
that po-  
uertie is a  
blessed-  
nes, is a  
paradox.

The king-  
dome of  
heauen ta-  
ken for  
the office  
of prea-  
ching.  
The pore  
be mozte  
diligēt  
to heare  
teo-  
woꝛde of  
God.

Euangelizandum pauperibus misit me, He hath sente me to preache the Gospell vnto the pooze, because the pooze hath moze pleasure in it: the riche more comonly regard it for nothing: therfoze it is a wonderful thing that such terrible thinges are wyrtten of rich men, and yet we seke al to be riche, & cal them blessed & happy that be so. But ye herd vpon sonday last was, howe that these riche fermers made their excuses: they would not come to the banquet, which God had prepared for them, because their riches dyd lette them: therfoze riches are called thornes in scripture. As for an example: There be two waies to a towin, the one is playn and straight, thother is full of thornes. Nowe he that goeth the plain way shall sooner come to his sojneys ende, than he that goeth the thorny way: So it is moze easer without riches to come to hauens than with riches; but our nature is so corrupt that we euer desire that thing that may do vs harme. I wyll not say but men may haue riches, & many good men haue had great riches, yet riches must be had cum tremore, with feare: for it is a dangerous thing to haue them: they be but burthens, they that haue them be but balliffes and stewardes ouer the, they must make accompte for them. And therfoze aboue all thynges ryche men must haue in freshe memoxye this scripture: Diuitis si affluant nolite cor apponere, When riches come vpon you, set not your hartes vpon them: vse them to such ende as God hath appointed: with your copie helpe the tropic of the pooze miserable people: and this is our ductie to do. For he that hath riches and helpeth not the poze with all, but layeth them vp for him self: he is a thefe before god, though he do come rightly and iustely by his goodes: for he doth not his ductie: he witholdeth that from the pooze that pertaineth vnto them. so god requirerth of the riche to releue and helpe the pooze with his riches: when he nowe dooth it not, the wyrtters call him a thefe. Here ye se what a burthen it is to haue riches, therfoze let vs not be so greedy ouer them: and when we haue them, lette vs remembre that we bee but gods stewardes and distributors of his treasures.

You must mark here, that our samowhan he saith, Blessed be the pooze: he commnedeth not the friers povertie, that same

It is mer  
uaill that  
men be so  
desirous  
to be rich

A good fi  
miltitude  
and mete  
to be mar  
ked.  
Marke  
this you  
riche men

The ende  
why ri-  
ches is ge  
uen to me  
There be  
theues  
that get  
their good  
des truly.

what sort  
of poore  
be blessed



ſame wiſfull pouertie: but if you be come to pouertie foꝛ con-  
 feſſing of Chriſt, than thou art bleſſed. Againe, I am a ryche  
 man, the ſire cometh & taketh away my riches. As Job was  
 a rich man, but what hapned? his enemy came & toke away  
 altogether: ſo we may this day be rich, and to morow we may  
 be beggers: foꝛ the riches be chāceable vnto vs, but not vnto  
 god: foꝛ God knoweth whā & to whō he will geue thē oꝛ take  
 them away again. Now when I come to pouertie by chāce,  
 ſo that god ſendeth pouertie vnto me: thā I am bleſſed whā I  
 take pouertie wel without grudging. And therfoꝛe he added  
 Spiritu, in ſpīte, y<sup>e</sup> is, to take it in good part with a faithfull  
 hert, knowing that god ſendeth y<sup>e</sup> ſame vnto vs: ſo that whā  
 we come to pouertie by ſuche chaunces, oꝛ by perſecutions,  
 ſo that I caſte not away my goodes wilfully as the ſpyers  
 did) which was a leauing of riches deuifed by their own miſ-  
 des: but els he that dothe his buſines accordyng vnto his cal-  
 ling, and than god endueth him with pouertie; let hym take  
 it with toy and gladnes: foꝛ theſe bleſſings which Chriſt pro-  
 miſed vnto vs here in this goſpel, ſhall light vpon him, ther-  
 foꝛe take it ſo, that pouertie is a bleſſyng when ſhe is taken  
 with a faithfull hert, ells in dede it is to no purpoſe, ercept it  
 procede out of faith. Be not egre therfoꝛe to haue riches; and  
 when ye haue them, that god ſendeth them; ſet not to muche  
 by them. Foꝛ Chriſt ſaith: it is hard foꝛ a rich man to come to  
 heauen, ſpeaking of thoſe which ſet their herts vpon riches;  
 which men in dede be very idolaters: foꝛ they put their hope  
 truſt and confidence in them, ſo that what ſo euer ſhal happē,  
 they thynke they wil eſcape hauyng money; & ſo they make  
 money their god, which is a moſt wicked and abhominable  
 ching in the ſight of y<sup>e</sup> Lord. Foꝛ god wold haue vs to hang  
 vpon hym, to truſt in hym; be we poore oꝛ riche: If we be  
 riche, we ſhald not ſet our hearts vpon riches: if we be poore  
 we ſhould comfort our ſelues with this ſcripture, Non eſt  
 inopia timentibus eum They that feare hym ſhal not lacke.

Now the ſeconde myte oꝛ days ioꝛney in this pilgrimage  
 is this: Beati qui loquent, quoniam ipſi conſolabuntur, Bleſ-  
 ſed are theſe that mourne, foꝛ they ſhal haue comfort. We after  
 our reaſon eſtēme thē happy y<sup>e</sup> can make mery in this woꝛld:

but

How po-  
 uerty is a  
 bleſſing  
 and how  
 not.

How rich  
 men are  
 idolaters

The ſecōd  
 daies iour-  
 ney or  
 mile.



but our saulour contrarywise pronounceth them blessed that mourne and wepe in this worlde. We seeke all to be in that case that we might laughe and be mery, for we thinke that to be a great blessednes; but our saulour pronounceth them blessed that wepe. And therfore scripture saith, *Melius est ire ad domum luctus, quam ad domum conuiuii*, It is better to goe to the moürnyng house, than to the house of banquetting: for he that goeth to sicke folkes, it shalbee a good admonition; it shall make hym to consider the fragilitie and weakenes of mankynde, and so styre hym vpp to make redye, and not to set much by this worlde. S. Paule speaketh of two manner of sorowfulnes, the one is worldly, & other is ghostly, the worldly sorowfulnes is withoute faith: as the wicked whan they weepe they are sorowfull: yet this comfort of which Chyriste here speaketh is not promised vnto them. Clau wepte whan Iacob begiled hym; but his weeping was without faith. True lye happye are those that haue muche occasion to weepe and waille: for *Vexatio dat intellectum*; veration and trouble maketh vs to know our selves, and techech vs to leaue sinne and wickednes. There be many which be in great miseries, shut out of their houses; or in sickenes; or other trouble: they shall comfort themselves with this blessing, which Chyriste our saulour promised vnto them, namely they shalbe sure that they shall haue comfort, and reliefe of their miseries, for he will not suffer them to be further tempted then they shalbee able to beare: and then in the ende they shall haue euerlasting comfort. It is a notable answer that Abraham maketh to the rich man, when he lay in hellish fyre, My sonne (saith he) *Recepti sti bona in vita*, thou hast receiued thy good dayes in thy lyses tyme, now thou shalt be punished: But Lazarus hathe had miseries, and calamities: and therfore he shall bee comforted now. So we must learne to be content to goe from weeping to laugheng, from sorowe to eternall felicity: but we muste first suffer here, we may not goe from the one felicity to the other: therfore I. Hierome saith, that he is a delicate soule that wyll not suffer sometymes miseries and calamities. Therfore let vs be content with it, let vs beare them with a faithfull heart; els we shall not attaine to this comforte, for

What mourning it is that maketh blessed.

We must goe frome sorowe to ioy, and not frome one felicitye to another.

the miseries that the godlesse haue, operantur mortem, they woꝝke their olone destruction, and euerlastyng perdition: soꝝ they can not beare them as they ought to doe: they murmure and crye out agaynst god; but the godly whan he is in miseries he taketh greate profite by it, soꝝ miseries dyꝛue hym to leaue synne and wickednes: and to repent soꝝ that which he hath done agaynst god. Here you maye perceiue noꝝwe that they that wyl haue comfoꝝte muste goe to that pylgrimage, they must taste miseries, and so at the ende they shall haue euerlastyng comfoꝝte.

The diuersities of murmuring.

The thirde mile oꝝ dayes iourney is this. Beati mites quoniam inheritabunt terram, Blessed be the meeke soꝝ they shall inherite the land. This meekenes is such a thing y<sup>e</sup> whosoꝝuer hath her, can be quiet in al thinges: he that hath her wyl not auenge hymselfe. But ye must know there bee two manner of vengeaunce. There is a pryuate vengeaunce, & there is a publique vengeaunce, the publique vengeaunce is allowed of God: the pryuate is soꝝbidden, soꝝ god sayeth to euery pryuate man, Mihi vindictam ego retribuam, Let me haue the vengeaunce, and I wyl rewarde it. Whan anye man dothe me wronge, I shall oꝝ may not auenge me, noꝝ yet desyre in my hearte to be auenged vpon hym, I being a pryuate man and not a magistrate. But there is a publike vengeaunce, that is the magistrates, they must see that wrongdoers be punished, and rewarded accoꝝdyng to their misbehaucours. But I maye not auenge my selfe. For I am blessed when my good is taken from me wrongfully, and I take it well. For Christ sayeth in inheritabunt terram, they shall inherite the lande, he that soꝝ goddes sake leaueh hys lande, oꝝ his gooddes: he shall inherite the lande: so he shall with leuyng the lande inherite the lande: but what shall I doe when my good is taken from me? Aunswere, goe to goddes promises, whyche are Centuplum accipiet, he shall receiue it agayn hundred fold. The publike vengeaunce is committed vnto the magistrates, God commaundeth vnto them to punish the transgressours: and agayn the lawbreaker oꝝ misdoer ought to obey, and suffer the punishment whiche the magistrates shall lay vpon him: soꝝ so it is wꝝitten, Auferes malum e medio populi,

The third mile or daies iourney.

Two manner of reueges, the one lausfull and the other vnlausfull.

We must goe to goddes promise.



puli. Thou shalt take a waye the yll from amongst the people. So ye heare how that we maye not auenge oure selues when anye man doeth vs wrong; yet for al that, this taketh not awaye the liberty of the vse of the law, for a chyrstian man maye go to the law, and seke remedy, yet we must take hede that we go not to auenge oure selues vppon our neighbour, with a vengeable hearte: no; yet should we not go with a conetouse hearte, to gette ought of our neighbour: elles it is lausful to vse the law whā it is done with a charitable heart. As it is lausfull for me beyng sick to go to the phisicion without breach of my fayth to godward: but yf I should go to the phisicion in dispeire of God, then this goyng were a wicked goyng. So I say, when we wil go to the law, we must be ware that it be done charitably, not with a vengeable mynd: for whosoever seketh to be auenged he shall not be blessed of god. Agayne whosoever suffreth wronge at hys neighbours hande, and taketh it willingly, he shall be blessed of god.

A chirsten man may go to the law but how?

The ensample of Ioseph to be folowed of vs.

An ensample we haue in Ioseph, his brethren solde hym and handled him most cruelly and tyrannously, what did he? he toke it wplyngly without any reuengement: what dyd god? Mary he fulfilled his promise, inheritabant terram, they shall inherite the lande. Therefore he made him lord ouer al Egypt, this did god, and so he wyll do vnto vs: but our heart is so poysoned with the poison of malice, that we thynke we should be vridonz, when we should not auenge oure selues, but they that haue the spirite of god, and to whom these blessings pertayne, they wyl be charitable, and yet vse the law when necessitie shall requyre so, but they wyl doe it wpyth a godlye mynde.

Terram, they shall inherite the lande: some expounde the lande for eternall lyfe, but it maye bee vnderstanded of thys woylde so: for they that be patient and beare and suffer, God wyll rewarde them here in this woylde and yonder to. Now ye haue hearde what we shall haue when we be meeke spiritued: let vs therefore set aside all stubburnes, al vengeance hatred and malice, one against another: so that we may obtaine that land which Chyrst promised vs. Beati qui clarant & situnt iustitia quoniam ipsi saturabuntur, Blessed bee they that

The 4 mile or diuisory.

hun



hungre & thurst after rightuousnes, for they shalbe satisfied.  
 These wordes be expounded diuersly: it may be vnderstāde  
 so, Blessed be they that hynger and thurst that is to say, that  
 haue so great desyre to rightuousnes, as a hungry man hath  
 to his meate and dlynke. Some expounde it of the iustice of  
 the soule: for the faithfull be euer hungry, they euer thynke  
 they be not well, they be soze behind the hande: and so do not  
 y hypocrites, for they haue opera supererogationis thei haue  
 so much that they are able to sell vnto other men to: & bynge  
 them to heauen: But I will expound these wordes so. They  
 that hunger, be they that suffer wrong: for when a man suf-  
 fereth wrong and iniuries, he hungreth and thirsteth to haue  
 iustice, to come to his right: for it is a common saying, amon-  
 gest the people The law is ended as the mā is frended. Now  
 he that is so iniured and wronged and hath a godlye hunger  
 and thurst to rightuousnes, he shalbe satisfied in this world,  
 and in the woylde to come he shal haue euerlastyng life. Ex-  
 amples we haue in scripture. Joseph when he was solde to  
Potiphar that great man, he was a fayre young spryngolde:  
 now his maisters Potiphars wite spyng his beauty, call her  
 loue vpon hym, in so much that he could be no where but she  
 came after him: but Joseph scarryng God refus'd her, and  
 would not committe with her the filthye acte of lecherye.  
 What soloweth, she wente by and by and made an outcrye  
 & accused hym, as though he would haue rauished her: so  
 at the length Joseph was cast into prison, where he hungerd  
 & thurst after rightuousnes, after iustice, y is he was desiro<sup>s</sup>  
 to haue his right: yet for al y he toke y mater wel & godly, he  
 sought not for vengeance: we in our own solishries & mother  
 wittes esteeme them blessed, that can ble the matter so, that  
 the law may go with them, that they may haue theouer had:  
 they are called blessed which beare the swinge, which are not  
 exercised with trouble. I remember I red once a Booke of a  
 bishop which came to a rich mans house, where he had good  
 chere, and the goodman in the house shewed hym all his ry-  
 ches and prosperities, his goodly wife & his faire child:en: in  
 summa: they lacked nothing at all, he himselse hadde neuer  
 bene sicke: the bishoppe hearyng that thought in hys mynde

apocri-  
 tes haue  
 vworks  
 to sell.

This sense  
 ededeth to  
 edifying,  
 and is her  
 fore tolle-  
 rable.

Joseph, hu-  
 gred after  
 rightuous-  
 nes.

A history  
 fabul-  
 chop.

no doute god is not here: and so commaunded his seruaunte to make redy the hoxses, and by and by wente his way. When he came a little far of from the house, he sendeth his mā back a gain to fetch a booke, which was soz gotten behynde, when the seruant came the house was sunke. So we see that worldly prosperite maketh vs to forget god, and in the ende to bee damned. Iacob that holy man when he serued Laban his vncle and father in la we, what w:ronges had he: how vniuſtlyc delte Laban with him: No dout he had great hunger and thurst after rightuouſnes: therfoze God satisfied hys appetite, for he blessed hym, and en riched hym wonderfullye, & gainste Labans mynde. There be few of suche seruauntes now a dayes as Iacob was: and though he had a wicked master, yet he serued hym truely: I woulde wishe all seruauntes would follo w the ensample of Iacob. This I speake to make you patient in tribulation, and to styre vp in you a hunger and thurst after rightuouſnes, you heare howe Iosephe was blessed in bearyng godly the iniuries which that foolish wo man did vnto hym.

Iacob thir  
sted after  
rightuouſ  
nes.

Dauid hu  
god after  
rightuouſ  
nes.

Dauid also What good seruice dydde he vnto kynge Saule: yet Saule wente aboute to destroye hym, thynke ye not Dauid hungred and thirsted after rightuouſnes: No doute he dydde, yet he might haue auenged himselfe, but he wold not: for he had this meekenes of which Christ our saui our speaketh here, And so consequently inherite the land at roydng vnto his promise.

theſte  
nile of  
raie's iou  
17.

quoniam ipse misericordiam conſe  
quentur, Blessed be the mercifull for they shall obtayne mer  
cy. I wyl not tarye longe heren, you knowe whyche bee  
the workes of mercede. I was hungry sayeth Christe, I was  
naked: Mathew 25. There is a ghostely mercy: whiche is, to  
admonish them that bee in erreoures: to bynng them to the  
righte waye. Item to foggeue them that doe me w:ronge, this  
is a mercede, and a needefull mercede: and therefore they  
that wylbee cruell here, so that they wyl not foggeue vnto  
to theyr neyghboures theyr faultes, lette them not looke  
for mercede at Goddes handes: For we muſte bee mer  
cyfull, louynge, and comfoztable towarde our neyghbour

when

VWhoſo  
will ob  
taine



Whan we will obtain mercy at gods hands. But this seemeth now as though malefactours ought not to be put to death, because god requireth mercy. *Sy:* you muste vnderstand that god requireth pziuate mercy, so that pziuate men one shall forgeue vnto theother: but it is an other matter with the magistrates, the kyng and all other magistrates are goddes officers, they must do accoꝝdyng as god requireth them to do. he saith: *Auferes malū ē medio populi, nec misereberis ei,* thou shalt take away, thou shalte roote out the yll, (them that bee malefactours) from amongest the people: and shewe not mercy vnto them. Here werc a place to intrcat of ministring of iustice, if the audience were thereafter: how iustices of peace and other magistrates ought not to be bolsterers and bearers with wickednes, but punish the malefactours accoꝝdyng to their deserts: *Væ qui iustificatis impium, vo be vnto you that iustisye the wicked: to iustisye the wicked, is not to punish the m: Et qui iustificat impium & que condemnat iustum ambo abominabiles coram domino,* he that iustisfieth the wycked, and he that condemneth the iuste, they are bothe wicked and abhominable befoze the lord. So that magistrates ought to punish sinne and wyckednes, but pziuate men, one ought to shew mercy vnto another: that is, he ought to forgeue whē any man hath done him harme: and so he shall haue mercy at gods hande.

*Beate mundi corde quoniam ipse videbunt deum,* Blessed be the cleane of heart: for they shall see god. By these woꝝds we may perceiue that we shall not looke to see god, to see our felicity, whan we be impure of hearte. We can not come to that inspeakable ioy and felicity which god hath prepared for his, except we be cleane in our hearts: therfoze David knowyng that lesson, saith vnto god: *Cor mundum crea in me deus,* O god make cleane my hearte within me. But ye wyll aske howe shall our heartes be purified and cleansed. Answer, *Fide purificantur corda,* thoꝝough faith the heartes of menne muste be cleansed. They that heare God des woꝝde and beleue that same to be true, and lyue after it, they hear-tes shall be purified, and so they shall see **G O D**.

There be two manner of seeyng of **G O D**: as longe as

mercy must  
be merciful

Magistrats  
may not  
shew mer-  
cy in iudge-  
ment.

Lesson for  
iustices.

The sixt  
mile ordais  
iourney.

Faith puri-  
feth the  
heart.



God is seene  
here by  
faith after  
this life  
face to face

We see here, we muste see hym by saythe, in beleuyng in  
hym: ponder we shall see hym face to face howe he is, ther-  
fore be leue here, and see there. And so it appeareth, that he  
that will not heare goddes word, and beleue the same, that  
hys hearte may be censed, he shal not see god.

The fourth  
male ordais  
iourney.

Beati pacifice quoniam ipse filii Dei vocabuntur, Bles-  
sed be the peacemakers, so; they shal be called the chyldren of  
God. Here is an other iourney. There is a law in Deute.  
where god sayeth: Non erit susurro nec calumniator in popu-  
lo. There shall not be a slauderer or whysperer amongest  
you whiche are my people. But I tell you thys lawe is not  
kepte: so; there be a greate number of those whych speake  
saye wyth they; tongues, as though they woulde creepe  
into a mans bosome, but behynde hys backe or befoze ether  
men they betraye hym, they lye bypon hym and doe all they  
canne to byng hym out of estimation: these whysperers be  
peacebreakers, and not peacemakers: so; the diuel byngeth  
his matters to passe thozough suche fellows, there be many  
suche in Englande whiche tell false tales of others, to pro-  
mote themselues withall: these be the chyldren of the diuell,  
and no doute the deuill hath many chyldren in the worlde.

whysperers  
be peace  
breakers.

The history  
of Doe the  
Idonire.  
i. Reg. 22.

I will shewe you an ensaunple: There was one Doeg  
Dumeus, a seruaunte of Saule the kynge, he was princeps  
pastorum, the maister ouer his heardemen. When Dauid  
flyng from Saule, came to the prieste Abimelech, very hun-  
grye and weery, and therefore desyred some meate, the prieste  
haung none other bread: but pangs propositionis, the hoyle  
bread: of that he gaue Dauid, and after that he gaue him the  
Swoorde of Goliath, whome Dauid hadde kyled before. So  
thys Doeg beyng there at that tyme, what doeth he: lyke  
a whysperer or manplea'cr goeth to Saule the kynge and  
tolde hym, howe the prieste had refredged Dauid in hys iour-  
ney, and had geuen vnto hym the sworde of Goliath: Saule  
hearyng that, beyng in a greate fury, sente for all the prie-  
stes and they; wyfes and they; chyldren and slew them all.

Doeg was  
a peace-  
breaker.

Thys Doeg nowe that whysperer was not a peacemaker,  
but a peace breaker: and therefore not a chyld of G O D,  
but of the diuell. I coulde tell you of some other Dorges, of  
other

other whisprers, for I haue knowen some in my tyme: but all suche are the chyldren of the deuill, they are not Goddes chyl-  
 dren: for Chyffe our squire called those Goddes chy-  
 dren, that are peacemakers, not them that cutte their neigh-  
 bours throte. Seeyng nowe that it is so good a thyng to  
 be a peacemaker: lette all them that be in superioritie inde-  
 uour themselves to be peacemakers: let the landlozdes thew  
 themselves to be peacemakers, when they here of contentions A lesse for  
landclords  
 and strifes betwene their tenants: send for them & here they  
 matters, and make hym that is faulte to bee punished, and  
 so let them be peacemakers: but there be some gentlemen in  
 England, which thinke themselves boine to nothyng elles  
 but to haue good cheere in thys woꝛlde: to go a haukyng  
 and huntynge: I would wishe they would endeavour them-  
 selues rather to bee peacemakers, to counsaile and healpe  
 pooꝛe men, and when they heare of any disoord to be betwene  
 neighbours and neighbours to set them together at vnitie:  
 this shoulde bee rather they exercise than banquettyng and  
 spending the tyme in bayne: But they wyll saye, it is a grea-  
 payne and labour to meddle in matters, to be a peacemaker.  
 Sye you muste consider that it is a grea-  
 teryn chylde of God: And therfore we ought to be contente to take  
 paynes to be peacemakers, that we may be the chyl-  
 dren of god. But in matters of religion we must take heede that we  
 haue such a peace which may stande with god and his woꝛd:  
 for it is better to haue no peace at all, then to haue it wyth  
 the losse of gods woꝛd. In the tyme of the sire artilles there  
 was a Bishop whiche euer cryed vnitie, vnitie: but he would  
 haue a popishe vnitie. Saint Paule to the Corinthians say-  
 eth: Sicis vnanimis, be of one mynde: but he addeth Secun-  
 dum Iesum Christum, accordyng to Iesus Chyffe, that is,  
 accordyng to gods holy woꝛd, els it were better warre than  
 peace: we oughte neuer regard vnitie so much that we wold  
 should forsake gods woꝛd for her sake: when we were in  
 popery we agreed wel; because we were in the kingdom  
 of the diuell, we were in blyndnes. In Turky we heare not of  
 any discention amongst the, for religions sake. The Jewes  
 y now be haue no discention amongst the, because they be in  
 blynde.

A lesse for  
gentlemen.

Peace in po-  
perie is not  
the right  
peace.



blyndenesse. When the rebelles were by in *pozffolke* and *Deuonshire*, they agreed all, there was no dissencion: but their peace was not *Secundum Iesum Christum*, acco<sup>d</sup>ynge to *Iesus Christ*. Therefore *S. Hierie* hath a p<sup>r</sup>eatie saying: *Speciosum quidem nomen est pacis & pulchra opinio vnita- tis. sed quis dubitat eam solam vniceam Ecclesie pacem esse que Christi est*, It is a goodly word peace, and a faire thing *vnittie*: but who doubts but this to be the onely ryght peace of the church, which peace is after *Christ*, acco<sup>d</sup>ying to his wordes: Therefore let vs set by vnittie, lette vs be geuen to loue and charitie: but so that it maye stande with godlines. For peace oughte not to be redeemed *iactura veritatis*, with losse of the truthe: that we wold seke peace so much, that we should lose the truthe of Gods worde. *Beati qui persecutio- nem patiuntur propter iustitiam*, Blessed be they that suffer persecution for rightuousnes sake: for theirs is the kyngdom of heauen. This is the last iourney, whan we be deman- ded of our faith, and examined, and afterwarde be forced to beleue as they wyl, whan we come to that popnte: Blessed are we whan we suffre rather all extremities than forsake the truth, yea we shall esteeme it to be a great blessednes whā we be in suchs trouble. And not onely this, but who soeuer suffreth any thing for any maner of rightuousnes sake: bles- sed is he, the questmonger doynge vprightly his duette in dis- chargynge of his conscience: now he shal haue displeasure, happy is he: and he shal haue his rewarde of God. *Beati cum maledixerint vobis homines & dice. Blessed are ye whan men speake yll of you. Gaudete quoniam merces vestra multa est. &c.* We merite, because your rewarde is great in heauen. Nowe ye haue heard whiche is the way to hea- uen, what maner a pylgremage we must goe: Namely first by spirituall pouertie, by hunger and thirst after rightuous- nes, by mekenes and lenitie, by wepyng and waylyng, by pitte and mercyfulnes. Item we muste haue a cleane hert: Item we must be peace makers: Item we muste suffre tri- bulation and affliction. Than shall the ende bee, *Merces vestra erit multa in caelis*, your rewarde shalbe great in hea- uen. Merces, this woorde soundeth as though we shoulde

Be not de-  
 ceined by  
 the faire  
 shev of  
 peace;

VVe may  
 not lose  
 truth for  
 peace.  
 The eight  
 mile ordais  
 iourney.

A questmō-  
 ger may be  
 happy.

An itinerall  
 vherin the  
 way to hea-  
 uen is set  
 forth plain-  
 lyc.



meritte somwhat by our owne woorkes: for reward and me-  
 rite are correspondent, one foloweth the other: whan I haue  
 merited, than I ought to haue my reward. But we shall not  
 thynke so: for ye must vnderstande, that all our woorkes are  
 imperfect: we can not doo them so perfectly as the lawe re-  
 quireth, because of our fleshe which euer letteth vs. Ther-  
 fore is the kyngdome of god called than a rewarde: because  
 it is merited by Christ: for as touchyng our saluation and e-  
 ternall lyfe, it must be merited, but not by our owne wo-  
 kes, but onely by the merites of our sauioꝝ Christ. Therfore  
 beleue in hym, trust in him: it is he that merited heauen for  
 vs: yet for all that every man shall be rewarded for his good  
 woorkes in euerlastyng lyfe: but not with euerlastyng lyfe.

Christ hath  
 merited for  
 vs.

For it is wytten, *Vita eterna donum Dei*, The euerlasting  
 lyfe is a gift of god. Therfore we shuld not esteeme our wo-  
 kes so perfect as though we should or coulde merite heauen  
 by them: yet god hath such pleasures in suche woorkes which  
 we doo with a faithfull heart: that he promisyeth to rewarde  
 the in euerlasting lyfe. Now to make an end, I desire you in  
 gods behalfe, remembre this pilgrymage which I haue taught  
 you, set not lyght by it: for it is our sauioꝝ owne doctrine,  
 he with his owne mouth taught vs this pilgrymage: whan  
 we will now folowe hym, and doo accordyng as he teacheth  
 vs, than all these blessyngs, of which mencion is made, shal  
 lyght vpon vs: and in the ende we shall obteyne euerlasting  
 life. which graunt both you and me, God the father througħ  
 his onely sonne our sauioꝝ Iesus Christe. Amen.

### The third Sermon of maister Latymers.

Ephes. 6. cap.



**D**e cetero Fratres, confortamini in Domino, &  
 in potentia virtutis eius, induite vos armaturam  
 Dei, By brethren be strong in the Lorde, and  
 thorough the power of his myghte, put on all  
 the armour of God, that ye maye stande a-  
 gainst all the assaultes of the deuyll. For wees wraffie not  
 against

Paul taketh muster of goddes people. Iob. 7.

against blood and fleſhe, but againſt rule, againſt power, againſt worldly rulers. Saint Paule that elect inſtrumente of God, taketh muſter of gods warriours: and teacheth chriſten people to warre, telleth them plainly that they muſt be warriours, as it is wrytten in the booke of Job: Milicia est uita hominis ſuper terram, The life of a man or womā is nothing els but a warfare, it is nothing but a continuall battailynge & warring. Not very long agoe I entreated of a pilgrimage I told you at y<sup>e</sup> tyme of y<sup>e</sup> very goodly & godly pilgrimage, & ſuch a pilgrimage, which all ſaints whilſt they were in this world walked: they went al to y<sup>e</sup> pilgrimage: but it is a hard pilgrimage, an vneasy way to walke: but we muſt nedes go it, there is no remedie, either we muſt go that painful pilgrimage, or els neuer go to heauen: for we may not go fro toy to toy and pleaſure, but from ſorrow and miſerie to felicitie: we may not looke to haue here good cheere, and powder euerlaſting life: for we may not looke for toy and ioly cheere at bothe ſydes. We haue no ſuch promiſe of Chriſt our ſauio<sup>r</sup>: he promiſed vnto vs that we ſhould be ſufferers here in this world, and than in the world to come we ſhal haue life euerlaſting: therfore lett vs be content, for though it be a harde iorney, yet there ſhalbe a good end of it. Like as whan a mā goeth a great iourney, and laboureth very ſore, but in the end he cometh to good chere, than all his labour is ſo gotten: So we ſhall come at the end to that ſekeitie whiche no eyes hath ſene, no eares hath heard, no hart perceiued, whiche God hath prepared for his elect.

¶ We may not looke for ioye here and heaſe to.

A ſimilitude.

Now here in this epiſtle S. Paule telleth vs of a certayne warfare: he taketh muſtre, not only of the Ephesiāns, to whom this epiſtle is wrytten, but alſo of vs which be chriſtians: for all that is required of them is required of vs. The firſt point that pertaineth to this warfare is to be ſtrong and hardye: & this is a cōmandement, as who ſay, you that be chriſtiāns that be baptiſed in his name, that loke to be ſaued thro<sup>w</sup> Chriſt, I cōmand you be ſtrong; ye may not be weaklynges: for ye muſt fight hard, there is neither man nor woman but they muſt fyght, they muſt come to that battaile, and we may not be weaklings, becauſe we haue a ſtrong enemy: nowe be that

The firſt pointe of a Chriſtian ſouldiour.

that hath a strong and mighty enemy, ought not to be weak and fearful. For if he be, he shall soon overcome and be vanquished. Therefore saint Paule would have us strong, that we may be able to fight against that fearful enemy the devil. But for all that saint Paule would not have us to stand to our own strength, to think to vanquish this mighty enemy by our own power or might: No not so, for when we put our hope in our own strength, we shall soon be overcome, he shall have the victory by and by: we shall put our hope, trust and confidence in god, and truste thorow Christ our saviour to overcome this enemy. We maye not doo as ene Aiar did, whom his father sendeth forth with a company of men to warfare, geuyng him good and holsum lessons and instructions that he should put his hope and trust in god at all times, then he should have lucke: Aiar answered and sayd unto his father, It is not a great matter to get the victory with the helpe of god, yea the fearefullest and weakest man can get the victory when god helpeth him: But I will gett the victory with my own strength, without the helpe of god, I am able to fight: such blasphemies spake this Aiar. But we shall not doo so, as he dyde, trusting in our own strength: for when we doo, we shall come to the worst, we shall lose the victory, to our eternall destruction. S. Paule saith: Confortamini in domino, Be strong in the Lord: we must be strong by a borrowed strength: for we of our own selves are to weak and feeble: Therefore lette us learne where we shall fetch our strength, namely from above: for we have it not of our own selves. Nowe he sayth: But on all the harness of God: you know that when a man goeth to warre, and is harnessed all about, except at one place: If his enemy spie this bare place, he woundeth him as soone as though he had no harness at all: therefore S. Paule commanded us, that we shall have the whole armour, nothing lacking: for we may not go with pieces, having one thing, and lacking the other. For when we be wounded we shall do but little good after. Therefore doth S. Paule require such strength & such weapons, & teacheth us to fight: Answer: to the end that we may overcome & pull downe the devil, & we may strive against

VVe must not trust in our owne strength.

The blasphemy of Aiar.

Our strength is from above.

VVe must lacke no parte of armour.

The cause whye saint Paul would have vs



to be armed and weaponed.

hym, lest peradventure he ouercome vs and bzing vs in danger of our soules: soz ye know, in battail as long as a mā standeth he is well, he hath hope to escape: but as soone as he is down, then he is in ieopardy of his lyfe. So likewise as long as we stand and fight against the diuell, we are wel, but whā we fall then we are in danger, lest he get the victoꝝy ouer vs therfoze he would haue vs to stand agaynst the assaultes of the diuell. Now you must consider what maner an enemy he is that fighteth against vs: and first consider his power: scripture saith Non est potestas, there is no power in earth, whiche may be compared vnto hys power. Nowe that stronge felow is gods enemy and oures, therfoze s. Paule biddeth vs to be strong & armed round about: but to be on our oꝝen harness, that we may not: but we must do on the armour of god: whiche he hath apointed soz vs: therfoze we must not learn of the deuill to fight, he shall not teache vs to battail: soz it were like as whan we would fight against the Scottes, and hadde none other harness, but as they apointed vnto vs. No doute yf we were in that case, they woulde appoint suche weapons soz vs, that they might get the victoꝝy, and geue vs an ouerthꝝow. So whan we shoulde fyghte against the diuell, and had none other weapons, but as he appointed vnto vs. No doute he would soone geue vs an ouerthꝝow: soz he woulde appoint weapons wherwith we could not ouercome him and withstand his power.

Iob. 41.

It must be gods armour that we mult put on. We may not take such weapons as the deuill vwill appoint vs.

1. Peter. 5.

Further the diligence of the deuyl is expressed and declared vnto vs by the mouth of S. Peter whiche saith: he goeth about lyke a roꝝyng Lyon, seeking whom he may deuoure: he vbleth al craftes and deceytes, he compasseth the matter hither and thither: tyl at the length he bzingeth his matters to passe: soz he is no sluggard, no sleeper noz negligēt: but he applieth his matters and busineses to the vttermost. Now that he is subtle, it appareth in holy scripture. soz so it is witten: Serpens erat calidior ceteris animalibus, the serpent was wisser then the other beastes were. Here appeared his wyttes, subtelties and craftes, ouer that he hath had a great and long tyme to exercise hymself withall, he hath had syue thousande syue hundred and, 53. yeres, such a long tyme he hath had to exercise

The deuill applieth his matters.

Gene. 3.

The deuill hath had long exercise

esse hym selfe withall. Therfoze it is not in vaine that saint  
 Paule would haue vs to be hartie and strong, and fight with  
 a good courage. This diuel was ones an angell in heauen,  
 & foze pride he was cast down: foze he went about to eralt hym  
 selfe about G O D, therfoze he was pulled downe, and all  
 his companie with hym, al the angels that toke his part, and  
 so he fell with a great numbze: they fell down from heauen,  
 and here they be in the ayze: yet they be inuisible vnto vs, be-  
 cause they be spirites: but foze all that they bee amongst vs,  
 and aboute vs, to let vs of good thynges, and to moue vs to  
 naughtynesse: I am not able to tell howe many thousand be  
 here amongst vs now in this chambze: and no doubt some  
 were busy to keepe some men away from the hearyng of the  
 woord of God: foze their nature is epyther to keepe men away  
 from hearyng of Gods woord, so that they shall not heare at  
 all: oze els at the least waye, they occupie mens heades with  
 other busynes: so that they shall here it without profit. Now  
 whan he byingeth the matter to passe accordyng to his mind:  
 then he retoyseth wonderfully with his copanie. So that the  
 wyters say, that if we could see them, we should perceiue the  
 to hoppe and dance vpon our heads foze gladnes, because they  
 haue done vnto vs a mischief. We see them not, they be in-  
 uisible as I tolde you befoze, but no dout here they be foze our  
 exercise: foze it were a smalle thyng to beleue well, if there  
 were nothyng mouyng to the contrary. Therfoze it is so oze  
 deined of God th it we should haue warre, yea and nothyng  
 but warre, a standyng warre, and not only foze men, but also  
 foze women: foze the women must battell and fyght with this  
 horrible enemy as well as men. And he is stronger than we  
 be, whan we be alone, so that we shall not bee able to gyue  
 hym an ouerthrowe. But whan Christ is with vs, than hee  
 can doo nothyng at all, because Christ hathe vanquished his  
 power and myght: therfoze his impotencie appered in the .8.  
 of Mathew, whan our sautoz came in the region of the Ger-  
 galites, there came two men vnto hym possessed of the deuil,  
 and they cried and said, Jesu thou sonne of Dauid, wherfoze  
 art thou come befoze the tyme to afflict vs: wher it appereth  
 that they tremble and are fearfull when Christe is present,  
 ther

Diuelles  
 were An-  
 gels.

Note  
 what the  
 deuils na-  
 ture is.

Diuelles re-  
 ioyce whe  
 they do  
 mischief

Both men  
 and wo-  
 men must  
 fight.

Math. 8.  
 The deu-  
 il pow-  
 er is heu-  
 ed.



therfoze they saye: Cur venisti ante tempus? Therfoze arte thou come before thy tyme: the deuilles knowe that they be damned, and that they muste goe to hel: yet they that be here haue not yet appointed vnto them their places, & though they haue the paynes with them, yet they haue it not so fully and perfectly as they shal haue at the last day. And their greatest joy and comfozte is to do vs harme: soz they knowe that they be fallen fo2 euer, so that they shal neuer attayne to that joy which they haue had. And agayne they knowe that we shall come thither, and therfoze they enuie god and vs, but their impotency appeareth, soz they take it fo2 a tozment to be letted: It is a greate griefe vnto them, yet they are not able to striue agaynst the commaundement of Christ. Therfoze we nede not to feare them sith Christ is with vs, they are weake enemies, whan we put on our armes which S. Paule describeth here: soz all the deuilles in hell o2 in earth are not able to fight agaynst one of those that hath these armours: soz ye see he dare not disobey Christ, commaundyng hym to goe out of the man. Now whan he perceiued that he could do no moze harme vnto the man, than he desyred Christ to let hym go into the swyne: where appeareth partely his impotencye that he could not goe without Christes permission: partelye his mischeuous mynd apeareth, fo2 whā he seeth that he can do vs no harme in our bodies, then he goeth aboute to hurte vs in our goods.

The diuile  
les haue  
not their  
full tormē  
tes before  
she last  
day.

Ve nede  
not to  
feare the  
diuels.

VWhat it  
is to haue  
Christ  
vwith vs.  
Math 28

But whan we haue Christ with vs, he is not able to hurt vs neither of our soules, bodies, o2 goods, that is whē we beleue in Christ. Fo2 to haue Christ w vs, is nothyng els but to beleue and trust in hym, to seke ayde and help by hym, agaynst our enemy the deuyl. Therfoze Christ sayth to al his faithfull, to all those that beleue in hym, Ego sum vobiscum vq; ad consumationem seculi, I am with you tyll to the end of the world, to assiste you, to helpe you, to defend you, and to here your prayers whan ys cal vpon me: therfoze though we cannot withstā this enemy by our own power, yet with Christes helpe we shall chase him and put hym backe, make hym ashamed of his enterpryse and purpose.

Non est nobis lucta cum carne & sanguine, we haue not to fight



fight with bloud and flesh. Here the Anabaptistes make verie much ado, intending to proue by these wordes of Saint Paule, that no Christian man maye fighte or goe to warrefare. Neither maye there bee anye magistrates (saye they) whiche shoulde shedde bloude, and punishe the wycked for his wyckednes. But these sond felowes are muche deceiued in theyr owne wyttes, for saint Paules mynde is cleane contrary vnto their sayings, s. Paule teacheth here, how all christian people must fight, but not so that one shold fight with another: but he speaketh here of a singular fight, we may not fighte one with another: though my neighbour doeth me wrong, yet I may not fight with hym; and auenge my selfe vppon hym; for god saith, *Mihi vindictam & ego retribuam*, let me haue the vengeance and I will rewarde it, and no doubt God wyll rewarde the wicked for his wickednes, either by hym self, or els by the magistrates. Some there be that be punished by the magistrates for their misdoinges: and again ther be some which escape hanging in this worlde: yet for all that God punisheth them, either with sicknes, or elles other wayes. But ye muste knowe that there is a priuate vengeance, and a publique: the priuate vengeance is, when a man goeth about to auenge hymselfe vpon his neighbour, which thynge is inhibited here by these wordes of S. Paule, *Non est nobis lucta cum carne & sanguine*, we haue not to fight with flesh and bloud, but there is a publike vengeance that is the magistrates, the magistrates ought to fight and to punishe when he seeth cause, he may and ought to stryke malefactorz with the sword, for S. Paule sayth: *est ministri dei ad vindictam*, the magistrate is a minister of god to punish. Itē in another place scripture saith, *iustus dñs & iusticiã dilexit*, the lord is iust & he loueth iustice: therfore þe foolishe Anabaptists ar muche deceiued: for this place taketh not a way al manner of fightings, but only þe priuate fighting; but þe magistrate may draw his sword and strike: & certainly every gouernour and ruler, euery king may defend his realme, chase & put by the inuadours. Again þe subjects ar bound in consciẽce to fight whãsoeuer thei be required of their king & lord, and no doubt þe mā þe so fighteth being laulfully called therunto, he is in þe seruice of god, he is gods seruãt: but aboue al things þe

Anabaptistes mistake this place.

The priuate reuenge is forbidde.

The lord loueth iustice.

Cases vherin it is laulful to vse weapont

maiestrates, the kyng must see that his quarell be good and lauffull, befoze he pzocede to shedde chzistan blood. For they be gods sworde, not to do harwe, but good, to punishe and strike the wicked, and defend the good. Therfoze as I sayde befoze, the Anabaptists can not pzoue by that scripture, that there shall be no maiestrates noz bettelynge: noz that maiestrates may not drawe their swordes against those that trespasse. But subiects may not of their owne pziuate auctoritie take a sword, o2 rebel against their kyng: for whan they rebel they serue the diuell: for they haue no commission of God so to do, but of theyr owne heade. they rpe againste God, that is, against the kyng, to whome they owe obedience, and so woorthily be punished. Therfoze good chzisten people beware of rebelling against your soueraigne lorde the kyng: but whan there be rebels o2 inuaders, & ye be called of the kyng to withstand them, go with a good will, and conscience: and be well assured, that it is gods seruice: in withstandyng the rebelles o2 the kynges enemies: and no doubt be that refuseth at such a tyme to serue the kyng, o2 els is slowe in seruyng, that curse shall lyghten vpo hym, y god threathneth by his holy pzophet Jeremy, saying: *Maledictus qui facit opus domini negligenter, & maledictus qui gladium suum abstinet a sanguine*, Cursed bee he that doothe the woork of the Lorde negligently, and cursed be he that kept his sworde froo bloodsheddyng. And no doubt that man that dieth so in sightyng against the kyngs enemy, he dyeth in gods seruice, in gods quarell. But yet I wolde not haue men to call theym selues, o2 come withoute calling: I would haue them to tary tyll they be called: for when they be called, they be authorized, they haue a vocation of God to goe. But againste rule, againste power, againste wooldly rulers: with these names S. Paule describeth the deuyll, signifyng vnto vs his myght and power when god permitteth and suffereth him. And than he is subtile, therfoze he saith that we must fyght agaynst the spirituall craftynesse, which craftynesse passeth all the craftynesse: he is nymble and reqy to all mischiese, his agyllitie is wonderfull, his actiuitie is vnspeakable. *In caelestibus*, in the element, we rede in scripture that the soules

The subiecte may not rebel.

Iere, 48. VWho so refuseth to fight in some case is a cursed of god.

The diuell is nymble



foules are called Volucres cœli, the foules of the heauen, that  
 is in the partes of the ayze, here amongst vs. So the diuell  
 is here amongst vs in the middelt parte of the aire, redy euer  
 to moue vs against god: whensoever he can espye his tyme, he  
 spareth not, he loseth no tyme. As for an ensample, when the  
 demis perceiue one to be giuen to swearing and cursing: thei  
 euer minister maters vnto hym, to retayne hym in his cur-  
 sing, & to pynke him forward: whē they perceiue one to be ge-  
 uen to poudenes, they euer moue his heart to go forward in  
 y<sup>e</sup> same: whē they see o<sup>r</sup> perceiue any man geue to carding o<sup>r</sup>  
 dicing, o<sup>r</sup> to lechery, o<sup>r</sup> to other maner of wickedenes: he see-  
 peth not, he is euer redy at hād: for he hath a thousand wats to  
 hurt vs, and to bring vs to mischief: in so much y<sup>e</sup> we are not  
 able to stande against him, when we haue not gods weapōs  
 wherewith we may strike him. Therfoze s. Paule saith, that  
 we must fight against rulers, he describeth vnto vs the great  
 power that the diuel hath: for what is mightier then rulers  
 and potentates be: therfoze to the entent that we might per-  
 ceiue his mighty power he named him by that name, to that  
 ende to make vs earnest to put on the armours, and take the  
 weapons which god hath appointed for vs: els we shal soone  
 haue an ouerthrow: if we will take such weapons as the de-  
 uill shal apoint vs, as he hath done in times past. For what  
 a trull and confidence haue we had in holy water, and holye  
 bread: Item in ringing of holy belles, and such fooleries: but  
 it was good spozte for the diuell: he could laughe and be me-  
 rye at our foolishnes: yea, and order the matter so, to kepe vs  
 in the same error. For we read in storics, that at somtimes  
 the diuel went away from some men, because of the holy wa-  
 ter, as though that holy water had such strength and power  
 that he could not abide it. A crafty diuel: he went away, not  
 for feare of the holy water, but because he would mayntaine  
 men in errour and foolishnes. And no doute it was the de-  
 uills teaching, the vsing of this holye water. It was not long  
 ago, sence I being with one of my neighbours that was sick,  
 there came in an old woman: And when she saw the mā soze  
 sick, she asked whether there were no holy water to be got-  
 ten: see here the foolishnes of the people, whiche amiddes in

Psalms.

The deuill  
is. seeth no  
tyme.To vvhath  
end saint  
Paule ge-  
ueth such  
names to  
the diuell.The wea-  
pons that  
the deuill  
vs vse. haue  
vs vse.The suttel-  
tie of the  
deuill.A good me-  
dicine for a  
sicke man.



the light of gods most holy word, will folow such phantasies & delusions of the deuill: ye know whan there was a storm of a feareful weather, thā we ring y<sup>e</sup> holy belles: y<sup>e</sup> holy bels they were they that must make all thynges well: they must dreyue away the deuill. But I teill you, if the holy belles wold serue against the deuill! (o) that he myghte be put away thorough they sound: no doute we wold soone banish him oute of all England. For I thynke yf all the belles in England should bee rongen together at a certayne houre, I thynke there would be almoste no place, but some belles might be heard there. And so the diuell should haue no abyding place in England, yf ringing of bell:s would serue: but it is not that that wyl serue against the diuell: yet we haue beleued such fooleries in tymes past, but it was but mockyng: it was the teaching of the deuill. And no dout we were in a miserable case whan we learned of the deuill to fight against the deuill.

The ringing of holy belles.

The deuill taught vs to ring holy belles.

We desire fooleries more then the wordes of god An aultory.

And how much are we bound to God, that he hath deliuered vs from these grosse ignorances, and hath taught vs how we should fight and preuaile against this enemy. Yet it is a pitifull thing to se that there be som amongst vs, which wold faine haue the old fooleries again: they are as wery of the word of God, they can not away with it: they woulde rather haue haue their crosynges, and setting by of candles, and suche fooleries then the word of God. I was onces called to one of my kynfolke: it was at that tyme whan I had taken degree at Cambridge, and was made master of art, I was called (I say) to one of my kynfolke, which was very sicke, and died immediately after my comming. Now there was an old cousyn of myne, which after the man was dead gaue me a waxe candle in my hand, and commaunded me to make certain croses ouer him that was dead: for she thought the deuill should runne away by and by. Now I toke the candell, but I could not crosse him as she woulde haue me to doo, for I had neuer scene it afore. Now she perceiuyng that I coulde not doo it, with a greate anger tooke the candell out of my hande, sayen y: It is pittie that thy father spendeth so much money bypon thee, and so she tooke the candle, and crossed and blessed him, so that he was sure inough. No doubt she thought that

It was pitie that Latimer had gone so long to schole.

the

the deuill could haue no power against him. This & such like things were nothing but illusions of y<sup>e</sup> deuill: yet for al that we put our trust so in them, y<sup>e</sup> thought we could not be saued without such thyngs. But now let vs geue god most heartie thanks, that he hath deliuered vs from such snares and illusions of the deuill: & let vs endeuor our selues most earnestly to heare gods most holy word & to liue after it. Powe to the armors, here is the armor of gods teching for man & womā.

When a man shall goe to battaile, commonly he hath a great girdle with an apozne of maille goyng vpon his knees, than he hath a byest plate: than for the nether parte he hath high shoen: and than he must haue a bucklar to keepe of his enemies strokes: than he must haue a salette wherewith his head may be saued: And finally he must haue a swoorde to fight withall, and to hurt his enemy. These are the weapons that commonly men vse whan they go to warre: of suche wise S. Paul wold haue vs to be prepared. Therfore whoso ever wil go to this spiritual war, & fight against y<sup>e</sup> deuill; he must haue such weapons, truth, iustice, redy to here gods word faith, saluation in gods word. They y<sup>e</sup> be armed in such wise y<sup>e</sup> deuill can nothyng do against them. As it appered in the holy man Iob, whome the deuill could not tempt further than he had leaue of God. Wherby we gather, that whā we stande to gods armour, we shall be able to quenche the assaultes of this old serpent the deuill. Now the first point of this armor is truth & veritie: from which truth the deuill is fallen, he and all his company. For it is writte, in veritate non stetit, he abode not in the truth. He was in the truth, but he fel from it, he remained not in it: for with lying & falshode he deceiued our grādmother Eue whā he desired her to eate of y<sup>e</sup> forbidden fruit: affirmyng & most surely promisyng vnto her (& her husband Adam) that they shold be gods after they had eaten of the apple, which was a fals lie. Therfore it is writte of him, Mendax est, & ei<sup>9</sup> rei pater, He is a liar, and a father of y<sup>e</sup> sanie. That all liars wold consider what an horrible thing it is in y<sup>e</sup> face of god to tell falsse tales; they haue cause to be wery of they<sup>e</sup> estate: for the deuill is their father, and they be his children. Truly it is an yll fauored thing to

The partes  
of armour  
and weaps

Iob was  
wel armed

Vwith lying  
the deuill  
deceiued  
man.

The deuill  
is father u  
lyers.

Many fore  
sentences  
againſt ly  
ers.

Ephes. 4.

All eſtates  
are full of  
lyeng.

Note this o  
ye fathers  
and mo  
thers.

A medicine  
to make  
children  
leauelyng

Like maſter  
like man.

be the chylde of the deull: ſoꝛ the deull geueth an yll rewarde  
to his children, euerlaſtynꝝ perdition is their inheritaunce, whiche  
they ſhal haue of their father. Cum mendaciam loquitur  
ex propus loquitur, when he ſpeaketh a lie, he ſpeaketh of his  
own, ſoꝛ he himſelf is nothing els but falſhod. ¶ There be ma  
ny fore ſentences in ſcripture againſt lyers, and falſe tale  
lers. Dauid ſaith, verdes omnes qui loquuntur mendaciu, thou  
ſhalt deſtroy al them that ſpeake lyes. Therfoꝛe S. Paule  
exhorteth vs to this truth, to leaue lyes and falſhode. he ſaith  
Depoſito mendacio. veritatem loquimini quiſq; cum proxi  
mo ſuo, Set aſyde all lyes, and ſpeake the trueth euerie one  
with his neighbour. ¶ I pray god we may learne this leſſon of  
S. Paule, and folowe it, and practiſe it: ſoꝛ no doute we be  
full of lyes. Conſider and examine all eſtates, and ye ſhall  
fynde all their doinges furniſhed with lyes: Go fyrſt to men  
of occupations, conſider their liues and conuerſations, there  
is in a maner nothyng with the but lying. Go to men of au  
thority, go to lawiers, you ſhall fynde ſuffe mough: Foꝛ it  
is ſene now a dayes that children learne pretelye of their pa  
rentes to lye: ſoꝛ the parentes are not aſhamed to lye in pre  
ſence of their children. The craſtes man oꝛ merchaunte man  
teacheth his pꝛentiſe to lye, & to vtter his wares with lying &  
foꝛſwearing. In ſumma, there is almoſt nothing amongeſt vs  
but lies, & therfoꝛe parentes & maſters are in great danger of  
eternal dānation, ſoꝛ they care not howe they byng by theyꝝ  
youth in godlines oꝛ other wayes: they care not foꝛ it. Ther  
foꝛe I exhort you in gods behalf, conſider the matter, ye pa  
rentes: ſuffer not your children to lye oꝛ tell falſetales: when  
ye here one of your childꝝ to make a lye, take him by & geue  
him 1. oꝛ 4. good ſtripes, & tel him ſo it is nought: & when he  
maketh an other lye, geue him 6. oꝛ 8. ſtripes, and I am ſure  
when you ſecue him ſo, he wil leaue it: ſo it is a commō ſay  
eng: Vexatio dat intellectu, correctio geueth vnderſtanding.  
¶ What we ſee now a days ſo parentes reioice whā their childꝝ cā  
make a pꝛety lie: they ſay, he wil be a pꝛety witty fellow, he cā  
make a pꝛety lie: ſo much is ſo word of god regarded amongeſt  
vs. So likewiſe pꝛentiſes can doe nothing but lye: and the  
better he canne lye, the moꝛe is he regarded of his maſter,  
and



and the moze acceptable, and therfoze there was neuer ſuche  
 falſehode as there is now: foꝛ the youth is ſo brought vp in  
 lyes and falſehod: (Foꝛ we ſe daily what falſhod is abꝛoade,  
 how euery man deceiueth his neighboꝛ) There wyl no wꝛi-  
 ting ſerue now adays, euery man woꝛketh craftily with his  
 neighboꝛ. In the olde tyme there were ſome folkes not aſha-  
 med to pꝛeache in the open pulpit vnto the people, how long  
 a man ſhould lye in purgatorie. Now to defende their lyes,  
 they ſayd it was doon to a good purpose, to make the people  
 afraid to beware of ſynne and wyckednes. But what ſaith  
 God by the pꝛophete, Nunquid eget dominus mendatio; vt  
 pro illo loquamini mendacium? Hathe the Lorde neede of  
 lyes, that ye will go and make lyes in his name? You maye  
 perceiue now how neceſſarie a thing it is to be in the truthe,  
 to be vꝑꝛight in our dealyngs. Foꝛ S. Paul requireth truth  
 not only in iudgements, that iudges ſhal iudge accoꝛdyng to  
 equitie and conſcience, but alſo he requireth that we be true  
 in all our conuerſations and doyngs, woꝛdes and dedes. And  
 to Chꝛiſt him ſelſe required the ſame of vs in the .v. of Math.  
 Sic ſermo veſter eſt eſt, non non, let your ſayings be yea yea,  
 no no: he ſaith two tymes yea yea, to ſignifie vnto vs, that  
 it ſhalbe with vs ſo, that whan we ſay yea with our tongue,  
 than it ſhalbe in the heart yea too. Agayne whan we ſay no  
 with our tongue, that the heart be ſo to: therfoꝛe he ſaith two  
 tymes yea yea, no no: to ſignifie that the hearte and mouthe  
 ſhall go together. And therfoꝛe it appeareth that we be in a  
 pittfull caſe, farre from that that god wold haue vs to be. Foꝛ  
 there be ſom that be ſo vſed to lyes, that they can do nothing  
 els. And as the common ſayeng is, A lie is the better whan  
 it cometh in their mouth. Well, I will ſhe w you an enſam-  
 ple, which ſhalbe inough to feare vs from lyeing. In the pꝛi-  
 mitiue church, whan there was but few which beleued: and  
 a nonigſt them there was a great meny of pooze people: ther-  
 foꝛe they that were rich vſed to ſell their goods, and brought  
 the money to the apoſtles, to that ende that the pooze might  
 bee relieved. There was ſome that did ſuch thynges ſimply  
 and vꝑꝛightly with a good heart. Now there was a certaine  
 man called Ananias, and his wife called Saphira, they were

God needeth not our lyes.

God requirerth all to be true in their conuerſations. Math. 5. why Chꝛiſt ſaide yea yea, nay nay.

A pꝛouerbe to true.

Let al liers note this ſtorie.

Ananias was a carnal chꝛiſtia

Would to  
god this  
were not  
proued true  
in a great  
number of  
vs.

Kepe some  
what for a  
soule day.

A terrible  
example  
for lyes to  
take heed  
by.

The cause  
why god pu-  
nifeth not  
lyes now  
as he did in  
Ananias.

christians, but they sought nothyng but worldly thinges, as  
some of vs do now adayes: they thought it should be a world-  
ly kingdome: as there be many gospellers now adayes, whi-  
che seeke nothyng by the gospel, but their owne gynes and  
pferments. Now this man with his wife, seeyng other sell  
their goods, thought they would get a good name too: they  
went and solde their landes, yet they were afrayd to bynge  
all the money to the Apostles, mistrustlyng lest this religion  
should not indure long: therfore they thought it wisdom to  
kepe somewhat in store, when necessity should require. Well,  
they go and byng a parte of the money to Peter: and the o-  
ther parte they kept for themselves, affirming to Peter that  
it was the whole money. Now Peter hauing knowledge by  
the holy ghost of this falsehood, said vnto him when he came  
with the money: Cur Satan impleuit cor tuum vt mentieris  
spiritui sancto, How chauced it that the diuel hath filled thy  
heart, that thou shouldest lye vnto the holy ghost: was it not  
thy owne good: And thou commest and sayest it is all, when  
it was but a parte: Non hominibus, thou hast not lyed vnto  
men, but vnto god. What foloweth: Ananias hearyng that  
by and by fell doune and died out of hande: so that S. Peter  
killed him with his wordes. After that his wife came & tolde  
the same tale, and receiued lyke rewarde for her lye. Now I  
pray you who hath such a stynty and stony hearte that wyll  
not be afrayde to make lyes: But what meaneth it that god  
punisheth not lyes so openly now as he did than: Answer,  
That god punisheth not lyes now, he dothe not because he  
hath a delite in lyes, more at this tyme then he had at the same  
tyme, for he is an immutable vchangeable god. He targeth  
and punisheth not by and by, because he woulde haue vs to  
repent and leaue oure wickednes, lyes and falsehood: yf we  
wyll not repente, then he will come one daye and make an  
ende with vs, and rewarde vs accordyng vnto our deseruyng.  
And this is commonly our nature, that when we haue made  
one lye, we must make twenty other to defende that one.

This is now the fyfth armour that we shoulde haue,  
namelye tracth. S. Augulynes wyrteth verrey terrible of  
lym.



lynges, and agaynst those that vse lying. There be some that make a defere betwene a gessing lye and an earnest lye: But I tell you, it is good to abstayne from theim: bothe, for god is the truth, whenne we forsake the truth we forsake God. Now the seconde weapon is to be Juste, to giue euery man that which we owe vnto hym: to the kyng that which he pertaineth vnto hym, to oure landelodes what we owe vnto theym, to oure curate or person, what pertaineth vnto him: and though the curate be vnlearned and not able to doe his duetye, yet we may not withdraue from hym of priuate authoritie that thynge which is apointed vnto hym by common authoritie. So not so, we oughte to lette hym haue his duetye, but when he is haught or vnapt to be in the place of a curate, than we may complayne to the ordinary and desire a better for hym. So likewise betwene married folkes, there shalbe iustice, that is to saye, they shal do their dueties, the man shal loue his wife, shal honour her, shal not bee rigorous, but admonithe her louingly: Agayne the wyfe shalbe obedient louyng and kynde towarde her husband, not prouokynge him to anger, with yll and naughtye wordes. Further the parents ought to do iustice towarde theyr children, to bring them vpp in godlines and vertue, to correcte them when they do naught: likewise the children ought to be obedient vnto their parents, and be willing to do accordyng to their commaundement. Item the maisters oughte to doo Justice vnto theyr seruautes, to let them haue their meate and drinke, and theyr wages: agayne the seruaunt ought to be diligent in their maisters bulines, to do them truly, not to be eye seruautes. Likewise the subiectes ought to be obedient to their king and magistrat: agayne the kyng ought to do iustice, to see that iustice haue place: Finally one neyghbo ure oughte to haue Justice with another: that is, to geue hym, what pertayneth vnto hym: not to deceiue hym in anye thynge, but to loue him, and to make muche of hym: when we do so, then are we sure we haue the seconde part of this armour of G O D: Thirdely, we muste bee shyd, we must haue shoen, that is to saye, we muste bee redy to

A gessing  
lye maketh  
vs to for-  
sake god.

A great nu-  
ber thin-  
keth that  
nothing is  
so eull spee-  
as that the  
person or  
curate hath  
Vve may  
not require  
wtōg with  
vvrōg.

Iustice bind-  
deth alle.  
Itates to do  
their duties  
one to an-  
other.



The third  
armour is  
our shoes  
that is a re-  
dines to  
heare the  
vvorde of  
god.

heare gods holy woꝛd, we must haue good affectiōs to heare gods woꝛde, and we must be redye to make prouision for the furtheraunce of the preachynge of gods holy woꝛde, as farre for the as we be able to do. Now all these that haue suche lustes and desyres to gods woꝛde. Item all those that are content to maynetayne the office of preachynge, to synde scholers to schole, all these haue their battailynge shoē, which Saint Paule required of them.

The buck-  
ler of faith

Now whan we be shord, we must haue a bucklar, that is fayth, and this must be a right fayth, a fayth accoꝛdyng vnto goddes woꝛde: for the Turkes haue theyꝛ fayth, so lyke wise the Jewes haue theyꝛ faythe. Item the falsse Christians haue theyꝛ fayth, but they haue not the right fayth, not that faythe of wh'ch Saincte Paule speaketh here, but they haue a demendacé, a falsse fayth, a deceiuable fayth, for it is not ground in gods woꝛd: therfoꝛe the right fayth cā not be gottē except by goddes woꝛde. And the woꝛde woꝛketh not; hath no comodities, excepte it be taken with faythe. Now we may trye our selues whether we haue this faythe or not, yf we lye in synne and wickednes, care not for gods woꝛde and his holy commaundements, but lye onely accoꝛdyng to our lustes & appetites, thā we haue not this fayth: whē we be slouthful, whā we be whoꝛemōgers, sweaꝛers or vnnmerciful vnto the poꝛe, thē we haue not this fayth, as lōg as we be in such custonable sinnes, but if we heare gods woꝛd, beleue & be cōtēt to liue after it, leaue our sinnes & iniquities, thā we haue that fayth of which S. Paule speaketh here, then we shal be able to quenche the feery arrowes of the deuyll. So ye haue hearde what the armour of god is, namelpe truthe, Justice, readines to heare gods woꝛde, and fayth: but this fayth must not be onely in our mouth, in our tongue; but it must be in oure handes: that is to say, we muste not onely talke of the gospell, but also we muste folowe it in our conuersations and lypyniges.

The hel-  
met of sal-  
uation.

Now than we must haue a helmet, a salet, that is saluatiō: whatsoeuer we do we must consider, whether it may further or let vs of our saluatiō, when it may let thee of thy saluatiō leaue it, whē it may further thee, thē do it: so throughout all

all our lyues we must haue a respect whether oure doynge  
may stande with our saluation or not.

Whan we are now redy and armed rounde about, so that  
our enemy can not hurte vs, than we must haue a sworde in  
our handes to fight withall, and to ouercome our ghostly ene-  
my. What maner of sworde is this: Mary it is gods woꝛde, it  
is a spirituall sword, which all people oughte to haue. Here  
ye here that all men and women ought to haue that sworde,  
that is the woꝛde of god, wherwith they may fight agaynste  
the deuyll. Now I pray you, how could the lay people haue  
that sworde, how could they fyghte with the deuyll, when al-  
thynges were in Latine, so that they coulde not vnderstand  
it: Therfore how needefull it is for euery man to haue gods  
woꝛde, it appeareth here: for only with the woꝛde of God we  
must fight against the deuyll, which deuyll entendeth dayly  
to do vs mischief: how could now the vnlearned fight against  
him, whan all thyngs were in latine, so that they might not  
come to the vnderstandyng of gods woꝛde. Therfore let vs  
geue god most hartly thanks that we haue gods woꝛde, and  
let vs thankfully vse the same: for only with gods woꝛd we  
shal auoyde and chase the diuel, and with nothyng els. Our  
Sautoure when he was tempted; what were his weapons  
wherewith he foughte, nothyng els but goddes woꝛd.  
Whan the deuyll tempted him, he euer sayeth: Scriptum est  
It is wrytten: whan the deuyll would haue hym to caste hym  
selve doune from the temple; he saide vnto hym: Scriptum est  
non tentabis dominum Deum tuum, It is wrytten: Thou  
shalte not tempt thy loꝛde god, that is to say, we may not put  
god to do that thing miraculously when it may be done other  
wayes. Agayn, vpon the mountaine whan the deuyll wold  
haue hym to worship him, he said Scriptum est, It is wrytten;  
thou shalt honoꝛ thy god onely. So lyke wise we muste haue  
gods woꝛde to fyghte with the deuyll: and to withstande his  
temptations and assautes: as when the deuyll moueth me  
to comit adultery; I must fight against hym with the woꝛd  
of god; Scriptum est, it is wrytten, thou shalt not commit ad-  
ultery: Thou deuyll thou shalt not be able to bring me vnto  
it, to do against my loꝛde God. So like wise when the de-

VVe may  
not lack  
this sword

Only gods  
woꝛde is  
our weapn  
against the  
deuil.

Christ ouer-  
came the  
deuill  
with this  
weapn.



Say the  
truth and  
shame the  
deuill,

will moueth me to make lyes, I must confound him with gods  
word. S. Paule saith: Veritate loquitur quisq; cum proxi-  
mo suo, speake the truth euery one with his neighbour: as  
there is a common saying amongst vs, Say the truth and  
shame the diuel, so euery one, man & woman must fighte a-  
gainst the dyuel. But we preachers, we haue a greater and  
higher degree, we are magistrates, we haue the spirituall  
sword of god, in a higher degree then the common people:  
we must rebuke other men, and spare no man: our office is  
to teach euery man the way to heauen. And whosoever will  
not folow, but liueth still in sinne and wickednes: him ought  
we to stryke & not to spare: like as John Baptist did whe he  
said, to the great and proude king Herode, non licet tibi, Sit  
it becōmeth not thee to do so. So we preachers must vse gods  
word to y correctiō of other mens sins: we may not be flatter-  
ers or clawbackes: other people y haue not this vocatiō may  
exhort euery one his neighbour, to leaue sinnes: but we haue  
the sword, we are auctozised to stryke them with gods word.

The pre-  
cher hath  
austoriue  
to strike  
with the  
sworde of  
gods vword

Now the last part of this arimour is prayer, and I warrant  
you, it is not left out: for it is the chrisen mans special wea-  
pon, wherwith to stryke the deuill, & banquill the his assaultes:  
and if we be weake and feele our selues not able to withstād  
our enemy, we must fall to prayer, which is a sure remedye,  
to desyre god to help for his own sake, and for Chyttes sake,  
for his promise sake: for he were not god yf he shold not kepe  
his promises therfore Chyill cōmaundeth vs to pray alwais  
when we haue nede, and no dout there is neuer a tyme but  
we haue nede, eyther for oure selues, or els for oure neigh-  
bours: therfore to pray we haue nede and we shal overcome  
the deuill with faithful prayer. For prayer is the principall  
weapō, wherwith we must fight againstt the diuel. I spake  
of faithful prater: for in times paffe we toke bibling babling  
for prater, whā it was nothing lesse: and therfore s. Paul ad-  
deth Spiritu, in spirit. We must pray in spirit with a penitēt  
heart: for there is no mā that hath an yl conscience that doth  
pray in spirit: he y is a whozemōger or a swearer, a carder or  
dicer, a donkard or suche like, that prayeth, his prater hath  
no effect as long as he is in purpose of sinne, he can not pray  
whan

Prayer is  
the princi-  
pall weapō



whē he can not pray thē he is vnarmed, he hath not these weapons of which S. Paul speaketh here: but he y<sup>e</sup> hath a penitent heart, is cōtent to leaue his sinnes & wickednes, that same is he whose prayers shal be heard. And whan we praye we may not do it wauceringly oꝝ rashly wout consideratiō, our mouth speaking, & the heart being occupied with other matters, we may not do so: we must pray with great earnest & seruētnes. At the last when he hath set out the properties of prayers, thē he saith foꝝ al saints. Here ye may cōsider that whē we know not scripture how blynd we be, & haue ben in times past. Foꝝ we thought only those to be saints & holy, that be gone out of this world, but it is not so: al they that beleue in our sauieure Christ, that cal. vpon his name, and looke to be saued by him, those same be gods saints. Al faithful Christs people that beleue in him, are saints and holy.

The mynd must pray if vve shal be heard.

Al christiāns are saints.

Now when he hath done and set oute all his mynde, at the last he cometh and desireth them to praye foꝝ him: but foꝝ what? Not to get a fat benefice oꝝ a bishoprike. No no, saint Paule was not a hunter of benefices: He saith, praye that I may haue vtterance and boldnes to speake. And this was requisite to his office: foꝝ though a preacher be wel learned, but yet lacketh that boldenes, is saint hearted, truely he shall doe but litle good foꝝ all his learning: when he feareth men more then god, he is nothyng to be regarded. Therefore this is the thyng that S. Paule so muche desireth, to haue boldnes to speake: foꝝ when a preachers mouth is stopped so that he dare not rebuke synne and wickednes, no doute he is not meete foꝝ this office. Now like as saint Paule required the Cythellians to pray foꝝ him that he may haue vtterance, foꝝ this was moit necessary foꝝ his office: So let euery one pray vnto god, & desyre other to pray foꝝ hym, that he may doe the woꝝkes of hys vocation. As foꝝ an ensauple when he is a maryed man, lette hym praye vnto God that he maye loue his wife, cherishe her, honour her, and beare with her infirmities. So lykelwise let all faithful seruantes call vpon God, that they may doe the ducty of theyꝝ vocation. So lykelwise let magistrates bee seruente in prayer: foꝝ no doute they haue neede, foꝝ they haue a greate charge committed vnto them.

Saint Paul did not hūc for benefices.

A faint hearted souldiour is not meete to be a preachers.

All estates haue neede to pray.

of God, therfore they haue the moze nede of the help of god: yea let euery good subiect praye vnto God for the magistrates, that they may doo their dueties accordyng vnto goddes will and comāndement. And no doubt; thys is a good prayer, whan one faithfull man prayeth for thother: such prayer shal not be in vaine, God will heare it, and graunte suche faithfull prayers. There bee many menne in the woꝛlde whiche thynke that prayer is a will woꝛke, so that they may doo it, or omitte it: but it is not so, they be much deceyued. For it is as necessarie for me whan I am in tribulation to call vppon God, and I ought to doo it as well vnder the payne of damnation, as well as I am bound to kepe any of his commandementes. By the vertue of this commaundemente, Thou shalt not steale, I may not take away other mens goods. So by this commaundement, Thou shalt not comyt adulterie, I may not defile an other mans wife. [So by the vertue of this commaundement, Inuoca me in die tribulationis, Call vpon me in the tyme of trouble, I oughte and am bounde vnder the paine of damnation to resoꝛt vnto god, to call vpon him, to seke aide and helpe by him, at his hands. For this as well gods commaundement as thother is: Therfore I desyre you mooste earnestly, set not lyght by prayer: remembre that it is the commaundement of god. And again it is the onely stape, Vltimum refugium, the only helpe to come to god, and desire his helpe in Chyistes name. for by praier Peter beyng in prison was deliuered. Lyke wise Moyses by the efficacy of his prayer went through the redde sea, he and all his people. So was Ezechias the kyng delyuered from his sicknesse, by his prayer. Item Elias the prophete stopped the raine a longe tyme, and than by prayers hee broughte raine againe: If I should go thorow all the Royes, which the wꝛld is the efficacy of prayers, I should neuer haue done: for no dout faithfull prayer faileth neuer: it hath euer remedied all matters. For it brought to passe that whan god would destrope the Israe- lites, he coulde not because of Moyses prayers: Moyses letted god of his purpose. And no dout god loueth to be letted: for god loueth not to punish or destroy the people, and therfore by a prophete God complained that there was founde not a

good

Prayer is  
no wille  
vvoike.

It is dam-  
nable not  
to pray va-  
te God in  
trouble.

Althys god  
graūted for  
his promiss  
sake.



good man, qui poneret se tanquam murus, which might sette hymself lyke as a stronge walle befoze the people: y is to say, which wer so earnest in pzater, that God could not punish the people. Now ye haue heard how that pzayer is a commaundement. We shall in euery distresse pzape vnto God, sayeng: **Lozds God thou art mercifal, thou knowest my weakenes, which hast promised to helpe: therfoze for thy sonnes sake, for thy mercies sake, for thy goodnes sake, for thy trucths sake, helpe me and delyuer me out of my distresse, forgiue me my synnes.** Surely whosoever pzapeth so instantly, he shall bee heard: but oportet semper orare, we must pzape at al tymes, without intermission, when we goe to bed, when we ryse in the morning, when we go about our busynes, or when we are one horse back, euer pzape: for a shorte pzayer is able to byng a greate thing to passe, as it appered in the publican, which sayd only, Propitius esto mihi peccatori, **Lozd be mercifull vnto me a synner.** Therfoze Christ saith: **vigilate & orate ne intretis in tentationem, watch and pzay, lest ye enter into temptation, that is, lest you be overcome with it.**

¶ We must pray at all times.

Luke. 18.  
A shorte prater is of great force

Now remember what I haue sayd vnto you, cōsider what an enemye we haue, what power he hathe, what experience and pzactise. Agayne holwe weake he is when Chaffe is with vs: Remember the armour, tructh, iustice, loue to the helyng of gods word, faith, saluation: euer consider whether your doynge be to the let of your saluation or not. Remember the sworde, though ye haue it not in so highe a degree as we haue it, which may strike kings and Emperours: when they traunspresse the word of god, as it appered in **Eli** which stroke the kyng Achab. Item, **John Baptist** stroke that Murdye kyng Herode: If they hadde bene fainte hearted they should not haue done so. But specially I would haue you to remember pzayer, when ye be in any anguyshe and trouble, and can not tell how to relieue your selues, runne to God.

¶ Preachers may strike Emperours and kings.

Nowe they that shall and wyll regarde that armour of god taught vs by the apostle **S. Paule**, the deuill no doute shall not pzouaile agaynst theym. Therfoze if we would put on this armour we shoulde come to suche a pzactise of it, that the deuill should be afraid to come at vs, ye and we be:



he commeth he shall soone be cast of and auoyded. The almighty god which ruleth heauen and earth with his infinite power geue vs suche strength to vanquish the deuil, and all hys might. Amen.

## The fourth Sermon of Maister Doctor

Latimer.

Phillip. 3.

Philip 3.



Behethere be solowes together of me, and looke on the, which walke euen so, as ye haue vs for an eniample: for many walk, of whō I haue told you often: and now tell you weping, that they are the enemies of the crosse of Christ.

This is the Epistle which is red this day in the churche, & containeth many good things. And this day two yere, I entreated of the gospell of this day, at Stamford. And such matters as I had in hand wer gathered of a diligent person, and put in pꝛente. The Gospel was this: Geue vnto Cesar, that thing that pertaineth vnto Cesar, and vnto god that thing, that pertaineth vnto god: I will reherse in fewe words that which I sayd at the same time.

The Pharisees and Scribes asked Christ our sautoꝝ whether they should geue tribute vnto Cesar oꝝ not: for it irked them that they should pay tribute; they thoughte it to bee a great seruitude: but they asked Christ this question of a mischeuous mynde, intending to take him in his words: but he disapointed the pꝛetily, asking whose ymage the money bare they aunswered, the Emperors: then our sautoꝝ saith, Geue therfoꝝe vnto the emperour that that pertayneth vnto hym, and vnto god that which pertaineth vnto god. They spake nothing of god, but onely of the tribute, but our Saviour in his answer telleth them and all the world their dueties: yet he doth it with darke and couered wordes: they confessed that the ymage was the emperors, and so consequently subiecte vnto him: then our sautoꝝ commaunded them to pay according vnto the order, as the emperour had agreed with the, that was their duty to do. Our sautoꝝ he referred them to their lawes, signifieng that they ought to obey the lawes in their common wealth, and so ought we to do too, for our sautoꝝ in  
his

A sermon  
made at  
Stamford.

The Phari  
sees are d. fa  
painted.

This lesson  
is giuen to  
vs, as to  
the lewes

his answer teacheth not only them but vs also: for like as it was with the Jewes, so is it with vs, here in England. Our soueraigne lord the king, when he lacketh anye thing to the defence of his realm, it is presented in the parliament, there is required such things as be necessary for the kings affairs. Now looke whatsoeuer is graunted vnto his maiesty by the parliament, the whole realme is bound in conscience to pay it, euery man as it is required of him: and that is our due vnto the king, namely to geue & do our duties in all thinges towards our soueraigne lord the king: as far forth as it is not against god, we must obey him & do his requests. But now ye wil say, this is a great bondage, and a heauy yoke and seruitude. Consider therfore who speaketh these words, who is he that commaunded vs to be obedient? Hary our sauour him selfe. Now he saith Meum iugum leue est, my yoke is light, how chaunced it then that he wil lay vpon me such a heauy burthen: for it is a great burthen for me to forgo my goods, as when there is a subsidie, so that the king required i. shilling of euery pounce. Now I am worth 40. pound and so I pay 40. shillings, to which money y king hath as good right as to any inheritance whiche his maiesty hath. And this I speake to this end, for I feare this realm be ful of theues: for he is a thefe y withowt any thing from any man, whoso euer he be. Now I put the case it is allowed by the parliament by common authoritey that the king shall haue i. shilling of euery pound, & there be certaine men appointed in euery shire which be valuers: when I now either corrupt the baluer, or sweare against my conscience y I am not worth an C. li. when I am worth two hundred, Here I am a thefe before god, and shall be haged for it in hel. Now how many theues thinke ye are there in Englad, which wil not be valued aboue r. li. whē they be worth a C. pound, but this is a pittiful thing, & god wil punish them one day: for gods matters are not to be trifled withall. Now ye will say this is a heauy yoke, and intollerable to beare. Hyz I wyll tell ye what ye shall doe. Consider euerye one with himselfe what Christ hath done for vs, from what great & intollerable burthē he hath deliuered vs, when ye consider that, this burthē which the king laieth vpon

The prince must be obeyed in things not against god

This realm is ful of theues.

Gods matters way not be trifled vithal

Two thinges  
considered  
we shall  
well content.

vs wyl be light enough vnto vs: for Christ hath deliuered vs from the burthen of our sinnes: when we consider that, first who is he, that commandeth it vnto vs: secondariy what he hath done for vs that biddeth vs to obey, no doute we shall be well content withall. But there be a great manye of vs whiche consider not that, but rather deceiue the king, or forswere themselves, or els rebell against the king: which thinges no doute displease god, most highly and greuously. An other thing is, that should moue vs to beare this burthen willingly, which is, his promise. For whoso euer will be contente to pay his due ty truly and vprightly, as he oughte to doe, that man shall haue neuertheles in fulfilling the commaundement of god. for so saith god: if thou shalt hearken diligentely vnto the voice of the Lord, thou shalt be blessed in the tour; and blessed in the fields &c. So that yf we do according as he willeth vs to do, if we giue vnto the king y which pertaineth vnto the king, no dout we shall be blessed, we shall haue neuertheles, for gods blessing will light vpon vs. But there be a great many amongst vs, which do not beleue those thynges to be true, they beleue not the promises of god: & so they make god a lyar: for Qui non credit deo facit deum mendacem, He that beleueth not god, maketh god a lyar. Now yf thys will not moue vs to doo our duties, namely that Christ hath deliuered vs from the great burthen of our sinnes, lette vs be moued at least wayes with his promises: namely that we shall increase our goods, in doynge oure duties vnto the kynge.

He that payeth his due ty shall haue neuerthe lesse.  
Deut. 28

We shall increase our goods by paying to the king.

This little I thought good to say, and so to put you in remembraunce of such things as I haue sayd at that tyme, for yf this were well considered, we would be wyllinge to doo our duties, and so please god withal: for god loueth a cheerefull obeyer, one that with a good will is redy to do such thinges as he appointeth him.

God loueth a cheerefull obeyer.

Now let vs turne to the Epistle. Brethren be folowers, together of me, and loke on them that walke, euen so, as ye haue vs for an ensample. These are maruelous wordes of S. Paule, which seme outwardly to be arrogantly spoken: yf any man should say so at thys tyme, we would thinke him to



to be a very arrogant fellow. but ye muste see that ye righte vnderstande S. Paule: for he spake these wordes not of an arrogant mynde: fyrst ye must consider with whom he had to do, namely with false apostles whiche didde corrupte goddes moste holpe woꝛde, the gospel which he had preached befoꝛe. And so the same false Pꝛophetes didde muche harme: for a great number of people didd credite them, and folowed theyꝛ doctryne: which thinges greued saint Paule very soꝛe: ther soꝛe he admonished them, as who say, ye haue preachers amongest you: I would not haue you to folowe them: folowe rather me, and them that walke lyke as I do. This was not arrogantly spoken, but rather louingly, to kepe them from erroꝛ. he saith the same to the Coꝛ. 11. Cap. saying, Be ye the folowers of me: but there he addeth, as I am the folower of Christ: so put the same woꝛdes hither, set them together and then all is well. For I tell you it is a dangerous thyng to folow men, & we are not bounde to folowe them further the they folow Christ: we ought not to liue after any Saint, noꝛ after S. Paule oꝛ Peter, noꝛ after Mary & mother of Christ to folow them I say vniuersally we ar not bound so to do, for they did many thinges anylke. Therfoꝛe let vs folowe them as they folow Christ: for our saulour Christ geueth vs a generall rule and warnyng saying: Whatsoeuer they teache you do it, but after their woꝛkes do ye not, and he addeth sitting in Moses cheare, that is to say whē they teach the truth so that we oughte to folowe them that teache the truth: but whan they do nought we should not folow them: therfoꝛe he saith in an other place, Nisi abundauerit vestrā iustitia, & except your rightuousnes be moze than the Scribes and Pharisēis ye shall not enter into the kingdome of heauen. This he speaketh of the clergy men, geuing vs warnyng not to do as they did: we must haue such a rightuousnes as may stand befoꝛe god: we are not appointed to folow saintes: as when I here this sainte hath prayed so manye psalmes, so manye houres in a daye, I am not bounde in conscience to folowe hym, to be his ape, and to doo as he dyd, my vocation beynge contrarpe vnto it.

Paules  
vꝛodes  
feme arro  
gant but  
ar not soꝛe

It is a dan  
gerous  
thyng to  
folow me

Learne  
hovꝛ long  
men are to  
be folov  
ed.

We are  
not bound  
to be sair  
des apes.

1 Macha  
becs. 12.

There is a place in the 2. Macha. 12. Cha. where we rede

howe

how that Judas Machabeus that hearty capitaine sendeth certain money to Jerusalem, to make a sacrifice for the dead. Now Judas dyd this: but it foloweth not, that we are bound in conscience to do the like, as the papistes which by and by conclude vpon it. Judas did this, & he was a godlye man, ergo we should do it too: we should folow his ensample and sacrifice for the dead. Nego argumentum; it is a naughtye argumente, to conclude vpon that thing which he did deuoutly, hauyng not gods woꝛde: he did it, ergo it was well done. For we are not bounde to folow them in theyꝝ doynge. For yf Marye the mother of Chyſte shoulde haue done so newhat disagreeynꝝ from gods woꝛde, we should not folow her, whiche in dede hath had her faultes, as saincte Augustyne plainly affirmeth in the 3. treatise vpon John: where she moued Chyſte to do a myracle when their wyne was lacking at the marriage: when our sauour called her Mulier, woman, what haue I to do with thee: as whj say, to do myrcles is my fathers woꝛke, and he knoweth the tyme when it is best to be done: what haue you to doe with it: where Chyſostome and Augustyne plainly affirme, that Mary was somewhat arrogant. So likewise it appeared in the Euangelist Mathew, where she interruptynꝝ his Sermon, desyꝛed to speake with him, and a felow tolde him when he was teachynꝝ the people, sayynꝝ: Thy mother is here and would speake with thee he answered and sayd, who is my mother: or syſter, or bꝛother: and stretchd out his hand, sayynꝝ: whosoever doth the wyll of my father which is in heauen, he is my mother, sister and bꝛother. So lykelike when he was but twelue yere of age, his mother and father seekynꝝ hym, he sayde, Nescitis know ye not that I must be in my busines of my father: Now in all these places as the wynters sage, passa est humanū, she hath shewed her frailte nature: shall we go now and folowe her: No no, we maye not do so. S. Paule teacheth vs howe we shall folow them, and in what thynges, Bonum est emulari in bono semper; It is good alwayes to be seruent, and to folow in good thinges: then it is not such a good argument, such a mā doth it, ergo it is a good thyng: No not so: we must folow to do so at thinges, as it may stande with our vocatio,

Judas Machabeus is not to be folowd.

Mary was somewhat arrogant.

Mat. 4.

where



whereunto god hath called vs: so: when we leaue our vocati-  
 on whereunto god hath appointed vs, no dout we do naught  
 and damnably: As so: an example. Our sauiour fasted 40.  
 days & 40. nightes without any maner of sustinance: Ergo  
 we shal do so too, no, because we are not able to do so too, we  
 should kyll our selues: likewise Moses that holy prophete of  
 god killed an Egyptian which was a wycked and naughtye  
 man: ergo I shall go and kill yonder wycked man to: No, I  
 may not do so, for it is agaynste my calling, I am no magi-  
 strate, therfore I may not do it: as so: Moses he had a special  
 inspration of god. Whenees that godly man killed Zambri  
 & Co:be, which wer occupied together in y act of fornicatiō:  
 Whenees y zelous man came and killed them bothe at ones  
 whiche his doying pleased god very wel. Now ye may make  
 such an argumēt, Whenees did so, and pleased god in his do-  
 ynges, ergo we may doo so too: when we see any man dispe-  
 no: god, we may goe and kyll hym by and by. This is not a  
 good argument: so: as I sayde befoze, we must take heede to  
 our calling, to oure office. This Whenees had a spectall ly-  
 cēce to do so, we may not folow his ensample. Abraham was  
 a good and holpe man, he was redye to kyll hys sonne and  
 burne him wyth fyze: whiche doyinges pleased god wondrous  
 well: afterwarde there were many which would folowe the  
 ensample of Abraham, and burnte they: chyldezen, but they  
 did excedyng yl, and god was angry with them so: so doing:  
 therfore we must folowe they: ensample so far so:yth as may  
 stand with our vocation.

To leaue  
 our vocati  
 on is dam-  
 nable.

Num.: 5.

That only  
 is well  
 done that  
 god wil  
 leth vs to  
 do.

Further Joseph and Mary they were married folke, but  
 they exercised not the acte of generation, yf we would now  
 folowe the ensample of Marye and Iosephe, and inhibite  
 vnto married folkes the acte of generation: thys were  
 naughte and agaynst the order of G O D: for Mary and Jo-  
 seph had a special calling, and giste of god to abtaine: but yf  
 we hauing no suche calling or suche gistes as they haue had  
 shoulde folow their ensample, we should go to the deuil at y  
 length, for not doing accordyng vnto our calling. So it ap-  
 peareth partly that we are not bound to folow y conuersatiōs  
 or doings of y saints. Jacob, Dauid, Salomō other good, &



¶ We must follow god in our vocation as the sayntes did in theyrs.

holy men haue had many wylues, ergo we may haue manye to: Not so, they had a speciall lycence and pzerogatiue, whiche we haue not. Wherefore take this for a sure rule, we haue not to folow the sayntes in their vocatiō, but we must folow god in our vocatiō, for lyke as they folowed god in their vocation and calling, so we must folow god in our vocation: but when we wil go about to folow god in their calling, and forsake our owne calling, then no dout we shal do noughte. This I haue said to that ende that ye might vnderstande the wordes of S. Paule, where he saith, be folowers of me: therfore I shewed you how farre forth we ought to folow the ensample of the sayntes.

Apo. 2)

Sathan is lofe now

For many walke of whom I haue tolde you often, and now tell you weping, that they are the enemies of the crosse of Christ. S. Paule speaketh of the false prophetes, he saith they walke. By this word walke, is signified our conuersation and lyuing. for whan we will signisfy any man to liue wickedly, we may expresse it with these wordes, he walketh wickedly. Now if there were many in S. Pauls time, whiche did walke wickedly, thinke ye is the matter any thyng amended now at our tyme: I thynke nothing at all: for we rede in the 20. Chap. of Apoca. that Sathan shalbe lofe in the lasse dayes, that is to say, god will suffer him to exercise hys craftes, his blasphemous wicked mynde, which he beareth against god: and truely when a man considereth the state of the whole world in euery countrey, it appeareth no lesse but y<sup>e</sup> the deuill is leuse: for what rebellions, what cruelties, what couetousnes, what hatred and malice is amongest men: In so much that a man would thinke the whole world to be full of deuills. therfore when there wer many at S. Pauls tyme, it must nedes folow that there be moze now: for nowe is the defectiō and sweruyng from the truth.

Saint Paul was a yve per.

Of which I haue told you often, and now tel you weping. S. Paul was a good mā a hartye & an earnest mā in gods cause he was a weeper, he wēt a pilgrimage wherof I told you the last tyme: it was a griefe to him to see the dishonoz of god amongest them, which he had instructed in the word of god: he was soze to see the people blinded and seduced with false doctrine.

but suche thinges greue not vs: though god be dishonoured we care not so; it: but when we haue losse of oure goods, and sustayn certain demages, then we can wepe from the bottom of our heartes, and be most to ioyful: but when we heare that god is dishonoured, that lechery is committed, or other horrible synnes done, that greueth vs not, then we wepe not: & so it appeareth most manifestly that we haue not the hearte of S. Paule, we are not so mynded.

We wepe  
not as S.  
Paul did.

How peraduenture some body might say that S. Paule had slandered these men in wrytyng so sharply against them, and in calling them the enemies of the crose of Chyste: but it is not so, he slandereth them not. In the Epistle to Timothee he named some by their names Philetum, and Hyaneus. You must consider that Saint Paule did well in reprovynge them openly: for a man maye sometimes tell an other mans faultes: for not euery tellyng is slandering. When a man telleth an other mans faultes with a good mynde, and to a good purpose, this tellyng is wel: but that is nought and very slandering when I reherse befoze other men the faults of my neighbour with a malicious stomacke: I hate him, & therfoze I make him to be knowen, I paynte him oute in hys colours, and sometymes I say moze by him then I am able to proue, this is slandering: but when a man telleth an other mans faultes with a good mynde to his reformation, that is not slandering. As we rede a story of S. Bernharde, whether it be true other not, it is no matter, take it for an ensauple, and learne thereby what is slander, and what is not. Saint Bernharde was a goodly bprighte younge man and well fauoured, he came at a tyme with his company to an ynne, where he taried all nighte. And because he was a faire man, the woman in the house cast her eyes bypon hym: desiring in her heart to haue carnal company with him, and therfoze after supper she appointed a chamber for him alone, to that end that she might come vnto him afterwarde, and so she didde: for whan euerye bodye was at rest she came vnto hys bedde intendinge to lye wyth hym: Sainte Bernharde perceyvinge that, cryed out wth a loude voyce, Fures, Fures, theues, theues: hys fellows hearyng hym cryng, came vnto

2. Tim. 2

V What  
slandering  
is.

A fable of  
S. Bern-  
hard and  
his hostes



hym, askyng what the matter was: he tolde them that there was a theefe there: nowe they thoughte he hadde dreamed, wente to bedde agayne: As soone as they were gone, by and by the woman came agayne, then he cryed againe. So in the morning saincte Bernharde woulde not tarpe long in that house, and as they were in the way, he tolde to his fellowes how that the woman hadde come vnto him, desyng them to take hede an other tyme of that womā, for she was a naughty woman, she woulde haue stolen from him the holy ghoſte, the remission of his synnes, and all goodnes: for if he shoulde haue folowed her, she shoulde haue robbed him of all these thynges: of such a fashon we may tel other mens faultes.

For saincte Bernharde tolde it so that ende to geue the warnyng to take hede of y<sup>e</sup> womā. Now this was not standyng and so likewise S. Paule here slaundereth them not, but set them out in their colours; to admonish vs to beware of them and so we ought to do, when we know a man that is wicked and will not leane his wickednes after due admonitions: No doute it is a good thyng to geue vnto other men warnyng of such a man, that they maye take heed of him: As to an ensample. There be a company of theues sworne to gether to be true one to the other, and not to disclose one another.

Theues  
swornes so  
be true.

Now I am amongest them: and after some mischance done I am taken and condemned by the law to be hanged. Shall I not disclose now my company and geue vnto the magistrates warnyng of them: yes I would thinke that man that is in suche a case, doth well to disclose his company, for it pertaineth to a good ende, and is a charitable deede, els his company may doe muche harme afoze they be knowen. No doute that man shoulde doe well, and I thinke he oughte to doe so.

A good  
wylle.

And I woulde desire that all theues in Englande were so perswaded in theyr heartes, that when one were taken that he should disclose his felowes too: No doute we should haue better rest, theues woulde not so much trouble the common welthe as they do.

It greened Saincte Paule herpe: for that Chyistian soules should so bee seduced thowgh false re



Kytton. I woulde wyshe that there were such a fer-  
 uente zeale now in vs, as was in hym then: but it is not so,  
 we haue no care for the soules of Christian people: And  
 that appeareth mooste manifestly by these vnpreachyng pre-  
 lates. For yf they hadde suche an earnest mynde to the flocke  
 of Chyrl, as Sancte Paule hadde, no doute they woulde  
 not bee so lordelye, so slouthfull in doying of theyr dueties:  
 but they lacke suche an earnest as sainte Paule had, such an  
 earnest zeale they lacke: They are the enemy of the crosse of  
 Chyrl. A man may be an enemy of the crosse of Chyrl  
 two manner of wayes. All the papistes in Englande and  
 specthallye the spirituall men, be the enemyes of the crosse of  
 Chyrl two maner of wayes. Fyrlt when he is a ryghte  
 papiste geuen to monkerye, I warraunt you he is in this o-  
 pinion, that wyth hys owne woikes he doth merite remissi-  
 on of hys synnes, and satisfieth the law thozough and by his  
 owne woikes, and so thinketh himselfe to bee saued euerla-  
 stynglye. This is the opinion of all pappistes. And thys doc-  
 tryne was taughte in tymes passe in scholes and in the pul-  
 pettes. Howe all these that be in suche an opinion, they be  
 the enemyes of the crosse of Chyrl, of his passion and bloud-  
 shedyng: for they thynke in themselues Chyrl needeth not  
 to dye, and so they despyse his bitter passion: they doe not  
 consider oure byrth, synne, and the cozruption of oure nature  
 noz yet doe they knowe the quantytye of oure actuall synnes,  
 howe many tymes we fall in synnes, or howe muche oure  
 owne powere is diminished, noz what powere & might the de-  
 uyll hath: they consider not suche thynges, but thynke them-  
 selues able wth theyr owne woikes to enter into the kyng-  
 dome of God. And therefore I tell you, this is the peryllous  
 doctryne that canne be deuyced. For all saythefull and true  
 Christians beleue onelye in hys deathe, they long to see sa-  
 ued thozough his passion, and bloudeshedyng: thys is all  
 theyr comforte: they knowe and most stedfastly beleue, that  
 Chyrl fulfilled the lawe. And that his fulfillyng is theirs,  
 so that they attribute vnto Chyrl the gettyng & merityng of  
 euerlastyng lyfe. And so it foloweth that they which attribute

Vnpreachyng pre-  
 lates haue  
 not Paul-  
 es zeale.  
 All the pa-  
 pistes in  
 Englande  
 are ene-  
 mies to  
 Chyrle.

This is  
 the  
 doctrine  
 of  
 the  
 papistes.

And thus he sayeth of the

the remission of synnes, the getting of euerlasting life, into themselves or their woorks, they denie Christ, they blaspheme and despise him: For, so; what other cause did Christ come, but onely to take away our synnes by his passion, and so deliuer vs frome the power of the deuill: But these merites mongers haue so many good woorks, that they be able to sell them for money, and so to bypnyng other men to heauen to by their good woorks: which no doubt is the greatest contempt of the passion of Christ that can be deuised. For Christ onely and no man els merited remission, iustification, and eternall felicitie for as many as will beleue the same: they that will not beleue it, shall not haue it: for it is no moze but beleue and haue. For Christ shed as much blood for Judas as he dyd for Peter. Peter beleued it, and therfore he was saued. Judas would not beleue, and therfore he was condemned, the faulte bepng in hym onely, in no body els. But to say or to beleue that we should be saued by the law, this is a great dishonoring of Christs passion: for the lawe serued to an other purpose, it byngeth vs to the knowlege of our synnes, and so to Christ: for when we be come through the law to the knowlege of our syns, when we perceiue our filthines then we be redy to come to Christ and fetch remission of our synnes at his handes. But the Papistes fetch the remission of their synnes, not in the passion of Christ, but in their owne doings: they thinke to come to heauen by their owne woorks, which is naught. We must do good woorks, we must endeuour our selues to lyue accordyng to the comandementes of God: yet for all that we must not trust in our doynge. For though we doo the bittermost, yet is it al vnperfect, whā we examine them by the rigour of the law, which law serueth to bynyng vs to the knowlege of our synnes, and so to Christ, and by Christ we shall com to the quietnes of our conscience. But to trust in our good woorks, is nothing but a robbing of Christ, of his gloze and maiestie. Therfore it is not moze necessarie to doo good woorks, than it is to beware howe to esteeme them. Therfore take heede good chysten people, deny not Christe, put not your hope in youre doynge: for if we do pe shall repent.

Merite  
mongers.

Judas lack  
ed belief  
and ther  
fore could  
not be sa  
ued.

We must  
work but  
not trust  
in our  
woorks.



An other denyng of Chyſt iſt hys maſmonging: for all thoſe that be maſsmongers be deniers of Chyſte, which be leue oꝝ truſte in the ſacrifice of the maſſe, and ſeke remiſſion of theyr ſinnes therein: for this opinion hath done very much harme, and brought innumerable ſoules to the pytte of hell: for they beleued the maſſe to be a ſacrifice for the dead and liuyng: and this opinion hath gotten all theſe abbeyes and chauntries, almoſt the halfe parte of all England: and they ſhould haue gotten moze yf they had not bene reſtrained by certayne lawes. For what would ſolkes not do to caſe themſelues from the burthen of theyr ſinnes? But it was a falſe eaſement, a deceitful thing: Therfore how much ar we bound vnto god which hath deliuered vs from thys bondage, from this heuie yoke of popery, which woulde haue thruſt vs to euerlaſting damnation. For now we know the verge waye howe we ſhalbee deliuered, we knowe that Chyſte is offered once for vs: And that this one offering remedieſh all the ſynnes of the whole worlde, for he was Agnus occiſus ab origine mundi. He was the lambe which was killed from the beginning of the worlde, That is to ſaye: all they that beleued in him ſence Adā was created they were ſaued by him. They that beleued in Abrahames ſeſde, it was as good vnto them, and ſtoode them in as good effecte, as it dothe vnto vs now at this day. So that his oblation is of ſuche efficacye that it purifieth and taketh away all the ſynnes of the whole worlde. They now that wyl be content to leaue theyr ſynful lyfe, wꝛattle with ſinne, and then beleue in our ſauour Chyſt they ſhalbee partakers of euerlaſſyng felicitye. Here ye maye perceiue that Chyſte hathe manye enemies in the whole worlde, he hathe manye that ſlaunder him, that diminiſh hys glozpe: namelye all the papistes that truſte in their owne merites oꝝ ſeke remiſſion of their ſinnes by the ſacrifice of the maſſe: all theſe nowe are enemies to the croſſe of Chyſt. In ſumma al thoſe that ſeke remiſſion of their ſinnes other wayes then in the paſſion of Chyſte, they be traitours to God, and ſhalbee damned worlde withoute ende, vnleſſe they repent. But here I muſte ſaie ſome thinge vnto you, and I ſpeake it to the ſatiſſaunge of ſome of you: For I think there

Maſsmongers denie Chyſt.

A man will ſpare no coſt to ſaue his ſoule.

Apoc. 13.

Chyſte hathe manye enemies.



there be many which will reason very soze, they thinke it to be no matter though the curate be erroneous and naught in his doctryne, they care not for: for they will say, I wil here hym, and doe accordyng as he commaundeth vnto me to doe: when he teacheth false doctryne and leadeth me the wronge way, he shall make answer for me before god: his false doctrine shall do me no harme though I folow the same. This is a naughty reason and contrarpe to Christs our sauours doctrine, for so he sayeth: yf the blynde leade the blynde, they shall fall bothe into the pytte. Marke here, he saith not the leader shall fall into the pytte, but they shall fall both, & leader & he that is led, the blynd curate and his blynd parishners and so it was at S. Paules tyme, not onely the leaders, the false teachers, went to the deuyll, but also they that folowed theyr false doctrine. And therefore S. Paule is so earnest in admonishyng them to be ware and take hede to themselves, yea with weepyng eyes he desyret them to refuse the false prophetes. So lyke wise God himselve geueth vs warnyng in the 3. Chapter of the prophete Ezechiel sayeng: yf I say vnto thee concernyng the vngodly man, that (without dout) he must dye, and thou geneest not hym warning, nor speakest vnto him that he may turne from his euill way, and so to lyue: then shall the same vngodly man die in his owne vnrighousnes: but his blood wyll I requyre of thy handes. Again in the 33. Chap. he saith. When I sende a sword vppon a land, yf the people of the land take a man of theyr countrey, and set him to be theyr watcheman: the same man when he seeth the sword come vpon the lande, shall blow the trompet and warne the people: if a man nolue heare. the noyse of the trompet, and wil not be warned, and the sword come & take hym away, hys bloude shall be vpon his owne heade: for he hearde the sounde of the trompet and would not take heede, therefore his blood be vpon him: but yf he wyll receyue warnyng he shall saue hys lyfe. Agayne, yf the watcheman seeth the sword come and shew it not with the trompette, so that the people is not warned: yf the sword come then and take any manne from amongest them, the same shall be taken away in his owne synne: but hys blood wyll I requyre

Not the  
blynde  
glide a  
loue, but  
he and his  
fellowes  
together.

Ezech. 3

Ezec 33.

Only he  
that recei  
ueth warn  
ing shall  
be safe.

of the watchmans handes: In these places of Scripture it appeareth molle manifestly, that not onely the naughty curate shall go to the deupell, but also all those that folowe his naughty doctrine. The wicked shall dye in his wickednes: for though God doe require the bloude of the parishners at the curates hands, yet for all that they shalbe damned in the meane season. But I praye you be not offended with me, when I tell you one thyng many tymes, for I do it to that ende that ye might perceiue what daunger it is to haue an yll curate: this maketh me to put you many tymes in remembrance of it.

I will tell you nowe a pretty storye of a fryer to refresh you withall: A limytoure of the grave fryers in the tyme of his limytation preached many tymes, and hadde but one Sermon at all tymes: Whiche Sermon was of the tenne commaundementes. And because this fryer hadde preached this sermon so often: one that hearde it befoze told the friars seruaunte that his maister was called, friar John ten commaundement: wherfoze the seruaunte shewed the fryer his maister thereof, and aduysed him to preach of some other matters: so it greeued the seruaunte to here his maister deuyded. Now the fryer made answer, sayeng: Welyke than thou canste the ten commaundementes well, seying thou hast heard them so many a tyme: he said the seruaunt, I warraunt you; lette me heare them sayth the maister: then he beganne, pride is uetousnesse, lecherie, and so numbred the deadly synnes; so the ten commaundementes. And so there be many at this time, whiche be werge of the olde gospol: they would sayne heare some newe thynges; they thinke themselves so perfecte in the olde, when they be no moze skillfull then this seruaunte was in his tenne commaundementes. Wherfoze I saye bee not offended with me; whenne I tell you one thyng two or thre tymes. And specially marke this well; that the parishners are not excused befoze G D D by the wickednesse and byndenesse of the preste: For G D D sayeth not; I will require the bloude of the people at the curates hande; and the people shalbe withoute blame: No not so; but the wycked shall perithe because of

It is dangerous to haue an euell curate.

An history of a friar limitor.

Some be very bofote they haue leanned.

his



A good  
wifh for  
England.

False doc-  
trine com-  
pared to a  
canker.  
An obie-  
ction or  
doubt.

An an-  
swere to  
that obie-  
ction.  
The fyre  
burneth  
not al that  
is cast in  
to it.

his wickednes, so that the blynde people and the blynde cu-  
rate shall go to hell together. I would wishe that all Eng-  
land were perswaded so: for the mosse part of the people think  
themselues to be excused by thei curates. But it is not so:  
for yf there bee any man wicked because his curate teacheth  
hym not, his bloud shall be required at the curates hands: yet  
for all that the parishner shall goe to the diuell withall: that  
shall be his end. Therfoze beware of that opinion, thinke not  
to be excused by your curate. for when ye do, ye do not well:  
and so you shall repente in the ende. S. Paule therfoze is so  
diligent to geue vs warnyng of the false prophetes, lest we  
should be deceiued by them. In an other place S. Paule con-  
pareth their doctrine vnto a sycknes, which is is called a can-  
ker, which sickenes when she once beginneth at a place of the  
bodey, excepte it be withstanden, wyll runne ouer the whole  
bodey, and so at the length kil: so it is with this false doctrine.  
Now I must answer vnto you to an obiection, or doute, that  
peradventure some of you may haue: you will thinke when  
ye heare what is the nature of false doctrine, ye will thinke. I  
say: Alas what is done with our graüdfathers: no dout they  
are lost euerlastyngly if this doctrine bee true: for after your  
saying they haue had the false doctryne: therfoze they be dam-  
ned, for the nature of false doctryne is to condemne. Suche  
doutes some will make, yea and there bee some whiche in no  
wise wil receiue s gospel, and y only for thys opinions sake:  
for they thinke that whan they should receiue the gospel, it  
were in as much as to thynke they, sozefathers be damned.  
Now to this obiection or doutefulness I will make you an-  
swere. It is with the false doctryne like as it is with fyre:  
the nature of fyre is to burne and consume all that which is  
laped in the fyre, that may be burned. So the nature of false  
doctrine is to condemne, to bying to euerlasting damnation,  
that is the nature of the false doctrine. But yet for all that  
thoughe the nature of the fyre be to burne and consume all  
thinges, yet there hath bene many thynges in the fyre whi-  
che haue not bene burned, nor consumed, as the bush which  
appeared vnto Moses, he burned in the fyre, and yet he was  
not consumed. What was the cause: Mary gods power. We  
rede



rede also in the 3. Chap. of Daniell, how that Nabuchadonozer, the king caused a golden image to be made: And so called all his lordes and his people to come and worship his Idole which he had set vp, threathning further that whosoever would not fall doune and worship the said ydole, should be cast in a hote ouen. Now there were three young men, Sydzach, Mesach, and Abdenago, which refused to worship the said ydole, scienge, **D** Nabuchadonozer, we ought not to consente vnto thee in this matter: for why: our god whom we serue is able to kepe vs from the hote burnyng ouen, and can righte well delyuer vs oute of thy handes: and though he will not, yet shalte thou know that we will not serue thy gods, nor doe any reuerence to that ymage which thou hast set vp. Then was Nabuchadonozer exceding full of indignation against them, and commaunded by and by that the ouen should be made seuen tymes hote than it was wonte to bee, and spake vnto the strongest men that were in his hoste, to bynde Sydzach, Mesach, and Abdenago, and cast them in the burnyng ouer. So these menne were bounde in their coates, hosen, shoes, w<sup>th</sup> thetrotter garments, and cast in to an hote burning ouen, for the kinges commaundement was so strayght, and the ouen was exceding hote, and these thre men Sydzach, Mesach, and Abdenago fell doune in the hote burning ouen, being fast bound. Then Nabuchadonozer the king meruoyled and stode by in all hast and spake vnto his counsell, saying, did ye not cast these thre men into the fyre: they answered, saying: yea **D** king: he answered and sayd, lo for al that, I do see folwe men goyng lose in the myddest of the fyre, and nothyng corrupte, and the fourth is like the sonne of **G D D** to looke vpon.

God suf  
frednorthe  
fyre to do  
his nature

Here in this storie you se that though the nature of the fyre is to consume, yet these thre men were not consumed w<sup>th</sup> the same. for not a heare of their heade perished; but rather the fyre brake oute and consumed them that put them in the ouen: so the fyre of his nature would haue consumed them, yet thow the powder of god the strength of the fyre was banquished and the menne were preserved from it. Euen so is it w<sup>th</sup> the poperie, w<sup>th</sup> the false doctryne, the nature of it is to

God hath  
manye  
wayes to  
saue.

3. Reg. 18

consume, to corrupt and byrnyng to euerlaskyng sorow: yet let vs hope that our forefathers were not damned: for god hath many wayes to preserve them from perishing, yea in the last houre of death god can worke with his holy ghost, and teach them to knowe Christ his sonne for theyr saviour, though they were taught other wayes before: yet god can preserve them from the poyson of the false doctryne. I wyl shewe you a notable story done in kynge Achabs tyme, wrytten in the 3. booke of the kynges 18. Chap. At the tyme when Achab that wycked kynge and his wife Jezabel, more wicked then her husbande, when they had the rule, they abolished the worde of god cleane, and set by false doctryne, killed the true prophets of god: in so much that Elias saith vnto god with cryeng and great lamentations, sayeng: Lord the chyldezen of Israel haue forsaken thy couenaunte, broken doune thyne altaes, and slayne thy prophetes with the sworde: And I only am lefte, and they seke my life to take it away. Here it appereth, that the pulpets at that tyme were occupied with false teachers, with false religion, lyke as it was in the tyme of our forefathers: in so much that Elias crieth out and saith plainly, that there were left no more but he onely. But what saith god: I haue lefte me seuen thousande which haue not bowed their knees vnto Baal: when Elias thought that there was lefte more but he only, then god shewed hym a great many which were left, and not infected with the poyson of the false doctryne. Therefore lyke as god could preserve a greate number of the Israelites at the same tyme, so he could preserve sure forefathers from the poyson of poperye which was taught at that tyme: for the Lorde knoweth whyche are hys. Item, Christe hymselfe sayeth, Quos mihi dedit Pater, No man shall take these from me whiche my father hath geuen vnto me, that is to say which are ordeyned to euerlasking lyfe.

God had  
hys num  
ber in Eli  
as tyme.

Iohn. 6.

Psal. 94.

Non repellat dominus plebem suam, & hereditatem suam non relinquet, the Lorde wyll not cast away hys people, and hys inheritaunce he wyll not forsake: therefore lette vs hope that though the doctryne at that tyme was false and poysoned, yet for all that God hathe had his: he hathe had seuen thousand, that is to say, a great number amongst them



thems, whyche toke no harme by the false doctryne, for he  
wonderfully preserved them: lyke as he dydde in the greates  
deathe, when all thynges were so dere, whenne the ryche  
frankelinges would not sell theyr coine in the markets, then  
at that time, the poore was wonderfullie preserved of god:  
for after mans reason they could not lyue, yet god preserved  
them: in so much that theyr chylden were as fat and as well  
lyking, as yf they had ben gentilmens chylden. So lyke as  
god could preserve the poore with his chylden in that great  
deathe, so he could preserve our forefathers from everlastyng  
perdition: though they lacked the foode of theyr soules, yet  
he could fede them inwardly with the holy ghost.

God can  
preserve  
without  
ordinary  
means.

But now ye will say: seeing then that God can save men  
and bring them to everlastyng lyfe, withoute the outward  
hearyng of the woorde of God, then wee have no neede to  
heare the woord of G O D, we neede not to have preachers  
amongest vs. For lyke as he hath preserved them, so he will  
preserve vs to, without the hearyng of gods woode. This  
is a folishe reason: I will aunswere you this. I will make  
you this argument: God can and is able to preserve thyngs  
from fyre, so that they shal not burne or consume: and ther-  
fore I will go & set my house a fyre, and it shalbee preserved.  
Or this: god preserved these three men from fyre so that they  
toke no harme, ergo I will goe and cast my selfe into the  
fyre and I shall take no harme: is this nowe a good reason?  
No no, for these three men had their vocation to goe in the  
fyre, they were cast in by violence: so if god will have thee  
to goe into the fyre by violence for hys wordes sake: then go  
with a good wyll, and no doute either he wil preserve thee  
as he dyd them, or els he will take thee oute of this mystra-  
ble lyfe to everlastyng felicitie: but to cast my selfe into the  
fyre with oute anye callynge I maie not: for it is wrytten:  
Non tentabis dominum deum tuum, Thou shalt not tempte  
the Lord thy God.

An other  
objection

An aun-  
swer to  
the same

Math. 4.

So lykelysse in oure tyme G O D hath sente light into  
the woerde, he hath opened the gates of heauen unto  
vs by hys wordes, whyche woerde he opened unto vs by  
his officers, by hys preachers: shal we now despise the prea-  
chers.

We may  
not despise  
the mean-  
chers.

¶ We may  
not despise  
the mean

chers: shall we refuse to heare gods word, to learne the way to heauen: and require him to saue vs without his word: No no, so? when we doe so, we tempte god, and shalbee damned worlde without ende.

This much I thought good to say against the suggestion of the deuill, when he putteth thee in mynd saying: (thy fore fathers are damned) that thou mightest learn not to despise of they? saluation: and yet not be to carefull, for they haue they? parte: we must not make an accompt for their doings: euery one must make answer for himselfe. for when they be damned they can not be brought agayne with our sorrowfulnes: let vs rather indeuour our selues to heare gods worde diligently, and learne the way of saluation, so that when we shalbe called, we may be sure of it.

Our care  
fulness can  
not bring  
oure fa-  
thers out  
of hell.  
The ende  
of the fals  
preachers  
Preachers  
will go  
gay.

Now these false preachers of which saint Paule speaketh here, are enemies vnto the crosse of Christ. what shalbe their ende: Many perdition, destruction, and euerlastyng damnation, whose god is their belly. The false preachers preache onely pleasaunt thinges, and so get great rewardes, and are able to liue wealthely in this world & to make good there. I feare me there be many of these belly goods in y world, which preache pleasaunt thinges to get ryches, to go gay and tricks by themselves: they care for no more, they study and do what they can to buckle the gospel & the world together, to set god and the deuyl at one table, they be gospellers no longer but till they get riches: when they haue that that they seeke for, they care for no more: than the gospell is gone quite out of they? hartes, and they? glozpe is to they? shame: it is a shoyt glozpe and a longe shame, that they shall haue: for in the other worlde, Erunt ad satietatem visionis omni carni, all the worlde shall laughe vpon them to their shame, whiche are worldlye mynded. Is there not more that be worldly mynded then that bee godlye mynded: I thinke S. Paule spake these wordes by the cleargie men, that will take vpon them the spirituall office of preaching, and yet meddle in worldly matters to, contrarpe to they? callinge: The cleargie of our tyme hath procured vnto themselves a libertie to purchase landes. thinke ye not that such doings sauered somewhat of worldlye thynges: But I will desyre them to take hede. for  
saint

A note  
for our  
cleargy.



S. Paule saith here, that all they that be wooldye mynded, ar enemies of the crosse of Christ: so; they make they; bellies to be they; gods. Therfoze, they shall recctue their punyshment for they; wicked doings. what shal that be: marie euerlasting paine of hell: the fire woold without ende, without any deliuerance from the same, this is their rewarde.

The re-ward of such preachers.

But what shall become of Saint Paule and all true preachers: he saith: But our conuersation is in heauen. What was Saincte Paule in heauen whan he spake these woordes: No, he was here on earthe: but whan we walke the pilgrimage of which I told you the last day, Gods pilgrimage: than our conuersation is in heauen, that is conformance vnto gods heavenly wil: and god seeth them and wil rewarde them. whan we will do the woakes of our vocation, & wastle with synne and wickednes, and liue after gods will and pleasure: who soeuer doth so, that man or woman hath his conuersation in heauen. From whence we long for the saulo, euen the lord Iesus Christ. S. Paule looked for hym to come from heauen. what is he not here all ready: Christ is here with vs alredy to our comfort, by his spirite and power to be our helper, and to worke with his sacramentes, to defend vs from danger and perill, so he is with vs in earth: but he is not here bodily. For he ascended into heauen, and sitteth at the right hand of god the almightie: from thens shall he come to iudge the quick and the dead: all good men & women long for hym. And no doubt he will come, and verye shortly: and wyll take account of euery one of vs: therfoze as all the wyters monysh vs: lette vs neuer forget this day which we call the domes day. Sainct Hierome saythe, that he euer thoughte he hearde the trompette. Nowe they that haue in consideration this day, and make themselues ready: it is a toyfull thyng vnto theym: but they that be custonable synners, wyll not leaue their wickednesse, suche as be swearers, or adulterers, or idolaters, and doo credite pope: vnto theym this daye shall bee a fearefull daye: it shall bee a heauy comyng vnto theym. Saincte Paule telleth what good chere they shall haue, namely: euerlastyng damnation, beyng the ennemie of Christe, they; gloze shall

The re-ward of true preachers.

What it is to haue our conuersation in heauen

Christ is not here bodily.

The day of dome shall be terrible to some.

turne to their eternall shame. So you see that all the worlde may be deuised in two partes: namely into the faithfull and vnfaithfull. Now S. Paule saith, that he looketh for this Sauiour, which shall change our vile bodies according to his rising: wherby he is able also to subdue all things vnto hym self. We haue a feeble body, mortall, subiect to all infirmities and miseries: it is a grosse body, but for all that it shall rise againe, and shall be changed. It is mortall now, it shall be immortall then: it is passible now, it shall be impassible then: it is grosse now, it shall be tourned to agillitie then: it is corrupt now, it shall be incorrupt then. It is ignominious now, it shall be glorious then, like vnto his body. For when it shall be so with our bodies: ye may be sure it shall be so with our soules too: for that felicitie that we shall haue, that God hath layd by for vs, passeth all mens thoughtes: what hope they shall haue that be content to leaue their synnes, and lyue godly. And these thynges Christ our sauiour shall bring to passe by his infinite power.

Now to make an ende, for Gods sake marke these lessons well: for this is a very good peece of scripture, wherin Paul sheweth both wayes: I thinke it were better for vs to lyue so, that we may attaine to this felicitie, which is prepared for vs in heauen, rather than to follow our carnal desires and lustes. For when we leaue our wicked life, & credite the word of god, and haue a delite in it: No dout it shall bring vs in the end to this saluation, of which saint Paul speaketh here.

But how shall it go with the other whiche will not heare gods word, nor leaue their wickednes: Marie Vermis coram non morietur, They that woone shall not dye. By these wordes of Christ, is expressed the great payne and sorowe that the wicked shall haue: therefore saith scripture, Mors peccatorum pessima, The death of the synners is the worst thyng that can happen vnto thē. What meaneth he by that? He signifieth vnto vs, that the wicked be not enough punished here: it shall bee worse with them after their deathe. So that it shall be a change, they that haue pleasure here, and lyue according to their desires, they shall come to afflictions in the other worlde. Again, they that haue afflictions

Our grosse body shall be changed.

of heauen. To passe all Iohnnes thoughts.

Mark. 9.

Psal 34.

The wicked shall be punished here and hence so.



ons here, they shall come yonder to the perpetuall sabboth: where there is no manner of miseries, but a perpetuall lauding and praisyng of G D D. To whome with the scenne and the holy ghost, be all honour and gloie, noise and euer woide without ende. Amen.

## The fyfth Sermon of maister

Doctour Latymers.

Match. ix.

Luc 8.

Marc. 5.



While he spake vnto them this, Behold there came a certain ruler, and worshipped him, saying: my daughter is euen now diseased, but come and laye thy hand vpon her, and she shall lye. And Iesus arose, and followed hym, and so dyd his disciples: & behold a woman which was diseased with an issue of bloud twelwe yeres, cam behind him &c. This is a notable storye, and much comfozt we shall fynde in it: yf we will consider and waye it, with all the circumstaunces. The Cuan-gelyst Marc sayth, the rulars name was Jairus, he was an officer: somme thynke that he was a reader of scripture, as there were at that tyme: or perchance he was such an officer as we cal churchwardes, which is a great office in the great cities: Churchwardes can byyng much matters to passe: such a great officer he was. For though y Jewes had a law, that they should make no sacrifices no where but at Jerusalem, where the temple was & al the ceremonies: yet for all y they had in euery towne their churches or synagoges: like as we haue churches here in England, comonly euery towne hath a church. And this word Church, somtimes it signifieth the congregaſſion: the people that is gathered together: somtimes it signifieth the place where the people come together, continens pro contento. Nowe our saulour commyng to Capernaum, where that great man dwelled, which was such a towne as Byskowe or Couentres. Jairus cometh vnto hym in all hast, and falleth downe before hini: Et precabatur multum, and maketh greate sute vnto hym, that he woulde

The churchwardens may do much.

The thing that containeth for that whiche is contined.

come to his house and heale his daughter, which was sycke. No doubt he had heard what maner a man our sauiour was: and wherfoze he was come into this worlde: namely to saue synners bothe in soules and bodies: and he had hearde also the generall proclamation, wrytten in the. vii. chap. of Math. where our sauiour saith: Come vnto me all ye that labour and are laden, and I will ease you. This proclamation this Jairus had hearde, and beleued it. And therefore he cometh to Christ: He dyd not as a great many of vs do, which when we be in trouble, or sicknes, or lose any thing: we runne hither and thither to wyllardes, or sojcerers, whome we call lypse men: whan there is no man so foolithe and blynde as they be: for the deuill leadech them accordyng vnto his will and pleasure: and yet we runne after them sekynge ayde and comfort at their handes. But this good man dyd not so: he knew that god had forbidden to run to wyllardes. But what doothe he? Wary he commeth to Christ, our sauiour, with a good strong and vnfained faith. For (as I tolde you befoze) he had hearde befoze of Christ, of his proclamation, whiche moued hym nowe in his distresse to come vnto hym. And no doubt he had a good substantiall faith, as it appered by his behauiours: yet he had not so good a faith as the Centurion had, which sent a message vnto hym, sayng: Lord, say but one word, and my seruant shalbe whole. This was a wonderfull great faith: in somuche that Christ saith: Non reperi talem fidem in Israel, I haue not founde such a faith in all Israel. But though this Jairus had not so good a faith as the Centurion had: yet he hath had suche one which leadech hym to Christ. He commeth to Christ, he beleuech that Christ is able to helpe hym, and accordyng vnto his belefe, it happeneth vnto hym. For his daughter was healede, as ye shall heare afterwarde: And so vpon hym is fulfilled the Scripture. Credide propter quod loquutus sum, I haue beleued and therefore I haue spoken. For looke what manne so euer hath a good saythe, he wyll not holde his peace, he will speake, he wyll calle for healpe at his handes: For ys this Jairus hadde not hadde a good saythe: he woulde not haue humbled hymselfe so muche, to falle downe before

sucha

Math. 11  
Jairus had  
hearde  
Christes  
proclama-  
tion.

Jairus run-  
neth not  
to witches

Centurion  
had a grea-  
ter faith  
then Jai-  
rus.

Math. 8.

Jairus had  
a good  
faith.



Such a pooze man as our sauiour was. Some wold haue had respect to their honoꝛs: They wold haue thought it skozne to fall doune befoze such a pooze man as our sauiour was: oꝛ els he wold haue bene afraide of the peoꝛple that were pꝛesent, to honoꝛ him so highly, and to confesse hym to be a helper. And no doubt, that Jairus was in greate danger of his lyfe: foꝛ Chꝛist was not beloued amongest the Jewes, therfoꝛe it was a great matter foꝛ this Jairus to honoꝛ Chꝛist so openly befoze all the multitude. And no doubt if he had not had so good, strong, and earnest faith, he wold not haue done as he did, but he had a good strong faith: therfoꝛe he was not afraide of any thing in the woꝛlde.

How ye shall learne of this Jairus, first by his ensample to go to Chꝛist, in all distresses to seke helpe by hym: And also ye shall marke and obserue his greate and fatherly loue, that he hath towardes his daughter: foꝛ he maketh greatesure to Chꝛist foꝛ her, whiche signifieth that he hath a greate and earnest loue towardes her. The same fatherly affection and loue of the parentes towardes their childzen, is the good gift of God: And god hath planted the same in their hertes: And this specially, foꝛ two respectes. First, foꝛ the childzens sake: foꝛ it is an irkesome thyng to bꝛyng vp childzen: and not only that, but also it is a chargeable thing to kepe them, and to waite vpon them: and pꝛeserue them from all perill: if god had not planted such loue in the parentes heartes, in dede it were impossible to doo so muche foꝛ them: but God hath planted suche loue in their heartes, whiche loue taketh away all irksomnes of all labour and payne. foꝛ what is a chyld when it is left alone? what can it do? How is it able to lyue? An other cause is, wherfoꝛe god hath planted such loue in the parentes hearts towardes their childzen: that we might lerne by it, what affections he beareth towardes vs. foꝛ though the loue of parentes towardes their childzen bee very great: yet the loue of god towardes vs is greater: yea his loue towardes vs, passeth farre all fatherly loue, which they haue towardes their childzen. And though Chꝛist only be the very naturall sonne of god: yet with his deathe and passion he hath merited that we be the chosen childzen of god. Foꝛ god

Jairus is to be tolowed in two chynges.

The commodity of naturall affection.

We are the chose children of god.

for our sake hath bestowed his onely naturall soune, vnto the death, to the ende that we should be made thorough him, his chosen childe. For therefore al that beleue in Christ, and truste thow his passion to be saued: all they are the childe of god: And god loueth them moze than any naturall father loueth his childe. For the loue of God towarde vs is moze earnest, and moze vehement towards vs, than is the fatherly loue towarde his naturall childe: which thyng shall comfort vs in all our distresse: in what perill or danger soeuer we be, we shall beleue that god is our father. And therefore we shall come vnto him in the name of Christ his naturall soune our Sautour: therefore we neede not to despaire in any maner of thynges: but rather what soeuer we haue in hand, let vs run to him, which beareth such a fatherly affection towarde vs, moze a great deale than our naturall fathers and mothers can doo. As for oure carnall or tempozall fathers and mothers, sometymes they be vnnaturall, so that they will not healpe their childe in their distresse: sometymes agayne they wold fayne helpe, but they ar not able to helpe them. But our heuenly Father, he is louyng and kynde towarde vs, so that he will helpe. And then agayne he is mightie, he is almighty, he can and may helpe: so that there lacketh neither good will in hym, neither power. Therefore let vs not dispeyre, but rather come vnto hym in all tribulation, and no doubt we shall be eased by him. For certayne it is, that the almyghtye God hath greater affection towards vs, than our naturall fathers and mothers can haue. And this appeareth by that that he hath geuen his naturall soune (the highest treasure that euer he had in heauen or in earth) for vs, euen vnto the deathe in his bytter passion. Further in the prophets eury where he setteth out his great loue which he hath towards vs, saying:

Our parentes can not loue vs so well as god doth.

Isay. 49

Nunquid potest mulier obliuisci. &c. Can a woman forgette her owne childe which she hath boyn into this world: yea and though she doo forget the same: yet wyl not I forget the. It is a rare thyng when the deuill so muche preuaileth in parentes, that a mother should neglect or forget her own childe: yet saith God, though it were so that she woulde forget her childe, yet wyl not I forget thee, whā thou beleuest in my sonne Christ. For the deuill can not preuaile agaynst me, though  
he pre



he prevail against womē; so that sometimes they forget their own children, or kill the, yet shall he not prevail against me: for I am mightier than he is. Further his love which he beareth towards vs, is expressed in y. 7. cap. of Mat. wher Christ saith: Is there any man amongst you, which if his sonne ask bread, will he offer him a stone: or if he asketh fishe, will he offer him a serpent: If ye than being evil, can geue your children good gifts, how much more shall your father which is in heuen geue good things if ye aske them of him: As who say: though you be euill, yet when your children wold haue any thing that might hurt the: yet you being fathers & mothers do geue them good things, which shall not hurt them. Nowe sayth he: saying ye, whose nature is yll, corrupt, and poisoned with wickednes (for ther is no saint in heuen, neither S. Peter or Paul, but when they were here, their nature was corrupt and geuen to wickednesse, and so they myght be called yll) can giue good gifts vnto your children, how much more will God which is the fountaine of all goodnes, geue you good thynges when ye desire them of hym: Here ye maye learne now that the love of God towards mankynd passeth all naturall love: and that he is redy to giue vnto euery one that cometh to him for helpe, yea the verye holy ghoste he will geue vs when we will desyre it.

Now to the matter: This Jairus is a good and louyng father towards his child: he cometh & desireth help of Christ: y his daughter may be heled: A couetous mā wold haue passed on, he wold not haue takē so much pain as to com to Christ & desire his help. Therfore by this Jairus we may lern to haue a good faith towards god, & a right natural love towards our children. But it is a cōfortable thing to consider this fatherly affection of god towards vs: if we wold wel cōsider y same, it wold stir vp a childly love in our harts towards him, so y we wold be content to be ordered by him, & ruled according to his pleasure: like as a good & godly child is cōtent to be ruled by his father & mother, & wil in no wise do against them: so we shold be obedient vnto god, like as y child is vnto his parents. But ye wil say, I pray you tell vs what is the will of god: Answer. The general will of God is expressed in the

Mach. 7.  
The sin-  
nes inher-  
tes inher-  
uen were  
euell vvhē  
they were  
in th islife

The confi-  
deration  
of gods  
loue vvor-  
keth obe-  
dience to  
his will.

ten commaundementes: there we shall fynde what we shall doe and what we shall leaue vndone. But there is a speciall wyll of god, whiche is euery mans calling: for it is the will & pleasure of god y<sup>e</sup> euery one shall do accordyng vnto his calling, wherunto god hath appointed hym: as the magistrates they; calling is to see that all thynges be well, that Justice be executed, that the wycked be punished, and the good be rewarded. Item, that the good and godlye lawes be mayntayned and executed: and most specially that the word of god be taught, that the people be not ignozuant in that: and thys is the will of god: when the magistrates do so when they endeou<sup>r</sup> themselues that gods hono<sup>r</sup> and glo<sup>r</sup>y be set abroade, and wyckednes bee abolished, then they do accordyng vnto they; calling. So likewise the calling of the subiectes is to bee obediente vnto the magistrates: not to rebell agaynst them: for when they do, they strue agaynst G O D himselfe, and shall bee punished of him. Item the married man oughte to doe his duetye towardes his wyfe, that is the wyll of G O D, to loue his wyfe, to prouyde for her &c. Lyke wise the woman oughte to doe her duetye towardes her husb<sup>and</sup> in obeying hym in all thynges that be not agaynst god. For she may not obey her husb<sup>and</sup> in wicked thynges, which be agaynst god: but els there is no exception, but obey she must. For so it is wyte, so saith god vnto her: In sorrow shalt thou byng teo; thy chyldren, and thy lust shall pertayne vnto thy husb<sup>and</sup>, and he shall haue the rule of the how. Now when the woman doth so, then she doth accordyng vnto her calling.

Further, maisters ought to do they; dueties towardes their seruautes, and householde: to instruct them in gods word: to let them haue they; meate and dynke. Lyke wise, seruautes oughte to obey they; maisters, with al hūblenes, to serue them b<sup>y</sup> prightlye, and diligentl<sup>y</sup>: accordyng as god willet<sup>h</sup> them to do. Now this is the special wyll of god, namely that euery oneshal do accordyng vnto his calling, as god willet<sup>h</sup> him to do. Now to forsell thys wyll of god, we should be moued by the great loue and fatherly affections, which god b<sup>e</sup>areth towardes vs: this loue should moue vs to obey him: like

The speci  
all vwill of  
god.

Gen. 3.

Gods fa  
therly af  
fection



as the good chyld obeyeth his father and mother.

Now commeth an other matter: for as oure sauour was goyng to the house, where thys younge mayde laye sycke: there commeth a good saythfull woman, creppng thozough the people: for oure sauour was tossed and toymoled in the multitude: for ye must vnderstande, that thys Jairus was a great man, a man of great estimatiō: therfoze the people hearing that his daughter was sycke, or dead, came vnto hym to go with the corse.

Here I must take occasion to speake somewhat: there bee many, now a daies, very hasty to bury their frendes: yea somtymes befoze they be well dead. I heard say ones, that a yong woman was sicke, and fell in a sounde: her frendes whyche were with her, by and by made her redye to be buried: and when they went with the corse, and were commyng into the church yarde, the corse stirred: and the vicar commaunded thē y bare her, to set her doune, and so finally the womā recouered. I tell this tale, to the ende to geue you warnyng, not to be to hasty with sick folkes. I haue red in S. Augustine, that there was once a man which lay 7. dayes spechelesse, neither seepng, nor hearing, nor yet receyuyng any sustenance, except some lycour, whiche they poured in hys throate with a quill. Now that same man after seuen dayes spake agayne. And the first word y he spake was this: what is the clock: he thought he had lpen but a litle whyle. Now yf his frēdes had ben so hasty with him, he should haue ben buried befoze that tyme. Therfoze I admonish you, be not to hasty with deade corses: as long as they bee warme, kepe them in the bed: for when a man is dead in dede, he wyll soone be cold.

When our sauour was goyng amongest this great multitude to Jairus house: there commeth a woman thozough the people, desirous to touche his garment. The Euangelist Marke setteth out this story moze plainly, thē Mathew doth, he saith: There was a certayne woman which had bene diseased of an yllue. 12. yeres, and hadde suffred many thynges, of many phisitions: and had spent all that she had, and felte no amendment at all: but rather was woze and woze. When she had hearde of Iesus, she came in the yzease of the peoples behynd

Should moue vs to do his will.

ouer hasty buriēg of men scarce dead,

A man lyeth 7. daies in attrauce

Mark. 5.

behynde him, and touched hys garment: for she said, yf I on-  
 ly may touche h<sup>e</sup> hemme of hys clothes, I shalbe whole. This  
 woman was sicke of a shamefull disease, and had bene sicke  
 of it. 12. yeres. Passa est multa, she had suffered much so; ow by  
 it. For no dout whosoever hath adoe with phisitios, he must  
 bee a sufferer: it is an yke some thyng to goe to phisike: A  
 man must receiue many bitter medicines and potions. Ther  
 foze Mark saith: She suffered much, they had put her to great  
 payne: and she had bestowd all her substance vpon them,  
 and was neuer the better, but rather the worse. We  
 lyke she hadde bene a woman of great riches, of greate sub-  
 stances, els she sheld not haue bene able to wage phisitios  
 so long. This place of scripture reprocueth not phisicians, as  
 though phisike were a superfluous thyng, and not necessary  
 because this woman was not healed: As when ye woulde  
 reason of this maner: What shall I go to phisike: No that  
 I wyll not: for I reade in scripture, that a woman spent all  
 her good vpon phisitios, and yet was neuer the better. But  
 thys terte maketh no more agaynst phisike, then thys terte  
 doth agaynst labour, where Peter saith: Per totam noctem  
 laborauimus, & nihil cepimus, we haue laboured the whole  
 night, and haue gotten nothyng. Now a rashe fellow wil say  
 what hath S. Peter laboured all nyght, and caught nothyng:  
 then I wyll not labour at all: For I shall get nothyng with  
 my labour: but this is a folishe reasonyng. For though the  
 woman spent all vpon phisitios, and yet was not healed:  
 And though Peter laboured all nyght, and caught nothyng,  
 yet for all that we are allowed to vse phisike, and commaun-  
 ded to labour. For so saith scripture: Honora medicum prop-  
 ter necessitatem, Honour the phisition for nedes sake. Item,  
 a deo est omnis medela, from God is all cure: and the hygh  
 est hath created h<sup>e</sup> medecyne. If we knew the vertue of euery  
 herbe, we myghte be cure owne phisitios: but we know  
 them not, therefore God hath ordeyned, that some shoulde  
 geue theymselues to the knowledge of suche thynges, and  
 then teache others.

It is an  
 yke some  
 thinges  
 go to phi-  
 sike.

We must  
 labour  
 and may  
 vse phisike

4. Re. 10. We reade in the 4. Regum. 20. when Ezechias the king  
 was sicke, god sendeth Esay the Propete vnto hym, say-  
 eng:



enge: dispone domui tuæ quia moreris, **W**itte the house in an order, for thou shalt dye: but here note by the waye, that god required the king to set his thinges in an order, to make his testament, so we shall folowe thys ensample. **W**hen we perceyue that god wyll call vs oute of this lyfe, we shall order all thynges so, that there be no stryfes after oure departure, that men may knowe what euerye body shall haue.

For that whych was said to Ezechia, is said to euery one of vs: so god loueth not stryfes nor contentions: he is a god of vniyte and conoord: therfore to auoyde all contentions, we ought to set our thynges in good order. **N**ow although God sendeth Esay thither to tell him that he shall dye, yet it was not such a straight sentence, that it should be done out of hād, by and by: but rather god would moue hym by thys message that Esay brought, to make sute for longer lyfe. **L**ike as he sendeth Jonas to Ninue, with a straight commaundement: **W**hereby god would moue them to make sute and mone to hym, and so to leaue their sinnes, and wycked lyfe. **N**ow Ezechias hearyng such a message of the prophet, what did he? **M**ary he fell to prayer, rehearsyng howe beneficiall god had bene vnto hym, sayng: **I** beseeche the now, **O** lord, remember howe I haue walked befoze thes in truth, and with a perfect heart, and haue done that which is good in thy sight: and Ezechia wept very sore: & so god sendeth the prophet vnto hym againe, promisyng hym, that he should lyue yet. **15.** yeres more. **N**ow did he nothing els after that he had this promise of god? **Y**es, he vsed physike, he toke a lumpe of sygges, and layde it vpon the sore: lyke as we in sicknes tyme, laye plasters vpon it. **S**o ye see by the ensample of Ezechia, that it is lausfull to vse physike. **B**ut now at oure tyme, physike is a remedy prepared only for riche folkes, not for pooze: so the pooze man is not able to wage the physicion. **G**od in dede hath made physike, for ryche and pooze: but physitions now a dayes seeke onelye they? owne profites, howe to gette money, not howe they myght doe good vnto they? pooze neyghbour. **W**herby it appcareth, that they be so? the moske parte without charity: **A**nd so consequently nat the chyldren of god

**W**e must set things in an order before we dye.

**B**y threatening god myndeth to bring vs to repentance.

**E**zechias used physike.

and no doute but the heauy iudgement of god hangeth ouer they; heades: for they are commonly all welthy and redy to purchase lands, but to helpe they; pooze neighbour that they can not do: but god wil finde the oute eue day I doute not.

We may not truste to much to phisike  
2. Par. 16

We must beware whan we go to phisike, that we trust not to muche in phisittons, and sozget God in the meane season. Like as kyng Asa dyd, which had a diseale in his fete: and is much reprocued bycause he soughte not the Lozde: he trusted not in god but rather in phisittons: soz Scripture saithe: In his sicknes he sought not the Lozde, but phisittons.

The cou-  
rous man  
will not  
sticke to  
bettove  
his money  
vpon phi-  
sike.

I knewe ones a great ryche man, and a couetous selow, he had purchased about an hundred pound: that same stoute man came ones to London, where he sell sicke, as stoute as he was: And in his sycknes whan he was exhorted to beare it well, & submit hymself vnto god: He cried out w horrible swearyngs, Shal I dye, shall I die: phisittons, phisittons, call phisittons. As well as he loued his good (which was his god) yet he could fynde in his hart to spende it vpon phisittons: but in the ende he died lyke a beast without any repen- tance. This man nowe abused the phisittons: soz we maye vse phisike, but we must not trust in phisike, as Asa the kyng dyd, and that wicked man, of whome I tolde you: we maye vse gods prouisions and remedies, whiche he hath leste soz vs: yet soz all that we maye not truste in them.

Christ did  
that phisi-  
cions  
could not  
do.

Now to the purpose: This woman had spent all her good and was neuer the better: Well, that the phisittons coulde not doo, Christ our sauour dyd it, and on this wise: There was a great multitude of people about Christ, they preased vpon him: Now the woman commeth amongst the prease of the people to him, desiryng to touche only the hemme of hys garment: soz she beleued that Christ was such a health- full man, that she shold be sound as soone as she might touch hym: which came to passe so as she beleued. For as soone as she had touched him, her issue was stopped, and her sicknes gone quite and cleane. She was a shamefast woman, she was not so bolde as to speake to oure sauloz: but she cometh behynde his backe, and stealeth as it were, her health. But what doth our sauour: he would not suffer her to be hydde, but

The vvo  
man stole  
her helth



but saith to his disciples, quis me tetigit: who hath touched my clothes: his disciples made answer, saying: thou seest the people thrust thee, & askest thou, who touched me: And he looked round about for to see her & had done this thyng, But the woman fearyng and tremblyng, knowyng what was done within her, came and fell doune befoze him, and tolde him al the truth. No dout this woman was ashamed to censelle her filthy sickenes, befoze the whole multitude: But what then, Christ wold haue it so. I perceiue saith Christ that vertue is gone out of me: he saith not my cloke, or my bestement hath done a woꝝke: but he saith, *Scio virtutem ex me exiisse*, I knowe, vertue is gone out of me. Therfoze we shall not bee so foolish to thynk that our sautoꝝs hemme had made the woman whole: but rather her good faith and trust which she had in our sauiour. We must not do as the foolish blinde papistes do, which impute great holyness vnto the bestement of our sauiour. So ye see that this woman was made whole by Christ thozough him, by his diuine power. And so is verified this which scripture saith, that which is impossible vnto man, is possible vnto god. Phisitians had dispeired of that woman, it passed their cunningg to helpe her: but our sauiour he declared his diuine power, and bealed her out of hand, she doyng nothyng but touchyng the hemme of his bestement. So god can helpe when men cannot. An ensample we haue in scripture, when the people of Israell goyng out of Egipte, came vnto the red see, they had great hylles of both sydes. Pharao the kynge of Egipt folowed with al his host at theyꝝ backes: & the red sea was afoze them, so that there was nothyng after mans reason, but to perish: what doth god: Mary he deuided by his infinite power, the red sea, and deliuered them out of al danger. So it appeared, that god is able to defend his people that beleue in hym, extraordinarily. Lykewise in the wyldernes they had no coꝝne noꝝ any thing to eate, there was no ordinary way to liue, what doth god: He taketh an extraordinary way: he sendeth Manna from heauen, so we see that he is able to helpe vs supernaturally: but yet we must take heed, and not tempte God: we must vse all suche meanes as he hath apointed to sustayne this lyfe, els we should tempt god,

The vertue went not out of the cote but out of Christ.

That which is impossible vnto man is possible vnto god.

We must not tempt god.

which

which is forbidden. So lykewise we reade, that when Dauid was in the wyldernes, and Saule hadde compassed hym rounde about: so that he after mannes iudgement could not escape: what doth god: Mary he sendeth the Philistines into y<sup>e</sup> land of Saule, which when Saule hearde of, he went back and left Dauid. So by that meanes god deliuered his faithfull seruaunt Dauid, out of the handes of this cruell manne Saule.

1. Reg. 23

By these ensamples we may learne to put oure trust and hope in God, in all maner of troubles, lyke as this woman did hers: she beleued in our sauioꝝ, and therfoꝛe she was healed. All England, yea all the worlde may take this woman foꝛ a scholomairesse, to learn by her to trust in Chyist: and to seke helpe at his handes.

This wro  
man may  
bee a  
schole mi  
stres to al  
the world

Agayne, by thys woman you may learne, that god sometime byngeth some lowe, and humbleth them to that ende to promote them, and to byng them alofte: As in thys woman: she was sicke 12. yeres, and vexed with such an yke some sickenes, but at the length she was healed and not only that, but also exalted: foꝛ Chyist called her his daughter, whiche was the greatest promotion that could be. So lykewise Joseph was in great misery, solde into Egypt, and afterwarde caste into prison: where he lay a great while: he was greatly humbled, but what was the ende of it: Mary he was a ruler ouer all Egypt: this was a greate promotion. So lykewise Dauid was humbled, made an outlawe, an out caste, durste not shew himselfe: but in the ende he was made kyng ouer all Iury, beyng at the first but a shephard, and afterward an outlawe, but in the ende he was made kyng. So this woman though she was lowe and loth to confesse her filthy disease, yet she was well promoted, after she had confest it, she was made his daughter, which was a great promotiō. But mark that Chyist saith not to her, my hemme hath healed thee: but he saith, thy faith hath holpē thee. Peraduenture if we had this hemme, we wold make a great matter of it: which thing wer but foolery: let vs vse prayer, which hath a promise: foꝛ god promised y<sup>e</sup> when we pray vnto him, we shal be heard: when we pray w<sup>th</sup> a faithful heart, as this woman did, which beleued  
that

Examples  
of men hū  
bled to be  
exalted.

Ve wold  
make  
muche of  
Chyistes  
hemme if  
we had it



y<sup>e</sup> Christ wold helpe her: And so; this for the sake, she was so  
 highly commended of Christ, and al the people were edified  
 by her ensample. But specially Jairus, that great mā, whose  
 daughter lay sicke, he had cause to strengthen his faith by y<sup>e</sup>  
 ensample of this woman: which woman beleued the word of  
 god, & therfore she came vnto Christ. So let vs do too, let vs  
 lay our selues vpon gods word. Christ saith: Venite ad me  
 omnes, Come ye all to me: let vs folowe this worde, and let  
 vs come vnto hym: for this faith y<sup>e</sup> hath gods worde is a true  
 faith: but y<sup>e</sup> faith which hath not gods word, is a lieng faith,  
 a false faith. As y<sup>e</sup> Turkes and Jewes, they haue a faith, but  
 their faith is not grounded in gods word: & therfore it is a ly-  
 eng faith, because it hath not the worde of god. Therfore like  
 as the doctryne is nothing, byingeth no profite, withoute the  
 word of god: so the word of god byingeth no commodities ex-  
 cept faith be there, except it be beleued: els it is to no purpose.  
 But this woman beleued the worde of god, she beleued that  
 Christ was come to heale the sick, of soules and bodies: ther-  
 fore acco;dyng vnto her bellesse, it happened vnto her: and no  
 doute she is a saynt in heauen: for we rede not that she fell af-  
 terward frō Christ. So we learne by this woman to haue a  
 good faith in Christ, we must not run hither & thither to seke  
 y<sup>e</sup> hem. So, we must beleue in him, in all our distresses come  
 vnto him, seke helpe & cōfort by him. So w<sup>as</sup> our sauio; after y<sup>e</sup>  
 he had healed this womā, he goeth to this great mā's house,  
 which had called him to make sound his daughter: whē he com-  
 meth nere vnto y<sup>e</sup> house, there cometh out of Jair<sup>us</sup> seruāts say-  
 ing: thy daughter is dead she is gone: trouble y<sup>e</sup> master no lō-  
 ger, for al helpe is passed. Lo, this had bene enugh to bying  
 Jair<sup>us</sup> out of his faith: hearing y<sup>e</sup> his daughter was dead already  
 it was a great tēptatiō vnto him. But here ye may learne, y<sup>e</sup>  
 whē ye go by y<sup>e</sup> way & ye haue occasiō to do a good dede, do it:  
 folowe the ensample of Christ, for he was going to Jairus  
 house, & in the way he did this good dede, in healing that di-  
 seased woman: geuyng vnto vs an ensample that we should  
 intermitte no occasion, but whensoever we haue oportun-  
 tyte to doe good, we shall do it. And here we learne an o-  
 ther thyng in our sauio;ur, namely that there is no respect of  
 persons

The faith  
 that hath  
 goddes  
 word is a  
 true faith.

Neither  
 doth faith  
 auail vith  
 out the  
 word, nor  
 the word  
 without  
 faub.

We must  
 lose none  
 occasion  
 to do good

persons with him, he regardeth not the outward shewe of men whether they be poore or ryche, but as Saincte Peter sayth, In all people, he that feareth God and worketh rightuousnes, he is accepted vnto him. For Christ refused no man neither rich nor poore. But we see they that be poore are commonly yll handled in this worlde, no man regardeth them, euery man despiseth them. Againe we rede euery where that the ryche and greate men are yll spoken of in Scripture, potentes potenter tormenta patientur. thy mightye men shall mightily suffer paynes in hell: yet this scripture disalloweth or reprobeth not great men and mightye rulers, but it speaketh against those which abuse their power where w<sup>th</sup> god hath endued them, oppresse other poore men, do the wrong and iniuries. For commonly it is sene, that they that be rich are lostye and stoute, and abuse their riches or theyr power: for no doute riches may be vsed to good purposes. But oure sauour he hath no respecte to persons, whether they be poore or riche: for here we see how he helpeth s<sup>yr</sup>st the poore womā and now is goyng to helpe the richeman too, to rayse vp his daughter which was dead and redy to be buryed. Further we learne here by this Jairus to be constaunt and stedfast in our faith, not to be moued w<sup>th</sup> euery wind: for there was many thynges which might haue moued this Jairus to mistrust our sauour, and to runne from him. First his seruant that came and told hym, thy daughter is gone, which was a great discomfourt: for as long as she was yet alyue he hadde a good hope, but when he hearde that she was gone, it discouraged hym very soze. Secundarily the preparatiō which was made for her to bee buried, for all the people were come now to go with the cozse which was a great discomfourt vnto hym also. Thirddye the wordes of our sauour most aboue all thynges discomforted hym, when our sauour saith, she is not deade but she sleepeth: by these wordes Jairus might haue conceiued an yll opinion in hym, saying: What he thynketh that she sleepeth: no if it were so, I could rayse her vp by my self. Of such wyse this Jairus was tempted. Now when they came nere vnto the house, there was a greate number of people which laughed oure sauour to scozne, when he sayd that she slept.

The rich  
maenne  
are euill  
spoken of  
in the scrip  
tures.

Christe  
hath no re  
spect to  
the persōs

No thinge  
shoulde dis  
courage  
vs.



Sept: where we may lern to be content, though we be despised and not set by in this world: seying that our sauour himselfe was of such wyse despised. I doute not but I haue ben laugh ed to scoorne when I haue preached, that the way to gette riches is, to geue away to the poore this that we haue. They haue called me olde dotyng foole: but what then, we must be content to be despised with Christe here in this worlde, that we may be glorified with him in yonder worlde.

Here is made mention of mynstrels, no dout they haue their good vse to make folke merry, and to driuue away phantasies, at that tyme they vsed mynstrels to their burials, as we vse here bells. Now our sauour seeing the people that was come to go with the coffe, and the pyppers and mynstrels reddy, he comforted Jairus, which no dout was in great anguish: therfore Christ saith vnto him: Noli timere, tantum crede, feare not, but onely beleeue: continue onely in thy faith towardes me, and all thinges shal be well. Now lyk as he saith to Jairus, so he saith to vs too, in what peryl or tribulation soeuer we be, we should not saynte, we shuld not feare, but beleeue, he wyll regarde our faith as muche as he regarded the faith of Jairus. And we shall attayne to such an ende as he did: for ye must consider that the almighty god doth sometymes put of the fulfilling of his promises, and helpeth not by and by: but wherfore dothe he so? Hary for his owne gloses sake, for if we shold haue by and by that thing whiche we desyre, then peradventure we should attribute it vnto our owne selues, & not vnto god: therfore it cometh not by and by, that we may after wardes when we haue it, be the more thankesul for his helpe. Therfore let vs continue in prayer, and in faith, and no doute he will helpe when it is the verye tyme. Expecta dominum sayth Dauid, tary for the Lorde, Veniet & non tardabit, he wyll come and not tary: and when he cometh, he wyll sett all thynges in good order. Now he sayeth to the people, Quid ploratis, what keepe ye: You muste vnderstand that our sauour condemneth not all manner of weeping, but onely that whych is without hope: of whych the Saynt Paule speaketh: tanquam qui spem non habent, as they that haue no hope: but charitably weeping is allowed

The vse of  
minstrels  
and belles

The cause  
why god  
graunteth  
not our  
petitions  
by and by.

Christ con  
demneth  
not all  
weepinge

pea commaunded, for S. Paule saith; Flete cum flentibus,  
 weepe with them that wepe, be sorrowfull with them that be  
 sorrowfull: yet do it measurably as it becommeth christians.  
In the time of popery, befoze the gospel came amongest vs,  
we went to buriales, with weeping and wailing, as though  
there wer no god: but sence the gospell came vnto vs, I haue  
heard saye y in some places they go with the cofes girnyng  
and fleeryng, as though they went to a bearebaiting: which  
thing no doute is naughte. for lyke as to muche weeping is  
naught, so to be as ogyss without affectio is naught to: we  
shold kepe a meure in al thngs. We read in holy scripture  
that the holy Patriarch Abraham, meurned for his wife Sa  
ra. So likewise did Joseph, for his father Jacob: therefore to  
wepe charitably and measurably is not yll, but good, and al  
lowed in gods weede. So likewise in the new testamēt whā  
that holy man S. Stephen was stoned to death, the text saith  
y the church, fecerunt planctum magnum, they made a great  
lamentation & weping ouer him. Here I might haue occasion  
to speake against those women which so soone forgette their  
husbandes that be departed, which thing I can not very wel  
allowe: for it is a token of an vnperfect loue. It was a lawe  
among the Romaines, that no woman should mary agayne  
befoze twelae monthes were expired, which no bout was an  
honest lawe: but to auoide whozdoms let the chystian wo  
man vse her libertye.

The mean  
 is beste in  
 all these  
 thynges.

Married  
 persones  
 not soden-  
 ly forgette  
 their ma-  
 kes.

Deathe o-  
 benthone  
 but God  
 alone.

Now when our sauiour was come to the house, he suffered  
 no man to go in with hym, but Peter James and John, and  
 the father and mother of the chylde: al the other he thurst out,  
 and toke the mayde by the hande, saying tabita cumi, that is  
 to say, Maide, I say vnto thee arise. And her spyrte came a-  
 gayne, and she arose strayght wayes: what shall we learne  
 here: mary we shal learn here that our sauiour did ouercom  
 deth, that he is the lord ouer deth, y he hath the victozy ouer  
 him. Secundarily we learne here, y our sauiour is verie god  
 because he commaundeth death: for I tell you death is such  
 an arrogante and stubburne felow, that he will obey no bo-  
 dye but onoly God. Nowe he obeyed our sauiour, where by  
 it appeareth that he is lord ouer death: He sayd, Maide I  
 saye.



say vnto thee, arise: & by and by she was perfectly hole: for she  
 eate, to signifie y she was right whole. here our sauior shew  
 ed hymself to be very god, & so the lord ouer death, fulfilling  
 the saying of S. Paul, Ero mors tua, & mors, & death, & that  
 be thy death: this is now a comfortable thing that we know  
 that Christ hath overcome death, and not for himself but for  
 vs, for our sake. So that when we beleue in Christe, death  
 shall not hurte vs: for he hath lost his strength and power: in  
 so much that it is no moze a death, but rather a sleepe, to all  
 them that be faithfull and feare god. From which sleepe they  
 shall ryse to euerlasting lyfe. Also the wicked truly shall ryse,  
 but they shall ryse to their damnation: so that it were better  
 for them neuer to ryse.

The resur  
 rection  
 shall bee  
 bothe of  
 good and  
 badde.

There be two kinde of people whiche will not sleepe: the  
 first be the childzen whiche wepe and greue when they shall  
 goe to bedde, for because they knowe not the commodities  
 that be in the sleepe, they knowe not that the sleepe refresheth a  
 mannes body, and maketh him to forget all the labours whi-  
 che he hath had before: this the childzen knowe not, therfore  
 they go with an yll wyll to bedde. The other be dzunkardes,  
 whiche bee ginen to greate dzinking; they care not thoughte  
 they be all nighte at it, and commonly the sleepe dothe them  
 harme, for he maketh them heauy forheades. So likewyse  
 there be two kynde of men that feareth death, which death  
 in very dede ought not to be feared: for he is the beste philoso-  
 on that euer was, he deliuereth at a clappe from all miseries  
 and diseases: therfore he ought not to be feared: but as I told  
 you two kynde of men there be that feare hym; the childzen,  
 that is to say they that are childish to godwarde, that are ig-  
 norant in scripture; that knowe not what greate treasures  
 we shal receiue at goddes handes after this life, but they are  
 all whollie set and bent vpon this woorld: and these are the  
 childzen that will not goe to bedde, that is to saye, that feare  
 death that are lothe to goe oute of this woorld. The other be  
 dzunkardes, y be custonable sinners, y wyll not amend their  
 liues, y are dzunkē oꝝ dzouned in sins & wickednes, y regard  
 sinne nothing, they are not wery of it. Like as it is written,  
 peccatorū in mediū peccatorū venit cōtēn: the sinner whē

Two sorte  
 of peo-  
 ple loth to  
 sleepe.

A remedie  
for chiefe  
1599. for  
of peo<sup>ple</sup>.

he cometh in the midst of his sinne, thence he careth no more for it, he despiseth it, he is not sorry for it: what remedie now? Marry this, they that be in case as chyldren be, that is to say: they that be ignorant, let them gette knowledge, lette them indevour themselves to vnderstand gods holye worde, wherein is sette out his will, what he would haue vs to doe. Now when they haue heard goddes worde and beleued that same: no doute all the feare of death wilbe banished & gone quite away. For they shall fynde in gods worde, that deathe hath losse his strength; that he can not hurte any more. Likewise they that be drunkardes, that is to say, that be custonable sinners, let them repent here where the tyme of grace is, lette they amende their lyues, bee sorry for that they haue done: and take hede hence forwarde, and beleue in Christe, to bee saued by and throughte his passion. For I tell you drunkardes, you custonable synners, as longe as you lye in sinne and wickednesse, and haue a delyste in them: so longe you are not in the fauoure of **G O D**, you stynke before hys face: for we muste wastle wyth sinne, we muste hate synne, not agree vnto it: when ye doe so, then ye oughte not to be afrayde of deathe: for the deathe of Christ our sauiour hath kylled our death, so that he can not hurte vs. For with standing death hath bitter potions: but what then: as soone as he hath done his office, we ar at liberty, and haue escaped all perill.

Christ  
hath kil-  
led our  
death.

A clearkly  
question.

I will aske here a great clearkly question, where was the soule now after it went oute of this yong mayde: it was not in heauen no; in hel, nam in inferno non est redemptio, there is no redemption in hell, where was it then: in purgatoye? so the papistes haue reasoned, it was not in hell no; in heauen, ergo it was in purgatoye: which no doute is a baine foolish argumēt. Now I wil make a clearkely answer vnto my questiō: & such an answer that if y<sup>e</sup> bishop of Rome wold haue gone no further, we shold haue bene wel enough: there wold not haue bene such errors & fooleries in religiō, as there hath ben. Now my answer is this, I cā not tel but where it pleased god it shold be, ther it was. Is this not a good answer to such a clearkly questiō? I think it be, other answer no body gettes

A clearkly  
answer.



at me: because scripture telleth me not where she was.

Now ye haue heard that our sauiour is the lord ouer death and so consequently very god: because he raised vp this yong woman which was dead. But peraduenture ye will saye, it is no great matter that he raised vp a mayden whiche was dead: for we reade of Elisa the prophete, that he raised vp a yong man from death. Answer, trath it is, he raised him vp, but not by his owne power, not in hys owne name, but by the power of god: he dyd it not by himselfe, but Christ our sauiour, he raised vp Lazarus, and this yong mayd by his owne diuine power: the wyng himselfe to be very god, and the sonne of the father eternall: therfoze he saith, Ego sum resurrectio & vita, I am the resurrection and the life: This was his doctrine: Now to proue that doctrine to be true, he did myzacles by his owne diuine power, the wyng hymselfe to bee verye god: so did not the pzophetes, they were goddes seruauntes, gods ministers: but they were not gods themselues, neyther did they any thing in theyr owne name.

Christ raised vp the dead by his owne power.

Now to make an end, let vs remember what we haue herd, lette vs take heed, that we be not custumable sinners: but rather let vs stryue with sinne, for I tell you, there be but few of those that spende all theyr tyme in the pleasures of the fleshe, that spende well at the end: therfoze let vs take heed, y murtherer vpo the crosse he spend wel: but what then, let vs not presume to tary in wyckednes still, to the last poynte of our lyfe: let vs leaue wickednes, and stryue with our fleshy affections: than we shall attayne in the ende to that felicity, which god hath prepared for al them that loue him: to whom with y sonne, and holy ghost, be all hono: and glozy. Amen.

## The vi. Sermon preached by Maister

Docto: Latymer.

Rom. 13.

**W**e nothing to any man but this, that ye loue one another: for he that loneth another fulfilleth the lawe. For this commaundement thou shalt not commit adultery, thou shalt not kyl, thou shalt not steale, thou shalt not beare false witness, thou shalt not luste, and so forth: ye there

there bee any other com̄undement it is al comprehended in this saying. &c.

A det that  
can neuer  
be al paid

As for the first parte of this Epistle, we haue spoken of it before. for S. Paule entreateth of loue, and I tolde you how that loue is a thing whiche we owe one to another, and we are neuer quitte of this dette, we canne neuer discharge our selues of it: for as long as we liue we are in that dette. I will not targe no we to intreate of it: for I tolde you sence I came into this countrey certayne speciall properties of thys loue. Therefore I will ouerly desire you to consider, that thys loue is the lyuerye of Christ, they that haue this liuerye be his seruantes. Againe, they that haue it not, be the seruants of synne: for Christ saith, by that they shal knowe y<sup>e</sup> be my disciples, yf ye loue one another: they that beare yll will hatred and malice to theyr neighbours be the dyuelles seruantes. And what soeuer such men do, that hate theyr neighbours: pleaseth not god, god abhorred it, they and all theyr doyngs

Loue is  
Christes  
lyuerye.  
Iohn. 13.

1. Cor. 13

like before him. For yf we would go about to sacrifice and offer vnto god a great part of our substance, yf we lack loue it is all to no purpose, he abhorreth al our doyns: therefore our sauour geueth vs warnyng that we shal knowe that our doynes please not god when we are out of charity with our neyghbour, haue greued or iniured him: these be his wordes: Therefore if thou offerest thy gifte at the altare, and there rememberest that thy brother hath ought against thee, leaue there thy offering, before the altare, and go thy way first and be reconciled to thy brother, and then come and offer thy gift.

Math. 5.

for certayne it is, that when we be withoute loue and charity, we please not god at all, neither in sacrifices or any manner of thinges: therefore I desire you call to remembrance what I sayed at the same tyme when I entreated of loue: for I tell you god will not be mocked: it is not ynough to pretend a loue and charity, with our mouth, and to speke faire, and in our hearts to hate our neighbor: this is nought, we should not only speake well by our neighbor, but also we should loue him in dede, we should help him in his nede, we should forgeue him with all our heartes, when he hath done any thing against vs: for yf he nedeth helpe, and I help him

We must  
loue vwith  
the whole  
heart.



not, being able, thē my loue is not perfect: for the right loue sheweth herselfe, by the outward workes. lyke as S. James saith: Shew me thy faith by thy workes. So I say vnto you, shew your loue by your workes: Now to the other matters. This also we know the season how y<sup>t</sup> it is tyme that we should now awake out of slepe: for now is our saluation nere, thā when we beleued. The night is passed the day is come nye, let vs therfoze cast away the dedes of darkenes: and leite vs put on the armour of light, let vs walke honestly as it were in the day light, not in eatyng and drynking, neither in chautbering and wantonnes, neither in stryfe and enuyng; but put ye on the lord Iesus Christ, and make not prouision for the flesh, to fulfill the lustes of it.

Loue must be shewed by our workes. Iacob. 2.

Here S. Paule requireth a greate thing of vs, namely y<sup>t</sup> we should awake from slepe: he argueth of the circumstances of the time. but that slepe of which he speaketh is specially a spirituall slepe; the slepe of the soule: yet we may learne by this text y<sup>t</sup> too much sluggishnes of the body is naught and wicked, to spend y<sup>t</sup> good time which god hath geuen vs to do good in, to spend it I say in sleeping: for we oughte to kepe a measure as wel in slepyng as in eating & drynkyng: and we please God as well in slepyng our naturall slepe as in eating and drynking: but we must see that we kepe a measure, that we giue our selues not to much sluggishnes. For like as we may not abuse meat & drynk, so we may not abuse sleeping, to turn our natural slepe into sluggishnes. But S. Paule speaketh here specially of the slepe of the soule, that is of sinne & wickednes, which are called in scripture slepe or darkenes: from which slepe S. Paule would haue vs to rise. For our saluation is come nere, how chaunceth it y<sup>t</sup> S. Paul saith y<sup>t</sup> our saluation is come nere: do we not beleue now as the prophetes and patriarkes did: and how is then our saluation come nere: you must vnderstand y<sup>t</sup> there be two times fro y<sup>t</sup> beginnig y<sup>t</sup> first time was from the beginning of the world, til Christ, till to hys comyng. The other tyme is sence he came: for whenne he came he wroughte the worke of oure saluation, & taught vs the way to heaue, suffred that paine for vs whiche we should haue suffred in hel world without end, & rose againe from the death, declaring his resurrection vnto his disciples,

Two manner of sleepes forbidden.

Measure must be kept in all thynges.

Two times from the beginning to the ende.

and so ascended into heauen, where he sitteth at the righte hand of god his Father: where he with his intercession applieth vnto vs, which beleue in him, his passion, and al his merites: so that all that beleue in hym shall be quite from theyr sinnes. For his passion is profitable onely vnto theym that beleue: notwithstanding that his death might be sufficient for all the whole world: yet for al that no man shall enjoy that same benefite, but only they that beleue in him, that put their hope, trust, and confidence in hym. Now therefore S. Paul saith, Our saluation is come nerer: because Christ is come already, & maketh intercession for vs. All they that were before his commynge, as the patriarches and prophets, and al other faithfull, they beleued that he should come, but so do not we: we beleue that he is come already, and hath fulfilled all thynges. The Jewes which are at our time beleue that he shall come, but they tarie in vaine: their faith is a deceitfull faith, because it is against gods worde: for Christ is not to be looked for to come againe and suffre. No not so, but he wil come againe to iudge bothe the quicke and the dead. Our sauour Christ was reueled long before he came to suffre. Firste in paradise, when God spake of the womans sede, saith: *Conter caput serpentis*, The sede of the woman shall byzake the serpentes head. And this was a gospell, a glad tidynge: for the serpent had deceued Adam and Eue, brought them from their felicitie, to which they were created: so that Adam and Eue could not hea'pe them selues, no; antende the matter.

Christes death profiteth one that beleue not.

Christe was reueled long before he came.

The gospell was preached in paradise

Now than cometh God with his gospell, and promisseth that there shall one be born of a woman, which shall quache the serpentes head: and this was a gospell. And no dout as many as dyd beleue these wordes, and did put theyr hope in the sede of the woman, and beleued to bee deliuered from theyr synnes thowgh that sede: As many I say, as beleued so, were saued, as Seth, Enoch, and other good and godly me, which wer at that time: but there was not a great numbze of those: For the most part ever was the woꝛld. Further, this gospell was reueled vnto Abraham, when God dyd promise hym, saying: *In semine tuo benedicentur omnes gentes*, In the sede all nations shall be blessed: so that it appered, that with-  
out

The most part are we the woꝛld.



out Chyſte, we are vnder the curſe of God. And agayne by Chyſt we haue the benediction of God. Lykewiſe this goſpell was opened vnto Dauid, and al the hely pꝛophetes: They ſpake of this goſpell, and taught the people to looke foꝛ their ſauour: but their ſayings and pꝛopheties was ſom what darke and obſcure. Now when he came and dwelte amongſt vs, and ſhewed vs the way to heauen: with his own mouth he taught vs this goſpel, and ſuffered his painful paſſion foꝛ vs: this was a moꝛe clerer reuelation, than the pꝛophets had. Therfoꝛe Chyſt our ſauioꝛ ſaith to his diſciples: Happye are the eyes which ſee theſe thinges that ye ſee: foꝛ I tell you, that many pꝛophets and kynges haue deſired to ſee thoſe thinges which ye ſee, and haue not ſcene them; And to heare thoſe thyngeſ which ye heare, & haue not heard them. But wherfoꝛe were they called bleſſed: that they ſawe hym: than if the bleſſednes ſtandeth in the outwarde ſerpyng. than Adam and Eue, and al the pꝛophets were not bleſſed, but curſed: if the bleſſednes ſtandeth in the bodily ſight, than the brute beaſtes were bleſſed which ſaw him: the aſſe wherupon he rode was bleſſed, yea his very enemy Annas and Cayphas, and Pylate, and other that conſented vnto his deathe were bleſſed. But it is not ſo, ye muſt vnderſtaunde that oure ſauioꝛ in that maner of ſpeaking putteth only a difference betwene the tymes. Foꝛ at that tyme whan he was here in earth, he was moꝛe clerer reueled thã afoꝛe, whã he was only pꝛomiſed to come. When he dyd myꝛacles, caſt out deuyls, healed the ſicke, it was a moꝛe clerer reuelation: than when God ſaid, Semen mulieris conteret caput ſerpentis, The ſede of the woman ſhal bꝛeake the head of the ſerpent. When John Baptiſt pointed and ſhewed hym with his ſpynger, it could better be vnderſtande then the pꝛopheties which were ſpoken of him: Therfoꝛe this bleſſednes whercof Chyſte ſpeaketh, and ſaint Paule (whan he ſaith) That our ſaluatiõ is come nerer, muſt be vnderſtand of the diuerſity of the tyme: foꝛ Chyſt was clerer reueled in the end of the woꝛlde than befoꝛe. But as touching the bleſſednes which we haue by Chyſte: it was alike at al times, foꝛ it ſtood Adam in as good ſtead to beleue ths fyrſt pꝛomyſe which god made. vnto

The pꝛophetes ſaying vvere dark and obſcure.

Luc. 10.

Math 13.

To ſee Chyſt m keth bleſſed.

The difference of the tyme vwherein Chyſte was diuerſly reueled

to hurt, and he was as well saued by it, in beleuing y<sup>e</sup> Christe should come, as we be, which beleue that he is come, and hath suffered for vs. So likewise the prophetes are saued in beleu-  
 yng that he should come, and suffer, and deliuer mankind by his most painful death. But now sence he is come in dede and hath ouercome the deuill & redeemed our finnes, suffered the paynes, not for his owne sake, but for ours sakes: for he  
 him selfe had no sinne at all, he suffered to deliuer vs frome  
 enerlasting damnation, he toke our synnes and gaue vs his  
 rightousnes. Now sence that al these thinges are done and  
 fulfilled, therfore saith Paule: Propius est salus nunc, quam  
 tunc cum credebatur, Our saluation is come nerer now, thē  
 when we beleued: taking occasion of the time, to moue vs to  
 rise from our sleepe, as who say, Christ is come now, he hath  
 fulfilled al thinges, of which thinges y<sup>e</sup> prophetes hane spokē  
 now therfore arise frō your sins. The same sleepe of which S.

Christ had  
 no syn, but  
 toke our  
 syn and  
 gaue vs  
 his rightu  
 ouesnes.

It is a spiri  
 tual sleepe  
 that saint  
 Paul spea  
 keth of.

Paul speaketh here, is the sleepe of syn; a spiritual sleepe, not a  
 naturall sleepe of the bodie: as for the naturall sleepe it is law-  
 full for vs to sleepe and to take our reste, when we do it mea-  
 surably, not to much setting aside our busines: wherunto god  
 hath called vs, and do nothing but play the sluggardes: whē  
 we do so, then we do naught and sinne against god. Ther-  
 fore we must awake from the synfull sleepe, we must set aside  
 slothfulnes with all other vices and finnes. But I praye  
 you what is syn: I thinke there be many which can commit  
 sinne, and do wickedly: but I thinke there be but few of those  
 which know what is sin. Therfore I wil tel you what is sin:  
 al that y<sup>e</sup> is done against the lawes of god, cōtrary to his wil  
 and plesure, that is sinne and wickednes. Now there be two  
 maner of lawes. There be general lawes pertaining to euery  
 man and woman, and there be special lawes: the gene-  
 rall lawes are comprehended in the ten commandentes,  
 which ten commandentes are comprehended in the la-  
 wes of loue. Thou shalt loue god with al thy heart. &c. And  
 thy neighbour as thy selfe, these be generall lawes.

What sin  
 is.

Two man-  
 er of law-  
 es, gene-  
 ral and  
 speciall.

Now then there be special lawes which teach vs how euery  
 man and woman shall liue in their calling, wherunto god  
 hath called them. These lawes teach how magistrates shall



do their duety, execute iustice, punish the wicked, defend the good, to see that the common welth bee well ordered, and governed, that the people lye godly every mā in his calling. So lyke wise married folke haue their speciall calling and lawes. There is appointed in scripture how the man shall nourish his wife, rule her with al lenity, and frendelines: the woman likewise shall obey her husband, be louing & kynde to wardes him. So masters ought to do according vnto their calling, that is to rule their house well and godly, to see that their seruauntes be well occupied, and to let them haue their meate and drynke and wages. So seruauntes haue they: lawes: that is to obey their maisters, to do diligently all busines whatsoeuer their maisters commaund vnto them, so far as it is not agaynst god. For when a master will commaund vnto his seruauntes to do such thinges whiche are agaynst god, then the seruaunt ought not to obey to do those thinges. Now whosoever transgresseth these lawes, eyther the generall lawes, or the speciall lawes, he sinneth: and that which is done contrary to these lawes, is synne. When ye will knowe now whether ye haue sinned or not, see and consider these lawes, and then go into thy heart, and consider thy lyuyng, how thou hast spent al thy dayes: when thou doest so, no doute thou shalt finde innumerable synnes done agaynst these lawes: for the lawe of god is a glasse wherein a man may see his spottes and filthines: therfore when we see them, let vs abhorre them and leaue them: let vs be soyy for that which is passed, and let vs take a good purpose to leaue all synnes, from henceforward. And this is it y<sup>e</sup> S. Paule saith, let vs arise from the slepe of sinne and wickednes, for our saluacion is come nerer: our sauour he is clerely opened vnto vs, he hath suffred for vs already, and fulfilled the lawe to the vttermoste: and so by hys fulfilling taken awaye the curse of the lawe.

No obedi-  
ence a-  
gainst god

Learne to  
fynde sins  
enough.

The lawe  
is a looking  
glasse.

But there be two maner of synnes, there is a deadlye sin, and a veniall sinne: that is synnes that bee pardonable and synnes that be not pardonable. As we howe shall we knowe whyche bee veniall synnes, or whyche bee not: for it is good to knowe theym; and so to keepe vs from theym,

Two ma-  
ner of sins

when

When ye wyl know which be deadly sinnes or not: you must first vnderstand that there be two maner of men, when I say men, I vnderstand women too, that is all mankynde, and so dothe scripture too, vnderstanding the women too, by thys woꝛde men: soꝛ els we should not fynde in scripture, that we should baptise wonien, soꝛ the scripture saith: Baptizate eos, baptise them, he speaketh in the masculine gender onely. Item Nisi quis renatus fuerit ex spiritu & aqua, Except a man be boꝛne againe thozough spirite and waꝛter: here is made no mention of women, yet they be vnderstanded in it to: soꝛ the saluation and euerlasting life, pertaineth as well vnto faithfull women as it doth vnto faithfull men: soꝛ he suffered as well soꝛ the women, as he did soꝛ the men. God woulde haue them both to be saued, the men and the women. So ye see that this woꝛde men signifieth or conteyneth both the sexes, (the men and the women) at sometimes, not alwaies: But I say there be two maner of men, some there be y be not iustified, not regenerate, noꝛ yet in the state of saluation, that is to say, not gods seruants: they lacke the renouation or regeneration, they be not come yet to Christ. Now these persons that bee not come yet to Christ, or yf they were come to Christ, be fallen agayne from him: and so losse they iustification (as there be many of vs, which when we fall willingly in to sin against conscience, we lose the fauour of god, our saluation, and finally the holy ghost) al they now that be out of the fauour of god and are not soꝛ ye soꝛ it, sinne greuously them not, they purpose to go soꝛwarde in it, all those that intend not to leaue their sinnes are out of the fauor of god: and so all their woꝛkes whatsoeuer they do, be deadly sinnes: soꝛ as long as they be in purpose to sinne, they sinne deadly in all their doyniges. Therefore when we wyl speake of the diuersitie of synnes, we must speake of those that be faythful, that be regenerated and made newe, and cleane from their sinnes thozough Christ. Now this I say: I haue veniall sinnes and deadlye sinnes, which be veniall synnes: Euerie syn y is comitted against god not wittingly, not willingly, not consenting vnto it, those be veniall sinnes: As soꝛ an example, I see a faire woman I am moued in my heart to sin

with

The vword man signifieth both man and vwoman.

Vhoo they be that sinne deadly. Notwithstanding this diuision, al sinis of it oꝛvn nature is deadly: and when it is repented, there is no sinne vnpardonable, to the that be leue the gospel.



With her, to commit the acte of lechery with her, such thoughtes rise out of my heart: but I consent not vnto them, I withstand these yll motions, I folow the ensample of that godlye yong man Ioseph: I consider in what estate I am, namely a temple of god, and that I should lose the holy ghost: on suche wise I withstand my yll lusses and appetites: yet this motiō in my heart is sinne, this yll lust whiche riseth vp: but it is a veniall sinne, it is not a moztall sinne, because I consent not vnto it, I withstand it: and such veniall sinnes the lust man committeth daily. For scripture saith, septies cadit iustus, the rightouse man falleth 7. tymes, that is often times: soz his woꝝkes are not so perfect as they ought to be. For I praye you, who is he that loueth his neighbour so perfectly and vehemently as he ought to do: Now this imperfection is sinne but it is a veniall sinne, not a moztall: therefore he that feeleth his imperfections seeleth the yll motions in his hearte, but foloweth them not, consenteth not vnto wyckednesse to doo them: these be veniall sinnes, which shall not be imputed vnto vs to our damnation. So all the yll thoughtes that ryse vp in our heartes are veniall as long as we consent not vnto them, to fulfyll them with the dedde: I put the case, Iosephe had not resisted the temptations of his maisters wyfe, but had folowed her, and fulfilled the acte of lechery wyth her, had wayed the matter after a woꝝldlye facion: thinking, I haue my mistresse sauaour alreadye, and so by that meane I shall haue my maisters sauaour to, no body knowyng of it.

Now when he had done so, this acte had ben a deadly sinne: for any acte that is done agaynst the law of god willynglye and wittingly is a dedly sinne. And that man or womā that committeth sicke an acte loseth the holpe ghost and the remission of sinnes, and so becommeth the childe of the diuell, being befoze the childe of god. For a regenerate man, a woꝝman that beleueth, ought to haue doir in on ouer sinne, but as soone as sinne hath rule ouer him he is gone: soz she lea- deth hym to delectation of it, and from delectation to consenting, and so from consenting to the acte it selfe. Now he that is led so with sinne, he is in the state of damnation, and syn- neth dainnably: And so ye may perceiue which be they that

Prou. 24

No more  
shalt any  
sinne that  
we do if  
we repent  
it, and be-  
lieue the  
promise  
of god  
made in  
Christ.

And so is a  
though he  
to though  
the act fo-  
l- v not.  
He is the  
seruant of  
in that de  
it is to  
dwell in  
sin.

Iune

sinne deadly, and what is the deadly sin, namely that he sinneth deadly that wittingly falleth in sinne: therfore it is a perillous thing to be in such an estate, to be in the state of damnation and euerlasting perdition: let vs folow therfore this good warning which S. Paule geueth vs here, let vs rise from the slepe of sinne, let vs take a hearty purpose to leaue all wickednes. But may we do so? May we rise from sinne: yes y we may: for god hath prouided a remedie for vs, what is that? Many penance, we must haue the staffe of penance, and rise vp withall: and this penance is like a salve that it healeth all sores: yf a man haue done all the worldes synne, yet when he taketh this staffe of penance in his hand, that is to say when he is sorry for it, and intendeth to leaue them, no doute he may recover: and god is that same physician which healeth but one maner of salve to all maner of sores.

Measure that that is before, by this sentence. God vseth but one salve for all sores. Luc. xiiii.

We reade in the gospel of Luke: that when Pilate had done a notable murther, and had mingled the bloude of certaine Jewes with their owne sacrifices, Now some came and told Christ what Pilate had done. Dure sauour maketh them answer, sayeng: I tell you excepte ye repent, ye shall all likewise so perish. As who say, whatsoeuer Pilate hath done, see you that ye do penance, and amend your naughty luynges or els ye shall all be destroyed. This was a good quippy that he geueth vnto the Jewes, whiche were redy to speake of other mens faultes, but of their owne faultes they made no mention: as it is our nature, to bee moze redly to repproue other mens faultes then our owne: but our sauior he commaundeth them to looke home; to see to theselues. and this penance is y chiefest thing in al y scripture, John Baptist whiche began to preach his sermo was poenitentiã agite, do penance, so likewise Christ saith, poenitentiã agite & credite euangelio, doe penance and beleue the gospell. But wherein standeth the right penance, and what is penance? Answer, penance is a turning from synne vnto god, a waking vpp from this slepe of which S. Paul speaketh here. But wherein consisteth this penance: The right penance consisteth in three points, The first is contrition, that is, I must acknowledge my selfe that I haue transgressed gods most holy lawes & commaundmentes

All muste repent.

Cure nature is to see other mens faultes, but not oure owne. Vvhat repentance is.



mentes, I must confesse my selfe to be faultye and gyltye, I muste be soyye for it, abhoire my selfe and my wickednesse. When I am nowe in that case, then I shall see nothing but helles and euerlastyng damnation befoze me, as long as I looke vpon my selfe and vpon the lawe of god. For the lawe of God when it is preached byngeth vs. to the knowledge of oure synnes: For it is lyke as a glasse whiche sheweth vs the spottes in our faces, that is the synnes in our heartes.

But we may not tary here onely in the lawe and oure selues: For if we do, we shall come to desperation. Therefore y first pointe is to acknowledge our synnes, and to bee soyye for the same: but as I said befoze, we must not tary here: for Judas was come so farre, he had this poynthe: he was no deute: a sorrowfull man as any can be in the world. But it was to no purpose, he was lost for: al his sorrowfulness: therefore we must haue an other pointe. what is that: Mary saithe, beleue: we must beleue Christ, we must know that our sautour is come into this worlde to saue synners: therefore he is called Iesus, because he shall saue his people frome they synnes: As the angell of God hymselfe wytnesseth. And this faith must not be onely a generall faith, but it must be a speciall faith: for the deuyl hymself hath a generall faythe, he beleueth that Christ is come into this world, and hath made a reconciliation betwene God and man: he knoweth that there shall be remission of oure synnes, but he beleueth not that he shall haue parte of it, that his wickednesse shall bee forgiven vnto hym; this he beleueth not: he hath but a generall faith: but I say, that euery of one of vs must haue a speciall faith: I must beleue for my selfe, that his blood was shed for me. I must beleue that when Christ saith: Come to me all ye that labour and are laden, and I will ease you. Here I must beleue that Christ calleth me vnto hym, that I should come and receyue euerlastyng lyfe at his handes. With such a speciall faith I do apply his passion vnto me. In that prayer that our sauiour made when he was going to his deathe, he sayth: I pray not for them alone, saith he, but for them also which shall beleue in me through their preaching, that they al may be que, as thou father art in me, & I in thee: and that they

Repente  
consisteth  
of. iij. par-  
tes.

The lawe  
of God is  
a looyng  
glasse.

Faith must  
be ioyned  
with oure  
repentance

Math. 8.  
The deuill  
dothe be-  
leue that  
Christ cam  
into this  
worlde,

Euery mā  
that wilbe  
be saued,  
must haue  
a speciall  
faith.

Christ praie  
ed for vs.

Dauid and  
Iudas did  
both repēt

The First  
point of  
penance.  
The second  
point of  
penance.

they also may be one in vs. So that Christ praies for vs as well as for his apostles, if we beleeue in hym: and so Christes praier and our beliefe byngeth the salue vnto our soules. Therfoze I oughte to beleeue, and so thorough faith apply Christes merites vnto me: for God requireth a speciall faith of euery one of vs, as well as he didde of Dauid, when the prophet Nathan came vnto him, and saide: Abstulic dominus peccatum tuum; The Lorde hath taken away thy wickednes, which words of the prophet Dauid he beleued: & so accordyng vnto his beliefe it hapned vnto him. For Dauid had not such a contrition or penance as Iudas had: for Iudas in dede had a contricion. He was sorre for his synnes, but without faith. Dauid was sorre for his synnes, but he ioyned faith vnto it: he beleued stedfastly without all doutyng that god would be merciful vnto him: Abstulic dominus, the lord hath taken away thy synnes, and god required of him that he shold beleeue these words. Now like as he required of Dauid to beleeue his words: so also he requireth of vs to; that we shoulde beleeue hym. for like as Dauid was remedied thorough his faith in GOD: so shall we be remedied to, if we beleeue as he did: and god will bee as glad of vs when we repente and leaue oure synnes, as he was of Dauid, and will also yve shoulde be partakers of the merites of Christ. So ye haue heard nowe these two poyntes whiche pertayne to the right penance: the first is contricion, when we acknowledge our synnes, be sorre for them, they greue vs very sore. The second pointe is faith, when we beleeue that god will be mercifull vnto vs, and thorough his sonne forgyue vs our wickednes, & not impute the same to oure eternal destruction. But yet there is an other point left behind, which is this: y I must haue an earnestt purpose to leaue sinne, & to auoide al wickednes as far forth as I am able to do: I must wrestle w sin: I must not suffer y diuel to haue the victo:ry ouer me though he be very suttle and crafty, yet I must withstand him: I muste disalowe his instinctions, and suggestions, I muste not suffer synne to beare rule ouer me: for no doute if we wyll fyght and strue, we may haue the victo:rye ouer this serpent: for Christ our sautour he hath promysed vnto vs his help & co:fo:rt:



foz: therfoze s. James saith, Resistite diabolo & fugiet à vobis, withstand the diuel, and he shal fyre fro you. Foz at hys first cōming he is very weake, so ȳ we ar able if we wil take hede & sight, to ouercome hym: but if we suffer him to enter ones to possesse our hearts, then he is very strōg: so that he w̄ great labour can scaunte be brough out agayne. Foz he entreteth first by yll thoughtes: then when he hath cast vs in yll thoughtes, yf we withstand not by and by, then foloweth delectation: yf we suffer that, then commeth consentyng, and so from consentyng to the verge acte: and afterwarde from one mischiefe vnto another: therfoze it is a common saying, *Resist the principii obsta, resist the beginniges*: foz when we suffer hym once to enter, no dout it is a perplous thing, we are thē in leoperdye of euerlasting death. *Resist the deuill at the first.*

So ye haue hearde now wherin standeth right penaunce: fyrst we must knowe and acknowledge our synnes, be soze foz them, and lament them in our heartes. Then the second point is saith: we must beleue that Chyist wil be merciful vnto vs, and forgeue vs our synues, not impute them vnto vs. Thirde lye we must haue an earnest purpose to leaue all synnes and wickednes, and no moze commit the same. And thē euer be perswaded in thy heart, ȳ they that haue a good will and an earnest minde to leaue synne, that god will strengthe them, he wil helpe them. But and if we by and by at the first clappe giue place vnto the diuel, and folow his mischeuous suggestions: then we maie be sure, that we highly displease god our heauenly father, when we sozake him so soone. Therfoze s. Paule saith: *Ne regnet igitur peccatum in vestro mortali corpore, let synne not beare rule in your mortall bodies: be not led with synne: but fight agaynste it, whē we do so, it is impossible but we shall haue helpe. at goddes hande.*

Rom. 6.

As touchinge confession, I tell you that they that can be content with the generall absolution which euery minister of gods woꝝde, geueth in his sermons, when he pronouiceth, that all that be soze foz their synnes, and beleue in Chyiste, seeke helpe and remedy by hsm, and afterwarde intend to amende theyꝝ lues, and auoide sinne and wickednes: al these that

that be so minded shall haue remission of their finnes. Now  
 (I say) they that can be content with this general absolutiō,  
 it is well: but they that are not satisfied w<sup>th</sup> it, they may go to  
 some godly learned minister whiche is able to instructe and  
 comforte them with the woꝛde of god, to minister that same  
 vnto them to their contentation and quieting of their consci-  
 ences. As for satisfaction or absolutiō for our finnes, there is  
 none but in Christ, we can not make amends for our finnes,  
 but onely by beleuyng in him which suffered for vs. For he  
 hath made the mendes for all oure finnes, by his paynefull  
 passion and bloodsheddyng: And herein standeth our absoluti-  
 on or remission of our sins, namely when we beleue in him,  
 and looke to be saued thorough his death, none other satisfac-  
 tion are we able to make. But I tell you that yf any manne  
 hath stolen or perloyned away somwhat from his neighboꝛ,  
 that man or woman ought to make restitution and amends.  
 And this restitution is so necessary that we shall not loke for  
 forgiveness of our finnes at Chykses hand, except this resti-  
 tution be made by vs, elles the satisfaction of Christ wyl not  
 serue vs: for god wil haue vs to restore or make amends vnto  
 our neighbour, whom we haue hurte, deceyued, or haue in a-  
 ny manner of wayes taken from him wrongfully, his goods  
 whatsoeuer it be.

The vse of  
 auricular  
 confessiō.

The true  
 satisfactiō  
 for finnes.

This must  
 be vnder-  
 stand con-  
 ditionally  
 that is, if  
 we be able

By this now that I haue said ye may perceiue what ma-  
 ner of slepyng is this of which S. Paul speaketh here, name-  
 lye the slepe of sinne. When we lyue and spend our time in  
 wickednes than we slepe that deadly slepe, which bringeth e-  
 ternall damnation with him: and agayne, ye haue heard how  
 you shall ryse vp from that slepe, how ye shall fight and wa-  
 ste with synne, not suffer her to be the ruler ouer you: let vs  
 therfore begyn euen now while god geueth vs so good and  
 conuenient a tyme, let vs tary no longer, let vs awake from  
 this deadly slepe of sin: it may wel be called a deadly slepe:  
 for this slepe of sin bringeth eternal deth and euerlasting pain-  
 nes and sorowes: Let vs therfore rise to a godly life and con-  
 tinue in the same til to the end. These thinges S. Paul spea-  
 keth generally to al men, and against al maner of sins: but  
 now he cometh to specialties. And first he sheweth what we  
 shall



shall not do, then afterwarde he telleth vs what we shall do. Not in eatyng and drynkyng, neither in chamberyng and walyng: neither in stryfe and enuyng. I maruel that the English is so translated in eatyng and drynkyng: the latine Exemplar hath, Non in commensationibus, that is to say, not in to much eatyng and drynkyng: for no dout god alloweth eatyng and drynkyng, so that it be done measurably and thankfully. In the beginning of the woylde, befoze god punished the woylde wylth the floude, when he destroyed al mankynde and beastes, saue onelye Noah that good father. In the beginning (I saye) mankynde ate nothyng, but herbes, and rootes, and salettes, and suche geare as they could gette: but after the floude god gaue vnto mankynde libertye to eate all manner of cleane beastes, all thynges that hadde lyfe, bee it fysh or fleshe. And this was done for this cause, that the earthe was not so frymbde nor broughte not forth so holde some herbes after the floude, as she did befoze the floud: therfoze God allowed vnto man all maner of meate bee it fysh or fleshe: yet it muste bee done measurablye: But seeinge I haue occasion to speake of eatyng, I wyl entreate somewhat of it, and tell you what libertyes we haue by gods woylde. Cruelly we be allowed by goddes woylde to eate all manner of meate be it fysh or fleshe, that be eatable. But ye must vnderstand that there be certayne hedges, ouer which we ought not to leape, but rather kepe our selues wylthin these same hedges. Now the fyrst hedge is this, Carnem cum sanguine comederitis, ye shall not eate the fleshe wylth the blood, that is to say, we shall not eate rawe fleshe: for yf we shoulde be allowed to eate rawe fleshe, it should engender in vs a certayn cruelnes: so that at the length one should eate another, and so all the wyters expounde this place: so that God so biddeh here, that mankynde or mannes fleshe may not bee eaten. We reade in the bookes of the kynges, and so likewise in Iosephus, that certayne women had eaten theyr owne chyldren, at the tyme when Ierusalem was besieged: whyche thyng no doute dyspleased God, and they dyd naughtelye in so doyng. For mankynde maye not bee eaten: therfoze the fyrste hedge is, that we muste abstayne

Rom. 13.  
A fault in  
the english  
translatiō.

Mans dice  
before the  
floud.

The cause  
why man  
had liber-  
tie to fede  
on fleshe.

Hedges  
that we  
may not  
leap ouer.

The magi-  
strate may  
shed blood

from raw fleshe: and so like wise from mans fleshe, one may not eat another. Neither yet we may shed bloude of private authorizy, a man may not kill another: but the magistrate hath the sword committed vnto hym from god, he may shed blood when he seeth cause why, he may take away the wicked from amongst the people and punish him accordyng vnto his doynge or deseruyng. Now will ye say, I perceiue whē I eat, not raw fleshe or māns fleshe, thē I may eat al maner of fleshe, or fowl, howsoeuer I can get it. But I tel thee my frīd not so, you may not eat your neighbors shepe, or steale his fishes out of his poole & eat thē, ye may not doe so: for there is a hedge made for y. god saith, Non facies furtū, thou shalt do no theft. Here I am hedged in, so that I may not eat my neighbors meate, but it must be my owne meate, I must haue gotten it vprightly, or els by bying, or els by inheritaunce, or els that it be geuen vnto me: I may not sale it frō my neighbour: when I lepe ouer this hedge then I synne damnably.

An other  
hedge for  
earyng.  
Exod. 20

Now then ye wil say, so it be my owne, then I may eat of it as muche as I will, No not so, there is an other hedge: I may not commit gluttony with my owne meate, for so it is written, Attendite vobis à crapula & ebrietate, take heede of gluttony & dyonkenes. Here is a hedge, we may not eat to much: for whē we do, we displease god highly. So ye se y we may not eat of our owne meate as much as we would, but rather we must kepe a measure, for it is a great syn to abuse or waste the giftes of god, and to play the glutton with it.

A thirde  
hedge for  
earyng.

Whē one man cōsumeth as much wold serue 3. or 4. y is an abhominable thing befoze god: for God geueth vs his creatures not to abuse them, but to vse them to our necessity and nede: let euery one therfoze haue a measure, and let no man abuse the giftes of god. One man somtymes eateth moze thā another, we are not all alyke: but for all that we ought all to kepe vs within this hedge, that is to take no moze then sufficeth our nature: for they that abuse the giftes of god, no doubt they greatly displease god by so doynge. For it is an yll faouored thyng when a man eateth or dyinketh to much at a time. Somtymes in dede it hapneth that a man dyinketh to much, but euery good and godly man wyll take heede to himselfe,

All mens  
eating is  
not alike

where



When he once hath taken to much he wyll beware after-  
ward. We reade in scripture of Noah that good man which  
was the first that plated vnyuerses after the floud: he was  
ones drunken, befoze he knew the strength and the nature of  
wyne: and so lay in his tente vncouered: now one of his son-  
nes whose name was Cham, seeing his father lying naked  
wente and tolde his byethren of it, and so made a mocking  
stocke of his father. Therefore Noah when he arose and had  
digested his wyne, and knowyng what his sonne had done  
vnto hym, cursed hym: but we reade not that Noah was dron-  
ken after ward any tyme moze. Therefore if ye haue ben dron-  
ken at any tyme, take heede hence forwarde, and leaue of, a-  
buse not the good creatures of God. Now then ye wyll say,  
yf I take them measurably then I maye eate all manner of  
meate at all tymes and euery where: so not so, there is an  
other hedge behynde, ye muste haue a respecte to your owne  
conscience, and to your neighbours. For I maye eate no ma-  
ner of meate against my conscience, neither maye I eate my  
meate in presence of my neighbour, whereby he mighte bee  
offended: for I ought to haue respecte vnto hym, as S. Paul  
playnly sreweth, saying: I know and am assured by the lord  
Jesus, that there is nothyng vncleane of it selfe, but vnto  
hym that iudgeth it to bee common, to hym it is com-  
mon: yf thy brother bee greued with thy meate, nowe wal-  
kest thou not charitablye, destroye not hym with thy meate  
for whom Christ dyed: As for an ensample. When I should  
come into the North countrey, where they bee not taughte,  
and there I should cal for my egges on a fryday or for flesh,  
then I shoulde do naughtely: for I should destroye hym for  
whom Christ did suffer. Therefore I must beware that I of-  
fend no mans conscience, but rather trauayle with him first  
and shewe him the truth: when my neighbour is taught and  
knoweth the truthe, and wyll not beleue it, but wyll abyde  
by his olde nymphius, then I maye eate, not regardyng  
him: for he is an obstinate selowe, he wyll not beleue goddes  
wozde. And though he be offended with me, yet it is but  
pharisaicall offence, lyke as the Pharisees were offended  
wyth Christ our Saviour: the faulte was not in Christe

A good  
man vyll  
refrayne  
from euil.

Genes. ix.

A fourth  
hedge for  
caryng.

Rom. xiii

Obstinate  
blynde are  
not to bee  
passed vpon.

but in themselves. So (I saye) I must haue a respecte to my neighbours conscience, and then to my owne conscience. But yet there is an other hedge behynde, that is ciuill lawes, the kyngs statutes and ordinaunces, which are gods lawes: for as muche as we ought to obey them as well as gods lawes and commaundementes.

The five  
hedge for  
caryog.

Rom. xiii.

S. Paule saith, let euery soule submit himself vnto the auctorite of the higher power: for there is no power but it is of god: the powers that be, are ordeyned of god: whosoener they for resisteth the power, resisteth the ordinaunce of God: but they that resist shall receiue to themselves damnation. Now therfore we dwell in a realme, where it hath pleased the kinges maiesty to make an acte, that all his subiectes shall abstayne from fleshe vpon feidayes and saturdayes, and other dayes which are expresse in the acte: vnto whiche lawe we ought to obey, and that for conscience sake, except we haue priuiledge or be excepted by the same lawe. And althoughe scripture commaundeth me not to abstayne from fleshe vpon feydages and saturdayes: yet for all that, seeing there is a ciuill law and ordinaunce made by the kinges maiesty, and his most honozable counsell, we ought to obey all their ordinaunces, except they be against god.

Necessitie  
hath no  
lawe in  
these poin  
tes.

These be the hedges wherein we must keepe oure selues. Therfore I desyre you in gods behalfe, consider what I haue said vnto you, how ye shall order your selfe, how ye shall not eate raw flesh, y<sup>e</sup> is, ye shall not be cruel towards your neighbour. Item, you shall not steale your meate from your neighbour, but let it be your own meate, and then ye shall take of it measurably. Item, ye shall not offende your neighbours conscience. Item, ye shall keepe you within the lawes of y<sup>e</sup> realme. Now to the matter agayn. S. Paule saith we shall take heed of to muche eatyng and drynking. And I haue shewed you how ye shall keepe you within the hedges which are appointed in gods lawes: let vs therfore take heede now, and let vs rise vpp from the sleepe of synne: whatsoener we haue done before, let vs ryse vp now, whyle we haue tyme: euery man goe in to his owne hearte, and there when he syndeth any thyng amysse, lette hym ryse vpp from that sleepe, and take

He that  
will not  
ryse frome  
slepe, shall



rye not in it: yf thou remaine lying, thou shalt repente it euerlastyngly: Neither in chamberyng and wantonnes.

repente is  
cuerla-  
stingly.

Be ware of S. Paules nettles and Nons. For when he saith Non, we cannot make it yea: yf we do contrarye vnto his sayinges, we shall repente it. Be ware therefore of chamberyng. What is this: Marke he vnderstandeth by this wooorde chamberyng, all manner of wantonnesse. I wyll not tarye longe in rehearsyng them, let euery man and woman goe into his owne conscience, and lette them consider that God requireth honestye in all thynges. Saincte Paule vseth this wooorde chamberyng: for when folkes wyll be wanton, they gette themselves in corners: but for all that God he seeth them: he wyll fynde them oute one day, they canne not hyde themselves from his face. I wyll speake no further of it, for with honesty no man can speake of such vile vices, and S. Paule commaundeth vs that we shal not speake any vile wordes: therefore by this wooorde chamberyng, vnderstand the circumstances of whooredome and lecherye, and filthy liuyng, whiche S. Paule forbiddeth here, and would haue that no bodey shoulde giue occasion vnto the other to suche filthines. Neither in stryfe noz enuyng. Enuy is a foule and abhominable vyce, whiche vyce dothe moze harme vnto hym that enuyeth another, then vnto hym whiche is enuyed.

Vvbat chā  
beryng is:

Enuy hur-  
teth the  
envious  
most.

King Saul he hadde this spirite of enuye: therefore he hadde neuer reste daye noz nyghte, he could not abyde when anye man spake well of Dauid: and this spirite of enuyng is moze directely against charytye then anye other synne is. For saincte Paule sayeth, Caritas non inuidet, charity enuieth not: therefore take it so, that he that enuyeth another, is no chyld of G D D: All hys woorkes whatsoeuer he doeth are the deuylls seruyce: he pleaseth G D D wyth no thyng as longe as he is an envious person. Who would be so madde nowe, as to bee in suche an estate: that he would suffer the deuyll to beare so muche rule ouer him? No wise noz godly man wilbe in this estate. For it is an yll estate to be out of the fauour of god, to bee without remis-

i. Re. xviii;

No enui-  
ous mā is  
of the childe  
of god.

ffion of synne. Therfoze whosoever is a envious man, lette  
 hi a ryse vp from that slepe, lest he be taken sodenly and so  
 be damned euerlastingly.

What we  
 should not  
 doo.

Now ye haue heard what we shall not do: we shall not to  
 much eate and drynke, and so abuse the gyftes of God, we  
 shall not haue pleasures in chambering, that is in wanton-  
 nes: neither shall we be envious persons, for when we bee,  
 we be out of charitee, and so be out of the fauour of god.

What all  
 men should  
 doo.

Now we foloweth what we shoulde doe. But put ye on the  
 lord Iesus Christe: Every man and woman ought to put on  
 Christe, and all they that haue that apparell on theyr backs,  
 they are well, nothyng canne hurte them, neither heate, nor  
 colde: nor wynde, nor rayne.

We should  
 conforme  
 our selues  
 to theym  
 that doo  
 well.

Here I might haue occasion to speake against this excesse  
 of apparell, which is vsed now euery where, which thyng is  
 disallowed in scripture. There be som that wyl be conforma-  
 ble vnto others, they wyl do as other doo, but they consider  
 not with themselves whether other do well or not, there bee  
 lawes made and certayne statutes, how euery one in hys e-  
 state shalbe apparrelled, but God knoweth the statutes are  
 not put in execution. S. Paule he commaundeth vs to put  
 on Christe, to leaue these gorgeous apparels: he that is dec-  
 ked with Christ he is well: first we be deckte with Christ in  
 our Baptisme, where we promise to forsake the deuyll with  
 all his wyckednes: and do that which Christ our sauiour requireth  
 of vs, then we bee decked with him, then we haue the wed-  
 dyng garment: and though we be very poore, and haue but a  
 russet coate, yet we are wel, whan we are decked with hym.

Both poore  
 and riche  
 maye bee  
 clad with  
 Christ.

There be a great many whiche goe very care in beluēt and  
 fatten, but for all that I feare they haue not Christ vpon the,  
 for all theyr gorgious apparell. I say not this to condemne  
 ryche men of their riches: for no dout poore and ryche maye  
 haue Christe vpon them, if they wyl folo to him and lyue as  
 he commaundeth them to liue. For if we haue Christe vpon  
 vs, we wyl not make prouision for the fleshe, we wil not set  
 our hearts vpon these worldly trifles, to get riches to cherishe  
 this body withall. As we reade of the rich man in the gospel,  
 whiche



which thought he had inough for many yeres, he had pulled  
 doune his old barnes, and had set vp new ones which were Luc. xii.  
 bygger then the other, and when all thynges were redy af-  
 ter hys mynde and pleasure, then he sayd to hymselfe: soule  
 thou hast much good layed vppes for many yeres, take thyne  
 ease, eate, drynke, and be mery. But what saieyth god vnto  
 hym: Thou foole, (sayeth god) this nighte they will fetch a-  
 way thy soule againe from thee. then wyse shall these thin-  
 ges be whiche thou hast prouyded: So it is with him that ga-  
 thereth riches to himselfe, and is not riche towarde god. I  
 wyll not saye otherwise but a man may make prouision for  
 his house, & ought to make thesame, but to make such prou-  
 sion to sette asyde goddes woide and seruyng of him, this is  
 naught: to set the hearte so vpon the riches, as though there  
 were no heauen nor hell: how can we be so foolish to sette so  
 much by this woide: knowyng that it shall endure but a li-  
 tle whyle. For we knowe by scripture, and all learned men  
 affyrme the same, that the woide was made to endure syre  
 thousand yere, Now of these syre thousande, be past already  
 sine **D. D. L. J. J.** & yet this tyme which is left shalbe short-  
 ned for the electes sake: as Chyist himselfe witneiseth: Ther-  
 fore let vs remeumber that the time is verrye shorte, let vs stu-  
 die to amende our liues, lette vs not be so carefull for thys  
 woide. for the ende of it no dout is at hande: and though the  
 generall daye come not by and by, yet our ende will not bee  
 farre of, death will come one daye and strypp vs oute of oure  
 coate, he will take his pleasure of vs. It is a maruelouse  
 thing to see, ther be some which haue liued in this woide 40  
 or 50. yeres, and yet they lacke tyme, when deathe commeth  
 they be not redye. But I wyll requyre you for goddes sake,  
 ryse vppes from your sleeps of synne and wyckednesse, make  
 your selfe redye. set all thynges in an order, so that ye maye  
 be redye whensoeuer deathe shall come and fetch you: for  
 dye we muste, there is no remedies we muste leaue one daye  
 this woide: for we are not created of god, to that end that we  
 should abide here alwayes.

A coniec-  
 ture of the  
 end of the  
 woide at  
 hande.

Math. 24  
 Our death  
 is not farre  
 of.

Therefore lette vs repente betyme of ou wycked life,  
 for **G. D. D.** will not the deathe of a synner, but rather that he  
 shall

Ezechiel  
xviii.

Shall tourne from his wickednesse, and lyue. *Viuo ego, nolo morrem peccatoris, sed vt conuertatur, & uiuat, As truly as I liue (saith GOD) I will not the death of a synner, but rather that he shal turne from his wickednes, and lyue. These are most comfortable wordes: for now we may be sure, that whan we will leaue our sinnes and wyckednesse, and turne vnto hym with all our heartes earnestly: then he will turne hym selfe vnto vs: and will shewe hym selfe a longynge father. And to the intent that we should beleue this, he sweareth an othe: we ought to beleue God without an othe: yet he sweareth to make vs moze surer. What wil he haue vs to do: May to rise vp from this slepe of sinne, to leaue wickednes, to forsake al hatred & malice, that we haue had towarde our neigbboys, to turn from enuyleng, from stealing, & make restitution: from slothfulnes to diligēce & painfullnes, from gluttonie and dzonkennesse to sobernesse & abstinence, from chamberyng & filthy liuing to an honest and pure life. And so finally frō all kyndes of vices, to vertue & godlynes. And what soeuer hath ben in tynies past, be soze for it, crye god mercy, and beleue in Christ, and ryse vp from sleps: doo no moze wickedlye, but lyue as god would haue thee to liue.*

Ezcc. xviii

Synne nor  
in hope of  
mercy.

Dispaire  
not of mer  
cy, if thou  
repent.

Now I wyll byng in here a notable sentence, and a comfortable sayeng: and then I will make an ende. *Iustitia iusti non liberabit ipsum: in quacunq; die peccauerit, & impietas impii non nocebit ei, in quacunq; die conuersus fuerit ab impietate sua, The rightuousnes of the rightuous shal not saue hym, whan soeuer he turneth away unfaithfully. Agayn, the wickednes of the wicked shal not hurt hym, whan soeuer he turneth from his ungodlines: And the rightuousnes of the rightuous shal not saue him when soeuer he sinneth. If I say vnto the rightuous that he shal surely liue, and so he trusteth to his own rightuousnes, and doth sinne, than shal his rightuousnes be no moze thought vpon: but in the wickednes that he hath done, he shal die. Again, if I say vnto the wicked, thou shalt surely die: and so he turne from his synnes, and dothe the thyng that is lafull and ryght: than he shal surely liue: that is to say, al his sins which he hath done before, shal not hurt him. Here ye heare what promyses god hath*



hath made vs whā we wil rise frō the slepe of our sins, & leue the affectiōs of the flesh, & do such things as he hath appointed vnto vs in his lawes: if we do so, thā we shal surely liue & not die: y<sup>e</sup> is to say, we shal attain after this cozpozal life to euer lasting life: which grant vs god the father, son, & holy ghoſt.  
Am: n.

## The vii. Sermon made by Maister

D. Latymer.

Math. 4.

**A**S Iesus walked by the sea of Galilee, he saw two brethren Simon whiche was called Peter, and Andrew his brother, casting a nette into the sea, for they were fyshers: and he sayed vnto them, folow me, and I will make you fishers of men: & they straight way left their nettes, and folowed hym. &c.

This is the gospell whiche is red in the churche this day. And it sheweth vnto vs how our sauour called foure persons to his company, namelye Peter, and Andrew, James, and John, whiche were all fishers by their occupation, this was their general vocation: but now Christe oure sauour called them to a moze speciall vocation. They were fishers skyll, but they fished no moze: for fisher in the water, but they muste fische for men, with the net which was prepared to this purpose namely with the gospell: for the gospel is the net wherewith the Apostles fished after they came to Christ: but specially after his departing out of this world, then they went & fished throughout the whole world: and of these fishers was spoken a great while ago by the prophete, for so it is written: Ecce ego mittam piscatores multos, dicit dominus, & piscabuntur eos, & post haec mittam eis venatores multos, & venabuntur eos de omni monte, & de omni colle, & de cauernis petrarum. Behold saith the lord I wil send out many fishers to take them: and after that wil I send hunters to hit them out from al mountaines and hills, & oute of y<sup>e</sup> caues of stone. By these words god signified by his prophets, how those fishers, that is, the apostles should preach y<sup>e</sup> gospel and take the people therew, y<sup>e</sup> is, al they y<sup>e</sup> should beleue: and so bring them to God. It is commonly seene that fishers and hunters be

The Apo-  
stles fished after  
men.

Hiere. xvi

berg

Why  
Christ cal  
led fishers  
to be apo-  
stles.

very painfull people bothe, they spare no labour to cathe their game, because they bee so desirous and so greedy ouer their game, that they care not for paynes. Wherefore our sa- uior chose fishers, because of their propertie, that they should be painfull and spare no labour, and than that they should be greedy to catch men, and to take them with the net of gods woorde, to tourne the people from wickednes unto God. We see by daily experience, what pain fishers and hunters take, howe the fisher watcheth day and night at his net, and is e- uer redy to take all such fishes that he can get, that come in his way. So likewise the hunter runneth hither & thither after his game, leapeth ouer hedges, and crepeth thozough rough bushes: and all this labor he esteemeth for nothyng, because he is so desirous to obtayne his pray, and catch his venison.

The office  
of prelates.

So all our prelates, byshops, and curates, persons, and vicars should be so paynfull, so greedy in casting their netts, that is to say, in preaching Gods woorde, in shewing unto the people the way to euercasting lyfe, in exhortyng them to leaue their synnes and wickednes. This ought to be done of them: for thereunto they bee called of God, such a charge they haue. But the mooste parte of them set now a days aside this fishing: they put alway this net, they take other busi- nes in hand: they wil rather be surueyors or receiuers or clar- kes in the kitchyn, than to cast out this net: they haue the li- uing of fishers, but they fysh not, they are other wates oc- cupied: but it should not be so. God will plage, & most heinous- ly punish them for so doyng. They shall be called to make ac- compt one day, where they shall not be able to make answer for their misbehauours, for not casting out this net of gods woorde, for sufferynge the people to goe to the dyuell, and they call them not agayne: they admonyshe them not: their perishing greueth them not: but the daye will come when they shall repent from the bottome of theyr hertes: but than it will bee to late: then they shall receyue theyr well deser- ued punishmente for theyr negligencye and slouthful- nesse: for takyng the, & yuyng of the people, and not teachyng them. The Euangelistes speake dyuersly of the calling of these iiii. men, Peter, And:ew, James, and John.

The re-  
ward that  
suche pre-  
lates shall  
haue.

Mathe we



Mathew saith that Iesus called them, and they immediatly left their netts, and folowed him. Luke saith, that our sauioz stood by þe lake of Genesareth, & there he saw two shypes standing by the lake syde, and he entred in one of these shyppes, which was Peters. And desyred him that he would thrust it a litle from the land; and so he taught the people, & after that when he had made an end of speaking, he said to Simon Peter, cast out thy net in the deepe, and Simon answered, we haue laboured all night and haue taken nothing. Neuerthelesse at thy commaundement I will lose forth the nette: and when they had cast it out, they inclosed a great multitude of fishes: Now Peter seing such a multitude of fishes, was beyonde himself, and fell doune at Iesus knees, saying: Lorde go from me, for I am a synfull man: for he was astoned, and all that were with him, at the draught of the fishes, whiche they had taken. And ther was also James and John the sonnes of Zebedei. And Iesus saide vnto Peter: feare not, from henceforth thou shalt catche men, and they brought the shypes to lande and forsoke al, & folowed hym. So ye heare how Luke describeth this story, in what maner of wayes Christe called them: and though he make no mention of Andzew, yet it was lyke that he was amongest theym too; with Peter John and James. The Cuāgelist John in the first chapter describeth this matter of an other maner of ways, but it pertaineth all to an ende, and to one effect: for it was most like, y they were called first to come in acquaintance with Christe and afterwardes to be his disciples: and so in the ende to bee his apostles, whiche shoulde teache and instructe the whole world.

Math. 4.

Iohn. i.

John the Cuāgelist saith, that Andzew was a disciple of John Baptiste: and when he had seene his master pointe Christe with his finger, saying: Ecce agnus dei qui tollit peccata mundi, Ho the lamb of god that taketh away the sinnes of the world. (They vsed in the lawe to offer lambes for the pacifying of god. Now John called Christe the righte lambe whiche should take away in dede all the sinnes of the world.) Now when Andzew hearde wherunto Christe was come, he forsoke his maister John, and came to Christe, and fell in ac-

quaint

quaintance with hym, asked him where he dwelled: and findyng his brother Simon Peter, he tolde hym of Christ, and brought hym to him: he broughte hym not to John, but to Christ: And so should we do too, we should bring to Christ as many as we coulede, with good exhortations and admonitions. Now Christ seeing Peter, said vnto him, Thou art Simon the sonne of Jonas, thou shalt be called Cephas, which is by interpretation a stone, signifyng that Peter shoulde be a stedfastte felowe not waueryng hither and thither. So we see how diuerslye the Euangelistes speake of the calling of these foure Apostles, Peter, Andze we, James and John: therfore it is lyke they were called moze then one tyme, they were called fyrste to come in acquaintance with hym, than afterwarde to bee hys disciples, and so at the laste to bee hys Apostles and teachers of the whole world. For we reade in the gospell of S. Luke: that oure sauoure when he woulde chuse apostles whiche shoulde teache others, he continued a whole nyght in prayer, desyryng god to geue him worthy men which he might sende. Where we haue a good monition, how carefull they shoulde be that ought to chuse men and set them in offices: how they shoulde call vpon god, that they might haue worthy men. For it appeared by oure Sauour, that he was verye lothe to haue vnworthy men, in so muche that he ceassed not all nyght to crye vnto God, that he might haue woozthy men, whiche he might sende, and suche men as mighte be able to tell the truth: & when they haue done, to stand vnto it. For when a preacher preacheth the truthe, but afterwarde is fearefull, and dare not stande vnto it, is a frayd of men: this preacher shall do but littel good, or when he preacheth the truthe, and is a wycked lycer, after that he hath done, this man shall do but little good, he shall not edifye, but rather destroye, when his wordes are good, and hys lyuyng contrary vnto the same: Therfore I woulde wishe of G O D that all they that shoulde chuse officers, woulde geue theymselues mooste earnestlye to prayer: desyryng god that they maye chuse suche men as maye doe good in the common wealthe, amongst the flocke of God: And I woulde wishe, that there shoulde be none other officers but suche as

bee

The Apo-  
stles were  
dyuers ty-  
mes called

Mark this  
ye that  
chuse offi-  
cers-

A good  
wyshe and  
profitable



bee called therevnto lawfullye: for no man oughte to seeke  
 for promotions, to beare rule, to be an officer: but we should  
 tarpe oure vocatton tyll God dyd call vs: we should haue a  
 calling of god. but it is to be lamented how inordinately all  
 thynges bee done. For I feare me that there hath bene but  
 very fewe offices in Englante, but they haue bene yther  
 boughte or solde: for I haue hearde saye manye tymes, that  
 some payed greate summes of money for theyr offices: No  
 man can perswade me, that these men entende to doe good in  
 the commō wealth, which bye theyr offices. For they intend  
 to gette that money agayne which they haue layed out, and  
 afterwarde to scrape for purchasyng. But suche ambitious  
 men that offer themselues, they should be refused, they shold  
 not be suffered to lyue in a common wealth: for they be am-  
 bitious and couctous. We reade that Jetro Moyse's father  
 in lawe gauz vnto Moyse's counsell to chuse men to offices:  
 and that same counsell that Jetro gaue was Goddes coun-  
 sell: God spake by the mouth of Jetro. Nowe what saith  
 Jetro, or God by Jetro: what manner of men shoulde he  
 chuse to offices to serue the common welth? Thou shalt seke  
 out, saith Jetro, amonget all the people men of actiuitie, and  
 such as feare God, true men, hating conetousnes, and make  
 them heades ouer the people. &c. Jetro would not haue him  
 to take those which offer theym selues; or which bye their  
 offices with money and fauour speake: No no, he woulde  
 none of that geare, he woulde not haue suche felowes. But  
 I pray you, howe many officers are sought out now adays?  
 I thynke but very fewe, the molle parte offer theym selues  
 before they be called, but it should not bee so: Iustices of  
 peace, sheriffes, and other officers they shoulde bee soughte  
 out, they shoulde be called ther vnto, they shoulde not come be-  
 fore they be sent for. Nowe when they be sought out, what  
 manner of men shoulde they bee? Many men of actiuitie, that  
 is to say, men of knowlege & vnderstanding: which be able to  
 execute y office, & such as feare god: for no dout he must haue  
 the feare of god in his heart y shalbe an officer, or els he shall  
 neuer well execute his office: he shall soone be corrupte with  
 gistes or rewardes. Further he must be a true man, suche a  
 one.

A lamēta-  
ble thyng

Ambiti-  
ous men:  
shold not  
lyue.

Exod. xviii:

Officers  
shold be  
sought.

one whom a man maye trust by his woꝛdes: he must bee his woꝛdes maister, he may not be a dissembler, a lyar oꝛ a false dealer. And last of all, he must be a hater of couetousnes, he must first be a man of actiualtpe and knowledg, a man that feareth god, a true man, and a man which hateth couetuousnes: he must onely not bee couetous, but he must bee a hater of couetousnes. Now when he must hate couetousnes, than he must needs be far of from that foule vice of couetousnes, and immoderate desyre to haue goods. This is the dute of euery officer: so he shalbe disposed befoꝛe he be admitted there vnto, but whether they be so oꝛ not, let other iudge: it is sene by daily experience what they be a great part of them: I feare me that yf Jetro should see them; they doynge would mislike hym: he would say, these are not such men as I haue appointed, but it is no matter though Jetro see them not: god he seeth them, which wyll rewarde them accoꝛdyng to their desertes.

An officer  
must hate  
couetous  
nes.

Jetro would  
not allow  
our offi-  
cers.

Cleargy  
men must  
not flatter  
for benefi-  
ces.

And so likewise they that be of the spirituallty, the cleargy men, they must not runne themselues they must tary til they be called; they must not flatter so; benefices: & therfoꝛe y king & his most honozable couंसel must take hede, & not set by those which cal themselues: so; no doute they that call themselues intende not to doe good, no; to profite the people, but onely they seke to feede themselues, and to syll their coffers: And so likewise al patrons that haue to giue benefices, they should take hede and beware of suche felowes, which seke so; benefices, which conie themselues befoꝛe they be called. foꝛ such felowes intende not to fede the people, with the holsoine doctrine of the woꝛde of god: but rather they seke to be fedde of the people, to haue their ease, so; that they looke so; yf they were mynded to do good vnto the people of god, they would tary tyll god should cal them, and then when they be called, do their dutes: but to runne without the calling of god, is a manifest token that they haue an other respecte, that they are woꝛldly mynded, and therfoꝛe god cōplained by the prophet, saying: Multi currebant quos ego non mittebam, there were many of those that ran befoꝛe I sent them, which were not sent by me. Therfoꝛe I wyll desyre patrons to take hede vpon

Marke  
this ye  
that be pa-  
trones.

Here. 23

Upon what manner of men they beſtowe theſe benefices: for it is a great charge, a great burthen beſore God to be a patron. For every patron, when he dothe not diligently endeuor him ſelfe to place a good and godly man in his benefice, which is in his hands: but is ſlouthful, and careth not what manner of man he taketh, or els is couetous, and will haue it himſelfe: and hire a ſir John Lack latin, which ſhall ſay ſeruice: ſo that the people ſhalbe nothing edified: no doubt that patron ſhall make anſwere beſore God, for not doying of his dutie. And loke how many ſoever periſh in that ſame pariſh becauſe of lacke of teaching, the patrone is guiltie of them: and he muſt make anſwere for them beſore god. Therfore it appereth moſt manifeſtly, that patrons may not ſolow friendſhips, or other affectiōs: but they muſt ſee that gods honoz be promoted, that they place ſuch men as may be able to teache and inſtruct the people.

Now to the matter: Theſe men, Peter, Andrew, James and John, they were called from catching of fiſhes, to the catching of men: they had a calling, they ran not beſore they were called. But we do not ſo, we order the mater as though God ſawe vs not: and no dout there be ſome that thynke in their hearts: what ſhall I tarye till god call me: then peradventure I ſhall neuer be called: and ſo I ſhall neuer get any thyng. But theſe be unſaythfull men, they conſyder not that God ſeeth vs euerye where: In what corner ſoever we be, god ſeeth vs, and can fetch vs when it pleaſeth him: that we ſhould be offycers, or be curates, or ſuch lyke thynges. Therfore thou runner, tarye, til thou art called, runne not beſore the time. John Baptiſt that holy man, he wold not take vpon him, to come beſore he was bidden: Where was he: Marye in the wildernes: he made no ſute, I warrant you, for anye offyce, he taryed till god called him. For Luke ſaith: the word of the Lord came vnto John, beyng in the wyldernes. It is no maruell that god fetched him out of the wilderneſe: for there is no coznar in the whole world where anye man can hyde hymſelfe from hys preſence: therfore when he wyl haue a man, he can call hym, though he be hyd in cozners: for the prophēt ſaith, Deus in altis habitat, ſed humiliat

that be patrones.

It is a gree charge to be a patrō  
Mark thye that be patronages.

The apoſtles came not before they were called.

John Baptiſt ſied for no benefice.

Pſa. 133.



respicit, God dwelleth aloft, but yet he seeth those thynges which be here in the lowest partes of the earthe: he dwelleth in heauen, but for all that, he overleeth all the whele earthe, and what there is. For though he we were caste downe in a deepe pyt, or dongeon, as Hieremy the prophet was: yet for all that he can see vs, he wyll not forgette vs: for he locketh downe vpon those thynges that be belowe. Therefore lette no manne thinke in his heart, I muste put my selfe forwarde, I muste seeke to bypunge my selfe alofte. For no, consider rather, that God seeketh thee, that he can bypunge thee alofte when it pleaseth him, when it is to the fartherace of his glorye, and to the saluation of thy soule. John Baptist made no sute for that office namely to be a preacher, and to baptise people: yet for all that god sought hym oute, god called hym thereunto, god would haue hym in this office of preachyng: So lyke wise Joseph when he was in Egypte, solde of hys owne byrthen, where he serued with a great man, a greate officer he was, Potiphar was his name: Nowe when he had bene a whyle with hym, his mistresse perceyving his beauty, cast her loue vpon hym, and so would haue hym to be naught with her: but Joseph beyng a man that feared god, wold not folow her, but rather withstode her beastly lufes, ranne his wayes, and leste his cloke behynde hym. And so afterward though false accusacions, he was cast into prison. Whynke ye now that god saw hym not: yes yes, he sawe him, though he was in the darke prison, yet he sawe hym. For when it seemed hym good, he brought hym out agayne of the prison, and made hym lord and ruler ouer all Egipt: though he lay in a dongeon, though he could make no sute for his office, yet god when it pleased him could call hym therunto. Therefore let vs learne here, by the ensaunple of this good Joseph: lette vs learne I saye, that when we bee meete, and that God wyll haue vs to beare offices, he wyll call vs thereunto by lawfull meanes, by hys magistrates: he wyll not forgette vs: for he seeth vs in euery coynere, he can pycke vs oute when it is hys wyll and pleasure.

God lo-  
keth vpon  
low thynges.

Gene 39.

Cod sawe  
Ioseph in  
the prison

Moyses that greate friende of God, what was his occupation.

tion: For he was a shepherde, he kepte his fathers in lawe sheepe: and though he was in a greate wyldernesse, where there was no body aboute hym, yet it pleased **G D D** to call hym, and to make hym a captayne ouer his people Israell. And thys Moses was very lothe to go, to take such a greate charge vpon hym: yet at the length he went, because it was the calling of god. Therfoze let vs selow this ensaunple of Moses, let vs not take in hande any office, except we be called thereunto of **G D D**, excepte we haue a lawfull calling. Our Saviour commaundeth his disciples, and also vs, that we shall praye vnto God, that he wyll sende labourers in to his harvest: that is to saye, that he wyll sende preachers. Whereby it appeareth, that our Saviour woulde that no person shoulde take vpon hym that office, excepte he be sent of god, except god call hym thereunto.

Gen. 3.  
Moses was  
a shep-  
herde.

Luke. 10.

Kynge Saule thoughte he was a wycked man in hys ende, yet he was made a greate kynge of god: for what was hys father: No verye great man I tell you, and Saule his sonne wente to seke hys fathers asses, and so by chaunce because he could not fynde the asses he came to the Propete Samuell, whiche by and by, befoze he departed from hym, annoynted hym to be kynge ouer Israell, God commaundng hym so to doe. Now thys Saule the sonne of Cis, he seketh not for it, it came neuer in hys hearte to thynke that he should bee kynge: in so muche that he hydeth hymselfe when Samuell would proclaime him king, befoze the whole congregation: yet so; all that, he coulde not hyde himselfe so, but **G D D** spyeth hym oute, and so finally brought him to the kyngdome.

Saule  
sought not  
to be made  
king.

Here ye see mosse manifestly that when God wyll haue a thyng to be doone, he can fynde suche meanes, wherby it muste needes bee doone, yea contrarie to our expectation. Therfoze should nowe any of vs go about to thrust them- ues into offices wythoute the calling of **G D D**: And no doute they that doos so, they shewe theymselfes to haue no faythe in **G D D** at all, they truste not **G D D**, they thynke they shall bynge all matiers to passe by

Mark the  
ende  
Dauid was  
a shepard.

by theyr owne power and wyttes : but it is seene that suche felowes speede euer ill, that wyll take in hande to exalt them selues without any lauffull calling. Dauid that godlye man & holy prophet of god, what was he? Mary a keeper of shepe: he thought not that he should be king, till he was called ther unto of god. But I pray you what was Jonas the Prophet? was he not in the bottome of the great sea, in the belly of a great and horrible whale: what hapned vnto hym: salwe not god hym: yes, yes, he saw hym, he had not forgotten hym: he called hym out again: and so sedeth hym to Piniue to preach vnto them, and teache them penance, to leaue theyr synful life. Now god would haue hym to that office, therfore he called hym, and was able to do it, though he lay euen in the horrible fishes belly. Now therfore lette vs well consider this, that when god wil haue a man to beare an office he can and is able to fetch him, wheresoeuer he bee: and that man that is so called of god to any office, no doute god wil work with hym: he wyl prosper all his doings, he will defend him from all his enemies, he wyl not let him perishe. But and yf any

Jonas was  
found out

God wyl  
punishe  
the ambi-  
tious.

man take in hande an office wherunto he is not called: no dout that man shal haue no good lucke, god will not prosper hym. And not onely that, but he will extremely punish that manne that wil take in hande an office wherunto he is not called of god: which seeketh promotions, or goeth aboute to promote himselfe. As we haue an example in the booke of y

Num. xvi.

Numbers, that when Cozab, Dathan, and Abyram, would not be contente with their vocation, wherunto they were called of GOD, but woulde clyme higher, and promote themselves: what hapned? The grounde claue asunder, and swallowed them vp, with wife and children and al that they had: this was their ende, this rewarde they had for their ambition. Whereby it appeareth, that GOD wyl that euery

An horri-  
ble exam-  
ple.

e. Reg 6.

manne shall keepe hymselfe in his vocation, til he be further called of god. We reade farther in the bookes of the kinges, that when Dauid would byng in the arke of GOD into his citye, as they were going with it, there was one Dya by name: he fearyng leaste the arke should fall, because the



oren stumbled, went and helde it vp with his handes: which  
 was against his vocation: so; he was not appointed therin-  
 to: so; it was the office of the Leuites to kepe the Arke, no  
 body els should come nere vnto it: Now what hapned: God  
 stroke hym by and by to death: because he took vpon him an  
 office, vnto which he was not called: yet after mans reason,  
 this Oza had done a good worke, in keepingg the arke frome  
 falling: but what then: God will that his order shalbe kept,  
 which he hath appointed in his worde. Further we reade in  
 the Bible of a kyng which was called Uzia, which woulde  
 take vpon him the office of a pzieste, to offer incenses vnto  
 the Lorde, wher vnto he was not called of god; but would do  
 it of his owne voluntarie will, would promote himselfe to  
 the office of the high pziest, beyng not called of god therin-  
 to. But what folowed: Howe sped he: what rewarde had  
 hefo; so dooyng: Whildest he was yet aboute it, the Lorde  
 smote hym by and by with leprosie: and so this greate kyng  
 endured a lepre all the days of his life. These be ensamples  
 nowe which should make vs afrayde, if we had any feare of  
 God in our heartes, to promote our selues. And we shoulde  
 learne here to beuare of that pestilent popson of ambition:  
 which popson, (which ambition I say) hathe be the cause of  
 the perishing of many a man: so; this ambition is the most  
 perillous thyng that can bee in the wo;ld: so; an ambitious  
 man is able to subuert & disturbe a whole comon wealthe: As  
 it most plainly appered by the Rhodians, which Rhodians  
 at our tyme wer very myghtie, and of great estimation tho-  
 rough all the wo;ld. Now what was their destruction: Ma-  
 ry ambition: through ambition, this myghtie ylande of the  
 Rhodes was lost, & came into the hands of the Turks. For  
 the Chronicle sheweth, that befo;re their destruction, when  
 all thynges were wel yet, the grandmaister of Rhodes died.  
 Now there was one called Andrey admirall, a Portugale  
 he desyzed to be grandmaister: he was an ambitious man,  
 he went about to promote hymselfe, befo;re he was called of  
 god: But so; all that, he mysted his purpose, so that he was  
 not chosen: For there was one chosen whom them cal Whit-  
 lip de Wyllers, but what doothe this Andrey, because he

2. Par. . 6

The hurte  
 that com-  
 meth of  
 ambition,

Ambition  
 lost the  
 Rhodes.

coulde not buy his purpose to passe, he sendeth letters to the great Turke, signifying that when he woulde come, he woulde helpe him to get the pland, which afterwarde he did: but yet it cost him his life, for his treason was espyed, and so he receiued a reward according vnto his deinges.

So ye maye perceue by this ensample which was done in our time, how vnglourious a thinge this ambition is: for no dout where there is ambition, there is diuision, where there is diuision, there foloweth desolation, and so finally destruction: euen accordinge vnto our Saviours, saying: Everye kingdome deuided agaynst it selfe, shall bee brought to nought, and everye citye or house deuided agaynst it selfe, shall not stande. &c.

Math. 12.

Tell Andrew, Peter, James, and John, were not ambitious, they taried their callinge: so I woulde wish that every man woulde folow their ensamples: and tary for their vocation: and not thrust themselues in, till they bee called of God.

God defendeth them that he calleth to office.

For no dout vocation hath no fellowe, for he that cometh by the calling of god to an office, he may be sure that his aduersaries shall not preuaile agaynst him, as long as he doth the office of his calling. An ensample we haue in our Saviour, he was sent from god into this world, to teach vs the way to heauen. Now in what perill & danger was he: as long as he was here: when he began to preach at Nazareth amongst his kynskfolkes, he displeaseth them so that they went & toke hym, and were mynded to cast him headlong from the rock, wherupon their cities were builded: but when it came to the pointe, he went away from amongst them, because his houre was not come yet: he had not yet fulfilled or executed that office wherunto god hath sent hym.

Luc. 4.

Ioh. 10. 8.

So likewise we roade by the Euangeliste John, that the Jewes many a tyme toke vppon stones to stone hym, but they coulde not. And how many tymes sente they their menne to take hym, yet for all that they coulde not preuaile agaynst hym: And these thynges are not written for Chyikes sake, but for our sake, that we should learne thereby, that when we be diligently our office wherunto god hath called vs, then no haute our enemies shall as little preuaile agaynst vs as they

they preyned agaynste Chyſte: ſo; God wylbe as careful ſo; vs as he was ſo; Chyſt. And thys appeareth moſt manifeſtly in the Apoſtle Paule; I pray you in what danger and perill was he: how mighty and ſtrong enemies had he, whiche toke in hand to ryd hym out of the waye: yet ſo; all that god deliuered him: wherefoze; Mary becauſe Paule was called, and ordeyned of god to that office: and therefore; god euer deliuered him out of al troubles, becauſe Paule did according vnto his calling.

The cauſe why Paul was ſo offended. i. c. r. d.

Peter, when Herod that tyrant had killed James with the ſword, and caſte him into priſon, ſo that he thought he ſhould dye by and by, yet god deliuered him wondrously: and no dout this is not wytten ſo; Peters ſake, but alſo to our comfort: ſo that we ſhalbe ſure, that when we follewe our vocation, beinge lawfullye come by it, God wyl ayde and aſſiſt vs in all our troubles: whatſoever ſhall happen vnto vs, he wilbe preſent and helpe vs. Therfoze take this ſo; a certain rule: that no man with folowynge of his vocation, and doyng his duety ſhall ſhorten his lyfe: ſo; it is not the folowynge of our vocation that ſhal ſhorten our life.

No man can ſhorten his life by doing his duty. John. xi.

We reade in the goſpell that when Chyſt ſateth vnto his diſciples, let vs go vp into Iery agayne: his diſciples made aunſwer vnto hym, ſaying: Maſter the Iewes ſought lately to ſtone thee, and wilt thou go thither agayne: Jeſus answered, are there not 12. houres of the day: yf a man walketh in the day, he ſtumbleth not: but if a man walketh in the night he ſtumbleth, becauſe there is no light in hym.

With theſe woozdes our Sauour ſigniſieth, that he that walketh in the daye, that is to ſaye, he that walketh trulye and by righte in hys vocation whereunto God hath called hym, that manne ſhall not ſtumble, he ſhall not ſhorten hys lyfe, tyll the rit. houre cometh: that is to ſaye, tyll it pleaſeth GOD to take hym oute of thys woꝛlde: he ſhalbe ſure that he ſhall not ſhorten hys lyfe in doing that thyng which god hath apoynted hym to do. I pray god giue vnto vs ſuch hearts that we may be content to liue in our calling, & not to gape further: And firſt we muſt walk in the general vocation,



The com-  
modities  
that we  
shall haue  
by vval-  
king in our  
calling.

and after y<sup>e</sup> when God calleth vs, leaue the generall calling and folow the spectall: if we would walke so, we should be sure y<sup>e</sup> our ene mie shal not pzeuyl against vs: And though we dye, yet our death shalbe nothyng els, but an entraunce into euerlastyng life. Again, we shalbe sure, that if we will folow our vocatiōs, we shal lacke nothyng, we shal haue al thyngs necessary to our bodily sustenāce. And this appereth by many ensamples: when our sauour sendeth out those 70. men befoze him to pzeache the gospell, haupng no money in their purses, no; any thyng wherupon to liue: whan they came home again, he asked them, whether they had lacked any thing: they sayd No. For they dyd as Chyriste had commanded vnto them: therefore they lacked nothing: And so it foloweth, that they that will folowe their vocations shal lacke nothyng.

Jacob folo-  
wed his vo-  
cation in  
flyng fro  
Esaue.

Jacob y<sup>e</sup> holy patriarke had a vocatiō to go into Mesopota-  
mia: for his father and mother coummanded him to do so: be-  
cause thei feared least Esau his brother shold haue kild him.

Nowe when he wente thither, he confessed that he had no-  
thing but a staffe vpon his backe: but folowng his calling  
God brought him againe with greate dzones of all maner  
of cattell. These thynges are wrytten for our sake, to make  
vs lustie to folowe oure vocation, and to doo as we are ap-  
pointed of God to doo. Further, when the people of Israell  
were in the wilderness, they had a vocation: for God com-  
maunded Moses to bryng them out of Egypte: Nowe he  
brought them in the wilderness, where there was no corne  
no; any thing to liue vpon: what doth God: he sendeth them  
bread from heuen rather then that they shold lacke, and was-  
ter out of the rocke. And this is wrytten to our instruction.

Math. 4.  
Deute. 8.

Therefore God sayth: Non solo pane, Man shall not lyue  
by breade onely, but by euery woorde that procedeth oute  
of the mouthe of G O D. For whan so euer a man apply-  
eth that vocation, whyche G O D hath appoynted for hym:  
No doubt he shall not bee dissappointed of luyng, he shall  
haue inoughe. Therefore oure Sauour Chyriste saithe:

Math. 6.

Querite primo regnum Dei, & iustitiam eius, & cetera  
omnia adicientur vobis, Seeke fyrste the kyngedome

of god and his rightuousnes, and all the other thynges th<sup>at</sup> be ministred vnto you: That is to say, let vs liue godly as he hath appointed vnto vs: as for other thynges, *ista super do. Peter. 5. minimum curam & ipse faciet.* Caste thy care vppon the lord, and he wyl make it, he will synthly all thynges, for he is able to make a good ende of all matters: therfore sayeth the p<sup>ro</sup>phete: *Timeo dominum omnes sancti eius.* feare the lord all ye his sayntes, *Non est inopia timentibus eum,* they that feare the lord, they shall not come to any pouerty. Alacke what a pytiffull thyng is it, that we will not beeleue these fatherly promises which god hath made vnto vs in his worde: what a great synne is it to mistrust gods promises: for to mistrust his promises is as muche as to make hym a lyar, when we wyl not beeleue him: euery man hath his vocation, as these men here were ffishers, so euery man hath his faculty wherin he was brought by: but and yf there come a speciall vocation, then we must leaue that vocation whiche we haue had before, and applye that wherunto we be called specially, as these apostles did: they were ffishers, but as sone as they were called to another vocation, they leste they<sup>r</sup> ffishings. but euer remember that when we haue a vocation we regard most a boue all the speciall poyntes in the same, and see that we do them rather than the accidentes.

As for an ensample, vnto greate men god alloweth hauyng and haukyng at sometymes: but it is not their chiefest duety wherunto God hath called them: for he woulde not that they shoalde geue themselves onelye to haukyng and huntynge, and to do nothyng elles: So not so, but rather they oughte to consider the chiefest poynte then the accidentes: haukyng and huntynge is but an accessarye thyng, but the chiefest thyng to whiche God hath ordayned them, is to execute Justice, to see that the honour and gloype of god, bee set abroade, thys is the chiefest poynte in they<sup>r</sup> calling, and not haukyng and huntynge, whiche is but an accidente. So lyke wyse a seruyng man maye vse shootynge or other pastymes: but yf a seruyng manne woulde doe nothyng elles but to hoopte, setting asyde hys maysters busynes, thys manne no doute shoulde not doe well: for a seruyng mans duetye is to

Psal. n. 14  
To distrust  
the promis  
of god is  
to make  
him a lyer

Huntynge  
and hau-  
kyng is  
not the  
chief point  
of great  
mens cal-  
ling.

wayte,

The chief  
point of a  
seruing  
mā's office  
Math 8.

W<sup>o</sup> lye vpon his mayster: and though he may scoote somety-  
mes, yet his speciall and chiefest duetye is to serue hys mai-  
ster in hys busines.

One speci-  
all vocatio  
must bee  
folowed.

Our sauour wente ones a byade, and by the waye as he  
went, he sayde to one, folow me: the felow made answer,  
sayng, let me fy<sup>st</sup>e bury my father: our sauour saide vnto  
hym agayn, let the dead bury their dead, and come thou & fo-  
low me. where our sancto<sup>r</sup> teacheth vs, that when we haue a  
speciall vocatton, we shall forsake the generall: fo<sup>r</sup> to burye  
father and mother is a godly deede, fo<sup>r</sup> god commaunded to  
honour father and mother: yet when we haue such a speciall  
calling as this man had, we must leaue al other vocations:  
fo<sup>r</sup> our sauour wold rather haue y<sup>e</sup> dead to bury the dead, thē  
that this man shoulde forsake o<sup>r</sup> set asyde his vocatton. But  
our spiritualtie what doe they? Many some be occupied with  
worldly busineses, som be clearkes of the kitchine, suruey-  
hers, o<sup>r</sup> receiuers: which no doute is wicked, and they muste  
make a heauy accompte fo<sup>r</sup> it. Fo<sup>r</sup> their special calling is to  
fithe, to p<sup>r</sup>ea<sup>r</sup>che the wo<sup>r</sup>de of God, and to byng the people  
from ignozance vnto the knowledge of gods wo<sup>r</sup>de, this they  
ought to do. Abraham the Patriarke hadde a vocatton when  
god called hyn oute of hys countree, this was a vocatton.

A note for  
the spiritu-  
alty.

Abraham  
did folovv  
his calling

So likewise when god commaundeth him to offer his sonne  
he was redy and wyllng to doe it: fo<sup>r</sup> because god had com-  
maunded hym, he made no excuses, but wente and folowed  
his vocatton most diligently and earnestly. But this I wold  
haue you to note wel, that they that hauebut general vocati-  
ons, may not folow those which haue special vocations. As  
whē we wold folow the ensample of Abraham, we may not. A-  
brahā had a special vocatton of god to offer his son: therfo<sup>r</sup>e  
they that afterward folowed the ensample of Abraham and  
burned their childzen, they did naughtly: fo<sup>r</sup> they had no co-  
mmaundement of god to de so. Whinees that godly mā, seeyng  
one of the great men of Israel do wickedly with a naughtye  
womā, went thither and killed them both, whilest they wer  
yet doyng the act of lecherye. Nowe in so doyng, he pleased  
god, and is highly commended of god fo<sup>r</sup> it: shal we now fo-  
low the ensample of Whinees: shal we kil a man by and by  
when

The man  
that hath  
but a gene-  
ral calling  
may not fo-  
lovv his ex-  
ample that  
had a speci-  
al vocatio.



When he doth wickedly: Do not so, we haue no such comman-  
dement of god as Whinees had: for he had a special calling, a Numc. 25  
secret inspiration of god to do such a thing: we which haue  
no such calling may not folowe hym, for we ought to kyl no  
body, the magistrates shall redresse all matters.

So to preache gods woꝛde it is a good thyng, and god wil  
haue y<sup>e</sup> there shalbe some which shall doe it: but for all that a  
man may not take vpon hym to preache gods woꝛde excepte  
he be called vnto it: when he doth it, he doth not well, though  
he haue learnyng and wisdom to be a preacher, yet for all  
that he ought not to come hymselfe without any laudfull cal-  
lyng: for it was no doute a good thyng to kepe the arke from  
falling, yet for all that Da was stricken to deathe, because he  
toke in hand to medle with it without any commission.

We haue a generall vocation which is this, in sudore vul-  
tus et in vcleris pane tuo. In the sweate of thy face thou shalt Gene. 3.  
eate thy bread, tyl thou be turned again into the ground, out  
of which thou wast taken. This text doth charge al vs to la-  
bour, rche and poore, no man excepted, but he must labour  
that labour which god hath appointed for hym to do: for god  
loueth not slothfulness he wyl haue vs to labour, to do our  
business: and vpon the holy day he wyl haue vs to cease from  
bodely labour, but for al y<sup>e</sup> he wyl not haue vs to be ydle, but  
to heare his woꝛd, to visite sycke folkes and prisoners, these Holy days  
are holy days worke, which god requireth of vs: therefore we workes.  
may not be let of those workes with bodely labour: we must  
set aside bodely laboꝛ, & fede our soules vpon sodayns, in hearyng  
of gods most holy woꝛd, & in receiuing his holy sacraments.

So I say, laboꝛ is commaunded vnto vs, vnto eueꝛy one, no ma  
excepted. Al Adames childꝛe ar bound to laboꝛ. For y<sup>e</sup> which  
was said vnto Adā, is said likewise vnto vs to, & our sauiour All Adams  
himselfe teacheth vs to laboꝛ: whē he saith to Peter, duc in al- children  
tū, lead thy boate into y<sup>e</sup> depe, & relaxarete ad capturā, & spred matt l. box  
out thy net to catch. Here Christ commaunded Peter to do his Luca. 5.  
duty, to folow his occupatio. Now he y<sup>e</sup> commaunded Peter say-  
ing cast out thy net: he commaundeth also vs, eueꝛy one in his e-  
state to do y<sup>e</sup> business of his calling, he wil haue y<sup>e</sup> farmer to fo-  
low his trade, to till the ground, to sewe, &c. & yet it is god y<sup>e</sup>  
geueth

Labour is  
the ordina  
rie meane  
whereby  
we liue.

Proue 10

God will  
encrease  
our labour

2. Thes 3

Two thin  
ges noted  
in S Pau  
les vvords  
A preacher  
may speak  
by heresay

geueth the increase of the labour. For we may not thinke as though we by our labour may get somewhat: No not so, we must laboz in dede, but we must pray him to send the increse; for except he blesse our labour, no doute we shal labour al in vain. The ordinary way wherby god sendeth vs our soode is labour, yet for al that we must not set our hearts vpo our laboz, no; trust therein, but only hang vpon god: it is wzitten, Egestate operator manus remissa, a hand that will not labour (saith scripture) shall come to pouertye. That is to say, that man or y woman that will not laboz, wil not do the worke of his vocatio, shal not prosper in this world: but a diliget had, a man that wil laboz, almighty god wil send him increse, he shall haue inough. So that certain it is, that we must laboz: for S. Paule saith, qui non laborat, non manducet, he that labourth not, let him not eate. I wold wishe that this commaundment of s. Paule were kept in England, that these idle lubbars that wil not laboz, that they should not eate nei ther: For no doute if they were serued so, it woulde make them to apply their bodles to a better vse then thei do. Saint Paul in the 2. Thes. Vltimo saith: we haue herd say, y there ar some which walke amongstest you in ordinate lye: working not at al, but beyng busy bodles. Whi that are such we commaund & exhort, by our lord Iesu Christ, that they worke w quietnes & eat their own bread. In these words we may note two things, first that euery one of vs ought to laboz, & do the office of his calling. Secundarily we maye note here, that a preacher may speke by heresay: as S. Paul doth here. I spake vnto you synce I came into thys countrey by heresay. For I heard say, that there were some homelye theeues, some preachers in this worshipfull house, whiche no doute is a miserable thynge, that in such a house thynge should be so appoyned awaye: therefore I exhorted you at the same tyme to beware of it, and to make restitution. Now sence there were some of you which were offended with me, because I spake by heare say, thei said I flaudged y house in speaking so. But I tell you, that I flaudged no bodey at that tyme. I spake but onely to the amendment of the giltie: and therefore the gyltlesse must geue leaues vnto the preacher, to reprove syn

and

and wickednes. For the preacher whan he reproveth syn, he  
 sclandereth not the gyltlesse: but he seketh onely the amend-  
 dement of the gyltie. Therfoze God sayth by the pzoophete: E say. 25.  
 Annuncia populo scelera illorum, Shewe unto the prople  
 their synnes: therfoze when suche a thyng is spoken, they  
 that be gyltlesse should be content; whan sinne and wicked-  
 nes is reprovod. There is a common sayeng, that whan a  
 horse is rubde on the galle, he wil kicke: whan a man casteth  
 a stone amongst dogges, he that is hitte will crie: So it is  
 with suche felowes too: belyke they be gyltie, because they  
 canne not suffre to bee agayne sayd. I remembze the Pzo-  
 phete Esay, in what manner of wise he reprovod the syn-  
 nes of the people, sayenge: Argentum tuum versum est in  
 scotiam, Why siluer is turned into dross. So no doubt the  
 falle of the money hath been here in Englande the vndoing  
 of many men: Et vinum tuum mixtū est aqua, And thy wine  
 is unpled with water. Here the Pzoophete speaketh gene-  
 rally: And he goeth fozth, sayeng: Principes tui. &c. Thy  
 pzinces are wicked, and companions of theues, they loue  
 rewarde all together: as foz the fatherles they helpe them  
 not to right: neither will they lette the widowes cause come  
 befoze thē. These be soze words, spoken generally against al  
 h pzinces: where I doubt not but there were som good amon-  
 gest them: yet foz all that the pzoophet flaudereth them not:  
 foz he speaketh not against the good, but against the wicked,  
 he meaneth not the gyltlesse. Foz suche a maner of speakyng  
 is vled in the scripture, to speake by the vniuersall: meaning  
 a great numbe, but yet not all: only those that be gyltie: ther  
 foze suche maner of speakyng is no flauder. Therfoze I sayd  
 at the same tyme, as S. Paule saith to the Theffalomans, I  
 heare say, that there be some amongst you that will not la-  
 bour: So I saied, I heare say, that there be some amongst  
 you, which are geuen to pickyng and stealyng: and so I she-  
 wed you the danger of it, and tolde you how you shold make  
 restitutio secretly without any open shame: foz it is no shame  
 to forsake sinne, and to come to godlynes. Foz no doue resti-  
 tution must be made eyther in effect, oz affect: What is to say  
 when thou art able then thou must make it in effecte, when  
 thou

Rub a gald  
 horse and  
 he will  
 kicke.

E say. 1.

A great  
 number is  
 ment vhc  
 we speake  
 by the vni-  
 uersall.

Restitutio  
 of tyvo sac-  
 tes.



thou art not able, then thou must be sozie for it in thy hearte, and aske god forgiuenes. This I tolde you at the same time where I flandered no bodye: therfore I woulde wishe that ye woulde expounde my wordes now for wardes, better then ye haue hitherto.

Nowe to the matter agayne: when a man shoulde aske this question, saying: we are all bounde to worke, for our lyuinges: but I praye you by whome cometh the gayne of oure workes: who geueth the increase of it? There be some people whiche thinke, that they bying all thynges to passe by theyr labour: they thinke they gette theyr liuinges wyth theyr owne hand worke. Some agayne there be, which thinke that the increase of theyr labour cometh by the diuell, that he increaseth and blesteth theyr labours. But thinke ye that any body wyll saye so, that his increase cometh by the dyuell: No I warraunt you, they wyll not saye so, wyth theyr mouth: yet for all that, their conuersation and lyuing sheweth it to be so in dede with them. For all they that liue of vsurye, they haue theyr gaynes by the diuell. So lyke wise all they that sell false wares, or sell by false wayght, or use anye maner of falshode, they be in the deuylles seruice, they haue his liuery: therfore they seke all theyr gaynes at his handes, thozough false and deceptfull dealing. And so it appeareth that the diuell is the increase of theyr gaynes. And no doute the diuell taketh vpon hym to be the lord over all thynges in earth: as it playnely appeareth by the gospel of Mathew, where he toke in hande to tempte Chyriste oure sauour, and broughte hym vpon a high hyll, where he shewed vnto hym all the kyngdomes of the world, saying: *Hec omnia dabo tibi, si prostratus adoraueris me*, Al these things I wil geue vnto thee, yf thou wilt fal down & worship me. By these words it appeareth, that the diuell beareth himselfe in hande to be lord and ruler over the whole worlde: but in very dede he hath not so muche as a goose fetter by righte. And yet for all that, he hath many children here vpon earth, which hange vpon hym, and seeke theyr increase by hym thozough falshode and deceite. Therefore suche worldynges haue a common saying amongst them, they say when a man wyll be ryche, he must

Some think that their increase cometh of the deuill

Math. 4.

The diuell is not worthe a goose fetter.

muske sette his soule behinde the dooze: that is to say, he must vse falshode and deceit. And therefore I feare me there be many thousandes in the world, which set theyr soules behynde the doozes. The merchante commonly in euery cite dothe teache his pparentise to sell fals wares. So that a man maye say to all cities as Esay sayth to Hierusalem: Argentum tuum versum est in scoriā, thy siluer is turned in dross; thy ware is false, thou hast a delite in falshode and deceite, thou gettest thy good per fas & nefas, by lauful and vnlauful meanes: But the increase that the godlye man hath, commeth of god, as the scripture saith: *Benedictio dei facit diuitem*, The blessing of god maketh ryche. Now there be some that will say, if the blessing of the increase come not of my labor, then I will not labour at all. I will tary tyll god sende th me my foode, for he is able to fede me without my labor or trauel. No, we must labour, for so are we commaunded to doe, but we must looke for the increase at gods handes: lyke as Peter dyd, he laboured the whole nyght, yet he toke nethyng at all tyll Christ came. And yet this is not a certaine rule, he that much laboureth shall haue much. For though a man labour muche, yet for all that he shall haue no more then god hath appoynted hym to haue: for euen as it pleaseth G D D, so he shall haue, *Nam domini est terra & plenitudo eius*, For the earth is the Loydes, and all that is therein: and when we haue muche, then we are accountable for muche. For no doute we must make a reckenyng for that which we receiue at gods handes.

Many set  
their soules  
behind the  
dore.

Esay. 1.

Prouer. x.

Psalm. xiii  
He that  
hath much  
must ac-  
compt for  
much.

Nowe to make an ende, I desire you lette vs consider our generall vocation, that is to say lette vs labour, euery one in that estate whercoyn G D D hath sette hym, and as for the increase, lette vs looke for it at goddes handes: and lette vs bee contente wth that whiche G D D shall sende vs: For he knoweth what is beste for vs, yf we haue *Vicum & vestitum*, meate and dzyne, and clothyng; lette vs bee contente wythall. For we canne not tell whenne good manne deathe will comme and make an ende of all thynges. For happye shall he be, whom the Loyd when he cometh, shall fynde well occupied in his vocation.

1. Tim. 6.

And

And yf we haue speciall vocations, let vs set asyde the generall, and apply the speciall poyntes of our vocation; rather then the accidentes: and let vs labour in our calling, and yet not thynke to get any thyng by it, but rather trust in God, and seke the increase at his handes: let vs looke foꝛ his benediction, then it shall go well with vs: but aboute all thinges beware of falshode, foꝛ with falshod we serue the deuyll. But as I tolde you befoze, I feare me the deuill hath a great number of seruauntes in England.

The almighty god graunt vs grace to liue so here in thys worlde, and to apply our busines in such wise, that he maye be glorified amongst vs: so that we maye finallye come to that felicity which he hath prepared foꝛ vs. Amen.

The viii. Sermon made by Maister

Doctoꝛ Latymer.

Luke. 21.



And there shall bee signes in the Sonne and in the Moone, and in the Starres, & in the earth, the people shall be at their wyts ende, thozough dispaire, the sea and the water shall roare, and mens hearts shall fayle them foꝛ feare, and foꝛ lokyng after those things whiche shall come on the earth. Foꝛ the powers of heauen shall moue, and then shall they see the Sonne of man come in a cloud with power and great gloꝛy: when these thyngs begin to come to passe: then loke vpp and lift vp your heades, foꝛ your redemption draweth nere.

This Gospell is red this day in the churche, and it shall bee foꝛ our lesson: It is taken oute of the 21. cap. of Luke: and it maketh mention of the glorioꝛous comming of oure Sauiour Christe, how and in what maner of soꝛne he shall come: foꝛ as the scripture witnesseth, we shall al come befoze the iudgement of Christ, and there receiue euery one accordyng vnto his desertes: after his woꝛkes he shall be rewarded of Christ, whiche shall be at that time their iudge: and there shall be signes and



and tokens befoze his glorious and fearefull commyng. For then he shall come to iudgement: his firste commyng into this worlde was to suffer his payne full passion, and so deliuer mankynde oute of the bondage and dominion of the deuyll. But when he cometh agayne, he wyll come of another maner of wyse, then he did the firste tyme. For he wyll come with great power and myghte, with the hoaste of heauen, with all the aungelles of god, and so sytte at the audite and iudge all menne. And this is mosse certayne that he wyll come, but we cannot tell when or at what tyme hys commyng shall bee. For the day of his commyng is hydden from vs, to that ende that we shoulde be redye at all tymes. Wherefoze I despye you for goddes sake make you redye, put not of your preparation. For seeyng that we be certayn that danger and peryll shall come vpon vs, all they that bee wyse and godlye wyll prepare themselues, least they be taken sodnly vniwares or vuready. And therefore I say, this day is hydden from vs, to the intente that we euer shoulde be redye. For yf we shoulde knowe the daye or the houre at what tyme he woulde come: No doute we woulde bee carelesse, we woulde take oure pleasure as longe as we myght, tyll at suche tyme as we shoulde departe. And therfoze leaste we shoulde bee made carelesse, this day is hydden from vs. For the Aungelles of GOD theymselues knowe not the houre or momente of thys greate and fearefull daye. Neyther hydde Christe hymselfe knowe it, as he was man: but as he is God, he knoweth all thynges, nothyng canne bee hydde from hym: as he sayeth hymselfe, Pater commonstrat mihi omnia, The father sheweth me all thynges: therefore hys knowledge is infinite, elles he were not verye God. But as concernyng hys manhode, he knewe not that tyme: for he was a verye naturall man (synne excepted:) therefore lyke as he was contente to suffer heate and colde, to bee wearye and hungrye, lyke as he was contente to suffer suche thynges: so he was contente, as concernyng his manhode to be ignoraunte of that daye. He had perfecte knowledge to dooe hys fathers commission; to instructe vs, and teache vs the wyse to heauen: but it was not hys commissio

It is certayn that Christ shall come.

The cause why the day of iudgement is hid from vs.

The angels know not that day. Iohn. 5.

Christe knew his commissio

on, to tell vs the houre of thys daye. Therfore he kne we not this day, to tell vs of it anye thyng, as concernyng when it shoulde bee. For as farre forth as ignorance is a paynefull thyng vnto man, so farre forth he was contente to be ignorant, lyke as he did suffer other thynges.

I wyll rather spend the tyme in exhortyng you to make redye agaynst that day, to prepare your selues, then curiouslys recypte or expound the sygnes thereof, whiche shall goe before thys fearefull day.

And there I halbe sygnes in the Sonne and Moone: There be some learned men which expounde those tokens of the destruction of Jerusalem: but that is not the matter, yf they haue gone befoze the destruction of Jerusalem: then they haue gone befoze the ende of the world, & so admonish vs to make redye, to leaue synne, least we be taken with it.

As touchyng the Jewes, our sauour Christe wept ouer them, and threathened them, what should come vpon them because they dyspysed hym, and woulde not receyue gods holy woorde, and leaue theyr synnes: lyke as we doe, whiche take our pleasure, care little for hym or his woorde: we cannot suffer when oure faultes are told vs, we repyne and grudge at it, lyke as the Jewes dyd. Therfore our sauour knowyng what should come vpon them, wept ouer the city, propheryng yf it should so be destroyed, that one stone should not be left vpon another: and so it came to passe accordyng vnto hys woorde.

for Titus the sonne of Vespasian, which was Emperour at that tyme, destroyed that same city Jerusalem vtterly, lyke a fourtye yeres after the death of oure sauour Christe. But wherefoze were they so destroyed: because they woulde not beleue the sayinges of our sauour Christe: they woulde take theyr pleasures, they woulde folowe theyr forefathers (as our papistes are wonte to say.) When they cannot defende them selves with Scripture, then they wyll defende them selves with the ignorauces of theyr forefathers: muche lyke vnto the Jewes, which coulde not away with the doctryne of our Sautour, because it was disagreyng from the customes and traditions of their forefathers. But what hapned: theyr destruction fell vpon them befoze they perceiued it, & destroyed

The causes of the destruction of Ierusalem.

Titus destroyed the Citie Ierusalem.

A note for papistes.



the most parte of them full miserably god knoweth: and not only that, but as the flooye dothe shewe, they that were left and not broughte to destruction, were so bylpe handled, and so despised amongst all menne, that thirty were solde for a peny: and so by that meanes they were scattered throught out all the woylde: and in euery country where they came, they were made slaves and Tributaries: and shalbe so till to the ende of the woylde. for Scripture saith: Hierusalem calcabitur a gentibus, donec implebuntur tempora gentium, Hierusalem shalbe troden vnder the feete, tyll the tymes of the gentiles be fulfilled. By this p[ro]phecye is signified, that the Jewes neuer shall come together agayne, to inhabit Jerusalem and Iurpe, and so beare rule there, as they haue done: for by this wooyde (calcabitur) is signified as muche, as it shalbe inhabited it shalbe vnder the domination of the gentyles. Nowe whiche are gentiles: Answer, all the people in the whole world are gentiles, be it whatsoeuer they wyl, except the Jewes: all other are gentiles: We Englishmen are gentiles, so likewise the Frenchmen, Dutchmen, and other nations, all are gentiles: Nowe the p[ro]phet saith, that Jerusalem shall not be inhabited Donec implebuntur tempora gentium, tyll the tymes of the gentyles be fulfilled, that is to say, tyll all they are come into the world which are appointed of god to come: that is to say, they shall neuer come together agayn, tyll to the ende of the woylde. Wherefoze: because they were styfnecked that they would not be ruled by goddes moste holyc wooyde, but despised it, and lyued accordyng vnto theyr owne phantasies and vanities. Lyke as we doe nowe adayes, the moste part of vs. Therefore we maye reckon that it shall goe with vs one day lyke as it wente with them, whyche are made nowe outcastes of the whole woylde: euery manne despiseth theym, and regardeth theym for nothyng: for they haue no dominion moze, no kynge nor ruler, no cities nor pollice.

And though Jerusalem be builded agayne, yet the Jewes shall haue it no moze, they shall neuer haue dominion ouer it, but the gentyles, they shall haue it: it

Thyrie  
cruces for  
a peny.

Luke. 21.

VVhoe be  
the Gen-  
tiles.

Like sinne  
like pu-  
nishment.



The cause  
why the  
Iewes can  
not haue  
Ierusalem

halbe in theyr handes: And this is the meanyng of this prophete against the Iewes, and thys God hath performed hit herto: for the Iewes haue many tymes attempted to builde it agayne, yet for all that they were not able to bynge it to passe: for goddes worde wyll not nor can not bee falsified, for the wyathe of **GD** hangeth vpon theyr heades, because of theyr wyckednesse wherewith they haue prouoked God. Further you muste vnderstande that not onely Iewes were at Ierusalem, but they were scattered thozoughout all the worlde: in euery countrey were some, and therfore they were not all destroyed when Ierusalem was destroyed: but for all that they were cursed in the sight of god: so that they should not inhabite any more that citey.

The ieuues  
vain enter  
prisc.

We reade in storis, that in the days of the Emperour Adrian, the Iewes gathered themselues together out of all citie a wonderfull number of men, al the Iewes which could be gotten, to the intente that they myght get Ierusalem agayne, which Ierusalem was at that tyme in the Emperours handes: and therfore they made greate preparations to haue it agayne, but what dothe the Emperour, he gathered together a great and stronge hoste and made agaynst them, and in the ende scattered them: so that they were withoute any hope afterwarde to recouer that citey agayne: after whiche thynges, the Emperour made a proclamation that not one Iewe shoulde come into the citey neyther to bye or to sell: yea and further moze, to the intente that they shoulde bee withoute any hope of recouerye, he chaunged the name of the citey, and called it Elia. So that by this stoye it moste manifestlye appeareth that the worde of **GD** can not bee falsified by anye mannes power or cunnynge: for though they hadde a stronge and mighty hoaste: yet for all that God whiche is the ruler of all thynges confounded them, so that they coulde bynge nothyng to passe after theyr myndes, as they woulde haue it: but rather were banished further from the citey: for they were in worse case after thys fightyng, then they hadde bene before, for they had an accesse vnto the citey before, which libertye afterward they losse.

After

After that in Julianus the Emperours tyme, which Emperour was an Apostata, so; he had bene a Christian: and after he came to be Emperour, he forsoke the christian faith and al goodnes and godlines: and not onely that but he did al that he could to vanquish and pul doune Chyffes true religion: and therefore he went about to sette vpp the Jewes agayn, and gaue them liberties to gather themselves together, and so returne agayne to Jerusalem: and not onely gaue them this liberty, but also he holpe them with al maner of thyng, that they might bring to passe their purpose: & so byon that the Jewes gathered themselves together in an infinite number of people, and went to Jerusalem: and so began to make preparations so; the building of the temple, and so finally layed the foundation. The flove saith, that this hoste of the Jewes was a wonderfull ryche hoste: so; their mattocks, & spades, and other instruments, which they occupied to the building of the temple, were made of fyne syluer. So these Jewes hadde the Emperoures fauour, his aide and healpe, they were ryche and able to set vp their kingdome agayne: and so falsifye the woerde of god after mans reason: so; they lacked no worldly thynges. But what dothe God: when he saw that no man would withstand them, to verifys his woerd, he sendeth a wynde, a strong hurlyng wynde, whiche blew away all their provisions, whiche was made so; the building of the temple, all the sande and moxter and such lyke thynges, whiche men vse in suche buildinges: and after that, there came such an earthquake, that they were almost out of their wittes. And this was not inough, but there came also fyre & burned vp all their workes: and so finally they wer scattered agayne one from another. So by these floves, it manifestly appeareth, that no mans power is able to stand against god, so; to disapoint him of his purposes: so; Chyffe our Saviour had tolde them, that they shoulde neuer come to their rule agayn. And so his wordes are verified tyll this day, and shall be tyll to the worldes ende: so; he sayth, Cælum & terra peribunt verba autem meum non peribit, heuen and earth shall perishe, but my woerde shall endure so; euer. A man wolde thinke that there were nothyng so durable as heauen & earth

Julianus  
an Aposta  
ta and per  
secutour.

God can  
blow whā  
he will.

Math. v.

But yet for all that, they shall rather perish, then that the word  
 of god should be falsified. And this appeared in the Jewes,  
 which though they had the aid & help of this great emperour,  
 & the mighty power of this world: yet for all that they brought  
 nothing to passe at all, for god was able to confounde them:  
 and so no doute he will confound all his enemies, till the end  
 of the world: for he is as able to verify his wordes nowe as  
 he was then. I woulde haue you to consider well the causes  
 wherfoze they were caste awaye from God, and were made  
 a mocking stocke vnto the whole worlde. wherfoze I saye:  
 Marve for their wicked and synfull lyues. Seeyng then that  
 they were cast out of theyr lande, it shalbe meete for vs to  
 take heede. For no doute this is wryten, for our instruction,  
 to geue vs warnyng, as the Epistle which is red of this day  
 exhorteth vs. Now god hath fulfilled his word as touchyng  
 the destruction of Jerusalem: he hath made true his worde of  
 wrath, thynke ye not that he wyl fulfill hys worde of mercy to:  
 yes no doute ye maye bee sure of it, that he whiche promised  
 that yf we beleue in Christ, we shalbe saued: he wyl as wel  
 execute and byng to passe that worde, as he hath brought  
 to passe the worde of his wrath and indignation ouer the  
 Jewes. The temple whiche was at Jerusalem was called  
 the temple of god, the people was goddes people, but what  
 they woulde not come vnto hym, and lyue accordyng as he  
 woulde haue them to lyue, he caste them away, and utterlye  
 destroyed theyr dominions and kyngdomes, and made them  
 slaues and bondmen for euer. And no doute this is wrytten  
 for our instruction and warnyng: for no doute when we fo-  
 low them in theyr wickednes, despyse gods worde, regarde  
 it as nothyng, but lyue rather accordyng vnto our phantasies  
 and appetites, than after his worde: No doute we shall re-  
 ceyue lyke reward with the. And though god tary long, yet  
 it shalbe to our greater destruction: for his longanymity and  
 longe taryng for our amendement, shal increase, augment,  
 and make greater our punishmentes and damnation. But  
 yf we wyl leaue synne and wickednes, and studie to lyue  
 accordyng vnto hys wyl and commaundementes. No doute  
 he wyl fulfill hys promises whiche he hath made vnto vs

God is fl  
almighty

God will  
performe  
his pro-  
messe.

Deferring  
of punish-  
ment ma-  
keth it gre-  
ter.





ye know that there hath bene great thynges sene in the Element diuers tymes. Sometymes men haue sene a ryng about the Sunne: somtimes there hath bene sene thre tonnes at ones: and such like thynges, hath bene sene in tymes past: which no doubt signifieth that this fearefull day is not far of, in which Christ will come with his heauenly hoste, to iudge and rewarde every one of vs, accordinge vnto his desertes. And the people shalbe at their wittes end through dispaire, men shalbe in onderfull fearefull: they shall pnye awaye for feare: and no doubt these shalbe good men, which shalbe thus troubled, with suche a feare of this daye: for you knowe the worldyn yea care not for that daye: yea they will scant beleeue that there shal be such a day, that there shalbe an other world or at the least way, they would not wysh that there shold be an other world: therfore they shalbe godly men which shalbe so bled, to be tokened vnto the world. And no doute there hath bene here in England many already, which haue bene so horred and toymoyled with such feare. That same maister Wylney which was burnte here in England, for gods worde sake, was induced and perswaded by his friendes to beare a sagotte at the tyme when the Cardinall was aloft, and bare the swynge. Now whē that same Wylney cam to Cambridge agaynte, a whole yere after he was in such an anguish and agony, so that nothyng did him good, neither eatyng nor drinkyng, nor any other communication of gods worde. For he thought that all the whole scriptures were against him, and sounded to his condemnation. So that I many a tyme commoned with him (for I was familiarly acquainted with him) But all thynges whatsoeuer any man coulde allege to his comforte, seemed vnto hym to make against him: yet for all that; after wardes he came agayne, god indued him with such strength and perfectnes of faith, that he not onely confessed his faith, the gospel of our Sauour Iesus Christe: but also suffered his bodge to be burnte for that same Gospels sake, which we now preache in Englande. Martine Luther that wonderful instrument of god, through whō god hath opened the light of his holy word vnto this world; which was a long tyme byē in corners, and neglected: he wyrteth of himselfe

Supnes  
that haue  
ben sene.

Good men  
shall  
by mour  
nyng for  
shew the  
ende.

Bilney  
bare a fa  
gotte.

Martin Lu  
ther felte  
the horror  
of the end

that

that he hath bene sometymes in such an agony of the spirite; that he felte nothyng but trembling and fearefulnes. And I my self know two or thre at this present houre, which be in this case. But as concerning the vngodly, they say, Pax & cura omoia, all thynges are well with them, they care for no more but for this worlde. Lyke as in the floude tyme, they were carelesse at all, they thought all things were cocksure, till at such tyme when the floud fell vpon their heades. And so it is at this tyme with the vngodlye too: they care not for this day of iudgement, it greueth them not, till it fall vpon theyr heades one day.

Before the  
floud men  
ouer care-  
lesse.

It is said in scripture, that god leadeth into hell, and byngeth vp agayne: and so it is with such fearefull men: so god doth call them into hell, he hideth himselfe from them: but at the last he byngeth them out agayne, and stablisheth the with a constant sayth: so that they may be sure of their saluation and euerlasting lyfe. I knew ones a woman, that was 17. yere in such an exercise and feare, but at the length she recouered agayne, and god endued her with a strong and steadfast faith in the ende. Therefore no doubt these be warnynges wherwith the almighty God warneth vs to make ready agaynst that horrible and fearefull day, which day no doute is not farre of. For the worlde was ordeyned of god to endure, (as scripture and all lernes men agree) syre thousand yeres: Now of this number are gone syue thousand syue hundred 52. so that there is left onely foure hundred and sixty lacking two: And this is but a little tyme: and yet this tyme shall be shortned as scripture plainly witnesseth for the elects sake. So that peradventure it may come in my dayes, as old as I am: or in oure childrens dayes. Therefore let vs begynne to streue and fight by tymes wyth synne: let vs not set all oure heartes and myndes vpon this worlde: for no doubt this daye whensoever yt shall come, wyll be wonderfull fearefull vnto all mankynde, and specialllye vnto the wycked. There wil be great alteracions at that date, there wil be hurly burly: like as ye se in a man whan he dieth, what deformedly appereth, how he stretcheth out all his membyres: what a wounding is there: so that all his body commeth out of frame: So  
will

i. Regū. ii.

A woman  
afflicted  
in consci-  
ence.

The tyme  
of the  
world.

The ende  
compared  
to a mans  
death.



Wyll it be at this fearefull horrible day: there wyll be such alterations of the earth, and the element, they wyll loose theyr former nature and be endued with an other nature.

And then shal they see the Sonne of man come in a cloude with power and great gloze. Certain it is, that he shal come to iudge, but we can not tell the tyme when he wyll come: therefore seeing that he wyll come, lette vs make redye, lest he finde vs vnprepared. And take this for a rule, that as he

**The. 4.** findeth vs, so he shal iudge vs. **Sainte Paule** to the **Thessalontans**: When he speaketh of the resurrection of the good sayeth, that at the same day the trumpet shall blowe, and all shall rise which dyed synce the worlde beganne, than they & shalbe founde alyue vpon the earth shal be chaunged sodely, and shalbe rapte vp into the ayre, and so meete **Christ** our sauisor. All those (I say) that be content to stryue and fight with synne, that wyll not be ruled by synne. These (I say) shall of suche wise be taken vp in the ayre and meete with **Christe**, and so shall come down with him againe: but as for the other sort which be wicked, and haue a deelyte in wickednes, & will not leaue it, but rather goe forwarde in all mischiese, they shalbe left vpon the earth with the deuylles, vntill they bee iudged: and after that they haue receiued theyr sentence, they shall go to hell with the diuell, and all his aungelles, and there be punished for theyr synnes in hellish fire, without end, for so it is written, *Vermis eorum non moritur, Theyr worme dieth not.*

The Sonne shalbe darkened and the Moone shall not geue her light: ye shall not take these wordes so, as though the Sonne and Moone shold be obscured or darkened, their light being taken from them. But it is to be vnderstand, that thorough the brightnes of his gloze they shall be obscured and darkened. The Sonne no doute wyll shyne, but her lighte shall not be sene, because of the brightnes of his gloze: lyke as when ye sette a burnyng candell in the Sonne the candel burneth in dedde, but her lighte is not sene, because of the brightnes of the sunne. So it wilbe at that tyme, with the Sonne: for though she be the brightest and clearest creature aboue all others, yet for al that **Christe** with his gloze and

maiesty

The manner of our resurrection.

The iustice shal come with Christ to iudge the world.

This interpretation is true, but not the meaning of the place.

maiestie wil obscure her: for his light that he shal bring with hym, shall be so bryght, that the other shall not be sene. And this hys commyng shalbe wonderfull confoxtable and foyfull vnto them which are prepared or chosen to euerlastyng lyfe: Vnto them (I say) that be content to leaue their synnes and wickednes here in this woylde, and lyue confoznable to god and his holy woorde: whiche are not proude or stoute: not couetous, or whozemongers: or if they haue ben so, they will leaue it, and doo no moze so: they are soze for it, from the bottom of their hertes. Item they that forsake all maner of fallshod, of slouthfulnes, and all maner of vices, as gluttonie, lecherie, swearing. They (I say) that bee contente to wrestle with synne, they shall refoyce at that tyme and be merie beyonde all measure. And this is the thyng wherefoze all godly and faithfull people praye in this petition, Adueniat regnum tuum, Thy kingdome come: they desire of God the almightie, that his kingdome (that is to saye) the lasse day may come, that they may be ones deliuered frome theyr synnes, and liue with him euerlastyngly woylde without end. As for the other part, this shalbe a heauy and feareful commyng vnto them, that intend not to leaue theyr synnes & wickednesse: but rather wyl take theyr pleasures here in this woylde: it shalbe a heynous sentence vnto them, when he shall say vnto them: Ite maledicti in ignem aeternum, Go ye cursed into euerlastyng fire, which is prepared for the deuill and all his aungels, gette you hence from me: for ye myghte haue ben saued, but ye would not: ye despised my woords and commaundementes: ye regarded moze your owne pleasure, than that whiche I hadde commaunded you. Hence therfoze gette you hence to the deuill and all hys aungelies; after whose wyl and commaundementes ye haue lyued, his rewarde therfoze ye shall haue.

Of suche maner Christ our Sauour wyl talke with the vngodly, and in the end send them to euerlastyng damnation. And this shalbe an heauie burthen for them: and though they can cloke and hide their synnes in this woylde, yet for al that god will open their wickednes and filthy liuyng at that day: where al the woylde shall know it, and where they shall

The ende  
shall bee  
fearefull.

Mat. xxv.

At the end  
all shall be  
open.

The ende  
compared  
to a parlia  
ment.

not be able to hyde themselues oꝝ they? synnes. This daye  
wyl be lyke vnto a parliament: ye knowe when thynges are  
amysse in a realme, oꝝ out of oꝝder, all they that be good hear-  
ted, that loue godlynes, they wyl be foꝝ a parliament: these  
woulde sayne haue that all the rulers of the realme shoulde  
come to yether, and bying all thynges in good oꝝder agayn.  
Foꝝ ye know that parliaments are kept only foꝝ this pur-  
pose, that thynges which vs amysse maye be amended: and so  
it wyl be at this last day, at this general parliament, where  
god himselfe with all his heavenly power wyl be pꝛesent, &  
ouersee al thynges, and heare all causes, so that nothing shal  
escape hym: foꝝ than all these thynges which the deuill hath  
brought oute of oꝝder, they shal be amended: and the deuill  
shal not be able afterwarde to corrupt them any further, but  
all thynges shal be wel foꝝ euer: Let vs therfoꝝ euer haue in  
fresh remembrance this day, that it wyl be a heuy day vnto  
them that be wycked: And agayn, a soylful pleasant day vnto  
them y haue no delite in wyckednes. Therfoꝝ Chyist saith,  
Erigite capita vestra. **W**han ye see these thynges, than holde  
vp your heades, that is to saye, be merye and reioyce: foꝝ ye  
knowe when we be meryly disposed we holde vp our heades,  
and laughe. So Chyiste byddeth vs to holde vppre eare hea-  
des: that is to saye, to be mery: foꝝ our redemption is come  
nere. So Chyiste comforteth vs, and maketh vs to holde  
vppre our heades foꝝ our redemption is come nere then it  
was before. **W**hat: hath he not redremed vs before by his  
death and passion: how chaunceth it then that our redempti-  
on is come nere? **M**ary Chyiste hath redremed vs before in  
deede by his death and passion: yet it appeareth not vnto vs  
who it is that shal be saued oꝝ damned: foꝝ we see the good  
and the bad beare both the name of Chyristas: good and bad,  
faithfull and vnfaithfull, are baptised in the name of Chyist:  
so lyke wise they goe to the communion, so that there is no  
greate difference here in this woꝝlde betwene the electe and  
reprobate: foꝝ the very vnfaithfull geue almes, and doe such  
outwarde actes which seeme vnto vs to be good, & be done  
with a good hearts, when it is nothyng lesse. So that I say,  
we can not tell as long as we be here in this woꝝlde which be  
elect

The ende  
shall bee  
gainfull to  
the godly.  
Luc. xxi.



electe and which not: but at the last day, than it shal appeare who is he that shalbee saued, and agayne, who shalbee damned. And therfoze Chyriste sayeth, our redemption doaketh neere, that is to saye, it shall appeare vnto the whole world, that we be the chyldren of god. Therfoze his commyng wyll be a glad and ioyfull commyng vnto the saythfull: for they shalbe the chyldren of god, they shalbe deliuered and rydde out of all miserles and calamities. But the vnfaithfull shall fall to desperation at that day: they that take theyr pleasures here, they that remember not this day, they shalbee contented with the irrefragible and vnchangeable iudgemente of god. And they shall not neede any men of lawe, to goe oute to defende or discern the causes. So no, the men of lawe shall not be troubled at that day in defendyng of other mens causes: but rather they themselues shalbe called to make an account for theyr doynge: and there they shalbee iudged, so that they shall not be able to speake any thyng againste it: for theyr owne heartes and consciences shall and wyll condemne them. And though this great and generall day come not in our tyme, yet lette vs consider that we shall dye: and that we haue but a shorthe tyme to lyue here in this worlde. And as we dye so we shall rise agayne. If we dye in the state of damnation, we shall rise in that same estate: agayne yf we dye in the state of saluation, we shall rise agayne in that same estate, and come to euerlastyng felicitye, bothe soule and bodye. For if we dye now in the state of saluation, then at y last generalday of iudgement we shal heare this ioyful sentence procedinge out of the mouth of our sauntour Chyrist, when he will saye. Venite benedicti patris mei possidete regnum paratum vobis ab exordio mundi, Come ye blessed of my father, possesse that kyngdome whiche is prepared for you from the the beginning of the worlde. And though we haue muche misery here in thys worlde, though it goeth harde with vs, though we muste byle in the byrdell: yet for al that, we must be contente, for we shalbe sure of our deliuerance, we shalbe sure that our saluation is not farre of. And no deute they that wyll wassile wyth synne, stryue and fight with it, they shall haue the assistance of god, he will helpe them: he will not

The meaynyng of Chyristes voyde.

Men of lawe shall notbe troubled with other matters at the ende.

There is go purgatorie. Math. 25.

Certaine Sermons made by

...e that  
vwill fyght  
shall haue  
helpe.

forlake them, he wyl strengthen them, so that they shalbe able to lue bysightlye: and though they shall not be able to fulfill the lawes of god to the vttermost: yet for al that, god will take theyr doings in good parte, for Chyistes his sonnes sake: in whose name all saythfull people dothe their good woorkes, and so for hys sake they be acceptable vnto god: and in the ende they shalbe deliuered out of all miseries and troubles, and come to the blisse of euerlasting ioy and felicity.

I pray god that we may be of the nuber of those, which shall here this ioyful & most comfoztable voice of Chyist our sauioz when he will say, Venite benedicti patris, Come ye blessed of my father, possesse the kingdom which is prepared for you be fore h souerain of the world was layed. There be a great nuber amongest h chyistian people, which in h lords prayer, wht they pray (thy kingdom come) pray that this day may come, but yet for all that, they are downed in the world: they saye the woordes with theyr lippes, but they cannot tell what is the meanyng of it: they speake it onely with theyr tongue, which saying in dede is to no purpose. But that man or woman that saieith these woordes (thy kingdom come) wyth a saythfull heart, no doute he desyret in very dede that God wyl come to iudgement, and amend all thynge in this world, to pul doune Satan, that old serpent vnder our fete.

Some doo  
not know  
what they  
of ke in  
prayer.

But there be a great number of vs which be not redye. Some haue liued in this worlde 50. yeres, som 60. yet for al that they be nothyng prepared towarde his comyng: they thinke euer he wil not come yet: but I tell you, that though his generall comyng be not yet: yet for al that he wyl come one day, and take vs out of this worlde: and no doute as he fyndeth vs, so we shall haue: yf he fynde vs redy, and in the state of saluation, no doute we shalbe saued for euer worlde without ende. Agayn, yf he fynde vs in the state of damnation, we shalbe damned worlde without ende: there is no remedy, after we be ones past this world: no penance wil help than, nor nothing that man is able to do for vs. Therfoze it is meete for euery one of vs to take heede betymes: let vs not tary to long wyth our amendement, least peradventure we shall com to thort: for no dout we shalbe rewarded accordyng vnto our desertes.

He wyl  
come to  
vs by dech

But

But there be some (and hath bene a greate number of vs) which haue trusted in masses and pilgrimages, in setting by randels, and such like foolishnes: but I tel you, al this geare wil not help, it is to no purpose: for if al þe masses which wer said in all Chyristendome sence the masse beganne: if all these masses (I say) were bestowd vpon one man, to byng hym out of the state of damnation, it were all to no purpose, and to no effect. Therfore let vs not put our hope & trust in suche fooleries: for if we do, no doute we shall deceiue our selues. Again ther be som people which differre & delay their amēdmentes of lyfe, tyll such tyme as they shall dye: the nne they take in hande to leaue sin, when they are not able to do any moze: They wil take their pleasures as long as thei be able to haue it: they thinke it be tyme enough to repente at the lasse hoare, when they shall depart, and forsake this woꝛlde.

The masse is but a foolerie.

Suche people dothe very naughtely, and no doute they be in a dangerous estate: for they are not sure whether they shall haue at that same lasse tyme, grace, or not, to repente and bee soꝛye for theyꝛ synnes. Peradventure their heartes shall be so hardened in synne and wyckednes, that they shall not be able to repent, or be soꝛye for theyꝛ faultes. Therfore the beste and surest waye is to repent betymes, whyle we haue tyme, and to be soꝛye for our wyckednes, and to take an earnest mynd and purpose to leaue synne: when we do so, then no doute we shalbee taken vp with Chyriste, and dwell with him in heauen euerlastingly, in great honor and gloꝛy where we shal haue such toy, which no tonge cā expꝛesse, no eyes hath sene, noꝛ eares hath heard þe inestimable felicitie & treasures which god hath laid by for his faithful. And lyke as our pleasure & toy shalbe inestimable, if we repēt betymes, & leue sins: so likewise the paines of thē that wil not leaue sin, but euer go soꝛward in þe same, shalbe inestimable & intollerable to, their pain shalbe intollerable, & yet thei shal beare thē. Therfore let every man take hede how he spēdeth his time, how he taketh his pleasure in this woꝛld, so: like as þe general gret day shalbe vncertain, so also our particuler day: wher we shal depart this woꝛld shalbe vncertain, peradventure some of vs shal die to moꝛow or þe next day: therfore it shalbe meete &

The surest vvaie.

1. Cor. 2.

Our ende shal be vncertaine.

nesse.



necessarpe for vs to make ready, lesse we be taken sodenly vnwares.

And then shall they see the sonne of man come in a cloude with power and great glozy.

Saincte Paule to the Thessalonians letteth out the comyng of Chryste and our resurrection: but he speaketh in the same place onely of the rysynge of the good and faythfull that shall bee saued.

But the holpe Scripture in other places wytnesseth, that the wycked shall ryse to, and shall receyue their sentence of Chryst, and so go to hell, where they shalbe punished world without ende. Now S. Paules wordes be these. This saye

2. Thef. 4.

we vnto you in the word of the Lord: that we which shal liue and shall remayn in the comyng of the lord, shal not come before them which slepe. For the lord himself shall descend from heauen with a shoute, and the voyce of the Archaungell and trompe of god, and the deade in Chryst shall aryse first: then we which shall lyue, euen we whiche shall remayne, shalbee caught vp with them also in the cloudes to meete the Lorde in the ayre, and so shall we euer be with the Lord. Wherefore comfourt your selues one another with these wordes.

By these wordes of S. Paule it appereth, that they which died in the beginning of the world shalbe as soone by Chryst as they which shalbe allue here at the tyme of his comyng.

S. Paule thought the last dayes might come in his dayes

I would haue you to note well the maner of speaking whiche S. Paule vseth he speaketh like as if the last day should haue bene come in his tyme. Now when S. Paule thought that this day should haue bene come in his tyme: how much moze shall we thynke that it shalbe in our tyme: For no dout he will come, and it is no longe thereunto, as it appeareth by all scriptures whiche make mention of this daye: it wyll come, but it shall come sodenly, vnwares, as a theefe in the night.

The laste day cometh red to a theefe.

For a theefe when he intendeth a robbery, to robbe a mans house, to bzeake vpe his chestes, and take away hys goods, he geueth hym not warnyng, he letteth not the good manne of the house knowe, at what time he entendeth to come: but rather he entendeth to spye suche a tyme, that no man shalbe ware of hym. So no doute this laste daye wyll come one day sodenly vpon our heades, before we bee ware

of

of it, like as the fyre fell doune from heauen vpon the Sodomites vnloked for: they thought that all thynges were well, therefore they toke theyr pleasures, tyll at suche tyme when the fyre fell doune from heauen and burned them vp al, with all theyr substance and goods.

So lykewise as it hapned vnto the first world, whych wold not amende their liues, but folowed theyr carnal lusties, and appetites, god sent the floude vpon their heades, and so destroyed them altogether. Therefore let vs take hede leaſt this great day do fall vpon vs, lyke as the floud and the fyre fel vpon the first world, and vpon the Sodomites.

Saint Hierome that holy man wyteth in a place, that he thought euer he herd this trumpet of god and the archangell blow. I would wyſhe that we wold folowe the enſauple of Hierome in that poynte, that we would be so fearefull leaſt this day come vpon vs vnwares.

S. Hierom  
loked for  
the ende.

And he shewed them a similitude, beholde the pygge tree, and all the trees, when they shute forth their buddes, ye see and know of your own selves y summer is thā nere at hād. So when ye see the tokēs which shal go befoze this fearful day, it is tyme to make redye. But here a man might aske a question, saying: I pray you wherin standeth this preparation: how shall I make me redye: Aboute this matter hath ben great stryfe: for there hath ben an infinite number, and there be some yet at this tyme, which thinke that this readynes standeth in masses, in setting vp candels, in going of pilgrimages, and in suche lyke gear: they thought to bee made redye towarde that day: and so to be made woorthy to stand befoze the soune of man, that is befoze our sauour Christe. But I tell you this was not the right way to make ready. Christ our sauour he sheweth vs how we shal make redy our selues, saying. Take heede to your selues leaſt at any tyme your hearts be ouertome with surſapting and drunkenesse and cares of this world, and so this daye come vpon you vnwares: for as a snare shall it come vpon all theym that dwell vpon the face of the whole world. Watch ye therefore continually, and praye, that ye may escape all those thyngs that shall come: and that you may stande befoze the sonne of  

T

man.

man. Here Christ sheweth wherin this preparation standeth  
namely in keepng our selues from superfluous eatyng and  
drynkng, and in watching and prayng. For how cometh  
it to passe that the whole world is so deceitful and false: Be-  
cause every man would sayne fare well, every one loneth to  
haue good meate and drynke, and to go gaylye. And when  
they haue not wherwith to get suche thynges, then they fall  
to pyckyng, & stealng, and to falshode: and so deceyue theyr  
neighboz. But our sautoz he geueth vs warning y we shal  
eate and drynke measurably, & soberly, every one accordyng  
to his estate and measure. Further we ought not to be care-  
full for this lyfe, we should labour and doe our busines dili-  
gently, every one in that estate, in which god hath set hym,  
and let vs trust in god, which no doute wil sende vs increase  
of our labour. Therfoze Christ addeth, sayng: Vigilate & o-  
rate, watch and pray, as whosay, be euer in a redynes leaſt ye  
be taken vnwares: but those sluggardes whichs spende their  
tyme vainly in eatyng, and drynkng, and sleepng, they please  
not god. for he commaundeth vs to watch, to be myndfull, to  
take heede to our selves, lest the deuyll, or the woꝛlde, or our  
owne flesh, get the victoꝛy ouer vs. We are allowed to take  
our natural sleepe, for it is as necessary for vs as meate and  
drynke: and we please god as wel in that same, as we please  
hym when we take our foode. but we must take heede, that  
we doe it accordyng as he hath appointed vs: for lyke as he  
hath ordeyned meate and drynke, to sende y we should  
play the glutton with it: so lyke wise the sleepe is not ordey-  
ned, that we should gene oure selves to sluggishnes, or ouer-  
much sleepng: for no doute whenne wee do so, we shall dis-  
please god most highly. For Christ saith not in vayne, watch  
and praye. He would haue vs to be watchers, to haue at all  
tymes in remembraunce his commynng: and to geue our sel-  
fes to prayer to that ende, that we may be able to stande be-  
foze hym at this greate and feareful daye. Meaning that we  
shoulde not truste in our selves but call vnto God, sayng:

The right  
waye to  
make rea-  
die for the  
last day.

Our allo-  
wance at  
gods han-  
des.

A forme  
of prayer.

Loꝛde god almighty thou halste promised to come and iudge  
the quicke and the dead: we beseeche thee geue vs thy grace &  
holpe ghost, that we maye liue so accordyng vnto thy holye  
com-



mountainmentes: that when thou comest, thou hauest not cause to bestowe thy fearefull anger, but rather thy louing kyndnes and mercye vpon vs. So likewise when we go to bed, we should desyre god that we slepe not in the stepe of synne, and wickednes: but rather that we may leaue them, and folowe his wyll and pleasure; that we bee not led wyth the desires of this wicked worlde. Such an earnest mynd we should haue towardes hym, so watchfull we should be. for I tell you it is not a tryfell matter, it is not a mony matter: for our eternall saluation, and our damnation hangeth vpon it.

Our nature is to do all thynges that is possible for vs, to get syluer and golde: how much more then should we endeouour our selues to make redy towardes this day, when it shall not be a monye matter, but a soule matter: for at that day it will appeare most manifestlye, who they are, that shall enjoy euerlastyng lyfe: and who shall be thrust into hel: Now as long as we be in this worlde, we haue all one baptisme, we go all to the lordes supper, we heare al the names of christians: but then it wyll appeare who are the right christians, and again who are the Hypocrites or dissemblers.

Hypocrites can be well espied in this world

¶ Well I pray god graunte vs such hearts, that we may looke diligently about vs; & make redye against his feareful & soylful commyng: fearefull to them that delyte in syn & wickednes, and wil not leaue them: & soylful vnto them that repent, forsake their synnes, and beleue in him: which no dout wyll come in great honoz & glozy, & wil make al his faithfull like vnto him: and will say vnto them that bee chosen to euerlasting life, Venite benedicti patris mei, Come ye blessed of my father, possesse that kyngdome which is prepared for you fro the beginning of the world. Again to the wicked which wil not liue accordyng vnto his wyll & pleasure, but folow their own appetites, he wil say, Ite maledicti in ignem eternum, Go ye cursed in to euerlasting fyre. ¶ What a horrible thing will this be: to depart fro him which is the fountaine of al goodnes & mercy, wout whō is no consolacion, comfort, nor rest, but eternal sorrow & euerlastyng deth: for gods sake, I require you let vs consider this, the we may be amongest those which shall heare Venite, Come to me: that we may be amongest the, which shall

The con-  
med. i. ye  
that com-  
meth of  
leauing  
sine.

Shall enioye eternall lyfe. And no doute we shalbe amengest  
them, if we wilbe content to leaue synne and wyckednes, &  
stryue with it, and let it not haue che rule and gouernance  
ouer vs: when we haue donz any man wrong, oz haue taken  
his good from hym wrongfully, if we be content to restoze it  
agayne: soz no doute restitution must be made, as I told you  
many a tyme befoze, Restitucionis fama & rerum sunt opera  
debita. Restitution of a mans good oz his name must needes  
bee made: soz in that poynte agree all the wynters newe and  
olde: they say that restitutions muste needes be made eyther  
in effect, oz affect. For this is a sure probation, that this mā  
oz woman is not right soz for his synnes, and wickednes,  
that is not contente to make restitution when he hath taken  
away thynges vnlawfully against conscience from his neigh-  
bour. Therfoze he that is content to leaue his synnes, and to  
make restitution of such thynges which he hath taken away  
wrongfully from his neighbour: shewith hymselfe to bee a  
verge penitent man. So likewise they that liue in sobernes  
abuse not the gyftes of god, but vse theym with thanks ge-  
uyng. Item he that liueth chastelely kepeth hymselfe from fyl-  
thines, and when he feelth that he hath not the gyft of cha-  
stity, maryeth in the feare of god, accordyng vnto hys ordi-  
nance, maketh redy soz that daye: and as concernyng young  
folkes, al h wynters agree, that with a meane diligence yong  
folke may liue chaste, when they be well gouerned and ruled  
and kept from ydelnes: then it is no great matter soz them to  
lyue chaste, as long as they be in growyng: but such young  
persons must beware aboue all thynges of foule and filthye  
talkes: soz it is as S. Paule sayeth: Corruptum bonos mo-  
res colloquia praua, foule and filthye talkes destroy good ma-  
ners, good bynyng vp: and then againe young folkes must  
beware of ouer muche eatyng and drynkyng, soz S. Hieroni-  
saith: he that is a great drynker of wyne, sayth he: I will ne-  
uer beleue h he is a chaste man: therfoze let yong vnmarrjed  
folke beware of drynkyng, and then againe of idlenes: soz  
when the diuell syndeth them ydle, it is doone with theym,  
they are soone ouercome. Therfoze let them euer bee well  
occupied tyl they come to age, and then let them bee marrjed

Sobrietie  
the comen  
datio ther-  
of.

Idleness is  
a dore for  
the diuell  
to come in  
at.

In the lord: foꝛ the scripture most highly pzaiseth marriage. S. Paule saith: Honorabile coniugium inter omnes, Marriage is honorable amōgest all mē. Further, let vs take hede of swearng. Foꝛ we may not sweare at al, and we may swere by nothing, but by god, by whom we may not swear, except it be a great vrgent cause, except I be called thereunto by a magistrat: and when I am called so, then I must swear by no body els, saue onely by god. Therfoꝛ they that are so v-  
 sed to swearing, do very naught: & no dout gods vengeaunce Nonemust be sworn by but god onely. Swearing and lying go together.  
 hangeth ouer theyꝛ heades. foꝛ certayn it is, that he which is a great swerer, is also a gret lyer. But as I said befoꝛe, they y wpl leaue such wickednes, and wil liue consoꝛmable vnto gods woꝛd, and then beleue in Chyist our sauour, trust and beleue to be cleansed from their syns, thozough his deth and passion: no doute they shal here this ioyful sentence of Chyist our sauioꝛ. Com to me ye blessed of my father, possesse y king dom which is pzepared foꝛ you frō the beginning of y woꝛld. We esseme it to be a great thyng to haue a kingdom in this woꝛld, to be a ruler, to be a luste and beare the swynge: how much moꝛe then shoulde we regarde this kyngdome, whiche Chyist our sauour offreth vnto vs, which kingdom wil be a n euerlasting kingdome, where there shalbe no end of ioy and felicity: therfoꝛe all they that will be content to folowe our sauioꝛs steppes, to suffer with him here in this woꝛlde, and beare the crosse after hym, they shall reigne with him in e- uerlasting gloꝛy and honour. which grant vs god the father sonne and holy ghost. Amen.

## The ix. Sermon made by Maister

Doctoz Latymer.

Math. 11. Luke. 7.

**V**hen John beyng in pꝛison heard the woꝛks of Chyist he sent two of his disciples, and said vnto hym, art thou he that shall come, oꝛ doe we loke foꝛ another? Iesus answe red and said vnto them, goe and shew John agayne, what ye haue heard and seene. &c.

¶ III.

¶ This



This is red, in the church this day, and it shall serue vs this day, for our lesson.

It beynneth this, when Iohn beyng in pryson hearde the woakes of Christ: and here is to bee had in consideration, of whome he had heard these wonderfull woakes which our sa-  
 uour did, for he could not heare it without a teller, som body tolde him of it. The Euangelist Luke in the 7. cap. doth  
 shew, how and by whom Iohn Baptist heard such thinges,  
 which our saour Christ did: namely by hys own disciples.  
 For when our saour had raised vpp the widowes sonne,  
 which was dead at Paine, the disciples of Iohn came by and  
 by, vnto Iohn theyr maister, and tolde him all thyngs: name-  
 lye how Christ raised vp that same young man, whiche had  
 bene dead already. And thys is a thyng to be meruailed at,  
 that Iohn had so much libertye: that hys disciples could come  
 at hym, and speake with hym: Herode the kyng beyng a cru-  
 ell man, a heathen kyng, a miscreaunte, a man of vnbeliefe:  
 No doute it is a greate matter that his disciples coulde haue  
 libertye to speake with him: for a man would thynke that no  
 man shoulde haue bene permitted to come nere hym. For I  
 knowe that in christian realmes, some beyng caste into pry-  
 son for the truthes sake, for gods wordes sake, haue not bene  
 suffred, that their frendes shoulde haue come nere vnto them:  
 and here it appeareth mozte manifestly that christian princes  
 haue some tymes moze cruellye and extremely vsed goddes  
 preachers, then the gentiles, & heathen vsed theyr preachers  
 sente vnto them from God to teache theym, they were moze  
 straightlye holden and moze extremely handeled then Iohn  
 was: So we reade lykelike of S. Paule which was cast in-  
 to pryson at Rome by that wicked and cruell tyraunt the em-  
 perour Nero: whiche Emperour though he was a cruell ty-  
 raunt, a wycked man, and a venemous persecutour of gods  
 church, and his holy worde: yet for all that, Paule had liber-  
 tie to speake with euery one that would come vnto him, and  
 comune with him. So that there came vnto him, which wold  
 and they might speake with him what they wold: for s. Luke  
 saith in the last chapter of the acts these wordes: And Paul  
 dwelt two yeres full in his lodgyng, & receiued all that came

Luke. 7  
 Iohns dis-  
 ciples told  
 him of the  
 woakes of  
 Christ.

The hea-  
 chen rulers  
 more mer-  
 cifull then  
 the christe

Act. xxyiii

in vnto him, preaching the kingdō of god, and teaching those things which concern the lord Iesus with all confidence, no mā forbidding him. Here by these words we may perceiue, y<sup>e</sup> Paule had liberty to say his mynde, and to commune w<sup>th</sup> hys frends, he was not so straightly kept. But we see & haue had experience, that preachers whiche professe that same worde, which Paule taught, are moze straightly handled in ch<sup>r</sup>istian realms, then in times past they wer, when y<sup>e</sup> rulers & p<sup>r</sup>inces were not ch<sup>r</sup>istians: ch<sup>r</sup>isten p<sup>r</sup>inces be moze earnest to extirpate goddys worde and his true religion thē the heathen were, which knew not o<sup>r</sup>: would not know god. But now ye might aske what maner of wo<sup>r</sup>kes were these which oure sauiour had done in the p<sup>r</sup>esence of Johns disciples, which by and by after ward wēt and told their maister of it, what special thinges had our sauto<sup>r</sup> wo<sup>r</sup>ought. Answer: Luke the Cuangelist sheweth a gret & meruelous act which Ch<sup>r</sup>ist our sauto<sup>r</sup> had done immediatly as Johns disciples came vnto him. The story is this: when Ch<sup>r</sup>ist went into a city which is called Pain and many of his disciples folowyn<sup>g</sup> him, and muche people: when he was come nie to the gate of the city, beholde, there was a ded mā caried out which was y<sup>e</sup> only son of his mother & she was a widow, & much people of y<sup>e</sup> city wēt w<sup>th</sup> her: & here you may note by the way, y<sup>e</sup> these citisens had their burying place wout the city, which no dout is a laudable thing: and I do much maruel y<sup>e</sup> London being so rich a city bath not a burying place without: so; no dout it is an vnwhollsome thing to bury w<sup>th</sup>in y<sup>e</sup> city, specially at such a time when there be great licknesses, so that many die together, I think verely y<sup>e</sup> many a mā taketh his deth in Paules churchyarde: & thys I speak of experience, so; I my self when I haue bene there in some mo<sup>r</sup>ningsto heare y<sup>e</sup> sermons, haue felt such an y<sup>e</sup>l fauored vnwhollso sauto<sup>r</sup>, that I was the wo<sup>r</sup>se so; it a gret while after. And I think no lesse, but it be the occasion of much sickness & diseases: therfoze the citisens of Pain had a good and laudable custome to bury the cozles wout y<sup>e</sup> city, which ensāple we may folow. Now whē our sauto<sup>r</sup> saw this cozle, & the widow, which was now a miserable & so;owful womā, so; she had lost first her husband, & after ward her son, in whō she

A note for  
ch<sup>r</sup>istian ru  
lers.

Luke. 7.

Buriall  
without  
cities.

Many take  
their deth  
in Paules  
churche  
yarde.

A comfort  
for al widdowes.

had all her hope and comfort in this world, hym she had losse  
no whether soe she was so joyfull, and not without cause:  
But what doth our saulour: May he comforted her, saying  
wepe not. Here may al widdowes, which are destitute of com  
forte in this worlde, here (I say) they may learne to truste in  
Christe, and to seeke ayde and helpe by him. For no doute,  
like as he hath comforted this miserable widdowe: so he wyll  
comfort and helpe all them that call vpon him, in their nede  
and necessity. For his hand is not abbreuiated, or his power  
diminished: he is as strong, as ryche, & as mighty as euer he  
was: therfore let widdowes learn here to seeke ayde and help  
by him. Now, when he had comforted her with his wordes, he  
came nye, and touched the coffyne: and they that bare the cof  
fyne stode still. And he said, A dolens, tibi dico surge, yong  
man, I say vnto thez, aryse. And he that was dead sate vppe,  
and began to speake. Now vpon this there went suche a ru  
mour thozoughout all the countreys, so that euery mā mer  
ueiled at it. And Johns disciples went to theyr maister & told  
him of it, what wonderfull thynges he dyd. Note here, that  
when we heare, y our saulour is a doer of such wonderful su  
pernatural workes, it shalbe a wonderous great comfort vnto  
vs. For by this his dede, it appeared manifestly, that he is a  
maister ouer deathe: and hath power to commaunde him: so  
that death is in his dominion. For, to raise a man vp, whour  
death hath deuoured already, is as muche, as to commaunde  
death. But I tell you, death is such an arrogant fellow, and  
so proude, yea and of so great might & strength, that he wyll  
geue no man place, noz submit himself to any man, saue on  
ly vnto god: vnto hym he must obey and humble himself be  
fore his diuine maiesty. And therfore it appeareth here, that  
our saulour is very god, because deathe, that stoute felowe,  
muste obey hym: he is not able to withstande, or disobey hys  
commaundementes: whiche is a most comfortable thing vnto  
vs, which beleue in suche a sauioure, which hath power o  
uer deathe. And therfore, yf he hath power ouer death, then  
we shalbe sure, that death shall or can not hurte vs, whyche  
beleue in hym: soz when we beleue in hym, he is able to de  
sende vs from deathe, hell, and deuill. So that they shal not  
be.

Christ is  
lord ouer  
death.



be able, with all thyng myghte or power, to hurte vs, or doo  
 vs any mischiese: but we shall haue lyfe euerlastyng. For Iohn. xi.  
 he saith, Qui credit in me, & si mortuus fuerit, viuet, He that  
 beleueth in me, and though he dye, yet he shall liue: that is  
 to saye, though he departe oute of this naturall bodely lyfe:  
 yet for all that, he shall lyue, euerlastyngly with me, woulde  
 without ende. This is now an excedyng comforte, to all Chri-  
 stian people: for they may be assured, that when they beleue  
 in Christe, when Christe taketh theyr partes, there shall bee  
 nothyng, neyther in heauen, nor in earth, that shall be able  
 to hurte them, or lette theym of theyr saluation: and so we  
 learne by thys wonderfull myracle, which our sauour did be-  
 foze all the multitude, that he proued himself to be very god,  
 and one that hath power ouer death.

An obic-  
 tion,

But peraduenture ye wyl saye. No, it soloweth not: he  
 rased vpp the deade, Ergo he is very god. for we reade in  
 the olde testamente that Eliaz, and Elisa, (these holpe Pro-  
 phetes of God) dyd suche woorkes too: they rased by the dead  
 as well as he: and yet for all that, they were not goddes: but  
 synfull men as we be: though they had suche a speciall gyfte  
 of god, yet they were not goddes, nor yet toke vpon them to  
 be goddes.

To this question, or obiectiō, I wyl aunswere hereaf-  
 ter, and if I forget it not. In the meane season, I wyl moue  
 an other question, which is this. What shoulde moue Johns  
 disciples: to come and tell him the miracles which Christ our  
 sauour dyd: thynke ye they came with a good wyl to sette out  
 Christe, and to magnifye hys doynge: or came they with  
 an yll wyl, with an enuious hearte, whiche they beare to-  
 wardes Christe: Aunswere. They came wyth an yll wyl,  
 wyth an enuious hearte, whiche they bare agaynste Christe:  
 as it appeareth moſte manifiſtlye, by the circumſtaunces be-  
 ynge well considered. For ye muſt vnderſtande, that John  
 hadde verye muche adoe, to bynge his disciples to Christe:  
 they thoughte that Christe and hys doynge, hys conuerſa-  
 tion, were nothyng in comparison of John. For Johns  
 ſtraighte lyfe, whiche he led in the wylderneſſe, made ſuche  
 a ſhewe and outwarde gliſteryng, that oure ſauour was

Anſwer by  
 an other  
 queſtion.

regarded so; nothyng, in comparison of hym. For our saulour led not so harde and straight a lyfe, as John did: he ate and drunke, and woulde come to mens tables, when he was bidden: he woulde kepe company with euery body, ryche, and poore: whosoever receiued hym: and woulde beleue in hym: but John was in the wyldernes, out of the companie of all men. Therfoze the disciples of John, they much more regarded John their maister, then Christ their saulour. And therfoze they euer lay vpon John, in exhortyng hym, y he woulde take vpon him to be Christ, and the saulour of the worlde.

Iohns disciples  
vould haue  
had hym  
Christ.

And when they had heard of any miracles, that Christ had done, they by and by came vnto theyr maister, and told hym of it disdainfully: as who say, thus and thus, we haue heard that Christ hath done: wherfoze thou wilt not thou thy selfe to: wherfoze wouldest not as well myracles as Christ doth: euery man speaketh of hym: do thou somewhat too, that the people may know thee to be a great man as well as Christ. We reade in the gospell of Mathew, that Iohns disciples came once to Christ, and quarelled with hym, saying: Cur nos & pharisei ieiunamus frequenter, discipuli autem tui non ieiunant: Therfoze fast we, and the pharisees, so many a tymes, but thy disciples fast not at all: They thought in theyr owne opinions, that Iohns lyfe was a great deale more to be esteemed then Christes, because Iohns lyfe was more painfull, in the outward shew of the worlde: therfoze it greued them that Christ shold be more esteemed then John. So y we may perceiue by Iohns disciples, that they had a good zeale, Sed non secundum scientiam, but not accordyng vnto knowledge.

Math. ix.

Iohns disciples  
did naught.

For it is a good thing, for a seruaunt to loue his maister: but Iohns disciples did naught in that they eniued Christe, and wente aboute to styre vppon theyr maister to take vpon him to be Christe. Howe John, entending to correcte and amend theyr false opinion, which they hadde in Christ, and in hym: (for they regarded him to muche, and Christe whiche was to bee moste regarded, him esteemed they for nothyng, in comparison of John: therfoze John, that good and faithfull man, seying the ignoꝛauncy of hys disciples, playeth a wyse part, For hearyng them talke of the wonderfull workes, whyche Christ

John playeth  
a wyse  
part.

Christ our sauour dyd, he sendeth them vnto Christe: with thys question: Art thou he that shall come, or shall we looke for ano ther?

When we loke onely vpon the outward shew of these woꝝdes, a man might thinke, that John hymselfe, was doute full whether Christ were the sauour of the woꝝld or not, because he sendeth his disciples to aske such a question of hym. But ye must vnderstand, that it was not done for Johns sake, to aske such a question, but rather for his disciples sake. For John thought that this should be the way, to bryng them to

a good trade, namely to led them to Christ. For as for John hym selfe, he doubted not, he knew that Christ was the sauour of the woꝝld, he knew it (I say) whiles he was yet in hys mothers wombe. For we rede in the gospell of Luke: that after the angell came vnto Mary, and brought her such tidings, she arose and went thorough the mountaynes, and came to Jerusalem, to Elizabeth her cosyne: and as she saluted her, the Euangelist saith, saluit infans, in vtero suo, the infant, which was John, leyt in his mothers belly: So that John beyng in his mothers belly yet, knew Christ which should be boꝝn out of the virgin Mary. After that we rede in the 3. of Mathew when John should baptise Christ, he said vnto Christ, Ego potius, I haue moꝝe nede to be baptised of thee, than thou of me. So that it manifestly appeareth, y John doubted not of Christ but knew moꝝte certainly, that he was the eternal son of god & the redemer which was promised vnto the fathers, to come into the woꝝlde. For it was told hym, from aboue, that vpon whomsoever he should see the holy ghoꝝt commynge downe from heauen visiblie, that same was he, whiche afterwarde happened: so John after that he had baptised hym, saue the holye ghoꝝt come doune in a foꝝme of a doue: further John appointed hym with hys finger, sayinge: Ecce agnus dei qui tollit peccata mundi: See the lambe of God, whiche taketh a way the synnes of the woꝝld. So (I say) it is most euent, that John hymselfe doubted not: so he knew it assuredly, that Christe was the sauour, but he did it onely to remedye the doubts of hys disciples.

John  
kneue  
Christ in  
hys mo-  
thers  
wombe.

Math. 3.

Iohn. 1.

Howe when Johns dis-  
ciples



Christe  
shewed  
himself by  
dedes.

ciples came to Christ, they dyd theyr message, saying: Es tu ille, qui venturus est, an alium expectamus? Arte thou be that shall come, or shall we looke for another? What doth Christe he made not answer with wordes, but with the dedes: he made not muche ado, in setting oute himselfe, with greate wordes: but he shewed himselfe to be Christ in dede. For he doth such miracles, whiche no man els could do, but only he which was bothe very god and man. I would wishe of god, that we wuld doe so to: that when we bee asked a question, whether we bee Christians, whether we haue the gospel, the true word of god, or not, I would wythe (I saye) that we coulde shewe our faith by our workes and godly conuersations: lyke as he shewed hymselfe to be Christ, by his acts and dedes: but I tell you, we be farre other wise: our acts and dedes disagree farre from our profession. For we are wicked, we care not for gods lawes, nor his wordes: we professe w our mouth that we be the haters of synnes: but our conuersation sheweth, that we loue sinne, that we folow the same, that we haue a delite in it. So it appeareth, that our wordes and dedes agree not: we haue gods holy worde in our mouthe, but we folow h wil & pleasure of the diuel in our outward conuersation & liuing. But Christ he did not so: for he shewed himself by his outward workes & conuersation, y he was very Christ y sauio: of h world. So we shold do to: we should liue so vprightly, so godly, that euery one might know vs by our outward conuersation, to be very christians. We shold so hate & abhorre sins, y no mā iustly might or could disallow our doings.

We shew  
not oure  
faith by  
our workes

The workes  
wher  
by Christe  
is knowen

But what maner of workes doth Christ, wherby he sheweth himself to be h very Messias & sauio: of h world: Answer. he healeth al maner of diseased folks, y blind, y lame, y leproses, & al other, which wold come vnto him, & desire help at hys handes. And finally, he preched the gospel, this ioyful tidings vnto the pooze: vnto the Christ preched the gospel: But I pray you, howe chaunced it, that he sayth: Pauperes Euāgelizatur. The pooze receiue the gospel: answer: because the most part of the rych men in this world, despise & contemne the gospel thei esteeme it for nothig: why: wherfoze despise thei h gospel: Because they put theyr hope, truste, and confidence in theyr riches

ryches. For the moſte parte of the rychemen in this worlde,  
 (I will not ſay all) do eſther put theyꝝ hope in theyꝝ ryches:  
 or els they come naughtely by their riches: or els they keepe  
 it yll, they heape them vp together: or els they ſpende them  
 yll. So that it is a very rare thyng to finde a godly rich man:  
 for commonly they are geuen to gather and to make heapes,  
 and ſo forget the pooze in the meane ſeaſon, who they ought  
 to reliefe: or els when they ſpende them, they ſpende them  
 naughtely, not as god hath appointed vnto them, (namelye  
 to helpe their pooze and needy neighbour:) but rather do vſe  
 them to exceſſe, wantonnes and pleaſure. Therefore Chyſtie  
 ſaith: The pooze receyue the goſpell, for they are moſt mee te  
 therunto, they are all comfoztleſſe in this worlde, and ſo moſt  
 mee te to receyue the goſpell.

The cauſe  
 why the  
 men con-  
 temne the  
 goſpell.

The poore  
 are moſt  
 mee te o  
 ceue ho  
 g ſpell.

The prophetes long aforehand hadde prophesied of theſe  
 woꝝkes, whiche Chyſt when he ſhoulde come ſhoulde doe.  
 For ſo it is wytten. God cometh his owne ſelfe, and well  
 delyuer you, then ſhall the eyes of the blynde be lightened,  
 and the eares of the deafe opened, then ſhall the lame man  
 leape as an harte, and the dumme mannes tongue ſhal geue  
 thankes. In the wyldernes alſo there ſhalbe welſpringes.

This terte of the Prophet wytneſſeth that Chyſte is very  
 god: for he hath done ſuch tokens and myꝛacles, of which the  
 prophet ſpeaketh. Now in the ſame prophet it is further wyt-  
 ten, how that Chyſt ſhould pꝛeache the goſpell vnto the pooze  
 comfoztles people, for ſo he ſaith. The ſpꝛite of the loꝝd god  
 is vpon me: for the loꝝde hath annointed me, to pꝛeache good  
 thynges vnto the pooze, that I might bynd by the wounded  
 heartes, that I myght pꝛeache deliuerance to the captiue,  
 and open the priſon to them that are bounde, that I myght  
 declare the acceptable yere of the loꝝde.

ſay 35.

Es. y. lx. i.

Here the prophet prophesied that when Chyſt ſhould come  
 he ſhould be a woꝝker of ſuch actes, and a pꝛeacher whych  
 ſhould pꝛeache the goſpell vnto the pooze: and therfoze now  
 when the diſciples of John came vnto hym, demaundyng of  
 hym, whether he were Chyſte or not, he aunſwered by hys  
 woꝝkes. Lyke as he ſayeth in an other place in the goſpel to  
 the Pharifeis. The woꝝkes which I do, beare witnes of me.

Chyſtes  
 woꝝkes  
 make aun-  
 ſwer for  
 him.

As who.

As who say I proue my selfe what I am, by my workes: Again he saith, if I not do the workes of my father, beleue me not. So that moſte manifeſtly he proueth himſelfe to be that prophet, whiche was ſpoken of befoze by the prophetes and other holy men of god. Iohn the Euangelist in his goſpel ſaith: and many other ſignes truly did Ieſus in the preſence of his diſciples, whiche are not wriſſten in this booke, theſe are wriſſten that ye might beleue, that Ieſus is Chriſt the ſonne of G D D, and that in beleuing ye mighte haue life thorough his name. This is a very notable ſaying and moſte comfortable to all troubled conſciences, Ieſus hath done many thinges whiche ar not wriſſten, but theſe are wriſſten that we ſhoulde beleue him to be Chriſt: that that Ieſus, Maries ſonne that was bozne at Bethleem, and nourished at Nazareth, that he is the ſauſour of mankynde: and ſo in beleuing in hym, we ſhal haue life euerlaſtyng. So that there was neuer none that beleued in Chriſt, which was loſt; but all beleuers were ſaued: therfoze it is not to be doubted, but y<sup>e</sup> yf we wil beleue, we ſhalbe ſaued to. We rede in a booke which is intituled Vita patrum, the lyſes of the fathers, in that ſame booke, we rede that there was ones a great holy man, (as he ſeemed to all the world) worthy to be taken vp into heauen: Now that mā had many diſciples, and at a tyme he ſel ſyck: And in his ſicknes he ſel in great agony of his conſcience: in ſo much that he could not tel in the worlde what to do. Now his diſciples ſtandyng about him, and ſeyng him in this caſe they ſaid vnto him: how chaunceth it that ye are ſo troubled father: ſo certainly there was no body ſo good a liuer, ſo holy, as ye haue ben: therfoze you haue not nede to feare, ſo: no dout but you ſhal come to heauen. The old father made them answer again, ſaying, though I haue liued vprightly, yet ſo al that it wil not help me, I lack ſome thing yet: and ſo he did in dede. ſo certainly if he had ſolowed the counſel of his diſciples, & had put his truſt in his godly conuerſation, no dout he ſhould haue bene gone to the deuil. For though we ar commaunded to do good workes, & we ought to do the: yet ſo al that, we muſt beware how we do them: when we do them to y<sup>e</sup> end to be ſaued by them, then we do them not as we ought

Iohn. xi.

A comfortable ſaying.

An hiftoric.

We muſt not put truſt in our wor- kes.



to do: then we thrust Christ out of his seate and maiesty. For in dede þe kingdom of god is merited, but not by vs. Christ he merited the kingdom of heuen for vs, through his most painful death & passion: There hath bene many perfect me among the heathen, which liued very well and by rightly, as concerning their outward conuersation, but for al that they wente to the diuel in the end, because they knew not Christ. for so saith scripture, whosoever beleueth not in the son, he is iudged alredey. Therfore let vs lern to know Christ, & to beleue in him: for knowledge must goe before the belcue, we must first heare þe word of god & know it: And after ward we must beleue the same, & then we must wraastle and strue w sinne & wickednes, as much as it is possible for vs: and so liue well and godly, & do al maner of good woorks, which god hath commaunded vs in his holy lawes: & then we shalbe rewarded in euerlasting life, but not w euerlasting life: for þe euerlasting life is a gift of god, a free gift, geue freely vnto men through Christ. Now when þe disciples of John were come to Christ, & had done theyz arrant, had asked him whether he wer Christ or not: our sauior said vnto the: Go & shew John again what ye haue heard & sene: & here we may lern by the way, what a paciēt mā our sauior Christ was, which could so wel beare w the grosenes of Johns disciples: for they had heard before many times of John, theyz maister, þe Christ was the sauior of the worlde, yet they could not beleue it: and so with theyz vnbelefe thei came to Christ, which refused the not no; yet reuiled the, but entreating the most louingly & gently, beareth with their weakenes: leauing vs an ensauple to do so to. For we may learne here by his ensauple, not to be hasty, but to beare with our neighbors, though they be not by and by as we wold haue them to be: yet we shold not by and by reuple them, or banishe them out of our companye, as obstinate fellows, but rather beare with their weakenes, like as Christ beareth with the disciples of John.

Everlasting life is the gift of god.

An example of bearing in Christ.

Now to my question which I moued before: how could the woorkes whiche our Sauior dyd in raising by the dead, how could they proue him to be þe sauior of the worlde which was promised of God by his holy prophets, when other holy men dyd

The answers were promised before.

didde the same woꝝkes as well as he: And this must be answered, soe may haue no doubt in that matter: for when we doute whether he be the very sauour or not, then we cast doune the foundation of our fayth, and so byynge our selues, to the very pytte of hell. Therefore this shalbe my answer, Elias and Elisa raised by dead bodies, to proue by suche myꝛacles that they were the right ministers of the lving god: and that theyꝝ doctrine was the true doctrine, And the very woꝝde of god: to that end dyd they theyꝝ miracles: but they neuer said we be Chꝛistles, or we be the sonnes of God, yea and very gods. No no, they neuer take vpon them suche thynge: But our sauour when he dyd the same woꝝkes, he toke vpon hym to be Chꝛiste, to be the sauour of the world, to be the naturall sonne of god, and so to the confirmation of

John. 6.  
John 11.  
John. 1j.

such his saynges, he dyd such woꝝkes: therefore he saith I am the bread of life: Item Ego sum resurrectio & vita, I am the resurrection and the lyfe. Item Ego sum via veritas & vita, I am the waye, the truth, and the life, yea and when he talked with the woman at the well, she said vnto hym: when the Messias cometh he shall teache vs all thynge. Then he saith vnto her: I am he that speaketh vnto thee: I am that same Messias whiche was to come, and promised of God, I am he.

John. 4.

Marh. xi.

Further, he saith Venite ad me omnes qui laboratis, Come to me al ye that labour and are laden, and I will ease you. So it appeareth that Chꝛist is the very sauour of the world, because he dyd the dedes of our sauour: and then again he toke vpon hym to be he in dede, and openly confessed it.

Gene. 49  
Schilo significeth the  
a saour of  
felicity.

Further the time giueth it that Chꝛist shoulde come, soz so it was prophesied of the good holpe father and patriarke Jacob, when he blessed his sonnes, he said: The scepter shal not departe from Juda, and a law geuer from betwene hys seete, vntill Schilo come: and vnto hym shall the gathering of the people be.

Now at that tyme when our sauour was come, the scepter was taken from Juda: soz all Turpe was vnder the dominion of the Roꝝaynes, therfoze Schilo must needs come. So it appereth that by the reason of the tyme, Chꝛist must needs

des come at the same season. So lykewyse Danicell in his vision shewed, that after 62. weekes should Christ be slain, & t. 23 shall haue no pleasure in him. So ye see that by the reaso of y<sup>e</sup> time he must nedes be the right sauio; of al mankinde, again Christ raised vppe the dead, and healed the sicke in his own name, by his own authoritie: So did not the prophets o; the apostles: fo; they did it not in their own strength, but by the help of god. S. Peter raised vp Do;kas y<sup>e</sup> good godly womā but not by his own power: but Christ our sauio; he did all things, tanquā auctoritatē habēs, as he that had authoritie. Adolecēs tibi dico, surge, pong man, I saue vnto thee arise. So his wo;ks which he did by his own diuine power, proue him to be very god, and y<sup>e</sup> same sauio;, which was promised vnto the wo;ld.

Christ is proued the Messiah by sundrye reasons.

Now when our sauio; had told the disciples of John his wo;kes and miracles which he did, he addeth a p;ety clause, and geueth them a goodly p;uy nyppe, saying: Et beatus qui nō fuerit offensus in me, And blessed is he that is not offended by me: here he toucheth them, he rubbeth thē at the gall, he did not meane John, fo; John was not offended: but he did meane thē thēselues: fo; they were offended because of his familiar and meane conuersation. But ye will say, how can a mā be hurt by him, from whom cometh no hurt at all: Mary I tel you, Johns disciples were hurte of Christ, and yet the faulte was not in Christ but in them: Christ lyued a common lyfe, he was a good familiar man, he eate and dzanke as other did he came to mens tables when he was called: in so much that some called hym a gloser: therfo;ze the disciples of John, seeing his symple life, were offended with him. But I p;aye you should Christ haue fo;taken his maner of liuing, and follow the lyfe of John, because some were offended with him: No not so. It was scandalum acceptum & non datum, they toke offences thēselues, he gaue thē none: he did according vnto hys calling, as he was appointed of his father. Here I haue occasion to speak of offences. Scandalum is flāuder, but it hath an other signification w<sup>ch</sup> vs: it is taken fo; an offēce o; hurt, ye may define it so. An offence is, when I say o; doe any thing great o; smal, o; speak any wo;rd wherby my neighbo;

Johns disciples are rubbd on the gallo.

An offence taken and not geuen.



Offence is  
of two for  
ces.

Math. xv.

Iohn. vi.

A good  
thing must  
not be left  
vadone.

is made the worse: but this offence is of two manner of wals,  
first when I do well, and an other man is offended with my  
well doinges, this is Scandalū acceptū. he taketh offence, I  
geue hurt none, againe Scandalū datū is, when I do wickedly  
& with my yll ensample hurt my neighboz, this is offence ge  
uen. There were many at our sauiors time which were offe  
ded w̄ him, because he pzeched h̄ woord of god, & rebuked sins:  
but Chyist saith, Sinite illos, let thē alone, care not for thē, let  
them be offended as long as they wil, we may not leaue the  
pzeachyng of the truth, for offences sake, because my neigh  
boz can not a way with it. So not so, let vs say the truth, ha  
uyng a calling, as in dede euery man hath a calling, & mooste  
specially pzechers: We rede in the gospel of Iohn, when our  
sauioz saith vnto his disciples, & to h̄ other people: Nisi come  
deritis, except ye eate the fleshy of h̄ son of mā, ye shal haue no  
life in you. By these sayings of Chyist, wer many offeded w̄  
him, in so much h̄ the grettest nūber went frō him & forsoke h̄  
they could not abide him. Now was Chyist to be blamed for  
h̄: because he said so: No no, for he said nothing but h̄ truth.  
So likewise h̄ pzeacher when he saith the truth, is not to be  
blamed though some be offeded w̄ him. When Moses came  
into Egypt what inconueniencences hapned because of his coun  
ting, in so much h̄ almost h̄ whole lād perished: Was he fault  
tye? No, for he did nothing but h̄ which god cōmaūded him,  
but the Egyptiās, they wer obstinate, they wold not obey the  
voice of god: therfore Moses hurt them not, but they hurt thē  
selues w̄ their infidelity and obstinate heart. So ye see, h̄ we  
may not leaue h̄ truth to be vnspaken or an honest dede to be  
vndone, because som wil be offeded w̄ it. As for an ensaple,  
here is a priest which perceiuet h̄ himself h̄ he hath not the  
gift of chastity: & therfore wold fain mary, but he is afraide h̄  
som of his parishners shold be offeded w̄ it, w̄ his marriage:  
now shal he leaue his marriage because som wil be offeded w̄  
him: No h̄ he shal not, let h̄ priest instruct his parishners, tel  
thē out of h̄ woord of god, h̄ it is as lausful for him to mary, as  
wel as for another mā after h̄ he hath taught thē: if they w̄  
not beleue him or refuse his doctrine let him mary, & care not  
for their offences. I told you before, h̄ there be two manner of  
offes: scandalū datū, & scandalū acceptū, scandalū datū is,

When

When I offend my neighboꝝ by my wickednes, by my outrageous & inordinate liuing: scandalū acceptū, when he is offended w̄ me whē I do a good dede: but soꝝ al̄ ȳ we ought not to leaue an honest act, because of an other mā's offences. But I tel you, it is a perillous thing, & a heinous sin to do such a thing wherby my neighboꝝ shalbe made ȳ worse, by my wicked en-  
7. rob oam  
offended  
all Israel.

sample. As we haue an ensample of Jeroboam which offended al̄ Israel, soꝝ he went & set vp two golden calves, by whiche act he gaue occasion to the whole people to comit idolatry against god: and this was a heynous horrible sin: soꝝ of it came wonderful mischief after. So likewise we rede of a great mā in scripture, which is called Zambzi, which gaue an ȳ ensample in comitting lechery openly w̄ a whoze, whō shinees ȳ godly mā killed: soꝝ his act of lechery was a stōbling block to al̄ ȳ people of Israel. So ye see ȳ scādālū datū, is a wicked act which I do, wherby my neighboꝝ is made ȳ worse. Therefore I pray you soꝝ gods sake, beware of such offences: soꝝ so it is  
Math. xviii

writē in ȳ gospel of Mat. V. x. hōi p̄ quā scandala veniunt, we be vnto ȳ mā oꝝ woman by whō offences come. Therefore I say let vs beware, let vs kepe our selves w̄in ȳ hedges of gods holy word, so ȳ all our doinges may be agreable vnto ȳ same: & Agre with  
Gods word  
and passe  
not for of-  
fence.

thē if whē we agre w̄ gods word, ȳ world wil nedes be offended w̄ vs, let vs not care soꝝ ȳ, soꝝ they hurt not vs but thesel-  
Agre with  
Gods word  
and passe  
not for of-  
fence.

fes. Let vs therfoꝝ take good hede to our selves, lest we do any thing wherby our neighboꝝ might be offended. soꝝ our sa-  
Agre with  
Gods word  
and passe  
not for of-  
fence.

uioꝝ saith, whosoever doth offend one of these litle ones, which beleue in me, it wer better soꝝ him ȳ a millstone wer hāged about his neck, & that he wer downed in ȳ depe, of ȳ sea. Therefore let parents take hede how they speake in the p̄sence of theyꝝ litle children, & masters oughte to take heede how they giue ensamples vnto their seruāts. For there be som masters & parents ȳ wil speake so lecherously & filthy befoꝝe their childꝝ & seruāts, ȳ it is out of measure: & not onely ȳ, but they will also sweare in the p̄sence of their childꝝ, yea they will teache them to sweare. Our Saviour how earnestly he commaunded vs to beware of sweryng, therfoꝝe parentes ought to take heede, and specialllye suche as bee rulers ouer houses, oꝝ be officers: yf they do sweare, all the householde will swere to, soꝝ it is commonlie sene that the seruant foloweth

The ser-  
nants are  
not haity  
fo folowv  
good en-  
sample.

the behauiours of his maister, when they be yll, but the ser-  
uauntes are not so haity to folow their maisters in goodnes.  
and this swearyng is so come in ayn vble, that we can say no-  
thing at all, but we must sweare therunto: by god, oꝛ by my  
faith, oꝛ such lyke geare: but there be some which when they  
be reprehended because of theyꝛ swearyng they will say: me  
will not beleue me except I swere, which is a token that they  
haue bene great lyers. Foꝛ euery true man is to bee belened  
without swearyng: and therfoꝛe take this foꝛ a certain rule:  
that when a man is not ashamed, oꝛ hath not a conscience to  
bꝛeake this law of god, y is to sweare, he wil not be ashamed  
neither haue any conscience to lie, to do agaynst y cōmaudemēt:  
foꝛ because swering is as wel foꝛbidden as lying, & lying, as  
swering: therfoꝛe he y maketh no conscience in the one, will  
make lesse conscience in the other. I my self haue had som ty-  
mes in vlsage to say in my earnest matters: yea by S. Mary:  
and such lyke thynges, which in dede is naught. Foꝛ we are  
cōmaunded not to swere at al. Therfoꝛe wote vnto the that  
swereth, that offend their neighbors oꝛ their children by swe-  
ring, oꝛ other wickednes. Foꝛ it were better that a millstone  
wer hanged about our neck then to offend any body: that is  
to say, he were better to be killed bodely, to suffer extreeme  
punishment bodely, foꝛ they that offende, they bee killers of  
their neighbors. But we are faulty the most part of vs, two  
maner of waies: first we wil be offended when there is no of-  
fense geuen, and again we wil be bold to do y thing wherby  
our neighbour may be iustly offended. But he y is a charita-  
ble man, wil not be lightly offeded: foꝛ certainly it is a great  
faulte to be rashly offeded. And to iudge our neighbors do-  
ingz to be naught and wicked, alsoꝛe we know the truth of y  
matter: foꝛ we cannot see the heartes of men. Therfoꝛe as  
long as y thing is not openly wicked, let vs not be offended.  
Again, if the thyng bee necessary & good, let vs not feare offe-  
ces: yet we must take heede y we walk charitably. We haue  
a liberty in the gospel, yet we must take hede that we vble that  
same liberty aright, accoꝛdyng vnto the rule of charity: foꝛ s.  
Pauls saith, o nnia mihi licēt sed non omnia conducūt, All  
hynz are allowed vnto me, but not al thynz perfit. I must  
heare

Swering  
and lying  
goꝛgether

A great  
faul to be  
sone offe-  
ded.

1. Cor. 6



beare with him, that is weake in faith: As so; an ensauple,  
 we may eate flesh vpon frydayes by gods word, if there wer  
 not a law made by the king and his most honozable council:  
 if there were no law (I say) then I might eate flesh vpon fry-  
 day: yet so; al that we must vse our liberty so that the vse of  
 it may edifye our neigbour, or intermit it when it may doe  
 harme. So like as my liberty must be subiecte to charitye, so  
 my charity must be agreable to the sincerittis of the faith; so;  
 we may by no meanes leaue the truth, leaue gods word, whi-  
 che we must most stedfastly kepe. We haue a law that saith,  
 Ab omni specie mala abstinere, So that it is not a smal mat-  
 ter to be a christia. We rede a story that one Attalus & Bald-  
 wine were cast into prison, so; gods religions sake, in which  
 prison there were some which wold not eate flesh, nor drink  
 wyne. Now thesame Attalus was instruct of god y he shold  
 monish those prisoners their rigorousnes, which Attal<sup>y</sup> d:d.  
 And so at the length brought them to leaue their foolishnes.  
 But we can not do so here in Englād. For our indifferēcy is  
 takē away by a law, yf there wer no such law, thē we might  
 eate as wcl flesh vpon frydayes as vpon holy daies. And this  
 law is but a matter of pollicy, not of religion or holines: and  
 we ought to line accordyng vnto y laues of y realme, made  
 by the kinges maiesty: so; in al maner of things we ought to  
 kepe our selves vñ the hedges of the lawes: in eating & drink-  
 ing, in apparel, in pastimes. In summa, our whole conuer-  
 satio shold be agreable vnto the lawes. For scripture saith, y  
 we shold be obedient to al maner of ordinaunces, made by the  
 lauful maiestrate: therfore we must spend our life, & take our  
 pastime, so that it may stand with the order of the realm. Wh-  
 y we wold haue in consideration these offences, to take he de-  
 of geuing offences. And again to be ware of hastines or rash-  
 nes to iudge or condemn our brother: so; to be offended haste-  
 ly is against charity. But the world is so ful of offences, and  
so reddy to be offended, that I think if our sauto; were here v-  
pon erth again as he hath ben bodily, and shold talk with a  
woman at the wel as he did once, I thinke that ther woulde  
some be found amongst vs, which woulde be offended with  
hun, they woulde think that he had bene naught with her: but

The sa. v  
 The histori  
 of Attalus.

Refraining  
 of flesh is  
 a matter of  
 pollicy.

i Peter. iii.

Rash offences mult be  
anoyded.  
i. Cor. x.

I pray you beware of rash offences and rash iudgements. If my neighbor doth som what wherby I am offended, let me go vnto him, and speake with hym: but to iudge him by and by without knowledge, that same is nought. And further we must folow this rule, Nemo quod suū est querat, sed quod al terius, No man shall seeke his owne profite but his neygh- bores. I must vse my liberty, so that my neighbor may not be hurte by it, but rather edified. So did S. Paule, when he circumcised Timothe, & at another time, when he perceiued y the people was stout in defending the ceremonies of the law he would not circumsise Site. Now when the disciples of John wer gone, then he beginneth to speake to the people of John Baptist: so; our sauio; had a respect to John, to his elst matson, lest the people shold thinke that John were in dout of him, whether he wer Christ or not. What went ye out in y wyldeernes to see: A rede that is shaken of the wind? There was once an old mā which coucelled a yong man, y he shold be like as a rede: he should be ruled as the world goeth: so; a rede neuer b;reaketh but it foloweth the wind which way so; cuer it bloweth, the ocke tree somtimes b;reaketh because the wil not bend. But Christ speaketh these words to the greate commendation of John, because of his stedfastnes: there bee many redes now adays in the world, many men will go with the world. But religion ought not to be subiect vnto pollicy but rather pollicye vnto religion. I feare me there shal be a great number of vs redes when there shal come a persecutiō, that we must suffer for goddes worde sake. I feare me there wil be a great many that will change, whiche will not bee constant as John was. When a man is in the wrong or erroneous waye, then he may and should change: but perse- crite, saeth Saint Pauls, we muste endure and stande stedfast in that which is good and right, in goddes word we shoulde stande fast, but not in popery. So that first we must see that we bee righte, and afterwarde we muste stande. This is a greate praise wherwith our Sauitour praised John, so; it is no smal matter to be praised of him which knoweth the least thoughts of all men.

Vvicked  
counsel  
geuen by  
an old mā.

Many re-  
des in the  
vworld  
now.

God ge-  
ueth no  
smal praise

**Q:** What went ye oute to see? A man clothed in softe rayment: beholde they that were soft raymentes are in kynges houses. Here in these wordes our Saviour condemned not synes geare, as Spylke, Sattynne, or beluette: so; there is no thyng so cokelye but it maye bee woyn, but not of euery bo-dye, kynges and great men are allowed to weare suche syne geare: but John he was a cleargy man, it behoued not hym to weare suche geare: peradventure yf he had bene a flatterer as some bee now a dayes, then he mighte haue gotten suche geare, but John knowyng his office, knewe well y-nough that it behoued not hym to weare suche syne geare: but howe oure cleargye men were then, and with what conscience I canne not tell: but I canne tell that it behoueth not vnto theym to weare suche delicate thynges.

Cleargy men ought not to weare fine geare.

Saincte Peter dothe disallowe gorgeousnes in women, howe muche more then in menne: for a man woulde thinke that women shoulde haue more libertyes in suche tryfles, but holpe Scripture disalloweth it: and not onely in women, but also in men. For he nameth women, because they are more geuen to that vanitye then menne bee. For Scripture useth sometymes by this woerde women, to vnderstand men too. And agayne by the woerde men, it vnderstandeth women too. For elles we shoulde not fynde in all scripture that women shoulde bee baptised.

Men vnder stand by the worde vromā and contra.

Here were a good place to speake againste oure cleargye menne, whiche goe so gallauntlye now a dayes. I heare saye, that somme of theym weare beluette shoes, and beluet slippers: such felowes are more meete to daunce the moxrice daunce, then to bee admitted to preache. I praye God amende suche woirdelye felowes, for elles they bee not meete to be preachers.

Howe I wyl make an ende, as concernyng offences: peradventure ye wyl saye howe chaunceth it that God suffereth suche offences in the worlde? Answer: Inscrutabilia sunt iudicia altissimi, The iudgementes of the most highest are inscrutable, god can hie them to good purposes: therfoze he sayth, *Necesse est vt scandala veniant, tñe ye*

Rom. xi.



Wyll say: why should we then be damned for offences, when offences are needfull: Answer. When we do yl, we shal receive our reward for our ylnes; for it is no thanks to vs whē god can vse them to good purposes, we ought to be punished when we do naught. Therfore the best is to beware and take heede of offences, & all other vngodlines and liue vprightlye in the feare of god. So that we may inherite the lyfe euerla-

sting which he hath prepared for vs from the beginning of the world, whiche graunte vs god the father, god the Sonne, and God the holy ghoist, one god and thre persons, now and euer worlde without ende. Amen.

FINIS.



SERMONS PREA-  
 ched by the ryght Reuerende  
 father in God and constant M<sup>a</sup>ster of  
 Iesus Chyriste, Maister Hugh Latimer, as  
 well such as in tymes past haue bene printed,  
 as certayne other commyng to our handes of late,  
 whych were yet neuer set forth in print.  
 Faithfully perused & allowed acco<sup>rd</sup>  
 dyng to the order appoynted in  
 the Quenes Maiesties  
 Inuincions.

1. Hys sermon Ad clerum.
2. Hys fourth sermon vpon the plough.
3. Hys .7. sermons befoze kyng Edward.
4. Hys sermon at Stanforde.
5. Hys last sermon befoze kyng Edward.
6. Hys .7. sermons vpon the Lordes prayer.
7. Hys other .9. sermons vpon certayne Gospels  
 and Epistles.

Printed at London by John  
 Day, dwelling ouer Aldersgate.

Cum gratia & priuilegio Regie Maie:  
 stas, per septenium.  
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Father in Christ Hugh Latimer Bishop of worcester,  
made to the Clergye, in the Conuocation, befoze the  
Parliament began, the 9. day of Iune, the 18. yeare of the  
rappne of our Soueraygne Lord King Henrpe the. viii.

Now translated out of latin into English, to thintent  
that thinges wel sayd to a fewe, maye be vnder-  
stand of many, and do good to al them that  
despye to vnderstand the truth.

*Filii huius seculi. &c. Luc. 16.*



Wherhen, ye be come together this  
day (as far as I perceiue) to heare  
of great & waightye matters: Ye  
be come together to intreate of  
thinges that molste appertayne to  
the common wealth. This beyng  
thus, ye looke (I am assured) to  
heare of me, which am commaun-  
ded to make as a peface, this ex-  
hortacion (albeit I am vnlearned

and vnworthy) such thynge as shalbe muche meete fo: thys  
your assemble. I therfoze not onely very desirous to obey the  
commaundement of our primate, but also right greatlye co-  
ueting to serue & satiffy all your expectacion: lo, bryefely and  
as playne as I can, wyl speake of matters, both woorthy to  
be heard in your Congregation, and also of such as best shall  
become myne office in this place. What I maye doo thys the  
more commodiously, I haue taken, that notable sentence, in  
which our Lord was not afrayd to pronounce: The chyldren  
of this world to be muche more prudent and politicke, than  
the chyldren of lycht in theyr generacion. Neyther I wyl be  
afrayde, trussinge that he wil ayde and gwyde me to vse thys  
sentence, as a ground and foundation of al such thinges, as  
hereafter I shall speake of.

*Luke. 16.*

Now I suppose that you see ryght wel, beyng men of such  
learning, so: what purpose the Lord sayde thys, and that ye  
haue no nede to be holpe with any part of my labour in thys  
A. y. thing.

haue no neede to be holpē with any part of my labour in this thing. But yet, if ye wyl pardon me, I wyl wade somewhat deeper in this matter, and as nigh as I can, fetch it from the first original beginning. For vndoubtedly ye may much maruayl at this saying, if ye wel ponder both what is sayde, and who sayth it. Define me first these thre thynges, what prudence is, what the world, what lyght, and who be the Children of the world, who of the lyght, see what they signifye in scripture. I maruail if by & by ye al agree, that the children of the world should be wiser then the Children of the lyght. To continue somewhat nigher the matter, thus the Lord beginneth:

¶ There was a certayne ryche man, that had a Stewarde, whych was accused vnto hym that he had dissipated and wasted his goodes. This ryche man called his Steward to hym and sayde: What is this that I heare of thee. Come, make me an account of thy Stewardshyp: Thou mayest no longer beare thys office.

Brethren, because these wordes are so spoken in parable, and are so wrapped in wyynkels, that yet they seeme to haue a face and similitude of a thing done in dede, and lyke an by-woy, I thinke it much profitable to tary somwhat in them. And though we may perchaunce fynde in our hartes to be leas at that is there spoken to be true: yet I doubt whether we may abyde it, that these wordes of Christ do pertain vnto vs, and adimontly vs of our duty, whych do and lyue after suche sort, as though Christ when he spake any thing, had as the tyme serued hym, serued his turne, and not regarded the tyme that came after hym, neyther prouided for vs, or any matters of ours, as some of the Philosophers thought, which said, that God walked by and downe in heauen, and thinketh neuer a deale of our affaires. But my good brethre, erre not you so, stoppe not you to such your inuaginations. For if ye inwardly behold these wordes, if ye diligently role them in your myndes, and after replicate and open them, ye shall see our tyme muche touched in these misteries. We shall perceyue that god, by this example shaketh vs by the noses, and pulleth

vs by

God is no  
Ale walker



vs by the eares. He shall perceiue very playne, that God set  
 teth before our eyes in this similitude, what we ought most to  
 see, and what we ought most to follow. For Luke sayth, the  
 Lord spake these wordes to his disciples. Wherefore let it be  
 out of al doubt, that he spake them to vs, which euen as we  
 will be compted the successours and Vicars of Christs dis-  
 ciples, so we be, if we be good dispensers, and do our dutie.  
 He said these thinges, partly to vs, whych spake them partly  
 of hym selfe. For he is that riche man, which not onelye had,  
 but hath, and shall haue euermore, I saye not one, but manye  
 Stewardes, euen to the end of the world.

He is man, seing that he is god & man. He is rich, not onely  
 in mercy, but in all kinde of ryches. For it is he, that giueth  
 vs al thinges abundantly. It is he, of whose hand, we recei-  
 ued both our lyues, & other thinges necessary for the conser-  
 uation of the same. What man hath any thing I praye you,  
 but he hath receiued it of his plentyfulnes. To be short, it is  
 he, that openeth his hand, and filleth al beastes with his bles-  
 syng, and not onelye gyueth vnto vs, in most ample wyse his  
 bendiction. Neyther his treasure can be spent, how much so  
 euer he lashe out, how much so euer we take of him, his trea-  
 sure tarieth still, euer taken, neuer spent.

He is also the good man of the house, the church is his hous-  
 holde, which ought with al dilygence, to be fed with his word  
 and his sacramentes. These be his goodes, most precious, the  
 dispensation and administration wherof, he wold Bishops &  
 Curates shuld haue. Which thinges. Paule affirmeth, saying:  
 Let men esteeme vs, as the ministers of Christ, and dispen-  
 sours of Gods miseries. But I praye you what is to be loo-  
 ked for in a dispensour? This surely, that he be found saythful  
 and that he truly dispense & laye out the goodes of the Lord,  
 that he gyue meate in tyme, giue it I saye, & not sel it: meate  
 I saye, & not payson. For the one doth intoricate and sea the  
 eater, the other feedeth and nouryseth him. Finally, let hym  
 not slack and differre the doing of his office, but let hym do  
 his datie whan tyme is, and neede requireth it. This is also  
 to be looked for, that he be one, whom God hath called, and  
 put in office, and not one that cometh vncald, vnsent for, not  
 one that of hym selfe presumeth to take honour vpon hym.

Christ is  
 ryche.

Christs  
 treasure ca  
 not be spent

The office  
 of Mini-  
 sters.

Wark ma-  
 ker person



The Sermon of

What is to be looked for? Surely, if al this that I sa ye, be re-  
 quired in a good Minister, it is much lyghter to require them  
 all in every one, then to finde one any where, that hath them  
 al. Who is a true and a faithfull Stewarde: He is true, he is  
 faithfull, that coyneeth no newe mony, but taketh it troy cop-  
 ned of the good man of the house, and neither changeth it, ne  
 clyppeth it, after it is taken to hym to spend, but spendeth e-  
 uen the selfe same, that he had of his Lord, and spendeth it as  
 his Lordes commaundment is, neyther to his owne auan-  
 tage utteryng it, nor as the lewde seruaunt dyd, hyding it in  
 the grounde. Brethren, if a faithfull Steward oughte to do,  
 as I haue sayd, I praye you ponder and examyne this well,  
 whether our Bysshopes and Abbotes, Brelates and Curates  
 haue bene hitherto faithfull Stewardes or no: Ponder, whe-  
 ther yet many of the be, as they should be or no. Co ye to, tel  
 me now, as your conscience leadeth you (I wyll let passe to  
 speake of many other) was there not some, that despising the  
 mony of the Lord, as copper, and not curraunt, cyther coined  
 newe them selues, or els vttered abrode newely coyned of o-  
 ther, some tyme cyther adulterating the word of God, or els  
 mingling it (as tauerneers do, which brew and vtter the eul  
 and good both in a pottle) somtyme in the stede of Gods word  
 blowing out the dreames of men: While they thus preached  
 to the people, the redemptio that cometh by Chyistes death to  
 serue onely them that died before his comming, that were in  
 the time of the olde testament, and that now since redemptio,  
 and forgyuenesse of synnes purchased by money, and deuy-  
 sed of men, is of efficacy; and not redemption purchased by  
 Chyist. They haue a wonderful pretie example, to perswade  
 folowinge, of a certayne married woman, which when her  
 husb and was in purgatory, in that spyr forname, that hath bur-  
 ned away so many of our pens, paid her husbandes ransome,  
 and so of duety claimed hym to be sette at lyberty: While they  
 thus preached to the people, that dead images (which at the  
 first, as I thinke, were set by onely to, represent thinges ab-  
 sent) not onely ought to be couered with golde, but also ought  
 of al faithfull and chrysten people, yea in this scarlenes and  
 penyry of al thinges, to be cladde with sylke garmentes, and  
 those

A faithfull  
 Steward.

Coantera  
 ters of gods  
 coyne.

A prooffe of  
 Purgatory.

Dead yma-  
 ges.

those also laden with precious garments and jewels. And that  
besyde all this, they are to be lighted with waxe candelles,  
both within the church and without the church, yea at none  
dayes, as who should say, here no cost can be to great, w here  
as in the meane time, w ise Chri stes faithful & liuely ymages,  
bought with no lesse price, thā with his most precious blood,  
alas alas, to be an hūged, a thurst, a cold, and to lye in darke-  
nes, wrapped in al wretchednesse, yea to lye there, until death  
take away theyr miseries: While they preached, these wyl-  
workes; that come but of our own deuotion, although they  
be not so necessarye, as the workes of mercye, and the pre-  
ceptes of God, yet they sayd, & in the pulpit, that wylworkes  
were more principall, more excellent, & playnly to utter what  
they meane) more acceptable to God, then workes of mercye:  
as though now mans inventions & fantasies, could please God  
better then gods preceptes, or straunge thinges better thē his  
owne: while they thus preached, that more fruite, more deuot-  
ion cometh of the beholding of an image, though it be but a  
Pater noster whyle, then is gotten by reading & contemplation in  
scripture, though ye rede and contemplate therein sene yeares  
space. finally, while they preached thus, soules tormented  
in purgatory, to haue most nede of our helpe, & that they can  
haue no ayd, but of vs in this world, of the which two, if the  
one be not false, yet at the least it is ambiguous, vncertaine,  
doubtfull, & therefore rashly & arrogantly with suche boldnes  
affirmed in the audience of people, thother by al mens opinions  
is manifestly false. I lette passe to speake of much other such  
lyke countrefayte doctrine, which hath ben blasted & blown  
out by some for the space of .iii. houres together. Be these the  
christian and diuine miseries, and not rather the dreames of  
men: Be these the faithful discouersers of Gods miseries, and  
not rather false dissipators of the: whom god neuer put in of  
fice, but rather the Diuel set them ouer a miserable family,  
ouer an house miserably ordred and intreated. Happy were  
y people, if such preached sildom. And yet it is i wonder to se  
these, in their generation, to be much more prudent and poly-  
tike, then the faithful ministers are in their generatio, while  
they go about more prudently to stablish mens dreames, thē  
these do, to hold vp Gods commaundementes. Thus it com-

Will workes

More happy  
if they pre-  
ached neuer.



## The Sermon of

meth to passe, that woorkes lucratiue, will woorkes, mēs fancies  
 reign & christian woorkes, necessary woorkes, fruitfull woorkes, be  
 trode vnder the soote. Thus the hail, is much better set out by  
 euill men, then is the good, by good men: because the euyl be  
 more wyse, then be the good in theyr generatiō. These be the  
 false Stewardes, whom al good & faithfull men euery day ac-  
 cuse vnto the rich maister of the houthold, not without great  
 heauines, y they wast his goodes, whom he also one day wyl  
 cal to him, & say to them as he did to his Steward, whē he said:  
 what is this that I heare of thee? Here God partly wondreth  
 at our ingratitude & perfidie, partly chydeth vs for them, and  
 being both ful of wonder, & redy to chide, asketh vs, what is  
 this, y I hear of you? As though he shuld say vnto vs, all good  
 me in al places, complain of you, accuse your auarice, your ex-  
 actions, your tirany. These haue required in you a lōg season,  
 & yet require diligence & sinceritey. I comaunded you y withal  
 industry & labour, ye should fede my shoep: ye earnestly sēde  
 your selues, from day to day, wallowing in delites & ydlenes.  
 I comaunded you, to teach my comaundementes, & not your  
 fancies, & that ye should seeke my glorye & my bauntage: you  
 teache your owne traditions, & seeke your owne glorye & profit.  
 You preach very seldom, & whan ye do preach, ye do nothing  
 but cumber them that preach truly, as much as lieth in you,  
 that it were much better, such not to preach at al, thā so perni-  
 ciously to preach. Oh, what I heare of you: You that ought to  
 be my preachers. What other thynge do you, thā aply al your  
 study hyther, to bring al my preachers to enuye, shame, con-  
 tempt, yea more thā this, ye pul them into perils, into prisōs,  
 & as muche as in you lyeth, to cruel deathes. To be shorte, I  
 would, that Christen people shoud heare my doctrine, and at  
 their cōuentent leasure, rede it also, as many as would: your  
 care is not, that al men may heare it, but al your care is, that  
 no lay man do rede it. Surely being afrayd, least they, by the  
 reding, shuld vnderstand it, & vnderstanding, learn to rebuke  
 our slouthfulness. This is your generation, this is your dispē-  
 sation, this is your wisdom. In this generation, in this dispē-  
 sation, you be most politike, most wittye. These be the thynge  
 that I heare of your demeanour, I wished to heare better re-  
 port of you. Haue ye thus deceiued me? or haue ye rather de-

God is re-  
dy to chide.

celusd



refused your selues: Wher I had but one house, that is to say,  
 the church, & this so derely beloued of me, that for the loue of  
 her, I put my selfe forth to be slayne, & to shed my bloude: this  
 Church at my departure, I comitted vnto your charge, to be  
 fed, to be nourished, & to be made much of. By pleasure was,  
 ye shuld occupy my place, my desyre was, ye shuld haue to  
 lyke loue to thys Church, lyke fatherly affection, as I dyd. I  
 made you my Vicars, yea in matters of mosse importaunce.  
 For thus I taught openly: He that shoulde heare you, shoulde  
 heare me: He y<sup>e</sup> shoulde despise you, shoulde despise me. I gaue  
 you also keyes, not earthlye keyes, but heauenlye, I lesse my  
 goodes, y<sup>e</sup> I haue euermore most hyghly esteemed, that is, my  
 word & sacraments, to be dispensed of you. These benefites,  
 gaue you, & do you giue me these thanks: Can ye find in your  
 hartes, thus to abuse my godnes, my benignity, my gētilnes?  
 Haue ye thus deceiued me? No no, ye haue not deceiued me,  
 but your selues. By giftes & benefites toward you shall be to  
 your greater dampnation. Because ye haue contempned the  
 lenity & clemēcy of the master of the house, ye haue right wel  
 deserued to abide the rigour & seuerity of y<sup>e</sup> iudge. Come forth  
 thē, let vs se accompt of your stewardship. An horrible & fear-  
 ful sentence. We may haue no longer my godes in your hands.  
 A voice to wepe at, and to make nien tremble. You se brythē  
 you se, to what euyl, the euyl stewardes must come to. Your  
 labour is payd for: if ye can so take hede, that no such sentenco  
 be spoken to you, Nay, we must all take hede, lest these thyr-  
 ninges one day take place in vs. But lest the lēgth of my ser-  
 mon offend you to soze, I wyl leaue the rest of the Parable,  
 and take me to the handling of the end of it, that is, I wyl de-  
 clare you, how the children of this world be more witty, cras-  
 ty and subtile, then are the children of the light in their gene-  
 ration. Which sentence, would God it lay in my poze tonge,  
 to explicate with such light of wordes, that I might seme ra-  
 ther to haue painted it before your eyes, then to haue spoken  
 it: and that you might rather seme, to se the thing, thē to heare  
 it. But I confesse plainely, this thing to be far aboue my po-  
 wer. Therfore this being only left to me, I wish for y<sup>e</sup> I haue  
 not, & am soze, that y<sup>e</sup> is not in me which I wold so gladly haue  
 That is, power so to handle the thing that I haue in hande,  
 that all

Luke. r.

Math. xvi.

Luke. P.

## The Sermon of

that al þy I say, may turn to the gloꝛy of god, yꝛ our soule helth, & the redifeng of chyꝛstes body: wherfoꝛe I pray you al, to pray with me vnto God, & that in your peticioꝛ you desire, that these two things, he vouchsafe to graunt vs, first a mouth foꝛ me to speake ryghtly, next, eares foꝛ you, yꝛ in hearing me, ye maye take profit at my hand: & that this maye com to effect, you shal desire him, vnto whõ our Haillter Chꝛist had we should pray, sayinge euen the same prayer, yꝛ he him selfe did institute, *Pater noster.* Wherin ye shal pray foꝛ our most gracious Soueraigne: A lord þy king, chiefe & supreme head of the church of England, vnder Chꝛist, & foꝛ the most excellent, gracious, & vertuous Lady Queene Jane, his most lawfull wyfe, & foꝛ all his, whether they be of the clergy oꝛ laity, whether they be of the nobility, oꝛ els other his graces subiects: not foꝛ getting those, that beinge departed out of this tranitory life, now lye in þy deepe of peace, & rest from their labours, in quietnes, & in peaceable deepe, faithfully, loyngly, & patiently looking foꝛ that, yꝛ they clerely shal se, when God shal be pleased. foꝛ all these, & foꝛ grace necessary, ye shal say vnto god, gods prayer *Pater noster.*

Two thyn-  
ges to bee  
prayed foꝛ.

### *Fili huius seculi. &c. Luc. 16.*

**C**hꝛist in this saying, touched the stouth and sluggish-  
nesse of hys, and dyd not allowe the fraud and sub-  
tillity of other: neyther was glad, that it was in dede  
as he had sayd, but complained rather, that it should  
be so: as many men speake many thinges, not that they ought  
to be so, but yꝛ they are wꝛant to be so. Nay, this greued Chꝛist  
that the children of this world, should be of more policy, then  
the children of lyght, which thing was true in Chꝛistes tyme,  
and now in our tyme is most true. Who is so bynd, but he  
seeth this clerely, except perchance there be any, that can not  
discerne the children of the world, from the children of lyght:  
The children of the world, conceyue & bring forth more pꝛu-  
dently, and thinges conceyued and brought forth, they cou-  
rtysh and conferue with much more policy, then do the childꝛ  
of lyght. Which thing is as folowfall to be sayd, as it semeth  
absurde to be herd. When ye heare the children of the world,  
you vnderstand the world, as a father. foꝛ the world is father  
of many



of many children, not by first creation and worke, but by imitation and loue. He is not only a father, but also the sonne of an other father. If ye knowe since his father, by and by ye shall know his children. For he that hath the Dyuel to his father, must needs haue diuellysh children. The dyuel is not onely taken for father, but also for prince of the world, that is, of the worldly folke. It is epyther all one thing, or els not much different, to say, children of the world, and children of the diuel, according to that, y<sup>e</sup> Christ sayd to the Felwes, ye are of your father the dyuel: where as undoubtedly he spake to children of this world. Now seeing the Dyuel is both author and ruler of the darkenes, in the which the childre of this world walke, or to say better, wader, they mortally hate both the light, & also the childre of light. And hereof it cometh, that the childre of light neuer, or very seldome, lacke persecution in this world, vnto which the chylidren of the world, that is of the deuill bringeth the. And ther is no man but he seeth that these vse much more policy in procuring the hurt & damage of the good, than those in defending them selues. Wherefore brethren, gather you the disposicion & study of the children, by the disposicion & study of the fathers. We knowe this is a prouerb much vsed: an euil crowe, an euil egge. The childre of this world that are knowe to haue so euil a father, y<sup>e</sup> world so euil a grandfather, the diuel cannot chuse but be euyl. Surely the first head of their auncestie, was y<sup>e</sup> deceitful serpent the dyuell, a monster monstrous aboue al monsters. I cannot wholly expresse hym, I wot not what to cal him, but a certaine thing altogether made of the hatred of God, of mistrust in God, of lyings, deceites, perjuries, discordes, manlaughters, & to say at one word, a thing conserete, heaped vp, & made of al kinde of mischief. But what the diuel means I, to go about to deserue particularly the dyuels nature, when no reason, no power of mans mynde can comprehend it. This alonly I can say groslye & as in a sum, of the which all we (our hurt is the more) haue experience, the dyuel to be a stinking sentine of al vices, a soule filthy chanel of al mischieses, & that this world his sonne, euen a child wote to haue such a parent, is not much vnlike his father.

Then this dyuell beyng suche one as can neuer be vnlyke hymselfe: Lo of Enuye, his welbeloued A<sup>n</sup>eman he begat the world,

Prince of  
of the world,

John. 8.

A pestilent  
petigree.

A descripti  
on of the di  
uel.



## The Sermon of

The Do-  
thers of the  
worlds chil-  
dren.

Math. v.

1. Peter. ij.

Worldlings  
ashamed of  
their father

world, & after left it with Discord at nouns. Which world, af-  
ter that it came to mans state, had of many Concubines, ma-  
ny Sonnes. He was so secund a father, & had gotten so many  
children of lady Pride, dame Glottony, maistres Auarice, la-  
dy Lechery, & of dame Subtily: that now hard and scant, ye  
may fynde any corner, any kinde of lyfe, where manye of hys  
chylzen be not. In court, in coules, in cloysters, in rotchets,  
be they neuer so wyte, yea, where shall ye not fynde them?  
How be it, they that be secular & laye men, are not by and by  
chylzen of the world, ne they chylzen of lyght that are cal-  
led spiritual, and of the Clergy. No no, as ye maye fynde a-  
mong the Laity many chylzen of lyght, so among the Cler-  
gy (how much so euer we arrogate these holy titles vnto vs,  
and thinke them one) attributed to vs: *Vos estis lux mundi, pe-  
culium Christi. &c.* We are the lyght of the world, the chosen  
people of Christ, a kingly priesthode, an holy nacion, & suche  
other: We shall fynde many chylzen of the world, because in  
al places the world getteth many chylzen. Among the Laye  
people, the world ceaseth not to bring to passe, that as they be  
called worldly, so they are worldly in dede, driuen hedlong by  
worldly desyres, in so much that they may right wel seme to  
haue take as wel the maners, as the name of their father. In  
the Clergye, the world also hath learned away, to make of  
men spiritual, worldynges, yea & there also to forme world-  
ly chylzen, wher with great pretence of holynes, & crafty cou-  
tour of religion, they utterly desire to hyde & cloke the name  
of the world, as though they were ashamed of their father,  
which do execrate & detest the world (being neuertheles their  
father) in wordes & outward signes, but in hart & worke they  
col & kille him, & in al their liues declare them selues to be his  
babes, in so much that in al worldly poyntes, they far passe &  
surmount those, that they cal Seculars, lay men, men of the  
world. The chylde so diligently soloweth the steps of hys fa-  
ther, neuer destitute of the ayde of his grandfather. These be  
our holy holy men, that say they are dead to the world, whan  
no mē be more luely in worldly thyngs, then some of the be.  
But let them be in profession & name, most farthell from the  
world, most alienate from it, yea so far, that they may seme  
to haue no occuppyng, no kintred, no affinity, nothyng to doo  
with

with it: yet in their lyfe & dedes; they shew them selues no bastardes, but right begotten chyldren of the world, as whych the world long tithens had by hys deare wile dan Hypocrisy, & since hath brought them vp & multiplied them to more then a good many, encreased them to much, to much, al be it they sweare by al he Saintes & the Saints to, that they know not their father, nor mother, neyther the world, nor Hypocrisy, as in dede they can semble & dissemble al things, which thing they might learne wonderful wel of their parentes. I speake not of al religious men, but of those that the world hath fast knit at his gyddel, euen in the myddle of theyr religion, that is, of many, & mo then many. for I fear, least in al orders of me, the better, I must saye, the greater part of them be out of order, & chyldren of the world. Many of these myght seme ingrate and unkinde chyldren, that wil no better acknowledge and recognise theyr parentes in wordes & outward pretence, but abrenoune & cast them of, as though they hated them as dogs, and serpents. Howbeit they, in this wyse, are mosse gratefull to theyr parentes, because they be most lyke them, so lyuely representing them in countenance, & conditions, that theyr parentes seme in them to be yong again, for as much as they euer say one, & thinke an other. They shew them selues to be as sober, as temperate, as Curius the Romain was, & lyue e uery day, as though al their lyfe were a shrouing time. They be lyke their parents I say, in as muche as they in folowynge them, seme & make men, beleue they hate the. Thus Grandfather deuil, father world, & mother Hypocrisy, haue brought them vp. Thus good obedient somes haue borne away their parentes comādements, neither these be solitary, how religious, how mocking, how munking, I wold say: soeuer they be. O ye wil lay this to my charge, that *Monachus* & *Solitaris* significeth al one. I graunt this to be so, yet these be so solitary that they be not alone, but accompanied with great flocks of fraternities. And I maruel if ther be not a great sort of Bishops & prelates, that are brethren germain vnto these, & as a great sort, so euen as right borne, & worldes chyldren by as good title as they. But because I cannot speake of al, wher I say prelates, I vnderstand bishops, Abbots, Priors, archdecons, deanes,

The lyuely  
ymages of  
the world.



## The Sermon of

and other, of such sort, that are now called to thys Conuocation, as I haue, to intreate hereof nothing, but of such matters as both appertayne to the glory of Churche, and to the wealth of the people of England. Which thyng I pray God they do as earnestly as they ought to do. But it is to be feared, leaſt as Lyght hath many her Chyldezen here, so the worlde hath sent some of hys whelps hither. Amonges the which I know ther can be no concord nor vniſty, albeit they be in one place, in one congregation, I know there can be no agreement betwene these two, as long as they haue mindes so vnlyke, and so contrary affections, iudgements so vtterlye diuers in all poyntes. But if the chyldezen of thys worlde be eyther mo in nombre, or moze prudent then the Chyldezen of Lyght, what then auayleth vs to haue this Conuocation? Had it not bene better we had not bene called together at al? For as the chyldezen of this worlde be euyl, so they breede and bring forth the thynges euyl, and yet there be mo of them in all places, or at the leaſt they be moze politike, than the chyldezen of lyght in thys generation. And here I ſpeake of the generation, wher by they do engender, and not of that wherby they are engendered, because it ſhuld be to long to intreate, how the chyldezen of lyght are ingendered, and howe they come in at the doore: and how the chyldezen of the worlde be engendered, and come in an other way. How be it, I thinke al you that be here wer not ingendered after one generation, neyther that ye al came by your promotions after one maner. God graunt that ye, engendered worldly, do not ingender worldly: And as nowe I much paſſe not how ye were engendered, or by what meanes ye were promoted to those dignities, that ye now occupy: so it be honest, good, and profitable, that ye in thys your Consultation ſhal do and ingender. The ende of your Conuocation ſhal ſhew what ye haue done, the fruite that ſhall come of your consultation, ſhal ſhewe what generation ye be of. For what haue ye done hitherto I pray you, these .vij. yeares and mo? What haue ye engendered? what haue ye brought forth? what fruite is come of your long and great assemble. What one thyng, that the people of England hath bene the better of an heare? or you your selues, eyther moze accepted

Men of diuers opinions agree w<sup>th</sup> wh<sup>o</sup> they be together.

Worldly engendered, must ingender worldly

before



before God, or better discharged toward the people, committed vnto your cure: for that the people is better learned and taught now, then they were in tyme past, to whether of these ought we to attribute it, to your industrie, or to the prouidence of God, and the foreseeing of the kings grace: Dughte we to thanke you, or the kynges highnes: Whether stirred other self, you the king, that ye myght preache, or he you, by his letters, that ye should preach offer: Is it vnknolwen thinke you, holwe both ye and your Curates were in maner by violence enforced to let bookes to be made by you, but by prophane and lay persons, to let them, I say, be solde abroad, and redde for the instruction of the people: I am bolde with you, but I speake latyn, and not englysh, to the clergie, not to the laitie, I speake to you being present, & not behynd your backes. God is my wytnes, I speake, what so euer is spoken, of the good wyll that I beare you, God is my wytnes, which knoweth my hart, and compelleth me to saye, that I saye.

Now I pray you, a God his name, what dyd you so great fathers, so many, so long a season, so oft assembled together: What went you about: what would ye haue brought to pass two thynges taken away: The one, that ye (which I heard) burnt a dead man: the other, that ye (which I felt) went about to burne one beynng aloue. Why, because he dyd, I can not tel how, in hys testament withstand your profit: in other poyntes, as I haue heard, a very good man, reported to be of an honest lyfe, whyle he lyued, ful of good workes, good both to the Clergy, and also to the Naity, this other, which truly neuer hurt any of you, ye would haue raked in the coales, because he would not subscribe to certayne Articles, that took away the supremacy of the Kyng. Take away these two noble actes, and there is nothyng els left, that ye went about, that I know, sayyng that I now remember, that some what ye attempted against Crasimus, all be it as yet nothyng is com to sight. We haue oft sit in consultacio, but what haue ye done: We haue had many thynges in deliberation, but what one is put foith, wherby eyther Chyriste is more glorified, or els Chyristes people made more holper: I appele to your own conscience. How chaunced this: how came this thus: because there

Latimer  
speaketh  
latins.

Two  
noble  
actes.

there were no chyldren of light, no chyldren of God amonges you, which setting the world at nought, would study to illustrate the glory of God, and the by thewe them selves chyldre of lyght? I thinke not so, certainly I thinke not so. God forbod, that all you: which were gathered together, vnder the pretence of lyght should be chyldren of the world. Then why happened this? Why I pray you: Perchaunce eyther bycause, the chyldren of the world, were mo in nombre, in thys your congregation, as it oft happeneth, or at the lest of moze policy than the chyldren of lyght in their generation: Whether by it might very soone be brought to passe, that those were much moze stronger, in gendryng the euil, than these in producing good. The chyldren of light haue policy, but it is like the policy of the serpent, & is toynd with dauyish simplicytte. They ingendrye nothing but simply, saythfully, and playnly, euen so doing al that they do. And therfore they may with moze facility be combed in theyr ingendryng, and be the moze ready to take iniuries. But the chyldren of this world, haue worldly policy, solely crafte, lyonlyke cruelty, powler to do hurt, moze then eyther Aspys or Basiliscus, ingendryng & doing al things fraudulently, deceytfully, gylefully. Which as Rembrothes & such sturpy and stout hunters, being full of simulation and dissimulation, before the Lord, deceiue the chyldren of lyght, and combe them easely. Hunters go not forth in enery mas syght, but do theyr affaires closely, and with vse of gyle and decelte, ware euery day moze craftier then other. The chyldre of this world by lyke crafty hunters, they be misnamed chyldren of lyghte, for as much as they so hate lyghte, & so study to do the workes of darknes. If they were the chyldren of lyght, they would not loze darknes. It is no meruayle, that they go aboute to keepe other in darknes, seeing they bee in darkenes, from top to toe ouerwhelmed with darknes, darker than is the darknes of hell. Whetherfore it is well done, in all orders of men, but in especiall in the order of prelates, to put a difference betwene chyldren of light, and chyldren of the world, because great deceyfe ariseth, in taking the one for the other. Great imposture commeth, when they that the common people take for the light, go about to take the sunne and

Chyldren of  
lyghts poli-  
cye.



The light out of the world. But these be easily known, both  
 by the diuersitye of myndes, and also their armour. For  
 where as the children of lyght are thus minded, that they seke  
 theyr aduersaries health, welth, and profite, with losse of their  
 owne commodities, & ofte tymes with iesperdy of their life:  
 The children of the world, contrary wise, haue such stomakes,  
 that they wyll sooner se them dead, that doth them good, then  
 suffeyne any losse of tempoꝛal thinges. The armour of the  
 children of lyght, are first the word of God, which they euer  
 set forth, and with all diligence put it abroad, that as much as  
 in them lyeth, it may bring forth fruite: after this, patience &  
 prayer, with the which in al aduersities the Lord comforteth  
 them. Other thinges they commit to God, vnto whom they  
 leaue al reuengemet. The armour of the childre of the world,  
 are somtyme fraudes and deceytes, somtyme lyes and mony:  
 By the first, they make theyr dreames, theyr traditions: by  
 the second, they stablish and confirme their dreames, be they  
 neuer so absurde, neuer so against scripture, honestye, reason.  
 And if any man resist them, euen with these weapons they  
 procure to slea hym. Thus they bought Christes death, tho  
 very lyghtit selfe: & obscured him after his death. Thus he  
 bye euery daye the children of lyght, and obscure them, and  
 shal so do, vntil the world be at an end. So that it maye be e  
 ner true, & Christ said, The children of the world be wisser, &c.  
 These worldynges pul downe the lyuely fayth, and full  
 confidence that me haue in Christe, and set vp an other fayth,  
 an other confidence, of theyr owne making: the children of  
 lyght contrary. These worldynges set lyttel by such workes  
 as God hath prepared for our saluation, but they extol tradi  
 tions & workes of theyr owne inuention: the children of light  
 contrary. The worldynges, if they spie profite, ganyes, lucre  
 in any thing, be it neuer such a tryfle, be it neuer so pernicio  
 us, they preach it to the peopls, (if they preach at any time), &  
 these thinges they defend with toth & nayle. They can scarce  
 disallowe the abuses of these, al be it they be intolerable, leaue  
 in disallowyng the abuse, they lose part of theyr profite. The  
 chylde of the light, contrarpe put al thinges in their degre,  
half highest, next, next, the worst lowest. They extol thinges  
 necessary

Armour of  
 the childre  
 of lyght.

Armour of  
 worlds chil  
 dren.



## The Sermon of

necessarie, christia, and comanded of God. They pul downe  
 wylwozkes seyned by men, and put them in theyr place. The  
 bules of al thing they earnestly rebuke. But yet these thinges  
 be so done on both parties, and so they both do gendre, that  
 children of the world shew them selfe wyser then the children  
 of lyght, and that fraudes and deceites, lyes, and mony, seme  
 euermore to haue the bypper hand. I hold my peace, I wyl not  
 saye, how fat seastes and ioly bankettes be ioly instrumentes  
 to let forth worldly matters withal. Neyther the children of  
 the world, be onely wyser, than the children of lyght, but are  
 also some of them, among them selfe, much wyser then the o-  
 ther in theyr generation. For al be it, as touching the end, the  
 generation of them all, is one: yet in this same generation,  
 some of them haue more craftily ingendred, then the other of  
 their felowes. For what a thing was that, that once euery hu-  
 dred yere, was brought forth in Rome, of the children of this  
 world, and with how much policy it was made, ye heard at  
 Baules crosse, in the beginning of the last parliament. How  
 some brought forth Canonizations, some Expectations, some  
 pluralities, and unions, some tot quots, and dispensations,  
 some pardons, and these of wonderful varitie, some Statio-  
 naries, some Jubilaries, some Vocularies for Drinkers, some  
 manuaries for handlers of reliques, some pedaries for pil-  
 grimes, some oscularies, for killers: some of them ingendred  
 one, some other such fetures; and euery one in that he was de-  
 lynered of, was excellent, politike, wise, yea so wise, that with  
 their wisdom they had almost made all the world fooles.  
 But yet they that begot and brought forth, that our old anci-  
 ent purgatory picke poutle, that that was swaged and souled  
 with a franciscanis cowle, put vpon a dead mans back, to the  
 fourth part of his synnes, that that was vtterly to be spoyled,  
 and of none other, but of our most prudent Lord Pope, and of  
 hym as ofte as hym lysted: that satis factory, that myssal, that  
 scalary: they, I say, that were the wise fathers and genitorus  
 of this purgatory, were in my mind, the wysest of al theyr ge-  
 neration: and so far passe both the children of light, and also  
 the rest of their company, that they both are but fooles, if ye  
 compare them with these. It was a pleasaunt fiction, and les  
 the

**Fat seastes  
 & banquetts**

**Thynge  
 engendred  
 at Rome.**

**The cowle  
 cometh to  
 late, & syns  
 be gone be-  
 fore wylth  
 the soule.**

The beginning so profitable to the seyners of it, that almost, I dare boldly say, there hath bene no emperour, that hath gotten more by taxes and tallages of them that were alyue, then these the very and right begotten sonnes of the world got by dead mens tributes and gyftes. If there be some in England, that wold this sweting of the world to be with no lesse policy kept styl, than it was bozne and brought forth in Rome, who the can accuse Christ of lieng: po no, as it hath ben euer true, so it shal be, that the children of the world, be much wyser, not only in making their thinges, but also in conseruing them. I wot not what it is, but somewhat it is, I wot, that som men be so loth to se the abuse of this monster, purgatorie, which abuse is more then abhominable. As who should say, ther is none abuse in it, or els as though ther can be none in it. They may seme hartily to loue the old thing, that thus earnestly en deuour them to restoye hym his olde name. They wold not set an heare by the name but for the thing. They be not so ignorant (no they be crafty) but y they know, if the name come agayne, the thing will come after. Therby it aryleth, that some men make theyr crakes, that they (maugre of al mens heades) haue found purgatorie. I can not tel, what is found. This, to pray for dead folkes, this is not found, for it was neuer lost. How can that be found, that was not lost: O subtil finders, that can find thinges (and God wyl) ere they be lost. For that coulyth delyuerance, their scalarie losinges, their popal spoliations, and other such their figmentes, they can not fynd, they can not find. So these be so lost, as they them selves graunt, that though they seke them neuer so diligently yet they shal not find them, except perchance, they hope to se them come in agayn with their names. And that then money gathering may returne agayne, and deceite walke a boue y country, and so stablysh theyr kingdom in al kingdomis. But to what end this chiding betwene the children of the world, & the children of lyght, wyl come: onely he knoweth, that once shal iudge them both.

Now to make hast, and to come somewhat nygher the end, go ye to good brethren and fathers, for the loue of God go ye so, and seynng we are here assembled, let vs doo some thyng,

B. y.

where

Purgatorie  
the sweting  
of world  
lynges.

finders of  
thinges not  
lost.



## The Sermon of

wherby we may be knowen to be the children of lyght. Let  
 vs do somwhat, lest we, which, hitherto haue ben iudged chil-  
 dren of the world, seme euen styl to be so. All men cal vs pre-  
 lates, then seing we be in counsel, let vs so order our selves, &  
 as we be prelates in honour and dignity, so we maye be pre-  
 lates: in holynes, beneuolence, diligence, & sincerity. All men  
 knowe, that we be here gathered, and with most feruent de-  
 syre they anheale, breath, and gape for the fruit of our conuo-  
 cation, as our actes shal be, so they shal name vs, so that now  
 it lyeth in vs, whether we wil be called children of the world,  
 or children of light. Wherefore lyfte vp your heades, brethren,  
 and loke about with your eyes, sye what thinges are to be  
 reformed in the church of England. Is it so hard, is it so great  
 a matter for you, to se many abuses in the clergy, many in the  
 laity: What is done in the arches: Nothing to be amended:  
 What do they there: Do they euermore ryd the peoples busy-  
 nes and matters, or combe and rustle them? Do they euer-  
 more correct vice, or elles defend it, sometime being well cor-  
 rected in other places: How many sentences be gyuen there  
 in tyme, as they ought to be: If men say truth, how many with-  
 out byrbes: Or if all thinges be wel done there, what do men  
 in byshops Consistories: Shal you offer so the punishmentes  
 assigned by the lawes executed, or els mony redemptiōs bled  
 in their stede: How thinke you by the Ceremonies, that are  
 in England, with no litle offence of weake con-  
 sciences, contempned: more oftener with superstition so desy-  
 led, and so depraued, that you maye doubt, whether it were  
 better, some of them to tary styl, or vtterly to take them a-  
 way: Haue not our forefathers complayned of the nombre  
 of ceremonies, of the superstition, and estimation of them:  
 Do ye se nothing in our holy dayes: of the which very few  
 were made at the fyrst, and they to set forth godnes, vertue &  
 honestie: But sithens, in some places, there is neyther means  
 nor measure in making newe holy dayes: as who should say,  
 this one thing is seruing of God, to make this lawe, that no  
 man may woork. But what doth the people on these holy  
 dayes: Doo they gyue them selfe to godlynes, or els vngod-  
 lynes: See ye nothing brethren: If you se not, yet God seeth.

The Ar-  
ches.

Bishops cō  
sistories.

Ceremo-  
nies.

Holydaies.

The day is  
holpe yf we  
be holy.

God



God seeth all the whole holpe daves, to be spent miserably  
 in dronkennes, in glossing, in strife, in enuye, in daunsing,  
 dicing, ydelnes and glottorie. He seeth al this, and threate  
 neth punishment for it. He seeth it, which neither is decepued  
 in seeing, nor deceyueth when he threateneth. Thus men  
 serue the Diuel, for God is not thus serued, al be it ye say, ye  
 serue god. So the diuel hath more seruice done vnto hym on  
 one holy day, then on many working dales. Let al these abu-  
ses be compted as nothing, who is he, that is not soye, to se in  
so many holy daves, ryth and welthy persons to howe in de-  
licates, and men that lyue by theyr trauayl, poore men, to  
lacke necessary meate and drinke for theyr wyues, and theyr  
children, and that they can not labour vpon the holy daves,  
except they wyl be cited & brought before our officials: What  
 it not the office of good prelates, to consult vpon these mat  
 ters, and to seke some remedy for them? Ye shall se my bre  
 thren, ye shall se ouce, what wyl come of this our wyking.

What thinke ye of these images that are had more the they  
 felowes in reputation: that are gone vnto, with such labour  
 and wermes of the body, frequented with such our cost, sought  
 out and visited with such confidence: What say ye by these i  
 mages, that are so famous, so noble, so noted, being of them  
 so many and so dyuers in England: Do you thynke, that this  
 preferring of picture to picture, image to image, is the right  
 vse, and not rather the abuse of ymages: But you wyl saye  
 to me, why make ye al these interrogatiōs: And why in these  
 your demaundes do you let and withdraue the good deuotiō  
 of the people: Be not al thinges wel don, that are done with  
 good intent, whan they be profitable to vs: So surely coue  
 tousnes both thinketh and speaketh. What is not better for vs  
 more for ellemation, more meeter for men in our places, to  
 cut away a pce of this our profyt, if we wyl not cut awaye  
 al, then to wyne at such vngodlynes, and so long to winke  
 for a lyttel lucre, specially if it be vngodlynesse and also some  
 vnto you vngodlynes: These be two thinges, so oft to seke  
 mere images, and sometyme to visite the relikes of saintes.  
 And yet as in those, there maye be much vngodlynes com  
 mytted, so there may here som superstitiō be hyd, if that some

Images

Reliques of  
Santes

Bigges bo-  
nes honou-  
red,

time we chaunce to visite pygges bones, in weede of sayntes  
relyques, as in tyme past it hath chaunced (I had almost sayd)  
in England. Then this is to great a blindnes, a darkenesse to  
sensible, that these should be so comended in sermons, of some  
men, & preached, to be don after such maner, as though they  
could not be euil done, which not withstanding are such, that  
neyther God nor man commaundeth them to be don. No, ra-  
ther, men commaunded them either not to be done at all, or  
els more slowly & seldomer to be don: for as much as our  
auncetours made this constitution. *We commaunde the Priestes*  
*that they oft admonish the people, and in especial women, that they*  
*make no vowes, but after long deliberation, consent of their hus-*  
*bandes, and counsell of the Priest.* The church of England in time  
past made this constitution. What sawe they, that made this  
decre: They sawe the intolerable abuses of Images. They  
sawe the peryls, that might ensue, of going on pilgremage.  
They sawe, the superstitious difference that men made be-  
twene image and image. Surely somewhat they sawe. The  
constitution is so made, that in maner it taketh away all such  
pilgrimages. for it plucketh away the abuse of them, that  
it leaueth eyther none, or els seldome vse of them. for they  
that restraine making vowes, for going of pilgremage, re-  
straine also pilgremage. Seing that for the most parte, it is  
sene, that few go on pilgremage, but vow makers, and such  
as by promise bynde them selfe to go. And when, I pray you  
should a mans wife go on pilgremage, if she went not, before  
she had wel debated the matter with her selfe, and obtained  
the consent of her husband, being a wyse man, and were also  
counselled by a learned Priest so to do: When should she go  
farre of, to these famous Images: for this the common  
people of England thinke to be going on pilgremage, to go  
to some dead and notable image out of towne, that is to say far  
from theyr house. Now if your forefathers made this consti-  
tution, and yet thereby dyd nothing, the abuses euery daye  
more & more encreased, what is left for you to do: Whetherne  
and fathers, if ye purpose to do any thing, what should ye so-  
ner do, then to take vtterly away, these deceitful and iugling  
Images: or els if ye know any other meane, to put away a-  
buses,

Jugling  
ynages.

duces, to shewe it, if ye intend to remoue abuses. We thinke it should be grateful and pleasant to you to marke the earnest mynd of your forefathers, and to loke vpon their desire, wher they saye in theyr constitution, *We commaund you*, and not, *we counsel you*. How haue we ben so long a cold, so long slacke in setting forth so holson a pcepte of the church of Englad, where we be so hot in all thinges, that haue any gynes in them, all be it they be neyther commaunded vs, nor yet gyuen vs by counsell: as though we had leauer, the abuse of thinges should tary styll, then it taken awy, lose our profit. Do let passe the solemnye and noxturnal bacchanals, the pscript myracles, that are done vpon certayne dayes in the Weste parte of England, who hath not hard? I thinke, ye haue heard, of sainte Blesis hart, which is at Baluerne, and of saynt Algars bones, how long they deluded the people: I am afrayd, to the losse of many soules. Wherby men maye wel coniecture, that al aboute in this realme, there is plenty of such iuglinge deceites. And yet hytherto ye haue sought no remedy. But euen styll the miserable people is sattered, to take the false myracles for the true, and to lye styll a slaepe in al kynde of superstition. God haue mercy vpon vs.

Last of al, how thinke you of matrimony? Is al well here? What of baptisine? Shall we euermore in ministring of it, speake latine, and not englyshe rather, that the people maye knowe what is sayd and done?

What thinke ye of these masse priestes, and of the Gallies them selues? What say ye? Be al things here so without abuses, that nothing ought to be amended? Your forefathers sawe somwhat, which made this constitution, against the venality, and sale of Gallies, that vnder paine of suspending, no priest shuld sel his sayng of tricennals, or annals. What saw they, that made this constitution? What Priestes saw there what maner of masses sawe they, trow ye? But at the last, what beca of so god a constitution? God haue mercy vpo vs. If there be nothing to be amended abrod, cōcerning y<sup>e</sup> who'e, let euery one of vs make one better. If ther be neither abrod nor at home any thing to be amended, & redressed: By lordes be ye of god chere, be mery: & at the least because we haue no thing els to do, let vs reaso the matter how we may be richer!

Vigils and  
nyght wat  
chynges.

Matrimoni



## The Sermon of

Let vs sa! to some pleasaunt communicatiōn, after let vs go home, euen as good as we came hōther, that is right begotten childzen of the world, & vtterly worldynges. And while we lyue here, let vs al make home there. For after this life, there is small pleasure, lyttel myrthe for vs to hope for, if now there be nothing to be chaunged in our facion. Let vs say, not as Saint Peter byd: Our end approcheth nigh, this is an heauy hearing: but let vs say, as the euil seruaunt said: It wyl be long ere my maister come. This is pleasant. Let vs beate our felowes. Let vs eate & drynke with drunkards. Surely as oft as we do not take away the abuse of thinges, so ofte, we beate our felows. As oft as we gyue not the people their true fode, so oft we beate our felowes. As oft as we let them dye in superstition, so oft we beate the. To be hoft, as oft as we blind, lead them blinde, so oft we beate and greuously strike our felowes. When we walke in pleasures and toelnes, then we eate and drynke with drunkards. But God wyl come, God wyl com, he wyl not tary longe away. He wyl come vpon such a day, as we nothing loke for hym: and at such houre, as we know not. He wyl come, and cut vs in peces. He wyl reioard vs, as he doth the hypocrites. He wil set vs, where wailing shalbe my brethren, where gnashing of teeth shal be my brethren. And let here be the ende of our fragible, if ye wyl. These be the delycate dishes, prepared for worldes wel beloued children. These be the wafers and ionettes, prouided for worldly prelates, wailing and gnashing of teth. Can there be any mirth, where these two courses, last al the feast? Here we laugh, there we shal wepe. Our teeth make mery here, euer dalyng in delicates, there we shal be torne with teeth, and do nothing but gnash & grind our own. To what ende haue we now excelled other in policy? What haue we brought forth at the last? He se brethren what sorow, what punishment is prouided for you, yf ye be worldynges. If ye wyl not thus be bered, be not ye the children of the world. If ye wyl not be the children of the world be not stryken wyth the lone of worldly thynges, leane not vpon them. If ye wyl not dye eternalye, liue not worldlye. Come go to my brothers go to, I say againe, & once agayne, go to, leaue the loue of your profit, study for the glory & pro-

1 Peter. 4.

Math. 24.

1 Kings. 12.

lite of Christ, seke in your consultations, such thinges as pertaine to Christ, and bring forth at the last, somewhat, that may please Christ. feede ye tenderly with all diligence, the flock of Christ. Preach truely the word of God. Loue the lyght, walke in the lyght: and so be ye the chyldren of lyght, whyle ye are in this world, that ye may shine in the world, that is to come, bright as the sonne, with the father, the sonne, and the holy ghoſt, to whom be all honour, praise and glozy. Amen.

**A notable sermon of the reuerend father Maister Hugh Latimer, preached in the Shroudes at Boules church in London, on the viii. day of January. Anno. 1548.**

(\*)

Quaecunque scripta sunt ad nostram doctrinam

scripta sunt. — Roma. xiiii.



Things which are writtē, are writtē for our erudition and knowledge. Al thinges that are writtē in gods boke, in the Byble boke, in the boke of the holy scripture, are writtē to be our doctrine. I told you in my fyrst sermon, honorable audyēce, that I purposed to declare vnto you. ii. thinges. The one what seede should be sowen in Gods field, in gods plough land. And the other who should be the sowers. That is to say, what doctrine is to be taught in christes church & congregacion, & what men should be the teachers & preachers of it. The first part I haue told you in v. 3. sermons past, in whiche I haue assaied to set furth my plough, to proue what I cou'd do. And now I Chal tel you, who be v. plowers, for Gods word is a seede to be sowen in Gods field, that is the faithful congregacion, and the preacher is the sower. And it is in the gospe'l: *Exiit qui seminat seminare semen suum*. He that soweth, the husbandman, the ploughman went forth to sow his seede, so th' a preacher is resembled to a ploughman, as it is in a nother place: *Nemo aduota eratro manu, et a tergo respiciens aptus est regno Dei*. No man that putteth his hand to the plough and looketh backe, is apt for the kingdome of god.

¶

## The fourth Sermon

A place of  
scripture  
racked or  
mysunder-  
stand.

The ryght  
vnderstan-  
ding of this  
place.

How our  
lady might  
be compa-  
red to a sa-  
ffron bag.

Similitu-  
des vsed in  
the Gospell

That is to say: let no preacher be negligent in doying hys office. Al be it this is one of the places that hath bene racked, as I told you of racking scriptures. And I haue bene one of the my self, that hath racked it, I cry God mercy for it, and haue bene one of them that haue beleued and haue expounded it, against religious persons, y would forsake theyr order, which they had professed, & woulde go out of theyr cloyster, whereas in dede it toucheth not Honkery, nor maketh anye thyng at al for any such matter. But it is directly spoken of diligent preachyng of the word of God. For preachyng of the Gospell is one of Gods ploughe workes, and the Preacher is one of Gods plough men. We may not be offended wyth my similitude, in that I compare preachyng to the labour and works of ploughyng, & the preacher to a plowman. We maye not be offended wyth thys my similitude, for I haue bene sclaundered of some persons for such thinges. It hath bene said of me: Oh Latimer, nay, as for hym I wyl neuer beleue him, while I liue, no: neuer trust him, for he likened our blessed Lady to a saffron bag, wher in dede I neuer vsed that similitude. But it was as I haue said vnto you before now, accordyng to that which Peter saw before in the spirite of prophete, and sayde that there shoulde come afterward men: *Per quos via veritatis maledictis afficeretur*, there shoulde come felowes by whom the way of truth shoulde be yll spoken of and sclaundered. But in case I had vsed thys similitude, it had not ben to be reprovod, but myght haue bene wythout reproche. For I myght haue sayd thus: as the saffron bag that hath bene ful of saffron, or hath had saffron in it, doth euer after sauour and smel of the swete saffron that it contayneth: so our blessed Ladye whych conceived and bare Chyriste in her wombe, dyd euer after resemble the maners and vertues of that precious babe whych she bare. And what had our blessed Ladye bene the worse for thys: or what dishonour was thys to our blessed Lady. But as preachers must be ware & circumspect that they geue not any iust occasion to be sclaundered, & yll spoken of by the hearers: so must not the Auditours be offended wythout cause. For heauen is in the gospel lykened to a musterde seede. It is compared also to a pece of leauen, as Chyrist saith, that at the last day he wyl come lyke a thefe, & what dishonour is this to

Gods



God? what derogation is thys to heauen? He may not then  
 (I say) he offended wyth my similitude, for because I lyken  
 preaching to a plowmans labour, & a pcelate to a plowman.  
 But now you wyl aske me whom I cal a pcelat. A pcelate is  
 that man, whatsoeuer he be, that hath a flock to be taught of  
 hym, who so euer hath anye spiritual charge in the faythful  
 congregation, & whosoever he be that hath cure of soule. And  
 wel may the Preacher & the Plowman be lykened together.  
 First for theyr labour of al seasons of the yere: for ther is no  
 tyme of the yere, in which the plowman hath not some spe-  
 cial worke to do, as in my coutry in Lecester Shire, the plow-  
 man hath a tyme to set forth, and to assay his plough, & other  
 tymes for of her necessary workes to be done. And then they  
 also may be lykened together for the diuersity of workes, and  
 variety of offices that they haue to do. For as the plowman  
 first setteth forth his plough, & then tylleth hys lande, & bea-  
 keth it in furrowes, & sometime rydgeth it by agayne. And at  
 an other tyme harroweth it, & clotteth it, & sometime dongeth  
 it, & hedgeth it, diggeth it, & waedeth it, purgeth and maketh it  
 cleane: so the pcelat, the preacher hath many diuers offices to  
 do. He hath first a busy worke to byng hys Parishners to a  
 ryght fayth, as Paul calleth it. And not a swaruing faith, but  
 to a fayth that embraceth Christ, & trusteth to his merytes, a  
 lyuely fayth, a iustificeng fayth, a faythe that maketh a man  
 ryghteous wpythout respect of workes. As ye haue it verpe  
 wel declared & set forth in the Homily. He hath then a busy  
 worke I saye, to byng hys flocke to a ryght fayth, & then to  
 confirme them in the same fayth. Now callyng them dolone  
 with the law, and wyth threathninges of God for sinne. Now  
 rydgyng them by agayne with the Gospel, & with the prom-  
 ises of Gods favour. Now waeding the, by tellyng them theyr  
 faulces, & making them forsake synne. Now clottyng them,  
 by breaking theyr stony hartes, & by making the supple har-  
 ted, & making them to haue hartes of flesh, y is soft hartes, &  
 apt for doctrine to enter in. Now teaching to know god right  
 ly, & to know theyr duty to God & to theyr neighbours. Now  
 exhorting them when they know theyr duty, that they do it,  
 & be diligent in it: so that they haue a continual worke to do.  
 Great is theyr busynes, & therfore great should be theyr hire.

The desert-  
ption of a  
pcelate.

How the  
preacher is  
lykened to  
y plowman.

The Pre-  
late hath  
many offi-  
ces.

Note the  
properties  
of a ryght  
fayth.

The firste.

The law  
feareth.

The gospel  
cōforteth.

## The fourth Sermon

**Great but  
wes shoulde  
haue good  
wardes.**

**Preachig  
is a daylye  
meate.**

**They haue great labours, & therfore they ought to haue good** **louinges,** that they may commopiously fede their flocks, for the preaching of the woorde of God vnto the people is called meate. Scripture calleth it meate, not strawberies, that com but once a yeare & tary not long, but are soone gone, but it is meate, it is no dainties. **The people must haue meate y must be familiar & continual, and dayly geuen vnto them to fede vpon.** Many make a strawbery of it, ministring it but once a yeare, but sache do not the office of good Prelates. For Chrysostome sayth: *Quis putas est seruus prudens et fidelis? qui dat cibum in tempore.* Who thinke you is a wyse & a faithfull seruaunt: he y geneth meate in due tyme. So that he must at all tymes conuenient preache diligently. Therfore sayth he: **Who trowe you is a faithfull seruaunt? He speaketh it as though it were a rare thing to finde such a one, & as though he shoulde say: ther be but a few of them to finde in the world.** And howe fewe of them ther be throughout this realm that geue meate to thei flocke as they shoulde do: the Visitours can best tel. To few, to few, the moze is the pilty, & neuer so few as now. By thys then it appeareth that a prelate, or any that hath cure of soul, must diligently and substantially worke & labour. Therfore saith Paule to Timothe: *Qui episcopatum desiderat, hic bonum opus desiderat.* He that desireth to haue the office of a Bishop, or a prelate, that man desireth a good woork. When if it be good woork, it is woork. He can make but a woork of it. It is Gods woork, Gods plough, & that plough God woulde haue kyl goyng. Suche then as loyter & lyue ydelye, are not good prelates or Ministers. And of such as do not preach & teache, nor do not their duties, God saith by his prophet Jeremy: *Maledictus qui facit opus dei fraudulententer.* Guilfully or deceitfully, some bookes haue negligenter, negligently or slackly. How many such prelates, how many such bishops, Lord for thy mercy, are there now in England: And what shal we in this case do: Shal we company with them: O Lord for thy mercy that we not company with them: O Lord whither shal we flee fro them: But cursted be he that doth the woork of God negligently or ydelye. A soze woord for them that are negligent in discharging their office, or haue done it fraudulently, for that is the thyng that maketh the people yll.

**But**



But true it must be that Christ saith: *Multi sunt vocati, pauci vero electi.* Many are called, but few are chosen. Here haue I an occasiō by the way, somwhat to say vnto you, yea, for the place that I alledged vnto you before out of Jeremy the .48. Chapter. And it was spoken of a spirituall worke of God, a worke that was comaunded to be done, & it was of shedding blood, & of destroying the Cities of Moab. For (saith he) cursed be he that keepeth backe hys swoorde from shedding of blood. As Saule when he kept backe the swoord from shedding of blood, at what time he was sent agaynst Amalech, was refused of God for beyng disobedient to Gods comaundementes, in that he spared Agag the King. So that, that place of the Prophet was spoken of them that went to the destruction of the Cities of Moab, amonge the whych there was one called Bebo, whych was much repproued for idolatry, supersticion, pride, auarices, cruelty, tyranny, & for hardness of hart, and for these synnes was plagued of God and destroyed. Now what shal we say of these rich citizens of London? What shal I say of them? shal I cal them proude men of London, malicious men of London, merciles men of London? No, no, I may not say so, they wyl be offended with me than. Yet must I speake. For is there not raygning in London, as much pride, as much couetousnes, as much cruelty, as much oppression, as much supersticion, as was in Bebo? Yes I thynke, and much more so. Therefore I say, repent O London, repent, repent. Thou hearest thy faultes told thee, amende them, amende them. I thynke if Bebo had had the preachyng that thou hast, they would haue conuerted. And you rulers & officers, be wise and circumspect, loke to your charge, & se you doo your duties, & rather be glad to amende your yl luyng, then to be angrey when you are warned of sold of your fault. What a do was there made in London at a certain man, because he said (and in dede at that tyme on a full cause) Burgesles (quoth he) may butterflies. Lord what a do there was for that word. And yet would God they were no worse then Butterflies. Butterflies do but they nature, the Butterfly is not couetous, is not greedy of other mens goodes, is not fyl of enuye & hatred, is not malicious, is not  
cruel,

Math. xlii.

An admonition to London.

An admonition to the rulers and officers.



The fourth Sermon

cruel, is not mercifles. The Butterflie gloryeth not in her own dedes, nor preferreth the tradicions of men befoze Gods word, it comitteth not idolatri, nor worshippeth false Gods. But London can not abide to be rebuked, such is the nature of man. If they be pricked they wyl kick. If they be rubbed on the gale: they wyl wynce. But yet they wyl not amende they faultes, they wyl not be yl spoken of. But how shall I speake well of them: If you could be content to receyue and folow the word of God and fauour good preachers, if you could heare to be tolde of your faultes, if you could amend when you heare of them: if you would be glad to resourme that is a mylke: yf I might se any such inclinacion in you, that you would leaue to be mercifles and begin to be charitable, I would then hope wel of you, I would then speake wel of you.

Caled; bat-  
arde wyl  
wyncbe.

The euyls  
pare now  
in London

But London was neuer so yl as it is now. In tymes past, men were ful of pity and compassion, but now there is no pity, for in London their brother shal die in the stretes for cold, he shal lye sicke at theyr doze betwene stock and stock. I cannot tell what to cal it, and perith ther for hunger, was there any more vnnmercifalnes in Bebo: I thinke not.

The reliefe  
of poore sco-  
lers, by the  
rych in Lo-  
don is gon.

In tymes past when any ryche man dyed in London, they were wont to help the poore Scholars of the vniuersityes with exhibicion. When any man dyed, they would bequeth great sums of mony towarde the reliefe of the poore. When I was a scolar in Chambydye my self, I heard very good report of London, and knew many that had reliefe of the rich men of London, but now I can heare no such good report, and yet I enquire of it, and herken for it, but now charitie is wahren cold, none helpeth the scholer, nor yet the poore. And in those daies what did they whē they helped the scholars: Mary they maikteined & gaue them liuinges that were very papiffes and professed the Popes doctrine, & now that the knowledg of Gods word is brought to lycht, and many earnestly study and labour to set it forth, now almost no man helpeth to maintayn them.

Charitte is  
wahren cold  
in London

He moueth  
London to  
repentaunce  
by example  
of Bebo.

Oh London London, repent repent, for I thinke God is more displeasid with London, then euer he was with the City of Bebo. Kepet therfore repent London, & remembre y the same god liucth now y punished Bebo, euen y same god e

nonis

None other, & he wil punish syn as wel now, as he did then, & he wil punish þy iniquity of London as wel, as he did the of pebo. Amend therfore. And ye that be prelates, loke wel to your office, for right prelatyng, is busy labouring and not lordyng. Therfore preach & teach, & let your plow be doing. Be Lords. I say þy lyue like loiterers, loke wel to your office, þy plow is your office & charge. If you liue idle & loiter, you do not your duty, you folow not your vocation, let your plow therfore be goyng and not cease, that the ground may byyng forth fruit. But now me thinketh I heare onc say vnto me: wot ye what you say? Is it a worke? Is it a labour: howe then hath it hap- penened, that we haue had so many hundred yeaes, so many vnpreaching prelates, lordyng loyters and ydle ministers? We would haue me here to make aunswer, and to shewe the cause therof. Nay, thys land is not for me to ploughe, it is to stony, to thorny, to hard for me to plough. They haue so many thynges that make for them, so many thynges to lay for them selues, that it is not for my weake teame to plow them. They haue to lay for the selues, long customes, ceremonies, and authoritie, placing in Parliament, and many thynges more. And I feare me this land is not yet rype to be plowed. For as the saying is: It lacketh wethering: This geare lacketh wethering, at least wape it is not for me to plough. For what shal I looke for amonge thornes, but prickyng & scrat- chyng: What among stonies, but stumbyng: What (I had almost sayd) among Serpentes but stingyng: But this much I dare saye, that since lordyng and loyteryng hath come by, preachyng hath come down, contrary to the Apostles times. For they preached and lorded not. And nowe they Lorde and preach not. For they that be Lords, wil pl go to plow. It is no mate office for them. It is not seemyng for theys estate. Thus cam by lordyng loiterers. Thus crept in vnpreachig prelates, & so haue they long continued. For how many vnlearned prelates haue we now at this day? And no maruel. For if þy plow men that now be, were made Lordes, they would cleane glue ouer ploughyng, they would leaue of theys labour, & fal to lordyng outright, & let þy plowe stand. And then both plowes not walkyng, nothing should be in the comon weale but hunger.

An admoni-  
cion to pre-  
lates to do  
their office

An answer  
to a pnyue  
obiection.

A weake  
teame.

Lordyng  
bath put  
down prea-  
chyng.

The neces-  
sitye of the  
plough.



## The fourth Sermon

For ever since the Prelates wer made Lordes & Nobles, they  
 plough standeth, there is no work done, the people starue.  
 They haunke, they hunt, they carde, they dice, they pastime in  
 there prelacyes with galaunte gentlemen, with their daun-  
 ting minions, and with their freshe copanions, so that plough-  
 hing is set a lyde. And by the lording and loytring, preaching  
 and ploughing is cleane gon. And thus if the ploughmen of  
 the country, were as negligent in theyr office, as prelates be,  
 we should not long lyue for lacke of sustenance. And as it  
 is necessary for to haue this ploughing for the sustentacio of  
 the body: so must we haue also the other for the satisfactiō of  
 the soule, or elles we can not lyue long gostly. For as the bo-  
 dy wyltheth and consumeth away for lack of bodily meate: so  
 both the soule pyne away for default of gostly meate. But  
 there be two kindes of inclosing to let or hynder both these  
 kindes of ploughing. The one is an inclosing to let or hynder  
 the bodily ploughing, and the other to let or hynder the  
 holy day ploughing, & church ploughing. The bodily plough-  
 ing, is taken in and enclosed thoro'w singular comodity. For  
 what man wil let go or diminish his priuate comodity, for  
 a commune welth: and who wyl susteine any damage for the  
 respect of a publique comodity: The other plough also no  
 man is diligent to set forwarde, nor no man wyl hearken to  
 it. But to hynder and let it, al mens eares ar open, yea and a  
 great many of this kind of ploughmen which are very busy,  
 and would seme to be very good workmen. I feare me some  
 be rather mocke gospellers the faithful ploughmen. I knowe  
 many my selfe that professe the gospel, and liue nothing there  
 after. I knowe them, and haue bene conuersant with some of  
 them. I knowe them, and I speake it with an heauy heart,  
 ther is as litle charity and good liuing in them, as in any o-  
 ther, according to that which Chyill sayd in the Gospel to the  
 great numbye of people that folowed hym, as though they  
 had had an earnest zeale to his doctrine, wher as in dede they  
 had it not. *Non quia uidistis signa, sed quia comedistis de panibus.*  
 Ye folow me (salet he) not because ye haue sene the signes &  
 miracles that I haue don, but because ye haue eate the bread,  
 and refreshed your bodyes. Therefore you folow me, so that  
 I think

An apt fi-  
militude.

Two kyn-  
des of inclo-  
sing.

Mock Gos-  
pellers.



I thinke many one now a dayes, professeth the Gospel for the liuinge sake, not for the loue they beare to Gods word. But they that wot't be true ploughmen must worke saythfully for Gods sake, for the edifying of theyr brethren. And as diligent Ipe as the husband man plougheth for the sustentacion of the body: so diligently must the prelates & ministers labour for the feeding of the soule: both the ploughes must stil be doing, as most necessary for man. And wherefore are magistrates ordeined, but that the tranquillity of the commune wea'e maye be confirmed, limiting both ploughes. But now for the fault of onpreaching Prelates, me thinke I could gosse what might be sayd for excusing of them. They are so troubled with lordship liuing, they be so placed in palacies, couched in courtes, rusefelyng in theyr rentes, dauncing in their dominions, burdened with ambassages, pampering of their paunches like a Honke that maketh his Jubilis, mouching in their maungers, and moiting in theyr gay manours and man sponz, and so troubled with loyteryng in theyr Lordshippes, that they can not attend it. They are other wise occupied, som in the King's matters, some are Ambassadours, some of the pryuy council, some to furnish the courte, some are Lordes of the Parliament, some are Presidents, and some Comptrollers of myntes. Wel, wel. Is this their duty? Is this their office? Is this their calling? Should we haue ministers of the church to be comptrollers of the myntes? Is this a meete office for a priest that hath cure of soules? Is this his charg? I would here aske one question: I would sayne know who cōptrolleth the deuil at home at his parish, while he cōptrolleth the mynt?

If the Apostles myght not leaue the office of preaching to be deacons, shall one leaue it for minting? I can not tel you, but the saying is, that synce Prelates haue bene mynters, mony hath bene worse then it was before. And they saye that the euillne of mony hath made al things dearer. And in this behalfe I must speake to England. Heare my cōtry England, as Paule sayd in his first epistle to the Cor. vi. Chapter. For Paule was no sitting Bpshop, but a walking & a preaching Bpshop. But whē he went from them, he lefte there behind hym the plough going styll, for he wot vnto them & rebuked

The dutye  
of Magi-  
strates.

Unpreach-  
ing prelates  
excused.

Mynting  
Priestes.

## The fourth Sermon

them for going to law and pleading they causes before hea-  
then Judges. Is there (sayth he) vtterly among you no wise  
man, to be an arbitratour in matters of iudgement? What  
not one of all that can iudge betwene brother and brother?  
But one brother go to lawe with an other, and that vnder  
heathen Judges? *Constitute contemptos qui sunt in ecclesia. &c.*  
Appoynte them Judges that are most abiect, and vyle in the  
congregaciō, which he speaketh in rebuking them, for (sayth  
he) *Ad erubescenciam vestram dico.* I speake it to your shame.  
So England I speake it to thy shame. Is there neuer a no-  
ble man to be a Lorde President, but it muste be a prelate?  
Is there neuer a wyse man in the realme to be a Comptro-  
ler of the Mint? I speake it to your shame, I speake it to your  
shame. If there be neuer a wise man, make a Water bearer,  
a Tinker, a Cobler, a slaue, a page, Comptroler of the Mint.  
Make a meane getileman, a Cromie, a Peman, make a poore  
baggard Lord president. Thus I speake not that I would haue  
it so, but to your shame. If there be neuer a gentilman meete  
not able to be Lord president. for why are not the noble men  
and yong gentlemen of England, so brought vp in know-  
ledge of god and in learning, that they may be able to execute  
offices in the commune weale? The King hath a great many  
of wardes, and I trow ther is a court of wards, why is there  
not a scoole for the wardes, as wel as ther is a court for theyr  
landes? Why are they not set in schooles, where they may  
learne? Or why are they not sent to the Uniuersityes, that  
they may be able to serue the king when they come to age? If  
the wardes & yong gentlemen were wel brought vp in lear-  
ning and in the knowledge of God, they would not when they  
come to age so much geue them selues to other vanities. And  
if the Nobility be well trayned in godly learning, the people  
would folow y same traine, for truly, such as the noble men  
be, such wyl the people be. And now the onely cause, why no-  
ble men be not made Lord presidentes, is because they haue  
not bene brought vp in learning. Therefore for the loue of god  
appoint teachers and schole maisters, you that haue charg of  
youth, & geue the teachers stypēds worthy theyr paines y they  
may bying them vp in Gramer, in Logike, in Rethorike, in  
Philo-

The bying-  
ing by of  
Gentlemē.

Why noble  
men be not  
made Lord  
Presidents.

Philosophy, in þe ciuill law and in that whiche I cannot leane  
 vnspoken of, the word of God. Thankes be vnto god the no-  
 bility, other wyse is very well brought vp in learning & God-  
 lynes, to the great ioy and comfort of England, so that there  
 is now good hope in the youth, that we shal an other day haue  
 a flourishing common wealth, considering theyr godly educa-  
 tion. Yea, and there be all ready noble men ynough, though  
 not so many as I would wysh able to be Lord Presidents, &  
 wyse men ynough, for the mynt. And as vnmæte a thing it is  
 for Bishoppes to be Lord presidents, or priestes to be minters,  
 as it was for the Corinthians to plead matters of variaunce  
 before heathen Judges. It is also a sciauder to the noble men  
 as though they lacked wysedome, and learnyng to be able for  
 such offices, or elles were no men of conscience, or els were  
 not mæte to be trusted, and able for such offices. And a pre-  
 late hath a charge and cure otherwise, and therefore he can  
 not discharge his duety, and be a Lord president to. for a pre-  
 sidenthip requireth a whole man, and a Bishop can not be  
 two men. A Bishop hath his office, a flock to teach, to loke  
 vnto, and therefore he can not meddle wyth an other office,  
 which alone requireth a whole man. He should therfore geue  
 it ouer to whom it is mæte, and labour in his owne busines,  
 as Paule wyrteth to the Thessalonions. Let euery man do  
 his owne busines, & solow his calling. Let the Priest preach, &  
 the noble men handle the tēporal matters. Moses was a mer-  
 uallous man, a good man. Moses was a wonderful felowe, &  
 did his duty being a married mā, we lack such as Moses was.  
 Wel, I wold al men should loke to their duty, as God hath cal-  
 led them, & then we should haue a flourishing Christian cōmon  
 weale. And now I would aske a straunge question. Who is  
 the most diligentest Bishop and prelate in al England, that  
 passeth all the rest in doing his office: I can tell, for I know  
 hym who it is, I know hym wel. But now I thinke I se you  
 listning and harkening, that I should name hym. There  
 is one that passeth all the other, and is the most diligent pre-  
 late and preacher in al England. And will ye know who it is?  
 I wyl tel you. It is þe deuil. He is the most diligent preacher of  
 al other, he is neuer out of his dioces, he is neuer frō his cure,

A lust cause  
 to deny hym  
 to offices.

The most  
 diligentest  
 preacher in  
 England.



## The fourth Sermon

ye shal neuer find hym vnoccupied, he is euer in his parish, he kepeth residence at al tymes, ye shal neuer fynd hym out of the way: call for hym when you wyl, he is euer at home, the diligentest preacher in all the realme, he is euer at his plough: no lording nor lorteryng can hynder hym, he is euer applying his busynes, ye shal neuer fynd him idle I warrant you. And his office is to hynder religion, to mayntayne supersticion, to set vp Idolatry, to teach al kinde of popery. He is ready as can be wished, for to set forth his plough, to deuyse as many wayes as can be to deface and obscure Gods glory. Where the Deuyl is resydent and hath his plough going: there alway with bookes, and vp with candelles, alway wyth Bybles and bp with beades, alway with the light of the gospel, and bp with the lighte of candelles, yea at none dayes. Where the Deuyl is resident, that he may preuaile, bp with al supersticion and Idolatry, sensing, painting of Images, candels, palmes, ashes, holy water, and ne to scrvice of mens inuention, as though man could inuent a better waye to honour God with, then God hym selfe hath appoynted. Downe with Christes crosse, bp with purgatory picke purg, bp to hym, the popish Purgatory I meane: Away with clothing the naked, the poore and impotent, bp with decking of Images and gay garnishing of stocks and stones. Up with mans tradicions and his lawes, downe with Gods tradicions and his most holy word. Downe with the old honour delue to god and bp with the new Gods honour: let all thinges be don in latine. There must be nothing but latine, not as much as. *Memento homo quod cinis es, et in cinerem reuerteris*: Remember man that thou art ashes, and into ashes thou shalt return. Which be the wordes that the minister speaketh to the ignorant people, when he geueth the ashes vpon asshewentdaye, but it must be spoken in latin. Gods word may in no wyse be translated into English. Oh that our prelates would be as diligent to solue the corne of god doctrine, as Sathan is, to sow cockel & darnel. And this is the Deuyls ploughing, the which worketh to haue thinges in latine, and letteth the frutesfull edificacion. But here some manne wyll saye to me: what sir, are ye so pryng of the Deuyls counsell,

note wher  
the Dyuel  
dwelleth.

We are  
more ready  
to doo our  
own inuen-  
cions, then  
Gods com-  
maunde-  
mentes.

that

That yo know al this to be true: Truly I knowe hén to well,  
and haue obeyed him a litle to much in cōdiscending to some  
folies. And I knowe hén as oþer men do, yea, that he is euer  
occupied and euer busie in folowing his plow. I knowe by S.  
Peter which sayth of hym . *Sicut leo rugiens circuit quarens  
quem deuoret*, he goeth about like a roaring lion seeking whom  
he may deuour. I would haue this text wel beword and exami-  
ned euery word of it. *Circuit*, he goeth about in euery corner  
of his dioces. He goeth on uisitation dayly. He leaueh no  
place of his cure vniuisted. He walketh round about from  
place to place, and ceaseth not. *Sicut leo*, as a Lion that is  
strongly, bodly, and proudly, stately, and fiercely with haut  
lookes, with his proud countenaunces, with his stately brag-  
ginges: *rugiens*, roaring, for he letteth not slip any occasion  
to speake or to reare out when he seeth hys tyme. *Quarens*, he  
goeth about seeking and not sleeping, as our Bythops do, but  
he seeketh diligently, he searcheth diligently al corners, where  
as he may haue his pray. He roneth abode in euery place of  
his dioces, he standeth not still, he is neuer at rest, but euer in  
hand with his plough that it maye goe forward. But there  
was neuer such a preacher in England as he is. Who is able  
to tel his dolygent preaching? which euery daye and euery  
houre, laboreth to sowe cockel and barnel, that he may bring  
out of forme and out of estimation and rounne, this institution  
of the Lords supper and Christes crosse, for there he lost his  
right, for Christ sayd: *Nunc iudicium est mundi, princeps secu-  
li huius ciicietur foras. Et sicut exaltauit Moses serpentem in de-  
serto, ita exaltari oportet filium hominis. Et cum exaltatus fuero,  
a terra, omnia traham ad meipsum*. Powe is the iudgement of  
this world, and the Prince of this world shal be cast out. And  
as Moses dyd lyft by the serpent in the wyldernes, so must  
the sonne of man be lyft by. And when I shal be lyft by from  
the earth, I wyl drawe all thynges vnto my selfe. for the de-  
uyl was dysappoynted of his purpose, for he thought al to be  
his own. And when he had once brought Christ to the crosse,  
he thought al cocke sure.

But there losse he all hys reuyving, for Christe sayde:  
*omnia traham ad meipsum*, I wyl drawe all thynges to my

Note a fott  
wel waied.

21



selfe. He meaneth drawyng of mannes soule too saluacion. And that he sayde hee woulde doo: *Per semetipsum*, by hys owne selfe, not by any other bodyes Sacrifice. He ment by hys owne sacryfice on the crosse, where he offered him selfe for the redemption of mankynde, and not the sacrifice of the Masse to be offered by an other. for who can offer hym, but hym selfe: He was both the Offerer and the offering. And thys is the pricke, thys is the marcke at the whych the Deuyl shooteth, to euacuate the crosse of Christ, and to myngle the institution of the Lordes Supper, the whych althoughe he can not byyng to passe: yet he goeth about by his sleightes and subtyle meanes, to frustrate the same, and these fyf-  
 tene hundzeth yeares he hath bene a dower, onelys purp-  
 syng to euacuate Chyilles death, and to make it of small  
 efficacie and vertue. for where as Chyille, accordyng as the  
 Serpent was lyfte by in wyldernes: so woulde he hym selfe  
 to bee exalted, that thereby as manye as trusted in hym  
 shoulde haue saluacion. But the Deuyl would none of that.  
 They would haue vs saued by a dayly oblation propiciatory,  
 by a sacrifice expiatory, or remissory. Now yf I shoulde preach  
 in the country among the vnlerned, I would tel what pro-  
 piciatory, expiatory and remissory is: but here is a learned au-  
 ditory, yet for them that be vnlerned I wil expound it. Pro-  
 piciatory, expiatory, remissory, or satisfactory, for they signify  
 al onething in effect, and is nothing els but a thing wherby  
 to obteyne remission of synnes, and to haue saluacion. And  
 this way the Deuyl vsed to euacuate the death of Christ, that  
 we myght haue affiaunce in other thynges, as in the dayly  
 sacrifice of the prieste, where as Chyille would haue vs to  
 trust in his onely sacrifice. So he was: *Agnus occisus ab ori-  
 gine mundi*, the lambe that hath ben slain from the beginning  
 of the world, and therfore he is called *in se sacrificium*, a con-  
 tinual sacrifice, and not for the continuance of the Masse,  
 as the Blaunchers haue blaunched it, and wrested it. And  
 as I my selfe dyd once myllake it. But Paule saythe: *Per se-  
 metipsum purgatio facta*, by him selfe and by none other, Christ  
 made purgation and satisfaction for the whole worlde.

Would Christ thys worde (by hym selfe) had bene better  
 weyghed

The mark  
 that the dy-  
 nel shoteth  
 at.



weyghed and looked vpon, and in *sanctificationem*, to make them holy, for he is *iuge sacrificium*, a continuall sacrifice, in effect, fruite and operation, that lyke as they whyche sayng the Serpent hange vppe in the deserte, were put in remembrance of Chyistes death, in whom as manye as beleued were saued: so al men that trusted in the death of Chyist shal be saued, as wel they that were before, as they that came after. for he was a continuall Sacrifice, as I sayde in effecte, fruite, operacion and vertue. As though he had from the begynnyng of the world, and continually should to the worlds ende, hang styll on the crosse, and he is as freshe hangyng on the crosse now, to them that beleue and trust in hym: as he was systene hundreth yeaeres ago, when he was crucified. Then let vs trust vpon hys onely death, and looke for none other sacrifice propitiatory, then the same bloudye Sacrifice, the lyuely sacrifice, and not the dyy Sacrifice, but a bloudye Sacrifice. for Chyist hym selfe sayde: *consummatum est*, It is perfectly finished. I haue taken at my fathers hande the dispensation of redeemyng mankynde. I haue wrought mans redemption, and haue dispatched the matter. Why then mingle ye hym: why do ye diuide hym: why make you of hym mo sacrifices then one: Paule sayth: *Pascha nostrum immolatus est christus*, Chyiste our pascheuer is offered vppe, so that the thyng is done, and Chyiste hath done it, and he hathe done it *semel*, once for al. And it was a bloudye Sacrifice, not a dyy Sacrifice.

Why then, it is not the Masse that anayleth or profiteth for the quicke and the deade: Who woorth thee, O Wynell, wo woorth thee, that hast preyed so farre and so longe, that hast made England to woorthy false Gods, forsaking Chyist they? Lorde. Who woorth thee Diuel, wo woorth thee Deuil and al thy Angels. If Chyist by his death draweth althynges to hym selfe, and draweth all men to saluacion, and to heauenly blisse, that trust in him: Then the Priests at the Masse, at the poppe the Masse (I saye) what can they drawe, when Chyist draweth all, but landes and goodes from the ryghte heyres: The Priestes drawe goodes and ryche, benefices and promotions to them selues, and su: he as beleued in they

The vse of  
the byasen  
Serpent.

Priests doo  
draw sou:  
thyng.

sacri

## The fourth Sermon

sacrifice, they draw to the Diuel. But Christ it is that draweth soules vnto hym by hys bloudye Sacrifice. What haue we to doo then, but *epulari in domino*, to cate in the Lorde at hys Supper.

What other seruice haue we to doo to hym? and what other sacrifice haue we to offer, but the mortification of our flesh? What other oblation haue wee to make, but of obedience, of good lyuynge, of good wykes, and of helping our neyghbours: But as for our redemption, it is done already, it cannot be better. Christ hath done that thyng so well, that it can not bee amended. It can not be deuiled howe to make that any better then he hath done it. But the Dyuell by the helpe of that Italian Byschop yonder, hys Chaplayne, hath laboured by al meanes that he myght, to frustrate the death of Christ, and the merites of hys passion. And they haue deuiled for that purpose, to make vs beleue in other vayne things by hys pardons, as to haue remission of synnes, for praying on halowed beades, for dnyng of the bakehouse hole, as a Channon of Maltam A bbeuonce told me, that when so euer they put theyr loaves of bread into the oven, as many as brynde of the pardon hole, should haue pardon for dnyng of it. A mad thyng to geue pardon to a hole. Then to Pope Alexanders holy water, to halowed belles, palmes, candels, ashes, and what not? And of these thynges euery one hath taken away some part of Christes sanctification. Euery one hath robbed some part of Christes passion and crosse, & hath mingled Christes death, and hath bene made to be propitiatory and satisfactorie, and to put away sinne. Yea and Alexanders holy water yet at thys day remayneth in England, and is vsed for a remedy agaynst spirites, and to chase away Deuyls, yea and I woulde thys had bene the woort. I woulde thys were the woort. But wo woort thee, O Deuyl, that hast preuayled to euacuate Christes crosse, and to mingle the Lordes Supper. These be the Italian Byschops deuises, and the Dyuell hath pycked at thys marke, to frustrate the crosse of Christ. He shot at thys marke long before Christe came, he shotte at thys pycke foure thousande yeares before Christe hanged on the Crosse, or suffered hys passion.

The Poke  
of Maltā.







## The fourth Sermon

**They haue  
bene blanchers  
styl.**

respects, and considerations of worldly wisdom. And I doubt not but there were blanchers in the olde time, to whisper in the eare of good kynge Czechyas, for the mayntenance of Idolatrye done to the brasen Serpent, as well as there hath bene nowe of late, and be now that can blanch the abuse of Images and other lyke thynges. But good kynge Czechias woulde not bee so blynded, he was lyke to Apollos, feruent in spirite. He woulde geue no eare to the Blanchers, he was not moued wyth the worldly respects, wyth these prudent considerations, wyth these policies, he feared not insurrections of the people. He feared not least his people woulde not heare the gloype of God: but he (wythout anye of these respects, or polycies, or considerations, like a god kynge for Goddes sake, and for conscience sake) by & by plucked downe the brasen serpente, and destroyed it vtterlye, and beate it to powder. He out of hande, dyd castte downe all Images, he destroyed al Idolatrye, and clerely dyd extirpate al supersticion. He woulde not heare these blanchers and worldly wyse men but wyth out delaye, soloweth gods cause and destroyeth all Idolatrye out of hande. Thus dyd god kynge Czechias, for he was lyke Apollo, feruent in spirite, and diligente to promote Goddes gloyp. And good hope ther is that it shall be lyke wyse here in Englande, for the kynges Maiestye is so broughte by in knowledge, vertue, and godlynesse, that it is not to be mistrusted, but that we shal haue al thynges well, and that the gloype of God shal be spread abrode, throughout all partes of the realme, yf the Prelates wil diligently apply their plough and be preachers, rather then Lordes. But our blanchers, which wyl be Lordes, and no labourers, when they are commaunded to go and be resident vpon their cures, and preache in theyr benefices, they woulde say.

**Deputies  
for bishops**

What, I haue set a deputie there, I haue a deputie that loketh well to my flocke, & the whiche shall discharge my dutte. A deputie (quod he) I loked for that worde all this whyle. And what a deputie must he be, trowe ye? Euen one like him self, he muste be a Cannonik, that is to saye, one that is broughte by in the studie of the Popes lawes and decrees. One that wil set forth papistrie as well as hym selfe wyl do, and one that wyl

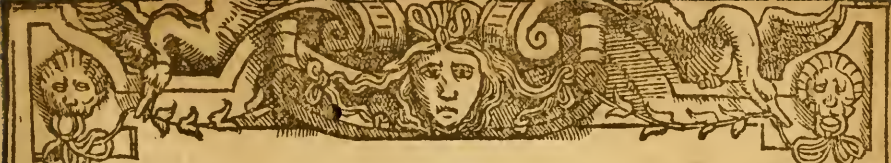


1874  
The first of the year was a very  
dry one, and the crops were  
very poor. The weather was  
very hot, and the ground was  
very dry. The crops were  
very poor, and the weather  
was very hot. The ground  
was very dry, and the crops  
were very poor. The weather  
was very hot, and the ground  
was very dry. The crops  
were very poor, and the  
weather was very hot. The  
ground was very dry, and  
the crops were very poor.

The second of the year was a  
very wet one, and the crops  
were very good. The weather  
was very cool, and the ground  
was very wet. The crops  
were very good, and the  
weather was very cool. The  
ground was very wet, and  
the crops were very good.  
The weather was very cool,  
and the ground was very  
wet. The crops were very  
good, and the weather was  
very cool. The ground was  
very wet, and the crops  
were very good. The  
weather was very cool, and  
the ground was very wet.  
The crops were very good,  
and the weather was very  
cool. The ground was very  
wet, and the crops were  
very good.

1875





THE SEVEN SER-  
mons of the reuerend father, M.  
Hughe Latimer, whiche he preached  
before our late souerayne Lorde of famous  
memozy king Edward the. vi. within the prea-  
ching place, in the Palace at Westmin-  
ster, in the yeare of our Lorde .1549.  
the first Sermon the. viii. of  
Marche.

wherunto are added other two Ser-  
mons, as wel that he preached at Stamford,  
as also the last that he made before the  
late kyng Edward, whiche he  
called hys vltimum  
vale.

Printed at Lodon by John  
Day, dwelling ouer Aldersgate.

Cum gratia & priuilegio Re-  
gie Maiestatis, per sepre-  
nium,

An. 1562.



THE HISTORY OF THE

REIGN OF CHARLES THE FIRST

BY JOHN BURNET

IN TWO VOLUMES

THE SECOND VOLUME

CONTAINING

THE HISTORY OF THE

REIGN OF CHARLES THE FIRST

FROM THE DEPARTURE OF

CHARLES THE FIRST FROM

ENGLAND TO HIS DEATH

IN THE YEAR 1649

BY JOHN BURNET

IN TWO VOLUMES

THE SECOND VOLUME

CONTAINING

THE HISTORY OF THE

REIGN OF CHARLES THE FIRST

FROM THE DEPARTURE OF

CHARLES THE FIRST FROM

To the righte vertuous and gracious Lady

Katherine Douches of Suffolk, Thomas

Some, her humble and faithfull Oratour,  
wisseth godly fauour & euerlasting  
saluation from God the father  
through Iesus Christ our  
mercifull Lorde.



Whan man is borne for man, that one to another should be a God, and not a deuyll, an helper, no hynderer, vnto whom also the vse of the tonge is only geuen, whereby they doo both expresse and shew the affections of their mindes, there is no man which can say, I haue no nede of a ny man. But amonges infinite mischiefes and euilles of mans pouertie and anguish, by whiche he hath nede of other mens helpe, is the instruction of prudence or vertue and of science. For mankinde in this do precel chiefly brute beastes, because they helpe one another by mutuall communication. In learning good and vertuous maners, the vse of commoning is requyred chiefly, that men erryng, and ignoraunte shoulde be taught, for there is none which shall euer lerne of himselfe, al though he be neuer so happily borne.

Therefore, it shall become euery man, which do intende to liue godly, to here and learne godly boke, to print heauenly documēt: in their harts. For as euil doctrine, deuellish boke, & filthie talke do corrupt good maners: so faithfull precepts, godly boke, chaste cōmoning & honest shal edifie, & cōfirm. wherfore, intending to do good vnto al men and namely vn to suche, as erre and beignorante, I haue gathered, writ, and brought into lighte, the famous fryday sermons of M. Hugh Latimer, which he preached in Lēt last past, before our most noble king Edward the sixt, at the new palaice of westminster the third yere of his reigne. which Sermons (most vertuous Lady) I dedicate vnto your honorable grace, nothing doubting but that you will gladly imbrace them, not only because of their excellencie, but chiefly for the profit which shal ensue thorough them vnto the ignorant. For in them are frutefull & godly



## The Epistle.

godly documents, directing ordimatly not only the steps, cō-  
uersation, and liuing of kings: but also of other ministers and  
subiectes vnder him. And let no man begreued though it be  
not so exactly done as he did speake it, for in very dede I am  
not able so to doo, to wryte word for word as he did speake,  
that passeth my capacitie, though I had xx. mens wittes, and  
no fewer handes to write with all. As it is vnpossible that a  
little ryuer should receiue the recourse of the mayne sea with  
in his brimmes, so that no water should ouerwhelm the sides  
therof, In lyke manner is it more vnlyke my simple witte to  
comprende absolutly the aboundante eloquence and lear-  
ning whiche floweth most abundantly out of godly Lati-  
mers mouth. Notwithstanding, yet had I rather with shames  
fastnes declare charitably, this parte of his godly documents,  
and counsell, then with slouthfulnes forget or kepe close fo-  
lishly, that thing which may profete many.

who is that will not be glad to heare and beleue the doc-  
trine of godly Latymer: whom God hath appoynted a pro-  
phet, vnto our molt noble Kynge, and vnto our Realme of  
England, to declare the message of the lyuing god, to supplat  
and rote oute all sinnes and vice, to plant and graffe in mens  
hartes the plenteousnes of all spirituall blesynges in Iesus  
Chryste oure Lorde:

Moyfes, Ieremias, Helias, did neuer declare the true mes-  
sage of God vnto theyr rulers and people, with a more sin-  
cere spirite, faythfull minde and godly zeale, then godly La-  
tiner dothe now in our dayes vnto our moste noble Kynge  
and vnto the wholerealm. Furthermore, also Iosia receyued  
neuer the boke of Gods will at the handes of Helkia the hye  
priest, or the admonicion of Hulda that propheteffe, with a  
more perfect and godly feare, then oure molt noble Kynge  
doth most faithfully, geue credite vnto the wordes of good fa-  
ther Latimer. And I haue no doubt but all godly men will  
lykewisereceyue gladly his godly Sermons and geue credit  
vnto the same. Therefore this my rude labour of another  
mans swete (most vertuous ladye) I offer most humbly vnto  
yours

## The Epistle.

your grace, moued there vnto of godly zeale, thorough the  
godly fame, that is disperst vniuersally of youre most Godly  
disposicion, and vnfaigned loue towards the Iuyng, almightie,  
eternall God and his holy worde, practysed dayly bothe  
in your graces most vertuous behauour, and also godly cha-  
ritie towards the edificatiō of euery mēbre grafted in Chryst  
Iesu, most humbly desyring your grace to accept fauourae-  
bly thys my temerous enterpryse. And I your most hum-  
ble and faythfull Oratour, shall praye vnto Iehouah,  
the God whiche is of hymself, by whom, and in  
whom, all thynges lyue, moue, and be, that  
that good work which he hath begonne  
in you, he may perform it vnto your  
last endyng, through our Lord Ie-  
su Chylte, who preferue and  
kepe your grace now &  
euer. So be it.

D.iii.



**I**n this first Sermon is declared, & taught  
the godly election of a king, and a rule of  
godly liuing as touching his owne person.  
Here he proneth our most excelēt king Edward,  
to be our most lawfull king both by natiuitie, and  
contrey, yea, & now appointed in these our daies  
to deliuer vs from the daunger and captiuitie of  
Egypt and wicked Pharaο, that is from, erreure  
and ignozance and the deuēlish antichrist the Pope  
of Rome. The foyme of his godlye rule also he de-  
uided here in this Sermon in threē partes. Fyrst  
that he should not trust to muche vnto his owne  
strength and policie, but only to walke ordinatlie  
with God and to make him his lodges man & chief  
guide. Secundarily that he liue not lasciuiously  
and wantonly, solowing veneriall affections, but  
to lyue chastly. And whē time shall require, to lead  
a pure lyfe, vnder the yoke of matrimony, admoni-  
shing both his grace, and al other Maiestrates to  
be circumspect in chosyng a wyfe, eyther for them-  
selues or for their children, hauing this alwaies in  
mind, that she be, of a faithful house, godly brought  
by, and of a pure lyfe. Thirdly he admonished the  
kinges grace, that he should not desyre gold & syl-  
uer to muche, prouing by many argumentes that  
that kinde of vice with the other forsaide, to be de-  
struction not only vnto the kinges grace: but also  
vnto the whole realme & people, In these thinges  
consisteth the whole sam of this sermon.





*Uecunq̄ scripta sunt: ad nostram doctrinam scrip* Rom. x. 8  
*ta sunt.* What so euer thinges are witten a  
 foze time, are witten foꝛ our learning, that  
 we through pacience and comfozte of scrip-  
 ture, might haue hope. In taking this parte  
 of scripture (most noble audience) I play as

a trowant, which when he is at schole, will chose a lesson,  
 where in he is persight, because he is loth to take payne in  
 Audieng a new lesson, oꝛ els feareth stripes foꝛ his slothful-  
 nes. In like maner I mighte seme nowe in my olde age to  
 some men, to take this part of scripture, because I woulde  
 wade easily a way therwith, and dꝛiue mi matter at my ple-  
 sure and to be bound vnto a certayne theame. But ye shall  
 consider, that the foꝛesayd words of Paul are not to be vn-  
 derstand of al scripturs, but only of those, which are of god  
 witten in gods boke, and all thinges which are therein, are  
 witten foꝛ our learning, The excellency of this worde is  
 so great, & of so hie dignity, that ther is no earthly thinge  
 to be compared vnto it. The authoꝛ therof is great, that is  
 God himself, eternal, almighty, euerlasting. The scripture  
 because of him, is also great, eternal, most mighty, and ho-  
 ly. There is no king Emperour, Maiestrate, and ruler, of  
 what state so euer they be but are bound to obey this God  
 and to geue credence vnto his holy word in directing their  
 steppes ozdinaty accoꝛdinge vnto the same word, yea tru-  
 ly they are not only bound to obey gods boke, but also the  
 minister of the same, foꝛ the wordes sake, so farre as he spe-  
 keth sitting in Moses chayze, that is, if his doctrine be take  
 out of Moses law. Foꝛ in this world god hath .ii. swordes  
 the one is a tempozall sword the other a spirituall, The  
 tempozall sword resteth in the hands of kings, maiestrats,  
 and rulers vnder him, whereunto all sobiects, as well the  
 clergy as the layty be subiect, and punishyeable, foꝛ any of-  
 fence contrary to the same booke.

The spirituall sword is in the hands of the ministers &  
 pꝛeachers wher vnto all kinges, maiestrates, rulers ought  
 to be obedient, that is, to heare, and folowe, so longe as the  
 ministers sit in chꝛistles chayze, that is, speaking out of chꝛi-  
 stes boke.

The king correcteth transgressoꝛs with the tempozall  
 D. liii.

The king may  
 correct the pꝛe-  
 cher.

Gen. i. a. and

xvii. a

Deut. iiii. a

Esay. xxvi. a

120. viii. c

Daniel. vii. c

We ought to

be, god, to be

leue his word,

& to folow it.

This world ra-

led with two

swordes.

The tempozall

sword.

The spirituall

sword.

Math. xxii.





*veniant ad vos.* &c. Beware of false Prophets which come vnto you in shepes clothing, but inwardly, they are rauening woulfes, ye shal know them by their fruts: yea chang *Quaecunque inserunt,* (if their doctrine be euill) into *Cauete a fermento phariseorum,* &c. That is: Take heede and beware of the leauen of the Phariseis, and of the Saduces. In teaching euil doctrine, all preachers are to be eschewed, and in no wise to be harkned vnto. In speaking truth: they are to be hard. Al thinges wrytten in gods booke, are most certayne true, and profitable for all men. For in it, is containned mete matter for kinges, princes, Rulers, bishops, and for all states. Wherefore, it behoueth euery preacher, some what to appoynt and accomodate him selfe, and hys matter a greable vnto the comfort, and amendment of the audience, vnto the which he declareth the message of god.

Luce. xii.

In gods booke is matter for all estates.

If he preach before a kinge, let hys matter be concerninge the office of a king, if before a bishop, then let him treat of bishoply duties and orders, and so forth in other matters, as time and audience shall require.

A preacher must haue respect to his audience

I haue thought it good, to intreate vpon these wordes folowing which are wrytten in the. xvii. Chapter of Deuteronomy. *Cū veneris in terrā quā Dominus Deus dat tibi possidere eam,* &c. That is. When thou art come vnto the land which the Lord thy God geueth thee, and enjoyest it, and dwellest therein: If thou shalt say, I will set a kinge ouer me: like vnto all the nations that are about me: Then thou shalt make him kinge ouer thee, whome the Lord thy god shall chose.

Deut. xvii.

One of thy brethren must thou make kinge ouer thee, and mayst not set a stranger ouer thee, which is not of thy brethren. But in any wise, let him not hold to many horses, that he bring not the people againe to Egypt, thowoe the multitude of horses, for as much as the Lord hath sayd vnto you: ye shall hence forth go no more againe that way. Also he shall not haue to many wiues, lest his hart turne away, nether shall he gather hym syluer and golde to much. As in diuers other places of scripture is mete matter for all estates. So in this foresayd place is described cheifly the doctrine fit for a king. But who is worthy to utter this doctrine before oure most noble king: Not I God knoweth, which



## The first Sermon.

Which am throught age, both weak in body & obliuious, but apt I am, not only because of painful study, but also for thy short warning. *Uel vnto god I wil make my moue, who neuer fayled me. Auxiliator in necessitatibus.* God is my helper in all my all my necessities, To him alone wil I make my petition. To praye vnto sayntes departed I am not taught, to desire like grace of god as they had (right godly it is) or to belene god to be no lesse merciful vnto vs (being faithfull) then he was vnto them, greatly comfortable it is. Therfore only vnto god let vs lift by our hartes and saye the lordes prayer.

Things touched most chiefly in the hole sermon.

**C***um veneris &c.* When thou arte come vnto the lande which the Lorde, &c. Thou shalt appoynt him kinge &c. One of the brethren muste thou make kinge ouer the, and

1. must not set a straunger ouer the whych is not of thy
2. brethren.

But in any wise let not such one prepare vnto him selfe many bowes, that he bring not. &c.

3. Furthermoze let him not prepare vnto him selfe many
4. wiues, leasse his hearte receede from god. For he shall not multiply vnto him selfe, to much golde, and syluer. As the text doth rise, I wil touch and go a little in euery place, but till I come vnto to much. I will touch all the foresayd thinges, but not to much. The terte is, when thou shalt come into the lād. &c. To haue a king the Israells did with much importunity cal vnto god, & god lōg befoze promised them a king and they were full certified therof, that god had promised that thinge. For vnto Abraham he said; *Ego crescere te faciam vehementer ponamque te in gentes, sed et reges ex te prodibunt.* That is, I will multiply the exceedingly, and will make nations of the, yea and kings shall spring out of the. These wordes were spoken long befoze the children of Israell had any king. Not withstanding, yet God prescribed vnto them an order, how they should chose their king, and what manner a man he should be, where he sayth: whan thou shalt come into the land, &c. As who should say. O ye children of Israell, I know your nature right well, which is euill, and inclined vnto al euils. I know that thou wilt chose a king to ratgne ouer the and to appere glozious in the face of the worlde, after the manners of Gentyles,

Gen. xlii. a.

But because thou art stiffe necked, wilde, and art geuen to walke without a byddell, and lyne: Therfoze now I wyll pzeuent thy euill and heastly manners, I will hedge strögly thy way, I will make a durable lawe, whiche shall compele thee to walke ordynatly, and in a playne way, that is: thou shalt not chose thee a king after thy will and fantasy but after me thy Lozde and God. Thus, God condicioned with the Jewes, that their king should be such a one as he himselve would chose them. This was not much vnlyke a bargayn that I herd of late should be bestwirte two frinds for a hozle, the owner promiled the other should haue the hozle if he would, the other ared the pzeice, he layd: xx. nobles. The other would geue him but iiii. pound: the owner said he should not haue him then. The other claymed the hozle because he said, he should haue him if he woulde.

Thus this bargain became a Westminster matter, the lawyers gore twyle the balure of the hozle, and whe all came to all, two fooles made an ende of the matter. Howbest, the Israelites could not go to law with God, for chosyng their king, for would they, nyl they, they? king shoulde be of his chosyng, lest they should walke inordinatly, in a deueluable way, vnto their bitter losse and destruction. For as they say comonly. *Qui vadit plane, vadit sane*, that is, he that walketh plainly walketh safely. As the Jewes were stiffe necked,

A notable tale.

and were euer redy to walk inordinatly, no lesse are we English men geuen to vntowardnes, and inordinate walking after our owne fantasies and byzynes. We wil walke without the limites of Gods word, we will chose a kynge at our owne pleasure. But let vs learn to frame our liues after the noble king Dauid which when he had many occasions, geuen of king Saule to worke euill, for euill, yea and hauing many times oportunitie to perforce me mischief and to slay kyng Saule.

A common saying.

Peuertheles yet fearing, he would not solow his fleshy affections and walke inordinatly, without the will of Gods worde, which he confessed alwayes to be his direction, saying. *Lucerna pedibus meis verbum tuum et lumen semitis meis*. Thy worde, O Lozde, is a Lanterne vnto my feet and a lyght vnto my steppes.

1. Reg. xxi.

1. Reg. xxiii.  
Woe the hozles they be verye pleasaunt and profitable.  
Psal. cxix.  
Gods word is our lyght.

Thus hauing in minde, to walke ordynatly he did alwaies auoyd to do euill. For when kyng Saul was in a caue with



out any man. Dauid and his men sitting by the sydes of the caue, yea and Dauids men mouing hym to kill Saull, Dauid made answer & sayd vnto them: *Seruet me dominus, ne rem istam. &c. contra dominum meū Messiam. &c.* That is: The Lord kepe me from doing this thing vnto my master that is the Lordes anoynted. At another tyme also, moued by Abisay to kylle Saull slepyng, Dauid sayd *Ne interficias eū, quis enim impune manū suā inferret vincto domino. &c.* That is: Destroy him not, for who can lay his hands on the lordes anoynted and begiltyles, &c. I would God we wold folow King Dauid, and then we should walke ordynatly, and yet doo but that we are bound of dutie to doo, for God sayeth:

Dauid did walke ordynatly.

1. Reg. xxvi. b

Phantasticall waynes are reproued inordinatly,

1. Reg. viii.

*Quod ego precipio, hoc tantum facio.* That thing which I commaund that only do. There is a greate error risen now a dayes among many of vs, which are bayne and now sangled men climbyng beyond the limites of our capacite and wit, in wrychynge thys text of scripture, hereafter folowynge, after theyr owne phantasie and byayne, theyr error is vpon this text: *Audi vocem populi in omnibus quae dicunt tibi, non enim te reprobant sed me reprobarunt ne regnem super eos.* That is: Heare the voyce of the people in al that they say vnto thee, for they haue not call thee a way but me. They wrych these wordes a wyse after their owne fantasyes, & make muche doubt as touchyng a kynge, and his Godly name. They that so do walke inordinatly, they walke not directly and plainly, but delite in balkes, and stubble way.

God calleth his ministers by diuers names.

It maketh no matter by what name the rulers be named, if so be they shall walke ordynately with God, and direct their steps with God. For both patriarkes, Judges, & kinges, had, and haue their authoritie of God, and therfore Godly. But this ought to be considered which God sayeth. *Non praeficere tibi potes. hominem alienum,* that is. Thou must not set a straunger ouer the. It hath pleased god to graunt vs a naturall lieg king & Lord, of our owne natio an English man, one of our owne religion. God hath geuen him vnto vs, and is a most precious treasure, and yet many of vs doo desyre a straunger to be kynge ouer vs. Let vs no moze desyre to be bankers, but let vs endeuour to walke ordynatly and playnly, after the worde of God.

King Edward the vii. is our naturall kynge and a most precious treasure.

Let vs



Let vs folow Daniell, let vs not seke y<sup>e</sup> death of our most noble and rightfull kyng, our owne b<sup>r</sup>other, both by natiu<sup>e</sup>tytie, and Godly religion. Let vs pray for his good state, that he lyue longe amonge vs.

Let vs pray  
for hys lyfe.

Oh what a plague were it, that a straung king of a straung land, and of a straunge religion should raygne ouer vs.

Where now we be governed in the true religiō, he should extirp and plucke away all together, and then plant again all abhominatiō, and popery, God kepe suche a kyng frō vs. Well, the kings grace hath sisters, my Lady Mary, and my Lady Elizabeth, which by succession and course are inheritioures to the crowne: Who if they should mary, with straungers, what should ensue: God knoweth. But God graunt if they so doo: wherby straunge religion cometh in, that they neuer come vnto coursing noz succeeding. Ther-

A straunger  
would rout out  
all godlynes &  
plant again all  
hypocrysy.

foze to auoid this plague, let vs amend our lyues and put a way all pride, whiche doth drowne men in this realme at these dayes, all couetousnes wherin the magistrates and rich men of this realme are ouerwhelmed, all lechery and other excessiue vices, prouoking Gods w<sup>r</sup>ath were he not mercifull, euen to take from vs our naturall king and leig lord, yea, and to plague vs with a strang king for our virepen<sup>t</sup>taunt heart. Wherfoze (if as ye saye ye loue the kyng) amend your liues, and then ye shalbe a meane that God shall lend him vs long to raigne ouer vs, for vndoubtedlye sinnes prouoke much gods w<sup>r</sup>ath. scripture sayth: *Dabo tibi regem in furore meo*, That is: I wil geue the a kinge in my w<sup>r</sup>ath.

They that loue  
God or the  
kyng will a-  
mend their sin-  
full lyuing.

Now we haue a lawful king, a godly kinge, neuer theles yet many euils do raygne. Long time the ministers appoynted, haue studied to amend, and redres al euils, lōg time befoze this great labour hath bene aboute this matter, great crakes hath bene made that all shoulde be well. But when all came to all for all their boyles, little or no thing was done, in whome these words of Horace mai wel be verified sayinge. *Parturiunt montes, nascetur ridiculus mus.* The mountaynes swelleth vp, the pooze moufe is brought out, long befoze this time, many hath take in hād to bringe many things vnto passe, but finally theyze woakes came vnto small effect and profit.

Horacius.

Polu

## The fyrst sermon

**S**owe I heare say all things are ended after a Godly ma-  
 ner, or els shortly shalbe. Make hast, make hast, and let vs  
 learne to conuert, to repent, and amend your lyues. If we  
 do not, I feare, I feare, lest for our sinnes and vnthankful-  
 nes, an Hypocrite shall raign ouer vs. Long we haue ben, ser-  
 uants and in bondage, seruyng the Pope in Egypt. God  
 hath geuen vs a deliuerer, a naturall kyng. Let vs seke no  
 straüger of another nation, no hypocrite which shal bring  
 in agayne all papistrice, hypocritcie, and Idolatry. No diabo-  
 licall minister whiche shall maintain all deuylissh woakes  
 and euil exercises. But let vs pray that God maintain and  
 continue our most excellent kyng here present, true inhe-  
 ritour of this our realme, both by natsuitie, and also by the  
 speciall gift and ordinaunce of God. He doth vs rectifye in  
 the libertie of the Gospell, in that therfoze let vs stand.

The Pope  
 hath long raig-  
 ned.  
 God hath sent  
 vs a deliuerer.

Let vs nomoze  
 seke to serue a  
 straüger.  
 Let vs pray for  
 our kyng.

Gal. b. a.

*State ergo in libertate, qua Christus nos liberauit.* Stand ye in  
 the libertie, wherwith Christ hath made vs free. In Chri-  
 stes libertie we shall stand, If we so lyue that we pzoofyt. If  
 we cast away all euill, fraud and decept, with iuche other  
 vices, contrary to Gods word. And in so doing we shal not  
 onely pzoolog and maintain our most noble kynges dayes  
 in prosperitie: but also we shal prosper our owne lyues, to  
 lyue not onely prosperously, but also godly.

The second  
 part of his ser-  
 mon.

In any wyle, let no such a wone prepare vnto hym self  
 many hoyses. &c. In speakyng these wordes, ye shall vnder-  
 stand, that I do not entend to speake against the strength,  
 polisy and prouision of a kyng, but agaynst excelle, & vaine  
 trust that kinges haue in them selues, moze then in the li-  
 uing God the authour of all goodnes, and geuer of all vic-  
 tozy. Many hoyses are requisite for a kyng, but he may not  
 excede in them, noz triumphe in them, moze then is nede-  
 full, for the necessary affayres and defence. of the realme:  
 what meaneth it, that God hath to do with the kyngs sta-  
 ble: but only he would be master of his hoyses, the Scrip-  
 ture sayeth, *In altis habitat.* He dwelleth on hye, it folow-  
 eth. *Humilia respicit.* He loketh on low thinges, yea, vpon  
 the kinges stables, and vpon all the offices in his house.

Psalm. cxi.

God is graund  
 master in the  
 kinges house.

God is great graund mayster of the kinges house, and will  
 take accompt of euery one that beareth rule therin, for the  
 execu-



executing of their offices, whether they haue iustly and truly serued the king in theyr offices or no. Hea god loketh vpon the kinge him selfe, if he worke well or not. Cuery king is subiect vnto god, and al other men are subiects vnto y<sup>e</sup> king. In a king god requireth sayth, not excesse of horses. Horses for a king be good and necessary, if they be wel vsed. But horses are not to be preferred aboue poore men. I was ones offended with the kinges horses, and therfore toke occasion to speake in the presence of the kinges maiesse that deade is, whan Abbeies stode. Abbeies were ordeined for the comfort of the poore, wherfore I sayd it was not decent that the kinges horses should be kept in them (as many were at y<sup>e</sup> time) the liuing of poore me therby minished & take a way: But after ward a certain noble man said to me what hast thou to do with the kinges horses: I answered, and said, I spake my conscience as gods word directed me. He sayd horses be the maintenances and part of a kinges honour, and also of his realme, wherfore in speakinge agaynst them ye are agaynst the kinges honour. I answered, God teacheth what honour is decent for the king and for all other men accordinge vnto their vocations. God appointeth euery king a sufficient liuing for his state and degree both by landes and other customes. And it is lawfull for euery king to enioy the same goodes and possessions. But to extort and take away the righte of the poore, is agaynst the honour of the king. And you do moue the kinge to do after that manner, then you speake agaynst the honour of the king. For I full certify you, extortioners, violent oppzessers, in grossers of tenamets and lads, thzough whose couetousnes, villages decay and fall down, the kinges leig people for lack of sustenance are famished and decayed. They be those which speake agaynst the honour of the king. God requireth in the king and al magistrats a good hart, to walk directly in his wayes. And in all subiects, an obediēce de we vnto a king. Therfore I pray god both the king and also we his people may endeuer diligently to walke in his wayes, to his great honour and our profite. Let him not prepare vnto him selfe to many wīues. &c. All though we reade heare that the kinges amongst the Iewes had.

An answer declaring the true honour of a king

He describeth the dishonour of a king playnly and most truly.

god requireth a good hert.

The. iiii. parte of his sermen.

had.



Kinges of the Jewes had a dispensation to haue mo wiuies then one.

had liberty to take moze wiuies then one; we may not therfore attempt to walk in ordinatly and to thinke that we may take also many wiuies.

For christ hath soz bidden this vnto vs Christians. And let vs not impute sinne vnto the Jewes because they had many wiuies. For they had a dispensation so to do. Christs limiteth vnto vs one wise only. And it is a great thing for a man to rule one wise rightly, and ordinatly. For a woman is frayle and proclive vnto all euels, a woman is a very weake vessel, and may sone deceiue a man, and bying him vnto euil. Many examplis we haue in holy scripture.

One wife is hard to be well ruled. A godly womā is to be chosē.

Adam had but one wise, called Eve, and how sone had she brought him to consent vnto euil, and to come to destrucion, How did wicked Iesabell peruerter kinge Iachabs hart from god and al godlines, and finally vnto destructio.

It is a very hard thing for a man to rule well one woman. Therefore let our king, what time his grace shal be so minded to take a wife, chose him one which is of god, that is, which is of the household of fayth. Yea let all estates be notable circumspect in chosing her, taking great deliberacion and then they shall not neede diuorzements, and such mischues to the euil examplis and slaunder of our realme. And that she be such one as the kinge can finde in his hearte to loue and leade his life in pure and chaste espousage, and she shall be the moze prone and redy to aduance gods glozy punish and extirpe, the great lechery vsed in this realme.

Loue which is godly is to be preferred aboue all earthly thinges in mariage.

Therefore we ought to make a continuall prayer vnto god, for to graunt our kinges grace such a mate as may knitte his heart and heres, according to gods ordinance and law, and not to consider and cleave onely to a politike matter or coniunction, for the enlarginge of dominions, for suerty and defence of contries, settinge apart the institucion & ordinance of god. We haue now a prety little shilling, in dede a very prety one. I haue but one I think in my purse and the last day I had put it away almost for an old grote and so I trust some will take them. The sines of the siluer I can not se. But therein is printed a fine sentence: that is. *Timor domini fons vite vel sapientie.* The feare of the Lord is the fountayne of life or wisedome. I would god this sentence

A notable saying.

Prover. xvi.

tence were alwayes printed in the hart of the king in cho-  
 sing his wife, and in al his officers. For like as the feare of  
 God is fons sapientie or vite, so the forgetting of god is fons  
 stulticie the fountaine of foolishnes or of death, although it  
 be neuer so politlike, for vpon such politlike matters death  
 doth ensue and solo w. All their deuozementes and other  
 like conditions to the greate displeasure of all mighty god  
 which euils I feare me, is much vbled at these dayes in the  
 marriage of noble mens childzen, for ioyning lands to lãds,  
 possessions to possessions, neither the vertuous education,  
 nor liuing being regarded, but in the infãcy such mariages  
 be made, to the displeasure of god and breach of espousals.  
 Let the king therfoze chose vnto him a godly wife, wherby  
 he shall the better liue chaste, and in so liuing, all godlines  
 shall encrease and rightwisenes be maynteyned. For with  
 stãding, I know here after, some wil come and moue your  
 grace to wardes wantonnes, and to the inclination of the  
 flesh and vayne affectiõs. But I would your grace should  
beare in memozy, an histozy of a good king called Lewes,  
 that traneled to wardes the holy land (which was a greate  
 matter in those dayes) and by the way sickned, being long  
 absent from his wife. And vpon this matter the phisitians  
 did agre, that it was for lack of a woman. And did consult  
 with the bishops therin, who did conclude that because of  
 the distance of his wife (being in an other contry) he should  
 take a wench. This good kyng hearyng theyz conclusyon  
 wold not assent there vnto, but sayd, he had rather be speck  
 euen vnto death, then he would break hys espousals. Wo-  
 wort h suche counsellors, bishops, nay rather bussardes.  
 Neuerthelesse if the kyng should haue consented to theyz  
 conclusyon, and accomplished the same, if he had not chã-  
 sed well, they woulde haue excused the matter, as I haue  
 hard of two that haue consulted together, and accordyng  
 to the aduise of his friend, the one of them wroughte where  
 the succession was not good. The other imputed a pece of  
 reproche to him for hys such counsel geuen. He excused the  
 matter sayinge: that he gaue hym none other counsell, but  
 if it had bene hys cause, he woulde haue done lyke wyse.

So I thynke the bishops woulde haue excused the mat-

Polycie if it be  
 not of god byma-  
 geth death.

A notable histo-  
 ry of a French  
 kyng.

The good coun-  
 cell of byshops.



## The first sermon.

fer, if the kyng should haue repproued them for theyr coun-  
 sel. I do not reade that the king dyd rebuke them for theyr  
 counsel, but if he had, I know what wold haue bene theyr  
 answer. They wold haue sayde, we geue you no worse  
 counsel, then we wold haue folowed our selues, if we had  
 ben in like case. Wel sir, thys king did wel, and hadde the  
 fear of God before his eyes. He wold not walke in by wal-  
 kes, where are many balkes. Amongst many balkinges, is  
 muche stonblinge, and by stonblinge it chaunceth manye  
 tymes to fal down to the grounde. And therfore, let vs not  
 take any bywalkes, but let Gods worde direct vs, lette vs  
 not walke after, noz leane to our own iudgements and pro-  
 cedinges of our forfathers, noz seke not what they dyd, but  
what they shuld haue done, of which thing scripture admo-  
nitheth vs, saying: Ne inclinemus preceptis & traditionibus pa-  
trum neq; faciamus q; videtur rectum in oculis nostris. Let vs not  
 inclyne our selues vnto the pzecepts and traditions of our  
 fathers, noz let vs do that seemeth righte in oure eyes. But  
 surely, we wil not erchange oure fathers doinges and tra-  
 ditions wth scripture, but chesely lean vnto them and to  
 theyr pzecription, and do that semeth good in oure owne  
 eyes. But surely that is going down the ladder, Scala cell  
 as it was made by the Pope came to be a masse, but that  
 is a false ladder to bynge men to heauen. The true ladder  
 to bynge a man to heauen is the knowledge and folowynge  
 of scripture. Let the kyng therfore chuse a wise which fea-  
 reth God, let him not seke a proud, wanton, and one ful of  
 rych treasures and worldly pompe. He shal not multiplie  
 vnto him self to much golde and syluer. Is there to muche  
 thynke you for a king? God doth alow much vnto a kyng,  
 and it is expedyent that he should haue much, for he hathe  
 great expenses, and many occasyons to spend much for the  
 defence and surety of his realme and subiectes. And neces-  
 sary it is that a king haue a treasure alwaies in a readines  
 for that, and such other affayzes, as be daily in his handes.  
 The which tresore, if it be not sufficient, he may lawfullye  
 and wich a safe conscience, take taxys of his subiectes. For it  
 were not mete, the tresore should be in the subiectes purses  
 whan the mory should be occupied, noz it were not best for  
 them

Note.

The kyng fea-  
 ring God auoy-  
 ded euill.

Dent. xii, a

The iii. part of  
 the sermon.

A kyng may  
 haue muche, for  
 his expenses are  
 great.



them selues, for the lack therof, it might cause both it, & all the rest that they haue, shuld not long be theirs. And so for a necessary and expedient occasion, it is warranted by gods word to take of the subjects. But if there be sufficient treasures, and the burdening of subjects be for a vain thing, so that he wil require thus much, or so much of his subjectes, (which perchance are in great necessity, and penyury.) The thys couetous intent, and the request therof is to much, which God for byddeth the king here in this place of scripture to haue. But who shal se this to much, or tel the kinge of this to much. Thinke you any of the kyngs pzeuy chamber: No. For fear of losse of fauor. Shall any of his sworne chaplains: No. They be of the claustet, and kepe close such matters. But the king himself must se this to much, & that shal he do by no meanes with the cozporal eyes: Wherefore, he muste haue a paire of spectacles, whiche shall haue two clear sightes in them, that is, that one is faith, not a sealeable faith, which shal last but a whyle, but a faith, which is continuing in God. The second clear sighte is charitye, which is seruent towarde hys chrissten brother. By them two, must the kyng see euer whan he hath to muche. But few there be that vseth these spectacles, the moze is theyr dampnation. Not without cause Chrysostome wyth admiration sayeth. *Miror si aliquis rectorum potest saluari: I marvel if any ruler can be saued.* Which woordes he speaketh not of an impossibility, but of a great difficultye. For that their charge is maruelous great, & that none aboute them dare thew them the truth of the thing how it goeth. *Tel: then if God wil not allow a king to much. Whether wil he allow a subject to much: no, that he wyll not, whether haue any man here in England to much? I doubt mooste ryche men haue to much, for without to much, we ca get nothig, As for example. The Phisition. If the poze ma be diseased, herca haue no help without to much: & of y lawyer, the poze ma can get no counsel, expedicio, nor help in his matter, except he geue him to much. At marchants hands, no kynde of ware can be had, except we geue for it to much. You land lords, you retreisers, I may say you steplozds, you ynnatural lordes, you haue for your possession verely to much. For*

Note whan the kyng hath to much o. his countenans.

Who shal see this to much. None that be seruants to the kyng. Cozporal eyes cannot se to much. Spiritual eyes are to be hadde. Faith & charitye.

Chrysostomes saying. The vnterstandinge of it. If God wil not graunt to much vnto a kinge much lesse vnto the subject. Who is not faulty in takinge to much learne. Whisit ons. Lawyers. Marchauntes. Land o. des. Rent payers. Steplozds. Innaturall lordes.

Foz that here befoze went foz xx. or xl. pouñd by yere (which is an honest portion to be had gratis in one Lordshipp, of an other mans sweat and labour) nowe is it let foz l. or an C. pound by yere.

Of this to muche cometh al dearth and scarcitye.

And of this to much cometh this monstrous and portentious dearth is made by man, not withstanding God doth lend vs plentifully the frutes of the earth mercifully, contrarpe vnto oure desertes. Not withstandinge to much, which these rich men haue, causeth such dearth, that poze men (which liue of theyr laboz) cannot with the sweat of theyr face haue a lliuing, all kinde of victuals is so dear, pigges, geese, Capons, Chickens, egges &c. These thynges with other are so vnreasonablye enhanced.

Note the conctous men.

This to much is not foz the kynges honour

And I thyncke verely, that if it this continue: we shal at length be constrained to pay foz a pigge a pound. I wyl tel you my Lordes & maisters, this is not foz the kinges honoure: yet some wyl say, knowest thou what belongeth vnto the kinges honoz better then we? I answere, that the true honoz of a king, is most perfectly mentioned and painted forth in the scriptures, of which, if ye be ignozant, foz lacke of time that ye cannot read it, albeit, that your counsaill be neuer so polytike, yet is it not foz the kings honour.

A descriptyon of the kynges honoure.

First in true religion.

What hys honour meaneth ye cannot tell. It is the kinges honoure that hys subiectes be led in the true religion. That all hys prelates and cleargy be set about theyr woze in preaching and studyping, and not to be interrupted from their charge. Also it is the kynges honoz that the common wealth be auanced that the dearth of these foresaide thynges be prouided foz, & the commodities of thys realme so employed, as it maye be to the setting hys subiectes on woze, and keping them from idleness.

Secodly a welthy commaltre.

And herein reaseth the kynges honoz and hys office. So doing, his accept befoze God shal be allowed, and rewarded. Further moze, if the kynges honoure (as some men say) standeth in the greate multitude of people.

Thirde the kynges honour standeth in the multitude of people.

Then these grasiers, inclosers, and rentrears, are hynderers of the kynges honoz. Foz where as haue ben a greate many of householders and inhabitauntes, there is now but a shepheard and his dog, so they hinder the kynges honoure most of all. By Lordes and maysters, I say also, that al such proceedings which are against the kinges honoz (as I haue

This to muche will make pomary flauerpe, and the shauery clergye.

proceedings which are against the kinges honoz (as I haue  
a parte



a part declared befoze) and as far as I can perceyue, doo intend plainly, to make the yomanry flauery, and the clergy flauery. For such woꝝkes are al singular, priuate wealth and commodity. We of the cleargye had to much, but that is taken away, and now we haue to litle. But for myne owne part, I haue no cause to complain, for I thanke God and the kyng. I haue suffycient, and God is my iudge I came not to craue of any mā, any thing, but I know them that haue to litle. There lieth a great matter by these appropziations, great refoꝝmation is to be hadde in them. I know wheris a great market to twn w̄ diuers hameletts & inhabitants, wher do rise yereley of their labours to the value of l. pound, and the vicar that serueth (being so great a cure) hathe but xii. or xiiii. markes by yeaꝝe, so that of thys penyon he is not able to bꝛe him boꝝes, noꝝ geue his neigh boꝝ drinke, al the great gain goeth another way. My father was a yoman, and had no landes of hys own, only he had a farme of iii. or iiii. pound by yere at the vstermooſte, and here vpon he tilled so much as kept halfe a dosen men. He had walke for a hundred shepe, and my mother milked xxx. kyꝝe. He was able and did finde the kyng a harnesse, with himselfe, and his horse, whyle he came to the place that he shoulde receiue the kynges wages. I can remembꝛe, that I buckled hys harnesse, when he wente vnto Blacke heathe felde. He kept me to schole, or els I hadde not bene able to haue pꝛeached befoꝝe the kinges maiesty now. He maryed my sisters wꝛth v. pounde, or xx. nobles a piece, so that he bzought them vp in god liness, and fear of God. He kepte hospitality for his poꝝe neighbours. And some almeste he gaue to the poꝝe, and al thys dyd he of the said farm. Where he that now hath it, payeth xvi. pound by yere or moꝝe, and is not able to do any thing for his pꝛince, for him selfe, noꝝ for his children, or geue a cup of drinke to the poꝝe. Thus al then haꝝyng & rearing goth to your priuate commodity & welth. So ȳ where ye had a single to much, you haue that: & sꝛs the same, ye haue enhansed the rent, & so haue encreased an other to muche. So now we ye haue double to muche, which is to much. But let the pꝛecher pꝛeach til his tꝛog be woꝝn to ȳ stomps, nothing is amended. We haue good

Clergy had to much, but now to litle.

An example of the clergy.

An example of the yomanry.

No pꝛeachyng can helpe thys cuell.



## The fyrst Sermon.

manye statutes  
but final help.

Statutes made for the common wealth as touching commeners, enclosers, many metings and sessions, but in the end of the matter, there commeth nothing for the. Well, well, thys is one thing I wil say vnto you, from whence it cometh I know, euen from the deuil. I know his intet in it. For if ye bying it to passe, that the yomanry be not able to put their sonnes to schole (as in dede vniuersities do wonderously decay al redy) and that they be not able to marrye theyr daughters to the auoidynge of whozedom, I say ye plucke saluation from the people, and vtterly destroye the realme. For by yomans sonnes, the faith of Chyriste is, and hath bene maintayned chieflie. Is this realme taughte by rich mens sonnes? No, no, read the chzonicles ye shall finde

The decayll is  
authoure of to  
much.

To decaye of  
learnynge and  
purity of lyfe.  
Saluatyon re-  
steth in them.  
Yomens sonnes  
be teachers of  
God.

sometime noble menues sonnes, whych haue beue vnpzeaching bishops and prelates, but ye shall fynde none of them learned men. But verily, they that shoulde looke to the redzesse of these thinges, be the greatestt againste them. In thys realme are a great many of folkes, and amongest many, I knowe but one of tender zeale, at the motyon of his poze tenauntes, hath let down his landes to the old rentes for their relief. For gods loue, let not him be a Phentz, let him not be alone, let him not be an hermite closed in a wal some good man folow him, and do as he geueth example.

Inotable thing

Surueyers be  
handmakers.

Surueyers there be, that greedely gorge by their couetous goodes, handmakers I meane, (honest men I touche not) but al such as suruey they make by their mouthes, but the commens be vtterlye vndone by them. Whose bitter crye ascending by to the eares of the God of Sabaoth, the greddy pit of hel burning fire (without great repentance) do tarry and loke for them. A redzesse God graunt. For surely, surely, but that two thinges do comferte me, I would despair of the redzesse in these matters. One is, that the kings maiesty when he commeth to age: wil se a redzesse of these things so out of frame. Geuing example by letting down his own lands first, and then enioyn his subiects to folow him. The second hope I haue is, I beleue that the generall accompting day is at hand, the dreadfull day of iudgemēt I mean, which shall make an end of all these calamityes and miseries. For as the scriptures be. *Cū dixerint pax pax,* whē they shall say peace, peace: *Omnis terra,* all thynges are sure:

The crye of the  
poore.

Then is the day at hand, a mery day I say, for al such as do in this world study to serue & please God, and continue in his faith, fear & loue: and a dreadfull horrible daye for them that decline from God, walkinge in their owne wayes, to whome as it is wrytten in the xlv. of Mathew is said: *Ite maledicti in ignem eternum.* So ye cursed into euerlasting punishment. Other shalbe wailinge and gnashing of teethe. But vnto thother he shal say: *Venite benedicti.* Come ye blessed children of my Father, possesse ye the kingdome prepered for you from the beginning of the world, of the which God make vs al partakers. Amen.

The reward  
of wicked men.

The blesse of  
the godly.

**T**he second Sermon of Maister Hughe Latimer, which he preached befoze King Edward.



*Vecunque scripta sunt: ad nostram doctrinam. &c.*

Al thynges that are wrytten in Gods boke, in the holy Bible, they were wrytten befoze our time, but yet to cōtinue from age to age as long as the world doth stand.

In this boke is contained doctryne for all estates, euen for kinges. A king herein may learne howe to guid himself, I told you in my last sermon, much of the duty of a king. And there is one place behind yet, and it foloweth in the text. *Postquam autem sederit in solio regni sui. &c.*

In gods booke  
is contained doc  
tryne for al es  
tates.

And when the kinge is set in the seate of his kingdome, he shal wryte him out a boke, and take a cōpye of the priestes or Levites. He shal haue the boke with him, and why? to reade in it al the daies of his life, to learn to fear god; and learne hys lawes, and other things, as it foloweth in the text with the appurtenances and hangings on, that he turn not from God, neither to the right hand, nor to the left. And wherfore shal he do this: that he may liue long, he and his children. Hitherto goeth the text. What I may declare this the better to the edifying of your souls & the glory of God, I shal desyre you to pray &c. *Et postquā. &c.* Befoze I enter into thys place (right honozable audyēce) to furnish it accordingly, whiche by y grace of god I shal do at lesure, I wold repete y place I was in last, & furnish it w an hystory or two, which I left out in my last sermō. I was in a matter cōcerning y Turdignes of the Jewes, a froward and stifnecked kind of people,

Deut. xlvii



## The fyrst Sermon.

The stiffecked  
Jewes & our  
Englysh men  
compared toge-  
ther.

like our Englysh men now a dayes, that in the minoritye  
of a king, take vpon them to break lawes, & to go by wais:  
For when God had promised them a king, when it came  
to the poynt they refused him. These men walked by wal-  
kes, and the saying is, many bywalkes, many balkes, ma-  
ny balkes much stumbling, and wher much stumbling is,  
there is sometime a fall, how be it ther wer some good wal-  
kers among them, that walked in the kynges highe wape-  
ordinarily, byrightly, plain Dunstable wape, and for thys  
purpose, I would shew you an hystoꝝy whiche is wrytten  
in the third of the kynges.

In Englyshe  
adage, other-  
wyse called an  
old said sawe.

iii. of the kyngs  
the fyrst chap.

King Dauid being in hys chyldhode, an old man, in hys  
second childhode, for al olde men are twice chylden, as the  
prouerbe is. *Senex bis puer.* An old man, twice a child, it hap-  
pened wyth him, as it doth oftentimes, when wicked men  
of a kynges childhode take occasyon of euyll.

This king Dauid being weak of nature and impotent,  
in so much that whē he was couered with clothes, he could  
take no heate, was counsailed of hys seruantes to take a  
fair young maid to nourishe him, and to kepe him warme  
in hys body, I suppose she was his wyfe. How be it he had  
no bodily companye with her, and wel she myghte be hys  
wife. For though the scripture dothe say. *Non cognouit eam.*  
He knewe her not, he had no carnall copulation with her,  
yet it sayth not: *Non duxit eam uxorem.* He maried her not.  
And I cannot thinke that kyng Dauid would haue her to  
warme hys bosome in bed, except she had bene hys wyfe,  
hauing a dispensation of God to haue as manye wyues as  
he would. For god had dispensed with them to haue manye  
wiues. Well: what happened to kinge Dauid in his child-  
hode, by the childe of the deuill: we shal hear. Kinge Dauid  
had a proude sonne, whose name was Adonias, a man full  
of ambition, desyrous of honoure, alwayes clymyng, cly-  
myng. Now, whyles the tyme was of hys fathers childhod,  
he woulde depose hys father, not knowinge of his fathers  
mynde, saying. *Ego regnabo.* I wil raign, I wil be kyng, he  
was a stout stomacked childe, a bywalker, of an ambitious  
mynde, he woulde not consent to hys fathers frendes, but  
gat hym a charret, and menne to run befoze it, and dyuers  
other

Adonias iii. of  
kyngs the first



other adherentes to help him forward, worldly wise men, suche as had ben befoze of his fathers counsaile, great men in the worlde, and some no dout of it, came of good wyll thinking no harme, for they would not thinke, that he did it without his fathers will, hauing such greate men to set him forth; for cuery man can not haue accesse at all times to the king, to know his pleasure: well, algaates he would be king. He makes a great feast, and thether he called Joab the ringleader of his fathers armie; a worldly wise man, a by walker, that would not walke the kinges hie way, and one Abiathar the high priest. For it is maruayle if any mischief be in hand, if a Priest be not at some ende of it, they toke him as king, and cried, *Vivat Rex Adonias*. God saue king Adonias, Dauid suffred al thys; and let him alone, for he was in his childhod a bedred man. But see how God ordered the matter. Pathan the Prophet and Sadoc a Priest: and Banaiah, and Crethytes, and Phelithites the Kinges garde, they were not called to the feast.

These were good men, and would not walke by wayes, therfoze it was folly to bzeake the matter to them, they were not called to counsell. Therfoze Pathan whē he hard of this, he commeth to Bethsabe, Salomons mother, and sayth. Heare ye not how Adonias the sone of Ageth, raigeth king, Dauid not knowing: And he had her put the king in mind of his oth that he sware that her sonne Salomon should be king after him, this was wise counsaile: according to the pzoerbe. *Qui vadit plane, vadit sane*.

He that walketh in the hie plain way, walketh safely. Upon this she wente and bzake the matter to Dauid, and desired him to shew who should raygne after him in Hierusalem, adding that if Adonias were king, she and her soun after his death should be destroyed, saying: *Nos erimus peccatores*. We shalbe sinners, we shalbe taken for traytozs, for though we ment no harme, but walked by rightly, yet because we went not the by way with hym, he beyng in authoritie wyll destroy vs. And by and by commeth in Pathā, and taketh her tale by the ende, and sheweth hym how Adonias was saluted kyng, and that he had bid to dinner the kynges seruantes, all sayng hym and Sadoc, and Banaiah.

Joab captaine  
generall of Dauid's army.

Bethsabe sueth  
to Dauid for  
Salomon.

tab and all his brethren the kyngs sonnes saue Salomon. Kinge Dauid remembryng hymselfe, swoze, as sure as God lyueth, Salomon my sonne shal raygne after me and by and by commaunded pathan and Sadoc and hys garde the Terites and Phelites, to take Salomon hys sonne and set hym vppon his mule, and anoynte hym kyng. And so they did cryng. *Vivat Salomon Rex.* Thus was Salomon throned, by the aduise and will of his father, and though he were a childe, yet was his will to be obeyed, and fulfilled, and they ought to haue knowen his pleasure.

The loie of the people for their new kyng.

Whylse this was a doing there was suche a loye and outcry of the people, for they new kyng, and blowing of trompettes, that Joab and the other company beyng in theyr lytie, and hepyng good cheare: Heard it, and sodaynly asked what is this ado? And when they perceued, that Salomon, by the aduise of his father was annoynted kyng, by and by there was all whisht, all theyr good chere was don, and all that were with Adonias, went away, and let hym raygne alone: if he would, and whye: He walked a by way and God would not prosper it.

God is against priuate authoritie and inordinate doings.

God will not worke with priuate authoritie, nor with any thing done inordinate. When Adonias saw this that he was left alone, he toke sanctuary, and held by the horns of the auktar, and sware that he would not departe thence, till Salomon would sweare that he should not leafe hys lyfe. Here is to be noted the notable sentence, and greate mercy of kyng Salomon.

Salomon is mercifull.

Let him (saith he) order him selfe lyke a quyet man, and there shall not one hear fall from hys head. *Sed si inuentum fuerit, malum in eo.* But if there shall be any euill found in hym, if he hath gone about any mischyeff, he shall dye for it. Upon this he was brought into Salomon, and as the booke sayth, he did homage vnto him, and Salomon sayde to him. *Vade in domum tuam.*

Come tryeth traitours from the truste.

Get thee into thy house, by lyke he meant to warde, and there to see his wearing, as if he should say, shew thy selfe without gall of ambicion, to be a quyet subiect, and I wil pardõ thee for this time. But I wil see the wearing of the. Here we may see the wonderfull great mercy of Salomon



foz this notozyous treason, that Adonias had committed, it was a playne matter, foz he suffred him selfe to be called kyng, & hung not of beheymnt suspition oz coniecture noz sequell oz consequent, yet notwithstanding Salomon foz that present, fozgaue him, saying I wil not fozget it bitterly, but I will kepe it in suspere, I will take no aduantage of thee at this time. This Adonias and Absolon were brethren, and came both of a straunge mother, and Absolon likewise was a traytour and made an insurrection against his father. Beware therfoze these mothers, and let kings take hede howe they mary, in what houses, in what fayth. Foze straunge bzinging vp bzingeth straunge maners. So we geueth Dauid an exhortation to Salomon, and teacheth hym the dutie of a king, and geueth him a lesson, as it followeth at large in the boke, and he that list to reade it, may se it there at full. But what doth Adonias all this whyle?

He must yet clyme again, the gall of ambition was not out of his hart. He will now mary Abisaak the yong Queene that warned king Dauides bolome, as I told you, & cometh me to Bethsabe, desiering her to be a meane to Salomon her sonne that he might obtayne his purpose. And bzyngeth me out a couple of lyes at a clappe, and committeth me two vnlawfull actes. Foze fyrst he would haue beneking withouthis fathers consente, and now he will marye his fathers wyfe, and the. ii. lies are these. Fyrst, sayd he to Bethsabe, thou knowest that the kyngdom belongeth to me, foze I am the elder. The kingdom was mine, he lped falsely, it was none of his. Then sayd he all the eyes of Israell were cast vpon me, that is to say: all Israell consented to it, and there he lped falslye. Foze Pathan, Sadoc, and othet wyse men, neuer agreed to it. Here was a great enterpryse of Adonias: he will be climbing still. Well Bethsabe went at his request to her sonne Salomon, and asked a boune, and he graunted her what soeuer she did aske. Notwithstanding he brake his promis afterward & that right well; foze all promises are not to be kept, specially if they be againste the woerde of God. Or not standyng with a commune profyt, and therfoze, as lane as Salomon hard that Adonias would haue maryed the yonge Queene

Note of what force education is.

Adonias schynks in the woctyng & prometh nought in the wearing.

Adonias a liar.

When promises may not be performed.

Abisaak:



Abisaak, may then let him be king to, sayde he. I perceyue now that he is a naughty man, a proude harted fellow, the gall of ambition is not yet out of his hart, and so commaunded him to be put to death. Thus was Adonias put to execution, where as if he had kept his house and not brokē his iniunction, he mighte haue liued still. Abiathar, what became of him? The king (because he had serued his father befoze him) would not put him to death, but made him as if were a quondam. Because thou hast ben with my father (sayd he) and diddest cary the ark befoze him, I will not kill thee. But I wil promise thee, thou shalt neuer minister any moze. *Vade in agrum tuum.* Bet thee to thy land, and liue there. A great matter of pittie & compassion, so God graūt vs all suche mercy. And here was the ende of Elies flocke, accordyng to the promise and thzeatring of God. As for the Phelthites we doo not read that they were punished.

Dary, Semey transgressed his Iniunction: for he kept not his house, but went out, of Hierusalē to seke two seruaunts of his, that had run from him: and when it came to Salomons eare, it cost him his lyfe. I haue ript the matter now to the pill, and haue tolde you of playne walkers, and of by walkers, and how a kyng in his childhod is a kinge, as well, as in any other age. We reade in scripture of such as were but xii. or viii. yeares olde, and yet the word of the holy Ghost called them kings, saying: *Cepit regnare* He began to raygne, or he began to be king. Here is of bywalkers. This hystozy woulde be remembzrd, the pzouerbe is: *Felix quem faciunt aliena pericula cautum.* Happy is he that can beware by an other mans teoperdy. For if we offend not as other doo, it is not oure owne desertes. If we fall not, it is Gods pzeseruation. We are all offenders. For ether we may do, or haue don, or shall doo (except God preferue vs) as euill as the worst of them. I praye God we may all amend and repent. But we will all amend now I trust. We muste nedes a mende our lyues eucry man.

The holy Communion is at hand, and we may not receyue it vnwozthely. Well, to returne to my hystozye. Kyng Dauid (I say) was a king in his second childhod. And so, yong kinges though they bee Childzen, yet are they kings

Adonias put to  
Death.  
iii. King. ii.  
Abiathar depo-  
sed and made sa-  
quondam.  
iii. King. ii

It was was but  
xii. yeares old  
when he was  
made kyng.  
iii. King. xii.  
Josias was  
viii.  
iii. King. xii.

kings, though  
they be chil-  
dzen yet they  
are kinges.

kinge not withstanding, and though it be written in scripture: *Ve tibi O terra vbi puer est Rex.* Who to thee, O Lande, where the king is a childe: it soloweth in an other place.

*Beata terra vbi rex nobilis* Blessed is the land, where there is a noble kyng. Where kinges be no banketers, no playets, and where they spend not their time in hauking, and hunting: And when had the kynges maiestie a Councell that toke moze payne bothe night and day for the setting forth of gods word, and profit of the commune wealth? And yet there be some wicked people that will say Tush, this gear

The kinges honourable counsell worthe commended.

will not tary, it is but my Lord Protectours, and my lord of Canterburies doing: The king is a child, he knoweth not of it. Jesu mercy, how lyke ar we English men to y<sup>e</sup> Jewes euer stubborn, stiffnecked, and walking in bye wayes. Yea, I thinke no Jewe woulde at any tyme saye: this geare will not tary. I neuer heard no: red at any time that they sayd. These lawes were made in such a kinges dayes, whē he was but a child. Let vs alter them. O Lorde what payntie is this, that we should be worse then the Jewes?

The comune saying of the Popish hope dayes.

Blessed be the lande saith the worde of God, where the king is noble. What people are they that say, the kyng is but a childe: haue not we a noble kyng? Was there euer kyng so noble? so Godly? brought vp with so noble counsellours: so excellent, & well learned Scholmaisters: I will tell you this, and I speake it euen as I thinke. His maiestie hath the moze Godly wist and vnderstanding, moze learning and knowledge at this age, then xx. of his progenitors, that I could name, had at any tyme of their lyfe.

English men worse then the Jewes.

I tolde you in my last sermon of ministers, of the kinges people, and had occasion to shew you, how few noble men were good preachers, and I left oute an histozy then which I will now tell you.

A trewe and hardy report of M. Lattimer by the kinges maiestie.

There was a Bishop of Wynchester in king Henry the vi. dayes, whiche king was but a chylde, and yet were there many good Actes made in hys childehod, and I do not read that they were broken. This Byshop was a greate man bozne, & did beare suche a stroke, that he was able to shoulde the Lorde Protectour. Well, it chaunced that the lord Protectour and he fell oute, and the Byshop would beare nethyng

The histozy of a bishop of Wynchester in king Henry the vi. tyme.



## The second sermon

nothing at all with him, but played me the *Satrapa*, so that the Regent of Fraunce was fayne to be sent for, from beyond the seas, to set them at one, and to go betwene them. For the Bishop was as able and readye to buccle with the Lozde Protectoure, as he was with hym.

Was not this a good pzelate: he should haue ben at home a preaching in hys Dioces in a waniant. This Protectour was so noble and Godly a man, that he was called of euerie man the good Duke Humfrey. He kept such a house, as neuer was kept since in England, without any enhauntyng of rentes. I warrant you, of any suche matter. And the bishop for standing so stiffly by the matter, and bearyng by the order of our mother the holy church, was made Cardinal at Calice, and thither the byshop of Rome sent him a cardinals hat. He should haue had a tiburne tippet, a halpeny halter, and all suche proud pzelates. These Romishe hattes neuer brought good into England.

The good Duke Humfrey.

A tiburne tippet would a become him better.

Upon this the bishop goeth me to the queene Katherine the kinges wyfe, a proud woman and a stout, and persuaded her, that if the duke were in suche authoritie with, and lyued, the people would honoꝝ him, moze then they did the king. And the king shuld not be set by, and so betwene them, I can not tell how it came to pas, but at Sente Edmundsbury in a parliamēt, the good Duke Humfrey was smothered.

Duke Humfrey smothered.

But now to returne to my text, and to make further rehearsall of the same, the matter beginneth thus. *Et post quā sederit Rex.* And when the king is set in the seat of his kingdom, what shall he do: shall he daunce, and dally: banket: hauke and hunte? No forsooth syz. For as God set an order in the kinges stable as I tolde you in my laste Sermon, so will he appoint what passime a king shal haue.

The office of a king newly chosen.

What must he doo then? He must be a student. He muste write Gods booke him selfe. Not thinking because he is a kyng, he hath licence to doo what he will, as these worldly flatterers are wont to say. Yea, trouble not your self sir, ye may hauke and hunt, & take youre pleasure. As for the guiding of your kingdom and people, let vs alone with it.

Flattering clawbackers.

These flattering clawbacks are original rotes of all mischief,



chief, and yet a King may take his pastime in hauking or taking pastime  
 hunting or suche lyke pleasures. But he must vse them for  
 recreation when he is weery, of waightye affayres, that he  
 may returne to them the moze lustye: and this is called pa-  
 stime with good company. He must write out a booke hym  
 selfe. He speaketh of wytyng because pzynting was not vs-  
 sed at that time. And shall the king write it out him selfe?  
 He meaneth he shall see it wrytten, & rather then he shoulde  
 be without it, wypte it him self. Iesus mercy is God so cha-  
 ry with a king to haue him well bryought by & instructed:  
 Yea forsoth. For if the king be well ordered, the realme is  
 well ordered. Where shall he haue a copie of this booke? of  
 the Leuites. And why? Because it shall be a true copie, not  
 falsified. Moyses left the booke in an olde chest, and the Le-  
 uites had it in keepyng. And because there should be no er-  
 rour, no additton, noz taking away from it, he biddeth him  
 fetch the copy of the Leuites. And was not here a greate  
 miracle of God, how this booke was pzyserued? It had lain  
 hid many yeares and the Iewes knew not of it. Therefore  
 at length when they had found it and knew it: they lamen-  
 ted for theyr ignoraunce, that had so long bene withoute  
 it, and rent their clothes, repenting theyr vnfaithfulnesse.  
 And the holy bible Gods booke, that we haue among vs, it  
 hath ben pzyserued hytherto by wonderfull miracle of god  
 though the keepers of it were neuer so malicious. Firste e-  
 ner syth the bishop of Rome was firste in authoritie, they  
 haue gone aboute to destroye it, but God wozyketh wonder-  
 fully, he hath pzyserued it mauger theyr beartes, and yet ar-  
 we vnthankfull that we can not consider it. I will tell you,  
 what a bishop of this realme sayde once to me, he sent for  
 me and mernayled that I would not consent to such tradi-  
 tions, as were ther set out. And I aunswered him, that I  
 woulde be ruled by Gods booke, and rather then I woulde  
 dissent one iote fro it, I would be tozme with wild hozses.  
 And I chaunced in our communication, to name the Lordes  
 supper. Tush saith the bishop. What do ye call the Lordes  
 supper? What new terme is that? There stode by him a  
 dubber, one doctour Dubber he dubbed him by, and by and  
 sayd that this terme was seldome red in the doctours.

The king must  
 wrytte the booke  
 of Deutero, him  
 selfe.  
 Deut. xlviii.

Gods booke  
 hath, ben pzyser-  
 ued hytherto by  
 a wonderfull mi-  
 racle.

Mark a terme  
 Diclate.

And

## The second sermon

**S. Pauls** And I made answer, that I would rather follow Paule in termes oughte to be followed.

**A bishop** that asked whether the people might not be ordered without scriptures.

**The bylemus** not be forgotten in tyme of progresse and pastyme.

**How homely** they handle the godlye Homilies.

**A request** to the kinges grace.

**Negligent** bishops.

And I made answer, that I would rather follow Paule in bysyng his termes, then them, though they had all the doctors on theyr syde. Why, sayd the bishop, can not we without scriptures order the people: howe did they before the scripture was first wyrtte and copied out: But God knoweth, full ill yet would they haue ordered them. For seying that hauing it, they haue deceyued vs, in what case should we haue ben now without it: But thankes be to God, that by so wonderfull a myracle hath preserued the booke still.

It foloweth in the text. *Habebit secum. &c.* He shall haue it with him in his progresse, he must haue a man to carrey it, that when he is hauyng and hunting or in any pastime, maye alwaies commune with them of it. He shall reade in it not once a yeare, for a time, or for his recreation, when he is weary of hauyng or hunting, but *cunctis diebus vite sue*. All the daies of his life. Where at those wordlyngs now? These bladder puffed by wply men: Who worth them that euer they were about any king. But how shall he read this boke, as the Homilies are read? Some call them homlies, and in dede so they may be well called, for they are homely handled. For though the priest reade them neuer so well, yet if the parish like them not, there is luche talking and babling in the churche, that nothing can be heard: And yf the parsh be good, and the priest nought, he will so hacke it, and chop it, that it were as good for them to be without it, for any word that shall be vnderstand. And yet (the more pitte) this is suffred of your graces bishops in their dioces unpunished. But I wil be a suter to your grace, that ye wil geue your Bishops charge ere they goo home, vpon theyr allegiaunce, to loke better to theyr flocke, and to see youre maiesties insunctions better kept, & send your visitours in theyr tallies. And if they be found negligēt, or faultie in their deuty, oute with the. I require it in Gods behalfe, make them quondams all the packe of them. But peradventure ye will say. Where shall we haue any to put in theyr rowmes: In dede I were a presumptuous fellow to meue your grace to put them oute, if there wer not other to put in theyr places. But youre maiestie hath diuers of youre chaplaynes, well learned men, and of good knowledge, and yet



yet ye haue some that be badde inoughe, hangers on of the court, I meane not those. But if your maiesties chaplains and my Lord Protectors be not able to furnishe their places, there is in this realm, thanks be to God, a great sight of lay men, wel learned in the scriptures, and of vertuous and godly conuersation, better learned then a great syghte of vs, of the cleargy.

Hangers of the  
courte.

I can name a numbze of them that are able, and would be glad (I dare say) to minyster the function if they be called to it. I moue it of conscience to poure grace, let them be called to it orderly, let them haue institution, and geue the names of the cleargy. I meane not the name onlye, but let them do the function of a bishop, and liue of the same.

Learned lay-  
men to furnishe  
the roswines of  
bishops.

Not as it is in many places, that one shuld haue the name, and bill. other the pzoofyt. For what an enozmity is this in a chistian realme to serue in a ciuillty, hauinge the pzoofyt of a Brounshipp and a Deaurpe, and a Personage: But I wil tel you what is lyke to come of it. It wil bring the cleargy shortly into a very slauery. I may not forgette here my *Scala celi* that I spoke of in my last sermon. I will repeat it now again, desyzyng your grace in gods behalf that ye will remembze it. The byshop of Rome had a *Scala celi*, but hys was a Palle matter. This *Scala celi*, is the true ladder that byngeth a man to heauen, the toppe of the ladder or fyfste greese, is this.

The clargy is  
lyke to bec  
brought into  
slauery.

Who so euer calleth vpon the name of the Lord, shal be saued. The second step. How shal they call vpon hym, in whome they haue no beleue? The third step is this. How shal they beleue in him, of whome they neuer hearde: The fourth step. How shal they hear without a preacher: How the nether end of the ladder is. How shall they preache, excepte they be sente? Thys is the foote of the ladder, so that we may goo backward now, and vse the schole argument.

The *Scala ce-*  
ly and his. v.  
stepes.

*A primo ad vltimum.* Take away preaching, take away saluation. But I feare one thing, and it is, least for a safety of a litle mony, you wil put in chauntry pziestes to saue theyr pensyons. But I wil tel you, Chyriste boughte soules with hys bloud, and wil ye sel them for gold or siluer? I woulde

The feare is  
past for it is dō  
all redy.

F. i.

not



The first sermon.

Not that ye shoulde doo with chauntrye Priestes, as ye did wyth the Abbottes, when abbeyes were putte downe. For when their enozmities were fyrst redde in the parliament house, they were so great and abhominable, that ther was nothinge but downe wyth them. But wythin a whyle after, the same Abbottes were made Bishoppes, as there be some of them yet a liue to saue and redeme their pensions.

New bishops  
of old abbots.

¶ Worde: thinke ye that God is a sole: and seeth it not? and if he se it, wil he not punish it? And so now for safety of monye, I would not that ye shoulde put in chauntrye priestes, I speake not now against such chauntrye priestes as are able to preache, but those that are not able, I will not haue them put in, for if ye doo this, ye shal answer for it.

Worldly policy  
feareth not god

It is in the text, that a king ought to feare God, he shall haue the dread of God befoze his eyes, worke not by worldly policy, for worldly policy feareth not God. Take hede of these claubackes, these venemous people that wil come to you, that will folowe like Snatoes and Parasites, if you folowe them, you are oute of your boke. If it be not according to Gods worde that they counsaile you, doo it not for any worldly policy, for then ye feare not God. It foloweth

Smel feathers  
of flatterers.

in the text. *Vt non eleuetur cor eius.* That he be not proude a boue his brethren. A kynge muste not be proude, for God myght haue made hym a shepheard, when he made hym a kynge, and done hym no wronge. There be many examples of proude kynges in scripture. As Pharao that would not heare the melleage of God. Herode also, that put Iohn Baptiste to deathe, and woulde not heare hym, he tolde hym, that it was not lawfull for hym to mary his brothers wyfe. Jeroboam also was a proude kynge. In other kyng there was that woꝝhipped straunge Gods and Idols, of those men whome he had ouercome befoze in battail: And when a Prophet told him of it: What sayd he. Who made you one of my counsel? These were proude kynges, their examples are not to be folowed.

Pharao Exod  
viii, viii.

Jeroboam, iii,  
king, xii.

But wherefoze shall a kynge feare God, and tourn nether to the ryght hande, nor to the lefte.

Wherefoze shall he do all this? *vt longo tempore regnet ipse, & filij eius,* That he may raigne long, he and his children. Remember

member this I besech your grace. And when these flatterers, and slibbergibbes another day shall come and claue you by the back and say.

Sir trouble not youre selfe. What shoulde you study? Why shoulde you do this or that? Your grace may answer them thus, and say. What sirra? I perceiue you are wery of vs, and our posterity. Doth not God say in such a place. That a kinge should wryte out a boke of gods lawe, and reade it? Lerne to feare God. And why? That he and hys, might reign long, I perceyue now thou art a trayto.

Tel him this tale once, and I warrant you he wil come no moze to you, neither he, nor any other after such a sort.

And thus shall yo ure grace driue these flatterers and claubackes away. And I am afrayed I haue troubled you to long.

Therfoze I will furnish the text now with an history or two, and then I will leaue you to God. We haue hearde how a king ought to passe the time. He must read the boke of God, and it is not inough for him to reade, but he must be acquainted with all scripture, he must study, and he must pray: And how shall he do both these.

He maye learne at Salomon, God spake vnto Salomon, when he was made a kyng, and hadde hym aske of hym what he would, and he shoulde haue it. Make thy petition, sayde God, and thou shalt obtayne. Nowe marke Salomons prayer: *Domine, o Domine deus*, sayde he: O Lord God, it is thou that hast caused me to raygne, and haste set me in my fathers seate, for thou God onlpe doest make kynges. Thus shoulde kyngs prayse God, and thanke god as Salomon dyd. But what was his petition: *Lozde*, sayd he: *Da mihi cor docile*. He asked a docyble heart, a wise hart, and wysedome to goo in, and to goo oute, that is to begyn all myne affayres well, and to bring them to good effect & purpose, that I may learne to guide and gouerne my people. When he hadde made hys petition, it pleased god wel that Salomon asked wisdom, & neither rytchesse nor long life, & therfoze god made him this answer. Because thou hast chosen wisdo aboute al things, I wil geue thee it, and thou shalt be the

Such an answer woulde cut his combe.

A charme to chafe away claubackes.

tit. of king. tit. ii. of Chronicles. i. b

Salomon is a president of prayer for kinges.

Salomon asketh wisdom.



## The first sermon.

Study and  
prayer must be  
coupled toge-  
ther.

the wyfeste kinge that euer was before thee, and so he was, and the wisest in all kindes of knowledge that euer was sythe. And though he dyd not aske ritchesse, yet God gaue hym both ritchesse and honour, moze then euer anye of hys auncestors had. So your grace must learn how to do, of Salomon. Ye must make your petition, now study, now pray. They muste be yoked together, and thys is called pastyme with good company.

God ministrerth  
occasion to vse  
hys gyftes.

Now when God had geuen Salomon wisdom, he sent him on and by occasyon to occuppe his wit. For God gaue neuer a gifte, but he sent occasyon at one time or an other to shew it to Gods glozy. As if he sente ritchesse, he sendeth pooze men to be healped wyth it. But now we must men occupy theyr goodes otherwise. They will not looke on the pooze, they muste healpe their chylzen, and purchase them moze land then euer theyr graudfathers had before them. But I shall tell you what Chyriste sayd. He that loueth his chylde better then me, is not woꝛthy to be my disciple. I cannot see how ye shal stand before God at the later dage, when thys sentence shalbe layd against you.

iii. of kynges iii.

The complaint  
of two harlots  
to Salomon.

But to returne to my purpose, there wer two poze women came before Salomon to complaine. They were two harlottis, and dwelled together in one house, and it chaunced wythin two dayes they childed bothe. The one of these women by chaunce in the nyghte, had killed her childe, and rose pziuelye and went to the other woman, and tooke her liue childe awaye, and lefte her dead chylde in hys place.

Upon that they came bothe before Salomon to haue the matter iudged, whose the childe was. And the one sayd: it is my chylde. Payne sayeth the other, it is mine. So there was yea and naye betwene them, and they healde by the matter with skoldyng after a womanlike fashon. At the lengthe Salomon repeated theyr tale as a good iudge ought to do, and said to the one woman. Thou sayest y child is thine, yea sayde she. And thou sayest, it is thine to the other. Well, fetch me a swerde, sayde he. For there was no waye now to trye, whyche was the true mother, but by naturall inclination. And so he sayde to one of hys seruaunts. Fetch me a swerd and deuyde the childe betwene them.



them. When the mother of the childe that accused thother  
 hearde him saye so. Pave for Goddes sake sayde she, lette  
 her haue the whole childe, and kyll it not. Pave, quod the  
 other, neyther thine noz mine, bet let it be deuided. Then  
 sayde Salomon. Scue this woman the childe, this is the  
 mother of the childe. What come of this? *Auduit omnes Is-*  
*rael.* When all Israell heard of thys iudgement, they fea-  
 red the king. It is wisdom and godly knowledg that cau-  
 seth a king to be feared. One word note here for gods sake  
 and I wil trouble you no longer. Would Salomon being  
 so noble a king hear two pooze women? They were poze,  
 for as the scripture saithe. They were together alone in a  
 house, they had not so much as one seruant betwene them  
 bothe. Woulde kynge Salomon, I saye, bear them in hys  
 owne person? Pea forsothe. And yet I heare of many mat-  
 ters befoze my Lord Protector, and my Lozde Chaunce-  
 loure that can not be heard. I must desyre my Lord protec-  
 toures grace to heare me in thys matter, that your grace  
 woulde heare pooze mennes sutes your selfe. Put them to  
 none other to heare, let them not be delayed. The sayinge  
 is now, that money is heard euery where, if he be ryche, he  
 shall soone haue an ende of his matter. Other are faine to  
 goo home wyth weping teares, for any helpe they can ob-  
 taine at anye iudges hand. Hear mennes sutes your selfe,  
 I require you in Goddes behalfe, and put it not to the hea-  
 ring of these beluet cotes, these vpskippes. Now a manne  
 can scarce know them from an auncient knight of the cou-  
 try. I can not go to my boke for poze folks come vnto me,  
 desiring me that I will speake that their matters maye be  
 hard. I trouble my Lord of Caunterbury, and being at hys  
 house now and then I walke in the garden lokinge in my  
 booke, as I can doo but litle good at it. But some thinge I  
 must needes doo to satisfy this place. I am no soner in the  
 garden and haue red a while, but by and by commeth ther  
 some one or other knocking at the gate. None cometh my  
 man and saith Sir, there is one at the gate woulde speake  
 wyth you. When I come ther, then is it some one or other  
 that desyrez me that I wil speake that his matter myght  
 be hard, and that he hath lain this long at great colles and

Wisdom ca-  
 seth a kynge to  
 be feared.

A request to  
 the Lord Pro-  
 tectoure,

Bellet cotes  
 and vpskippes  
 Whatser Latimer troubled  
 wyth poze  
 mens sutes.

## The thyrd Sermon.

charges, and canne not once haue hys matter come to the hearynge, but amonge all other, one specialle yuoued me at thys time to speake. This it is syz.

The gentle wo-  
mans cōplaint.

A gentle woman came to me and tolde me, that a great man kepeth certayne landes of hers from her, and wyll be her tenaunte in the spite of her tethe. And that in a whole twelue monthe, she coulde not gette but one daye for the hearynge of her matter, and the same daye when the matter shoulde be hearde, the greates manne broughte on hys syde a greates syghte of lawyers for hys counsaile, the gentle woman hadde but one man of law: and the greates man shakes him so, that he can not tel what to do, so that when the matter came to the poynte, the iudge was a meane to the gentle woman, that she woulde let the greates manne haue a quietnesse in her lande. I beseeche your grace that ye will looke to these matters. Heare them your selfe.

Lawyers are  
like Switche-  
ners that serue  
wher they haue  
most mony.

Weue your iudges: And heare pooze mennes causes. And you proude iudges harken what God sayeth in hys holye booke: *Audite illos, ita paruum vt magnum.* Hear them sayeth he, the small as well as the greates, the pooze as well as the ryche. Regarde no person, feare no manne. Whye? *Quia domini iudicium est.* The iudgement is Goddes. Marke thys sayinge, thou proude iudge. The Deuill will byynge thys sentence at the daye of Dome. Hell wyll be full of these iudges, if they repente not and amende. They are worse then the wicked iudge that Chryste speaketh of, that neyther feared God, noz the worlde.

Luke, xxiij.

There was a certaine wyddolwe that was a suter to a iudge, and she mette hym in euerye cozner of the streete, cryynge: I praye you heare me, I beseeche you heare me, I aske nothing but right.

When the iudge sawe her so impoztunate, thoughte I feare neyther God, sayeth he, noz the worlde, yet because of her impoztunatnesse I wyll graunt her request. But oure iudges are worse then thys iudge was. For they will neyther heare men for Goddes sake, noz feare of the worlde, noz impoztunatnesse, noz any thing elsse. Yea some of the wyll commaund them to warde, if they be impoztunate.

Except before,  
except that is  
to say excepte it  
be for mony.

I hearde

I hearde saye, that when a suter came to one of them, he sayde: What felowe is it that geueth these folke counsaile to be so impoztunate, he woulde be punished and committed to warde. Harpe syz, punythe me then, it is euen I that gaue them counsell, I would gladly be punished in suche a cause. And if ye amend not, I will cause them to crye oute vpon you still: euen as longe as I liue. I will do it in dede, but I haue troubled you longe. As I began with this sentence. *Quecunq; scripta sunt. &c.* So will I end now we wyth thys terte. *Beati qui audiunt verbum Dei, & custodiunt illud:* Blessed are they that heare the woorde of God and keepe it. There was an other sute, and I had almoste soz gotten it.

There is a pooze woman that lyeth in the Fleate, and can not come by anye meanes that she can make to her answer, and woulde faine be bailed, offeringe to put in suretyes worth a thousand paund, and yet she cannot be hard. We thynke this is a reasonable cause, it is great pitye that suche thynges shoulde so be. I beseeche God, that he wyll graunte that all that is amisse maye be amended, that we may heare his woorde and keepe it, that we maye come to the eternal blisse, to the whiche bliss I beseeche God to bying both you and me. Amen.

The pooze woman lyinge in the Fleate.

**T**he thyrde Sermon of Maister Hughe Latimer, whyche he preached befoze the kynge, wythin hys graces Palayce at Westminster, the xxii. daye of Marche.



*Quecunq; scripta sunt, ad nostram doctrinam scripta sunt.* All thynges that are wytten, are wytten to be our doctrine. All thynges that be wytten in goddes holpe booke, the byble, were wytten to be oure doctrine long befoze our time, to serue from tyme to tyme,

and so sozth to the worldes end.

We shall haue in remembraunce, most benigne and gracious audience, that a preacher hath two offices, and the one to be vsed ozderly after an other.

A preacher hath two offices.



## The thyrd Sermon.

i. To teach  
true doctrine.

The fyrste is Exhortari per sanam doctrinam. To teache true doctrine. He shall haue also occasyon oftentymes to vse another, and that is. Contradicentes conuincere.

ii. To confute  
gainfayers and  
spurners a-  
gainste the  
trothy.

To repzehend, to conuince, to confute gainfayers and spurners against the truth. Why: you wil saye, wil anye bodye gaine say true doctrine, and sound doctrine: Wel, let a preacher be sure, that his doctrine be true, and it is not to be thought, that any body wil gain say it. If S. Paul had not forfene that there shuld be gainfayers, he had not neade to haue appoynted the confutation of gaine sayinge. Was ther euer yet prechers, but ther wer gainfayers: that spurned: that winst: that whimpered against him: that blasphemmed, that gayncelaved it: When Moses came to Egipte w sound doctrin, he had Pharao to gaine saye him. Jeremye was the minyster of the true word, of God, he had gainfayers the priestes, and the false Prophets. Cly had al Baals priestes suppozted by Iesabel to speake against him. Iohn Baptist and our sauour Iesus Christe, had the Phariseis, the Scribes, and the priestes gain sayers to them. The Apostles, had gain sayers also, for it was said to S. Paul at Rome: *Notum est nobis quod vbique secte huic contradicitur.*

Preachers ha-  
ue euer had  
gainfayers.  
ex. vii. viii. ix. x

iii. king. xviii  
Ma. xii. xv. xvi  
Actes. xviii

We know that euery man doth gaine say this learnynge. After the Apostles time the truthe was gaine sayed wyth tyzauntes, as Pero. Parentius, Domitianus, and suche like, and also by the doctrine of wicked heretikes. In the popyshe masse tyme, there was no gapn sayinge, all thynges seemed to be in peace, in a concozde, in a quyet agremente.

Eusebius de tē-  
poribus.  
Hystoria eccle-  
siastica.  
Antonius Sa-  
bellicus.

We were then  
at a peace with  
the deuyl, and  
at debate with  
God.

So longe as we had in adozation, in admiratpon, the popyshe masse, we were then wythoute gapnsayinge. What was that: The same that Christe speaketh of. *Cum fortis armatus custodierit atrium. &c.* When Sathan the Deuyll hath the guidinge of the house, he kepeth al in peace that is in hys possessyon: whan Sathan ruleth, and beareth dominion in open religyon, as he did wyth vs when we preached pardon matters, purgatory matters, and pilgrimage matters, all was quiet. He is ware inough, he is wilpe, and circumspcet for stirring by any sedition. When he kepeth his territozy all is in peace.

If there were any man that preached in England in times past, in the popes times (as peradventure there was .ii. or .iii.) strayght waies he was take and niped in the head with the title of an heretique. When he hath the religion in possession, he kurreth by no sedicyon, & warrant you.

How many discentions haue we hard of in Turky? But a few & warrant you. He busyeth hym selfe there with no discention. For he hath there dominion in the open Religion, and neadeth not to trouble him selfe any further.

The deuill makes no discention in Turkye.

The Jewes lyke ronnagates where so euer they dwell) for they be disperst and be tributaryes in all contreyes where they enhabite) loke wheather ye heare of any heresy among them: But when *fortis superuenerit*, when one stronger then the Deuill, cometh in place, which is oure Sauiour Iesus Chryst, and reueleth his word, then the deuill roareth, then he bestirreth him, then he rayseth diuersitie of opinions to sleaunders gods word. And if euer cocord should haue ben in religion. When should it haue ben but when Chryst was here: ye find fault with preachers, & say, they cause sedition. We are noted to be rash, & vndiscret in oure preaching. Yet as discrete as Chryst was there was diuersitie, yea, what he was himself. For when he asked, what men called him. His Apostles answered him. Some saye, you are John Baptist, som say, you are Helias, and some saye, you are one of the prophets, and these were they that spake best of him. For some sayde, he was a Samaritane, that he had a deuill within him, a glosser, a dzincker, a pot companion. There was neuer Prophet to be compared to him, and yet was there neuer moze discention then when he was, and preached him self. If it were contraryed then, will ye thinke it shall not be contraryed now, when charitie is so cold and iniquitie so stronge: Thus these backebytters, & sleaundersers must be conuincid. Saint Paule said: There shall be intractabiles, that will whimpe and whine, there shall be also, Vaniloqui, bayn speakers. For the which S. Paule appointeth the preacher to stop their mouthes & it is a preachers office to be a mouth stopper.

No heresy amongst the Jewes.

When the deuill bestirreth him and playeth his parte. Preachers are noted to be the cause of sedicio.

The .xvi. of Math. Mark. viii. Luke. ix.

There was neuer so great discention as when Chryst preached.

ii. Timo. iiii.

A preachers office is to be a mouth stopper.

This day I must somwhat do in the second offyce, I must be againe sayer, and I must stop theyr mouthes, conuince, refell.

refell.



The second Sermon.

refell, and confute that they speake sclaunderously of me.

There be some gaineſaiers gainſayers, for there be some ſclaunderous people, bayne ſpeakers, & *intractabiles* whiche I muſt nedes ſpeake againſt. But firſt I will make a ſhort reherſall to put you in memory of that, that I ſpake in my laſt Sermon. And that done, I will confute one that ſclaundereth me. For one there is that I muſt nedes aunſwer vnto, for he ſclaundereth me for my preaching befoze y<sup>e</sup> kinges maieltie. There be ſome to blame, that when a preacher is weary, yet they will haue him ſpeake all at once.

Ye muſt tary till ye heare moze. Ye muſt not be offended till ye here the reſt. Here all and then iudge all. What ye are very haſtie, very quick with your preachers: But befoze I enter further into this matter I ſhall deſier you to pray. &c

Fiſt of all as touching my firſt ſermon, I will runne it ouer *cuſorie*, ryping a litle the matter. I brought in an hiſtozie of the Bible, excting my audience to be ware of by walkings, to walke ordinatly, plainly, the kings high way & a gre to that, which ſtandeth with the order of a Realme. I ſhewed you how we were vnder the bleſſing of God, for our king is *Nobilis*, I ſhewed you we haue a noble kinge. True inheritour to the crowne with out doubte. I ſhewed furthermoze of his godly education. He hath ſuche ſcholemaſters as can not be gotten in all the Realme againe.

The Epiloge,  
or reherſall of  
the firſt ſermon

The kindes  
Scholemaſters

The counſayll  
of Englande  
haue their con-  
ſayll and woꝝ-  
thy prayſe.

The people did  
not repute as  
gaind king Jo-  
ſias in his  
noꝝitic.

Wherfoze we may be ſure that God bleſſed this realme, all though he curſſed the realme, whoſe ruler is a child, vnder whome the officers be climbing, and gleyng, ſturyng, ſcratching, and ſcraping, and volupteouſly ſet on banketyng & for the maintenaunce of their volupteouſnes, go by walks And although he be yong he hath as good, and as ſage a counſayle, as euer was in Englande, whiche we may well knowe by their godly procedinges, and ſetting fourth of the woꝝd of God: Therefoze let vs not be woꝝſe then the liſſe necked Jewes. In king Joſias time, (who being yong did alter, chaunge and correct wonderfully the religion (it was neuer heard in Jewry that the people reprinted or ſaid, The king is a child. This geare will not laſt long. It is but one or tivo mens doinges. It will not but for a tyme.

The king knoweth it not. No woꝝth that euer ſuche men were



were bozne. Take hede lest foꝛ our rebellon God take his blessing a way from vs. I entred into the place of the kings pastime. I tolde you howe he must passe his tyme in readinge the booke of God (foꝛ that is the kinges pastime by Gods appointment) in the whiche boke he shall learne to feare God. Oh howe carefull God is to set in an order all thinges that belonge to a king in his chaumber, in his stable, in his treasure house.

What is a Princelike pastime.

God is careful foꝛ a kinges house.

These peccith people in thys realme haue nothing but the kinge, the king in their mouthes, when it maketh foꝛ their purpose. As there was a doctoꝛ that preached, the kinges maiestye hath his holy water, he crepeth to the crosse, and then they haue nothing but the kinge the kinge in their mouthes. These be my good people that muste haue their mouthes stoppe, but if a man tell them of the kinges proceedings, now they haue their shifts, and their put offs say

The king is in euery mannes mouth when it makes foꝛ their purpose.

Wayn foꝛ shifts and put offes.

These be y wicked preachers, their mouths must be stoppe, these be the gainfaiers. In other thing there is that I tolde you of *Ne eleuetur cor regis.* &c. The king must not be proud ouer his brethren. He must order his people with brotherly loue and charittie. Here I brought in examples of proud kynges. It is a great pride in kings and maiestrates when they will not heare, noꝛ be confoꝛmable to the sound doctrine of God. It is an other kind of pride in kinges when they thinke them selues so high, so lofty, that they disdain and think it not foꝛ their honour to heare pooze mens causes themselues. They haue claubacks that say vnto them.

A king must not be pꝛoude.

iii. Kindes of pride in a king.

What sir: what nede you to trouble youre selfe? take you your pleasure, hunt hauke, daunce, and dally, let vs a lone: we will gouerne and order the commune weale matters wel ynough. Wo worth them, they haue ben the root of all mischief and destruction in this realme. A king ought not only foꝛ to reade and study, but also to praye. Let him be row example at Srlomon, who pleased God highly with his petition, desiring no worldly thinges, but wisdo whiche god did not only graunt him, but because he asked wisdo, he gaue him many mo thinges. His riches, honoure & such like. Oh how it pleased God that he asked wisdoim: And after

Kinges haue clau backs & doctoe picke mote and hys fellow.

Claubacks counsell.

A king muste praye as well as reade.

Salomon pray ed foꝛ wisdom.

he had

## The second Sermon.

he had geuen him this wisdom he sent him also occasion to vse y<sup>e</sup> same by a couple of strūpets. Here I told an exāple of a meke king, who, so continued vntill he came into the company of straunge women. He heard them not by meanes, or by any other, but in his owne persō, & I think verely the naturall mother had neuer had her owne childe if he had not herd the cause him self. They were *Meretrices*. Whozes al though some excusethe the matter, and say they were but tipplers, suche as kepe alehouses. But it is but foly to ex- cule them, seing the Felwes were suche, and not vnlike, but they had their felwes and the maintenaunce of whozdom as they had of other vices. One thinge I must here desier

Salomon had the causes and complaintes of his people.

M. Latimers request to the Lozdes for the abolishment of whozdom.

you to refozm my Lozds. You haue put downe the felwes. But I pray you what is the matter a mended? what a way- leth that? ye haue but chaunged the place, and not takē the whozdom away. God should be honozed euerywhere. For the scripture sayth. *Domini est terra et plenitudo eius.* The earth and the lande is the Lozdes. What place shoulde be then within a chzistian realme left, for to dishonour God. I must nedes shew you such newes as I here. For thoughe I see it not my self, notwithstanding it cometh faster to me then I would wish. I doo as S. Paule doth to the Cozin- thians *Audietur interuus stuprum.* There is such a whozdom as mong you as is not among the gentils. So like wise. *Audis- tur.* I here say that there is suche whozdom in England as neuer was sene the lyke. He charged all the Cozinthians for one mannes offence saying. They were all guilty for one mans sinne, if they woulde not correct and redzesse it, but wink at it. Lo, here may you see how that one mans sinne poluted all Cozinth. A litle leauen as S. Paule sayeth, coz- rupteth a greate deale of dough. This is, *Communicare alie- nis peccatis*, to be partaker of other mē lines I aduertise you in gods name loke to it. I here say, there is now moze whoz- dom in London, then euer ther was on the bancke. These be the newes I haue to tell you. I feare they be true. We ought to heare of it, and redzes it. I here of it, & as Paule sayth. *Aliqua ex parte credo.* There is moze open whozdom moze stued whozdom thē euer was befoze. For gods sake let it be loked vpon. It is your office to see vnto it. Now to my confutation.

All the Cozin- thians charged for one mans sinne.

Moze whozdom in London thē euer there was on the bancke.

There



There is a certain man that shortly after my first sermon, being asked if he had ben at the sermon that daye, answered yea: I pray you sayd he how liked you him: mary sayd he euen as I liked him allwayes, a sedicious fellow. Oh Lozde he pinched me there in dede. May he had rather a full bit at me. Yet I comfort my self with that, that Christe him selfe was noted to be a stirrer by of the people against the Emperour, and was contented to be called sedicious. It be cometh me to take it in good woorth, I am not better then he was. In the kinges dayes that dead is, a meany of vs were called together befoze him to say oure mindes in certayne matters. In the end, one kneleth me downe, & accuseth me of sedicion, that I had preached sedicious doctryne. A heauy salutation, and a hard point of such a mans doying, as if I should name hym, ye would not think it. The king turned to me and sayd. What say you to that sir? Then I kneled downe, and turned me first to myne accuser, and requiered him. Sir what for me of preaching would you appoynt me to preache befoze a kyng? Would you haue me for to preache nothing as concerning a king, in the kings sermo? Haue you any comission to a point me what I shal preache? Besides this, I asked him diuers other questions, & he would make no answer to none of the all. He had nothing to say. Then I turned me to the kinge, and submitted my selfe to his Grace and sayde, I neuer thought my self woorthy, nor I neuer sued to be a preacher befoze your Grace, but I was called to it, and would be willing (if you mislike me) to geue place to my betters. For I graunt there be a greate meany moze woorthy of the rounge then I am. And if it be your graces pleasure so to allow the for preachers, I could be contente to beare their bookes after them. But if your Grace allow me for a preacher. I would desyre your grace to geue me leaue to discharge my consciēce. Geue me leaue to frame my doctrine according to mine audice. I had ben a very dolt to haue preached so at y<sup>e</sup> borders of your realm, as I preache befoze your grace. And I thank almighty God, whiche hathe allwales ben remedy, that my sainges were well accepted of the kinge, for like a gracious Worde he turned into a nother communication, it is euen as the

Of one that reported M. Lattimer to be a sedicious fellow. Christ was noted for a sedicious stirrer of the people.

How M. Lattimer was accused to kinge Henry the. viii.

His answer to the kyng.

A preacher must haue respect to the place and to the persons.

scrip



The thirde sermou

scripture sayeth. *Cor Regis in manu domini*, the Lozde directed the kings hart. Certain of my frends came to me with teares in their eyes, and told me, they loked I should haue ben in the tower the same night. Thus haue I euer moze ben burdened with the woerde of sedition. I haue offended God greuously, transgressing his law, and but for this remedy and his mercy, I would not loke to be saued. As for sedicion, for ought that I knowe, me thinkes, I should not nede Christe, if I might so saye. But if I be cleare in any thing, I am cleare in this. So farre as I know mine owne hart, there is no man further from sediciou then I, whiche I haue declared in all my doinges, and yet it hath ben euer layd to me. Another time, when I gaue ouer myne of fyce, I should haue receyued a certayne dutie that they call a Pentecostall, it came to the sūme of fiftye and fyue pouūd, I set my commissary to gather it, but he could not be suffered. For it was said a sedicion should rise vpon it.

Thus they burdened me euer with sedicion. So this gentelman commeth by now with sedicion. And wot ye what? I chaunced in my last Sermon to speake a mery woerde of the new shilling (to refresh my auditoz) how I was lyke to put away my new shilling for an olde grote, I was here in noted to speake sediciously. Yet I comfort my self in one thing, that I am not alone, and that I haue a fellowe. For it is, *Consolatio miserorum*. It is the comfort of the wretched to haue companye. When I was in trouble, it was objected and sayde vnto me that I was singular, that no man thought as I thought, that I loued a singularitie in al that I did, and that I tooke away, contrary to the king, and the whole parliamente, and that I was trauailed with them, that had better wittes then I, that I was contrary to them al. Mary sir this was soze thunderbolts. I thought it an itk some thing to be alone, and to haue no fellowe. I thoughte it was possible it might not be true that they tolde me. In the. vii. of John the priestes sent oute certayn of the Jewes to bring Christ vnto them violentlye. When they came in to the temple and hearde him preache, they were so moued with his preaching, that they returned home agayne, and sayd to them that sent them. *Nunquam sic locutus est homo. ve hic*

M. Latimer  
was euer boyd  
of sedicion.

Of the newe  
shilling.

M. Latimer  
noted of a spng  
gularitie.

*hic homo.* There was neuer man spake like this man.

When answered the Pharyses: *Num et vos seducti estis?*

What ye bzain sick soles, ye hoddy pecks. Ye doddy poules, ye huddes, doo ye beleue him? Are you seduced also? *Nunquid ex Principibus credit in eum?* Did ye se any great man, oz any great officer take his part? do ye see any boddy follow him, but beggerly fishers, and suche as haue nothing to take to? *Nunquid ex Pharisais?* Do ye see any holy man? any perfecte man? any learned man take his parte? *Turba que ignorat legem execrabilis est.* This lay people is accursted, it is they that know not the law, that takes his part, and none ells.

Lo here the Pharisies had nothing to choke y people, with all, but ignozance. They did as oure bishops of England, who bybzayded the people alwayes with ignozance where they were the cause of it themelues. There were sayth S.

*John. Multi ex principibus qui crediderunt in eum.* Many of the chief menne beleued in him, and that was contrary to the Pharisies saying, Wh then by like they belyed him, he was not alone. So thought I, there be moze of mine opinion then I, thought I was not alone. I haue now gotten one felow moze, a companion of sedition, and wot ye who is my felow? Esay the Prophet, I spake but of a litle pzeaty shilling. But he speaketh to Hierusalem after an other sozt and was so bold to meddle with their coin. Thou proude, thou couetous, thou hautie citie of Hierusalem. *Argentum tuum versum est in scoriā.* Thy siluer is turned into, what? into teshions? *Scoriā,* into drosse. Ah sedicious wretche, what had he to doo with the minte? Why shoulde not he haue left that matter to some master of policie to repproue? Thy siluer is drosse, it is not fine, it is counterfeit, thy siluer is turned, thou haddest good syluer. What pertayned that to Esay. Mary he espied a pece of diuinitie in that pollicie, he thzeateneth them Goddes vengeaunce soz it.

He wente to the roote of the matter, whych was couetousnes. He espied twa poyntes in it, that eyther it came of couetousnes, whyche became hym to repproue, oz els that it tended to the hurte of the pooze people, soz the noughtynes of the siluer was the occasyon of dearthe of all thinges in the Realme.

A paraphrastis call exposition.

The bishops called the people ignozant and they were the cause of it them selues.

M. Lattimer hath gotten Esay the prophet to be his companion.

Marke well his termes. Esay medled with the coyne of the minte.

Two causes why money in Esaiens time was moze baser and worse.



## The thirde sermon

He imputeth it to them as a great crime. He may be called a master of sedicion in dede. Was not this a sedicious varlot to tell them this to their beades: to their face?

This sedicious man goth also forth, saying: *Vinum tuum mixtum est aqua.* Thy wyne is mingled with water. Here he medeleth with vintners, be like there were bzuers in those daies, as there be nowe. It had ben good for our mis- sal priestes to haue dwelled in that contrey, for they might haue ben sure to haue had their wine well mingled with water. I remembze how scrupulous I was in my tyme of blindness and ignerauncie, when I should say masse, I haue put in water therise or thrise for sayling, in so much when I haue ben at my Vemento, I haue had a grudg in my con- science, fearing that I had not put in water ynoughe. And that whiche is here spoken of wine, he meaneth it of al arts in the citie, of all kindes of faculties, for they haue all these medles and minglings. That he speaketh of one thing, he meaneth generally of all. I must tell you moze newes yet.

I here say there is a certain conning come by in mixing of wares. How say you, were it no wonder to heare that cloth makers should become poticaries. Pea and as I heare say, in suche a place, where as they haue professed the Gos- pell, and the worde of God most earnestly of a long tyme. Se how busie the Deuill is to sleaunder the word of God? Thus the pore gospell goeth to wack. If his cloth be. xviii yardes long, he will set him on a rack, & stretch him oute with ropes, and racke him till the senewes shynck a gaine, whiles he hat he brought him to. xxvii. yardes. When they haue brought him to that perfectio, they haue a pzetty feat to thicke him again. He makes me a powther for it, & plais the poticary, they call it floke pouter they doo so in corpo- rate it to the cloth, that it is wonderfull to consider, truly a goodly inuention. Oh that so goodly wittes should be so ill applied, they may well deceiue the people but they can not deceiue God. They, were wont to make beds of flocks & it was a good bed to. Now they haue turned their flocks into pouter to play the false theues with it. O wicked di- well what can he not inuent to blasphemede Gods worde?

These mixtures come of couetousnes. They ar plain theft.

¶ Say medeleth  
with vintners.

¶ M. Latimer  
was sumthing  
scrupulous, whē  
he was a masse  
sayer.

¶ Say spoke of  
one vice but he  
ment it of mo.

¶ Cloth makers  
are become po-  
ticaries.

¶ A pzetty kinde  
of multiplying.

¶ Floke pow-  
ther.



Who woꝛth that these flockes should so slaunder the woꝛd of God. As he said to the Jewes, thy wine is mingled with water, so myghte he haue sayde to vs of thys lande. Thy clothe is mingled wꝛth flocke powder. He goeth yet on.

These mixtures and multiplyngs are these.

This sceditious man repproueth this honourable cite, and sayeth: *Principes tui infideles*. Thou lande of Jerusalem, thy magistrates, thy iudges are vnfaithful, they kepe no touch they wil talke of many gay things, they will pꝛetend thys and that, but they kepe no pꝛomise. They be woꝛse the vnfaithful, he was not afraid to cal the officers vnfaithfull.

*Et socij furum*. Felowes of theues: foꝛ theues, and theues felowes, be all of one soꝛt. They were wont to saye. Alke my felow if I be a thefe. He calleth pꝛinces theues: What? Pꝛinces theues: What a sceditious harlot was this? Was he woꝛthy to liue in a common wealthe that woulde call pꝛinces on this wise, fellowes of theues: Had they a standing at shoters hil, oꝛ Stangat hole to take a purse. Why? did they stand by the high way side: Did they rob: oꝛ bꝛeak open any mannes house oꝛ dooze: No, no. What is a grosse kind of theuing. They were pꝛinces, they had a pꝛyncelyp kinde of theuing. *Omnes diligunt munera*. They al loue bzibes. Bzibery is a pꝛyncelyp kinde of theuinge. They will be wꝛaged by the rich, either to geue sentence against the poꝛe, oꝛ to put of the poꝛe mans causes. This is the noble theste of pꝛinces, & of magistrates. They are bzibetakers. Now a daies they cal them gentle rewardes: let them leaue theyꝛ colouring, and call them by their chꝛistian name Bzibes.

Esay calleth the magistrates vnfaithful and fellowes of theues.

*Omnes diligunt munera*. Al the pꝛinces, all the iudges, all the pꝛests, al y rulers are bzibers. What? were all the magistrates in Jerusalem, all bzibe takers, none good: No dout there were some good. Thys woꝛde *omnes*, signifieth the moost part, and so there be some good I doubtte not of it, in England. But yet we be farre woꝛse then those stifnecked Jewes. Foꝛ we read of none of them that winsed, noꝛ kicked against Esais pꝛeching, oꝛ said that he was a sceditious felow. It behoueth the magistrates to be in credite, & therefore it might seme that Esay was to blame to speak opely against the magistrates. It is verry sure that they that be good wil beare, & not spurne at the pꝛeachers, they that be

There are two kynde of theuynge. Bzibery is a kynde of theuynge.

Bzibes haue gotten a new name.

We are woꝛse then the stifnecked Jewes.

## The thyrd Sermon.

faulty they must amende, & neyther spurn, noz wyntse, noz whine. He that findeth him self touch'd or galled, he declareth him self not to be byrighfte. Who woꝛthe these giftes, they subuert iustice euery where. *Sequuntur retributiones.*

So it farith by a galled horse.

They folow byibes. Somwhat was geuen to them befoze and they muste neades geue somewhat a gaine, foꝛ gifte gaffe was a good fellow, this gifte gaffe led them clene fro iustice. They folow giftes.

Giffe gaffewas a good fellow.

A good fellow on a time had an other of his frends to a breakfast, and said: If you wil come, you shal be welcome, but I tel you afoze hand, you shal haue but slender fare, one dish and that is al, what is that said he? A pudding and nothing els. Mary said he, you can not please me better, of al meats, that is foꝛ mine oꝛn toth, you may draw me round about the toꝛwn with a pudding. These byibing maiestrates, and iudges folow giftes faster, then the fellow woulde folow the pudding.

A good fellowe was bydden to breakfast to a pudding.

They folow byibes as faste, as the fellowe did the poding.

I am content to beare the title of sedition wyth Csaie: Thankes be to God, I am not alone, I am in no singularity. This same man that laid sedition thus to my charge, was asked an other time, whether he were at the Sermon at Paules crosse, he answered that he was there, and being asked what newes there. Mary quod he wonderful newes, we were there cleane absolued, my Mule and all had full absolution, ye may see by this, that he was such a one that rode on a Mule, and that he was a gentleman. In dede his mule was wiser then he, foꝛ I dare saye, the Mule neuer flandered the preacher. Oh what an vnhappye chaunce had this Mule to cary such an Alle bypon his backe. I was there at the sermon my selfe. In the ende of hys sermon, he gaue a generall absolution, and as farre as I remember these, or suche other lyke woordes, but at the leaste I am sure, thys was his meaninge, as manye as doo knowledg your selues to be synners, and confesse the same, & stande not in defence of it, and hartely abhoyreth it, and will beleue in the death of Chryste, and be confoꝛmable therunto, *Ego absoluo vos, quod he.* Nowe saithe this gentleman, his mule was absolued. The preacher absolued but such as wer soꝛy, & did repent. He liue then she did repent her stübling

A gentleman which said that he & hys Mule had full absolution at Paules crosse.

The prechers woordes in hys absolution. Mule,

hys

hys mule was wiser then he a greate deale. I speake not of worldly wisdom, for therein he is to wise, yea he is so wise that wise men meruail, how he came truly by y tenth part of that he hath. But in wisdom whiche consisteth *In rebus dei, In rebus salutis*, in godly matters, and appertaininge to our saluation, in this wisdom he is as blind as a beate.

*Tanquam equus & Mulus, in quibus nō est intellectus.* Like horses and mules, that haue no vnderstanding. If it wer true that the mule repented her of her stumbling, I thinke she was better absoued then he. I pray God stop his mouth,

or els to open it, to speake better, and moze to his gloze: An other man quickned with a word I spake (as he sayde

oppozitionally against the nobility, that their children dyd not set forth Gods word, but were bupreaching prelates)

was offended wyth me. I dyd not meane so, but that some noble mennes children had set forth Gods woord, how be it the pooze mennes sonnes haue doone it allwayes for the most part. Iohannes Alasco was here a great learned mā, and as they say a noble man in his country, and is gon his way again, if it be for lack of intertainmēt, the moze pity.

I wold wish such men as he to be in the realin, for y realin shuld prosper in receiuing of the. *Qui vos recipit, me recipit.*

Who receiueth you receiueth me (said Christ) & it shuld be for the kings honoz to receiue them and kepe the. I heard say master Belancton, that great clark, shuld come hither.

I wold wish hym, & such as he is to haue CC. pouūd a yere.

The king should neuer want it in his coffers at the yeres end. There is yet among vs ii. great learned men, Petrus Martir, & Bernard Duchin, which haue a C. markes a pece.

I woulde the kyng woulde bestowe a thousande pound on that sort.

Now I wil to my place again. In the latter ende of my sermon, I exhorted iudges to hear the smal as well as the great. *Iuste quod iustum est iudicare.* You must not onlye doo iustice, but do it iustlye. You muste obserue all circumstances. You must geue iustyce, and minister iuste iudgemente in tyme.

For the delaying of matters of the poze folke, is as sinfull befoze the face of God as wryng iudgement.

The mistcopier of M. Latimer, is worldly wise, but in godly matters as blinde as a beate.

A charitable wish.

Tender & dainty eared me of these days, had rather comit xx faults, the hear tel of one

Dooze mennes sonnes for the most part haue euer traueled about the settinge forthe of gods worde. Iohan. Alasco.

It is honorable for the king to be benefycial toward the learned.

Petrus martir, and Bernard Duchin



## The thyrd Sermon.

The parable of **A wicked iudge** I reherfed here a parable of a wicked iudge, which for int-  
oportunitie sake hard the pooze womans cause. &c.

Here is a comfortable place, for al you that cry out  
and are oppreffed. For you haue not a wicked iudge,  
but a mercifull iudge to call vnto: I am not nowe so full  
of folish pity, but I can consider wel inoughe, that some of  
you complaine withoute a cause. They wepe, they wayle,  
they mourne, I am sure some not withoute a cause. I dyd  
not here repproue all iudges, and synde faulte wyth all. I

Some as payn-  
ful magistrates  
in England as  
euer was.  
A good lesson  
for suche as are  
magistrats but  
noue of the best

thinke we haue some as painful magistrates, as euer was  
in England: but I wil not sweare they be all so: and they  
that be not of the best, muste be content to be taughte, and  
not disdaine to be reprehended. Dauid sayeth. *Erudimini  
qui iudicatis terram.* I referre it to your conscience. *Vos qui iu-  
dicatis terram.* Be that be iudges on the earthe, whether ye  
haue heard poze mennes causes with expedition or no: if ye  
haue not, then *erudimini*, be contēt to be touched, to be told.

You widowes, you Orphanes, you pooze people, here is a  
comfortable place for you. Though these iudges of the  
world wil not hear you, there is one wil be contente wyth  
your impoꝛtunity, he wil remeady you, if you come after a  
ryght sozt vnto him. We say. The iudge doth blame you for  
your impoꝛtunity, it is irckesom vnto him. He entred into  
this parable to teach you to be impoꝛtune in your petitiō.

*Non defatigari.* Not to be wery. Here he teacheth you, how  
to come to God in aduersity, and by what meanes, whyche  
is by prayer. I do not speake of the merite of Christ: for he  
sayth: *Ego sum via*, I am the way, *Qui credit in me, habet vi-  
tam aternam.* Who so beleneth in me, hath euerlastinge life.

But when we are come to Christ, what is our way to re-  
medy aduersity? in anguish: in tribulations? in our necessi-  
ties? in our iniuries? The waye is prayer. We are taughte  
by the commaundement of God. *Inuoca me in die tribulatio-  
nis & ego eripiam te.* Thou widowe, thou orphan, thou sa-  
therlesse chyld, I speake to thee that haste no frendes to  
healpe thee, call vppon me in the daye of thy tribulaton,  
call vppon me. *Ego eripiam te.* I wyll plucke thee a waye, I  
wyll deliuer thee, I will take thee a waye, I wyll relieue  
thee, thou shalt haue thy hartes desyre.

How and by  
what meanes  
we shoulde re-  
sozte to god in  
aduersity.

Here

Here is the promise, here is the comforte. *Glorificabis me.*

Thanke me, accept me for the authoꝝ of it, and thanke not this creature oꝝ that for it. Here is the iudge of all iudges, come vnto him, and he wil heare you. For he sayeth: *Quicquid petieritis patrem in nomine meo. &c.* What so euer ye ask my father in my name, shall be geuen you thorough my merites. You miserable people that are wronged in the woꝝlde, aske of my father in your distresses, but put me afoze, loke you come not with bragges of your owne merites, but come in my name, and by my merite. He hathe not the pꝛopꝛety of this stout iudge, he wil bear your impoꝝtunateſſe, he wil not be angry at your cryinge and calling. The Pꝛophet sayeth: *Sperauerunt in te patres nostri & exaudiuisti illos.* Thou God, thou God, oure fathers dyd cry vpon thee, and thou hardest them. Arte not thou oure God as wel as theirs? There is nothing moze plesant to God, then for to put him in remembraunce of hys goodnesse shewed vnto our foꝝefathers. It is a plesant thing to tel God of the benefites that he hath done befoze our time. Go to Moyses, who had the guiding of Goddes people, se how he vsed pꝛayer as an instrument to be deliuered out of aduersity, when he had great rough mountains on euery side of him, and befoze him the red sea, Pharaos host behind him, pearill of death round about him. What did he: despaired he? no. Whether wente he? He repayed to God with this pꝛayer, and said nothinge. Yet wyth a great ardeny of spirit, he pearſed Gods eares. Now help oꝝ neuer good Lord, no help, but in thy hand quod he.

Though he neuer moued his lippes, yet the ſcripture sayeth: he cryed oute, and the Lord hearde him, and sayd: *quid clamas ad me?* Why criest thou out so loud? The people hard him say nothing, and yet God sayd. Why cryest thou oute? Straight waies he stroke the water with hys rod, and deuided it, and it ſtoode vp like two walles on either ſide, betwene y which gods people paſſed, & the perſecutoꝝ were doꝝwned. Joſue was in anguiſh, and like diſtreſſe at Jericho, that true captaine, y faithfull iudge, no ſolowꝛ of retributions, no bybetaker, he was no money

S.iii.

man, who

The order of our pꝛayer and asking.

What God would heare o f vs and wherein he delites.

Moyses bſed pꝛayer as an instrument in aduersity.

Exod. xiiii.

Joſue was in anguiſh, and diſtreſſe and pꝛayed.

## The thirde sermō.

Who made his petition to almighty God to shewe him the cause of his wꝛath toward him, when his armie was plagued after the taking of Jericho. So he obtained his prayer and learned, that for one mannes fault, all the reaste were punished. For Achans couetousnes many a thousand wer in agony, and fear of death, who hid his mony, as he thought from god. But god saw it wel inoughe, and broughte it to lighte. This Acan was a bywalker. Well, it came to passe, when Josua knelwe it, straight waies he purged the army, and tooke away *Malum de Israel*, that is wickednesse from the people. For Josua called hym befoze the people, and sayde, *Da gloriam Deo*, geue prayse to god, tell trouthe man, and forth with he tolde it. And then he and all hys house suffered death. A goodlye ensample for all Magystrates to follo we. Here was the execution of a true iudge, he was no gyfte taker, he was no wincker, he was no bywalker. Also when the Assirians with an innumerable power of men in Josaphates tyme ouerflowed the lande of Israell. Josaphat that good kynge goeth me strait to god, and made hys prayer. *Non est in nostra fortitudine*, (sayd he) *huic populo resistere*, it is not in oure strengthe, O Lorde, to resylle this people, and after his prayer god deliuered him, and at the same tyme x. M. were destroyed. So ye miserable people, you must goo to god in angulthes, and make your prayer to hym.

For Achans  
couetousnesse  
many a thousand  
were punished.  
Josue. vii

Josue put A-  
can to death.  
Josue vii.

Paral. xx.

Many begin  
to praye, but  
few perseuer  
and continue  
in prayer.

Cast away sin,  
and then pray.

A notable lesson  
for him whych  
prayeth.

Arme your selues with prayer in your aduersities. Many begin to pray, and sodenly cast away prayer, the deuyll putteth suche fantasies in theyr heades, as though God could not entend them, or had some what els to doo.

But you must be importune and not weary, nor caste away prayer. Nay you must cast away sonne. God will hear your prayer, albeit, you be sinners, I send you a iudge that wil be glad to hear you. You that are oppressed, I speak to you. Christe in this parable dothe paynte the good wyll of god towarde you, o miserable people, he that is not receyued, let him not despair, nor thinke that god had forsaken him. For god tarieth til he seeth a time, and better can doo all thinges for vs, then we oure selues canne wyshe. There was a wicked iudge, &c. What meaneth it that god bo-  
ro weth



solweth this parable rather of a wicked Judge, then of a good: He like good iudges were rare at that time, & trowe ye the deuill hath bene a slepe euer sence: No, no. He is as busye as euer he was. The common manner of a wycked iudge is, neither to fear God nor man. He considereth what a man he is, and therfoze he careth not for man, because of his pride. He loketh hie ouer the poze, he will be had in admiration, in adozation. He semeth to be in a protection. Wel, shall he escape? Ho, ho, *est Deus in celo*. There is a god in heauen, he accepteth no persons, he will punyche them. There was a poze woman came to this iudge, and sayde: *Vindica me de aduersario*. He that mine aduersarye do me no wrong. He would not heare her, but droue her of. She had no money to wage eyther him, either them that were about him. Did this woman wel to be auenged of her aduersary? may chzistian people seke vengauce? The Lord sayeth: *Mihi vindictam et ego retribuam*. When ye reueuge. ye take mine offyce vppon you. This is to be vnderstaude of priuate vengauce. It is lawfull for Goddes flocke to vse meanes to put away wronges, to resozte to iudges, to requite to haue sentence geuen of right. Saynte Paule sent to Lissias the tribune, to haue this ordinary remedy, & chzist also said, *Si male locutus sum. & c.* If I haue spokē euil rebuke me. Chzist here answered for him self. Note here my Lords and masters what case poze widowes & ozphanes be in, I wil tel you my lord iudges, if ye consider this matter well, ye shuld be moze afraid of the poze widow, then of a noble mā wal the frends & polwer that he can make. But now a daies the iudges be a fraid to hear a poze mā against y rich, in so much they wil ether pzonouce against him, or so driue of the poze māns sute, that he shal not be able to go thozow w it. The greatest man in a realm cānot so hurt a iudge as the poze widow, such a shzend turn she cādo him. And with what armoz I pray you: She cā bying the iudges skin euer his earg, & neuer lay hāds vpon him. And how is that? *Lachryme miserorū descēdūt ad maxillas*. The tears of the poze fall down vpon their chekes, & *ascēdūt ad celū*, & go vp to heauē & cry for vengāce befoze god, the iudge of widowes, the father of widowes & ozphanes. Poze people be eppressed euen by lawes. *Ve ijs qui cōdūt leges iniquas*. Who worth to them that

The common maner of a wicked iudge.

Whether chzistian people may seke to be auenged

Actes. xxii

Math. xxi.

The maner of oure iudges now a daies in hearynge the poze agaynst the ryche.

How God regardeth and regards the cause of the wydow & the poze

The thirde sermon,

make euill lawes agaynste the pooze, what shalbe to them that hinder and marre good lawes? *Quid facietis in die vltionis.* What will ye doo in the daye of greate vengauce, when God shal visitt you: he sayth, he wyll hear the tears of poze women, when he goeth on visitation: For theye sake he wil hurt the iudge, be he neuer so high, *Deus transfert regna.* He wil for widowes sakes chang realms, bzing the into teptation, pluck the iudges skins ouer their hedds

Cambises.

Cambises was a great Emperoz, suche another as our master is, he had many lozd deputies, lozd pzesidentes & lieue tenants vnder him. It is a great while agoe syth I red the hystory. It chaced he had vnder him in one of his dominions a bribber, a gifttaker, a gratifier of rich men, he solowd gifts, as fast as he y solowd the pudding, a hadmaker in his office, to make his sonne a great man, as thold saying is. Happy is the child, whose father goth to the deuill. The cry of the poze widow came to the emperozs eare, and caused him to slay the iudge quick, and laid his skin in his chair of iudgement, that al iudges, that shuld geue iudgement after ward, shuld sit in the same skin. Surely it was a goodly sygne, a goodly monument, the sign of the iudges skin, I pray God we maye once se the signe of the skyn in England. He wil say peradventure that this is cruelly & vncharitably spoken, no, no, I doo it charitably for a loue I bear to my country. God sayeth. *Ego visitabo.* I will visyte. God hath ii. visitations. The first is when he reueleth hys word by pzechers, & where the sytt is accepted, the second cometh not. The second visitation is vengauce. He went a visitation, when he bzoughte the iudges skin ouer hys eares. If his word be despised, he cometh with his secod visitation w vengauce. Noe preached gods word an C. yeres & was laught to skorn, & called an old dotting sole, because they would not accept this first visitation, God visited the secod time he poured downe thours of rain, til al the world was dzowned. Loth was a visitor of Sodome & Somozre, but because they regarded not his pzeaching, God visyted them the second time, and bzent them al by with bzimston, sauing Loth. Moses came first a visitation into Egypte w Gods word, and becau se they would not heare hym, God visyted them agayne, and dzowned them in the redde Sea,

An olde soth say, but though the saying be none of the newest I fear me yet it is one of the truest.

The bribing iudge was flayed quick.

Amen, or els I praye god we may haue such incorruptible iudges which wil not deserue it.

God hath two visitations.

Noe preached gods word an. C. yeres

Gene. xix.

Exod. vii.



**S**o likewise with his firſte viſitation viſited the Iſraelites by his prophets, but becauſe they wold not heare his Prophetes, he viſited them the ſecond tyme, and diſperſed them in Aſſiria and Babilon. John Baptiſt likewise and our Sauour Chriſt viſited them, afterward declaring to them Goddes will: and becauſe they deſpyled theſe viſitours, he deſtroyed Hieruſalem by Titus and Veſpaſianus. Germany was viſited, xx. yeares with Goddes word, but they did not earnestly embrace it, and in lyfe ſolowe it, but made a mingle mangle and a hotchpotch of it.

Germany made a mingle mangle of their religio

I can not tell what, partely popery, partely true religion mingled together. They ſay in my countrey, when they call theſe hogges to the ſwyne trough. Come to thy mingle mangle come pyz, come pyz, euen to they made mingle mangle of it.

They could clatter and prate of the Goſpell, but when al commeth to all, they ioyned popery ſo with it, that they marde all together, they ſcratched and ſcraped al the liuinges of the church, and vnder a coloure of religion, turned it to theſe owne pzooper gaine and lucre. God ſeyng that they wold not come vnto his worde, now he viſiteth them in the ſeconde tyme of his viſitacion with his wꝛath. For the taking awaye of Goddes worde, is a manifeſt token of his wꝛath. We haue now a fyrſt viſitation in England, let vs be ware of the ſecond. We haue the miniſtracion of his worde, we are yet well, but the houſe is not cleane ſwept yet. God hath ſent vs a noble king in this his viſitacio, let vs not pꝛouoke him againſt vs, let vs be ware let vs not diſpleaſe him, let vs not be vnthankfull, and vnkind, let vs be ware of bywalkyng & contemnyng of Gods word, let vs pray diligently for our king, let vs receyue with all obedience and prayer the word of God. A word or two moꝛe and I commit you to God. I will moniſh you of a thing, I heare ſay ye walke in ordynately, ye talke vnſemely other waies then it becommeth Chriſtian ſubiectes. We take vpon you to Iudge the iudgements of Iudges.

Couetouſnes cloked vnder a coloure of religion.

Godly aduertisements.

I will not make the king a Pope, for the Pope will haue all thinges that he doth, taken for an Article of our fayth.

I will not ſay but that the Kyng, and his counsell may erre, the Parliamente houſes, bothe the highe and lowe may erre. I pray dayly that they may not erre.



## The thirde sermon

Let vs learne  
our duty to-  
ward the king  
the lawes and  
ordinances of  
the realme.

It becommeth vs what soeuer they decree to stande vnto  
it and receyue it obediently, as far forth as it is not mani-  
fest wicked, and directly against the worde of God. It per-  
taineth vnto vs to thinke the best, though we can not reder  
a cause for y<sup>e</sup> doing of euery thing. For *Charitas omnia credit,  
omnia sperat.* Charitie doth beleue and trust all things. We  
ought to expound to the best all things, although we can not  
yelde a reason. Therfoze I exhorte you, good people, pro-  
nounce in good parte all the factes and dedes of the magi-  
strates and iudges. Charitie iudgeth the best of all menne,  
and specially of magistrates. S. Paule sayth, *Nolite iudicare  
ante tempus donec Dominus aduenerit.* Iudge not befoze the  
time of the Lords comming. *Prauum cor hominis.* Mans hart  
is vnserchable, it is a ragged pece of woꝝke, no man know  
eth his owne hart, and therfoze Dauid prayeth and sayeth  
*Ab occultis meis munda me.* Deliuer me from my vnknowen  
faultes. I am a further offeder then I can see. A man shal  
be blinded in loue of him-self, & cannot see so muche in him  
selfe as in other men: let vs not therfoze iudge iudges. We  
are comptable to God, and so be they. Let them alone, they  
haue their countes to make. If we haue charitie in vs, we  
shall do this. For *Charitas operatur.* Charitie woꝝketh.

What woꝝketh it; many *Omnia credere, omnia sperare.* To ac-  
cept all thiugs in good part. *Nolite iudicare ante tempus.*

Iudge not befoze the Lords comming. In this we learne  
to know Antichrist, whiche doothe eleuate him selfe in the  
churche, and sudgeth at his pleasure, befoze the time. Hys  
canonizations and iudging of men befoze the Lords iudg-  
ment, be a manifest token of Antichrist. How can he know  
Saintes? He knoweth not his owne hart, and he can not  
knowe them by myꝛacles. For some miracle woꝝkers shall  
go to the deuill. I will tell you what I remembꝛed yester-  
night in my bed. A meruaylous tale to perceyue, howe in-  
serutable a mans hart is. I was once at Oxfoꝝd (for I had  
occasion to come that way, when I was in my office) they  
tolde me it was a gainer way, and a sayer way, and by that  
occasion I lay there a night. Being there, I harde of an ex-  
ecution that was done vppon one that suffered for treasoꝝ.

It was as (ye knowe) a daungerous woꝝlde: for it myghte  
soone

Psalme 1.

How Anti-  
christ is knowe

What he sawe  
and hard once  
at Oxfoꝝd.

some cost a man his lyfe for a woꝛde speaking.

I cannot tell what the matter was, but the Iudge set it so out that the man was condemned. The. xii. men came in, and said giltre, and vpon that, he was Iudged to be hanged, dꝛawen, & quartered. When the rope was about his necke, no man could perswade him that he was in any faulte, and stode there a great while in the pꝛotestation of his innocency. They hanged him and cut him downe somewhat to some afoze he was cleane dead: then they dꝛew him to the fyre, & he reuiued, and then he comming to his remembꝛaunce, confessed his faulte and said he was giltre. ¶ A wonderfull example: it may well be sayd: *Prauum cor hominis et inscrutabile* A crabbed peace of woꝛk and vnsercheable. I wil leue here, for I think you know what I meane well inough. I shall not nede to applie this example any further. As I began euer with this saying. *Quaecunque scripta sunt*, like a trouant & so I haue a commune place to the ende, if my memoꝛy fayle me, *Beati qui audiunt verbum dei et custodiunt illud*, Blessed be they that heare the woꝛd of God, & kepe it. It must be kepte in memoꝛie, in liuing, & in our cōuersation. And if we so do, we shall come to þe blessednes, which god prepared for vs thow hys son Iesu Chꝛist, to the which he bꝛing vs al. Amē.

Note this ye  
wicked that wil  
not confes your  
faultes.

**T**he fourth Sermon of Master Hugh Latimer  
whiche he preached befoze kyng Edward, the. xxix. day  
of Marche.

*Quaecunque scripta sunt ad nostram doctrinam*  
scripta sunt. All thinges that are wꝛitten, ar  
wꝛitten to be our doctrine. The parable that  
I toke to begin with (most honozable audi-  
ence) is wꝛittē in the. xviii. chapter of Saint  
Luke, and there is a certaine remnaunt of it  
behind yet. The parable is this: There was a certain Iudge  
in a cite, that feared neyther God noꝛ mā. And in the same  
cite there was a widow, that required iustice at his hands:  
but he would not heare her, but put her of, and delayed the  
matter: In pꝛocesse the Iudge seing her importuntie, said,  
though I feare neyther God noꝛ man, yet for the importu-  
ntie of the woman, I wil heare her, least she raille vꝓ me,  
and



## The fourth sermon

¶ molest me with exclamations, & oute cries I will heare her matter. I will make an end of it. Our Saviour Christe added moze vnto this and sayde. *Audite quid iudex dicat, &c.* Hear you said Christ, what the Wicked iudge saye. And shal not God reuenge his elect, that crye vpon him daye & night? Although he tary & differre them, I say vnto you, he wil reuenge them, & that shortly. But when the son of man shall come, shall he finde faith in the earth?

¶ That I may haue grace so to open the remnaunte of this parable, that it may be to the glozy of God, and edifying of youre soules, I shal desier you to praye. In the which prayer &c. I shewed you the last daye (most honourable Audie[n]ce) the cause why our Saviour Christ, rather vsed the example of a wicked Iudge the of a good. And the cause was for that in those daies there was greate plentye of wicked Iudges, so that he might borow an example among them well inough. For there was much scarcitie of good iudges. I did excuse the widdowe also, for comming to the Iudge against her aduersarye, because she did it not of mallice: she did it not for appetite of vengeaunce.

¶ And I told you that it was good and lawfull, for honest vertuous folke, for goddes people, to vse the lawes of the realme, as an ordinary help against their aduersaries, and ought to take them as Goddes holy ordinaunces, for the remedies of their iniuries and wronges, when they are distressed. So that they doo it charitably, louingly, not of mallice, not vengeable, not couctously.

¶ I should haue tolde you here of a certaine secte of heretikes that speake against this order and doctrine, they will haue no magistrates nor Iudges on the earth.

¶ Here I haue to tell you, what I hard of late by the relation of a credible person, and a worshipfull manne, of a towne in this Realme of England, that hathe about .v. C. Heretikes of this erroneous opinion in it, as he sayde.

¶ Oh so busy the Deuyll is now to hynder the woorde commyng oute, and to sclaunder the Gospell.

¶ A sure argumente and an euident demonstration, that the lychte of Goddes woorde is abzode, and that thys is a true doctrine that we are taughte nowe: else he woude not

Why Christe  
vsed the exam-  
ple of a wicked  
Iudge.

A bryefe rher-  
fall of thinges  
touched and spo-  
ken of, in hys  
third sermon.

He meaneth  
that Anabap-  
tistes, for thys  
is one of theyr  
detestable and  
pernicous ex-  
cources.

Howe busy the  
Deuill is to hin-  
der the woorde  
and sclaunder  
the Gospell.

roze and



roze and stirre aboute as he dothe when he hath the bypper hande. He will kepe his possession quietly as he did in the popish dayes, when he bare a rule of supzernacpe in peaceable possession. If he reigned now in open religion, in open doctrine as he did then, he woulde not stirre by erroneous opinions, he woulde haue kept vs without contentiō, without dissention. There is no suche diuersitie of opinions among the Turkes, nor among the Jewes. And why? For there he raygneth peaceably in the hole religion. Chyriste sayth. *Cum fortis armatus custodierit atrium, &c.* When the strong armed man kepeth his house, those thinges that he hath in possession, are in a quyetnes, he dooth enioye them peaceably. *Sed cum fortior eo superuenerit.* But when a stronger then he commeth vpon him, when the light of Goddes word is once reueled, then he is busy, then he rozes then he fyshes abrode, and bypreth by erroneous opiniōs, to sclānder Goddes word. And this is an argument that we haue the true doctrine. I beseeche God continually vs and kepe vs in it. The deuil declareth the same, & therfoze he rozes thus and goeth about to stir by these wanton headdes and busy byaynes. And will you knowe where this to lwe is: I will not tell you directly. I will put you to muse a little. I will vtter the matter by circumloquution. Where is it? Where the bishop of the dioces is an vnpreaching pzealate. Who is that? If there be but one suche in all England, it is easy to gesse. And if there wer no mo but one, yet it were to many by one. And if there be moe, they haue the moze to aūswer for, that they suffer in this realme an vnpreachyng pzealate vnreformed. I remember wel what .S. Paule sayeth to a bishop. And though he spake it to Timothe beyng a bishop, yet I may say it now to the magistrates, for all is one case, al is one matter. *Non comunicabis peccatis alienis.* Thou shalt not be partaker of other mens faults. Lay not thy handes rashely vpo any, be not halfe in makyng of Curates, in recepyng men to haue cure of Soules, that are not woorthye of the office, that eyther can not or will not do theyr dutie. Doo it not. Whye? *Quia comunicabis peccatis alienis.*

Thou shalt be partaker of other mennes synnes. Now methynke it nedes not to be partaker of other mennes synnes  
we

The deulls  
busy stirring, is  
an euidēt ar-  
gument that  
this doctryne is  
true.

1. Timothy. 2.

## The fourth Sermon.

We shall find enough of oure owne. And what is *Communi- care peccatis alienis*. To be partaker of other mennes euils, if this be not, to make vnpreaching prelatz, and to suffer them to continue still in their vnpreaching prelacye?

**Kinges and rulers must wake and not winke, and leaue lo- king thoro' to their fingers.**

**A dignitie with a charge.**

**1. Timoth. v**

**To rule well what that is.**

**What is dou- ble honour.**

**The mery monke of Cam- bridge.**

If the kyng and his counsell should suffer euill Judges of this Realme to take byzbes, to defcate iustice and suffer the great to ouergoo the poore, and should loke thzoughe his syngers, and winke at it, should not the king be partaker of their noughtines: And why? Is he not supreme hed of the churche? What: is the supremacie a dignitie and no- thing els: is it not comptable? I thinke it wil be a charge- able dignitie when accompte shalbe asked of it. Oh what a vauntage hathe the Deuill? what entyre hathe the wolfe when the sheparde tendeth not his flocke, and leades them not to good pasture? S. Paule dothe saye. *Qui bene praesunt praesbyteri duplici honore digni sunt.* What is this praesse? It is as much to say as to take charge & cure of foules. We say *ille praes est*, he is set ouer the flock. He hath taken charge vppon him. And what is. *Bene praesse?* To discharge the cure. To rule well, to feede the flocke with pure food, and good exam- ple of lyfe. Wel then, *Qui bene praesunt duplici honore digni sunt* They that discharge theyr cure well, are woorthy double ho- nour. What is this double honour? The first is to be reue- renced, to be had in estimation and reputacio with the peo- ple, and to be regarded as good pastours. A nother honour is, to haue all things necessary for their state, ministred vnto them. This is the double honour that they ought to haue. *Qui praesunt Bene*, that discharge the cure, if they do it, *Bene.*

There was a mery monke in Cambridge in the Colledge that I was in, and it chaunced a greate company of vs to be together, entending to make good cheare, and to be mery (as scholers will be mery when they are disposed) One of the company bzought out this sentence. *Nil melius quam latari et facere bene.* There is nothing better then to be mery and to doo wel. A vengeance of that *Bene* (quod h Bonk) I would that *Bene* had ben banished beyond the sea: & that *Bene* were out, it were well. For I coulde be merye, and I could doo, but I loue not to doo well. That, *Bene* marres al together. I woulde *Bene* were out, quod the mery Bonke, for it

foz it impozteth many thinges, to lyue well, to discharge the cure. In dede it were better foz them if it were oute.

And it were as good to be out as to be ordered as it is. It will be a heuy *Bene*, to some of them, when they shall come to their accompt. But perauenture you will saye, What and they pzeache not at al? *Pet prasunt*. Are they not worthy double honour? is it not an honozable order they be in: Where the pzeacher doth not his duty, there the order is not honozable, but horrible.

Pay an horrible misorder, it is an horroz rather then an honour, and horrible rather, then honourable, if the pzeacher be nought, and doo not hys dutie. And thus God these pzealates aboute to wretle foz honour that the Deuyll may take hys pleasure in sclaunderyng the realme, and that it may be repozted abzode that we bzyede heresies amonge our selues. It is to be thought that some of them woulde haue it so, to bzyng in popery agayne.

This I feare me is theyz entent, and it shalbe blowē abzode to our holy father of Romes eares, and he shall sēd forth hys thonderboltes bypon these bzutes, and all thys doths come to passe thozow theyz bnpzeachyng pzelacye. The entente of bnpzeaching pzelates.

Are they not worthy double honour? Pay rather double dishonour, not to be regarded, not to be esteemed amonge the people, and to haue no lyuing at their handes? For as good pzeachers be worthy double honour: so bnpzeaching pzelats be worthy double dishonour. They must be at their doublets. But now these. ii. dishonours what be they?

Our Sauour Chyriste doth thew. *Si sal infatuatus fuerit ad nihil ultra valet nisi vt projiciatur foras*. If the salt be vnsaue, it is good foz no thing, but to be cast out and troden of men. By this salte, is vnderstande Pzeachers, and such as haue cure of soules. What be they worthy then? Wherefoze serue they? For nothing els but to be cast oute.

Make them quondams, out with them, cast thē out of theyz office, what should they doo with care that wil not loke to them? An other dishonour is this *Vt conculcentur ab hominibus*. To be troden vnder mennes feete, not to be regarded, not to be esteemed: They be at their doublets still. S. Paule in his epistle, qualificieth a Bishop, and sayth that he muste be. *Aptus ad docendum, ad refellendum apte*. To teache and to confute all maner of false doctrine. But what shall a man doo with aptenes, if he doo not vse it? It

An argumente of congruence  
Math. v.



## The fourth Sermon.

**A** bishop an-  
grie with **M.**  
**Latimer.**

It were as good for vs to be with out it. A bishop came to me the last day, and was angry with me for a certayn Sermon that I made in this place. His chaplayn had complained against me, because I had spoken against vnpreachyng prelates. Pape quod the bishop, he made so indifferente a Sermon the first day, that I thought he woulde marre all the second day. He wil haue euery man a quodam as he is. As for my quondamship I thank God that he gaue me the grace to come by it, by so honest a meanes as I did. I thak him for myne owne quondamship, and as for them, I wpll not haue them made quondams, if they discharge their office. I would haue them doo their dutie. I would haue no moze quondams as God healpe me. I owe them no other malice then this, and that is none at all.

**The** bishops  
answere to his  
chaplayn.

This bishop answered his chaplayne: wel (sayes he) wel I did wisely to day, for as I was going to his Sermon, I remembzed me that I had neither said masse, nor mattes. And homeward I gate as fast as I could, and I thank god I haue said both, and let his vnfrutefull Sermon alone. Unfruitefull sayeth one, an other sayeth scdiciouse. Well, vnfruitefull is the best, and whether it be vntruifull or no, I can not tell, it lyeth not in me to make it fruitefull. And God worke not in your hartes, my preaching can doo you but little good. I am Goddes instrument but for a tyme.

**Preachers** are  
**Gods** instru-  
ments.

It is he that must geue the encrease, and yet preaching is necessarye. For take away preaching, and take a way saluation. I tould you of *Scala celi* and I made it a preaching matter, not a massyng matter. Christ is the preacher of all preachers, the patrone and the exemplar, that al preachers ought to solow. For it was he by whom the father of heauen sayd, *Hic est filius meus dilectus, ipsum audite*. This is my welbeloued sonne, heare him, Euen he when he was here on the earthe, as wysely, as learnedly, as circumspectly as he preached, yet his sede fel in thze parts, so that the fourth part onely was fruitefull. And if he had no better luck that was preacher of all preachers, what shall we looke for?

**The** partes  
of **Christes** doc-  
trine fell in vn-  
fruitful ground.

Yet was there no lacke in hym, but in the ground: And so now there is no fault in preaching: the lacke is in the people that haue stony hartes, and thozny hartes.

I besech

I beseech God to amend the. And as for these folke that speake agaynst me I neuer loke to haue the good word as long as I lyue. Yet wyl I speake of their wickednes, as long as I shalbe permitted to speake as long as I lyue, I wyl be an enemy to it. No preachers can passe it ouer wyth silence. It is the originall roote of al myschife. As for me I owe them no other yl wyl, but I pray God amend them, when it pleaseth hym. Now to the parable. What dyd the wycked Iudge in ende of the tale? The loue of God moued hym not, the lawe of God was thys, and it is writ in the booke of Deuteronomy: *audite eos* heare them. These two wordes wil be heauy wordes to wycked Iudges another day. But some of them peraduenture wyl say: I wyl heare such as wyl geue bribes, and those that wyl do me good tournes. Nay, ye be hedged out of that liberty. He sayth *ita paruum ut magnum*. The small as well as great. He must do *iustum*, deale iustlye, minister iustice, and that to al men, and you must do it *iuste*, in tyme conuenient, wythout any delayes, or duryng of, wyth expedition. Wel, I say, neyther this law, nor the word and commaundement of God moued thys wycked Iudge, nor the misery of thys wyddow, nor the bypptyghnes of her cause, nor the wronge whych she toke, moued hym: but to annoyde importunity, & clamour, and erclamacion, he gaue her the hearyng, he gaue her final sentence, and so she had her request.

This place of iudgement it hath bene euer vnperfect, it was neuer sene that al Iudges did their duty, that they would heare the small as well as the great. I wyl not proue this by the wytnes of any pryuate maiestrate, but by y wisest kinges sayinge that euer was: *vidi sub sole* (sayth Salomon) *in loco iusticie, impietatem, et in loco equitatis iniquitatem*. I haue sene vnder the sunne, that is to saye, ouer all, in euery place wher right iudgement should haue bene, wickednes, as who would say bribes taking, defeating of iustice, oppressing of the poore. Men sent away with weepynge teares, wythout anye hearing of their causes, and in y place of equitye sayth he, I haue sene iniquitie. No equitie, No iustice, a sore word for Salomō to pronounce vniuersallye, generallye. And if Salomon said it, ther is a matter in it. I wene he sayde it not onely for hys

Justice must be ministered wout delaiies.

What moued the wicked Iudge, to heare the complaints of y widow?

All Iudges haue not done thes dutye at al tymes. What Salomon dyd see in hys tyme in iudges.



## The fourth Sermon

owne tyme, but he saw it both in those that were before him, and also that were to come after him. Now comes Esay and he affirmeth the same, speaking of the iudgements done in his tyme in the comon place, as it might be Westminster Hall, the Gylden Hall, the Judges Hall, the Pretor house. Call it what you wyl. In the open place. For Judges at that tyme (accordyng to the maner) sat in the gates of the Citie in the hie way. A goodly and godly order for to syt, so that the poore people may easely come to them. But what sayth Esay that seditious fellow? He sayth of his Country this: *expectaui vt faceret iudicium, & fecit iniquitatem*. I looked the Judges should do theyr duty, and I saw them worke iniquity. Ther was bribes walkyng, money makyng, makyng of handes (quod the Prophet, or rather almighty God by the Prophet) such is their partiality, affection, and bribes. They be suche money makers, inhauncers, and promoters of them selues. Esay knew this by the cryng of the people, *ecce clamor populi* sayth he. And though some among them be vnrasonable people (as many be now adayes) yet no doubt of it, some cryed not without a cause. And why? Their matters are not heard, they are fayne to go home with weepyng teares, that fall downe by their cheekes, and ascende vp to heauen, and cry for vengeaunce. Let Judges looke about them, for surely God wyl reuenge his elect one day.

Judges sat  
in y gates  
of the citi: in  
the hie wai

Bribes and  
bribers.

The teares  
of the oppre  
ssed, cry for  
vengeaunce  
to God.

An aduer-  
tishment to  
our Judges

The word-  
dowes wea-  
pon.

And surely me think, if a Judge would follow but a world-ly reason, and wey the matter politikly, without these exam-ples of scripture, he should feare more the hurt that maye be done him by a poore widdow, or a miserable man, then by the greatest Gentleman of them al. God hath pulled the Judges skyns ouer their heads, for the poore mans sake. Yea the poore widdow may do hym more hurt wyth her poore *Pater noster* in her mouth, then any other weapon. And with two or thre wordes shal bying him downe to the ground, and destroy his iollity, and cause him to lose more in one day, then he gat in seven yeares. For God wyll reuenge these miserable folkes that can not helpe them selues. He sayth: *ego in die uisitationis. &c.* In the day of visitacion I wyll reuenge them. *An non ulciscetur anima mea?* Shall not my soules be reuenged? As  
**who**



who should say: I must needs take their part: *Veniens ueniam, et non tardabo.* Yes, though I tary, and though I seeme to lenger neuer so long, yet I wyl come at the length, and that shortly. And if God spake this, he wyl perfourme hys promise. He hath for their sakes (as I told you) pulled the skyn ouer the Iudges eares etc this. King Dauid trusted some in his old age, that did him no very good seruice. Now, if in the people of God, there were some folkes that fel to bybyng, then what was there among the Heathen? Absolon Dauids sonne was a bywalker, and made disturbaunce among the people in hys fathers tyme. And though he were a wycked man, and a bywalker, yet some there were in that time that were good, and walked byrightly. I speake not this agaynst the Iudges seate. I speake not as though all Iudges were nought, and as though I dyd not hold with the Iudges, maiestrates, and officers, as the Anabaptistes these false heretikes do. But I iudge them honourable, necessary, and Gods ordinaunce. I speake it as scripture speaketh, to geue a *Cane* at, and a warning to al Maiestrates, to cause them to looke to their offices. for the deuyl the great magistrate, is verye busy now, he is euer doing, he neuer ceaseth to go aboute to make them like him selfe. The prouerb is *Simile gaudet simili* Lyke would haue like. If the Iudge be good and byright, he wyl assaye to deceaue hym, eyther by the subtile suggestion of craftye Lawyers, or els by false wytnesse, and subtile bitering of a wrong matter. He goeth about as muche as he can to corrupt the men of law, to make them fal to bybery, to lay burdens on poore mens backes, and to make them fal to periury, and to byng into the place of iudgement all corruption, iniquitie, and impietye.

I haue spoken thus much, to occasion al Iudges and Magistrates to looke to their offices. They had neede to looke about them. Thys geare moued Saint Chrysostome to speake thys sentence: *Miror si aliquis rectorum potest saluari.* I maruayle (sayd thys Doctour) if any of these Rulers or great Magistrates can be saued. He spake it not for the impossibilitye of the thyng (God forbidd that all the Magistrates and Iudges should be condemned) but for the difficultye.

Dauid was deceyued in puttig trust in his Iudges, whē he ward olde hym selfe.

Absolon was a bywalker.

Iudges are honorable, necessary, & Gods ordinaunces to cōcernynge their offices

The craft of the deuyl

A notable and bold saying of Chrysostome.

## The fourth Sermon

Oh that a man myght haue the contemplation of hel, that the Deuyll would allow a man to looke into hel, to see the state of it, as he shewed al the world when he tempted Christe in the wyldernes. *Commonstrat illi omnia regna mundi*, he shewed hym al the kyngdomes of the world, and al theyr iollity, and told hym that he would geue hym al, if he would knele down and worship hym. He lved lyke a faulse harlot, he could not geue them, he was not able to giue so much as a Gose wing, for they were none of hys to giue. The other that he promised them vnto: had more ryght to them then he. But I saye if one were admitted to view hell thus, and beholde it thorowelye, the deuill wold say: On yonder side are punished vnpreachyng prelates. I thinke a man should se as far as a kenning and se nothing but vnpreachyng Prelates. He myght looke as farre as Calice I warrant you. And than if he would go on y other side, and shew where that bybyng Judges were, I thinke he should se so many, that ther were scant roume for any other. Our Loyd amend it. Wel to our matter. This Judge I speak of, sayd: Though I feare neyther God, nor man .*tc.* And dyd he thinke thus: Is it the maner of wicked Judges to confesse, theyr faultes, nay he thought not so. And a man had come to hym, and called hym wycked, he woulde forth wyth haue commaunded hym to warde, he woulde haue defended hym selfe stoutly. It was God that spake in his conscience. God puteth hym to vtter suche thynges as he sawe in his harte, and were hyd to hym selfe. And ther be lyke thinges in the scripture, as *Dixit insipiens in corde suo: non est deus.* The vnwyse man sayd in hys hart, there is no God. And yet if he shoulde haue beeng asked the question, he woulde haue denyed it.

Clay the Prophet sayth also: *Mendatio protecti sumus*, we are defended with lyes. We haue put our trust in lyes. And in an other place he saith: *ambulabo in prauitate cordis mei*, I wyl walke in the wyckednes of my hart. He uttereth what lyeth in hys hart, not knowen to hym selfe, but to God. It was not for nought that Jeremy describeth mas hart in his coulours. *Pannum cor hominis et inscrutabile.* The hart of man is nought-  
*ty*, a crooked & froward peece of worke. Let euery man hum-  
 ble himselfe, & acknowledge his fault, & do as S. Paule dyd. ✓

When

Math. 4.

Unpreachyng prelates are to the diuel in hel & bybyng Judges are wyth them for company. He turneth to hys for-mer mater

Why the Judge was forced then to confesse hys faultes.

Jeremy de-  
 scribed the  
 hart of mā.  
 Jeremi. 17.



When the people to whom he had preached, had sayde many thinges in his commendation, yet he durst not iustify hym selfe. Paul would not prayse hym selfe, to hys owne iustification, and therfore when they had spoken those thinges by hym: I passe not at al sayth he, what ye say by me, I wyl not stand to your reporte, and yet he was not froward that when he herd the truth reported of hym, he would say it to be false, but he sayd, I wyl neyther stand to your report, though it be good and iust, neither yet I wyl saye that it is vntrue. He was *Bonus Pastor*. A good shepeheard. He was one of them, *qui bene presunt* that discharged his cure, and yet he thought that ther might be a farther thing in hym selfe, then he sawe in hym selfe. And therfore he sayd: The Lorde shal iudge me. I wyl stand onely to the Iudgement of the Lord. for loke whom he iudges to be god, he is sure he is safe, he is cocke sure. I spake of thys geare the last daye, and of some I had litle thanke for my labour. I smelled some folkes that were greued wyth me for it, because I speake agaynst temerarious iudgement. What hath he to do wyth iudgement (saye they?) I went about to kepe you from arrogant iudgement. This is no god argument my frendes. A man semeth not to feare death, therfore hys cause is good. This is a deceauable argument. He went to his death boldly, Ergo he standeth in a iust quarell.

The Anabaptistes that were brent here in dyuers towncs in England (as I heard of credible men, I saw them not my selfe) went to theyr death, cuen Intrepide: as ye wyl say with out any fear in the world cherefully. Wel, let them go. Ther was in the olde doctours tymes an other kind of poisoned heretikes, that were called Donatistes. And these heretikes went to their execution as though they should haue gon to some iollye recreacion; banquet, to some beally chere, or to a play. And wyl ye argu then? He goeth to hys death boldly, or cherefully, ergo he dyeth in a iust cause. Pay that sequel followeth no more then this. A man semes to be a fraid of death, ergo he dyeth euyl. And yet our Sauour Christ was astrayde of death him selfe. I warne you therfore, & charge you not to iudge the that be in authority, but to pray for the. It becōmeth vs not to iudge great maiestrates, nor to condemne theyr

D. ly.

doinges,

Paule durst  
not iustifye  
him selfe.

The truth  
gets hatred.

The Ana-  
baptistes  
holwe they  
tooke theyr  
death.  
The Dona-  
tistes & how  
they dyed.

Judge not  
them in au-  
thority rash-  
ly.



## The fourth Sermon

**Charity**  
is the cog-  
nizance &  
badge of a  
Churken  
man.

doinges, vnlesse they dedes be openly and apparantly wy-  
ked. Charity requireth the same, for charity iudgeth no man  
but wel of euery body. And thus we maye trye whether we  
haue charity or no, & if we haue not charity we are not gods  
disciples, for they are knowen by that badge. He that is his  
disciple, hath the worke of charity in his breast. It is a wo-  
thy saying of a clarke, *Charitas si est operatur, si non operatur,*  
*non est*, If there be charity it worketh *omnia credere, omnia spe-*  
*rare*. To beleue al thinges, to hope all, to saue the best of the  
maiestrates, and not to stande to the defending of a wicked  
matter. I wil go farther with you now. I was trauailed in y  
Tower my selfe (with the kinges commaundement, and the  
counsayle) and there was sy Robert Cunstable, the Lorde  
Hussy, the Lord Darby. And the Lord Darby, was telling me  
of the faythfull seruice that he had don the kinges maiesty  
that dead is. And I had sene my Soueraign Lord in the feld  
(sayd he) and I had sene his grace com agaynst vs, I would  
haue lyghted from my horssle & taken my sword by the point  
and yelded it into hys graces handes. Mary (quod I) but in  
the meane season ye played not the parte of a faythfull sub-  
iecte in holding with the people in a commotion & a distur-  
baunce. It hath ben the cast of al traitours to pretend nothing  
agaynst the kinges person, they neuer pretend the matter to  
the king, but to other. Subiects may not resist any magistra-  
tes, nor ought to do nothing contrary to the kinges lawes.  
And therefore these wordes, the King and so fourth, are of  
small effect. I heard once a tale of a thing that was done at  
Oxford. xx. yeares ago, & the like hath ben since in this realme  
as I was enformed of credible persons, & some of them that  
saw it be a lye yet. There was a priest that was robbed of a  
great sum of money, and there were .iiij. attached for the  
same robbery and to be briefe were condemned & brought to  
the place of execution. The fyrst man, when he was vpon the  
ladder denied y matter vtterly, & toke hys death vpon it y he  
neuer consented to the robbery of the priest, nor neuer knew of  
it. When he was dead, the second felow cometh & maketh his  
protestation & acknowledged the fault, saying: that among o-  
ther greuous offences y he had done he was accessary to this  
robbery

What the  
Lord Dar-  
by sayd to  
maister La-  
tiner in y  
Tower.

The com-  
mune cast  
of al tray-  
tours.

The office  
and duty of  
subiectes.

A thing y  
hapned at  
Oxford.

A Priest  
robbed of a  
greate sum  
of money.

robbery, and sayth he, I had my part of it, I cry God mercy, so had thys felow that dyed before me hys parte. Now who can iudge whether this felow dyed wel or no? Who can iudge a mans heart? The one denies the matter, and the tother confessed it, there is no iudging of such matters. I haue heard much wickednes of thys man, and I thought oft, Iesu, what wil worth, what wyl be the end of thys man. When I was wyth the Bishop of Chichestre in ward (I was not so wyth hym, but my frends might come to me, and talke wyth me) I was desirous to heare of execution done (as there was euery weke, some in one place of the City or other) for there was thye wekes sessions at Newgate, and fourthnight Sessions at the Marchailey, and so fourth. I was desirous I say to heare of execution, by cause I looked that my part should haue bene therein, I looked euery day to be called to it my selfe. Among al other I heard of a wanton woman, a naughty lyuer. A whoze, a bayne body, was led from Newgate to the place of execution for a certayne robbery that she had committed, and she had a wycked communication by the way. Here I wyl take occasion to moue your grace that such men as shall be put to death may haue learned men to geue them instruction and exhortacion.

For the reuerence of God when they be put to execution, let them haue instructours, for many of them are cast away for lack of instruction, & die miserably for lack of god preaching. Thys woman (I say) as she went by the waye, had wanton and folysh talke, as thys, that yf god felowes had kept touch wyth her she had not bene at thys tyme in that case. Christ sayth: *Memores estote vxoris Loth. Remember Lotthes wyfe.* She was a woman that would not be content with her good state, but wrestled with Gods calling, & she was for that cause turned into a salt stone, & therefore the scripture doth name her as an example for vs to take hede by. We shal se also in the second Chapter, how y God almighty spared not a number of his Aungels, which had synned agaynst him to make them examples to vs to beware by. He drowned the whole world in the time of Noe and destroyed for synne y Cities of Sodom & Gomor. *And why? fecit eos exemplum iis qui impi forent. acturi*

It is hard  
to Iudge a  
mans hart

the bishops  
besturred  
them so thē  
that som of  
thē wer ne-  
uer diligēt  
synce.

The whoze  
y comitted  
robbery.

M. Latimer  
erhorteth  
y kinges  
grace, y  
learned me  
might be a  
pointed to  
such as shal  
suffer & are  
conuidt per-  
sons.

Lots wyfe  
is our exam-  
ple to con-  
tent our sel-  
ues wyth  
our state.  
The world  
drowned,  
Sodo & Go-  
mor bent.



## The fourth Sermon

He made them an example to them that would do wyckedly in tyme to come. If God would not spare them, thinke ye he wyll fauour vs? I will go on a worde or two, in the applicatio[n] of the parable and then I wyll make an ende. To what end, and to what purpose, brought Christ this parable of þe wycked Iudge? The ende is, that we shoulde be continually in prayer. Prayer is neuer interrupte but by wyckednes. Wee muste therfore walke orderly, bryghtly, calling vpon God in all our troubles, and aduersities, and for thys purpose there is not a more comfortable lesson in al þe scripture, the here now in the lappynge by of the matter. Therefore I wyll open it vnto you. You myserable people, ifther be any here a moost you, that are oppressed wyth great men and can get no helpe, I speake for your comfort, I wyll open vnto you, whyther ye shall resorte, when ye be in any distres. Hys good wyl is redy, alwayes at hande, when so euer we shall call for it. And therfore he calles vs to hym selfe. Wee shall not doubt if we come to him. Marke what he sayeth to cause vs beleue that our prayers shalbe heard: *Et deus non faciet vindictam*, he reasons after thys fashio[n]: Wyl not GOD (sayth he) reuenge bys electe, and heare them? seying the wycked Iudge hearde the wyddowe: He semeth to go plainly to worcke, he willeth vs to pray to God, and to none but to god. Wee haue a maner of reasonynge in the scooles, and it is called *A minore ad maius* from the lesse to the more, and that maye be vsed here. The iudge was a tyrant, a wycked man, God is a patron, a defender father vnto vs. If the iudge then, being a tyrant would heare the poore wyddow, much more god wil heare vs in al distresses. He being a father vnto vs, he wyll heare vs sooner, then the other beyng no father hauyng no fatherly affection. Moreouer, God is natur ally merciful. The Iudge was cruell, and yet he healped the wyddowe, much more then wil God helpe vs at our neede. He sayth by the oppressed: *Cum ipso sum in tribulatione*. I am with him in his trouble. His tribulation is myne. I am touched with this trouble. If þe Iudge the being a cruell manne hearde the wyddow, muche more GOD wil healpe vs, beyng touched wyth our affliction. furthermore, thys Iudge gaue the wyddows no commandement to come to hym

To what end the parable of the wycked Iudge teneth.

To whom in distresse & oppression we shal resorte.

An argument from the lesse to the more.



to him, we haue a commaundement to resoꝛte to God, foꝛ he sayth: *Inuoca me in die tribulationis*, call vpon me in the day of thy tribulations, which is as well a commaundement, as *Non furaberis*, thou shalt not steale. He that spake the one, spake the other, and what soeuer he be that is in trouble, and calleth not vpon God, breaketh hys commaundement. Take heede therfoꝛe, the Iudge dyd not promise the wyddow helpe, God promised vs helpe, & wyl he not perfoꝛme it: He wyl, he wil. The Iudge (I say) did not promise the wyddow help, God wil geue vs both hearyng & helpyng. He hath promised it vs with a double othe, *Amen, amen*, sayth he, verely, verely, he doubles it. *Quaecunq; peccieritis*. &c. what so euer ye shall aske in my name, ye shal haue it. And thoughe he put of some synner foꝛ a tyme, and suffer him to byte on the hydle, to pꝛoue him (foꝛ there be many begynners, but few continuers in pꝛayer) yet we may not thinke that he hath forgotten vs, & wyl not helpe vs. *Veniens veniet, non tardabit*. When the helpe is most nedeful, then he wyl come and not tary. He knoweth when it shal be best foꝛ vs to haue helpe, though he tarpe, he wyl come at the last. I wyl trouble you but halfe a quarter of an houre, in the application of the parable, and so commit you to God.

What should it meane that God would haue vs so diligent and earnest in pꝛayer? Hath he such pleasure in our woꝛkes? Many talke of pꝛayer, and make it a lyp labouryng. Pꝛaying is not bablyng, noꝛ pꝛaying is not monkery. It is to miserable folke that are oppressed, a comfoꝛt, solace, and a remedye. But what maketh our pꝛayer to be acceptable to God? It lieth not in our poweꝛ, wee muste haue it by an other meane. Remember what God sayd of his sonne: *Hic est filius meus dilectus, in quo mihi bene complacui*. Thys is my deare sonne, in whom I deelyte. He hath pleasure in nothyng but in hym. How commeth it to passe that our pꝛayer pleaseth God? Our pꝛayer pleaseth God, because Chyist pleaseth God. When we pꝛaye, wee come vnto hym, in the confidence of Chyistes meꝛites, and thus offeryng by our pꝛayers, they shal be heard foꝛ Chyistes sake. Yea, Chyist wyl offer them by foꝛ vs, that offered by once hys Sacrifice to God, whyche was acceptable, and he that commeth wyth any other meane then thys,  
 God

We haue a  
 commaunde-  
 ment to re-  
 soꝛt to God

Why God  
 would haue  
 vs to be dil-  
 gent & ear-  
 nest in pꝛa-  
 yer.

Why oue  
 pꝛayer is ac-  
 ceptable to  
 God.

## The fourth Sermon

God knoweth hym not. Thys is not the *Q*uall sacrifice, the Poppe the Sacrifice to stande at the aultar, and offer by Chyist agayne. Dute vpon it that euer it was vsed. I wyl not saye naye, but that ye shal fynde in the olde Doctours thys worde *Sacrificium*, but there is one generall solution for all the doctours that Saint Augustin sheweth vs. The signe of a thing hath often times the name of the thing that it signifieth. As the Supper of the Lord is the Sacrament of an other thyng, it is a commemoration of hys death which suffered once for vs, and because it is a signe of Chyistes offering by, therefore he beares the name therof. And thys Sacrifice a woman can offer as wel as a man. Yea, a poore woman in the bellry hath as good authoritie to offer by this sacrifice, as hath the bishop in hys *pontificalibus*, with hys myter on hys heade, his ringes on hys fyngers, and Sandales on hys feete. And whosoever cometh asking the father remedy in hys necessity for Chyistes sake, he offereth by as acceptable a sacrifice as any byshoppe can do. And so to make an ende. Thys must be done wyth a constant faythe, and a sure confidence in Chyist. *faythe* fayeth, fayeth, We are vndone for lacke of fayeth. Chyist nameth faythe here, faythe is altogether. When the sonne of man shall come, shall he fynde faythe on the earth? Why speaketh he so muche of faythe: because it is harde to fynde a true faythe. He speaketh not of a politicall faythe, a faythe set by for a time, but a constant a permanent, a durable faith as durable as Gods word. He came many times. fyrst in the tyme of Mo, when he preached, but he found litle faythe. He came also when Lot preached, when he destroyed Sodomo Gomora, but he found no faythe. And to be thort he shal come at the later day, but he shal fynde a litle faythe. And I wene the day be not farre of. When he was here carnallye, dyd he fynde any faythe? Many speake of faythe, but few there be that hath it. Chyist mourneth the lacke of it. He conplayneth that when he came, he sounde no faythe.

One soluti-  
on for al.

faythe is al-  
together.

faythe is a  
great state  
& a dutches

Thys faythe is a great State, a Lady, a Dutches, a great woman, and she hath euer a great companye and trayne about her (as a noble Estate ought to haue.) fyrste she hath a Gentleman After that goeth before her, and where he is not,



not, there is not Lady fayth. This Gentleman Usher is called *Agnitio peccatorum*, knowledge of synne, when we enter into our hart, and acknowledge our faultes, and stande not about to defend them. He is none of these wyckers, he kyckes not when he heares hys faulte. So as the Gentleman Usher goeth before her, so she hath a trapne that cometh behinde her, and yet though she come behinde, they be al of faythes companye, they are all with her, as Christe when he counterfaited a State goyng to Hierusalem, some went before him, and some after, yet all were of hys company. So al these wayte vpon fayth, she hath a great traine after her, besides her Gentleman Usher, her whole houtholde, and those be the woorkes of our vocation, when euerye man considereth what vocation he is in, what calling he is in, and doth the woorkes of the same, as to be good to his neighbour, to obey God. &c.

This is the trapne that foloweth Ladye fayth, as for an example: A faythful Iudge hath falslye an heauye reckonyng of hys fault, repenting him selfe of hys wyckednes, and then forsaketh his iniquitie, his impietye, feareth no man, walkes bypyght, and he that doth not thus, hath not Ladye faythe, but rather a boldnes of synne, & abusing of Christes passion. Ladye fayth is neuer wythout her Gentleman Usher, nor wythout her trapne, she is no Anchres, she dwels not alone, she is neuer a private woman, she is neuer alone. And yet many there be that boast them selues that they haue fayth, and that when Christ shall come, they shall do well inough. Nay, these that be faythful shall be so fewe, that Christe shall scarce see them. Manye there bee that runneth (saythe Saynt Paule,) but there is but one that receyueth the rewarde. It shall be wyth the multitude when Christe shall come, as it was in the tyme of Noe, and as it was in the tyme of Lot.

In the tyme of Noe, they were eatyng and drynkyng, buyldyng and plantyng, and sodaynely the water came vpon them, and drowned them. In the tyme of Lot also, they were eatyng and drynkyng, &c. And sodaynely the fyre came vpon them, and denouced them.

Knowledge of syn is gentlemā other to Ladye fayth.

Ladye fayth is no Anchres.

And



## The fift Sermon

And now we are eating and drinking. There was neuer such buylding then, as is now, plantyng, nor maryng. And thus it shalbe euen whē Chryst shal come, at iudgement. Is eating and drinking and maryng, reprovēd in scripture? Is it not? Nay he reproveth not al kind of eating & drinking, he must be other wyse vnderstanded. If the scripture be not truely expounded, what is moze erroneous? And though there be cōplaynynges of some eating or drinking in the scripture, yet he speaketh not as though al were nought. They maye be well ordered, they are Gods allowaunce, but to eate and dryncke as they dyd in Noes tyme, and as they dyd in Lothes tyme: Thys eating and drinking, and maryng is spoken agaynst. To eate and drinke in the forgetfulnes of Gods commaundement, voluptuously, in excelle and glotonnie, thys kinde of eating and drinking is nought, when it is not done moderately, soberly, and with al circumspection. And likewise to marry, for fleshly lust, and for their owne fantasy. There was neuer such marryng in England, as is now. I heare tel of stealing of wardes to marry theyr children to. This is a straunge kind of stealing, but it is not the wardes, it is the landes that they steale. And some there be that knyght by maryages to gether not for any loue or Godlines in the partyes, but to gette frendshyp, and make them strong in the realme, to encrease their possessions and to soyne land to land. And other there be that enuegle mennes daughters, in the contempt of theyr fathers, and go about to marry them wythout theyr consent. Thys marryng is vngodly. And many parentes strayne theyr sonnes and daughters to marry where they loue not, and some are beaten and compelled. And they that marry thus, marry in a forgetfulnes and obliuiousnes of Gods commaundementes. But as in the tyme of Noe, sodenly a clay fell in theyr bosomes: so shal it be with vs at the latter daye when Chryst shal come. We haue as lytle conscience as maye be, and when he shal come, he shall lacke Ladye fayth, well is them that shalbe of that lytle flocke, that shalbe set on the right hand. &c.

I haue troubled you long, partely being out of my matter, partelys being in. But nowe I will make an ende.

I began

What eating & drinking is allowed, & what is discommended.

What kind of marryng is reprovēd worthely. Stealing of wardes, nay rather of landes.

An other kinde of marriage. The inueglers of mens daughters are noted. The parents which forese their children to marry who they loue not. A daye wyl come that pay for al.

I began with thys text *Quecunque scripta sunt. et c.* So wyll I ende now for myne owne ease, as an old truant with thys sentence. *Beati qui audiunt verbum dei. et c.* Blessed are they that heare the word of God, and kepeth it. I told you in the beginning of this parable of *Bene. Nil melius quam letari et facere.* If I had ceased there, all had ben well (quod the merye Monke) so blessed are they that heare the word of God. But what foloweth? and kepe it. Our blessednes commeth of the keeping. It hanges all on the ende of the tale, in crediting and assenting to the word, and followyng of it. And thus we shal begyn our blessednes here, and at the length we shal come to the blessing that neuer shal haue ende, which God graunt both you and me. Amen.

Our blessednes cometh of the keeping.

**The fyft Sermon of Maister Hugh Latimer, whych he preached before Kyng Edward, the. v. day of Aprill.**  
(\*)

*Quecunque scripta sunt, ad nostram doctrinam scripta sunt. Rom. xiii.*



All thinges that are wytten, they are wytten to be our doctrine. What doctrine is wytten for vs in the parable of the Judge, and the widowe, I haue opened it to you (most honorable audience) Somthing as concerning the Judge I woulde wyshe and praye, that it myght be a litle better keppe in memoire, that in the seate of Iustyce, no more iniquitie and vnyghtousnes myght raygne. Better a litle well kept, then a greate deale forgotten, I would the Judges would take forth theyr lesson, that there myghte be no more iniquitye vsed, no; byrbe taking, for if there shall be bybbyng, they know the peryl of it, they know what shall folowe. I would also they should take an exāple of thys Judge that dyd saye, not that that he thought hym selfe, but our sauoure Christ putteth him to say that thing, that was hid vnto hym selfe. Wherfoze I would ye should kepe in memoire,

Let by praye for thys.

**hold**



how vnsearcheable a mans harte is. I would ye should remembre the fall of the Angles, and beware therby, the fall of the olde world, and beware therby, the fall of Sodom and Gomorra, and beware therby. The fall of Lottes wyfe, and beware therby. I would not that miserable folke should forget the argument of the wicked Judge, to induce them to praier, which argument is this. If the Judge being a tyrant, a cruell man, a wycked man, which dyd not cal her to hym, made her no promise nor in heryng nor helpyng of her cause, yet in the end of the matter for the importunities sake dyd helpe her: much more almighty God which is a father who beareth a fatherly affection, as the father doeth to the childe, and is naturally merciful, and calleth vs to hym wyth hys promise that he wyl heare them that cal vpon hym, that be in distres and burdened with aduersity. Remember this. You know where to haue your remedy. You by your praier can worke greate effycacy, and your praier wyth teares is an instrument of great effycacy. It can bynge many thinges to passe. But what thing is that that maketh our praier acceptable to God: is it our babling: no, no, It is not our babling nor our long praier. There is an other thing the it. The dignity and worthynes of our wordes, is of no such vertue. For whosoever resorteth vnto God, not in the confidence of hys owne merites, but in the sure trust of the deseruing of our Sauour Iesus Christ, & in his passion. Whosoever doth inuocat the father of heauen, in the trust of Christes merites, which offeryng is the most comfortable and acceptable offeryng to hys father. Whosoever I say offereth by Christ which is a perfect offeryng, he can not be denyed the thing he desireth, so that it be expedient, for hym to haue it. It is not the babling of our lypes, nor dignity of our wordes, but hys praier of the heart, is the offeryng that pleaseth, thorow the onely meanes of hys sonne. For our praier profiteth vs bicause we offer Christ to his father. Whosoever resorteth to God with out Christ, he resorteth in vayne. Our praier pleaseth, because of Iesus Christ, whom we offer. So that it is sayth, sayth, sayth is the matter. It is no praier that is without sayth

The argument of the wicked iudge shoulde induce vs to praier.

What may be wrought by praier.

What maketh our prayers acceptable to God.

Our praier pleaseth god for christes sake.

Faith is al.



It is but a lippe labouring, and mockery without sayth. It is but a lytle bablyng. I speake also of lacke of sayth and vpon that also I sayd, the end of the world is nere at hand. For therets lacke of sayth now. Also the defection is come and swaruing fro the faith. Antichrist the man of synne the soune of iniquity is reueied, & latter daies at hand. Let vs not think bys coming is farre of. But when so euer he cometh he shall fynde iniquity inough, let hym come when he wyl. What is now behinde: we be eating and dyrinking as they were in Poes tyme, and mariyng I thinke as wyckedly as euer was. We be building, purchasing, planting in the contempt of Gods word. He may come shortly when he wyl, for there is so much mischise and swaruing from the sayth (rayning now in our dayes) as euer was in any age. It is a god warning to vs al to make ready againt his coming. This lytle rehearsal I haue made of the thinges I spake in my last sermon. I wyl now for thys day retourne to my questyon & dissolue it, whether Gods people may be gouerned by a gouernour that beareth the name of a king or no. The Jewes had a law: & whē they should haue a kyng they should haue hym accordyng to the election of God, he would not leaue the election of a king to theyr owne braynes. There be som busy braynes, wanton wyttes, & say, the name of a king is an odious name & wyeth this tere of the scripture: where God semeth to be angry & displeasid with the Israelites for asking a king expounding it verily euil and odiously. As who would saye a King were an odious thinge. I comming riding in my waye, and calling to remembraunce wherefore I was sent, that I must preache, and preach before the Kinges Maiesty: I thought it mete to frame my preaching accordyng to a King. Wylsyng of thys, I remembred my selfe of a booke that came from Cardinall Woole, Maister Woole the Kinges traytor, which he sent to the Kinges Maiesty I neuer remember that man, me think, but I remember him wyth a heavy hart, a wytty man, a learned man, a man of a noble houle, so in fauour that if he had tarped in the Reame, and would haue conformed hym selfe to the kynges proceedinges, I heard saye, and I beleue it verely, that he had bene Bysshop of Po:ke at this day.

**Co**

Coniectures  
of the ende  
of y<sup>e</sup> world.

As muche  
wyckednes  
used in our  
tyme, as euer  
was in  
the tyme of  
Poe.

Maister La-  
timer retur-  
neth to hys  
former que-  
stion, & to y<sup>e</sup>  
dissolucion  
of the same  
Whether  
Gods peo-  
ple may be  
gouerned  
by a kynges  
or no.  
i. Reg. viij.

Our prea-  
ching must  
be accordig  
to y<sup>e</sup> persōs  
before who  
we preach.

The fift Sermon

To be a bidden by, he would haue done much good in that part of the Realme. For those quarters haue all wayes had great neede of a learned man, and a preaching prelat. A thing to be much lamented that suche a man shoulde take suche a way. I heare say he readeth much Saynt Ieromes woorkes, & is wel sene in them. But I would he would folow saynte Ierom, where he expoundeth this place of scripture. *Exite de il<sup>a</sup> la popule meus.* Almighty God sayth: Get you from it, get you from Rome, he calis it, the purple whoore of Babilon. It had bene more commendable to go from it, then to come to it. What hys sayinges be in hys booke, I donot wel remember, it is in the farthest end of my memory. He declareth hym self in it, to haue a coyrupt iudgment, I haue but a glympmering of it, yet in generallly I remember the scope of it. He goeth about to disswade the king frō his supremicy. In hys perswasions he is very homely, very quicke & sharpe with the king as these Cardinals wyl take wel vpon them. He sayth that a King is an odious word, & touched the place how God was offended with the Israelites for calling for a King. Verye lyghtly he semeth to set forth the title of a king. As though he should mean: what is a King: What should a King take vpon hym to redresse matters of religion: It pertayneth to our holy father of Rome. A King is a name and a tytle rather suffered of God as an euyl thyng, thē allowed as a good thing. Calling this to remembraunce it was an occasion that I spake altogether before. Now I wyl answer to thys. For the answer I must somewhat rype the eyght chapter of the fyrst booke of the Kinges. And that I may haue grace. &c.

**T**o com to the opening of this matter. I must begyn at the chapter. That the vnlearned (although I am sure, here be a great many wel learned) may the better com to the vnderstanding of the matter: *Factum est cum senuisset Samuel fecit filios suos iudices populo.* &c. It cam to passe when Samuel was krycken in age, he made his sonnes Iudges ouer Israel. Of Samuel, I myghte fetch a processe a far of, of the storye of Elcana, who was hys father, and who was hys Mother. Elcana hys father had two wyues, Anna and Phenenna, and dyd not put them away, as men do now a dayes.

There

Rome is called of Ierom y purple whoore of Babilon

The scope or state of the booke, tendes to disswade the kyng from hys supremacy.

i. Reg. xviij

Suche as vse vnlawful diuorcementes.



There was debate betwene these two wyues. Whenenna in e doing of sacrifice, embayrded Anya by cause she was barren, and not fruitful. I myght take here occasion to entreat of the duty betwene manne and wyfe, which is a holy relygion, but not religiously kepte. But I wyll not enter into that matter at thys tynie. Well, in procelle of tynie, God made Anna fruitful thow her deuout prayer. She brought forth Samuel, who by the ordinaunce of God, was made the hygh pyest. father Samuel a good man, a singular example, and singular patron, a man alone, fewe such men as father Samuel was. To be thow he was now come to age, he was an old man an impotent man, not able to go from place to place to minister iustice, he elected and chose two suffragans, two coadiutours, two co-helpers, I mean not hallowers of belles, nor Chyrtiners of belles (that is a popish suffraganshypp) he made them to healy hym, to discharge his office, he chose hys two sonnes rather the other, because he knew them to be wel brought vp in vertu, & learning. It was not for any carnall affection, he cared not for hys renowne, or reuenewes, but he appoynted the for the ease of the people, the one for to supply hys place in Bethsabe, and the other in Bethlem. As we haue now in England, for the wealth of the Realme, two Lordes presidentes. Surely, it is wel done, and a goodly order, I would there were a third in an other place. for the ease of hys people, god father Samuell, and to discharge hys offyce in places where he could not come hym selfe, he set hys two sonnes in office with him, as his suffragaynes, and as hys Coadiutours. Here I might take occasion to treate what olde and impotent Byshoppes should do what old preachers should do, when they come to impotency, to ioyne with them preachers preachers, not Welhalowers, and to depart, parte of theyr lyuing wyth them. I myght haue dilated this matter at large. But I am honestly prevented of thys commune place, & I am very glad of it. It was very well handeled the last Sondag. They that wyl not for the office sake receyue other, regard moze the flese then the flock. father Samuel, regarded not hys reuenewes. Our Loyd gyue the grace to be affected as he was, and to folow hym. &c. Though I saye that I would wysh no Loyd presidentes. I meane not that I would haue yelates Lords presidentes, nor that Loyd Withops

Anna of barren made fruitful, and mother to Samuel.

Samuel being aged chose to him two Suffraganes, to assist hym in hys office.

Why he chose hys own 2. sons rather then any other.

Samuel being dyed yeare of his people A third lord President would doo wel.

What the impotent & old bishops should do. Ther ar to many such flese feeders.

Amen.



## The fift Sermon

M. Latimer would not  
 haue Bishops & pre-  
 lates Lorde  
 presidentes  
 The office  
 of a president  
 shipp is a ci-  
 uil office.  
 The woꝝd  
 wil corrupt  
 and deceiue  
 vs or we be  
 ware.  
 The son is  
 not alwaies  
 bounde to  
 walk in the  
 fathers  
 wayes.  
 4. Reg. 13.  
 4. Reg. 22.  
 and 23.  
 He was but  
 eyght years  
 olde whe he  
 beganne to  
 raygne.  
 Wee are  
 more tyf-  
 necked moꝝ  
 rebellious &  
 furder the  
 the Jewes.  
 This is no  
 rule to rec-  
 ken vpon.

should be Lorde presidentes. As touching that, I sayd my mind  
 and conscience the last yeare. And although it is sayd, *Presint*, it  
 is not ment that they should be Lorde presidentes, the office of  
 a presidentshipp is a ciuyl office, & it canne not be, that one man  
 shall discharge both wel. It foloweth in the text *Non ambulauerunt filii eius in uis eius. &c.* Hys sons walked not in his wayes,  
 heare is the mater, here ye see the goodnes of Samuel, how, whe  
 he was not able to take the paynes hym selfe, for they stoned  
 ease, he appoynted them Iudges nere vnto them, as it were in  
 the further partes of his Realme, to haue Justice ryghtly mi-  
 nistered. But what folowed? Though Samuel wer good, & his  
 chyldren wel brought vp, loke what the world can do: Ah cras-  
 ty world. Whom shal not this worlde corrupt and deceaue at  
 one tyme or other? Samuel thought hys sons shoud haue pro-  
 ued wel, but yet Samuels sonnes walked not in they fathers  
 waye. Why? what then? Is the sonne alwayes bound to walke  
 in the fathers way? No ye must not take it for a generall rule.  
 Al sonnes are not to be blamed, for not walking in they fa-  
 thers wayes. Ezechias dyd not folow the steppes of hys father.  
 Ahas, and was wel allowed in it. Josias the best king that e-  
 uer was in Jeruoy, resourmed his fathers wayes, who walked  
 in worldly polycy. In hys yowth, he toke away all Idolatry, &  
 purdged hys Realme of it, and set a good order in al his Domi-  
 nions, wrestled wyth Idolatry. And although hys father or  
 hys graund father Manasses (it makes no matter whether) re-  
 pented hym in the ende, he had no tyme to resourm thinges, he  
 left it to hys sonne to be done. Josias beganne and made an al-  
 teracion in hys chyldhood, he touned al vnsydowne, he would  
 suffer no Idolatry to stand. Therfore, you must not take it for  
 a general rule, y the son must ener walke in his fathers wayes.  
 Here I wyl renew, that which I sayd before of the tyfnecked  
 Jewes, the rebellouse people (that is they tittle) they neuer  
 spake so rebelliouslye, as to saye, they would not receyue any  
 alteracion, tyl they King came to age. Much lesse we Eng-  
 lish men (if there be any such in England) may be ashamed. I  
 wonder wyth what conscience folke can heare such thinges, and  
 allowe it. This Josias made an notable alteracion, and there-  
 fore take it not for a generall rule, that the sonne shal alwayes  
 walke in hys fathers wayes. Thinke not because he was late

Jossas was  
slayn in bat  
tail of Pha  
rao Arche  
kinge of E  
gipt at Pa  
gods.

4. Reg 13.

In battel, that God was displeas'd w<sup>th</sup> hym. for here in God  
shewed his goodnes to him wonderfully, who would not suffer  
hym to se the captiuitie that he would bring vpon the Israelites  
He wold not him to haue y<sup>e</sup> sight, the seeing, & the beholding of  
hys plage, he suffered him to be taken a may before, and to be  
slaine of the King of Egypt. Therefore a iust man must be glad  
when he is taken from misery, *iustus si morte preoccupatus fuerit  
in refrigerio erit.* If a iust man be prevented with death, it shall  
be to hys reliefe. He must thinke that he is one of those, whom  
the world is not worthy to haue, it came of a singular goodnesse  
of God, that he was by death deliuered from the syght of that  
captiuitie. Therefore take it not for a general rule, that the sons  
be alwayes bound to walke in the fathers wayes. *Nolite in pre  
ceptis patrum uestrorum incedere.* Walk not in the commaunde  
mentes of your fathers. for so it is sayd in an other place of  
scripture. It is spoken to the reproch of Samuels sonnes that  
they walked not in his way, for he was a good man. A wonder  
full thynge that these children being so well brought vp should  
so fall & be corrupt. If the deuill can preuaile and hath power  
agaynst them, that had so Godly education, what vantage  
hath he at them that be brought vp in iniquity and couetousnes?  
It is a Proverbe that *magistratus virum commoustrat.* Dyce &  
auctorite sheweth what a man is. A man knoweth not hym  
selfe, tyl he be tryed. Many ther be that being wyth out office,  
can rebuke magistrates, and fynde faulte wyth men that be in  
office and preeminence. After when it cometh to their chaunce  
to come to office them selues, then they haue taken out a new  
lesson, *cum essem paruulus sapiebam vt paruulus.* When I was  
a chylde, I sauced as a chylde. They wyll doo then, as other  
menne doo, they are come too haue experiance, too be prac  
titioners.

The maydes chylde is euer best taught, for he that standes by  
ryght in dyce, he is the fellow. Samuell would neuer haue  
thought that hys sonnes should haue ben so corrupted. It is a  
perillous thynge, a dangerous state to be a Iudge. They felte  
the smaker of this world, a perillous thing. And therefore Chri  
solom sayth. *Miror si aliquis rectorum saluabitur.* I maruaile  
(sayeth he) that any ruler can be saued. If the perill were  
well considered, men would not be so desirous as they be:

A. y.

The

Authority  
and office  
telleth what  
a man is.  
This hath  
bene often  
tymes vers  
fied & iene  
in prechers  
before they  
wer Byths  
pes or bene  
ficed.

Doo as the  
mothe doo &  
the fewest  
shal wöder  
at them.

The state  
of a Iudge  
is daunge  
rous.



## The fift Sermon

The world the world hath many subtil sleightes, it is a crafty thing and very deceitful, a corrupter, and who is it whom the world doth not corrupt and blind at one tyme or other? What was the way they walked *Declinauerunt post auaritiā*. That is one. They stauyed after gaynes, turned aside after lucre. What folowed *Acceperunt munera*. They toke rewardes, gifts, bybes (I should cal them) for that is theyr right name. *Peruerterunt iudicium*. They turned Justice vpsedown. Either they would geue wrong iudgement, or els put of & delay poore mens matters. These were theyr wayes, here is the Deuilles genealogy. A gradacion of the Deuilles making. This, *scala inferni*. The ladder of hel. I told you before of, *scala celi*. The ladder of heauen, I would you should not forget it. The steppes thereof are set forth in the tenth to y<sup>e</sup> Romains. The fyrst is preaching, then hearing, then beleuing, and last of al Saluacion. *Scala celi* is a preaching matter I tell you, and not a massyng matter, Gods instrument of saluacion, is preaching. Here I moue you my Lordes, not to be greedye and outragious in enhaunsyng, and raysing of your rentes, to the minishyng of the office of saluacion. It would p<sup>ro</sup>py a mans heart to heare that, that I heare of the state of Cambrige, what it is in Oxfozd I can not tell. There be fewe do study diuinity, but so many as of necessity must furnysh the Colledges. For theyr liuinges be so smal, and victayles so dere, that they tarry not there, but go other where to seke liuinges and so they go about. Howe there be a fewe gentylmen and they study a litle diuinitie. Alas what is that? it wil com to passe that we shal haue nothing but a litle Englysh diuinity, that wil bring the Realme into a very barbarousnes, and vtter decay of learnyng, It is not that it wyl, that wyl kepe out the supremacy of the Bysshop of Rome. Here I wyl make a supplication, that ye would bestow so much to the fynyng of schoulers, of good wyttes, of poore mens formes, to exerce the office of saluacion, in relinng of schoulers, as ye were wont to bestow in pilgrimage matters, in trentals, in masses, in pardons, in purgatory matters. Ye bestowed that lyberally, bountefully, but thys was not wel spent. You had a zeale, but not *secundum scientiam*, not accordyng to knowledge. You may be sure if you bestow, your goods on this wise, ye shal bestow it wel to support & vphold gods word, wherin ye shal please God.

They call them rewarde but bybes they are.

The deuils genealogy the ladder of hel.

Preaching Hearing Beleuyng & saluacion.

The study of diuinity decayed in Cambrige.

Englysh diuinity. A reasonable request.

Where by you we may be bow our gods well and please God well.

I require



I requyre no moze, but that ye bestow so much Godly, as ye were wont to bestow vngodly. It is a reasonable petition, for Gods sake, loke vpon it, I say no moze. There be none now but greate mens sonnes in Colledges, and they fathers loke not to haue them preachers, so euery way this office of preaching is pinched at. I wil speake no moze of *scala celi*. But I am sure this is *Scala inferni*, the right way to hell, to be couetous, to take bybes, and peruert iustice. If a iudge should aske me way to hel, I would shewe hym thys way. fyrr let hym be a couetouse man, let hys heart be poisoned with couetousnes. Then let hym go a lytle further and take bybes, and last peruerete iudgement. Now, here is the mother and the daughter, and the daughters daughter. Auarice is the mother, she bynges fourth bybe taking, and bybetaking, peruerting of iudgement. There lackes a fourth thing to make by y<sup>e</sup> melle, which so God helpe me if I were iudge should be *HANGUM INUM*, a tiburne tyyppet to take wyth hym, and if wher the Iudge of the Kinges bench, my Lord chiefe Iudge of England, yea, and it were my Lorde Chancelour hym selfe, to tiburne wyth hym. There was with in these .xxx. yeares a certayn widdow which, todaynly was attached, had to pyson, indoyted, condemned, & there were certayne learned men that visited her in the pyson. Oh I would ye would resort to Wysons. A comendable thinge in a christen Realme, I would wythe there were Curates for pysons, that we myght saye, the Curat of Newgate, the Curat of the flete, and I would haue them well waged for theyr labour. At is a holy day worcke to byset the prisoners, for they be kept from sermons. There was that resorted to thys woman, who, when she came to pyson, was all on her beades, and nothing els, a popish woman, and sauered not of Iesu Christ. In proces she was so applyed that she talked *Quam suavis est dominus*. She had such a sauisour, such a swetenes and selyng that she thought it longe to the day of erecusion. She was wyth Christ already, as touching sayth. She had such a desyre that she sayd wyth saynt Paule, *Cupio dissolui et esse cum christo*. I desyre to be ryd, and to be with Christ. The woord of God had so wrought in her. When she was brought to punishment, she desyzed to confesse hyr faulte, she toke of her death, that she was giltyesse in that thyng she suffered for, and her neyghbours would haue

They that haue least neede haue most help.

The ready way down to the deuil in hel.

A tiburne tyyppet for bybe takers and perverters of iudgement. The wyddow that was in pyson. There should be curates of pysons. A holy day worcke to byset the prisoners. The woman truned from papistry by the diligēt resort of y<sup>e</sup> learned frequenting the pyson.

The fift Sermon

boine her wytnes in the same. She was alwayes an honest ci-  
 uell woman, her neyghbours would haue gone on her purga-  
 cion a great way. They would nedes haue her confesse, then  
 sayth she. I am not gylty, would ye haue me to make me gylty,  
 where I am not? Yet for al thys, she was a trespasser, she had  
 don a great offence. But before I go forward with this, I must  
 first tel you a tale. I heard a god whyle ago, a tale of one (I  
 sawe the man that told me the tale not long ago in thys audi-  
 tory.) He hath traueiled in mo countries then one. He told me  
 that there was once a pretour in Rome, Lord Maye of Rome,  
 a rych man one of the richest marchauntes in al the Cyty, &  
 sodaynely he was cast in the castle Aungel. It was heard of, &  
 euery man, whispered in an others care. What hath he done?  
 Hath he killed any man? No. Hath he medled with Alam, our  
 holy fathers marchaundice? No. Hath he counterfayted our  
 holy fathers Bulles? No. For these were hys treasons. One  
 rowned an other in the eare and sayd: *Erāt Dives*. He was a  
 rych man, A great fault. Here was a godly pray for that holy  
 father. It was in Pope Iulius tyme, he was a great warri-  
 our. Thys praye would helpe hym to maintayne hys warres,  
 a iolly praye for our holy father. So thys woman was *Dives*.  
 She was a rych woman, she had her landes by the Shiriffes  
 nose. He was a Gentelman of a long nose. Such a cup, such a  
 couer. She would not depart from her owne. Thys Shyriffe  
 was a couetuousse man, a worldly man. The Iudge at the en-  
 panyng of the quest, had hys graue lookes, and charged them  
 wyth thys. It was the Kinges matter, loke well vpon it. What  
 it makes for theyr purpose, they haue the King y King in theyr  
 mouthes. Wel, somewhat there was, there was walkyng of  
 angelles betwene them. I would wish that of such a Iudge in  
 Englad now, we might haue y sain hanged bp. It wer a godly  
 signe y signe of the iudges skin. It shoulde be Lots wyse, to all  
 Iudges that shoulde folow after. By thys ye may perceiue, it is  
 possible for a man to answer for hym selfe, and be arraigned at  
 the barre, and neuertheles to haue wrong. Yea, ye shall haue it  
 in fourme of law, and yet haue wrong to. So it is possible, in  
 a case, for a man that hath in his absence ataintement, to haue  
 ryght, and no wrong. I wyl not saye naye, but it is a god lawe  
 for a man to answer for hym selfe, this is reasonable, allow-  
 able and god. And yet such an vrgent cause may be, suche a re-  
 sweet to a commune wealth, that a man may rightly be con-

A rich mar-  
 chaunt cast  
 into the Ca-  
 stel Aungel

A Gentle-  
 man of a  
 long nose.

The sygne  
 of the Iud-  
 ges skin.

A man mai  
 answer for  
 him selfe, &  
 yet haue  
 wrong, & be  
 absent, & yet  
 haue right.



demned in hys absence. There be such causes that a man maye in hys absence be condemned, but not ofte, except they be such cases that the reason of the general lawe maye be kepte. I am prouoked of some to condemne thys lawe, but I am not able, so it be but for a time, and vpon wayghty consideracions, so y<sup>e</sup> it be vsed rarely, seldonly, for auoyding distrabaunce in the commune wealth, such an epiky and moderacion maye be vsed in it. And neuertheles it is very meto and requisite that a man should answer for hym selfe. We must consider the groūd of the lawe: for *Ratio legis, anima legis*, the reason of the lawe is the soule of the lawe. Why: what is the reason and ende of the lawe? It is thys, that no man should be injured. A man may in his attayntment haue no more wrong done hym, then if he answered for hym selfe. Ah then I am not able to saye, that in no wise, an arrainement may be tourned into attaintement. A man may haue wrong (and that in open iudgement) & in forme of lawe, and yet allowed to answer for hym selfe, and euen so is possible he maye haue ryghte, though he neuer answer for hym selfe. I wyl not saye but that the parliament houses both hye and lowe maye erre, and yet they maye do well, and chyf- Men subiectes must take al thinges to the best, and expounde theyr doinges wel, al though they can not yeld, a reason for it, except their proceedinges be manifestly wycked. for though they can not attayne to is for what purpose things be don, it is no good reaso that they be called euell don therfore. And is this a good argument, he is not allowed to answer for hym selfe in thys place or y<sup>e</sup> place, where he wyl apoint: Ergo, he is not allowed to answer for hym selfe: No. He might haue answered y<sup>e</sup> best he could for him self before a great many, & haue had mo to if he had required the. Yea, & was comaūded vpon his allegiāce to speake for himself & to make answer, but he wold not, nedes he wold com out to iudgement, & appointed y<sup>e</sup> place him selfe. A man y<sup>e</sup> answers for himself at y<sup>e</sup> bar, is not allowed his man of law to answer for him, but he must answer him self. Yet in the Parliament, although he were not ther him selfe, any frend he had, had liberty to answer for him, frank, and fre, I know of the old manner. The tenoure of the wyttes is this. Euery man to spake the beste he knoweth of hys conscience, for the Kinges Maiesties honour, and the wealth of the Realms.

The reaso of y<sup>e</sup> law is the soule of the lawe.

Howe we must take y<sup>e</sup> doinges of the parliament.

An vntrue argument.

Fre liberty is graunted to speake in the Parliament houses



## The fourth Sermon

There wer in the Parliament in bothe houses, a great many learned men, conscionable men, wise men. When that man was attainted ther, and they had liberty, ther to say nay, to his attayntment if they would. Sure I am the most allowed it, or els it could not haue gone forwarde. These premisses considered, I would haue you to beare suche a hart, as it becommeth Chyristen subiectes. I know what men say of me wel inough, I could purge my selfe. There is that prouokes me to speake against this law of attaintment, they say I am not indifferent. Surely I would haue it to be done rarely vpon some great respect to the comon wealth, for auoiding of greater tumult and perill. Saint Paule was allowed to answer for hym selfe, if Lickeas the tribune had not pluckt hym away from the wyng of hys matter, it had cost hym hys lyfe. Where he was saued by the Magistrate, being but a priuate man. Wyl ye not allowe that some thyng be done as wel for sauing of the Magistrates life? It behoues them of the Parliament to looke wel vpon the matter. And I for my part thinke not but they dyd wel, els I shuld not yeld the duty of a subiect. Some liken me to Doctor Shalw that preached at Pauls crosse, that king Edwards sonnes wer Bastardes. An easy matter for one of the counsell to do as doctor Shalw dyd. He thynke you being the kynges seruauant & hys officer, shoud thinke better on the kynge & hys Counsell, though I were lyght of beleife. If he had bene a true man to hys mayster, he would neuer haue spoken it. The Counsayls nedes not my lye, for the defence of that, that they doo. I can beare it of my selfe. Concerning my selfe, that whyche I haue spoken, hath done some good. You wyl say this: the Parliament house are wiser then I am, you might leaue them to the defence of them selues. Although the men of the Parliament house can defend them selues, yet haue I spoken this of a good zeale, and a good ground, I take God to witnes. Use therfore your iudgement & languages as it becometh Chyristian subiectes. I wyl now leaue the honourable counsayls to answer for them selues.

Paul was allowed to answer for himselfe.  
Actes. xij.

Dr. Lattimer likened to doctor Shalw.

One fact confessed of the Admiral he would not hauey king

He confessed one fact, he would haue had the gouernance of the kynges Maiesty. And wot you why? He sayd he would not in his minority haue hym brought vp like a Warde. I am sure he hath bene brought vp so godly, with suche Scholemasters, as neuer King was in England, & so hath prospered vnder them,

uer them, as neuer none did. I wot not what he intent by vs  
 bying by like a Warde, vnles he wold haue him not to go  
 to his booke, & learne as he doth. Now wo woozthe him, yet I  
 wil not say so neither, but I pray God amend him, or els God  
 send him short lyfe, that wold haue my soueraygne not to be  
 brought by in learning, & wold plucke hym from his booke.  
 I aduertise thee therefore my fellow subiect, vse thy tong bet-  
 ter, and expound wel the doings of the Magistrates.

Now to the purpose, for these thynges let me of my matter.  
 Some say Preachers should not medle with such matters, but  
 did not our sauiour Iesus Christ medle with matters of iudge-  
 ment, when he spake of the wicked Iudge, to leaue example to  
 vs that follow, to do the same: Ye se here that Lady Couetous-  
 nes is a fruitful woman, euer chyldepng, & euer byingng forth  
 her fruites. It is a true saying, *radix omnium malorum auaritia*  
 Couetousnes is the roote of al wickednes. One wyl laye per-  
 aduerture, you speake vnseemly, & incontinently, so to be a-  
 gainst the officers, for toking of rewardes in doing pleasures.  
 Ye consider not the matter to the bottom. Their offices be  
 bought for great sums, now how shuld they receiue their mo-  
 ney againe, but by bying, ye wold haue them vndone. Some  
 of them gaue. C.C. pound, some. v. C. pound, some. ij. M. pound.  
 And how shal they gather by this money agayne, but by hel-  
 ping them selues in their office. And is it so troth ye? Are ciuyl  
 offices bought for mony? Lord God, who wold haue thought  
 y? Let vs not be to hasty to credite it. for then we haue the old  
 prouerb, *omnia venalia Rome*, althinges are sold for money at  
 Rome, & Rome is come home to our owne doores. If they bie,  
 they must nedes sel, for it is wittely spoken: *Vendere iure potest,*  
*emerat ille prius*, he maye lawfullye sell it, he bought it before.  
 God forsend that euer any such enozmity shuld be in Englād,  
 that ciuyl offices shuld be bought & sold, wher as men shoulde  
 haue them giuen them for their worthines. I wold the kinges  
 maiesty shuld seke thozow his realme for mete men & able me  
 worthy to be in office, yea & giue the liberally for their paines,  
 & rather geue them money to take the office in hand, the they  
 to geue mony for it. This bying of offices is a making of by-  
 bery, it is an enducing & enforing, & compelling of men to by-  
 bery. Holy scripture qualifieth the officers, & the weth what

brought by  
 like a ward  
 in his mind  
 rity.

Kinges  
 shoulde bee  
 learned.

Lady coue-  
 tousnes is a  
 chyldepng  
 woman.

Ye y byeth  
 deare, must  
 selther after

Mete men,  
 able & wor-  
 thi to be put  
 in office.

It is a by-  
 bery to bye  
 offices.

maner



## The fift Sermon

manner of men they should be & of what qualities, *Viros fortes*  
 Some translation haue *viros sapientes*. & Englishe translation  
 hath it very well. Men of actiuitie that haue comakes to do  
 theyr office, they must not be milksops, nor white liuered kni-  
 ghtes, they must be wise, hartie, hardy, men of a good stomack  
 Secundarely, he qualifieth them w<sup>th</sup> the feare of God. He saith  
 they must be *timetis deum*, fearing God. for if he fear God, he  
 shall be no byber, no peruerter of iudgement, faithfull. Thirdly  
 they must be chose officers in *quibus est veritas*, in who is truth  
 if he say it, it shall be don. fourthly, *qui oderunt auaritiam*, hating  
 couetousnes, far from it. He wil not come nere it & hate it.  
 It is not he y<sup>e</sup> wil gene. v. C. li. for an office. With these quali-  
 ties gods wisdom wold haue magistrats to be qualified. This  
 cometh fro the devils consistoy to pay. v. C. li. for one office.  
 If they pay so much, it must nedes follow y<sup>e</sup> they take byrbes, y<sup>e</sup>  
 they be bybetakers. Such as be mete to bear office, seke them  
 out, hire them, geue them copetent & liberal fees that thei shall  
 not ned to take any byrbes. And if ye be a selling ciuil offices,  
 ye ar as they which sel their benefices, & so we shall haue *omnia*  
*uenalia*; althings bought for mony. I maruel the groūd gapes  
 not & deuours vs, how best we ought not to maruel, surely it  
 is y<sup>e</sup> great lenity of God y<sup>e</sup> suffers it. Oh Lord in what case ar  
 we. If the great men in Turky should vse in their religion of  
 Mahomet, to sel as our patrons commonly sel benefices hers (y<sup>e</sup>  
 office of preaching, the office of saluacion) it should be taken as  
 an intollerable thing, the Turk wold not suffer it in his com-  
 mon welth. Patrons be charged to se y<sup>e</sup> office don, & not to seke  
 a lucre & a gayn by his patronship. Ther was a patro in Eng-  
 land (when it was) y<sup>e</sup> had a benefice fallen into his hand, and a  
 god brother of mine came vnto him & brought him. xxx. aples in  
 a dish, & gaue them his man to cary them to his maister. It is  
 like he gaue one to his mā for his labour, to make by y<sup>e</sup> game  
 & so ther was. xxxi. This man cometh to his maister & presented  
 him w<sup>th</sup> the dish of apels, saying: Syr such a man hath sent you  
 a dish of fruit, & desireth you to be good vnto him for such a be-  
 nefice. Tush, tush (quoth he) this is no aples mater, I wil none  
 of his apels, I haue as good as these (or as he hath and) in mine  
 own orchard. The man came to the priest agayne, & tolde hym  
 what his maister said. Then quod the priest desire hym yet to  
 proue one of the for my sake, he shall finde them muche better  
 then they loke for. He cut one of them, & found. x. peces of gold

Spring of  
 offices for  
 money.

Godly and  
 meete men  
 for offices,  
 should be  
 sought out,  
 & liberally  
 feed.

Selling of  
 offices, & sel-  
 ling of bene-  
 fices is all  
 one.

The Turk  
 would not  
 suffer that  
 we do.

The patrons  
 dutie in be-  
 holding of  
 his benefice

A dayntie  
 dish of aples





A comparifon between Samuell & his ſones, & Ely and his ſonnes.

Elys ſonnes wer lecherers & manifold offenders

Samuels ſonnes wer bybers, and peruerfers of iudgmet

Bybes are lyke pitche.

Anglice a receiuer of his maſters bybes.

A frierly faſhion in reſuſing of bybes, a goodly rag of popiſh religion.

was a wrong toward Samuel. It was not with Hainuell and hys children, Dphenes and Phinties, lyke as with Ely and his children They were cruel whoe wyth hokes taking the fleſh out of the pottes when that ſacrifice was offered to God, brought y people into a contemyt of Gods word. They were lecherers. Theyr ſynne werce manyfeſtly and notoziouſly knowen: but theyr father Ely knowing and hearing of it dyd blame thē, but nothing to the purpoſe, he dyd not earneſtly and ſubſtancially chaſtiſe them, and therfoze he was iuſtly depoſed of God. The ſynnes of Samuels Sonnes were not knowen, they were not ſo notoziouſ, wherfoze it was not w father Samuel as it was wth Elys, hys ſonnes fautes were taking of bybes, and peruertering of iudgementes. We know that bybery is a ſecret faut, and therfoze it was not knowen. It was done vnder a coloure and a pretence of iuſtice, hidly and couertly done. Therfoze becauſe it ſtod in bybes it was not like in Samuel as in Ely. It is a daungerous thying to be in office for *qui attingit picem coinquinabitur ab ea.* He that medleth wyth pitch is lyke to be ſpotted with it. Bybes may be aſſembled to pitch, for euen as pitch doth polute theyr handes that medle with it: ſo bybes wyl byng you to peruertering of iuſtice. Beware of pytch, you iudges of the world, bybes wyl make you peruert iuſtice. Why, you wyl ſay. We touch none. So maye. But my Miſtres your wyfe hath a ſpene ſinger ſhe toucheth it for you, or els you haue a ſeruaunt a *Muneribus*, he wyl ſay, yf you wyl come to my Maſter and offer hym a yoke of oren, you ſhal ſpede neuer the worlde, but I thincke my Maſter wyl take none, when he hath offered them to the Maſter, then comnes a nother ſeruaunt & ſayes: If you wyl byng them to the Clarke of the kitchen, you ſhal be remēbred the better. This is a frierly faſhion that wil receyue no mony in theyr handes but wyl haue it put vpon theyr ſeues. A goodly rag of popiſhe religio. They be lyke gray friers they wyl not be ſene to receyue no bybes them ſelues, but haue other to receyue for thē. Though Samuels ſons wer priuy bybers & kept the thing very cloſe, yet y cry of y people brought it to Samuel. It was a hid kind of ſin. For mē in this poynt wold face it & brace it, & make a ſhew of byright dealing, whē they be moſt guilty. Neuertheles this geare cam out. Oh wicked ſons y brought both their father to depoſition, & thē ſelues to ſhame.

When



When Samuel heard of their fault, he went not about to excuse their fautes. He would not beare with his sons, he would not *communicare peccatis alienis*, be partaker with his sonnes of feces, he said: *ego senui, ecce filii mei uobiscum sunt*. As sone as he heard of it, he deliuered his sonnes to the people to be punished. He went not about to excuse them, nor said not: this is the first time, beare with them, but presented them by & by to the people saying: Lo here they be, take them, do with them according to their desertes. Oh, I wold ther wer no more bearers of other mens syns, then this good father Samuel was. I heard of late of a notable bloodshed. *Audis* saith S. Paul, & so do I. I know it not, but I heare of it. Ther was a searcher in London, whych executing his office, displeased a marchant man, in so much, that when he was doing his office, they wer at words, the marchant man threathned him, the searcher said, the king shuld not lose his custome. The marchant goes me home & thar pes hys woodkuffe, & comes againe & knockes him on the head & kyls hym. They that tolde me the tale, saye it is wycked at, they loke thowso their fingers & wil not se it. Whether it be taken vp with a pardon or no, I cannot tel, but this I am sure, & if ye beare with such matters, the diuel shal beare you away to hel. Bloodshed & murder would haue no hearing. It is a haynous thing bloodshedding & especially voluntary murder, & pretended murder. For in Sumery God saith, it poluteth the whole realme. *Polutur illa terra. &c. et non potest expiari sine sanguine*. The lād cannot be purged nor clenfed again til his blud be shed y shed it. It is the office of a king to see suche murderers punished with death, *non frustra gestat gladiū*. What wil you make of a king: he beareth a swerde before him, not a Pecoakes feather. I go not about to llye you now to cruelty, but I speake a gainst bearing of bloodshed. This bearing must be looked vpo. In certain causes of murther, such great circumstances may be, that the king mai pardon a murther. But if I wer worthy to be of counsaill, or if I wer asked myne aduise, I would not haue the king to pardon a voluntary murther, a pretended murther. I can tel where one man slew an other in a tolynthyp, & was attached vpon the same, xij. men wer impanelod, the mā had frendes, the Shyue laboured the bench, the xij. men stak & sit & said, except he would disaure xij. crownes they woulde

Samuell  
would not  
be partaker  
of his sonnes  
offences.

Bloodshed  
ding & pretē  
sed murther  
woulde not  
be borne  
wyth all.



## The first Sermon

finde him guilty. Meanes wer found that the .xij. crownes was paid. The quest comes in & saies not guilty. Here was not guilty for .vij. crownes. This is bearing, & some of the bench wer hanged, thei wer wel serued. This makes men bold to do murder & slaughtur. We should reserue murdering tyl we come to our enemies, & the kyng byd vs fight. He that would be better hymn then, were a pretty felow in dede. Crownes? If they crownes wer shauen to the shoulders, they wer serued well ynough. I knew wher a woman was got with child, & was a shamed at the matter, & went into a secret place, wher she had no womē at her trauel, & was deliuered of thye children at a birth. She wyung their neckes, & cast them into a water, & so kylde her children. Sodaynly she was gaunt agayne, & her neyghbours suspending the matter, caused her to be examined, & she graunted al. Afterward she was rained at the bar for it, & dispatched & found not guilty, through bearing of sciences, & bybyng of y Judge. After at the same Sessions another poore womā was hanged for stealing a few rags of a hedge, y wer not worth a crowne. Ther was a certayne gentleman, a professour of the woorde of God (he sped neuer the better for y, ye may be sure) who was accused for murtherring of a mā, wherupon he was cast into prison. And by chaūce as he was in prison, one of his frendes came vnto him for to visit him, & he declared to his frēd y he was neuer guilty in the murtherring of the mā. So he wēt his waies, the gentleman was arained & condempned, & as he went to his execution, he saw his frendes seruaūt, & sayd vnto him: Comend me to thy maister, & I pray the tel him, I am y same man still, I was when he was to me. And if thou tarpe a whyle, y shalt se me die. Ther was late made for this mā's pardon, but it could not be gotten. Welike the Shyues or some other bare him no good wyl. But he died for it. And afterward I being in the Tower, hauing leaue to com to the Lieutenants table, I heard him say that ther was a mā hanged afterward, y killed the same man, for whom this Gentleman was put to death. O loyd what bearing, what bolstering of naughty matters is this in a Chyssen realm? I desire your Maiesty to come by the matter, & God graunt you to se redres in thys realm in your owne person. Although my Lord Protector, I dout not, & the rest of the counsaill do in the mean whyle, al y lieth in them to redres

Shaving of crownes.

The histy of a woman.

The histy of a Gentleman.

An euyl thiriff may do somewhat for his frēd, in a shiere, he mai help to hang by the gyltes. An Apostrophe to the kyng for re-

to redres

to redies things I would such as be rulers, noble men & ma-  
 sters shuld be at this point to their seruaunts to certify the on  
 this sort: If any man go about to do you wrong, I wyl do my  
 best to help you in your right. But if y<sup>e</sup> bzeake the law, y<sup>e</sup> shall  
 haue iustice. If ye wil be maquellers, murderers, & transgres-  
 sours, looke for no bearing at my handes. A straunge thyng.  
 What nede we in the vengeance to burden our selues wyth  
 other mens syns: Hauz we not syns proude of our own? What  
 nede haue I to burden my self w<sup>th</sup> other mens syns? I haue bur-  
 dens & y. heapes of syns. One heape of knowen syns, an other  
 of vnknowen sins. I had nede to say: *Ab occultis meis munda me*  
*domine*, O lord deliuer me fro my hidden & my vnknowe sins.  
 The if I beare w<sup>th</sup> other mens sins, I must say: Deliuer me fro  
 my other mens syns. A straunge saying: from my other mens  
 syns. Who beareth wyth other. so:kes offences, he comunica-  
 teth w<sup>th</sup> other folkes syns. Men haue sins inough of their own,  
 although they beare not a bolster by other men in their nough-  
 tines, thys bearing, this bolstering & lopyng thowto their sin-  
 gers, is naught. What y<sup>e</sup> say: hap shuld I (o; ani els) increase  
 my burden. By other mens synnes forgue me O Lorde. A  
 straunge language, they haue hyd syns of theyr own ynough,  
 although they beare not w<sup>th</sup> giltines of other mens syns. Oh sa-  
 ther Samuel would not beare hys owne sonnes. He offerd his  
 own sons to punishmet, & said: *Ecce filij mei vobiscum sunt*, euen  
 at the first tyme he said: Lo, here they be, I discharge my self,  
 & take the vnto you, & as for my part, *presto su loqui coram domi-*  
*no et Christo eius*. I am here redy to answer for selfe my before  
 the Lord & his anointed. Behold here I am, recorde of me be-  
 fore the Lord, *Verum cuiusquam bonum*. &c. Whether I haue  
 taken any mans Dre, any mans Aste, or whether I haue don  
 any man wrong, or hurt any man, or taken any bribes at any  
 mans hand. I can comend the English translation by doth inter-  
 preate *munera* bribes, not giftes. They answered: nay forsooth  
 we know no such things in you. *testis est mihi deus*, saith he, god  
 is witness, *Quod nihil inuenieritis in manu mea*, That you haue  
 found nought in my handes. few such Samuels are in Englad  
 nor in the world. Why dyd Samuel this: mary to purge him  
 selfe, he was enforced to it, for he was wrongfully deposed.  
 Then by this ye may perceiue y<sup>e</sup> fault of the Jewes, for they  
 offended

does of lear-  
 ning & bol-  
 steringe of  
 naughty  
 matters.  
 A godly ad-  
 uertisement  
 for noble  
 men and  
 maisters,  
 but I feare  
 me it is to  
 godly to be  
 folowed.

ouerly. f. iij.



## The fift Sermon

offended not God in asking of a king, but for asking for a king  
 to the wronging & deposition of good father Samuel. If after  
 Samuels death the people had asked of God a kyng, they had  
 not faulted, but it is no smal fault to put an innocent out of his  
 office. King David likewise commaunded his people to be num-  
 byed, & therewith offended God greuously. Why? myght he not  
 know the number of his people? Yes, it was not the nubypug  
 of the people that offended God, for a king maye number hys  
 people. But he did it of a pryde, of an elation of mynde, not ac-  
 cording to Gods ordinaunce, but as hauing a trust in y<sup>e</sup> nūber  
 of his men, this offended God. Lykewyse the Jewes asked a  
 king, & therewith they offended not God, but they asked him in  
 such circumstauneces, that God was offended with them. It is  
 no smal fault to put a iust man out of his office, & to depose him  
 vnworthely. To chuse a kyng contrarpyng the ordinaunce of  
 God, is a casting a way of God, & not of a kyng. Therfore dout  
 not, but the title of a king is a lawfull thing, is a lawfull tytle,  
 as of other Magistrates. Onely let the kings take hede y<sup>e</sup> they  
 do as it becometh kinges to do, that they do their office wel. It  
 is a great thinge, a chargeable thing. Let them beware y<sup>e</sup> they  
 do not *communicare peccatis alienis*, that they beare not wyth o-  
 ther mens fautes, for they shal geue a strait account for al that  
 perissheth thorow their negligence. We perceiue now what  
 thys text meaneth. It is wytten in the last of Iudicum: *In die-  
 bus illis non erat rex in Israel*, In those daies there was no kyng  
 in Israel, euery man did that which seemed right in hys owne  
 eyes. Men wer then allowed to do what they wold. When mē  
 may be allowed to do what they wyl, then it is good to haue no  
 king at al. Here is a wonderful matter y<sup>e</sup> vnpreaching p<sup>r</sup>elats  
 shuld be suffred so long. They can allēdy for them selues, by G-  
 peres. This while the realm had ben as good to haue no king.  
 Likewise these bysbing Iudges hath ben suffred of a lōg time,  
 & then it was *Quasi non fuisset rex in Anglia*. To suffer thys is  
 as much to say: ther is no king in England. It is the duty of a  
 king to haue al states set in order to do their office. I haue tro-  
 bled you to long, I wil make an end. Blessed be they that hear  
 the word of God, but so y<sup>e</sup> they folow it & kepe it in credite, in  
 memoy, not to depraue it & slaunder it, & byng y<sup>e</sup> Preachers  
 out of credite, but that folow it in their life, & lye after it. Be  
 graunt you al that blessing y<sup>e</sup> made both you & me. Amen.



## The sixte Sermon of Maister

Hugh Latymer, whiche he preached be-  
foze K. Edward, the xii. day of Aprill.



Vt cunq; scripta sunt ad nostram doctrinam scrip-  
ta sunt. Al things that are wrytten, they ar wrytē to  
be our doctrine. What doctrine is wrytten foze vs in  
y<sup>e</sup> 8. Chap. of the fyrst booke of the kynges, I dydde  
partely shewe vnto you (most honourable audience) this day  
Iennight, of that good man father Samuel, that good iudge  
how good a man he was, what helpers, and coadiutors, he  
toke vnto him, to haue his office well discharged. I told you  
also of the wyckednes of hys sonnes, howe they toke byzbes,  
and lyned wyckedly, and by that meanes, bzought both they  
father, and themselues to depositton. And how the people did  
offende God in asking a kyng in father Samuels tyme. And  
how father Samuel was put from his office, who deserued  
it not. I opened to you also, how father Samuel clears hym  
Telfe, that he knewe not the fautes of hys sonnes: he was no  
bearer with hys sonnes, he was soze foze it, when he heard it:  
but he would not beare with them in their wyckednes, Fili  
mei vobiscum sunt, my sonnes are with you saith he. Do w<sup>th</sup>  
them accordyng to their desertes, I wil not maintain them,  
noze beare with them. After that he clears himself at the kin  
ges secte, that the people had nothing to burthen hym wyth  
all, neyther money, noze money worth. In treating of y<sup>e</sup> part,  
I chaunced to shewe you, what I hearde of a man that was  
flayne, and I heare say it was not well taken. Foze soth I en  
tende not to empayze any mans estimation oze honesty, & they  
that enforze it to that, enforze it not to my meaning. I sayd  
I heard, but of such a thyng, and toke occasion by that, that  
I heard, to speake agaynst y<sup>e</sup> thyng, that I knew to be naught  
that no man should beare with any man to y<sup>e</sup> maintenance of  
voluntary and pzepered murder. And I heare say synce, the  
man was other wise an honest man, and they that spake foze  
him, are honest men. I am inclinable inoughe to credite it.  
I spake not because I would haue any mannes honesty im-  
paired.

The pres-

chers are  
occasyo  
ned by hea  
ring to in-  
ueye a  
gainst such  
vyce as  
the people  
are infec-  
ted with:  
as Paul to  
the Cor.  
thei. x. xi.  
cap.  
VVhy M.  
Larmer  
vsed this  
example,  
ad. to  
what end  
and pur-  
pose.  
Chaunce  
medly.  
Voluntary  
murder  
miltermed  
châcemed  
ly.  
He mea-  
neth Au-  
stin.  
The tyme  
of repen-  
taunce is  
here.  
The Spani-  
ard that  
killed the  
Englsh.  
man.  
As abho-  
minable  
vnhore-  
dome  
is London

payzed. Onely I did as Sancte Paule dyd, who hearyng  
of the Cozinthians, that there shoulde bee contencions and  
mysoyder among them, did wyte vnto them that he hearde,  
and therebpon by occasion of hearyng he set forth very whol-  
some doctryne of the Supper of the Lorde. We myght not  
haue lacked that doctryne I tell you. Bee it so the Cozinti-  
ans had no such contentions amonge them, as Paule wrote  
of, Be it so they had not misoydered theselues, it was neither  
of, nor on, to that that Paule saide. The matter lay in that,  
that vpon hearing he wold take occasion to set out the good  
and true doctryne. So, I did not affirme it to bee true that I  
heard, I spake it to aduertise you, to beware of bearing with  
willful & pzepped murder. I wold haue nothing enforced a-  
gainst any man. This was myne intent and meaning. I do  
not know, what ye calle chaunce medly in the lawe, it is not  
foz my study. I am a scholer in scripture, in gods booke: I stu-  
dy that, I know what voluntary murder is befoze god. If I  
shall fall out with a man, he is angry with me, and I with  
hym, and lacking oportunitie and place, we shal put it of foz  
that time, in the meane season I prepare my weapõ & sharp  
it against another tyme, I swell and boyle in this passion to-  
wardes hym, I seke him, we medle together, it is my chance  
by reason my weapon is better than his, & so forth to kil him,  
I geue him his deathes stroke, in my vengeance and anger.  
This call I voluntary murder in scripture: what it is in the  
law I cannot tell. It is a great sin, and therfoze I cal it volu-  
tary. I remeber what a great clearke wytteth of this. Omne  
peccatum adeo est voluntariũ, vt nisi sit voluntariũ nõ sit pec-  
cati. Euery sin (saith he) is so voluntary, that if it be not vo-  
luntary, it can not be called synne. Synne is no actuall sin,  
if it be not voluntary. I woulde we would all knowe ours  
faultes and repente: that that is done, is done, it can not bee  
called backe agayne. God is mercifull, the kyng is mercy-  
full; here we may repente, thys is the place of repentaunce:  
when we are gone hence, it is to late then to repente. And let  
vs be content with suche oýder as the magistrates shal take  
But sure it is a perillous thyng to beare with any such mat-  
ter. I tolde you what I hearde say, I woulde haue no mans  
honor



honesty empayzed by my tellyng. I heard saye sence of another murder, that a Spanyarde should kyl an Englyshman and ronne him thorough with his sworde: they say he was a tall man. But I here it not, that the Spanyarde was hanged for his labour. If I hadde, I woulde haue tolde you it so. They fell out as the tale goeth aboute a whooze. A Lord what whozedome is vsed now a dayes. As I here by the relation of honest men, which tel it not after a worldly sort, as though they reioyced at it, but heauily with heauye hearts. how God is dishonoured by whozedome in this city of London. yea the bancke, when it floode, was neuer so common.

If it be true that is tolde, it is meruail that it doth not sinke, and that the earth gapeth not and swalloweth it vp. It is wonderful that the city of London doth suffer such whozedome unpunished. God hath suffered long of his great lenitie, mercye, and benignitie, but he wil punish sharply at the length, if we do not repent. There is some place in London, as they say: Immunitie, impunitie, what shold I cal it: a privileged place for whozedome. The Lord Mayre hath nothyng to doe there, the shiriffes, they can not medle with it. And the quest they do not enquire of it, and there men do byng their whores: yea, other mens wyues, and there is no refozmatio of it.

There is suche dycyng houses also, they say, as hath not bene wonte to be, where yong Gentlemen dysce away theyr thyrifte, and where dysyng is, there are other solyes also. For the loue of God let remedy be had, let vs wyaffe and stryue against synne. Penne of England in tymes past, when they would exercise themselves (for we must nedes haue some recreation, our bodies can not endure without some exercise) they were wonte to go abroa in the fieldes a shooting, but now it is turned into glossing, gulling and whozing in the house. The art of shooting hath ben in tymes past much esteemed in this realme, it is a gift of god y he hath geue vs to excel al other nations wal, it hath bene gods instrument whereby he hath geue vs many victories against our enemies. But now we haue take vp whozing in townes, in stead of shooting in y fieldes. A wonderful thing that so excellent a gift of god shoulde be so litle esteemed. I desire you my Lordes, euen as

was vpon  
the banck  
Let vs  
feare the  
one and  
put no  
doute but  
that the o-  
ther is to  
foule a tale  
to be a lie  
There be  
places in  
London  
privileged  
where  
whoredō  
is haunted  
A laulesse  
place  
of licenti-  
ous liber-  
tye,  
Dicing  
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Shooting  
was wor  
to be the  
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cise of Eng  
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stime is to  
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deyary di-  
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shooting  
hath bene  
set by in  
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VWhoring  
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res in  
steade of  
shooting in  
the fieldes

ye loue the hoynoure, and glouze of God, and extende to remoue his indignation, let there be sent fourth som proclamation, some sharpe proclamation, to the Iustices of peace, for they do not their duety. Iustices now be no iustices, there be many good actes made for this matter already. Charge them by their allegiance, that this singular benefit of god may be practised, and that it be not turned into bolling, glossing, & whoynng wythin the tounns: for they be negligent in executing these lawes of shootyng. In my tyme, my pooze father was as diligent to teache me to shoote, as to learn me any other thing, and so I thinke other men did their children. He taught me how to draw, how to lay my bodye in my bowe, and not to draw with strength of armes as other nacions do, but with strength of the bodye, I had my bowes bought me, according to my age and strength: as I encreased in them, so my bowes were made bygger, & bigger, for men shall neuer shote wel, except they be brought vp in it. It is a goodly act, a wholsome kind of exercise, & much commended in physike.

M. L. fa-  
ther  
taught  
him the  
feate of  
shooting  
in a long  
bowe.

Shooting  
is commē-  
ded of Mar-  
cilius Pa-  
cilius.

Marcilius Whicinus in his booke de triplicivna (it is a great while since I red him now) but I remember he commendeth this kynde of exercise, and saith, that it wyzzleth agaynst many kyndes of diseales. In the reuerence of god, let it be continued. Let a proclamation go forth, charging the iustices of peace, that they see such acts and statutes kept, as were made for this purpose. I wil to my matter. I intend this day to intreat of a pece of scripture, written in the beginning of the v. cap. of Luke. I am occasioned to take this place by a booke set to the kynge's Maies. tie that deade is, by Master Pole. It is a terte, that he doeth greatelye abuse, for the suprenacye.

Regnold  
Pole the  
Cardinal

He rackes it, and violentes it, to serue for the maintenanco of the bishop of Rome. And as he did enforce thother place, that I entreated of laste, so byd he inforce thys also, to serue his mater. The story is this. Our Sautour Chyist was come now to the bancke of the water of Genezareth. The people were come to him, & flocked about him, to here him preache.

Jesus saie  
to Simons  
wote.

And Jesus took a boote that was standing at the poole, it was Simons boote, and went into it. And sitting in the boote he preached to them that were on the bancke. And when he

had



had preached and taught them, he spake to Symon, and bad him launche out further into the depe, and louse hys nettes, to catche fysh. And Symon made aunswere, and sayde: Master, we haue laboured al night, but we caught nothing: how be it at thy commaundement, because thou bydest vs, we wyl go to it agayne. And so they did, and caught a great draught, a miraculous draught, so much that the net brake, & they called to theyr selowes that were by, for they had two boates to come to helpe them, and they came and fylled bothe their boates so full, that they were nyght drounyng. Thys is the story. That I may declare this terte so, that it maye be to the honor of god, and edification of your soules and myne both. I shall desyre you to helpe me with your prayer, in the which. &c.

Factum est autem, (saith the text) Cum turba irrueret in eum. Luc. v.  
 Sanct Luke telles the story, and it came to passe, when the people pleased w<sup>th</sup> him, so that he was in perill to be cast into the pond, they rushed so fast vpon him, & made such throng to him. A wonderous thyng, what a desire the people had in those days to here our Sauour Christ preache: and the cause may be gathered of the later end of the chapter that went before. Our sauour Christ had preched vnto them, & healed the sicke folkes of such diseases & maladies as they had: and therefore the people would haue retained him still. But he made them answere, and sayd: Et aliis ciuitatibus oportet me euangelizare regnū dei, nā in hoc missus sū, I must preache the kingdome of god to other citties also, I must shew them my fathers will: for I came so: that purpose. I was sent to preache the word of God. Our Sauour Christ sayd, how he must not tarry in one place: for he was sent to the world to preache every where. Is it not a meruallous thyng, that our vnpreaching prelates can rede this place, & yet preache no moze than they do. I meruail that they can go quietly to bed, and se how he allureth them with his example, to be diligent in their office. Here is a godly lesson also, how our sauour Christ fled from glozte. If these ambitious persons, that climb to honoz by bywalkes inordinatly, wold consider this example of Iesus Christ, they shold come to moze honoz then they do. so: when they

Luc. iii.

An example of Christ for our vnpreaching prelates. Our Sauour Christ fled from glozte.

they seeke honour by such bywalkes, they come to confusion: honoꝝ soloweth them that fle from it. Our sauior Chyſt; gat him a way early in the moꝝning, & went vnto the wildernes. I would they would solow this erample of Chyſt, and not seeke honour by such bywalkes as they do. But what did the people: when he had hid hymselfe, they smelled him oute in the wyldernes, and came vnto him by flockes, and solowed

Honor foloweth them that flee fro it.

The common people smelled Christ out in the wildernes and solowed him rather but so did not the Scribes the Pharisees nor the biſhoppes.

him a great nombꝛe. But where rede you that a great number of Scribes and Pharisees, and Biſhops followed hym. There is a doctoꝝ that wryteth of this place, his name is doctoꝝ Goꝝrhā, Nicholas Goꝝrham, I knew him to be a schole doctoꝝ a great while ago, but I neuer knew him to be an interpreter of scripture til now of late: he saith thus, maior deuotio in laicis uetulis quā in clericis. &c. There is moꝝe deuotion saith he, in laye folke, and olde, wluues these symple folke, the vulgar people, then in y clerkes: they be better affected to the word of god, then those that be of the cleargy. I meruall not at the sentence, but I meruall to find such a sentence in such a doctoꝝ. If I shold say so much, it wold be said to me, that it is an euil birde that defiles his owne nest, and Nemo leditur nisi a seipſo, There is no man hurt, but of hym self. There was verified the saying of our sauior Chyſt: which he spake in another place. Vbi cunq; fuerit cadauer, ibi congregabūtur aquilæ, Wherſoener a dead carrion is, thither wil the Egles gather. Our sauior Chyſt compares himselfe to a dead carrion: so; where the carrion is, there wil the Egles be, & though it be an euil smel to vs, and stinckes in a mans nose, yet it is a swete smel to the Egles, they wil seeke it out. So the people sought out Chyſt, they smelt his sauoz he was a swete smel to thē. He is Odor uitæ ad uitā, the smel of life to life. They flocked about hym like Egles. Chyſt was the carrion, & the people were the Egles. They had no pleasure to heare the Scribes, and the Pharisees, they stanke in their nose, their doctrine was vsfauoꝝ, it was of Lollones, of decimationz, of Anets seade, and Cumyn and such gers. There was no comfoꝝt in it so; so; conſciēces, there was no cōsolatō so; wounded soules, there was no remedy so; sins, as was in Chyſtes doctrine. His doctryne eased the burden

Christ compares himselfe to a dead carrion.

The Pharisees doctrine was void of remedy for sinne.



of þe soale: it was swete to the comun people, & so swete to the  
 scribes. It was such cōfort & pleasure to them, þat they came  
 flocking about him: wherfoze came they? *Ut audirēt verbum  
 dei*, it was a good cōming. They came to here þe woꝝd of god.  
 It was not to be thought that they came all of one mynde to  
 here þe woꝝde of god. It is likely that in so great a multitude  
 som came of curiositie, to here som nouelles; & som came smel-  
 ling a swete sauoz, to haue consolatiō & cōfort of gods woꝝd:  
 so; we cānot be saued without hering of the woꝝd. It is a ne-  
 cessary way to saluatiō. We can not be saued without faith  
 and faith commeth by hearing of the woꝝd. *Fides ex auditu.*  
 And how shal they here without a preacher? I tell you it is  
 the footesteps of þe ladder of heauen; of our saluation. There  
 must be preachers if we loke to be saued. I tolde you of thys  
 gradation befoze in the tenth to the Romaynes. Consider it  
 wel. I had rather ye shold come of a naughty mynde, to here  
 the woꝝd of god, so; noueltie, oꝝ so; curiositie to here some  
 passime, then to be away. I had rather ye shold come as the  
 tale is, by þe gentlewoman of London. One of her neighbors  
 met her in the Arcate, and said mistres, whether go ye? Mary  
 said she, I am goyng to s. Thomas of Acres to the Sermon, I  
 could not slepe at this last night & I am going now thether, I  
 neuer sayled of a good nap there. And so I had rather ye shold  
 go a napping to þe sermons, thā not to goe at all. Foꝝ w̄ what  
 mynde soeuer ye come, though ye come so; an yll purpose, yet  
 peradventure ye may chaunce to be caught eꝝ ye go, the prea-  
 cher may chance to catche you on hys hoke. Rather then ye  
 shold not come at al. I would haue you come of curiositie, as  
 s. Augustine came to here s. Ambrose. When s. Augu-  
 stine came to Millane, (he telles the Roꝝp himself, in the ende  
 of his boke of confessions) he was very desirous to here s.  
 Ambrose, not so; any loue he had to the doctrine þe taught  
 but to here his eloquēce, whether it was so great, as þe spech  
 was, and as the brute went. Wel, befoze he departed s. Am-  
 brose caught him on his boke, and conuerted him so, that he  
 became of a Maniche, and of a Platonist a good chrysten, a  
 defender of Chrystes religion, and of the faith after ward. So  
 I wold haue you to come to sermons: it is declared in many

we can  
 not be sa-  
 ued with-  
 out hea-  
 ringe of the  
 word of  
 god.  
 The soote  
 steppes of  
 the ladder  
 of saluatiō

M. Laty  
 mer exhor-  
 tes them  
 to resorte  
 to the hea-  
 ring of ser-  
 mons not  
 withstan-  
 ding the  
 purpose of  
 their com-  
 ming is  
 not all of  
 the best.  
 s. Augu-  
 stine came  
 of curiōsi-  
 tie to Mil-  
 lane to  
 here Am-  
 brose.  
 s. Augu-  
 stine bee-  
 came of a  
 Maniche  
 a chrystia.

Beware  
of dimi-  
nishing  
the office  
of prea-  
ching.

no places of scripture, how necessary preaching is, as this:  
Euangelium est potentia Dei, ad salutem omni creden. The  
preaching of the gospell, is the power of God to every man  
that dothe beleue. He meanes Gods worde opened, it is the  
Instrument, and the thng wher by we are sated. Beware,  
be ware, ye diminish the not this office: for if ye doo, ye decaye  
gods power to al that do beleue. Christ saith cōsonant to the  
same, Nisi quis renatus fuerit è supernis, nō potest videre re-  
gnū dei. Except a mā be bozne againe from aboue, he cannot  
se the kingdom of God. He must haue a regeneratio: & what  
is this regeneration? It is not to be chystened in water (as  
these sue bzandes expound it) and nothing els. How is it to  
be expounded then? Saint Peter sheweth, That one place of  
Scripture declareth an other. It is the circumstance, and col-  
lation of places, that make scripture plain. Regeneremur au-  
tem, (saith S. Peter) and we be bozne again. How? Non ex  
semine mortali, sed immortal. Not by a moztal seede, but by  
an immoxtall. What is this immoxtall seede? p sermonē dei  
viventis, By the word of the liuing God, by the word of god  
preached and opened. Thus cometh in our new birth. Here  
you may se how necessary this office is to our saluatiō. This  
is the thing that the deuill wzaakleth moſte againſt. It hath  
ben all his studie to decaye this office. He woꝝketh againſt it  
as much as he can, he hath pꝛeuailed to much, to much in it.  
He hath set vp a ſtate of vnpreaching pꝛelacie in this realme  
this. vii. C. yere: A ſtate of vnpreaching pꝛelacie. He hath  
made vnpreching pꝛelates: he hath ſtirred vp by heapes to per-  
ſecute this office in þ title of heresy: He hath ſtirred by þ ma-  
iſtrates to perſecute it in þ title of ſeditiō. And he hath ſtir-  
red by the people to perſecute it with exprobatōs & ſclande-  
rous wordes: as by the name of ne wlcꝛning, ſtrange pꝛea-  
ching: and with impꝛopꝛiations he hath turned preaching in  
to pꝛiuate maſſes. If a pꝛieſt ſhold haue left maſſe vndone on  
a ſonday within theſe x. yeres, all England ſhold haue wō-  
ꝛyed at it: but they might haue left of the ſermon. xx. ſondays  
& neuer haue ben blamed. And thus by theſe impꝛopꝛiations  
pꝛiuate Maſſes were ſet vp, and pꝛeparing of gods word tro-  
den vnder ſote. But what doth he now? what doth he now?

What is  
regenera-  
tion, or to  
bee borne  
frō aboue.  
One place  
of ſcrip-  
ture decla-  
reth an o-  
ther.  
How ne-  
ceſſary the  
office of  
preaching  
is to our  
ſaluatiō.  
The deuill  
is diligent  
to decaye  
preaching

Note the  
prepoſite  
rouſiudge-  
ment of  
the pꝛieſts.



he hurres men by to outr agious rearing of rents, that poore men shal not be able to find their children at the schole to be diuines. What an vnreasonable deuill is this: he prouides a great while befoze hande for the tyme that is to come. He hath brought by now of late the most monstrous kynd of couetousnes that euer was heard of. He hath inuented seefermyng of benefices, and all to decay this office of preaching: in so much that whan any man hereafter shall haue a benefice, he may go where he will, for any house he shall haue to dwell vpon, or any glebe lande to keepe hospitalitie withall: but he must take by a chamber in an alehouse, & there sit & play at the tables al the day. A goodly curate. He hath caused also throughe this monstrous kynde of couetousnes, patrons to sel their benefices. Wha what doth he more: He gettes him to the vniuersitie, and causeth great men, and esquires to sende their sonnes thither, & put out poore scholars that should be diuines: for their parentes entende not they shal be preachers: but that they may haue a shew of lerning. But it were to long to declare vnto pou, what disceit & meannes the deuill hath found to decay the office of saluation, this office of regeneration. But to retourne to my matter. The people came to here the word of god: they heard him with silence. I remembre now a saying of S. Chrysostom, and peradventure it might come hereafter in better place: but yet I will take it, whiles it cometh to mynd. The saying is this. Et loquentem eum audierunt in silentio, seriem locutionis non interrumpentes, They herd him (saith he) in silence, not interrupting the order of his preaching. He meanes, they herd him quietly, without any shoueling of sete, or walking vp and downe. Surely it is an yll misorder if folk shalbe walking vp & downe in the sermon time (as I haue sene in this place this Lent: & there shalbe such hussyng & bussing in the preachers eare, that it maketh hym offentymes to forget his matter. Let vs consider the kyngs maiesties goodnes: This place was prepared for bankettyng of the body: and his maiestie hath made it a place for the cōfort of the soule, & to haue the word of god preached in it, shewing hereby, that he wold haue al his subiects at it, if it might be possible. Consider what the

The deuill  
besturres  
him still.

The see  
fermyng  
of bene-  
fices.

The deuill  
goth to  
the vniuer-  
sitye to tea-  
che, but  
nortto lern

The mys-  
order of  
walkers  
and tan-  
glers.  
To vvhate  
ende the  
Kynges  
grace ord-  
ained the  
banketing  
place.

kynges.

kynges Maiesste hath done for you, he alloweth you all to heare with hym. Consider where ye be. First ye ought to haue a reuerence to gods woꝛd: and though it be preached by poore men, yet it is the same woꝛd that our sauiour spake. Consider also the presence of the kynges maiesste, goddes high bycare in earth, hauyng a respecte to his personage, ye ought to haue reuerence to it, & consider that heis gods high minister, & yet alloweth you al to be partakers with him, of the hearing of gods woꝛd. This benefit of his, wold be thankfully take, and it wold be highly esteemed. Heare in silence as Chrysostō saith, it may chaunce that some in the company maye fall sicke, or be diseased. If there be any suche, let them go awayne with silence, let them leaue their salutations till thsi come in the courte, let them depart with silence. I tooke occasion of Chrysostomes woꝛdes to admonish you of this thyng.

What should be the cause, that our Sauiour Chryste wente into the boate: the scripture calleth it. Nauis: or nauicula, But it was no ship, it was a fishers boate, they were not able to haue a shippe. What should be the cause, why he would not stand on the banck and preach there, but he desired Peter to drawe the boate somewhat from the shoꝛe into the middes of the water, what shold be the cause: One cause was, for he might sit there moꝛe commodiously, then on the bancke, an other cause was, for that he was lyke to be thrust into the pond of the people that came vnto hym. Why: our sauioure Chryst might haue withstand them, he was strong enough to haue kept himselfe from thrustyng into the water. He was stronger then the al, and if he had list he might haue stand on the water, as well as he walked on the water: truth it is, so might he haue done in dede. But as it was sometime hys pleasure to shewe the power of his Godhead, so he declared now the infirmity and inbecility of his manhead. Here he geueth vs an example what we shal do, we must not tempte god by any miracles, so long as we may walke by ordinary wais. As our sanctoꝛ Chryst, when the diuell had hym on the top of the temple, & wold haue had him cast himself down, he made him this answer. Non tentabis dominum deum tuum. Thou shalt not tempt thy lord god, as if he shold haue said,

Why  
Christe  
would ra  
ther go in  
to the boat  
then stand  
upon the  
land or the  
banke.  
An aun  
seruet to a  
prety ob  
iectio the  
figure is  
calle I anti  
pophora.  
God must  
not be tēp  
ted so long  
as we may  
worke by  
ordinary  
meanes.



We may not tempte god at all. It is no tye & note to the law  
 ny miracles: there is an other way to goe downe, by **gressin**  
**ges.** Thus he dyd to the law vs an example, that we muste not  
 tempte God, except it bee in extreme necessitye, and when  
 we cannot other wayes remedy the matter, to leaue it all to  
 God, elles we may not tempt the maiesty of his beittie. **Be**  
**ware** temptyng of God: wel, he commes to Symons boate,  
 and why rather to Symons boate then another. I wyll an-  
 swere, as I fynde in experience in my selfe. I came hether  
 to day from Lambeth in a wherry, and when I came to take  
 my boate, the water men came aboute me (as the maner is)  
 and he wold hane me, and he wold hane me. I toke one of  
 them. Now ye wyll aske me why, I came in that boate, ra-  
 ther then in another, because I woulde goe into that, that  
 I see stand nexte me, it stode moze commodiouse for me:  
 And so did Chyriste by Simons boate. It stode neerer for  
 hym, he saw a better seate in it. A good natural reason. Now  
 come the pappes, and they will make a misterye of it, they  
 wyll pycke out the supremacy of the Bishop of Rome in Pe-  
 ters boate. We may make allegories ynough of euery place  
 in scripture: but surely, it muste needes bee a synple matter  
 that standeth on so weake a ground. But ye shal see further.  
 He desired Peter to thrust out his boate from the shore. He  
 desired hym. Here was a good lesson, for h byshop of Rome,  
 and all his colledge of Cardinalles, to learne humilitie and  
 gentleness. Rogabat eum. He desired him, it was getly done  
 of hym, without any austeritie, but with all urbanitie, mild-  
 nes, and softenes, and humillity. What an example is this,  
 that he geueth them here; but they spye it not, they can se no-  
 thing but the supremacye of the bishop of Rome. A wonder-  
 rous thing, what sight they haue. They see nothing but the  
 supremacye of the Bishop of Rome. Imperabatis ouibus meis  
 saith Czechtel Cū auaritia, & austeritate, & dispersę sunt abs-  
 que pastore. We haue ruled my shepe, and commanded them  
 with great lordlines, austeritie, and power: and thus ye haue  
 dispersed my shepe abroad, & why? There was no shepherd;  
 they had wanted one a great while. Rome hath bene many a  
 hundred yeres without a good shepherd. They wold not learne

VVe must  
 not tempt  
 god.  
 VVhy  
 Chyriste  
 came into  
 Simons  
 boate ra-  
 ther then  
 into any  
 other.

A synple  
 matter that  
 standeth  
 vpon so  
 vveake a  
 ground.

A good  
 lesson of  
 humillitie.

Howe the  
 bishop of  
 Rome rule  
 and raigne  
 ouer the  
 people.

to rule them getly, they had rule over them: but it was with cursings, excomunications, with great aufferitis, and thunderboltes, and the denill an' all, to mainteyn their vnpreaching prelacie. I beseeche God open their eyes, that they may see the truth, and not be blynded with those things, y<sup>e</sup> noman can see but they. It soloweth in the text, Sedens docebat de nauis, He taught sytynge. Preachers belike, were sitters in those days, as it is wryten in an other place, Sedent in cathedra Moyses, They syt in the chayre of Moyses.

The preacher vseth to sitte.

Christ regardeth the people more than the pulpit. The word of God may be preached in any convenient place where it may be heard.

A mercie tale and a true of a bishoppe yong on visitation.

I would our preachers would preache sitting or standing, one waye, or other. It was a goodly pulpytte that cure Sauiour Christe had gotten hym here: An olde rotten boate. And yet he preached his fathers will, his fathers message out of thys pulpyt. He cared not for the pulpyt, so he might do the people good. In dedde it is to bee commiended for the preacher to stand, or sit, as the place is, but I wold not haue it so superstitiously esteemed, but that a good preacher may declare the woord of god sitting on a horse, or preaching in a tree. And yet if this shoulde bee done, the vnpreaching prelates would laugh it to scoorne. And though it be good to haue the pulpit sette vp in churches, that the people maye resort thither: yet I would not haue it so superstitiously vsed, but that in a prophane place the woorde of God might be preached som tymes, and I would not haue the people offended wythall, no more then they be with our Sauour Christes preaching out of a boate. And yet to haue pulpettes in churches it is very wel done to haue them, but they would be occupied: for it is a vaine thing to haue them as they stand in many churches. I heard of a Bishop of Englande that wente on visitation (and as it was the custome) when the Bishoppe shoulde come and be rung into the towne, the great belles clapper was fallen down, the tyall was broken, so that the Bishop could not be rung into the towne. There was a great matter made of thys, and the chiefe of the paryshe were much blamed for it, in the visitation. The bishoppe was somewhat quicke wyth theym, and signified that he was muche offended. They made theyr aunsweres, and excused themselves, as well as they could, it was a chaunce sayd they, that the clapper brake  
and



and we coulde not get it mended by and by, we must tarye tyll we canne haue it done: It shal be amended as thoztelpe as may be. Among the othyr, there was one wyser then the rest, & he commes me to the Bishop, Why my lord, saith he, doth your lordshyp make so greate a matter of the bell, that lacketh hys clapper: here is a bell (sayeth he) and poynted to y pulpit, y hath lacked a clapper this 20. yeres. We haue a person that setteth out of this benefice fyfte pounde euerye yere, but we neuer see hym. I warrant you the Bishop was an vnpreachyng pzelate. He coulde finde faute with the bel, that wated a clapper to ring him into the towne, but he could not find any faut with the person that preached not at his benefice. Euer this office of preaching bath ben lest regarded, it hath scant had the name of gods seruice. They muste syng *Salua festa dies*, about the churche, that no man was the better for it, but to the we they gay coates, and garmentes. I came once my selfe to a place, ridyng on a sojney homeward from London, and I sente worde ouer night into this towne, that I would preach there in the mozyng, bicause it was holyday, and me thoughte it was an holydayes worke. The churchs stode in my way, and I toke my horse, and my company, and wente thither, I thought I should haue founde a great company in the churche, and when I came there, the churche doze was faste locked. I taried there halfe an hower and moze, at last the keye was found, and one of the paryshe commes to me and sayes. Why this is a busy day with vs, we canne not heare you, it is Robin hoodes daye. The paryshe are gone abzoade to gather for Robyn hooode, I pray you let them not. I was sayne there to geue place to Robin hooode: I thought my rochet shoulde haue bene regarded, though I were not: but it would not serue, it was faine to geue place to Robin hoodes men.

It is no laughyng matter my frends, it is a weppng matter, a heauye matter, a heauy matter vnder the pzetence for gatheryng for Robyn hooode, a traytour, and a theefe, to put out a preacher, to haue hys office lesse esteemed, to prefer Robyn hooode befoze the ministracion of Goddes worde, and all this hath come of vnpreachyng pzelates. This realme hath bene

The pulpit  
lacked his  
clapper.

So doo foo  
les in churk  
mas.

Robin  
hooode  
would not  
geue M.  
Latymer  
leau to  
preach.

bene pl prouided fo), that it hath had such corrupt iudgements  
 in it, to pzefer Robin hoo de to goddes worde. Wf the Bi-  
 shoppes had bene pzachers, there shoulde neuer haue bene  
 any such thing: but we haue a good hope of better. We haue  
 had a good beginning, I beseeche God to continue it. But I  
 tell you, it is farre wyde, that the people haue suche iudge-  
 mentes, the Byschoppes they coulde laughe at it. What was  
 that to them: they would haue them continue in theyr igno-  
 rance still, and themselves in bnyzeaching pzelacy. Well  
 sytting, sytting. He sate doune and taught. The terte dothe  
 tell vs that he taught, but it doth not tel vs what he taught.  
 If I were a Papisst I coulde tell what he sayde. I woulde in  
 the Popes iudgemente shewe what he taught. For the Bi-  
 shippe of Rome hath in *serinio pectoris sui*, the true vn-  
 derstandyng of scriptures: yf he call a counsaile, the coll edge  
 of Cardinals, he hath authorisy to determine the Supper of  
 the Lorde, as he dyd at the counsaile of Flozence. And Pope  
 Nicolas, and Bishippe Lanfranke shall come and erponud  
 this place and say, that our Sauour Christ, said thus. Peter  
 I do meane this by sytting in thy boate, that thou shalt go to  
 Rome, and be Byschippe there syue and twenty yeres, after  
 myne ascension. And all thy successours shalbe rulers of the  
 vniuersal churche after thee. Here woulde I place also holpe  
 water, and holy breade, and all bnytten verities, if I were  
 a papisst, and that Herypture is not to be erponuded by anye  
 pprivate interpretation, but by our holy father, and hys Col-  
 ledge of Cardinales. This is a great deale better place then  
 luc in alcum. But what was Christes sermon: it may soone  
 be gathered what it was. He is alwayes lyke hymselfe. Hys  
 first sermon was *penitentiam agite*, Do penance, your ly-  
 uing is naughte, repente. Agayne at Nazareth, when he red  
 in the temple and pzached remission of synnes, and healyng  
 of wounded consciences, and in the longe Sermon in the  
 mounte, he was alwayes lyke hymselfe, he neuer dissented  
 from hymselfe. There is a walter hath a tolle terte here,  
 and his name is Dyonisius: I chaunced to meete wyth hys  
 booke in my Lorde of Caunterburies libzarpe: he was a  
 Ponke of the Charterhouse, I meruayle to synd such a sen-  
 tence

Some bi-  
 shoppes  
 wold haue  
 the people  
 to contina  
 in igno-  
 rance still.  
 A good  
 place of  
 scripture  
 for a pa-  
 pisse to  
 bulde  
 poughe v  
 pon no-  
 thing.

Here in  
 nought v-  
 pon nothing

The state  
 of Christs  
 first sermo  
 A text of  
 one Dion-  
 isius. Rikel  
 a monk of  
 the char-  
 terhouse.



tence in that authour. What taughte Chyrist in this sermon? Mary sayeth he, it is not wrytten. And he addeth moze vnto it. Euāgelista tantum scripserunt de sermonibus & miraculis Christi, quantum cognouerunt inspirante deo sufficere ad edificationem ecclesie ad confirmationem fidei, & ad salutem animarum: It is true, it is not wrytten. All his miracles were not wrytten, so neither were al his sermons wrytten: yet for al that, the Cuāgelistes dyd wryte so much as was necessary.

They wrote so much of the myzacles and Sermons of Chyrist as they knewe by gods inspiration to be sufficient for the edifying of the churche, the confirmation of oure faith, and the health of our soules. If this be true as it is in dede, where be vnwrytten verities? I mervayle not at the sentence, but to fynde it in such an authour. Iesus what authoritye he gyues to goddes woorde. But God woulde that suche menne should be wytnesse with the auctorite of his booke, wyl they nyl they. Now to draw towardes an ende. It soloweth in the terte, duc in altum, Here commeth in the supremacye of the Bishop of Rome. When our Saviour Chyrist had made an ende of his Sermon, and had sed their soules, he prouided for theyr bodyes. Fyrst he beganne with the soule. Chyristes woorde is the soode of it. Now he goeth to the bodye, he hath charge of them both: we must commit the sedyng of the bodye and of the soule to him. Wel, he saith to Peter, duc in altum, Launche into the depth, put forth thy boate farther into the depe of the water: Lose your nettes, nowe fythe. As who should say, your soules are now sedde, I haue taughte you my doctrine, now I wyl confirme it with a myzacle. No sir here is duc in altū, here Peter was made a great man, say the Pappyses, and all his successours after hym. And this is dedued of these few wordes, Launche into the depe. And their argumente is this: he spake to Peter only, and he spake to hym in the synguler number, ergo he gauē him such a pre eminence aboue the rest. A goodly argument, I wene it be a syllogismus, in quē terra pontus, I wil make a like argumēt: Our Saviour Chyrist said to Judas, when he was about to betray him, quod facis fac citi⁹, Now why he spake to Peter there were none of his disciples by, but James & John, but when

The eng-  
lish of the  
latine text  
before.

Christ pro-  
uides for  
the body  
as well as  
for the  
soule.

Christ con-  
ferred his  
doctryne  
with mira-  
cles.

Vpon what  
weake  
ground the  
Pope build-  
eth.

A faint and  
a feble ar-  
gumēt.

When he spake to Judas they were all present. **W**hen he said vnto him, quod facis fac citius, **S**pede thy busines, that thou hast in thy head, do it. He gaue him here a secret monition, & he knew what he inteded, if Judas had had grace to haue taken it and repented. He spake in the singuler number to him ergo he gaue him some pzeeminence. Welike he made him a Cardinal, and it mighte full well be, for they haue followed Judas euer sence. Here is as good a ground for the Colledge of Cardinals, as the other is for y<sup>e</sup> supzeimicie of y<sup>e</sup> Bishop of Rome. Our Sautour Chzist (say they) spake onely to Peter for pzeeminence, because he was chief of the Apostelles, and you can shew none other cause, ergo this is the cause why he spake to him in the synguler number. I dare saye there is neuer a wheriman at Westminster bypge, but he can answer to this, & geue a naturall reason of it. He knoweth that one man is able to shoue the boate, but one man was not able to cast out the nets: and therefore he said in the plural number, laxate retia. Lose your nettes: and he saide in the synguler number to Peter, launch out the bote. Why: because he was able to do it. But he spake the other in the plurall number, because he was not able to conuey the boate, and cast out the nettes so. One man could not do it. This would the wherry man say, and that with better reason, then to make such a mistery of it, as no man can spie but they. And the cause why he spake to al, was to shew y<sup>e</sup> he wil haue al chzistē mē to work for their liuing. It is he y<sup>e</sup> sendes foode both for the body, and soule, but he wyll not sende it, without labour. He wil haue all chzisten people to labour for it, he wyll vse our labour as a meane wherby he sendeth oure fosde. This was a wondrous myracle of our Sautour Chzist, and did it not only to allure them to his discipleship, but also for our commoditie. It was a seale, a seale, to seale his doctryne wythall. **N**owe ye knowe that suche as be keepers of seales, as my Worde Chancellor and suche other, what so euer they bee, they do not alwayes seale, they haue a sealinge time. (For I haue hearde poore men complayne, that they haue bene put of from tyme to tyme of sealing, tyll all theyr mony were spent, & as they haue times to seale in, so our Sautour Chzist had his time of

sealing

A good  
ground for  
the col-  
ledge of  
cardinals.

Why  
Chziste  
spake in  
the plural  
number  
and why  
in the sin-  
guler,  
Chzist sen-  
des not  
foode and  
lyuing  
without  
labour.  
Keepers of  
seales haue  
their sea-  
ling tymes  
When  
Chzistes  
doctryne  
was suffi-  
ciently  
sealed.



sealyng. When he was here in earth, with his Apostles, and  
 in the tyme of the primitive church, Christs doctrine was  
 sufficiently sealed already with scales of his own making,  
 what should our scales do? What neede we to scale his scale?  
 it is a confirmed doctrine already. Luther, when he came  
 into the world first, and disputed against the decretales, the  
 Clementines, Alexandrines, Extravagantines, what a boe  
 had he? But ye will saye peradventure he was deceyved in  
 some thynges, I wyl not take vpon me to defend him in all  
 points. I wyl not stand to it, that al that he wrote was true,  
 I thinke he wold not so himself. For there is no man but he  
 may erre. He came to further & further knowledge (but sure-  
 lyc he was a goodly instrument) wel I say when he preached  
 first, they called vpon him to do miracles, they wer wrought  
 befoze, & so we neede to do no miracles. In dede wbe the po-  
 pish prelates preached first, they had neede of miracles, & the  
 deuil wrought some in y<sup>e</sup> preaching of purgatory. But what  
 kind of miracles these were, all England doth know, but it  
 wyl not know. A wonderful thing, that the people wyl con-  
 tinue in their blindness and ignorance stil. We haue greate  
 vtilitie of the miracles of our saviour Iesus Christ. He doth  
 signify vnto vs by this wonderful worke, that he is Lord as  
 wel of the water as of the lãd. A good comfort for those that  
 be on the water, when they be in any tempest or daunger to  
 call vpon him. The fish here came at his commaundement.  
 Here we may learne, that all thynges in the water are sub-  
 iecte to Christ. Peter said, Syr, we haue laboured all night,  
 and haue not caught one sinne, helo be it at your worde we  
 wyl to it a freshe. By this it appeareth that the gaine, the  
 lucre, the reuenues that we get, must not be imputed to our  
 labour: we may not say, gra mercy labour, it is not our labor:  
 it is our saviour Christ that sendeth vs lyuing: yet must we  
 labour, so; he that said to Peter labour, and he that had the  
 fishers labour, biddes all meene to labour in their busines.  
 There be some people y<sup>e</sup> ascribe their gaines, their increase,  
 gotten by any faculty, to the deuil. Is there any trowe ye in  
 England would say so? How if any man should come to a

they cal-  
 led vpon  
 Luther to  
 do myra-  
 cles.

VVhat  
 kynde of  
 miracles  
 the papi-  
 stes had.

VVhat pro-  
 fite wee  
 haue of  
 Christs  
 miracles.

Our laker  
 and gayns  
 muste not  
 be impu-  
 ted to god  
 and not to  
 our labor.

nother, and so gat hys lyaing by the diuell, he would fall out  
with him. There is not a man in England that so saisth, yet  
is there some that thinke it. For all that get it with false by-  
ing & selliny, with circumuention, with vsury, impostures,  
merchawares, false wayghtes, deceyuing their lordes and mas-  
ters, all those, that get their goods on this fashion, what doe  
they thinke, but that the deuill sendes them gaines & riches.  
For they bee his (beyng vnlawfully gotten,) what is this to  
say, but that the diuell is anhour of their gaines, when they  
be so gotten: For god inhibytes them Deus non volens ini-  
quitatem tuam, God wyll no inquitie. These folke are great-  
ly deceiued. There be some agayn impute all to their labors  
and woyses. Yea, on the holy day, they cannot finde in their  
heartes to come to the Temple, to the blessed communion,  
they must be woysing at home. These are wide again on the  
other side. And som there be y thinke, if they woike nothing  
at al, they shal haue inough: they wil haue no good exercise,  
but gape and thinke that god wil send meate into their mou-  
thes, and these are far wide: they must woike: he bad the sy-  
thers woike. Our sauour Christ bad Peter woik, & he that  
said so to them, sayes the same to vs, euery man in his aete,  
Benedictio dei facit diuitem. The blessing of god maketh a  
man ryche. He lettes his sonne shyne bypon the wycked, as  
well as byd the good, he sendes riches both to good and bad.  
But this blessing turnes to them into a malediction, and a  
curse, it onceseteth their damnation. Saint Paule toytyn-  
g to the The Galatians, dyd put an order howe euery manne  
shold woike in his vocation. Cum essemus apud vos, ho-  
praecepimus vobis, vt si quis nollet operari, is nec edat.

When I was among you (saith he) I made this ordynance  
that whosoeuer would not do the woik of his vocation, shold  
haue no meate. It were a good ordynance in a common weale  
that euery man shold be set on woike, euery man in his vo-  
cation. Let him haue no meate. Now he saith furthermore.

Audiuius quosdam inter vos versantes inordinate, nihil o-  
peris facientes. I here saye there is some amongst you, that  
lynes inordinately. What is that woik, inordinately: ydelly,

geuyng

VWho get  
tes their l-  
uing by  
the diuell

Some in-  
pute their  
gaines to  
their labor

We must  
woike.



geuyng theselues to no occupatton for their lyuynge. Curiose  
 agentes. Curious men, geue to curiositie, to searching what  
 other men do. Saint Paul saith, he heard say, he could not  
 tel whether it were so or no. But he toke occasion of hearing  
 saye, to sette out a good and wholsom doctrine. His autē qui  
 sunt eiusmodi precipimus, & obsecramus. We commaunde  
 and desire you for the reuerence of god, if there be any sacker,  
 that they will do the woorkes of their vocation, and go quiet-  
 ly to their occupatton, and so eate their owne bread: els it is  
 not their owne, it is other mens meate. Our sauour Christ  
 befoze he began his preachyng, leued of his occupatton, he  
 was a carpenter, and gat his lyuynge with greate labour.

Curious  
men.Christ la-  
boured.

Therefore let no man disdain, or think skorn to folow him,  
 in a meane liuynge, a meane vocation, or a common callynge  
 and occupatton. For as he blessed oure nature with taking  
 vpon him the shape of man, so in his doyng he blessed all oc-  
 cupattons and artes. This is a notable example to signifye, y  
 he abhoyres al ydlenes. When he was a Carpenter, then he  
 wente, and did the woorkes of his calling, and when he was a  
 preacher, he did the woorkes of that callynge. He was no vn-  
 preachyng prelate. The bishop of Rome shold haue learned  
 that a hym. And these gaineres with false artes what be they?  
 They are neuer content with that they haue, though it be  
 neuer so much. And they that are true dealers, are satisfied  
 with that that god sendes, though it be neuer so litle. *Quæ-  
 stus magnus pietas, cum animo sua sorte contento.* God's is  
 great gain, it is lucre inough, it is vantage inough, to be cor-  
 tē w<sup>th</sup> that, that god sendes. The faithful can not lack, y vnfaith-  
 ful is ouer lackynge, though he haue neuer so muche. I wil  
 now make an end. *Labores manuum tuarum.* Let vs al labour,  
 Christ teacheth vs to labor: yea the bishop of Rome himself,  
 he teacheth him to labor, rather thē to be hed of y church. Let  
 vs put our trust in god. *Labores manuum tuarum.* Cast thy care  
 vpon y lord, & he wil nourish thee & fede thee. Again y prophet  
 saith, *Nunquam vidi iustum derelictum nec semine eius quiescere posse.*  
 I neuer sawe the righteous man forsaken, nor his seede to seke  
 his bread. It is infidelity, infidelity that maketh al together.

The sixte Sermon made

Well to my terte, Labores manuum tuarum quia manduca-  
bis, beatus es & benedicti erit. Because thou eatest thy labours  
of thy handes, that, that God sendes the of thy labour. Eue-  
ry man must labour, yea though he be a king, yet he must la-  
bour: for I knowe no man hath a greater labour then a king.

What is his labour? To study gods booke, to see that there  
be no vnpreaching prelates in his realme, noz bybyng iud-  
ges, to se to all estates, to prouide for the poore, to see vitalles  
good chepe. Is not this a labour trowe ye: thus if y<sup>e</sup> doest labo-  
r exercisynge y<sup>e</sup> workes of thy vocation, y<sup>e</sup> eatest the meate that

Prouision  
bothe fo-  
the bodye  
and the  
soule,

god sendes the, & the it foloweth Beatus es. Thou art a bles-  
sed man in Gods fauour, Et benedicti erit. And it shal go well  
with the in this world, both in body and soule, for God pro-  
uides for both. How shalt thou prouide for thy soule: go here  
sermons. How for the body: Labour in thy vocation, & then  
shall it be well with the, both here and in the world to  
come, thzough the faith and merites of oure Sauiour

Iesus Chryste. To whome with the father and the  
holy ghoſte be prayſe for euer and  
euer world without end.

Amen.





The seventh Sermon made  
The seventh Sermon of Maister

Hugh Latymer, which he prea-  
ched befoze king Edward,  
the. 19. day of Aprill.



Venunque scripta sunt ad nostrá doctrinam scripta  
sunt. All thinges that bee wrytten, they bee wrytten  
to be our doctrine. By occasion of this text (most ho-  
norable audience) I haue walcked this Lent in the  
broad field of scripture and vsed my liberty, and intreated of  
such maters as I thought mete for this auditory. I haue had  
adoc with many estates, euen with the highest of all. I haue  
entreated of the duety kinges, of the duety of magistrates, &  
Iudges, of the duety of prelates, and also wryng y<sup>e</sup> that is good  
and disallowyng the contrary. I haue taught that we are al  
sinners: I thinke there is none of vs al, neither preacher, noz  
hearer, but we may be amended, and redress our lyues: we  
may all say, yea all the packe of vs, Peccauimus cum patri-  
bus nostris, We haue offended and sinned with our forefa-  
thers. In multis offendimus omnes. There is none of vs  
all, but we haue in sondrye thinges greuouslye offended  
almightye God. I here entreated of many fautes and rebu-  
ked manye kindes of synnes. I intende to daye by goddes  
grace, to shewe you the remedye of synne. We bee in the  
place of repentance, now is the time to call for mercy, whi-  
les we be in this world: we be all sinners, euen the best of vs  
all. Therfoze it is good to here the remedye of sin. This daye  
is commonly called good friday, although euery day oughte  
to be with vs good friday, Yet this day we are accustomed spe-  
cially to haue a commemozatiõ and remembzance of the pas-  
sion of our sauior Iesu Christ. This day we haue in memory  
his bitter passion and death, which is the remedye of our syn.  
Therfoze I intend to entreat of a piece of a story of his pas-  
sion. I am not able to entreat of all. That I may do, that is  
better, and that it may be to the honoz of god & the edificatiõ  
of your soules and myne both, I shall desire you to pray. &c.

All ar sin-  
ners and  
haue of-  
fended, he  
that is best  
may vwell  
be amen-  
ded.

The reme-  
dy of syn



In this prayer I will desyre you to remembre the soules departed, with laudes and praise to almightie God, that he would vouchsafe to assist them at the houre of their deathe: In so doyng, you shalbe put in remembrance to pray for your selues, that it may please god to assist and comfort you in the agonies and paynes of deathe.

The place that I will intreate of, is the .xxvi. Chapter of Sainct Mathew. How be it, as I intreate of it, I will bozow parte of Sainct Marke, and Sainct Luke: for they haue som what, that sainct Mathew hath not: and especially Luke. The terte is, Tunc cum venisset Iesus in villam, quæ dicitur Gethsemani, than when Iesus came, some haue in villam, some in agrum, some in prædium. But it is all one: When Christ came into a grange, into a piece of lande, into a field: it makes no matter, calle it what ye will: At what tyme he had come into an honest mans house, and there eaten his paschal lambe, and instituted and celebrated the Lordes supper, and set forth the blessed communion: then when this was done, he toke his waye to the place, where he knew Judas would come. It was a solitarie place, and thither he went with his eleuen apostles. For Judas þe twelfth was aboute his busynesse, he was occupied about his merchandise, and was prouidyng among the byshops and priestes, to come with an imbushement of Jewes, to take our saviour Iesu Christ. And when he was com into this feld or graunge, this village, or ferme place, whiche was called Gethsemani: there was a garden saith Luke, into the which he goeth, & leaues .viii. of his disciples without: how be it he appointed them what they should doo. He saith, Sedete hic donec vadã illuc, & orẽ, Sit you here, whyles I go yonder & pray. He told them that he went to pray, to monish the what they shuld do to fall to prayer as he did. He left them there, & toke no more with him, but .iii. Peter, James, & John: to teach vs þat a solitarie place is mete for prayer. When whẽ he was com into this garden, capite expauescere, he began to tẽble, in somuch he said, Tristis est anima mea vsq; ad mortẽ. My soule is beaue and pensive, euen vnto deathe. This is a notable place; & one of the most especial & cheffest of all that be in

Math. 26.  
Luc. xxii.  
Mar. xiiii

Judas dyd  
not sleepe.  
nor fore-  
flowe his  
busines.  
Christ left  
viii. of his  
disciples  
without: the  
garden  
appoin-  
yng them  
what to  
do whyles  
he wente  
to pray.  
A solitarie  
place is  
mete for  
prayer.  
A notable  
place to  
remember  
Christes  
deyages  
for vs.

The sixte Sermon made

the stoꝝ of the passion of Chꝛist. Here is our remedie. Here we must haue in consideration, all his dooynge and sayenges, foꝝ our learnyng, foꝝ our edification, foꝝ our comfozte and consolation.

Chꝛist did  
appoint  
his three  
disciples  
o an or  
der.

Fꝛst of all, he set his thꝛe disciples that he toke with him in an order, and tolde them what they should doo, sayenge: Sedere hic, & vigilate. mcccū. & orate Sit here, and pray that ye enter not into temptation. but of that I will entreate afterward. Now when he was in the garden, Cœpit ex pasciscere, He began to be heauy, pensiue, heauie hearted. I lyke not Oꝛigenes playing with this woꝛde Cœpit, it was a perfect heauynesse: it was suche a one as was neuer seene the greater, it was not onely the beginning of a soꝛowe.

His doctours  
are  
to be este  
med.

These doctours, we haue great cause to thank God foꝝ them: but yet I would not haue them alwaits to be allowed. They haue handled many pointes of our faith very godly: and we may haue a great stay in the in many tbinges: we myght not wel lacke them: but yet I would not haue men to be swoꝛne to them, and so addict as to take hand ouer head what soeuer they say, it were a great inconuenience so to doo. Well, let vs go foꝝward. He toke Peter, James, and John, into this gardeyn. And why dyd he take them with hym, rather than other? Mary those that he had taken befoze, to whom he had reueled in the hylle, the transfiguration and declaration of his deitie, to see the reuelation of the maiestie of his Gods head: nowe in the garden he reueled to the same the infirmitie of his manhode: because they had tasted of the sweete, he would they should tast also of the soꝛowe. He tooke these with hym at bothe tymes: foꝝ two oꝛ thꝛe is inough to beare witnesse. And he began to be heauy in his mynde. He was greatly bered within hymselfe: he was soꝛe afflicted, it was a great heuynesse: he had ben heauy many tymes befoze, and he had suffred great afflictions in his soule, as foꝝ the blindness of the Jewes: and he was like to suffer mo panges of paine in his body. But this pang was greater than any he suer suffred: pea it was a greater toꝛnēt unto hym, I think: a greater payne than when he was hanged on the crosse, thā

Whan



whan the softer nailles were knocked and dynt through his hands and fete, than whan the sharp crowne of thornes was thrust on head. This was the heuines and pensiuenes of his hearte, the agonie of the Spirite. And as the soule is moze precious than the bodye: euen so is the paynes of the soule moze greuous thanne the paines of the bodye: Therfore there is an other which writeth, Horror mortis grauior ipsa morte, The horroz and vglomnes of death is sozer than death it self. This is the most greuous pain that euer Christ suffered, euen this pange, that he suffred in the garden. It is the moste notable place one of them in the whole stoze of the passion, when he sayd, Anima mea tristis est, vsq; ad mortem, My soule is heauy to death. And Cū cepisset expauescere, And whan he began to quater, to shake. The greuousnes of it is declared by his prayer that he made, Pater, si possibile est, &c. Father, if it be possible, away with this cup, ryd me of it. He vnderstode by this cup his paines of death. For he knew well inough, that his passion was at hande, that Judas was come vpon him with the Jewes to take hym. There was offred vnto hym nowe the image of death, the image, the sence, the selving of hell: so; death and hell go bothe together. I will entreate of this image of hell which is deathe. Cruely no man can she we it perfectly, yet I will doo the best I can, to make you vnderstād the greuous panges that our sauiur Christ was in, when he was in the garden: As mans powder is not able to beare it, so no mans tongue is able to expresse it. Painters paint death lyke a man without skin, and a body hauing nothing but bones. And helle they painte with horrible flames of brennyng fyre: they bungle somewhat at it, they come nothyng nere it. But this is no true paintyng: No painter can paint hell, vnlesse he could paint the torment and condemnation both of body & soule, the possession and haupng of all infelicitie. This is hell, this is the image of death, this is hell, such an euil fauored face, such an vglom countenance, suche an horrible visage our sauiour Christ saw of death and hell in the garden. There is no pleasure in behaldyng of it, but moze pain than any tongue can tell. Death and hell toke vnto them this euill fauored

Painces  
do but dun-  
gle.

face

face of sin, and through sinne. This sinne is so hyghly hated of God that he doth pronounce it woorthy to be punished with lacke of all felicitie, with the seying of infelicitie. Death and hell be not only the wages, the reward, the stipend of sinne: but they are brought into the world by sin, Per peccatū mors saith S. Paule through sinne death entred into the worlde. Moles theweth the first coming in of it into the world: wher as our first father Adam was set at libertie to lyue for euer: yet God inhibityng him from eatyng of the apple, told him, If thou medle with this frute, thou and al thy posteritie shal fall into necessitie of death, frō euer liuing, Morte morieris, thou and all thy posteritie shalbe subject to death: here came in death and hell. Sinne was their mother. Therefore they must haue such an image as their mother sinne would geue them. An vglye thynge & an horrible image must it nedes be that is brought in by such a thynge so hated of God: yea this face of death & hell is so terrible, that suche as hath ben wicked men, had rather be hanged than abide it. As Achitophel that traitour to Dauid lyke an ambitious wyche, thought to haue come to higher promotion: and therefore conspired with Absalon against his master Dauid. Ye, whan he saw his counsaile toke no place, goes and hanges himselfe, in contemplation of this sull favoured face of death. Judas also whan he came with busshmentes to take his mayster Christ, in beholdyng this horrible face, hanged hym selfe.

Yea the elect people of God, the faithfull hauyng the beholding of this face, (though God hath alwayes preserved them suche a good God he is to them that beleue in hym, that he wyl not suffer them to bee tempted aboue that, that they haue ben able to beare:) yet for all that, there is nothyng that they complayne more sore than of this horroz of death. Go to Job, what sayth he? Pereat dies in quo natus sum, (suspensum elegit anima mea, *What wo; the the day that I was borne in, my soule would be hanged: sayeng in his panges almoste he wylt not what. This was whan with the eye of his conscience, and the inward man, he beheld the horroz of death and hell, not for any bodily paine that he suffered: for*

The exā-  
ple of A-  
chitophel  
which ha  
ged hym  
selfe.

Job cur-  
sed the dai  
of his bir  
the when  
he did in-  
wardly be-  
holde the  
horror of  
death.

when

When he had byles, botches, blaynies, and scabbes, he suffe-  
 red theym pacientely: he coulde saye then; Si bona suscep-  
 i, de manu Domini, &c. If we haue receyued good thyn-  
 ges of G D D, why shoulde we not suffer lyke wyse euill.  
 It was not so; any suche thynge, that he was so vexed: but  
 the syght of this face of death and hell, was offered to hym  
 so lyuely, that he woulde haue been out of this wo:rlde. It  
 was this euill fauoured face of death that so troubled hym.  
 Kyng David also sayde in contemplation of this vglysome  
 face, Laboravi in gemitu meo, I haue ben soze vexed with  
 sighyng and mournyng. Turbatus est à furore oculus meus  
 Myne eye hath bene greatly troubled in my rage. A strange  
 thynge, when he hadde to fyghte with Goliath that mon-  
 strous gyant, who was able to haue eaten hym, he coulde  
 abyde hym, and was nothynge afrayde. And nowe what  
 a wo:ke: what exclamations makes he at the syghte of  
 death: Jonas like wise was bold ynough to byd the shipmen  
 cast hym into the sea, he had not yet sene that face & visage:  
 but when he was in the whales-bealy, and had there the be-  
 holdyng of it, what terroz and distresse abode he: Ezechias  
 when he saue Senacherib beltegyng his cittle on euery side  
 most violently, was nothynge afrayde of the great hosse and  
 myghty army that was lyke to destroye hym out of lande,  
 yet he was afrayde of death. When the Propheet came vnto  
 hym, and sayd: Dispone domui tue, moite morieris, & non  
 viues, It stroke hym so to the heart that he fell a wepyng. O  
 Lord, what an horroz was this: There be some wyters that  
 sayes, that Peter, James, and John, were in this selyng at  
 the same tyme: and that Peter, when he said, I xi à me Do-  
 mine, quia homo peccator sum, did tast som part of it: he was  
 so astonished, he wyffe not what to saye. It was not longe  
 that they were in this anguthe, some sayes longer, some  
 shorzer: but Christ was ready to comfozt them, and sayd to  
 Peter, Ne timeas, Be not afrayd. A frende of myne told me  
 of a certayne woman, that was eyghtene yeares together  
 in it. I knewe a man my selfe Wilney, little Wilney, that  
 blessed martyr of God, what tyme he had bozne his sagott,  
 and

V Why Iob  
 was ve-  
 xed.

David fea-  
 red not  
 Goliath.  
 the mon-  
 strous gyañt  
 but he fea-  
 red deth.  
 Ionas fea-  
 red not  
 the sea,  
 but he fea-  
 red death.  
 Ezechias  
 feared not  
 the myghty  
 army of  
 Sennache-  
 rib, but he  
 feared deth.  
 4. bin. xx.

Little Bil-  
 ney the  
 blessed  
 martyr of  
 God had  
 vnder  
 full con-  
 fectes in  
 his mynd:



and was come agayne to Cambridge, had suche conflict  
 within hymselfe, beholdinge this ymage of deathe, that  
 hys friendes were a frayde to lette hym be alone: they were  
 fayne to bee with him daye and nighte, and comforted hym  
 as they coude, but no comfortes woulde serue. As for the  
 comfortable places of Scripture to bying them vnto hym,  
 it was as though a man woulde runne hym thozoughe the  
 hart with a swozde: yett afterward for al this he was reuiued  
 and toke his deathe patiently, and died well against the ty-  
 rannicall sea of Rome. Who will be to that bishop, that had  
 the examination of hym, if he repented not. Here is a good  
 lesson for you my frendes: If euer ye come in danger, in du-  
 rance, in prison for gods quarell, and his sake (as he did for  
 purgatorie matters, and put to beare a fagot for preaching  
 the true wozde of God agaynst pilgrimage, and suche like  
 matters.) I will aduise you first and aboue all thyng to ab-  
 iure all your frendes, all your frendeshyp, leaue not one vn-  
 abiured: it is they that shall vndoo you, and not your enne-  
 mies. It was his very frendes, that brought Bylney to it.  
 By this it may somewhat appere what our sauiour Christe  
 suffered: he dothe not dissemble it hymselfe, when he saythe,  
 My soule is heauy to death: he was in so soze an agonie, that  
 there issued out of hym, as I shall entreate anone, dropes  
 of blood: An vglysome thing surely. which his fact & dede shew-  
 weth vs, what horrible paines he was in for our sakes. But  
 you wil say, how can this be: It were possyble that I & such  
 other, as be great sinners should suffre such affliction. The  
 sonne of God, what our sauiour Christe: neuer sinned, howe  
 can this stand that he shold be thus handled: he neuer deser-  
 ued it. Marye I will tell you, how we must consider our saul,  
 our Christe two ways, one way in his manhod, an other in his  
 godhed. Som places of scripture must be referred to his deity  
 & som to his humanitie. In his godhed he suffred nothing: but  
 now he made him self void of his deity, as scripture saith, Cu-  
 esset in forma dei exinanivit seipsum, **W**heras he was in the  
 forme of God, he emptied himself of it, he did hide it, & bled  
 himself as though he had not had it, he would not helpe him  
 selfe

Bylney  
 toke hys  
 death pa-  
 ciently.

A good les-  
 son for  
 such as ar  
 in prison  
 for the  
 vvordes  
 sake.

Christe  
 was in a  
 gony.

An aun-  
 swer to an  
 obiection  
 concerning  
 Christes  
 affliction  
 and tor-  
 menting.  
 Christ suf-  
 fred no-  
 thing in  
 his god  
 head.

selfe wyth hys Godboade, he humbled himselfe wyth all obedience vnto deathe, euen to the deathe of the crosse: thys was in that he was man, he toke vpon hym our synnes, our synnes, not the worke of synne. I meane not so, not to doe it, not to commytte it, but to purge it, to cleanse it, to beare the sypende of it: and that waye he was the greatespinner of the worlde, he bare all the synne of the worlde on his backe, he would become better for it.

Howe Christe toke vpon hym oure synnes. Why Christ was the greatespinner of the whole worlde. Christs suffering in the garden was one of the bitterest pices of all his passiō. He declares vwhat Christ did for vs by a similitude

Howe to sustayne and suffer the colour of deathe, is not to synne: but he came into this worlde, wyth hys passion to purge our synnes. Howe thys that he suffered in the Gardyne is one of the bitterest peeces of all hys passion: thys feare of deathe, was the bytterest payne that euer he abode, delue to synne, which he neuer dyd, but became better for vs. All thys he suffered for vs, thys he dydde to satisfye for oure synnes. It is muche lyke as yf I oughte another man twenty thousande poundes, and shoulde paye it out of hande, or elles goe to the dungeon of Ludgate: and when I am going to pylon, one of my friendes shuld come, and aske, whether goeth thys manne: And after he hadde heard the matter, shoulde saye, lette me answer for hym, I will become suretye for hym. Yea, I will paye all for hym. Suche a parte played our Sauour Christe with vs. If he hadde not suffered thys, I for my parte shoulde haue suffered, accorpyng to the grauittie and quantitie of my synnes, damnation. For the greater the synne is, the greater is the punishment in hell. He suffered for you and me, in suche a degree as is delue to all the synnes of the whole worlde. It was as yf you woulde ymagine, that one man had committed all the synnes sence Adam, you may bee sure, he shoulde bee punished with the same heuour of deathe, in suche a sorte, as all men in the worlde shoulde haue suffered.

Fayne and piteas our Sauour Christe, had committed all the synnes of the worlde: all that I for my parte haue done, all that you for your part haue done and that any man els hath done: yf he had done all thys hymselfe, hys agonye that he suffered shoulde haue bene no greater nor greuouser,

then:



then it was. This that he suffered in the gardyne was a portion I say of his passion, and one of the bitterest partes of it. And this he suffered for our synnes, and not for any synnes that he had committed himselfe: for all we shoulde haue suffered euery man according to his owne desertes.

His suffering in the gardyne was bitter and painfull.

Why Christ suffered such paynes in the gardyne. All men shall be holle to the vengeance of death.

Thys he dydde of hys goodnesse, partly to purge and cleanse oure synnes, partlye, because he woulde taste, and feele oure miseries, Quo posset succurrere nobis; That he shoulde the rather helpe and relieue vs: and partlye he suffered to geue vs example to behaue our selues as he dydde.

He dyd not suffer, to discharge vs cleane from death, to kepe vs cleane from it, not to taste of it. Nay, nay, you muste not take it so. We shall haue the beholding of thys vglysome face euerys one of vs, we shall feele it our selues. Yet our Sauiour Christe dyd suffer, to the entente, to signifye to vs, that death is ouercomable. We shall in dede ouercome it, yf we

How we shall overcome death.

repente, and acknowledge, that oure Sauiour Iesu Christe pacified with his panges and paynes, the wrath of the father, hauninge a loue to walke in the wayes of God: yf we be lieue in Iesus Christe, we shall ouercome death. I saye, it shall not preuaile againste vs. Wherefore whensoever it chaunceth thee my frende, to haue the tastynge of thys death,

What is to be done when the horrour of death comes.

Why Christ suffered such paine in the garden.

that thou shalt bee tempted with thys horrour of death, what is to be done then? when so euer thou seelest thy soule heaue to death, make haste, and resorte to thys gardyne, and wpyth this sayth thou shalt ouercome thys terrour when it cometh. Oh it was a greuous thing, that Christ suffered here. Oh the greatnes of his dolour that he suffered in the garden partly to make amends for our sins, and partly to deliuer vs from death, not so, that we should not dye bodily, but that this death should be a way to a better life, and to destroy and ouercome hell. Our Sauioure Christ had a gardyne, but he had litle pleasure in it. You haue many goodly gardynes, I would you wold in the middes of them consider what agony our sauiour Christ suffered in his gardyne.

A meditation for vs in our gardynes.

A goodly meditation to haue in your gardynes. It shall occasion you to delight no farther in vanities, but to remember what he suffered



red for you. It may drawe you from synne: It is a good monument, a good sygne, a good monicion to consider howe he behaued him selfe in this gardyne.

¶ He saith to his disciples. Sitte here and praye wyth me. He wente a lytle way, of, as it were a stones caste from them, and falles to his prayer, and saith: Pater si possibile est transeat à me calix iste. Father if it be possible, A waye with thys bytter cuppe, thys outragious payne. Yet after he correctes him selfe, and sayes: Veruntamen non sicut ego volo, sed sicut tu vis, Not my wyll but thy will bee done: O father. Here is a good meditation for Christen menne, at all tymes, and not onely upon good Fryday: Lette good fridays bee every daye to a Christian man to knowe, to vse his passion to that ende and purpose, not to reade the story, but to take the fruite of it.

Every day  
shold bee  
good fri-  
day to a  
christē mā  
1. Sam. xxx  
& Samuel:  
xviii.

Some menne yf they hadde bene in thys agony, would haue runne theymselues thozoughe with theyr swordes as Saule dyd, some woulde haue hanged themselues, as Achizophel did. Let vs not follow these men, they be no examples for vs, but lette vs folowe Christe, whiche in hys agonye resorted to hys father with his prayer: This must be our patrone to worke by. Here I mighte dilate the matter as thou chynge praying to Sainctes. Here we maye learne not to praye to Sainctes, Christe byddes vs, Ora patrem qui est in coelis. Praye to thy father that is in heauen; to the creato, and not to anye creature. And therefore alwaye with these a-  
nouries: Lette God alone bee oure aushynge, what haue we to doo to runne hither or thither, but onelye to the father of heauen: I wyll not tarpe to speake of this matter.

¶ We must  
pray god  
and not to  
sainctes.

¶ Our Saviour Christ sette his disciples in an order, and commaunded them to watche and praye, saying: Vigilate & orate. Watche and praye: wherto shold they watche & pray, he sayeth by and by, Ne intretis in tentationem, What ye enter not into temptation. He byddes them not pray that they bee not tempted, for that is as muche to saye, as to praye that we shoulde be out of thys worlde. There is no man in thys worlde without temptation. In the the time of prosperitie

¶ Why the  
disciples  
were com-  
maunded:  
to pray.

A differēce  
betweene  
being tem-  
pted and  
entring in  
to tempta-  
tion.

We are tempted to wantonnes, pleasures, and all yghthines: in tyme of adueritie to dyspayre in goddes goodnes. Temptation neuer ceases. There is a difference betwene beinge tempted and entryng into temptation. He byddes therefore not to praye that they be not tempted, but that they enter not into temptation. To bee tempted is no euill thing.

For what is it: no more then when the deathe, the dyuel, and the woꝛlde dothe sollicite and moue vs against god.

Geue place to these suggestions, and to yelde our selues, and suffer vs to be overcome of theym, thys is to enter into temptation. Our Saviour Chyſte knewe that they shoulde bee greuouſly tempted, and therefore he gaue them warnynge, that they shoulde not geue place to temptation, nor dyspayre at his deathe. And yf they chanced to forsake hym, or to runne awaye, in case they tripped or swarued, yet to come agayne.

The apo-  
stles were  
warned  
of theyr  
temptatiō.  
Christ dy-  
pray in his  
agony.

But our Saviour Chyſte byd not onely commaunde hys Disciples to pray, but fell downe vpon hys knees flat vpon the ground and prayed himselfe, saying: Pater si fieri potest, transeat à me calix iste, Father, deliuer me of this pange and payne that I am in, thys outragious payne, this woꝛd, Father, came euen from the bowels of hys harte, whenne he made hys mone, as who shoulde say, Father ryd me, I am in suche payne that I can be in no greater: Thou arte my Father, I am thy sonne, Can the father forsake hys Sonne in suche anguſh: Thus he made hys mone. Father, take away this horzour of death from me, ryd me of thys payne, suffer me not to be taken when Judas comes, suffer me not to be hāged on the crosse, suffer not my hāds to be perced w̄ nailes nor my harte with the sharpe speare. A wonderfull thyng, that he shoulde so oft tel his discypples of it befoze, and now when he commeth to the poynte, to desyre to be rydde of it as though he woulde haue bene disobediente to the wyll of hys father. Afoze he sayed, he came to suffer, and now he sayes away with this cup. Who woulde haue thought y euer this geare shoulde haue come out of Chyſtes mouth: What a case is this: What shuld a man say: You must vnderstande, that  
Chyſte

Christe take vpon him our infirmities, of the whiche thys was one, to be sozr at death. Among the stipends of sinne this was one, to trimble at ths crosse, this is a punishment for our synne.

Christe take vpon him all oure infirmities, except sin.

It goeth otherwayes wyth vs, then wyth Christe, if we were in like case, and in like agony, almost we wold curse God, or rather wish that there wer no God. This that he said, was not of that sozte, it was referringe the mater to the wil of his father: but we seke by al means be it ryght, be it wozong of our owne nature to be rid out of payne, he despyed it conditionally, as it might stand, with his fathers wil, adding *A veruntamen* to it. So his request was to thew the infirmity of man, here is nowe an example what we shal doo, when we are in lyke case. He neuer deserued it, we haue. He had a *Veruntamen*, and notwithstandinge, let vs haue so to, we muste haue a neuerthelesse, thy wyl be doone and not mine. Geue me grace to be contente to submit my wil vnto thine. His fact teacheth vs what to do. This is our surgerie, our physike, when we be in agony, and rechen vpon it frends, we shal come to it, we shal fele it, at one time or an other. What does he now? what came to passe now, when he had hard no voyce: hys father was domme. He resozttes to his frends, seking some comfort at their hands, seing he had none at hys fathers had, he comes to his disciples, and finds them a slepe, he spake vnto Peter and sayd. Ah Peter art thou a slepe: Peter be soze had bzagged stoutly, as though he wold haue killed God haue mercy vpon his soule. And now when he shuld haue comforted Christe, he was a slepe, not once buffe, nor baffe to hi, not a word, he was faine to say to his disciples.

An example for vs when we are tempted.

When we are in Agony what physik we should vse.

*Vigilate et orate.* Watch and pray, the spirite is readye, but the flesh is weake, he had neuer a word of them agayne. They might at the least haue said. Oh sir remember your self, are you not Christe: came not you into thys world, to redeme sin: be a good chear, be a good cōsozt, thys sozo we wil not help you, cōsozt your self by your own preaching, you haue said: *Oportet filium hominis pati.* You haue not deserued any thing, it is not your faulte. In dede if they had don this wyth him, they had plaide a frendlye parte wyth

vs. i.

him,



## The seventh Sermon.

him, but they gaue him not so muche as one comfoztable word. We run to our friends in our distresses & agonies, as though we had al our trust & confidence in them, he did not so, he resoꝛted to them, but trusted not in the, we will run to our friends & come no moꝛe to God, he returned againe. **What** haꝛ? shal we not resoꝛt to our friends in time of neede? & trow ye we shal not finde the a slepe? Yes I warrant you, & when we need their help most, we shal not haue it. **But** what shal we do, when we shal finde lack in them? we will cry out vpon them, bpbꝛaid them, chide, bꝛaul, fume, chafe & backbite them. **But** Christ did not so, he excused his frēds saying: *Vigilate & orate, spiritus quidem promptus est, caro autē infirma.* **Wh**(quoth he) watch and pray, I se wel the spirit is redy, but the flesh is weak. **What** meaneth this? surely it is a cōfoztable place. For as longe as we liue in this worlde, when we be at the best, we haue no moꝛe but *Promptitudinē spiritus cū infirmitate carnis.* **The** readinesse of the spiryte with thinfirmitie of the flesh. **The** very saintes of god said: *Velle adest mihi,* my will is good, but I am not able to perform it, I haue ben with some, and sain they would, faine they would, there was redinesse of spirit, but it would not be. **It** greued the that they could not take thinges, as they shuld do. **The** flesh resyseth the woꝛk of the holy ghoꝛte in our harts, and lets it, lets it. **We** haue to pray euer to god. **Wh** prayer, prayer, that it might be vsed in this realm, as it ought to be of al men, & specially of magistrates, of counsaillers, of great rulers, to pray, to pray, that it wold please God to put godly policies in their harts. **Cal** for assistans. **I** haue hard say, when that good Duene that is gone had ordeined in her house, dailly prayer bothe before none, & after none, the Admirall gettes him oute of the waye, like a moule digging in the earth. **He** shalbe Lottes wyfe to me as long as I liue. **He** was I hard say a couetous man, a couetous man in deede, I woulde there were no moꝛe in Englande. **He** was I hearde saye an ambitious man. **I** woulde ther wer no mo in Englād. **He** was I hard say a seditious man, a contemner of common prayer, I wold there were no mo in England, wel he is gon. **I** wold he had left none behinde him.

We shall finde  
our frendes sle  
ping.

Roma, vii.

How the flesh  
resisteth.  
m. l. wilseth  
prayer to be vs-  
ed:

Remember

ber you my lordes, y<sup>e</sup> you pray in your houses to the better mortification of your flesh. Remember god must be honored, I wil you to pray y<sup>e</sup> god will continue his spirite in you. I do not put you in cōfort, that if ye haue once the spirite, ye cannot lose it. Ther be new spirites start bp no we of late, y<sup>e</sup> say after we haue receiued the spirite, we cannot synne. I wil make but one argument. Saint Paul had brought y<sup>e</sup> Galathias to the profession of the faith, & left them in that state, they had receiued the spirite once but they synned again, as he testified of them him self. He sayeth: *Currebatis bene.* Ye were once in a ryght state, and again; *recepistis spiritum ex operibus legis, an ex iusticia fidei?* Once they had the spirit by faith, but fall prophets came (when he was gone frō them) & they plucked them clean away from al that Paule had planted them in, and then said Paul vnto thē. *O stulti Galathe quis vos fascinauit?* If this be true, we maye lose the spirite, that we haue once possessed. It is a sōd thing, I wil not tary in it. But nowe to the passyon again. Chyriste had bene wyth hys father, & felt no help, he had bene wyth hys frendes, and had no comfōrt, he had prayed twise, and was not hard, what did he now? did he geue p<sup>r</sup>ayer ouer? no, he goeth againe to his father, and sayeth the same againe, farther if it be possible, alwaye with this cup, here is an exāple for vs, although we be not hard at the firste tyme, shall we geue ouer our p<sup>r</sup>ayer? nay we must to it againe, we muste be instant in p<sup>r</sup>ayer. He prayed thise and was not harde, let vs pray thre scoze times, folkes are verpe dull nowe a dayes in p<sup>r</sup>ayer, to come to sermons, to reso<sup>r</sup>t to common p<sup>r</sup>ayer. You housekeepers, & especially great mē geue exāple of p<sup>r</sup>ayer in your houses. Well, did his father looke vpon him this second time: no, he wente to his frendes agayne, thinking to finde some comfōrt there, but he findes them a slepe again, moze deper a slepe then euer they wer. They eyes wer heauy with slepe. There was no cōfōrt at al, they wist not what to say to him. A wonderful thinge, howe he was tosse from poste to piller, one while to his father, and was delittute at his hand, another while to his frends, and found no comfōrt at them, his father gaue him loking on, and suffered him to bite vpon the bible a while.

He willethe the  
to p<sup>r</sup>ayer.

New spirites  
lately start by.

Chyriste contin  
ed in p<sup>r</sup>ayer.

House keepers  
and great men  
must geue exā  
ple of p<sup>r</sup>ayer.



The feuenth sermon.

Almighty God beheld this battall, that he might enjoy & honoꝝ and gloꝝy, that in his name all knees should bow, *Celestium, Terrestrium, et infernorum*, in heauen, earth & hell.

God punishes  
sin in not hea-  
ring of our pra-  
yers

Thys that the father wold not hear his owne sonne, was an other punishment due to our sinne. When we cry vnto him, he wil not hear vs. The pꝛophet Ieremye sayeth: *Clamabunt ad me, & ego non exaudiam eos.* These be Ieremies words, here he thꝛeatneth to punish the sinne, with not hearing their pꝛayers, the pꝛophet sayth: They haue not had the feare of God befoze their eyes, noꝝ haue not regarded discipline and coꝛrection. I neuer saw surely so little discipline as is now a daies. Men wil be masters, they will be masters, & no disciples. Alas where is this discipline now in Englande. The people regarde no Discipline, they be wythout al order. Where they should geue place, they wil not stur one inch, yea, where magistrats shuld determine matters, they wil bꝛeake into the place befoze they come, and at theyꝝ conming not moue a whit foꝝ them. Is this discipline? Is thys good order? If a man say any thing vnto them, they regard it not. They that be caled to answer, wil not answer directly, but skoffe the matter oute. Men the moze they know, the woꝛse they be, it is truely sayde.

People are  
without order  
oꝝ honesty.

The moze we  
know the woꝛse  
we be.

*Sciencia inflat*, knowledge maketh vs pꝛoud, and caueth vs to foꝛget all, and set a way disciplin. Surely, in *Doperpe* they had a reuerence, but now we haue none at al, I neuer saw the like. This lame lack of the feare of God, and dysci-

In time of po-  
pꝛy ther was  
som reuerence  
but now none  
at all.

pline in vs, was one of the causes that the father wold not hear his sonne. This pain suffred our sauior Chꝛist foꝝ vs who neuer deserued it. Oh what it was, that he suffred in thys garden, till Judas came. The dolors, the terroꝝ, the soꝛowes that he suffered, be vnspeakable. He suffred partly, to make amends foꝝ our sinnes, & partly to geue vs exāple, what we should doo in like case. What comes of thys gear in thend. Wel, now he pꝛayeth again, he resoꝛteth to his father again. *Angore correptus prolixius orabat.* He was in soꝛer paines, in moze anguish thē euer he was, & therfoze he pꝛayeth loꝛger, moze ardetly, moze seruētly, moze vehemētly thē euer he did befoze. Oh loꝛd, what a woꝛderful thinge is this, this hoꝛroꝝ of death is woꝛse thē death it self, moze

Why chꝛist suf-  
fered so foze in  
the garden.

Chꝛist prayed  
the thꝛid time  
and sweetes  
blooꝛd.

vg some



He prayeth now the third time. He did it so instantly, so fervently, that it brought out a bloody sweat, & such plenty that it dropped down even to the ground. There issued out of his precious body drops of blud. What a paine was he in, when these bloody drops fel so abundantlye fro hym? Yet for al that, how vnthankful do we shewe oure selues toward him that died only for our sakes, & for the remedy of our sinnes. Oh what blasphemy do we commit day by day, what litle regard haue we to his blessed passion thus to swear by gods bloud, by Christes passion. We haue nothing in our pastime, but gods bloud, gods woundes. We continuallye blaspheme his passyon in hauking, hunting, dissing & carding. Who wold think he shuld haue such enemies amōg those that profess his name. What became of his bloud that fel downe trow ye? was þ bloud of Hales of it, wo worth it. What a do was it to bring this oute of the kinges hed. This great abhominatiō of the bloud of hales could not be taken a great while out of hys minde. You that be of the court, & especially ye sworn chaplains beware of a lesson that a great man taught me at my first coming to the court he told me for good will, he thoughte it wel. He sayd vnto me. You must beware how so euer ye do that ye contrary not the king, let him haue his sayngs, folow him, go with him. Wary out vpon this counsel, shal I say, as he sayes: Say your conscience, or els what a woym shal ye fele gnawinge, what a remorse of conscience shall ye haue, when ye remēbze how ye haue slacked your duty? It is a good wise verse. *Gutta cauat lapidem, non vi sed sepe cadendo.* The drop of raine maketh a hole in the stone, not by violence, but by oft falling. Likewise a prince must be turned not violently, but he must be won by a litle and a litle. He must haue his duty told him, but it must be don with humblenesse, with request of pardon, or els it wer a dangerous thing. Unpreachinge pzelates haue bene the cause, that the bloud of Hales did so long blinde the king. No worth that such an abhominable thing, shoulde be in a Christen realme, but thanks be to God, it was partlye redressed in the kinges dayes that dead is, and much moze now. God graunt good wil, and power to goo forward, if

Dure ingratitude and vnthankfulness to God, which did ed for vs.

Blasphemy & swearing in al our pastimes.

The bloud of Hales was taken once for a religious relique.

M. Latimers lesson that was taught hym at his first cominge to the court.

A princes mind must be perswaded, but not violently forced.

there be any such abhominacion behind, if it may utterly be  
 roted vp. How happy are we, that hath pleased almighty  
 God to vouchsafe, that his sonne should sweat blood for  
 the redeming of our synnes, and again how unhappy are  
 we, if we wil not take it thankfully, that was redeemed so  
 painfully. Alas what hard hartes haue we. Our sauioure  
 Christ neuer synned, and yet sweat he blud for our synnes  
 we will not once water our eyes wyth a few teares. What  
 an horrible thing is sinne? that no other thinge would re-  
 medy and pay the raunsome for it, but only the bloude of  
 our sauiour Christ. There was nothing to pacifye the fa-  
 thers wyath against man, but such an agony as he suffered.  
 al the passion of al the martyrs that euer were, all the sa-  
 crifices of Patriarkes that euer were, al the good woorkes  
 that euer were done, were not able to remedy oure synne,  
 to make satisfaction for our synnes, noz any thing besides,  
 but this extreme passion and blood sheddinge of our most  
 merciful sauiour Christ.

Sinne is hor-  
 rible, and why.

What was the  
 only remedye  
 for oure synne.

But to draw toward an end, what became of this thre  
 fold prayer, at the length, it pleased God to hear his sones  
 prayer, and sent him an angell to corroborate, to streng-  
 then, to comfort him. Christ need no angels help if he had  
 listted to ease him self with his deitye. He was the sonne of  
 God, what then? for so much as he was man, he receyued  
 comfort at the aungels hand, as it accordes to our infirmi-  
 ty. His obedience, his continuance and sufferinge, so plea-  
 sed the father of heauen, that for his sones sake, be he ne-  
 uer so great a sinner, leausing his sinne, and repentinge for  
 the same, he wil o we him such fauoure, as though he had  
 neuer committed any sinne.

Whye Christe  
 receyued com-  
 fort of thangel.

Note a comfort-  
 able promise,  
 and a ioyfull  
 sayinge.

The father of heauen wil not suffer him to be tempted  
 wyth this great horroz of death and hel to the vttermost,  
 and aboue that he is able to bear. Loke for it my frendes,  
 by him and through him, he shal be able to overcome it, let  
 vs do as oure sauioure Christ did, and we shal haue helpe  
 from aboue, we shal haue angels help, if we truste in hym,  
 heauen and earth shall geue vp, rather then we shall lacke  
 helpe: he sayeth he is. *Adiutor in necessitatibus*, an healer in  
 tyme

A lesson for vs  
 in tyme of tem-  
 ptation.



tyne of need.

When the angell had comforted him, and when this hor-  
roz of death was gon, he was so strong, that he offered hym  
self to Judas, and sayd, I am he. To make an end, I praye  
you take paynes, it is a daye of penaunce (as we vse to say)  
geue ure leue to make you wery this day. The Ieiues had  
him to Cayphas and Annas, and there they whipte him, &  
bet him, they set a crowne of sharpe thorne vpon hys head,  
and nailed him to a tree, yet all this was not so bitter, as  
thys horroz of death; and this agony, that he suffered in the  
garden, in suche a degree as is due to all the synnes of the  
world, and not to one mannes synnes. Well, this passyon  
is our reneadve, it is the satisfaccion for oure synnes. Hys  
soule descended to hel for a tyme. Here is much a doo, the se  
new vpsparting spirites, saye Chyiste neuer descended into  
hel, neyther body nor soule. In skozn they wil aske, was he  
there, what did he there? what if we cannot tel what he did  
there? The Crede goth no further, but sayth, he descended  
thither, what is, that to vs if we cannot tell seing we were  
taught no further. Paul was taken vp into the thirde hea-  
uen, aske likewise what he sawe, when he was caried thy-  
ther, you shal not finde in scripture what he sawe or what  
he did there, shal we not therfoze beleue that he was ther.  
These arrogant spirites, spirites of vaine glozpe, because  
they knowe not by any expresse scripture, the order of hys  
doinges in hel, they will not beleue that euer he descended  
into hell. In dede thys article hath not so full scripture, so  
manye places and testimonies of scriptures as other haue,  
yet it hathe ynough, it hath ii. or iii. textes, and if it had but  
one, one terte of scripture, is of as good and lawful autho-  
ritye as a *D.* and of as certayne truth. It is not to be way-  
ed by the multitude of textes.

I beleue as certaynlye and verelye that thys realme of  
Englande hath as good authozitye to heare Gods word,  
as anye natyon in all the worlde, it maye be gathered by  
two textes, one of them is thys. *Itē in vniuersum mundum, &*  
*predicare euangeliū omni creature.* Go into the whole world, &  
preach y<sup>e</sup> gospel to al creatures. Again, *Dēus vult omnes hōis*

*saluos*

*saluos*

The horroz of  
death, and the  
agonye whyche  
chyst sustained  
in the garden  
excedeth the o-  
ther paynes.

Agaynst suche  
as denye that  
Chyist descen-  
ded into hel.

Arrogant spie-  
tits of vayne  
glozpe.



## The seventh sermon.

*saluos fieri.* God wyl haue all men to be saued, he exceptes not the English men here, noz yet expressely nameth them, and yet I am as sure, that thes Realme of Englaunde, by this gathering, is allowed to hear Gods word, as though Christ had sayed a thousand times, go preach to English men. I wyl that English men be saued. Because this article of his descending into hel, cannot be gathered so directly, so necessarily, so formally they do utterly deny it. This article hath scriptures two or thre inough for quiet minds.

Curious brynges are neuer content.

as for curiouse brynges, nothinge can content them. Thys the deuills stirring vp of suche spirites of sedityon, is an euident argumente, that the lighte is come forth, for hys word is a byode, when the deuill rusheth, when he rozeth,

An argumente that Goddes word is abode

when he stirreth by such busy spirites, to sclaunder it. My entente is not to entreate of this matter at this time. I trust the people wil not be carped awaye with these newe arrogant spirites, I dout not, but good preachers will labour against them. But now I wil say a word, and herein I protest first of al not arrogantly to determin, and define it, I wil contend wyth no man for it, I wil not haue it be prejudice to any body, but I offer it vnto you to consider & way it. There be some great clarkes that take my parte,

Bear with farther Latyner in this place.

and I perceiue not what euill canne come of it, in sayinge, that our sauour Christ did not only, in soule descend into hel, but also that he suffered in hel such paines, as the damned spirites did suffer there. Surelpe, I beleue verely for my part, that he suffered the pains of hel proportionably, as it correspondes and answers to the whole synne of the world. He wold not suffer only bodelye in the garden, and

Fire, gnashing of teethe, the woyme of conscience, are termes, vttrpunge to vs the pains of hel.

upon the crosse, but also in hys soul, when it was from the body, which was a paine due for our sinne. Some wryte so and I canne beleue it that he suffered in the verye place, and I cannot tell what it is, cal it what ye wil, euen in the skalding house, in the vglomnesse of the place, in the presence of the place, such paine as our capacity can not attain vnto, it is somewhat declared vnto vs, when we vtter it by these effectes, by fyre, by gnashynge of teth, by the woyme that gnaweth on the conscience. What so euer the paine is, it is a great paine that he suffered for vs.

I see no inconuenience to saye, that Chzist suffered in soule  
 in heil. I singularly commende the exceeding great chazitic  
 of chzist, that for our sakes would suffer in hel in his soule.  
 It setteth out the vnspeakeable hatred that God hathe to  
 sinne. I perceyue not that it doth derogate any thing from  
 the dignitie of Chzistes death, as in the garden, whē he suf-  
 fered, it derogates nothing from that he suffered on the cros  
 Scripture speaketh on this fashon: *Qui credit in me, habet vi-  
 tam aeternam.* He that beleueth in me, hath life euerlasting.  
 Here he setteth furth sayth as the cause of our iustification,  
 in other places as high commendation is geuen to woꝝks,  
 and yet, are the woꝝkes any derogation from that digni-  
 tie of saythe? No. And againe scripture sayeth: *Traditus est  
 propter peccata nostra et excusatus propter iustificationem.* &c.  
 It attributeth here oure iustification to his resurrection, &  
 doth this derogate any thing from his death: not a whyt.  
 It is whole Chziste. What with his natiuitie, what with  
 his circumcissō, what with his incarnation, and the whole  
 proces of hys lyfe, with his preaching, what with his ascen-  
 ding, descending, what with his deathe, it is all Chzist that  
 woꝝketh our saluatiō. He sitteth on yꝛight hand of yꝛ father,  
 & al for vs. All this is the woꝝk of oure saluatiō. I would be  
 as lothe, to derogate any thing frō Chzistes death, as yꝛ best  
 of you all. How vnestimably are we bound to him? what  
 thāks ought we to geue him for it? We must haue this cō-  
 tinually in remembꝛaunce. *Propter te morti tradimur tota die.*  
 For the, we are in dyng continually. The life of a chzisten  
 man is nothing but a readines to dye, and a remembꝛaūce  
 of deathe. If this that I haue spoken of Chzistes sufferynge  
 in the garden, and in hell, derogate any thing from Chz-  
 istes death and passion, awaye with it, belecue me not in this  
 if it doo not, it commendeth and setteth fourth very well on-  
 to vs, the perfection of the satisfaction that Chziste made  
 for vs, and the woꝝke of redemption, not onely befoze wit-  
 nes in this worlde, but in hell in that vglysome place, where,  
 whether he suffered, or wꝛastled with the spꝛites, or com-  
 forted Abꝛaham, Isaac, & Iacob I will not desier to know.  
 If ye like not that whiche I haue spoken of his sufferynge,  
 let it goo, I will not stryue in it, I will be pꝛeudice to no  
 body,

The peculiar  
 phrase and ma-  
 ner of speaking  
 of the scripture  
 is to be noted.

Chziste for our  
 sake our salua-  
 tion in all his  
 doinges.



## The seventh Sermon

body, wey it as ye will, I doo but offer it you to consider. It is like his soule did somwhat the thze dayes that his bodye lay in the graue. To say he suffered in hel soz vs, derogats nothing from his death. For all thinges that Christ did befoze his suffering on the crosse, and after, doo worke oure saluation, If he had not bene incarnate, he had not doted, he was beneficiall to vs with althinges he did. Christen people should haue his suffering for them in remembraunce. Let your gardaynes monish you, your pleasaunt gardains what Christ suffered for you in the Gardaine, and what com moditie you haue by his suffereng. It is his will ye should so doo, he would be had in remembraunce. Mix youre pleasures with the remembraunce of his bitter passion. The whole passion is satisfactiō for oure sinnes, and not the bare death, considering it so nakedly by it selfe. The maner of speaking of scripture, is to be considered. It attributeth oure saluation, nowe to one thinge, nowe to a nother that Christ did, where in dede it pertayned to all. Oure Saviour Christ hath left behind him, a remembraunce of his passion, the blessed communion, the celebratiō of the Lordes supper: a lack it hath ben long abused, as the sacrifices wer befoze, in the olde law. The Patriarks vsed sacrifice, in the sayth of the seade of the woman, whiche should breake the serpens head. The Patriarks sacrificed on hope; and afterwarde the worke was esteemed. There comes othe after, and they consider not the saythe of Abraham, and the patriarks, but doo their sacrifice according to their owne imaginacion, euen so came it to pas with our blessed communiō.

In the primatiue church, in places, when their friendes were dead, they vsed to come together to the holy communion. What? to remedye them that were dead? No, no. If strawe, it was not instituted for no such purpose. But then they would call to remembraunce goddes goodnes, and his passion that he suffered for vs, wherein they cōforted much their faith. Othe came afterwarde and settes by all these kindes of massyng, all these kindes of iniquitie.

What an abhominatiō is it: the foulest that euer was, to attribute to mans work our saluatiō. God be thanked that we haue this blessed communion set forth so now, that we

maye

Christ was be-  
neficiall to vs  
in all his doo-  
ings.

The blessed co-  
munion is a re-  
membraunce of  
Christes passi-  
on.

The vsage of  
the primatiue  
churche in the  
receiuing of the  
communion at  
the buriall of  
the dead.

Massyng was  
the foulest ab-  
hominatiō that  
euer was.



maye comfort, encrease, and fortify our fayth at that blessed celebration. If he be guilty of the body of Christe, that takes it vnworthely, he fetcheth great comforte at it, that eates it worthely: He doth eate it worthely, that both eate it in fayth. In fayth? in what fayth? not long ago a great mā, said in an audience, They babble much of faythe, I will go Iye with my whoze all night, and haue as good a fayth, as the best of them all. I thinke he neuer knew other, but the whozemongers fayth. It is no suche fayth that will serue. It is no bybyng Iudges, or iustices faythe, no centraisers fayth, no whozemongers fayth, no leal mongers fayth, noz no seller of benefices fayeth, but the fayth in the passion of oure Sauour Christe. We must beleue that oure Sauour Christ hath taken vs agayne to his fauour, that he hath deliuered vs his owne body and blood, to plead with the deuil, and by merite of his owne passion, of his owne mere liberalitie. This is the faythe I tell you, that we must come to the communion with, and not the whozemongers faith. Like where remission of sin is, there is ackowledging of sin also. Fayth is a noble dutches, she hath euer her gentlemā vsher going before her, the counselling of sinnes, she hath a trayne after her, the frutes of good woorkes, the walkyng in the commaundementes of God. He that beleneth, will not be idle, he will walke he will doo his busines, haue euer the gentelman vsher with you. So if ye will trye fayth, remember this rule, consider whether the trayne be wayting vpon her. If you haue another fayth thē this, a whozemongers fayth, you are lyke to go to the Scalding house, and there you shal haue two dishes, weeping and gnawing of teeth, much good doo it you, you see your fare. If ye will beleue and acknowledge your sinnes, you shal come to the blessed communion of the bitter passion of Christ, worthely, and so attayne to euerlasting life to the whiche the father of heauen byynge you and me.

Amen

**T**he ende of the seuen Sermons, that M.  
Latimer Preached befoze King  
Edward.

The great mā that neuer knew other thē the whoze mongers fayth.

What faythe will serue.

What faythe will serue.

Fayth is a noble woman she is at her gentelman vsher going before her, & her traine after her.

The true trial of faythe.

# A Sermon of Master Latimer, preached at

Stamfoz, the .ix. day of October.

Anno. M. CCCCL.

Reddite ergo quæ sunt Cæsaris Cæsari, et quæ sunt dei, deo.  
Geue that that is Cæsars to Cesar, and that that is Gods  
to God.



Hys doctrine is greuous, heuy, and irkesom  
to couetous hartes, rebellious and seditious  
heartes. Seue, geue they cā not awayne with  
it, it cannot sticke in their mindes, noz settle  
in their stomakes: they would rather be ta-  
king, scraping, and catching, then geuing.

But godly persons will well accept and take it, for it is to  
them a greate pleasure, Joye and comfozte. For the better  
vnderstanding of this place, ye shall vnderstande, **Chyriste**  
came to bying vs out of bondage and to set vs at libertye:  
not from ciuill burthen, as from obaying the magistrates,  
from payng tare and tribute, but from a greater burthen,  
and a moze greuoufer burthen, the burthen of sin, the bur-  
then not of the body but of the soule, to make vs free from  
it, and to redeme vs from the curse and malediction of the  
lawe, vnto the honourable state of the chyldezen of God.

But as for the ciuill burthens, he delpyered vs not from  
them, but rather commaunded vs to pay them: geue, geue,  
sayth he to Cesar obedience, tribute, and all thinges delue  
to Cesar. For the vnderstanding of this text, it shall bee  
nedefull to consider the circumstance going befoze: whiche  
thing delwly considered, geueth a great lighte to all places  
of the scripture: who spake these wordes, to whom they  
were spoken, vpon what occasyon, and afoze whom.

Therfoze I will take the whole fragemente and thzed,  
taken out of goddes boke for the gospell of this day, wyzt  
ten in the gospell of Mathew the .xxiiij. Chapper. *Tunc abie-  
runt Pharisei.* Then went the Pharisses and toke a counsel,  
Luke hath *Observantes*, marking, spying, looking, tooting,  
watching: like suttel, crafty & sleightie felowes they toke a  
council & sent to him their disciples, which shoulde fain the  
selues lust mē, godly men, glad to learne his doctrine. And  
with them Herodes seruaunts, to trap him in his wordes: &  
they sayd to him: *M.* We know that thou arte a true man, &  
teachest the way of god, in veritate, truly, & carest for no mā.

Chyrist came  
not to deliuer  
from ciuill bur-  
den.

Done suche e-  
gements as these



For thou regardest not the personage of man. Tel vs therfore, what thinkest thou: Is it lawefull to geue Cesar tribute mony or no? This was thyr question that they would haue snarled him with. In aunswering to this they would haue caught him by the fote. But *Iesus cognita malitia eorum* knowing their malice, their wickednes, their vcharitable nes, he sayd to them: hipocrits why do ye tempt me? Shew me a piece of the tribute mony. And they bzought him a penny. And he sayd to them: whose image is this, and the wryting? They aunswered: Cesars. He sayd to them. Geue to Cesar that that belongeth to Cesar, and to god that that is goddes.

Thus ye may perceiue, it was our sauoure Chyriste that spake these woordes, and they were spoken vnto the Phari seis that tempted him. But they be a doctrine vnto vs that are chrystes disciples. For whose woordes should we delite to heare and learne, but the woordes and doctrine of our sa uour chryst. And that I may at this time so declare them, as may be for gods glozy, your edifyng, and my discharge, I pray you all to helpe me with your prayers.

In the whiche prayer. &c. For the vniuersall churche of chryst thozow the whole world. &c. For the preservation of our Soueraigne Lord king Edward the. vi. sole supream head vnder God and chryst of the churches of England and of Ireland. &c. Secondly for the kings most honozable counsell. Thirdly I commend vnto you the soules departed this lyfe in the fayth of Chryst, that ye remember to geue lauds, prayse and thanks to almighty God for his greate goodnes and mercy shewed vnto them in that great nede & conflict against the deuil and sinne. To geue them at the houre of death fayth in his sonnes death and passio, wherby they might conquere and ouercome, and get the victozye. Geue thanks I saye for this, adding prayers and supplications for your selues, that it may please God to geue you the like fayth and grace, to trust only vnto the death of his deare so, as he gaue vnto them. For as they be gone, so must we: & the deuill wil be as ready to tempt vs as he was then, and our sinnes wil light as heuy vpo vs as theirs did vpon the. And we are as weake and vnable to resist as were they.

Praye



## A Sermon preached

Praye therfoze that we may haue grace to die in the same sayth of Chyſte as they did, and at the latter daye be rayſed with Abrahā, Iſaac and Iacob, and be partakers with Chyſt in the kingdome of heauen: for this and grace, let vs ſaye the Lords prayer. *Tunc abeuntes. Tunc,* It hangerh on a tert befoze. Chyſte told them a ſimilitude that the kingdō of heauē is lyke to a king that made a bridale to his ſonne, he marped his ſonne, and ſent his ſeruaunts out to bid hys geſtes. Well they would not come although he had made great preparing and muche coſt for them: ambition, couetouſnes, and crueltie would not let them come. Then he ſent his warriours and deſtroyed them: and again ſente other ſeruauntes to bidde geſtes to his bydall, hande ouer head come who would. They did his bidding, & the houſe was full of geſtes. The king now would be w<sup>th</sup> his geſtes: & fynding there one not cladde in marryng garmentes, he asked him: friend howe cameſt thou here, not hauing a marriage garment: And commaunded to bind him hand & fote, & caſt him into vtter darknes: there was wayling & grinding of teth. For many he called and few he choſen. Now Chyſt expoundeth this. The kingdome of heauen is preaching of the Goſpell. This marriage is the ioyning of Chyſte & hys churche, which was begonne by Chyſt here in earth, and shall continue to the ende of the world. The biddeſ of hys geſtes are preachers, but here are ſo many lettes and hinderances: couetis is a let, ambition is a let, crueltie is the greteſt let. For they bet his ſeruaunts, brake theyr heades, yea murdered them, which bad them to this bydall. With this the king was angry, and ſent his men of warre to deſtroy thoſe vnthankfull people. Was he not angrye with couetouſnes and with ambition? Yes he is angrye with couetous men, with ambitious men: But moſt of all with cruellic. This is an angre aboue commune anger, when men be not only vnthankfull, but alſo adde crueltie to perſecute the preachers, that commeth to call vs to this marriage. This toucheth God ſo nigh, that he ſayeth. *Qui vos audit me audit.* This crueltie the king would not leaue unpuniſhed, but ſent forth his men of warre. They are called his mē of warre, his men, his men, for warres come at his commaundement.

biddeſ to the  
cauſt.

demcht. Titus and Tiespasian sent of God to punish those  
couetous Iewes, ambitious Iewes, cruell Iewes y wolde  
not credit Christ; noz beloue the preaching of saluatiō.

Now in warre, what parte so euer get the victoꝛye, that is  
Gods parte, that is Gods host. Nabuchodonosoz was an ex  
uill man, a wicked man; yet was he sent of God to punish  
the stubburne and couetous Iewes for their ambition, and  
crueltie, and forsaking gods most holy word: And he is cal-  
led in scripture Gods seruaunt. It is no good argumente.

He hath the victoꝛye, Ergo he is a good man. But this is a  
good argument. He hath the victoꝛye, Ergo God was on  
his side, and by him punished the contrary parte. The prea-  
chers called good and bad. They can doo no moze but call,  
God is he that must bzing in, God must open the hartes,

as it is in the Actes of the Apostles. When Paule preached  
to the women, there was a silke woman *Cuius cor deus aperit*  
is, whose hart God opened. None could open it but God.  
Paule could but only preache, God must work, God must  
doe the thing inwardly. But good and bad came. Therfoze  
the preaching is likned to a Fishers net, that taketh good  
fisy and bad, and drauweth all to the shoare. In the whole  
multitude that professe the Gospel, al be not good, all can-  
not away with the moztifying of theyz fleshy; they wil wish  
good will beare the name of Christians, of gospellers, but  
to do the dedes they grudge they repine, they ca not alwaie  
with it. Amonge the Apostles, all were not honest, naye,  
one was a deuil, So among s<sup>a</sup> great number of gospellers  
some are carde gospellers, som are dise gospellers, som pot  
gospellers, all are not good, al seke not amendment of life.

Then commeth the king to see his gesses. And findeth one  
not hauing the mariage garment, and sayth to him: Frede  
how camest thou hither, and hast not the mariage garmēt?  
Fayth is the mariage garmente, not a fayned fayth with-  
out good liuing, but faythe that worketh by loue. He was  
blamed because he professed one thing, and was in dede a-  
nother. Why did he not blame the preachers? There was  
no faulte in them, they did theyz deuties, they had no fura-  
ther commaundemente but to call them to the mariage.

The garment he should haue pꝛouided hym selfe.

Thers

The victoꝛye is  
Gods.

The similitude  
of the net.

Diners sortes  
of Gospellers.

The mariage  
garment.



A Sermon preached.

Therefore he quarrelleth not with the preachers: what doth this felowe here: *¶* Why suffered ye him to enter: &c. for theyz commission extended no further but only to call him. Many are greued that there is so litell fruite of theyz preaching. And when as they are asked: why doo you not preache hauing so great gistes geuen you of God? I would preache say they, but I see so litte fruite, so litte amendmēt of lyfe, that it maketh me wery. A noughty aunswere, a very noughtye answere. Thou arte troubled with that God gaue thee no charge of, and leauest vndone, that thou arte charged with. God commaundeth thee to preache, and *Sanon locutus fueris*: If thou speke not, if thou warne not the wicked that they turn and amend, they shal perish in their iniquities. *Sanguinem autem eius de manu tua requiram*. Thys texte nipbeth, this pincheth, this toucheth the quicke. He shall dye in his wickednes, but I will require his bloude at thy hand. *¶* Herke wel to this, mark it wel ye curates: I will aske his bloud at thy hand. If you doo not your office, if ye teache not þe people, & warn thē not, you shal be damned for it. If you do your office, you ar discharged. *Tua anim tuā liberasti*. *¶* Warn thē therfore to leue their wickednes, their couetise, their ambicio, their crueltye, vnmmercifulnes. &c. and thou hast saued thine owne soule. For there was no quarrel with the preachers, but he was cast in prison, wher was weping and wailing, and grinding of teeth: these were his delicates. *Multi sunt vocati*, Many are called, but few ar chosen. To this parable now ioineth this gospel. *Tunc Pharisei abeuntes*. *¶* Pharisei was a sect of religion amonge the Iewes most exquisste, perfit, holpe, and learned, and wer reputed most godly men, euen such as in holynes excelled all other; as oure Ponkes were of late amonge vs, and be yet in othre places. They were in Goddes bosome, euen at heauen gates in the sight of þe world: But inwardly superstitious, fained, holo wherted, dissimulers. Now at this time I know none moze like them, thē the hipocriticall holo wharted papistes. The name is changed, but the thing remayneth: Therefore they may well be called by the name, that keepe the thing. These were enemies to Christ and his doctrine. They woulde be ordzed by olde wonte, customes, forsa-

A good lesson  
for preachers.

Learn to discharge your-  
selves.

The name  
chaunged.

thers:



chers: and to mainteyne their tradicions set asyde the commaundementes of God, refused Chyſte, and his word. S. Luke hath *obſervantes obſervayntes*, that is watchers, toters, spies, muche like the obſervaunte fryers, the barefote fryers, that were here, whiche in dede were the Biſhop of Romes spies, watching in euery countrey, what was ſayd or don againſt him. He had it by and by, by one or other of his spies, they wer his men all together, his poſtes to work againſt the Regalitie. In the court, in the noble mens houſes, at euery marchauntes houſe, thoſe obſervauntes were ſpying, toting, and loking watching & catching what they might heare or ſee againſt the ſea of Rome. Take hede of theſe obſervauntes. To vnderſtande the worde *obſervantes* marke what the poet ſayeth in his comedie. *Obſerua Dauum*, Take hede, beware and marke *Dauum*, ſoz they will be ſtirring in euery toſone, in euery gētelmans houſe, yea at their very tables: wel, be wiſe, beware of them. *Inierunt Conciliū.*

The popes spies

They toke a counsell, ſome goodly thing, ſome wayghty matter, I am ſure, that theſe holy fathers conſult vpon. It muſt nedes be ſoz the commune wealth, and the profit of many, that theſe holy fathers come together ſoz. It was to ſnarle or trap him in his words. This was their deuice, this was their counsell. To this ende they gather ſuche a company of holy fathers. A counsell, a counsell. *Bonum eſt conciliū* ſaid one. Yea marye quod another: *ſed bonorum.* A counsell is good, yea ſir if it be of good men. For els what is a counsell, if it be wicked, of wicked men? If they ſay: This was done by a counsell, determined in a counsell, what is it the better, if the counsell be wicked? Picene counsell was gathered of a great number of Biſhops and learned men: yet had not one man ben, they had determined contrarye to gods word. They wer minded, & ernestlye bent to make a decree that no pꝛieſt ſhould mary: but one olde man, & vnmaryed him ſelf, withſtoode that acte, & turned the counsels minde: ſo that they medled not with that decree. And why? moze credence is to be geuen to one man hauing the holye word of god ſoz him, then to x. thouſand without the word. If it a gree with Goddes worde, it is to be receyued: if it agre not, it is not to be receyued, though a coucel, yea though

Dap hnuttag  
preuailed a  
loue.

an aungel from heauen had determined it. Truth it is that  
 Christ graunteth to a congregation gathered in his name,  
 to be amongs them, yea though it be but. ii. or iii. There is  
 as much graunted to. ii. or thre, as to ten thousande, so  
 they come in Christs name. *Vbi duo vel tres congregati sunt  
 in nomine meo, ibi sum in medio eorum. In nomine meo,* muche  
 wickednes is don. *In nomine domini,* when they come toge-  
 ther, seeking their own priuate lust, pleasures, and ambicio-  
 us desires, it is not in *in nomine domini,* But to seeke Gods  
 glozy, Christs glozy, Christs true religion, that is *in nomi-  
 ne Christi,* and then they are to be hard. But what was these  
 mennes counsell? *Ut illaquearent eum in sermone.*

To snarle or tangle him in his wordes, tooters and wat-  
 chers to cathe him in his wordes, that they mighte enforce  
 somwhat against him: *Non est concilium aduersus dominum.*  
These were wply pyes, sleighte childezen, childezen of the  
worlde, and craftely they handled their matters.

*Miserunt discipulos suos cum Herodianis.* They would not go  
 themselves, lest they might haue ben knowen, but he knew  
 not their disciples as they thoughte. And they went not a-  
 lone, but had with them Herodes soldiers, Herodes fa-  
 uourers. This Herod was an Idumean, and was appoynt-  
 ed by the Romaines to gouerne the Iewes, and to gather  
 the tribute money. Therfore he was hated among y Jewes  
 & so wer those that fauoured the Romaynes part, and in dis-  
 dayne they were called Herodians. Nowe was the tyme  
 come, that the holy Patriarke propheted, that the Scep-  
 ter and kingdome was remoned, and Christ was borne.

Agreemente a-  
 gainst God.

This they should haue marked, and receyued his doctrine.  
 But they wente aboute to destroye him, and therfore they  
 brought the Herodians with them. Here now is an agree-  
 ment in wickednes betwene the Phariseis and the Herodi-  
 ans: agaynste the truthe, agaynste Christe, against Goddes  
 worde they agree together, where as in dede neyther lo-  
 ued other, but hated eche other as a toade. So, many now  
adaves of oure Phariseis Papistes, in destroying the truth  
they agree wonders well: where as in pryuate matters,  
they hate one another as a toade.

Here commes me now these holy fathers from their  
 council,



councell, and sende their Disciples with the Herodians: marke their behaniour, and marke Chrystes behauioure.

They come lowtyng and with lowe curtesye, as though they woulde creape into his bosome: as for Herods men, they meddle not, but stande by to heare the tale as witnesses, and if he should speake any thinge amisse, be readye to lay handes vpon him. They woulde fayne rid hym and destroy him, but they would turne the enuye of the deed vpon Herode, so that they woulde be seene fauteles. It had beene more meete for them to haue counceild how to amend their fautes and to haue come to Chryste, to learne his doctrine, then to studee maliciously to trappe hym, and to destroye hym. What sayde they? *Magister scimus quod verax es. &c.*

Thus haue  
their successe  
fouris done es  
uer fence,

Master we know that thou arte a true manne, and teachest the waye of God trulye, master we knowe that thou art Tomme truthe, & thou tellest the very truth, and sparest for no manne. Thou arte playne Tomme truth. Goodlye wordes, but out of a cancard stomacke and malicious hart. Smilyng speakers crepe into a mannes bosome, they loue and all to loue him, they fauoure his worde and call hym Master, and yet woulde gladly see him hanged.

Subtile ser-  
pentes.

These are in deede Hipocrites, one in hart and another in mouth. We knowe that thou arte a trew manne.

*Et viam dei in veritate doces.* Hea thys is Goddes waye taughte trulye. There is Goddes waye and mannes way: Many teache mennes waye, but that shoulde not bee: we should learne *viam dei*, Goddes waye, and that truly, withoute mirture, temperature, blaunching, polwdering.

Many teache Gods way, and shal preache a very good and godly Sermon, but at the last they wil haue a blanchet al-  
monde, one litell peace of Poperye patched in, to powder  
their matter with, for their owne lucre & glory. They make a mingling of the waie of God and mans waye together, a mingle mangle as men serue pigs in my countrey. Chryste did not so. He taught the way of god truly without mirture powdering, or blaunching. These be the properties of al true preachers, that these confes to be in Chryste. It was true e-  
very word that they spake. Chryste is our master appointed of god, he was true & taught Gods way, not mans waye:

Blaunchers,



## A Sermon preached

truly, not blanching it with mannes doctrine. So should we preachers be true men. Preachers of Goddes waite, truly, truly, without regard of person: That is for no mannes pleasure corrupting the word, or mingle mingle the word with mannes inventions and traditions.



Patrons of benefices.

Here may patrons of benefices learne byon what manner a man they should bestowe their benefice. Upon a true man, a teacher. He may not be to learne, and a scholer when he should teache other, but one learned, hable to teache, hable and well willing to discharge his cure. But what doo you patrons? Sell your benefices, or geue them to your seruants for their seruice, for keping of houndes, haukes, for making of your gardens. These patrons regard no soules, neither their owne, nor other mennes. What care they for soules, so they haue money, though they perish, though they go to the Deuill? Where as in dede the office of a patron is to haue a care, a zeale, a vigilant eye for soule health, & to prouide for his churches, that he is patron of, that they might be taught in Goddes worde. Truly many now a dayes, strue to be patrones of benefices, and go to the law who should be patron. And what strue they for think ye? Euen which of them shall goo to the Deuill first. For they regard not soule health, nor the office of preaching, the office of saluation: where as in dede therfore are they patrons to loke to it & to se it be prouided for. God of his goodnes & almighty power, might ordeyn otherwayes & meanes of saluation: but this office of preaching is it that God hath ordeyned, as Saint Paule sayeth. *Cum non cognouerit mundus per sapientiam deum, placuit deo per stultitiam predicacionis saluos facere credentes.* Where as the worlde by his wisdom knew not God, it pleased God by folish preaching to saue credentes, those that beleue, *per stultitiam predicacionis*, by foolishnes of preaching, or folish preaching, it maketh no matter. Not that it was folish in dede, but that the wisemen of the worlde did so esteeme and take the preaching of the gospel, whereas in dede it is most godly wysdom: and the preaching office, is the office of saluation, and the only meanes that God hath appointed to saluation. *Credentes.* Those that beleue be saued by this holy office of preaching.

Wherefore patrons do strue.

The office of saluation.

I would

I would wish it were better looked vnto, and prouided for, and that patrons and bishops should see more diligently to it, then hath ben done afore tyme: I would aske no more diligence to this office of saluation, then men are wont to bestowe vpon these worldly pleasures and laker of commo dities: May woulde they bestow but the halfe labour and paynes, and some litell part of the expences, it were well.

To consider what hath ben pluckt from Abbates, colledges, and chauntries: it is meruell no more to be bestowed vpon this holy office of saluation. It may well be sayd by vs that the Lorde complayneth by his Prophet. *Domus mea deserta, vos festinatis vnusquisque in domum suam.*

What is Chyistes house but chyisten soules: but who maketh any prouision for them: euery man scrapeth and getteth together for this bodely house, but the soule health is neglected, scholes are not maintained, scholers haue not exhibition, the preaching office decayeth: men prouide lands and riches for their children, but this most necessary office, they for the most part, neglect. Werye few there be that helpe poore scolers, that setteth their children to scole to learne the woerde of God, and to make a prouision for the age to come. This notwithstanding is the only waye to saluation, God will not deuise any new waye as farre as I perceiue, but would haue vs to vse this waye ordeyned al ready. This preaching waye we oughte to vse, and not to loke for any new waye, this office of saluation we ought to mainteyne, & not loke for any other. My request is that ye would bestow as much to the maintenaunce of this necessarie office of saluation, as ye were wont to bestowe in times past vpon Romish trifels and thinges of mannes tradicions.

Neither doo I now speake for my selfe and my couente, as the begging Friers were wonte to doo. I haue enough, I thanke God, and I neade not to begge. I woulde euerye preacher were as well prouided as my selfe thozow thys Realme, as in dede I thyncke them as well woorthye as my self. I wish (I saye) ye would bestow as muche vpon thys necessary office of saluation, as in times paste ye bestowed in Pilgrimage, in Images, in gildyng, painting, in Pastes,

Chyisten soules  
are Chyistes  
house.

God will deuise  
no new waye.

Father Lathams  
wishes.

# A Sermon preached.

Driggs, Trentauls, Chauntries and suche bayne thinges of the Romyshe Wharyseis and Wapstles inuentynge.

Ye woulde doo that withoute calling, and to thys wil you not be ready when ye be called. If it bee no better in time to come, then hitherto looked vnto, then Englande will at the laste bee wayle it, Christ knew what a charge hangeth vpon this necessary office of preaching the office of saluation, and therfore moste earnestly applyed it hym selfe.

And when he chose his twelue Apostles to send them forth vnto thys office, he fyrst prayed all the nighte. He beyng God almighty with the father, might haue geuen all gifts fitte for this office, but to teache vs, he woulde fyrst praise all nighte. Here is good matter for Bishops and patrons to looke vpon, and not to regarde so lytell whome they geue their benefyce vnto, or whom they admit to cure the soules they haue charge of, A notable example. Christe prayed ail nighte, or he woulde sende them forth, or he woulde put them in this preaching office, this moste necessary office of saluation. For he sawe that they had neade of greate zeale to God, and to soule healtie, that should take vpon them to keepe soules, and a booldie courage and spirite that should rebuke the worlde of theyr synne and wickednes, Many will choose nowe suche a Curate for their soules as they may call foole, rather then one that shall rebuke their couetise ambition, bymercifulnes, vncharitablenes, that shall be sober, discrete, apte to reprove, and resist the agayne sayers, with the worde of God.

These bee the properties of euery good preacher, to be a true manne, to teache, not dreames, nor inuencions of of menne, but *viam dei in veritate*, the waye of God trulye. And not to regard the personage of manne. Not to creepe into his bosom, to claue his backe, to saye to the wicked, he doo the well, for fylthye lukers sake. Ah these flatterers no greater myschylfe in the commune wealthe then these flatterers. But who woulde haue discerned this but oure sauour Iesus Christe: He spied them out and knew all their malicious hartes, theyr vncharitable hartes, theyr dissimulyng heartes and sayde:

What a charge hangeth vpon the office of preaching.

Note this ye patrons.

The properties of a good preacher.

Quid



Quid me tentatis hypocrita.

Hypocrites, Hypocrites, Hypocrites, one in harte, a nother in mouthe, saye in pretence, but full of mischief, and malicious harted within. He saw what was within. *Hypocrites.*  
Then haue at ye, ye Hypocrites, they put forth their question. Licet centum dare Cesarian non?

A perflous question to answer to. This was the fruite of their counsell, and thys was the snare layed for hym, what shoulde he doo nowe: holde hys peace: What had ben a siaunder to hys doctryne. They woulde haue sayde: loo, holwe ignozaunt he is in the lawe that hath no aunswere to thys symple & plain question. If he affirme & bid pay the tribute, he shall incurre the hatred of the people, & seeme to to speake in the fauoure of the Romaynes. If he woulde haue denyed it. Then had they that they soughte. *A dangerous question.*

The Herodians were readye to laye handes vpon hym, to haue hym to Bocardo, to prison with him, a traytour that speaketh againste Ceser, a way with this sedicious felow.

Lozde what perill is it to haue to doo with these Hypocrites? Who coulde haue scaped thys snare, but Chyriste onely whiche is the wisdom of the father, and knew all theyr maliciousnes and craftye sleyghtes? And as he then by his wysdome ouercame them, so now doutles he geueth wisdom to all hys, to spey oute and beware of their suttle craftes. For suche traynes, trappes, snares and suttleties, as these Pharises layed for Chyriste, suche haue oure Pharisicall Papistes layed for Chyristes preachers. But he mercifully euer fulfilled hys promise, dabo os & sapientiam, cui non possunt resistere omnes aduersarii vestri. *God geueth wisdom.*

I will (sayth Chyrist) geue mouthe and wisdom, which all your aduersaries shall not be able to resist. They shall not be tounge tyed, they haue theyr aunswere, yea so wyse that theyr aduersaries shall not be hable to resist. They maye well oppresse it here in thys woelde with power, but they can not bee hable to ouercome it with argumentes of truthe, no, all the packe of aduersaries with all their subtelties, snares, and gynnies. They maye rayle vpon it, as in manye places leud felowes doo agaynst Priestes Parpages.

## A Sermon preached.

That Dame hys wyfe, hys whoze. &c.

**Mariage of  
Priestes.**

But they can not denye it by any scripture, but that the mariage of Pryestes is as good and godly, as the mariage of any other manne. For wedlocke is honourable amonge all menne. And the wedded bedde vnderstode.

And to auoyde fornication, let euerye man haue his owne wyfe. Well, let them rayle, let them doo what they canne agaynst the truth, *Respic finem*: marke the ende. Loke vpon the ende. The ende is, all aduersaries of the truth must be confounded and come to noughte, neyther shall they be able to resist it. And though the pooze Disciples be troubled, bered, and persecuted, marke the ende.

The best promotion that God can byng hys vnto in this life is to suffer for his truth. And it is the greatest setting foorth of hys worde, it is Goddes seede: And one suffering for the truth, turneth moze then a thousand Sermons. I will tell you an example of thys, how God geueth mouthe and wysdome.

**Father Latimers  
experieñce.**

I was once in examination befoze siue or siue Bishops, where I had much turmoyle: euery weeke thise I came to examynations, and many snares and trappes were layd to get some thyng. Now God knoweth I was ignorant of the lawe, but that God gaue me answer and wysdome what I shoulde speake. It was God in dede, for else I had neuer escaped them. At the last I was brought forth to be examyned, into a chamber hanged with arras, wher I was befoze wonte to be examyned, but now at thys tyme the chamber was somewhat altered.

For where as befoze there was wonte ener to bee a fyze in the chymney, nowe the fyze was taken awaye, and an Arace hangyng hanged ouer the chymney, and the table stode neare the chymneyes ende, so that I stode betwene the Table and the chymneyes ende. There was amonge these Bishops that examined me, one with whom I haue been very famylliar, and tooke him for my greate frende, an aged man, and he satte nexte the table ende.

Then amonge all other questyons, he put foorth one, a very subtyll and craftye one, and suche one in dede, as I coulde not thyncke so greates daunger in.

And

And when I shoulde make aunswere, I praye you mayster Latimer sayde he, speake oute, I am verye thicke of hearynge, and here be manye that sytte farre of. I maruayled at thys, that I was bidden speake oute, and began to misdeme, and gaue an eare to the chimney. And syz there I hearde a penne walkynge in the chimney behynde the cloth. They hadde appoynted one there to wypte al myne aunsweres, soz they made sure woozke that I shoulde not starte from them: there was no startynge from them.

God was my good Lorde, and gaue me aunswere, I coulde neuer elsse haue scaped it. The question was thys: Mayster Latimer, doo you not thincke on your conscience that you haue bene suspected of heresy? A subtile questy, *A subtl questio* on, a verye subtile question. There was no holdynge of peace woulde serue. To holde my peace hadde beene to graunte my selfe faultye. To aunswer, it was euerye way full of daunger. But God whiche alwaye hath geuen me aunswere, healed me, oz elsse I coulde neuer haue eskaped it, and delyuercd me from theyz handes. Manye one haue had the like grattious deliuerance, and beene endued wyth gods wisdom & gods spirit, which all their aduersaries can not be able to resiste. *Ostendite mihi numisma census.* Shewe me said he a peny of the tribute mony. They layd snares to destroy them, but he ouerturneth the in theyz owne traps. *Qui comprehendit astutos in fallacia eorum.* He taketh the crafty in their owne subtile ginnes and snares, but not maliciously to destroy them, as they maliciously wold haue sene him hanged, but mercifullye to tourne them from theyz wicked imaginations, that they mighte consider that no wisdom, no subtile craftes, noz Counsell is agaynste the Lorde, and so repent and become new men. *At illi obtulerunt illi denarium.* And they brought him a denary, a peece of theyz currant coyne, that was woorth x. of our vsual pence, suche another peece as our Testozne. And he sayd. *Cuius est imago hac & super scriptio? dicunt ei Caesaris,* whose Image is thys, and superscription? They saide Cesars, soz nowe was Jewrye brought vnder the bondage of the Romains, and therfore vsed they the Romaine coyne, that had vpon it both Cesars image, and Cesars superscription.

Then



A Sermon preached

Then answered Iesus. *Reddite ergo quæ sunt Cæsaris Cæsari, & quæ sunt dei Deo.* Paye to Cæsar that is due to Cæsar and to God that which is due to God.

Make not a mingle mangle of them, but geue to God hys owne, geue to Cæsar his owne. To God geue thy soule, thy faythe, thy hoore, thy obedient minde to keepe hys woorde and frame thy life there after. To Cæsar geue tribute, Taxe, Subsidie, and all other dueties perteyninge to him, as to haue hym in thy honoure and reuerence, to obey his iuste lawes and righte wise commaunders &c.

Geue ech his  
owne,

But because the tyme is paste, I wyll heere make an ende for thys fore noone, desiringe you to pray to God for hys healpe, for at after noone I purpose to begin agayne at this terte, and to goo forth as God shall geue me hys grace.

Nowe let vs al say together the Lordes prayer. Our father which art in heauen. &c.

**T**he resydue of the Gospell, declared at after none by maister Latimer.

*Reddite cæsari quæ sunt Cæsaris, & quæ sunt, dei, Deo.*



Elde to Cæsar, that belongeth to Cæsar and to God, that belongeth to God, ye may perceiue by that we haue sayde, who spake these wordes, and vpon what occasyon they were spoken. Our sauoure Christ spake them to the tempting Pharises, to the craftye and subtile holowharted Pharises, willinge them to knowe their ducytye by their own confession, and to geue to Cæsar his ducytye, and to God his ducytye. Our sauoure Christe spake them. If he spake them, we oughte to regarde them. Regarde them I say and make muche of them, for though they were then spoken to them, yet in them they were spoken to all the world, I vse to make a rehearsall of that I spake befoze, but because the time is shorte, I will omit it. The seruyce  
must

must be done, and the daye goeth faste a waye. Therfoze I wil to my matter, and leaue the reherfall. These wordes be wordes of great impoztaunce, and would wel be considered: for he that doth this, receiueth greate benefites by it, but he that doth it not incurreth great damage and danger. The occasyon was a counsel taken amonge these holy fathers to smarte Christ, a good and charitable dede, yet wer they holy men, holpe fathers, full of charitye vp to the harde eares. This they learned in their councell, and thys now they set on broche. But Christ nowe causeth them to make answer to their own question, as he also did a lyttle before. When he was come vp into Ierusalem, and had driuen out the biers and sellers in the temple. The Archpharises, prouincials and Abbots phariseis, came stoulye to him as he was preaching in the Temple, and said to him: *Qua autoritate ista facis? aut quis dedit tibi istam auctoritatem?* By what authority dost thou these things? who hath geue thee this authority? We haue the rule of the people of god we haue geuen thee no such authority. A woderous thing, Christ had testimonye of his father. This is my beloued sonne hear him. Iohn had toz him witness, sayinge. Behold the Lambe of God, that taketh awaye the sinnes of y world, his workes and miracles wer testimonies that hys doctrine was of God, well, al this wil not serue. He must haue licence of these holpe fathers, or els all is nothyng worth, Christ answered not directlye to their questyon, but asked them a nother questyon, & made them geue answer a gainste them selues, & as it were with one wedge dzyued out a nother. The baptisme of Iohn, was it of God: or of man? Was Iohn sent of God, had he his authority of god or of man? Here he dzyueth them to confesse his doctrin to be of God. For Iohn whome they could not denye to haue ben sent from god, haue witness that his doctrin was true. If they had confessed thys, he wold haue inferred, why beleue ye him not? If they shoulde haue sayde Iohn was not of god: the wold al y people haue ben against them, yea in a holye burlye haue stoned them. This they considered wythin them selues, and yet they malitious hartes wolde not

They answer  
theyr own ques  
tyon.

The Pharises  
confesse igno-  
rancy.

not bear it to confesse the truth, nay rather like wise gentle men they answered. We know not, we cannot tel. These Arch Pharises thought nothing might be done, or taught withoute their license, noz otherwise, but as they pleased to interpeat. They were like our religion & clergy, that thought nothing mought be taught, but as they pleased. They wold pay no tribute, tare noz tribute. They had their Immunities, p<sup>r</sup>ueledges and graunts from the Romain bishop. And to maintain this, they alledged many scriptures as thus, *Nolite tangere Christos meos*, whiche is touch not mine annoynted or consecrated people, whyche wordes the Lord spake by the Israelites in Egipte, warning king Pharaon to leaue and cease from persecutyng & Israelites, & it maketh as much for our cleargyes immunity, and proueth it as wel, as if a man alledged, *Quem terra pontus* to proue that an Ape hath a tail. Well, they answered. *Cesaris*, Cesars, they confessed it was Cesars mony, and Cesars image and wytynginge vpon it: heare Chyriste compelled them to make answer vnto their owne question. And if enuy should arise, to take it them self. For they confessed it to be Cesars. Then saide he. Geue to Cesar that which is Cesars, and to God that is due to God. Thys answer of Chyriste I woulde haue you all to learne: geue to your Ceasar to your king, to our most noble king Edward our Ceasar, our king and magistrate appoynted, and geuen to vs of God, geue to him that whiche is due to hym. Thys is a commaundemente of God, as are these: Thou shalt not murther, thou shalt not steal, noz beare fall witnessse against thy neighbozs. And as thou art bound vpon pearill of thy soule to obey the other, so vpon pearill of thy soule thou art bound to obey and kepe this. Loke wel vpon it, for it is vpon pearill of thy soule. *date*, geue, geue, a heauy word to a couetous hart, to a rebellious harte, they would not hear *Reddite* or *date*, pay or geue, but take, catch kepe fast. We are al bound to liue in obedyence vnto oure king, vnder his iust and rightwise lawes and commaundementes. Chyriste came in dede to deliuer vs from burthens and bondage, but that was not from ciuill and polityke lawes and obediencie.

A good profe.

Geue to our  
Ceasar.

Geue, is an he  
uy worde to  
some.



He came to deliuer vs from the greatest bondage that can be, from sinne and damnation. The heauiest burthen that can be, is synne; and in comparison of it, al other burthens are but light and easy matters to beare. Therfoze Chziffe came to deliuer vs from that, and gaue his body to be tozn vpon the crosse for that. Neither could any woꝝk oꝝ lawe, oꝝ sacrifice redeme vs from that; but Chzist onely. I neuer preached in Lincolne shire afoze, noꝝ came here afoze, saue onte when I went to take oꝝders at Lincoln, which was a good while ago, therfoze I can not say much of Lincolne shire, for I know it not, but I dare saye, if Lincoln shire be as other places that I know, this text condemneth a great many of Lincolne shyre, and dꝝiueth them down to hel for breakinge of this commaundement: Seue to Ceasar that whiche is due to Ceasar, and to God that whiche is due to god. The office of a magistrate is grounded vpon Goddes woꝝd, and is plainly described of S. Paule, wytyng vnto the Romaines, where he sheweth that all soules, that is to say, all men ought to obey the magistrates, for they are ordained of God, and to resist them, is to resist agaynst God. For he is Gods minister ordained to punish the wycked and to maintaine the good. Therfoze we ought to pay to him tribute, custome, Tares and other thinges that he requireth vpon vs, as Chzist sayeth here, Reddite geue to Ceasar. How much we shuld geue, he defineth not, but leaueth it to Ceasars offycers to determine, and to his counsell to appoynt. Chzist was not the Emperoures treasurer, therfoze he medled not wyth that poynt, but left it the treasurer to define and determine. He went about another vocation, to preache vnto the people their due ty, and to obey theyꝝ Princes, Kinges, Emperoures and magistrates, and to bid them geue that the kynge requireth of them, not to appoynt a kynge what he shal require of them. It is meete for euery man to kepe hys owne vocation, and diligentlly walke in it, and with faithfulnesse to study to be occupied in that God hathe called him vnto, and not to be busye in that God hathe not called hym vnto. Therfoze sayeth Chziffe: geue to Ceasar, but he appoynteth not howe much, for that shoulde his treasurer knowe, and shoulde

Synne is the heauiest burde.

Lincoln shire.

Chziffe was not Lord treasurer.

warne

warne him of it, when he hath enough, that the people be not oppzessed wyth vnnecessarype burthens, nor that the kynges treasures be to seke, when they shoulde be occupp- ed. The kyng muste haue his treasures afoze hande, what chaunce so euer come soddenly. It is no reason when the kyng should occupy his treasure in maintenaunce of a cō mon wealtie, in defence of a cōuntrye, in maintaineinge of his warres, that then his monye should be in thy purse to seke and vngathered. Pay he must haue it in a redynesse, at hand, that it be not to seke. And he must haue as muche as is necessary for him. For so much is due to a king as is ne- cessary, and so much may he requyre by the law of God, and of his commons is as necessary. And that muste not thou nor I that are subiectes appoynt, but the kyng hym self must appoynt it, his counsel must appoynt it, we must geue it, we must pay it, for it is due to the king, & vpon pe- ril of thy soule thou must pay it. And as he that taketh my tippet or my cloke doth me wrong and is a thefe: so he that doth not pay to the king that is his due, without fraude or guil, doth the king wrong, and is in peril of his soul for so doing. Wel, marke it wel now, and se whether thys terte be a nipping terte for couetous mē or no: Due to Cesar, y is due to Cesar. When the parliament, the high courte of this realme is gathered together, & there it is decreed that euery man shal pay a xv. part of his goods to y kyng: Then commissiōs come forth, & he that in sighte of men in his cattell, cozne, shepe, and other goods is woꝛth an. C. marke or an. C. pound, will set him selfe at x. pound, he wil be woꝛth no moze to the king but after x. pounce. Tell me now whether this be theft or no: His cattel, cozne, shepe in euery mannes eyes shalbe woꝛth. ii. C. pound besides other thinges, as mony and plate, and he wil mary his daughter and giue with her. iiii. or v. C. markes, and yet at the balua- tion he wil be a xx. pound man. doth he giue to Cesar that which is due to Cesar: Doth he not rather rob the kinge of his bound duety and debt that he ought to the king: yes it is very thefte, and thou mightest with as good conscience take my cloke or my tippet from me, as so vniustly take or

The treasur-  
ers ducty.

Howe muche a  
king may take.

Twenty pound  
menne to the  
kyng.

with



Withhold fro the king that which the parliament hath geue  
vnto the king, it is thy bounde duety to pay him truly that  
which is granuted for it is due debt, and vpon peril of thy  
soule thou art bound to obey it. Yea I will say more. If the  
king should require of the an vniuste request, yet arte thou  
bound to pay it, and not resist nor rebell against the kinge.

The king in dede is in pearil of his soule, for askinge of an  
vniust request, and God will in his due time reckon wyth  
him for it: but thou must obey thy king, and not take vpon  
thee to iudge him, God is the kynges iudge, and doubtlesse  
wil greuouly punish him, if he do any thing vnrightheous-  
ly. Therfore pray thou for thy king, and pay him his due-  
ty, and disobey him not. And know this, that when so euer  
there is anye inust exaction laid vpon thee, it is a plage  
and punishmente for thy sinne, as all other plagés are, as  
are hunger, dearth, pestilence and such other. We meruel,  
we are plaged as we be, and I thinke verely this vniust &  
vnfaithful dealing with our princes, is one great cause of  
our plage: loke therfore euerye man vpon his conscience.

Ye shal not be iudged by worldly policy at the latter daye,  
but by Gods word. *Sermo quem locutus sum vobis, ipse iudicabit  
vos in nouissimo die.* The word that I haue spoken to you,  
that shal iudge you at the latter day. Loke wel nowe, eue-  
ry man vpon his conscience, and see whether he haue done  
this commaundemente of God: geue to your kinge, that  
which is due to him, and he that findeth him selfe guilty, let  
him amend in time to come. This is harde gear and soze  
gear thou wylt saye, geue, geue, I haue wife and children  
and greate charge: well I shall tell thee, it miniseth not  
thy stocke one farthinge at the yeares ende. Harken what  
God saythe. *Si audieritis verba mea.* If you will heare my  
woordes sayth God, and kepe that I commaunde thee, I

wyl blesse thee, and *Si non audieritis.* If ye wyl not heare my  
woordes, and do my commaundements, thou shalt be cur-  
sed &c. What is blessing, not wagginge of the syngers, as  
oure bythoppes were wonte, but it is. I wyl fauoure thee  
and encrease thy goodes, thy tozme, thy cattel, thy Dre, thy  
shepe, and in al thy busynesse thou shalt prosper and goo  
forwards

The king may  
be vniust.

One cause of  
plagues.

To geue dothe  
not dimynyshe  
the stocke.



# A Sermon preached

Blessinge and  
curfing.

forwarde. And what is the curse, but to be oute of Goddes  
sauoure, I wyl empoueriſſe thee, thy cozne, thy cattle, thy  
Dre, thy shepe ſhal not prosper, what thou takeſt in hand,  
it ſhall not goo forwarde. Thys was not taughte in ty-  
mes paſt, men had pilgrimages, Images, Gallies, Trens-  
tals &c. but I woulde haue you miſe of theſe two poynts,  
curſed, if thou hear not Gods word, commaunding thee to  
pay thy duty to the kinge, and bleſſed if thou heare it and  
kepe it, I woulde haue you to miſe of theſe two thinges.  
That it ſhall not miniſh thy ſtocke. Shew me one man in  
all England that is the pozer for paying the king his du-  
ty, for being a true dealing man, a good almes man &c.

Causes of de-  
cay.

Many haue come to pouerty by diſing, carding, riot, whoze  
domie and ſuch like. But neuer no man by truth, merite,  
almes, right dealing wiſth the king. In the cardinals time  
me wer put to their othes to ſwear what they wer worth.

It was a ſore thing, and a thing I wold wiſh not to be fo-  
lowed. A Torde what periurpe was in Englande by that  
ſwearinge, I thinke this realme ſareth the worſſe yet for  
that periury. For doubtleſſe many one willingly and wit-  
tingly forſware them ſelues at that time. It is a dear time  
thou wilt ſay, and men haue much a do to liue, therfore it  
is a good pollicy to ſet my ſelf much leſſe then I am, well,  
that is thy worldly pollicy, and wiſth it thou runneſt into  
the curſe of God for breaking his word and commaunde-  
ment: Geue to Ceasar, that which is due to Ceasar. I wyl  
tel thee a good pollicy to kepe thy ſtocke, and to maintain  
thine eſtate, not a pollicy of the world, but of Gods word,  
and it is this. *Querite primum regnum dei, & iustitiam eius, &*

A pollicy to  
mainrayne the  
ſtocke.

*haec omnia adiucentur vobis,* ſeke fyrſt the kingdome of God, &  
the rightuouſneſſe of it, and al theſe thinges ſhalbe plente-  
ouſly geue to you. Doſt thou not belcue this to be true: is  
Chriſt an holye man, an vntrue man, a diſſempler? The  
Phariſes make him a true man, and we make him a falſe  
harlot. He is a true man, and his wordes and promiſe are  
true. May we be falſe holow harted, and therfore juſtly pu-  
niſhed. For if we wold credite his wordes, it ſhuld wiſth-  
out dout be geuen vs aboundantly vpon heapes, yea moze  
then we could deſyre.

When

When we pray for thinges vnto almyghty God, what aske we, do we aske for thowth at þ first chop our necessaries: Þay Christ taught vs fyist to pray: Our father which art in heauen, halowed by thy name, thy kingdom come, thy wyll be don in earth as it is in heauen. &c. fyist we praye these petitions, for fayth, hope, and charity, that Gods honour may in al thinges be set out among vs, and then we praye after for bodely thinges. But we now leaue these petitions, and wold be in panem nostrum at the first dally, we wold haue our dayly bread at the first chop, & so we haue that, we for ce litle of the other. We wyl not say in wordes that we thinke God false, but in dedes we playnly affirmit, for we trust hym not, neyther beleue his promise when he bydoeth vs, gyus gene, I wyl blesse ye, I wyl make god my woord. Þay nay, we wyl scrape and scrape, and catch and pul to vs al that we may get. *Alii diuidunt sua, & ditiores fiunt, alii rapiunt non sua et semper in egestate sunt.* Some men (saith Salamon) deuides their owne gods, they pay the kyng his duty, euery man his oþon, giue almes, & yet are more richer, they haue inough and enough. Oþer, rob other men, cratch and scrape al that they may come by, neuer content, neuer inough, heape to heape, & yet ar they al way beggars. *Qui benedicit impignabitur*, he that blesseth shal be fat and wealthy. He that blesseth (not wyth waggyng hys fingers) but helping the pore people, he shal be blessed and euer haue inough, god wyll blesse hym, God wyl encrease him. And in dede so ought men to consider their giffes and goods to be geuen. *ut illorum copia, aliorum succuratur inopie.* That their aboundaunce might succour the necessity, poverty, and mysery of they pore neyghbours, and not to wast it, consume it in ryot and excesse, but in dedes of mercy, in dedes of charity and pity vpon the pore. *Qui miseretur pauperis, feneratur domino.* He that hath mercy vpo the poore, he lendeth vpon vsury vnto the Lord. Thys is a good vsury, to make God thy debter. Many lendeth vpon worldly vsery, which surely is a very wicked thing, and God forbydoeth it. But this vsury God commaundeth and promyseth to supply the lacke of it in thy cofers. He wyl be debter, he wyl be pay maister. Thou shalt not find thy stok diminished at 2 yeares

The ryght order of prayer.

Note thys well.

Learne to spend thy goods.

Good vsurye.



## The Sermon preached

end by keeping Gods commaundment, but rather blessed & increased. Giue therefore vnto the king, that is due vnto the king, *Et que sunt dei deo*, and giue to God that which is Gods.

Things due  
to God:

What is Gods: That I giue at Gods bidding. The tythes, oblations, first borne of beastes, and sacrifice cattel, which all God appointed vnto the Iewes to the mayntenaunce of theyr church ministers of the clergy, poore widowes, fatherles children, mayntenaunce of poore scholers. This was the cause that God assigned the Iewes to paye theyr tythes, and vntyl the comming of Christ, they were due by Gods law, and might by the lawe geuen to Moyses be claymed. But now that law is at an end, neither can they be claymed any more by that law. Notwithstanding now in the tyme of the new Testament, the Princes be bound to prouide a sufficient liuing for the ministers, as Saint Paule sayth: *Qui euangelium predicant de euangelio uiuant*: They that preach the Gospell, this is the ministry of saluation, preaching of the Gospel, and vnto such ministers, ye be bound to geue a sufficient liuing. *Communicate Catechizanti in omnibus bonis*, giue parte to hym that teacheth you in al good thinges geue hym part of al your goods, se he haue sufficient liuing. But who shal appoynt hym a sufficient liuing: hym selfe: nay, who then: you: nay nother. The King must appoynt hym sufficientl y to lyue vpon. for I thinke verely there are a great many, which if the ministers should haue no liuing, but at their appoyntment: he should not haue cloutting lether to pece his shoes with, no not cloutting lether

The Mini-  
ster must be  
prouided for

The King  
must ap-  
point his  
ministers by  
lyuing.

to his shoes. The King therefore must appoynt the ministers their liuinges by his lawe, and that liuing that the King appoynteth, they must clayme, and you must paye it to them truly, for it is theyr duty & it is theste to withhold it or hold it from them. For God commaundeth you to obey your kings lawes, and by the same lawes the King geueth the minister his tythes and other dutyes, therefore vpon peril of thy soule thou art bound to obey thy King and to pay to thy Curate y tithe that thou art commaunded. But some wyl say, our Curate is naught, an Asshead a dodispell, a lackelatin and can do nothing: Shal I pay hym my tythes that doth vs no good, noz none wyl do: Yea I saye thou muste paye hym his duty,

Have no re-  
spect to the  
person.

and



And if he be such a one, complaine to the Byshop. We haue  
complained to the ordinary, & he is as negligent as he. Com-  
plaine to the councel, for so haue we done, but no remedy can  
be had. What I can tel where thou shalte complayne. Com-  
plain to god, he wyl surely heare the, he wyl remedy it. Christ  
saue the people lying, *tanquam oues non habentes pastores*. As  
sheepe hauing no shepehard. They had Byshops, serybes and  
Pharises, curates in name a great many, yet were they *tan-*  
*quam oues non habentes pastorem*, as sheepe hauing no shepe-  
heard, what is that to saue? they had no true teachers, they  
had no preachers of the lawe of God to them. What remedye  
taught Christ for it, with praye they liuinges? Nay. Make tu-  
mults: nay, but, *rogate dominum messis*, pray y<sup>e</sup> lord of y<sup>e</sup> haruest  
Pray, pray. Prayer is the remedye that neuer faileth, when al  
other faileth thys neuer faileth. Therfore pray vnto God, and  
he wyl eyther turne his hart and make him better, or remoue  
him from thes and send a better in hys place, or els take hym  
away all to gether. So wyl the Lord do wyth any other op-  
pressour of the poore, eyther he wyl turne theyr hartes, and  
make them better, or els remoue them and take them quite a  
way. Therfore let men be patient and suffer, and praye vnto  
God for deliurraunce from their troubles, and not thincke to  
remedy it them selues, but praye to God, and he wyl remedy  
it. Pray I say, and take pecience, and you shal se the Lord wil  
in due tyme remedy it. There be many that turne thys terte  
clene contrary. for they yeld to Cesar that which is Gods,  
and to God that which is Cesars. They had money inough  
to build Monastaries, Chantries, Pallas, pere daies, Tren-  
tals, to gild images. &c. And all thys they dyd (saye they) to ho-  
nour God with.

They would worship God with copes, torches, tapers, can-  
dels, ten hundred things mo that god neuer required at theire  
hands. God requireth the hartes to seare him, & loue him, and  
frudiously to walk before him: But this inward seruice we  
wil not giue him. Nay, we giue Cesar our heart, & God our  
outward seruice, as al such do as haue receiued the Interim.  
God should posses our whole hartes, and we should most  
frudiously walke euery man in hys vocation, according to

A meane to  
reforme ne-  
gligent Cu-  
rates.

Many turne  
thys terte.

## The Sermon preached

The true  
Gods ser-  
uice.

the word of God, according to his commaundementes, obey-  
ing our king, and succouring the poore and needy, as he hath  
commaunded vs. And thys is true Gods seruyce, and the  
thing that belongeth to God. If thys be true, what is be come  
of our forefathers? I answer, it is a bayne and vnprofitable  
questiō, other it nedes not, or it botes not. What so euer they  
dyd, let vs do wel. Let vs kepe Gods bidding. Gods commaun-  
dementes, and then are we safe. When one dieth, we must  
haue belles ryngyng, singing and much a do. But to what  
purpose. Those that dye in the fauour of God are well, those  
that dye out of the fauour of God, thys can do them no good,  
*vbi ceciderit lignum ibi erat.* Where the tree falleth, there it  
shall remaine. Study therfore to lyue in the fauour and grace  
of God, in repentaunce, in amcndement of lyfe, and then dy-  
est thou well. further to the question of our forefathers. God  
knoweth hys elect, and diligently watcheth and kepeth them,  
so that all thinges serue to theyr saluacyon. The nature of fyre  
is to byen al that is laid in it, yet God kept the. iij. yong men  
in Babilon, that they burnt not. And Moyse sawe a bush on  
fyre, but it burnt not. So false doctrine, as fyre burneth, it cor-  
rupteth. But God kept his elect that they were not corrapte  
with it, but alwayes put their trust in one euer lyuing God,  
thorowe the death of Iesus Chyriste our Loyde. In Elias time  
Idolatre and superstition raigned, so that Elias sayd, *domine*  
*altaria tua subuerterunt.* Lord they haue destroyed thyne al-  
tars, and slaine thy prophetes & preachers, and I am left alone.  
But the Loyd answered hym, I haue reserued to my selfe. vii.  
Men that haue not bowed their knee to Baall. So God (I  
trust) reserued our forefathers, in so perillous times, moze gra-  
ciously then we can think. Let vs thank God then for the gra-  
cious lighte of hys word sent vnto vs, and pray for our gra-  
cious king and hys councel, that set it forth vnto vs. And as  
for our forefathers, seing we haue no charge giuen vs of God,  
leauē them, and comēd them vnto gods mercy, who disposed  
better for them then we can wyshe. But some wyl saye now,  
what neede we preachers then, God can saue hys elect with-  
out preachers. A goodly reason. God can saue my lyfe with-  
out meat and dynke, nedē I none therfore, God can saue me

Leauē the  
fathers to  
God.

From



From burning, if I wer in the fire, shal I run into it therefore:  
 No no, I must kepe y way that God hath ordayned, & vse the  
 ordinary meanes y God hath assigned, & not seke new waies.  
 This office of preaching is the onely ordinary waies that god  
 hath appoynted to saue vs al by. Let vs maintayne thys, for  
 I know none other, neither thinke I God wyll appoynt oꝝ  
 deuise any other. Pay therefore to Cesar that which is dewe  
 to Cesar. And thys sayd Christ by an heathen king, a pai-  
 nym, how much more ought we to paye to our Cesar, our  
 leige Lord and king a Christen King, and so Godly and ver-  
 tuous a learned King. And pay to God that is due to God, ti-  
 thes and al duties longing to the ministers and preachers of  
 thys office of saluacion, geue it them without dissimulyng,  
 without withdrayding oꝝ abridging of theyr duties. Take  
 hede of lying, and setting thy selfe at les then thou act. Marke  
 the example of Ananias and saphira hys wyfe. They dyed so-  
 denly for theyr lying and dissimulacio in the like matter, well  
 this was Christes doctrine. This was his aunswer: geue to  
 Cesar that which is Cesars, and to God that which is Gods.  
*Et non potuerunt reprehendere uerbu eius coram populo,* and they  
 could not finde faulte in hys word before the people, it was so  
 iust, so consonant wyth scriptures and with reason. Yet af-  
 terward they falsified his word before Pilate accusing him:  
*Hunc deprehendimus euerterentem gentem, et uetantem tributa dari  
 Cesari.* We found this felow turning a way the peoples hearts  
 & forbidding the tribute to be geuen to Cesar. These be peri-  
 lions people to meddle withal, malicious ond yncharitable, y  
 care not what slander they accuse a man of, deny they are  
 ready to accuse, affirme they wyll yet falsify hys word. When  
 it is best to say nothing at al, nay not so. Let vs speake Gods  
 truth and lyue accordyng to hys commaundement, he shal de-  
 lyuer vs from the handes of our aduersaries, and make vs  
 safe in hys heauenly kingdom. Let vs I say do Gods bidding  
 and commaundement, gyue to our Kinge our duties, truly  
 we shal haue neuer the lesse, it shal not minish our flock, we  
 shall rather haue the more. For God is true of his promyse,  
 let vs maintayne the necessary office of saluacion, pay to the  
 ministers, the thinges appoynted them, maintayne scholers

Ordinary  
 meanes  
 must be v-  
 sed.

Cesar was  
 heathen.

Beware of  
 lying.

Perilous  
 people.

To do truly  
 lyue, dimint-  
 sheth not  
 our flocke.



and scooles, helpe the poore widewes and fatherles children, study to do good whyle we haue tyme in thys present lyfe, so that the Lord in thys lyfe blesse vs, and after thys lyfe geue vs eternal life, throughe Iesu Christ. To whom wvth the father and the holy Ghost be al laude, and honour. Amen.

Peruel not that I vse at the sermons end to make prater, for I do it not of spngularyty, but when I am at home, and in the country where I go, sometime when the poore people come and aske at me, I appose them my selfe, or cause my seruant to appose them of the Lordes prater, and they answer som, I can my latin *pater noster*: some, I can the old *pater noster* but not the newe. Therefore al that canne it not may learne. I vse before the Sermon and after to say it. Therefore now I besech you let vs say it together. Our father which art. &c.

**A most fayth full Sermon preached before the Kings most excellent Maiesty, and his most honorable Council, in his Court at Westminster, by the reuerend father Mafter**

Hughe Latymer, Anno Domini. M. D. L.

*Videte & caute ab auaricia.*



Take hede and beware of couetousnes, take hede and beware of couetousnes, take hede & beware of couetousnes, take hede & beware of couetousnes. And what and if I should saye nothing elst these. iij. or. iij. hours (for I know it wyll be so long, in case I be not commaunded to the contrary) but these wordes: Take hede and beware of couetousnes, it would be thought a straunge Sermon before a King to saye nothpng els *Caute ab auaricia*. Beware of Couetousnesse. And yet as straunge as it is, it would be lyke the Serms of Jonas that he preached to y<sup>e</sup> p<sup>r</sup>intulnes, as touching the Goytnes, and as touching the paucity or felwenes of the wordes: for his Sermon was, *Ad huc quadraginta dies, et Ninive subuertetur*. There is yet forty dayes to come, & Ninive shall be destroyed. Thus he walked from streete to streete, &

A strange sermon.

from

from place to place round aboute the City, and sayd nothing  
 els, but ther is yet .xl. daies (quod he) & Ninue shalbe destr<sup>o</sup>  
 ed. There is no great ods no; difference at the lest wyse, in  
 number of wordes, no; no; yet in the sence or meaning betwen  
 these two sermons: There is yet forty daies, & Ninue shalbe  
 destroyed, & these wordes y I haue taken to speake of this day:  
 Take hede & beware of couetousnes. For Ninue should be  
 destroyed for syn, & of they; syns, Couetousnesse was one, and  
 one of the greatest, so y it is all one in effect. And as they be  
 like concerning the shortnes, the paucity of wordes, y breuity  
 of wordes, & also the mening & purpose: So I wold they might  
 be lyke in frut & profit. For what cam of Jonas sermon: what  
 was the frut of it? *Ad predicacionem Iona crediderunt Deo.* At  
 the preaching of Jonas they beleued God. Here was a great  
 frut, a great effect wrought. What is y same they beleued god  
 They beleued Gods Preacher, Gods Officer, Gods Minister  
 Jonas, & were conuerted from they; syn. They beleued that  
 (as the preacher said) If they did not repent & amend they; life  
 the Cytys shoulde be destroyed within forty dayes. Thys  
 was a great fruite, for Jonas was but one man, & he prea  
 ched but one sermon, & it was but a short sermon, neyther as  
 touching the number of wordes, & yet he turned all the whole  
 City great and smal, rich & poore, king & al. We be many prea  
 chers here in England, & we preach many long sermons, and  
 yet the people wil not repēt no; conuert. This was y frut, the  
 effect & the god that his sermon did, y all the whole City at  
 hys preaching conuerted and amended they; euill lyuing and  
 dyd; penaunce in sakcloth. And yet here in thys Sermon of Jo  
 nas is no great curiousnes, no great clerklines, no great affec  
 tacion of wordes, no; of painted eloquence, it was none other  
 but *Ad huc quadraginta dies, & Ninue subuertitur.* Yet fortye  
 dayes et Ninue subuertitur, and Ninue shal be destroyed, it  
 was no more. This was no great curious Sermon, but thys  
 was a nyping Sermon, a pinching Sermon, a biting sermō  
 it had a ful byte, it was a nyping Sermon, a rough Sermon,  
 and a sharpe biting Sermon. Doo you not here maruayle  
 that these Ninuistes call not Jonas in pylson, that they did  
 not reuple hym, and rebuke hym?

The frut  
 of Jonas  
 sermon.

Jonas ser  
 mon was  
 not curi  
 ous.



They did not reuile him nor rebuke him, but God gaue them grace to heare him, and to conuert & amend at this preaching. A straunge matter, so noble a Citie to gyue place to one mā's Sermon. Nowe England cannot a byde thys geare, they cā not be content to heare Gods Minister and hys threathnyng for theyr sinne: Though y<sup>e</sup> Sermon be neuer so good, though it be neuer so true. It is a naughty fellowe, a sedicious fellowe, he maketh trouble and rebellion in y<sup>e</sup> Realme, he lacketh discreccion, but the Piniuites rebuked not Jonas that he lacked dyscreccion, or that he spake out of tyme, that his Sermon was out of season made: But in England, if Gods Preacher, Gods minister be anye thing quicke, or doo speake that pelye, then he is a foolyshe fellowe, he is rash, he lacketh discreccion, now adales if they can not reprove the doctrine y<sup>e</sup> is preached, then they wyll reprove the preacher that he lacketh dew consideration of the tymes, and that he is of leathnyng sufficient, but he wanteth discreccion. What a tyme is this picked out to preache such thinges, he should haue a respect and a regarde to the tyme, and to the state of thinges, and of the Common weale. It reioyceth me som times when my frende commeth and telleth me that they fynde faulte wyth my dyscreccion, for by lykelyhood (thinke I) the doctrine is true, for if they could fynde fault wyth the doctrine, they would not charge me wyth the lacke of discreccion, but they would charge me wyth my doctrine, and not wyth the lacke of discreccion, or wyth y<sup>e</sup> inconveniency of the tyme. I wyll now aske you a questyon: I pray you when shoulde Jonas haue preached agaynst y<sup>e</sup> Couetousnes of Piniue, if y<sup>e</sup> couetous men shoulde haue appoynted him his tyme: I know that preachers ought to haue a discreccion in theyr preaching, & that they ought to haue a consideracion and respecte to the place & to the tyme that he preacheth in, as I my selfe wyl say here that I wold not say in the country for no good. But what then? syn must be rebuked, sinne must be playnly spoken agaynst. And when shoulde Jonas haue preached agaynst Piniue, if he shoulde haue forborne for the respectes of the tymes, or the place or the state of thinges there? For what was Piniue, a noble, a ryche and a welthy Citie. What is London to Piniue: lyke a village as Alington or

such

Piniue and  
Englande  
compared.

A signe of  
true doctrine

Preachers  
must consider  
tyme &  
place.



such a nother in comparison of London. Suche a Cytie was Ninue, it was thre daies iourny to go through euery streete of it, and to go but from streete to streete. There was noble men, richmen, welthy men, ther was vicious men and couetousmen, and men that gaue them selues to all voluptuous liuing, and to wo:ldynes of getting riches. Was this a time well chosen and discretely taken of Jonas, to come & reprove them of they synne, to declare vnto them the threathinges of God, and to tell theym of they Couetousnes, and to say plainly vnto them, that except they repented & amended they euyl luyunge, they & they City should be destroyed of Gods hand within .xl. dayes: And yet they hearde Jonas and gaue place to his preaching. They hearde the threathinges of God and feared hys stroke and vengeaunce, and beleued God, that is, they beleued Gods Preacher and Minister, they beleued that God would be true of his word, that he spake by the mouth of his prophet, and ther vpon did penance, to tourne a waye the wyath of God from them. Well what shall we say: I wil saye thys and not spare, Christ sayeth: Ninue shall arylse agaynst the Jewes at the last day and beare wytnesse agaynst them, because that they hearing Gods threathynge for syn.

*Ad predicationem Ione in cinere & sacco egerunt penitentiam*, they did penance at the preaching of Jonas in ashes and sackcloth (as the text sayeth there) and I say Ninue shall arylse agaynst England (thou England) Ninue shall arylse agaynst Eng- lande, because it wyl not beleue God, no: heare his preachers that cry dayly vnto them, no: amende they lynes, & specially they Couetousnes. Couetousnesse is as great a synne now, as it was then, and it is the same sinne now, it was then. And he wyl as sure stryke for sinne now, as he dyd then. But ah good God that would geue them a tyme of repentaunce after his threathynge. fyt to se whyther they would amend or not or he would destroye them. for euen from the begynnynge of the world they fell to synne. The fyrt age from Adam whych was aboute two thousande yeares they fell euer to sin and they had preachers Noe and Enoch & other holpe fathers: And in that tyme a great multiplicacion was that grew in two thousand yeares. for that Scripture sayth: The sonnes  
of God

Londō but  
a village in  
compariso.

Ninue shall  
arise agaynst  
England.

## The last Sermon

of God saw the daughters of men that they were faire, and they toke them wyues from among all that they had chosen. This is a longe matter to speake of all. But what meaneth thys the sonnes of God sawe the daughters of men: who were these sonnes of God?

**The sonnes  
of God and  
daughters  
of men.**

These sonnes of God were those that came of the good men, of the good Preachers, of the holy fathers y<sup>e</sup> were Gods men, as they that came of Seth and Enos, that were good men, and of others. for our grandmother Eue, when Cayne had kylled Abell, and then she had a nother sone by Adam, who was called Seth. What did she? She gaue thanks to God for him, and acknowledged that God it was whyche had geuen hym vnto her, for she sayde: *Dedit mihi deus semen pro Abel quem occidit Cain.* God (said she) hath geuen me a nother seede in steede of Abell whom Cayne slewe. Here is a long matter to talke on. Some will say: was this a naturall mother, was thys naturally done to puplicly the sinne of her owne sonne? What neded she to speake of that matter, or to make anye rehersall of that matter, to opene the sinne of her sonne? what neded she this to do? Yes, she was now a good woman, when she beleued the serpent, she was not good. But now she hath repented that deede, and had taken holde of the promise of God, that ther should come of her a seede, that should treade downe and destroye the heade of the Serpent. She had taken hold of this promise and was now a good woman and a godlye woman, she opened the faute of her sonne and hid it not. Here could I say some what to them (yf I would) that speake so muche agaynste me for my preachinge here the last yeare. But to returne to Eue, & declare that the sonnes of God are to be vnderstanded those y<sup>e</sup> came of good men, as of Seth and Enos, & the same god part of generacion. And the daughters of men are to be vnderstanded of them that came of Caine and of his seede. And therfore our grandmother Eue hadde beware of marying wyth Caines seede, for feare of falling from God to wyckednes therby. And here I would say a thing to your mayestty, I shall speake it of good wyll to your hyghnes, I would I wer able to do your grace good seruyce in any thing, ye shoulde be sure to haue it. But I wyll say thys: for Gods

loue

**Eue was a  
good womā**

**Who bee  
the sonnes  
of God.**



loue beware where you marrye, chuse your wyfe in a faythfull stocke. Beware of thys woonly policy, marry in god, marry not for the great respect of alpaunce, for therof cometh all these euyls of breakyng of wedlocke, whych is amonge Whores and noble men. And here I would be a Suter vnto your Maiestye, for I come now rather to be a Suter and a peticioner, then a Preacher, for I come now to take my leaue, and to take my *Vltimum uale*, at least wise in thys place, for I haue not long to lyue, so that I thinke I shall neuer come here in to thys place againe, and therefore I wyll aske a petition of your hyghnes:

Latimers  
*vltimum*  
*uale.*

For the loue of God, take an order for merpages here in Englande. For here is marriage for pleasure, and voluptuousnes and for goodes, and so that they maye soyne lande to land, and possessions to possessions they care for no more here in Englande. And that is the cause of so muche adultrye, and so muche breach of wedlocke in the noble men, and gentle men, and so muche deuorcyng. And it is not now in the noble men onely, but it is come now to the inferior sort. Every man if he haue but a smal cause, wyl cast of his old wyfe, and take a newe, and wyl marry agayne at hys pleasure, and ther be many that haue so done. I would therfore wysh that there were a lawe prouided in thys behalfe for adulterers, and that adultry shoulde bee punished wyth deathe, and that myghte be a remedye for all thys matter. There would not then be so much adultry, whordome and lechery in England as ther is.

Abuse in  
marriage.

For the loue of God take heede to it, and se a remedye prouided for it. I woulde wysh that adultry shoulde be punished wyth death. And that the woman beynge an offender, if her husbände woulde be a suter for her, she shoulde bee pardoned for the fyrst tyme, but not for the second tyme. And the man being an offender shoulde be pardoned, if his wyfe be a suter for him for the fyrst tyme, but not for the second tyme, not if he offended twyse.

This reme  
dy did God  
deuise.

If thys lawe were made, there woulde not be so muche adultry nor lechery vled in the Realme as ther is. Well I trust once yet as old as I am, to se the day that lechery shalbe punished. It was neuer more needs, for ther was neuer more lechery



lechery vsed in England as there is at this day, & maintained. It is made but a laughynge matter, and a trifle, and it is a sad matter and an earnest matter. for lecherie is a great synne, Sodom and Gomozz was destroyed for it. And it was one of the syns raygning in p̄niue, for which it should haue bene destroyed. But thinke you y lechery was alone? No no couetousnes was ioyned with it. Couetousnes foloweth lechery, and commonly they go together. for why? they that be geuen to voluptuousnes, and to the vice of lechery, must haue wherewith to maintayne it, and that must be gotten by couetousnes. for at the fyrst when men fel to synne, and cheifelye to lechery, wherfoze the world should be destroyed (the booke sayth) ther wer Giauntes in the earth in those dayes. And after that y sons of God had come to the daughters of men, & there had engendryed with them. The same became mighty men of the world, and men of renoune. &c. Thys is couetousnes, for y booke sayth: *terra erat repleta iniquitate*, the earth was replete with iniquity, for they oppressed the poore. They made them slaues, pesauntes, villains and bondmen vnto them. These were Giauntes, so called of the property of Giauntes, for they oppres the weake, and take from them what they lyst, by force, byolence and oppresyon. They were Giauntes of the property of Giauntes, not that they were greater men of stature and strenght of body then other men were. for certayns wyfters speaking of thys matter, say: that they were Gyates for theyr cruelty and couetous oppresion, and not in stature or procerity of body. for there is no reason why Sethes chyldren could beget on Caines daughters greater men then others were in stature of body. But they were Gyantes in y property of Giauntes, for oppressing of others by force and byolence. And thys was couetousnes wherwith God was so displeased, that he repented that he had made men, and resolved vtterly to destroye the worlde, and so called to poe, and told hym of it. And I wyll not dispute the matter with them (sayth God) from daye to daye, and neuer the neare, but if they wyll not amende wythin an hundred and twentye yeares, I shall byng in an vniuersall foudde ouer theyr eares and destroye them all.

One synne  
wayteth by  
on another.

What Gi-  
auntes are.

Couetous-  
nes caused  
God to re-  
pent. Thys  
speche is af-  
ter the ma-  
nor of men

Thys

Thys was preached by P<sup>oe</sup> to them, and so that God of hys goodnes, pacience and long sufferance, gaue them a time to repent and amend after his threathings, because they should see they: euyl doinges, and retourne to God. So they had an hundred and .xx. yeares to repent. Thys P<sup>oe</sup> was laughed to scoone, they lyke doddypoles laughed thys godlye father to scoone. *Wel*, ye thinke lyttle of the history, yf ye wyl knowe the meaning of it, it is a great thew what anger God hath to to sinne. But how long tyme hast thou England thou England? I can not tel, for God hath not reuealed it vnto me, if hee had, so God helpe me I woulde tell you of it, I woulde not be afrayde, nor spare to tel it you, for the good wyl I bear you, but I can not tell howe long time ye haue, for God hath not opened it vnto me: But I can tell you that thys lenitye, this long forbearing and holdyng of his hande, prouoketh vs to repent and amend. And I can tell that whosoever contem- neth this riches and treasure of Gods goodnes, of his mercy, of hys pacience & long suffering, shall haue the moze greuous condemnation. This I can tell well inough, Paule telleth me thys, and I can tell that ye haue tyme to repent as long as you lyue heare in thys worlde, but after thys lyfe I can make no warrant of anye furder tyme to repent. Therefore repent and amende whyle ye be here, for when ye are gone hence, ye are past that. But how long that shal be whether to morrowe or the next day, or .xx. yeare, or how long, I can not tel. But in the meane time ye haue many Ionasses to tel you of your fautes, & to declare vnto you Gods threathinges, except ye repente and amend, therfore to returne to my matter I say as I sayd at the begynnyng: *Videte et caute ab auaritia. videte*, se it. spyll se it, and then amend it. for I promise you great complayntes there is of it, and muche crying out, and much preaching, but none amendment that I see. But *caute ab auaritia*, beware of couetousnes. And why of couetousnes? *Quia radix est omnium malorum auaritia et cupiditas*. for couetousnes is the roote of al euyl, and of al mischiefe. Thys say- ing of Paule tooke me away from the Gospel that is read in the Churche thys daye, it tooke me from the Epistle, that I woulde preache vpon neyther of them bothe at thys tyme, I cannot

P<sup>oe</sup> is  
laughed to  
scoone.

Repentance  
must be in  
this life.  
England  
hath many  
Ionasses.

The roote  
of al mis-  
chiefe.



## The last Sermon

can not tel what ayled me. But to tel you my Imperfection: when I was appoynted to preache here, I was newe come out of a sicknes, wherof I looked to haue dyed, and so weake I was. Yet neuertheles when I was appoynted vnto it, I toke it vpon me, how be it I repented after ward that I had done. I was displeas'd wyth my selfe, I was teasty as Jonas was when he should go preache to the Pinitutes. Well, I looked on the Gospel that is red thys daye, but it liked me not, I looked on the Epistle: tush I could not a waye wyth that neyther. And yet I remember I had preached vpon thys Epistle once afoze King Henry the. viij. but now I could not frame wyth it, nor it liked me not in no sauce. Well, thys saying of Paule came in my mynde, and at last I considered and wayed the matter deeplye, and then thought I thus with my selfe: As Couetousnes the roote of all mischiese, and of all euill: then haue at the roote, & down withal couetousnes. So thys place of Paule brought me to thys text of Luke: See and beware of couetousnes. Therfore you Preachers out with your swydes and strike at the roote, speake agaynst couetousnes, and crye out vpon it. Stand not tyecking and toying at the byanches, nor at the boughes (for then there wil new boughes and bad ches spryng agayne of them) but strike at the roote, and feare not these Stauntes of Englande, these great men and men of power, these men that are oppressours of the poore. Feare the not, but strike at the roote of all euill, whych is myscheuous couetousnes. For couetousnes is the cause of rebellion. I haue forgoften my logyke, but yet I can iumble at a Silgime, and make an argumēt of it to proue it by. Couetousnes is the roote of al euill: Rebellion is an euill, Ergo Couetousnes is the roote of rebellion. And so it was in dede. Couetousnes was the cause of rebellion this last Sommer, and both parties had couetousnes, as well the Gentlemen as the Commones. Both parties had Couetousnes, for both parties had an inordinate desyre to haue that they had not, and that is couetousnes, an inordinate desyre to haue that one hath not. The Commones would haue hadde from the Gentlemen suche thynges as they desyred. The Gentlemen would none of it, and so was there couetousnes on both sides. The Commones thought they had a ryght to

Preachers  
 must strike  
 at the roote

The cause  
 of rebellion

the



The thyriges that they inordinatly sought to haue. But what then? they must not come to it that waye. For on the other side the Gentlemen had a desire to keepe that they had, and so they rebelled to agaynst the kynges commaundement, and agaynst suche good order as he and hys counsel woulde haue set in the realme. And thus both parties had conctousnes, and both parties dyd rebell. I hearde saye that there was godlye ordinaunces deuised for the redressse of it. But the Ciantes would none of it in no sauce. I remember myne owne selfe a certayne Ciant, a great man; who sat in commission about such matters. And when the tounsemen should bying in what had beene inclosed, he frowned and chafed, and so nere looked and threatened the poore men, that they durst not aske theyr ryght. I red of late in an Act of Parliament: and thys Act made mention of an act that was made in kynz Henries dayes (thys I trow it was, yea and such an other busynes there was in kynge Edwardes tyme the seconde also.) In this parliament that I speake of, the Gentlemen and the Comons were at variaunce, as they were now of late. And there the Gentlemen that wer Landholders, would nedes haue alwaye muche landes from theyr tenaunces, and would nedes haue an Act of parliament that it myght be lawfull for them to enclose and make severall from theyr tenaunces and from the Commons suche porcions of theyr landes as they thought good, muche a doore there was about thys Act. At last it was concluded and graunted that they myght so do: Provided alwaye that they shoulde leaue sufficient to the tenaunt. Wel, it was wel that they wer bounde to leaue sufficient for theym. But who shoulde bee the Judge to limite what was sufficient for theym. Or who shall nowe iudge what is sufficient? Wel I for my part can not tell what is sufficient. But me thought it was well that the tenaunces and poore commons should haue sufficient. For if they had sufficient (thought I) they had cause to be quiet. And the fell I to make thys argument within my selfe: If at that tyme it were put in theyr will and power, that they myght enclose, leauing to the tennaunt that were sufficient for hym, yf they had it then in theyr power (thought I) that they myght thys doo, they woulde leaue no more then sufficient.

The frowning of a Ciant.

An argument more to be made.

## The last Sermon

If they left to the tenauntes and poore comitions no more in those dayes but sufficient: then if they had anye more taken from them since that tyme, then had they now not sufficient.

All are equal  
in Christ.

They in Christ are equal with you. Peeres of the realm must nedes be. The poorest plowman is in Christ equall with the greatest Prince that is. Let them therefore haue sufficient to maintaine them, and to fynde them theyr necessaries. A plow lande must haue sheepe, yea they must haue sheepe to dunge theyr grounde for beariage of corne (for if they haue no sheepe to healde to fat the grounds, they shall haue but bare corne & thyn). They must haue swyne for theyr foode to make theyr veneryes or bacon of, theyr bacon is theyr venison (for they shall now haue *hangum tuum* if they get any other venison)

The plow  
man's venis

so that bacon is theyr necessary meate to fede on, whych they may not lack. They must haue other catels, as horses to draw their ploughe and for cartage of thinges to the markets, and kine for their mylke and chese, whych they must lyue vpon & pay theyr rentes. These cattell must haue pasture whych pasture if they lacke, the rest must nedes fayle them. And pasture they can not haue, if the lande be taken in & inclosed from the.

A good re-  
quest.

So (as I sayde) ther is in both partes rebellion. Therefore for Gods loue restore theyr sufficient vnto them, and searche no more what is the cause of rebellio. But se and beware of couetousnesse, for couetousnesse is the cause of rebellion. What now,

if couetousnesse be the cause of rebellion, then preaching against couetousnesse is not the cause of rebellion. Some say that the preaching now a daies is the cause of all sedicion and rebellion, for since thys newe preaching hath come in, there hath bene much sedicion, and therefore it must nedes be that this preaching is the cause of rebellion here in Englande, forsooth our preaching is the cause of rebellion, much like as Christ was cause of the destruction of Ierusalem. For (saith Christ) *Si non uenisse & locutus fuisssem eis, peccati non haberent.* &c. If I had not come

Preaching  
is cause of  
rebellion.

sayth Christ) and spoken to them, they shoulde haue no synne. So we preachers haue come & spoken to you: we haue drawe our swerdes of Gods word, and stryken at the rootes of al euil to haue them cut downe, and if ye wyll not amende, what can we do more. And preaching is cause of sedicion here in Eng-

land



land, much like as Ely was the cause of trouble in Israel, for he was a preacher there, and tolde the people of all degrees theyr faultes, and so they wynched and kycked at hym, and accused hym to Achab the King, that he was a sedicious fellow, and a troublous preacher and made much bypoyze in the Realme. So the King sente for hym, and he was brought to Achab the King, who sayd vnto hym: Art thou he that troubleth al Israel: and Ely answered and sayd: naye, thou & thy fathers house are they that trouble al Israell. Ely had preached Gods word, he had playnly told the people of theyr euill doinges, he had shewed them Gods threateninges: (In gods behalfe I speake, there is neither Kinge nor Emperour, be they neuer in so greate estate, but they are subiecte to Gods word) and therfore he was not afrayd to saye to Achab: it is thou and thy fathers house that causeth all the trouble in Israel. Was not thys presumptuously spokē to a king: was not this a sedicious fellow? Was not thys fellowes preaching a cause of all the trouble in Israel: was he not worthy to be callē in bocardo or lytle ease: so, but he had bled Goddes sword which is his word, and done nothing els that was euill, but thei could not abide it, he neuer disobeyed Achabs sword which was the regal power. But Achab disobeyed hys sword, which was the word of God. And therfore by the punishment of god much trouble arose in the Realme for the sinnes of Achab and the people. But Gods preacher, Gods prophet was not the cause of the trouble. Whē is it not we Preachers that trouble England. But here is now an argument to proue the mater agaynst the preachers. Here was preaching agaynst couetousnes al the last yeare in Lent, and the next somer folowed rebellion: Ergo preaching agaynst couetousnes, was the cause of the rebellion. A goodly argument. Heare nowe I rement: an argument of maister Doyes, which he bringeth in a booke that he made agaynst Wilney and here by the way I wyll tel you a mery toy. Maister Doye was once sent in commission into Kent, to help to triout (if it might be) what was the cause of Goodwin landes, and the shelve that stopped by Sandwich haven. Thither commeth maister Doye, and calleth the couetousnes afore him, such as wer thought to be men of expercience &

The cause  
of trouble.

Preaching  
agaynst couetousnes.



## The last Sermon

men that could of lykelyhod best certyfy hym of that matter concerning the stopping of Sandwich haven. Among others came in before hym an olde man with a white head, and one that was thought to be lytle lesse then an hundereth yeares olde. When maister Hooze saw thys aged man, he thought it expedient to heare hym say hys mynd in thys matter (for being so olde a man it was lykely that he knewe molke of any man in that presence and company.) So Maister Hooze called this old aged man vnto hym, and sayd: father (sayd he) tel me if ye can what is the cause of thys great arising of the sandes and shelues here about thys haven, the which stop it by that no shippes can arriue here: Ye are the eldest man that I can spye in al thys company, so that if any man can tell any cause of it, ye of lykelyhode can say most in it, or at least wyse moze then any other man here assembled. Hea for sooth god Maister (quod this old man) for I am wel nighe an hundereth yeares old, and no man here in this company any thing nere vnto mine age.

Well then (quod Maister Hooze) holwe saye you in thys matter: what thincke ye to be the cause of these shelues and flattes that stoppe by Sandwicke haven: for soth say quoth he) I am an olde man, I thincke that Tenterton Steple is the cause of Godwyn sandes. for I am an old man say (quod he) and I may remember the building of Tenterton Steple, and I may remember when there was no Steple at al there. And before that Tenterton Steple was in building, there was no maner of speaking of any flats or sands that stopped the haven, and therefore I thinke that Tenterton Steple is the cause of the destroyng and decaying of Sandwich haven. And euen so to my purpose is preaching of Gods word the cause of rebellion, as Tenterton Steple was cause that Sandwich haven is decayed.

And is not this a gaye matter, that suche shoulde be taken for great wyse men, that wyll thus reason agaynst the Preacher of Gods woorde: But here I woulde take an occasion by the waye of a digression to speake somewhat to my Sisters the women to doo them some good too, because I would do al folkes good if I could, before I take my *plurimum*

The cause  
of Godwyn  
sandes.

valt

Wale (at least wisse here of thys place) for I think I shall no more come here. for I think I haue not long to lyue. So that I iudge I take my leaue now of the court for ever, and shall no more come in this place. Achab was a Kinge, but Iesabel Iesabell, she was the perillous woman. She would rule her husband the King, she would beate a stroke in al things, & she would order matters as pleased her, & so wil many womē do, they wil rule their husbandes, & do al thinges after their owne mindes. They do therein against the order by God appointed the. They breake their iniunction by God gaue vnto them. Yea, it is now come to the lower sort, to meane mens wyues, they will rule and apparel them selues go:geouly, and some of them farre aboue they: degres, whoyther they: husbandes will no: no. But they breake they: iniunction, and doo therein contrary to Gods ordynance. God sayth: *Subdita eris sub potestate nri.* Thou shalt be subiecte vnder the power of thy husband. Thou shalt be subiect. Women are subiectes, ye be subiectes to your husbandes.

At the fyrst the man and the woman wer equall. But after that she had genen credit to the serpent, then she had a iniunction set vppon her: *Subdita eris sub potestate nri,* thou shalt be subiect vnder the power of thy husband. And as for one parte of her iniunction she taketh, & she taketh one parte of her penance, because she cannot auoyd it: and that is: *in dolore paris:* Thou shalt bring forth children with payne and traueil. This part of they: iniunction they take, and yet is the same so greuous, that Chylosome sayth: if it were not for the ordynance of God which cannot be made frustrate by man, they would neuer come to it againe for no worldly good. But God hath provided here in. And (as Chyill sayeth in the Gospel:) *Mulier cum parit tristitiam habet.* &c. The Woman when she beareth Child hath sorow, but afterward she remembreth not the payne, because there is a soule broughte fourth into the world.

But as it is a parte of your penance ye women to traueil in bearing your Children: so is it a parte of your penance to be subiectes vnto your husbandes, ye are vnder longes, vnderlynges, and must be obedient.

¶ y;

But

The wo-  
mans iniunc-  
tion.

Gods orde-  
nance.



But this is now made a trifle and a small matter. And yet it is a sad matter, a godly matter, a godly matter. A matter of dampnation and saluacion. And Paule saith that a woman ought to haue a power on her heade. What is thys to haue a power on her head? It is a maner of speaking of the scripture, and to haue her power on her head, is to haue a sygne and token of power, tohych is by couering of her heade, declaringe that she hath a superiour aboue her, by whom she ought to be ruled and ordered. For she is not immediately vnder God, but mediatly. For by their iniuncon the husband is theyr head vnder God and they subiectes vnto their husbandes. But this power that some of them haue is dysgyfled geare and straunge factons. They must weare frenchhoodes, and I can not tell you I, what to call it. And when they make them ready and come to the coueryng of theyr head, they wyl call and saye, geue me my french hode, and geue me my Bonet or my cap and so forth. I woulde wyth that the women would call the coueryng of theyr heades by the termes of the scripture. As when she would haue her cappe I would she would say: geue me my power, I woulde they woulde learne to speake, as the holpe gholse speaketh, and cal it by suche a name as Sainte Paule dothe. I woulde they would (as they haue muche pyckynge) when they put on their cap, I would they would haue thys meditacion, I am now putting on my power vpon my head, If they had this thoughte in theyr myndes, they would not make so muche pyckynge by of theyr selues as they doo now a dayes. But now here is a vengeance deuil: we must haue our power from Turkey of Beluet, and gay it must be. Far set, deare hought, and when it commeth it is a false signe I had rather haue a true Englyshe signe then a false signe fro Turky. It is a false signe when it couereth not theyr heades as it should do. For if they would keepe it vnder the power as they ought to do, there shoulde not any suche Tussokes nor tuftes be scene, as there be, nor suche laying out of the heers nor braydyng to haue it open. I would meruelle of it how it shoulde come to be so abused and so farre out of order, sauing that I know by experyence, that many wyl not bee ruled by theyr husbandes, as they ought to be. I haue bene desyred to

Why wo-  
men be co-  
uered.

Let womē  
learne to  
speake.

Tussokes  
and tuftes.

erhozt some, and with some I could do litle in that matter. But there be now many Adairs that wil not displease their wiues, but will in this behalfe let them haue all theyr owne myndes and do as them listeth. And some others againe ther be now adaves that wyl defendit, and say it may be suffered wel inough because it is not expresse in scripture, noz spoken of by name. Though we haue not expresse mencion in scripture against such laying out of the heare in Tussocks and Tufftes: yet we haue in scripture expresse mencion: *De cortis crimbus*, of w<sup>it</sup>h<sup>e</sup> heare, that is fo<sup>r</sup> the nonce fo<sup>r</sup>ced to curles. But of these tussocks that are layd out now a dayes, there is no mencion made in scriptures, because they were not vsed in scripture time. They were not yet come to be so far out of order, as to laye out such tussocks and tufftes, but I wyl tell thee, if thou wylt nedes laye it out, o<sup>r</sup> if thou wylte nedes shewe thy heare and haue it saene: go and pole thy heade o<sup>r</sup> round it, as men do, fo<sup>r</sup> to what purpose is it to pul it out so, and to laye it oute: some do it (say they) of a simplicity. Some do it of a pypde. And some of other causes. But they do it because they wyl be quarter maister with their husbands, quarter maisters: say, halfe maisters yea some of them wyl be whole maisters and rule the roalt as they lyst them selues. But these defenders of it will not haue it euyl, because it is not spoken of in Scripture. But there be other thinges as euyl as this, which are not spoken of in scripture expressely, but they are employed in scripture, as well as though they were there expressely spoken of. fo<sup>r</sup> the Prophet Clay sayth. *Ve qui consurgitis mane ad comessandum, ad Ebrietatem sectandam et potando usque ad uesperam, ut uino esuetis.* W<sup>at</sup> vnto you that aryle early in the morning, and go to drincking vntyll nyght, that ye may swynne in wine.

This is the scripture agaynst banquetting and drunkennes. But now they banquet al nyght, and lye abed in the day tyme tyl noone, and the scripture speaketh nothing of that: But when then the Deuyl hath hys purpose thys waye, as well as the other, he hath his purpose as well by reuellingge and keping yll rule al nyght, as by ryng early in the morning and banquetting all day. So the Deuyl hath his purpose both wayes. O noble m<sup>c</sup>, ye great men, I wat not what rule

Sampe Adams in h world.

The cause why Tussocks be not in scripture.

Quarter, halfe, and whole maisters.



## The last Sermon

**The diuel  
hathe hys  
purpose.**

**My Lorde  
is a sleepe.**

**The prater  
of a noble  
man.**

**Four thyn-  
ges to bee  
considered.**

ye kepe: for Gods sake heare the cōplaintes and suites of the  
poore. Many complaine agaynst you that ye lye a bed til. viii.  
or. ix. of the clock, I cannot tell what reuel ye haue ouer  
night, whether in banquetyng, or dycyng, or cardyng, or how  
it is. But in the morning when poore Suters come to your  
houses ye cannot be spoken withal. They are kept sometimes  
without your gates, or if they be let into the hal or some bitter  
chamber, out commeth one or other. Sure, ye cannot speake  
with my Lord yet, my Lord is a sleepe, or he hath had busines  
of the Kinges al night. &c. And thus poore Suters are dyluers  
of from day to daye that they cannot speake with you in. iii.  
or. iiii. dayes, yea a whole moneth, what shal I say more: yea a  
hole ye are some tymes erre they canne come to your speche,  
to be hard of you. for Gods loue loke better to it, speake  
wth poore menne when they come to your houses, and  
dyspatch poore suters, as in dede some noble men do, and  
would Christ that al noble men woulde so do. But some do.

I went one daye my selfe by tyme in the mornynge to a  
great mannes house, to speake with hym, in busynes that I  
hadde of mine owne. And me thought I was by betimes,  
but when I came thither, the great man was gonne fourth,  
aboute such affayres as behoued hym, or I came. Well, yet  
(thoughte I) thys is well, I like thys well. This man doth  
some what regard and consider his office and duty. I came to  
late for myne owne matter, and lost my iourney, & my carely  
rising to, and yet I was glad that I had bene so begyled. for  
Gods loue folow thys example ye great men, and arise in the  
mornings, & be redy for men to speake wth the, and to dys-  
patch Seluters that resort vnto you. But all these I bring to  
dysproue them that defend euyl thinges, because they be not  
expresly spoken agaynst in the scripture. But what forceeth  
that: when the Diuill hath hys purpose and is serued as well  
one waye as an other waye: though it be not expresly spoken  
agaynst in scripture, yet I reken playnely inough employed  
in the scripture. But nowe to come to my matter againe.

*Videte et caute ab auaricia.* See and beware of couetousnes, &  
I shall desyre you to consider. iiii. thinges. *Quis dicat, quid dicat  
sui dicat, et quare dicat,* who speaketh it, what he speaketh, to  
whom

whom he speaketh, & wherefore he speaketh it. As here Christ speaketh to a rich man agaynst auarice. And why agaynst a uarise: what shalbe the ende of all couetouse persons? eternal damnacion. for the couetous persons (sayth Paule) shal not posses ne enter into the Kingdome of God. Here therefore I shal desyre you to praye. &c.

**U**idete et caute ab auaricia. Be, & beware of couetousnes. I saynt who spake these wordes: forsoth Christe spake the, if I had spoken them of my selfe, it had bene litle worth. But Christe spake them, & vpon a good occasiō: The story is *Duo litigabant inter se*. There were two at strife betwene them selues. Luc. xii. and by this it appeareth that Christe spake them wel. Christe spake these words at that tyme, and now he speaketh them by hys preacher, whom ye ought, to beleue and so it is al one. But vpon what occasion dyd he speak it, there were: ii. brethren at strife together for landes, welthy men (as it appeareth) and the rich felow would not tary till Christe had ended hys sermon: but interrupted it, and would nedes haue his matter dispatched by and by. He was at Christes Sermon, but yet he woulde not differ his worldly cause till Christe had made an end of hys Godly exhortacion. This was a thorny brother, he was a gospeller, he was a carnall gospeller (as many be now adapes for a piece of an Abby, or for a portcion of chaunty lands) to get somewhat by it and to serue hys comodity: He was a gospeller one of the new brethren somewhat worse then a ranck pappst. How be it a ranck papist now a dapes shal sooner haue promocion, then a true Gospeller shall haue, y more pity. But this was a thorny gospeller, he heard Christes preaching and followed hym for company, & heard his words. But he was neuer the better for it, but y care of y world, so choked the word of God in him, y he could not heare the sermon to the ende, but interrupted the sermon for hys worldly matter yet it were al don. And what was Christe then doing: forsoth he was sowng of good seede, but it fel vpon stony ground, so y it could not take any rote in this felow to bring forth god fruit in him. And let me tel you of the sead y Christe was then sowng. Beare to me a while, & seing that I come now to take mine *ultimum uale* of this place, heare me pacifely & glue me leaue a litle while & let me take my leaue honestly.

A thorny  
brother,  
wors then  
a papist.

Christe sow  
eth good  
seede.



At the tyme when thys fellow interrupted Christs sermon, he was preachyng a longe Sermon to hys Disciples, and to the people beyng gathered together in a wonderfull greate multitude as appeareth in the .xii. Chapter of Saynte Lukes Gospell, and there he first of all taught hys Disciples a good lesson, saying: *Cauete uobis a fermento Phariseorum.* Beware in any wise (sayth he) from the leuen of the Pharises. What is thys leuen of the Pharises? Leauen is somtimes taken for corrupt lpyng, whych infecteth others by the euil example therof, and against suche corrupt liuing, Gods preacher muste cry oute earnestlye, and neuer cease till it be rooted vp. In the Citie of Corinth one had married his stepmother, hys fathers wyfe. And he was a iolue fellow, a great riche man, an alderman of the City, and therefore they wincked at it, they would not meddle in the matter, they had nothing to do with it, and he was one of the head men, of suche rule and authorly that they durst not, manye of them. But, S. Paule hearing of the matter, wyit vnto them, and in Gods behalfe charged them, to do awaye suche abhominacion from among them. Saynt Paule would not leaue them, till he had excommunicated the wycked doer of suche abhominacion. If we shoulde nowe excommunicate all suche wycked doers, ther would be muche a do in England. Ye that are Magistrates, shewe fauoure for affection to suche, and wyll not suffer they maye be rooted out or put to shame. Oh, he is suche a mans seruaunt, we may not do him any shame. Oh, he is a gentleman. &c. And so the thing is not now any thing looked vnto. Lechery is vsed thoroowe out England, & suche lechery as is vsed in none other place of the world. And yet it is made a matter of sport, a of matter no thing, a laughing matter, and a tryfle not to be passed on, nor not to be reformed.

But beware ye that are Magistrates, they synne dothe leauen you all. Therefore for Gods loue beware of thys leauen. Wel, I truste it wyll be one day amended. I looke not to lye long, & yet I trust (as old as I am) to lye so long as to see Lechery punished. I would wyth that Moysses lawe were re-stored for punishment of Lechery, and that the offenders therin myght be punished according to the prescription of Moysses lawe.

Leauen is  
diuersly ta-  
ken.

Paule exco-  
municateth

lawe. And here I wyll make a sute to your hyghenesse to restore vnto the Church the discipline of Christ. In excommunicatione suche as be notable offenders, no neuer deulle anye other way. for no man is able to deulle a better way then God hath done, which is excommunicatione to put them from the congregacion tyl they be confounded. Therfore restore Christes discipline for excommunicatione. And that shal be a mean both to pacifye Gods wrath and indignacion against vs, and also that lesse abominacion shall be vsed, then in tymes past hath bene, and is at thys day. I speake thys of a conscience, and I meane and moue it of a good wil to your grace and your Realme.

Bring into the Church of Englande open Discipline of excommunicatione, that open synners maye bee stricken with all. Somtyme Leauen is taken for corrupt Doctrine, and so it is here taken in this place when he saithe: Beware of the leauen of the Phariseis. For Christ intended to make his disciples teachers of all the world: and therefore to beware of corrupt doctrine. And that that he sayde to them, he sayth also to vs. Receiue no corrupt doctrine, no mingle mangle: Yet ther be Leaueners yet theyll and mingle manglers, that haue soyled Christes doctrine, with the leauen of the Pharises. Yea and where there is anye peece of Leauen, they wyll maintayne that one peece, more then all the doctryne of Christ, and about that purpose they occupy and bestowe all theyr wittes. Thys was the first seed. The secande seed was *Nihil occultum; quod non reuelabitur*. There is nothing priuy or hidden that shal not be reuealed and opened: It parteyneth all to one purpose, for there hs taught his disciples too beware of the leauen, which was hypocrisye, declaring vnto them that hypocrisye woulde not be alwayes hydden, but suche as were not sincere shoulde be knowne at the last daye, and al that was taught shoulde at length be knowen. It hath also an other meanyng, for it is Gods prouerbe. There is nothyng so pryue but it shall be opened, at leaste wyse in the great daye of reconinge. In the dreadfull daye of generall accoupt, in the daye of reuelacion. When shall it be openly knowen what so euer is doone: be it neuer so pryuely doone.

God can  
make best  
lawes.

Mingle  
manglers,  
& leaueners

Gods pryue  
uerb.

Thys



fetchers of  
farre com-  
pales.

These followes that haue there fetches & their fat colmpasses  
to bying things to their purposes, w<sup>o</sup>rk they neuer so priuely  
neuer so couerly: Yet at y<sup>e</sup> last day, their doings shal be openly  
reuealed. *vsque ad facietatem nisionis* (saith the Prophet Clay)  
that is, tyll all the world shal see it, to theyr shame and confu-  
sion that are the doers of it. As the Prophete Ieremye saith:  
*Sicut confunditur fur qui deprehenditur.* .c. Euen as a theefe that  
is taken with the manner when he stealeth: So shall synners  
be openly confounded, and theyr euill doinges opened. Wea  
and thoughe it be not knowen in this world, yet it shal be kno-  
wen at the last day to their damnacions. In deede God hath  
verfyed hys Prouerbe from time to tyme. Nothing is so pre-  
up the which shal not be reuealed.

Caines saith  
coude not  
be hyd.

When Cayne had kyled hys brother Abel: he thought  
he had conueied the matter so priuely and so closely, that it  
shoulde neuer haue bene knowen nor haue come to light, but  
first God knewe it well inough, and called vnto him sayinge:  
Cayne wher is thy brother Abel: but he thought he could haue  
begyled God to. And therefore he answered. I can not tell,  
what (quod Cain) am I set to kepe my brother: I cannot tell  
wher he is. But at last he was confounded, and his murder  
brought to lycht. And now all the world readeth it in the Bi-  
ble. Iosephes brethzen had solde him a waye: they toke hys  
motely cote and besprinkled it ouer and ouer wyth bloude,  
they thoughte al was cocke sure, they had conueyed the matter  
so secretly, that they thought al the world coude neuer haue  
espied it. And yet oute it came to theyr greate benefite. And  
nowe it is knowen to vs all as manye as can read the Wyble.

Iosephes  
brethzen  
wrought se-  
cretly.

Dauid sawe a fayre woman washe her naked. Though he  
was strayght wyse & rauished, he was cleane gon by and woude  
nedes haue her. He sent for her. Wea he had gentlemen of hys  
chamber about hym that went for her by and by and set her.  
And here I haue an other sate to your highnes. When you  
come to age beware what persons ye haue a houte you. For if  
ye be set on pleasure, or dysposed to wantonnesse.

Dauids po-  
licy.

We shal haue ministers ynough, to be furtherers and in-  
strumetes of it. But Dauid by hys lousdomme and pollicye  
thoughe so to haue cloked the matter, that it shoulde neuer  
haue

haue bene knowen. He sente for for her husbände Arias, and  
 shewed hym a fayre countenaunge, and loked merely on him,  
 and sent hym sooth to warre that he myght doo hys pleasure  
 wyth Bersaba afterwarde, and he thoughte he had wroughte  
 wonderous pryncly. He thought al the matter cocke sure. But  
 the Prophet of God ( Pathan ) came and layde hys faulte  
 plaine before hys face, and who is nowe that knoweth it not?  
 Elzeus seruaunt Giez, a bybbyng brother, he cam couloura-  
 bly to Paaman the Surian: he fained a tal of his Payster Elie-  
 zeus, as all bybbers wyl do, and tolde hym that his Payster  
 had noede of thys and that, and tooke of Paaman certayne  
 things and bybbed it a waie to his owne behoofe secretly, and  
 thought that it shoulde neuer haue come oute, but Elzeus  
 knewe it well inoughe. The seruaunt had hys bybbes that he  
 sought, yet was he stricken with the lepre, & so openly shamed.

A bybbyng  
 brother.

Thinke on this ye that are bybbers when ye go secretly  
 about suche thinges, haue thys in your myndes when ye de-  
 nise poure secrete fetches and conuenance, how Elzeus ser-  
 uaunte was serued and to be openly knowen. For Gods pro-  
 uerbe wyl be true: ther is nothing hidden that will not be re-  
 uealed. He that tooke the syluer basen and eler for abybbye,  
 thinketh that it wyl neuer come oute, but he maie now knowe  
 that I knowe it, and I knowe it not alone, there be mo beside  
 me that knowe it. Oh bybber and bybbery, he was neuer a  
 good man that wyl so take bybbes. For I can neuer beleue  
 that he that is a bybber shal be a good Justice. It wyl neuer  
 bee niery in England. Tyll wee haue the skynnes of such. For  
 what needeth bybbyng where menne doo theyr thinges by-  
 rightly, as for men that are offycers and haue a matter of  
 charge in theyr handes. But nowe I wyl playe Saint Paule.  
 And translate the thing on my selfe. I wil become the Kings  
 offycer for a while. I haue to lye out for the Kinge twentye  
 thousandes poudes, or a great summe whatsoeuer it bec, wel  
 when I haue layde it oute, and do byng in myne accompt,  
 I must geue.iii. hundred markes to haue my bills warranted.  
 If I haue done truly and byrightly, what shoulde nee me to  
 geue a peny to haue my quills waranted? If I haue done my  
 office truly, and do byng in a true accompt.

Gods pro-  
 uerb wyls  
 true.

A Latimer  
 wyl be the  
 Kinges of-  
 ficer for a  
 while.

Byber for



Wyls to be  
warranted

Whether foze should one groat be geuen: yea of the groat foze war-  
ranteeing of my bylles: Smel ye nothing in this: what nedeth a-  
ny bybes geuyng, except the bylles be false: for man geueth  
bybes foze warrantying of hys bylles, excepte they be false  
bylles.

A necessary  
cote.

Well such practise hath bene in England, but beware, if  
wyl out one day. Beware of Gods prouerbe: there is nothing  
hydden that shall not be opened. Yea even in thys world, if  
ye be not the childzen of dampnacion. And here now I speake  
to you my maisters Wynters, Augmentacioners, Receiuers,  
Surueiers, and Auditours: I make a petition vnto you: I be-  
sech you al be good to the King. Be good to the King, he hath  
bene good to you, therfoze be good to hym, yea, be good to your  
owne soules. Ye are knowen well inough what ye were, a-  
foze ye came to your offices, and what landes ye hadde then,  
and what ye haue purchased since, and what buyldinges ye  
make dayly. Well I pray you so build, that the Kinges work-  
men maye be payed. They make their mone that they can-  
not get no mony. The poore Labourers, Gunmakers, Vou-  
dermen, Bowmakers, Arrowmakers, Smithes, Carpen-  
ders, Souldiers, and other craftes crye oute foze theyr duties.  
They be vnpayed some of them thre or .iiii. monethes: yea  
some of them halfe a yeaere: yea and some of them putte by  
bylles thys tyme .xii. monethes foze theyr monye, and canne  
not be payed yet.

They crye oute foze theyr monye, (and as the Prophete  
sayth) *Clamor operariorum ascendit ad aures meas*, The cry of the  
workemanne is come by to myne eares. Oh foze Gods loue  
let the workemen be payd, if there be money ynough, or els  
there wyl whole howers of Gods vengeance raine downe  
vpon your heades. Therfoze ye Wynters, and ye Augmen-  
tacioners, serue the Kinge truly. So buylde and purchase  
that the Kinge maye haue mony to paye his workemen. It  
semeth enill fauouredly, that ye should haue inough where-  
with to build superfluously, and the Kinge lacke to paye  
hys poore laborers. Well, yet I doubt not but that there be  
some good officers. But I wyl not swaere foze all, I haue  
now reached thre Lenten.

The

The first tyme I preached restitution, restitution (quod som) what should he preach of restitution let him preach of contrition (quod they) and let restitution alone. We canne neuer make restitution, (Then saye I) if thou wilt not make restitution, thou shalt go to the deuyll for it. Now chuse the eyther restitution, or els endles dampnacion. But now there be two maner of restitutions, secreete restitution, and open restitution whither of both it be, so that restitution be made it is all good inough. At my first preaching of restitution, one good man toke remoyce of conscience, and acknowledged him selfe to me, that he had deceyued the King. And willing he was to make restitution, and so the first Lent came to my handes twenty poundes to be restored to the Kinges vse. I was promised .xx. pound more the same lent; but it could not be made, so that it came not. Wel. the next Lent came thre hundred & twenty poundes more. I receyued it my selfe, and payd it to the Kings Counsel. So I was asked, what he was that thus made restitution. But should I haue named hym: nay they should as sone haue this wesaüt of mine. Wel, now this lent cam one hundred & foze score pounds .x.s. which I haue payd and deliuered thys present day to the Kinges counsaile. And so thys man hath made a Godly restitution. And so (quod I) to a certaine noble man that is one of the Kinges Counsel. If euery man that hath beguiled the king should make restitution after thys sort, it would cough the king .xx. s. pounds I think (quod I) yea that it would (quod the other) a whole .c. s. pounds. Alac alac, make restitution for Gods sake, make restitution, ye wyl cough in hel els, that al the Deuils there wyl laugh at your coughing: There is no remedy but restitution open or secreete, or els hel. Thys that I haue now told you of was a secreete restitution. Some examples hath ben of open restitution, and glad may he be that God was so frendly vnto hym to bring him vnto it in thys world. I am not a scayd to name him. It was Maister Sherington, an honest gentilmann and one that God loueth. He openly confessed that he had deceyued the King, & he made open restitution. Oh what an argument maye he haue against the diuel, whē he shal wous him to desperaciō, God brought this out to hys amendment.

A chose for  
discyuers.

Let not the  
diuills laugh  
at your coughing.



An argu-  
ment of gods  
election.

The way  
to hiden syn.

A sute to  
the kynge.

It is a token that he is a chosen man of God, and one of hys  
elected. If he be of God, he shal be brought to it, therfore for  
gods sake make restitution, or els remember Gods pouverb:  
There is nothing so secret. &c. If you doo either of these two  
in thys world, then are ye of God, if not, then for lacke of re-  
stitution, ye shall haue eternall dampnation. We may do it by  
meanes, if you dare not do it your selues, bring it to an other  
and so make restitution. If ye be not of Gods flocke, it shalbe  
brought out to your shame and dampnation at the last daye,  
when all euill mens sinnes shalbe layed open before vs. Yet  
there is one way, how al our synnes may be hidden: which is  
repent & amend, *Recipiscencia, recipiscencia*, repenting & amen-  
ding is a sure remedy & a sure way to hiden al, yf it shal not come  
out to our shame and confusion. Yet there was an other sode  
that Christ was folowyng in that sermon of hys, and thys was  
the seede: I say to you my frendes feare not hym that kylleth  
the bodye: but feare hym, that after hee hath kylled, hath po-  
wer also to cast into hell fyre. &c. And there to putte hys dis-  
ciples in comfort and sure hope of hys healpe, and oute of all  
doubte and mistrust of hys assistance: hee bringeth in vnto  
them the example of the Sparrowes, howe they are fedde by  
Gods meere prouidence and goodnes, and also of the heares  
of our heades, how that notso muche as one heare falleth fro  
our heades wythout hym, feare hym (sayth he) that when he  
hath kylled the bodye, maye also cast into hell fyre. Matter  
for all kyndes of people here, but specialllye for kynge. And  
therefore here is an other sute to your hyghnes. Fear not him  
that kylleth the bodye: Feare not these forayne Dynces and  
forayne powers. God shall make you strong inoughe. Sytke  
to God, feare God, feare not theym, God hath sent you many  
Tormentes in your youthe. But forsake not God, and he wyl not  
forsake you. Peraventure ye shall haue that shall moue you,  
and saye vnto you: Oh syr, oh suche a one is a great man, he  
is a myghtye Dynce, a kynge of great power, ye can not be  
wythout hys frenshyp, agree wyth hym in Religion, or els  
ye shall haue hym your enemye. &c. Well, feare theym not,  
but cleaue to God, and he shall defende you. Doo not as kynge  
Acab dyd, that was afrayde of the Assirian kynge, and for  
feare

feare least he should haue hym to hys enemy, was content to  
 forsake God, and to agree w<sup>th</sup> hym in Religion, and wor-  
 shipp<sup>ing</sup> of God. And a none felt to Arias the hygh Priest,  
 who was readye at once to sette v<sup>pp</sup>e the Idolatrye of the  
 Assirian Kyng. Doo not your highnes so, feare not the best  
 of them all, but feare God. The same Arias was *Capellanus*  
*ad manum*, a Chaplayne at hande, an elbowe chaplayne. If ye  
 wylt tourne, ye shall haue that wylt turne w<sup>th</sup> you, yea euen  
 in theyr wyfely rotches. But followe not Achab: Remember  
 the heare how it falleth not w<sup>th</sup>out Gods prouidence. Re-  
 member the Sparrowes how they buylde in euery house, and  
 God prouided for theym. And ye are muche more precious to  
 me (sayth Christ) then Sparrowes or other byrdes. God wyl  
 defend you, that before your tyme commeth, ye shall not dye  
 nor mysleay. On a time when Christ was going to Ierusalem  
 hys Disciples shawd vnto hym. They there would haue stoned  
 thee, and wylt thou nowe go th<sup>er</sup> agayne: What (sayth he  
 agayne to them) *Nonne duodecem sunt hore die.* &c. Be ther not  
 twelue houres in the daye? (sayth he). God hath appoynted  
 hys tymes, as pleaseh hym, and before the tyme commeth  
 that God hath appoynted, they shall haue no power agaynst  
 you. Therfore stycke to God and forsake hym not, but feare  
 him, and feare not men. And beware chiefly of two affecti-  
 ons feare and loue. Feare as Achab, of whom I haue told you that  
 for feare of the Assirian Kyng he chaunged his religion, and  
 therby purchased Gods hie indignation to hym and to his  
 realme. And loue, as Dina Jacobs daughter, who caused a  
 chaunge of religion, by Sicheim and Hemo: who wer conten-  
 ted for lust of a wise to the destrucion and spoylyng of all the  
 whole cite: Reade the Chronicles of England and fraunce,  
 and ye shall see what chaunges of religion hath come by ma-  
 riages, and for mariages. Barpe my daughter & bee baptysed,  
 & so fourth, or els. &c. feare them not. Remember the Sparowes.  
 And this rule should al estates & degrees of men folow, wheras  
 now they feare me & not God. If ther be a iudgemēt betwene  
 a great man & a pore mā: Then must ther be a corrupcion of  
 iustice for feare. Wh he is a great man, I dare not displeas  
 him. &c. fie vpon thee, art y a Iudge & wilt be astrayd to geue  
 ryght

An elbowe  
Chaplain.

God wyl  
defend his.

Two affec-  
tions to be  
eschued.

Read chro-  
nicles.



**Merlings:**

right iudgement? feare hym not he he neuer so great a man  
 but vpyghly do true iustice. Likewyse some pastures go fro  
 their cure, they are afrayd of the plague, they dare not com nye  
 any sicke body: but hyper other, and they go away them selues.  
 Out vpon thee. The Wolfe commeth vpon thy flocke to de-  
 uour them, and when they haue most nede of thee, thou run-  
 neth away from them. The souldiour also that shoulde go on  
 warrefare, he wyl draw backe asmuche as he can. Oh I shall  
 be slayne. Oh suche and suche went, and neuer came home a-  
 gayne: Suche men went the last yeare into Northfolke, and  
 were slayne there. Thus they are afrayd to go. They wyl la-  
 bour to tarpe at home. If the kyng commaunde thee to go,  
 thou art bound to go, and seruing the kyng, thou seruest God.  
 If thou serue God, he wyl not shorten thy daies to thine hart.  
 Well sayth some, if they had not gon they had lyued vnto this  
 day. How knowest thou that? who made thee so pryuy of gods  
 counsel? folow thou thy vocation, and serue the kyng when  
 he calleth thee. In seruyng hym thou shalt serue God. And til  
 thy tyme come, thou shalt not die. It was merueil that Jonas  
 escaped in such a cytie, what then? Yet God preserued hym, so  
 that he could not perish. Take therfoze an example of Jonas,  
 and euery man follow hys vocation not fearyng men, but sea-  
 ryng God. An other seede that Chyille was solowng in the  
 Sermon was thys: *Qui confessus me fuerit hominibus, confitebor  
 et ego illum coram patre meo.* He that confelleth me befoze men,  
 I shall also confesse hym befoze my father. We must confesse  
 hym wyth mouthe. It was of a Byshope not longe agoo as-  
 ked as touchyng thys: Lawes (sayth he) muste be obeyed and  
 ciuill ordynauce, I wyl follow outwardlye, but my hearte  
 in religyon is sce to thinke as I wyl, So sayde fryer forre  
 halfe a papyll, yea worse then a whole Papyll. Well an other  
 seede was: he that sinneth agaynst the holy ghozte, it shal not be  
 forgeuen him, neither in this world, nor in the world to come.  
 What is thys same synne agaynst the holy ghozt? an horrible  
 synne that neuer shal be forgeuen, neither in thys world, nor  
 in the world to come: What is thys synne? final impeniten-  
 cye, and some say impugning of the truth. One came to me  
 once, & dyspayred, because of synne agaynst the holye ghozt.

**Man dyeth  
 not befoze  
 hys tyme.**

**A byshop  
 lyke sayng**

He was soze troubled in his conscience, that he should be damned, and that it was not possible for him to be saued, because he had sinned against the holye Ghost. I sayde to hym: what man (quod I) comfort your selfe in these words of the Apostle: *Christus est propiciatio pro peccatis nostris. And agayn: Ideo me misit pater in mundum, ut qui credit in me non pereat, sed habeat vitam eternam.* My father hathe for this purpose sent me into the world, that he which belueth in me, maye not pearish, but may haue the lyfe euerlasting. Also: *Quaerunque hora ingemuerit peccator saluus erit.* In what houre soeuer the sinner shal mourn for his sinne, he shal be saued. I had scriptures inoughe for me (as me thoughte) but saye what I could say, he could say moze against him selfe, then I could say at that tyme to doo him good with all. Where some say that the sinne againste the holy ghost, is originall sinne: I alledged against that, the saying of S. Paule, *Sicut per vnus delictum, &c. And si quis egerit penitenciam.* If a man had dou all the sinnes in the worlde, and haue true repentaunce, with fayth and hope in Gods mercy he shall be forgeuen. But whatsoeuer I said, he could still obiect against me and aduoyde my reasons. I was sayne to take an other daye, and did so. Let me go to my boke (quod I) and go you to your prayers, for ye are not all together without fayth. I got me to my study, I red many doctours, but none could content me, no expositour could please me noz satiffye my minde in the matter. And it is with me as it is with a scholler of Canibridge, who being demaunded of his Tutoure how he vnderstode his lesson, and what it mente: I knowe (quod he) what it meaneth, but I can not tell it, I can not expresse it. So I vnderstode it well inoughe, but I can not well declare it. Neuerthelesse I will boungele at it as well as I can. Nowe to tell you by the waye what sinne it was that he had committed, he had fallen fro the truth knowen, And after ward fell to mocking and scozning of it. And this sinne it was that he thought to be vnsorgueable. I sayde vnto him, that it was a behement manner of speakyng in scripture, yet (quod I) this is not spoken vniuersallye, noz it is not mente that God doothe neuer forgeue it, but it is commonly called irremissible, vnsorgueable, because that

Comforte against dispeare

A man in dispeare can saye muche against hym selfe.

Why some sin is called irremissible,



## A Sermon preached.

God doth seldom forgive it, but yet there is no sin so great but God may forgive it, & doth forgive it to the repentant hart, though in words it seemd that it shall never be forgiven: *As privilegium paucorum non destruit regulam vniuersalem*

The p̄uilege of a few persons dothe not destroye an vniuersall rule or saying of scripture. For the scripture sayth: *Omnes moriemur.* We shall dye euery one of vs, yet som shall be rapt and taken a liue, as S. Paule saith. For this p̄uilege of a few, doth not hurte a generalty. An irremissible sinne, an vnercusable sin, yet to him that will truly repent, it is forgiveable, In Christe it may be remitted, if there be no moze but one man forgiven, ye maye be that same one man that shall be forgiven. *Vb abundauit delictum, ibi abundabit et gratia.* Where iniquitie hath habounded, there shall grace habounde. Thus by litle and litle this man came to a settled conscience agayne, and toke comfort in Christes mercy. Therfoze dispaire not though it be sayd it shall neuer be forgiven. When Cain said, my wickednes is so greate that God cannot forgive it. Nay thou yest sayest *Misereatur tui Cain.* Greater is the mercye of God is greater then thine iniquitie. Therfoze dispaire not but this one thyng I saye: beware of this sin that ye fall not into it, for I haue knowe no mo but this one man this one man that hath fallen frō the truth, and hath after ward repented and come to grace again, I haue knowen manye s̄ce: god hath opened mine eyes to see a litle, I haue knowe many (I say) that knew moze then I, and some whom I haue honozed, that haue after wards fallen from the truth, but neuer one of them (this man except) that haue returned to grace and to the truth againe. But yet though God doth very seldom forgive this sin, & although it be one of the sinnes that God doth hate most of all others, & suche as is almost neuer forgouē, yet it is forgiveable. In the blood of Christ, if one truly repent, & so it is vniuersal. As there is also an other scripture, *Vae terra cuius rex puer est.* Woe be to the Lande, to the Realme, whose king is a child, whych some interpreate and referre to childish condicions. But it is commonly true the other waye to, when it is referred to the age and yeares of childhod. For where the king is with  
in age,

No sinne that is repented, is irremissible.

A rare example.

In age, they that haue gouernaunce aboute the kyng, haue much libertie to lyue voluptuously and lycenciously, and not to be in feare howe they gouerne, as they woulde bee if the kyng were of full age, and then commonly they go-  
 uerne not wel. But yet Josias and one or two mo though they were chyldren, yet had they Realmes well governed and rayned prosperously, and yet the saying. *Va terra cuius rex puer est*, neuertheless true for all that.

A Realm may be well governed vnder a chyld.

And thys I gather of thys irremissible synne agaynst the holy Ghoste, that the Scripture saythe, it is neuer forgeuen, because it is seldome forgeuen. For in dedde I thynke that there is no syn whyche God doothe so seldome nor so hardely forgene, as thys synne of falling awaye from the truth, after that a manne once knoweth it. And in dedde thys tooke best place with the manne that I haue toulde you of, and best quytted hys conscyence. An other seede was thys:

The beste persuasion for a desperate person.

Be not carefull (sayeth Chrysostome) what ye shall saye, before Judges and Magistrates, when ye are brought afoze them for my names sake, for the holy Ghoste shall put in youre myndes euen at the presente houre, what ye shall speake.

A comfortable saying and a goodlye promise of the holy Ghoste. That the aduersaryes of the truth (sayeth he) shall not be able to resyste vs, what? shall the aduersaryes of the truth be dumme: naye, there bee no greater talkers nor bolsters and facers then they be. But they shall not be able to resyst the truth, to destroye it.

Here some wil saye what nedeth Uniuersities then, and the p̄seruacion of scholes: the holye Ghost will geue alwayes what to saye. Yea, but for all that we may not tempte God: we muste trust in the holye Ghost, but we must not presume on the holy Ghoste. Heare now shoulde I speake of Uniuersityes, and for p̄ferryng of Scholes. But he that preached the laste Sondaye, spake verie well in it, and substancially, and lyke one that knew the estate and condycion of the Uniuersityes and Scholes verie well. But thus muche I saye vnto you Magistrates. If ye will not maynteyne Scholes and Uniuersityes, ye shall haue a bzutalytie.

We may not tempte God.



Therfoze nowe a sute agayne to youre highnes. So order  
 the matter that preaching may not decaye. For surely if  
 preaching decay, ignorance and brutishnes wil enter again  
 For geue y<sup>e</sup> preachers liuings to secular men. What should  
 secular men do with the liuings of preachers: I think there  
 be at this day ten thousand Students, les then wer within  
 these xx. yeares, and fewer preachers and that is the cause  
 of rebellion, if there were good bishops, there should be no  
 rebellion. I am now almost come to my mater, sauing one  
 saying of Christ which was an other seede. *Date, et dabitur  
 vobis.* Geue and it shalbe geuen vnto you. &c. But who be-  
 leueth this? if men beleued this promise they would geue  
 moze th<sup>e</sup> they doe at least wise they would not stick to geue  
 a litle, but now a daies m<sup>e</sup>s study is set rather to take gifts  
 and to get of other mennes good then to geue any of theyr  
 owne, so all other the promises are mistrusted and unbele-  
 ued. For if the riche men did beleue this promise of God,  
 they would willingly and readely geue a litle to haue the  
 ouerplus. So where Christ sayth of iniuries or offences &  
 trespasses. *Mihi vindictam et ego retribuam.* &c. Leave the ad-  
 uengyng of wronges a lone vnto me, and I shall pay them  
 home, &c. If the rebels had beleued this promise, they wold  
 not haue don as they did. So all the promises of God are  
 mistrusted. For also after the floud feared at euery rayne,  
 least the world should be drownd and destroyed agayn, til  
 God gaue the rainbow. And what exercise shall we haue  
 by the rainbow: we may learne by the rainbowe that God  
 will be true of his promises, and wil fulfill his promises.  
 For God sent the rainbow and. liii. Y. yeares, it is, & moze  
 fence this promise was made, and yet God hath ben true  
 of his promise vnto this day. So that now when we see the  
 rainbow we may learn that god is true of his promise. And  
 as God was true in this promes, so is he & wil be, in al the  
 reast, but the couetous mā doth not beleue that god is true  
 of his promise, for if he did, he would not sticke to geue of  
 his goods to y<sup>e</sup> pooze. But as touching that I spake afoze,  
 when we see the rainbow, and see in the rainbow that that  
 is like water, and of a watrie colour and as we may and  
 ought not only to take therof holde and comfort of Goddes  
 promise,

Another neede  
 saye suite.

Gods promes  
 is not beleued.

The rainbowe  
 may teache vs

promise,

promise, that he will no moze destroye the world with wa-  
ter for sinne but also we may take an example to feare god,  
who in such wise hateth sin. Like wise when in the rain bow  
we see that that is of fyre couloure, and like vnto fyre, we  
may gather an example of the ende of the worlde, that ex-  
cept we amende, the world shall at last be consumed with  
fyre for sin, and to feare the iudgement of God, after which  
they that are damned, shall be burned in hcl fyre. These wer  
the seedes that Chyriste was sowing, when thys couetous  
man came vnto him. And now I am come to my matter.

While Chyriste was this preaching, thus couetous fellow  
would not tary till all the sermon was done, but interrup-  
ted the sermon, euen sodenly chopping in. *Paster* (quod he)  
speake to my brother, that he may deuide the inheritance  
with me. He woulde not abide tyll the ende of the Sermon.  
But his minde was on his halfe peny, and he would needes  
haue his matter dispatched out of hande, *Paster* (quod he)  
let my brother diuide with me. Yet this was a good fellow  
he coulde be contented with parte, he desired not to haue  
all together alone to himself, but coulde be content with a  
diuision, and to haue hys parte of the inheritance, & what  
was the enheritance? *Ager*. So that it was but one peece of  
ground, or one farme. This couetous man could be content  
with the halfe of one farme, where oure men now a daies  
cannot be satisfied with many farmes at once: one manne  
must now haue as many farmes as will serue many men,  
or els he will not be contented nor satisfied. They will ser-  
ue now a daies one with an other, excepte they haue all. *Oh*  
sayth the wise man: There be thre thinges wherin my soul  
deliteth: *Concordia fratrum, amor proximorum, et vir ac mulier*  
*bene sibi consentientes*. The vntie of brethren, & loue of neigh-  
bours, & a man and wife agreing wel together. So that the  
concord of brethren & agreing of brethren is a gay thing.  
What sayeth Salomon of this matter? *Frater qui adiunatur*  
*a fratre quasi ciuitas firma, et turris fortis*. The brother that is  
holpen of his brother, is a sure and well fenced citie, and a  
strong Tower, he is so strong. *Oh* it is a great matter w<sup>ch</sup>  
brethren loue and hold well together. But if the one go a-  
boute to pulle downe the other, then are they weake bothe

What the rain  
bow teacheth.

Oure couetous  
men loue no di-  
uisions.



## A Sermon preached.

Two brethren  
haue reigned  
in England.

of them, and whē one pulleth downe his fellow, they must  
nedes downe both of them, there is no slaye to holde them  
vp. Marke in the Chronicles of England. Two brethren  
haue raygned ioyntly together, the one on this syde Hum-  
ber, and the other beyond Humber in Scotland & all that  
way. And what hath come of it? So long as they haue agre-  
ed well together, so longe they haue prospered. And when  
they haue ierred they haue bothe gon to wracke. Brethren  
that haue so raygned here in England haue quarelled one  
with a nother, and the yonger had ben contented with hys  
portion (as in dedde the yonger brother commonly ferreth  
first) but by the contencion bothe hath suffered the woꝛs. So  
when there is any contenttion betwen brother and brother  
foꝛ land, commonly they ar both vndon by it. And that craf-  
ty marchant (what euer he be) that will set brother against  
brother, meaneth to destroy them bothe, but of these ii. bre-  
thren whether this man here wer the elder oꝛ the yonger I  
cannot say, scripture telleth me not whether of these it was  
the yonger. But a likelihod this was yonger, foꝛ once it was  
aplain law that *primo genitus*, that is to say the elder brother  
had *duplicia*, and therfoꝛe of likelihod it should be the yong-  
est brother that found him self agreued, and was not contēt:  
but Chyriste sayd vnto him, thou man who hath made me a  
iudge oꝛ a deuider betwene you? Chyrist answered hym by a  
question, and mark this question of Chyrist, thou man. *Quis*  
*me constituit iudicem aut diuisorem super vos.* It is no smal ma-  
ter (sayth Nulken) of what intencion one asketh a question,  
as Chyriste in an other place of the gospell, asketh who was  
neighbour to the pilgrime that was wounded. There was  
(sayeth Chyriste) a man that went from Jerusalem to Hieru-  
salem, and fell amonge thenes, and they wounded hym & leste  
him foꝛ dead. And a priest came by, that was his owne con-  
tereyman and let him lye, a Leuit came by and would shew  
no compassion vpon him: at last a Samaritane came by, &  
set him on his horse, and conueyed him to the citie, and pro-  
uided surgery foꝛ him. &c. Now who was neighbour to this  
wounded man (sayeth Chyriste?) *Qui fecit illi misericordiam*  
(quod the Lawyer.) He that shewed mercy vnto hym. He  
that did the office of a neyghboure, he was neyghbour.

The intent of  
a question as-  
ked.

As ys

As ye may perceyue by a moze famlyer example of the bishop of Excester at Sutto in Staffoꝝdshire. Who is bishop of Excester: foꝝsoth master Couerdale. What do not al me know who is bishop of Excester? What he hath ben bythop many yeares. Well, say I: master Couerdale is Bishop of Excester, maister Couerdale putteth in execution the Byshops office, and he that doothe the office of the Bishoppe, he is the Bishoppe in dede. Therfoꝝe say I Master Couerdale is Bishoppe of Excester. Alacke there is a thynge that maketh my harte soꝝye. I heare that Master Couerdale is poysoned. Alack a good man, a godly pꝛeacher, an honest fatherly man, and if it be true, it is a greate pytie and a lamentable case, that he feeding them with godes worde they should feede him a gayne with poyson. But to the purpose of Chyistles question, who made me a iudge betwene you? here an Anabaptist will say: Alth Chyist refused the office of a iudge, ergo there ought to be no iudges noꝝ magistrates among Chyistian men. If it had ben a thing lawfull, Chyist would not haue refused to do the office of a iudge, & to haue determined ybariaũce betwene these ii. bꝛethꝛe. But Chyist did therby signify, that he was not sent foꝝ that office. But if thou wilt haue a triall and a sentence of that matter according to the lawes, thou must go to the tempoꝝall iudge that is deputed therfoꝝe, but Chyistles meaning was, that he was come foꝝ an oither purpose, he had another office deputed vnto him, then to be a iudge in tempoꝝall matters, *Ego veni vocare peccatores ad penitenciam*, I am come (sayth he) to call sinners to repentance. He was come to pꝛeache the Gospell, the remission of sinne, and the kingdom of God and ment not therby to disalow the office of tempoꝝall magistrates. Nay, if Chyiste had ment that there shoulde be no magistrates, he woulde haue bid him take all, but Chyiste mente nothyng so. But the matter is, that this couctous man, this bꝛother tooke his marke amis, foꝝ he came to a wꝛong man to seke redꝛes of his matter, noꝝ Chyist did not foꝝbid hym to secke his remedye at the magistrates hande, but Chyiste refused to take vpon hym the office that was not hys calling.

This was but  
by heare saye.

The Anabap-  
tist is answer-  
red.



## A Sermon preached

The cause of  
ignorance.

For Chyffe had an other vocation then to be a iudge betwene such as contended about matters of land. If our rebels had had this in their myndes, they would not haue ben their owne iudges, but they would haue sought the redces of their grief at the handes of the king and his magistrates vnder him appoynted. But no maruell of their blindnes and ignozance: for the Bishops are out of their dioces, that should teache them this geare. But this mā perchance had heard, & did think that Chyffe was Pessias, whose reigne in woꝝdes soundeth a cozpozall and a tempozall raygne, whiche should do iustice, and see a redces in all matters of woꝝdly controuersy. Which is a necessary offyce in a chistian Realme, and must nedes be put in execucyon for ministering of iustyce. And therfore I require you (as a suter rather then a preacher) looke to your office your selfe, and lay not all on youre officers backes. Receyue the billes of supplication your selfe, I do not see you do so now a daies, as ye were wonte to doo the laste yeare.

For Gods sake loke vnto it, and see to the ministering of iustice your owne selfe, and let pooze Suters haue answer.

The king of  
Denmarke.

There is a king in Chyffendome, and it is the king of Denmarke, that sitteth openly in iustice, thise in the weke, and hath dozes kept open for the nones. I haue hard it reported of one that hath ben there and sene the pꝛose of it, many a time and oft. And the last iustice that euer he saw don there was of a pꝛiestes cause, that had had hys glebe lande taken from him (and now here in England som go about to take away all) but this pꝛiest had had his glebelande taken from him by a great man. Well, first wente out letters for this man, to appeare at a day: pꝛocesse went out for hym according to the order of the law, and charged by vertue of those letters, to appeare afoze the king at suche a daye. The daye came The king sat in his hall ready to minister iustice: The pꝛiest was there pꝛesente: The gentleman this Lord, thys great man, was called, and commaunded to make his apperaunce according to the wyte that had ben directed out for hym. And the Lorde came, and was there, but he appered not: Po quod the kynge: was he sommoned as he should be? had he any warning to be here? It was answered, yea,  
and,

and that he was there walkinge by and doſtne in the hall,  
 and that he knew wel inough that that was his daye, and  
 alſo that he had al ready bene called, but he ſaid he would  
 not come before the king at that time, alledginge that he  
 needed not as yet to make an aunſwer, becauſe he had had  
 but one ſummoning. *Pro quod* the king's be here preſent:  
 ſea ſoſoth ſir ſaid the prieſt. The king commaunded him  
 to be called, and to come before him. And the end was this.  
 He made this Lord, this great man to reſtoze vnto the prieſt  
 not only the glebeland which he had taken from the prieſt  
 but alſo the rent and profit therof, ſo ſo longe time as he  
 had withholden it fro the prieſt whiche was viii. yeares or  
 therabout (ſaith he) when ye can ſhe we better euidence the  
 the prieſt hath done, why it ought to be your land, then he  
 ſhal reſtoze it to you again and the proſyts therof, that he  
 ſhal receiue in the meane time. But till that daye come, I  
 charge ye that ye ſuffer him peaceably to enioy that is his.  
 Thys is a noble king, and this I tel for your example, that  
 ye may do the lyke. Loke vpon the matter your ſelfe. Doze  
 men put by bills euery day, and neuer the nere. Conſyume  
 your kingdome in iudgemente, and begin doinge of your  
 own office your ſelf, euen nowe whyle you are yonge, and  
 ſytte once or twiſe in the weeke in counsell amonge your  
 Lordes, it ſhal cauſe things to haue good ſucceſſe, and that  
 matters ſhal not be lingred ſo the from daye to daye. It is  
 good ſo euery man to do hys own office, & to ſe that well  
 executed & diſcharged. *Ozias* king in Iuda, he wold nedes  
 do thoffice of the prieſt, & he wold nedes offer incenſe in y  
 ſanctuary, which to do, was the prieſts office. But he was ſo  
 delly ſtriken w the lepy for his labor, & ſo cotinued a lepre  
 al daies of his life. *S. Johns* diſciples would haue had the  
 maſter to take vpon him the he was Chyiſt. But what ſayd  
*Iho:* *Nemo ſibi aſſumit quicquã, niſi datũ fuerit ei de ſuper.* No  
 man may take any thing vpon him ſelf, except it be geuen  
 vnto him from aboue. If the Deuonſhire men had wel cõ-  
 ſidered this, they had not prouoked the plagis the they haue  
 had light vpon them. But vnpreching prelacy hath bene  
 the cheyfeſt cauſe of al this hurly burly and commotyons.  
 But if Chyiſt may chalenge any kinde of men for takynge  
 hys

None may me-  
 die with o-  
 thers office.



## A Sermon preached

Malmongers  
 vsury Chzistes  
 office.

his office vpon them, he may say to the masse mögers. Who  
 gaue you commissyon to offer vpon Chzist: who gaue you au-  
 tozity to take mine office in hande? for it is only chzistes of-  
 fice to do that. It is a great matter to offer chzist, if Chzist  
 had offered his body at y<sup>e</sup> last supper, then shuld we so do to,  
 who is woꝛthy to offer vpon Chzist? an abhominable pꝛesum-  
 cyon Panle sayth *Accipit panem, postquam gratias egissit fregit  
 ac dixit, Accipite, edite.* He tooke bꝛead and after that he had  
 geuen thanks, he bzake it, and saide. Take ye, eate ye. &c.  
 and so sayd: *Hoc est corpus meum,* He gaue thanks, well thē  
 in thanks geuing there is non oblation, and when he gaue  
 thānkes it was not hys bodye.

When I was in examination. I was asked many questiōs,  
 and it was sayd to me: what Chzist did, that should we do:  
 a bishop gathered that vpon these woꝛdes. *Hoc facite in mei  
 recordacionem.* Then said he to me, how knelwe ye that they  
 eate it befoze he sayde, *Hoc est corpus meum.* I answered a-  
 gayne and sayd: how know ye that they did not eate it. &c.  
 So I bzought into him the place of Paul aboue sayd, and  
 that in thankes geuing is none oblation, and when he  
 gaue thankes it was not his body, for he gaue thankes in  
 the beginnyng of supper, befoze they eate any māner thing  
 at all, as his accustomed maner was to do. I wonder ther-  
 foze that they will or dare by this tert, take vpon them to  
 offer Chzists body. They should rather saye: *Quis me consti-  
 tuit oblatorem?* Who made me an offerer? But when Chzist  
 sayd: *Quis me constituit iudicem aut diuisorem super vos?* Who  
 hath made me a Iudge, or a deuider of landes among you?  
 Chzist did refuse an other mans office, an office that he was  
 not of his father deputed vnto. Chzistes kingdō was a spi-  
 rituall kingdom, & his office was a spiritual office & he was  
 a spiritual iudg. And therfoze when the woman takē in ad-  
 ultery was bzought befoze him, he refused not to playe the  
 iudge, but said: *Quis te accusat?* and she sayd agayn *Nemo do-  
 mine.* No man loꝛd (saith she) then said he, *Nec ego te condēno.*  
 For I cōdemne thee not. *Vade et noli amplius peccare.* So thy  
 waies, & sin no moze. Here he toke vpon him his owne office  
 & did his office, for his office was to pꝛeach & to bid sinners a-  
 mēd their euil liuing, & not to be a tēporal iudge in tēporal  
 causes. And here is an other occasiō of a suit to your high-

Chziste refused  
 another mans  
 office

nes, for þy punishmēt of lechery. For lechery floweth in Eng  
 lād like a flood. But now to make an end in tēporal causes  
 he said. *Quis me constituit iudicem. &c.* Who made me a iudge  
 of tēporall causes among you, & of woꝛldly matters: Thus  
 came this felow in here with interrupting of Chꝛistes ser-  
 mon, & receiued the answer which I haue rehearsed. Thou  
 man thou felow (quod he) who hath made me a iudge, a-  
 mong you: And he said vnto all the audience: *Videte, et caue-  
 te ab auaricia.* See and beware of couetousnes. Whye so: *Qui  
 a non in abundancia cuiusquam vita eius est, ex his que possidet.*  
 For no mannes life standeth in the habundaunce of the  
 thynges whyche he possesseth, we may haue thynges ne-  
 cessarye, and we may haue haboundaunce of thinges, but  
 the haboundance doth not make vs blessed. It is no good  
 argumēt. *Quo plus quisque habet, tanto beatus viuunt.* The moze  
 riches that a man hath the moze happelly & the moze blis-  
 fullye he lyueth. For a certayne greate man that had pur-  
 chased much lands a thousand marks by yere: or I wot not  
 what, a greate porciō he had. And so on the way as he was  
 in his iourney towards London, or frō London, he fel sicke  
 by the way. A discaise toke him, that he was constrayned to  
 lie vppon it. And so being in his bed the discaise grew moze  
 & moze, vpo him, that he was by his frends, that wer about  
 him very godly aduised to loke to him self, & to make him  
 ready to god, for there was non other likelyhod but that he  
 must die without remedye. He cried out, what shall I dye  
 (quod he) woundes, sides, hart, shal I dye, & thus go frō my  
 goods: go fet me sō phisicion that may saue my lyfe, woundes  
 and sides shall I thus die? There lay he still in his bed like  
 a block with nothing but woundes & sides shal I dye: With  
 in a very litle while he died in dede, & thē lay he like a block  
 in dede. There was black gownes, toꝛches, tapers & ring-  
 ing of belles, but what is become of him, God knoweth &  
 not I. But hereby this ye may perceiue that it is not the ha-  
 boundaunce of riches that maketh a man to liue quiet lyfe &  
 blisfully. But the quiet life is in a mediocrite. *Mediocres op-  
 time viuunt.* (sayth he) they that are in a meane do liue best. A true pro-  
 And there is a pꝛouerbe whilch I red many yeres ago. *Dimi-  
 dium plus toto.* The half sometimes moze then the hole. The  
 meane lyfe is the best life, and the most quyet lyfe of all.

A nother fixe  
to the king.

A terrible ex-  
ample.

A true pro-  
uerbe.



## A Sermon preached

If a man should fill him selfe by to the throte, he should not finde ease in it, but displeasure, and wyth the one halfe he myght satisfy his greadye appetite. So this great rychesse neuer maketh a mannes life quiet, but rather troublous I remember here a saying of Salomon, and hys ex ample.

*Coaceruau mihi argentum & aurum.* I gathered syluer and gold together (say the he) I prouided me singers, and women which could play on instruments to make men mirth and pastime, I gate me Psalteries and songes of musicke &c. And thus my hart reioysed in all that I did. But what was the end of all this? *Cum cōuertissem me ad omnia,* when I considered (saith Salomon) al the woorkes that my handes had wrought &c. loe, all was but vanitye and vberatyon of minde, and nothing of anye value vnder the sunne. Therfoze, leaue couetousnesse, for belcve me if I had an enemy. The first thing that I wold wish to him, should be, that he mighte haue aboundaunce of rychesse, for so I am sure, he shuld neuer be in quiet. But think ye there be not many y would be so hurt? But in this place of the gospell. Chyriste spake & declared this vnquietnesse and vncertety of great rychesse, by a similitude & parable of a great rich mā, who had much land that bzought forth all frutes plentifully.

And he being in a pryde of the matter, and muche vnquyet by reason that he had so much, said to him self: What shall I do, because I haue not roun inough wher to bestow my frutes that haue growen vnto me of my landes, I will thus do (saith he) I will pull downe my barnes, and buylde greater barnes, and I wyl say to my soule. My soule thou hast much goodes layed vp in store for manye yeares, take thine ease, eat, dzyncke and be mery. But God said to him. *Stulte hac nocte amiram tuam repetunt abs te.* Thou foole, thou sole, this night will they take thy soul fro thee again. and the, whose shal those things be, which y hast prouided. Euen so it is with him (saith Chyrist) y gathereth riches vn to him self, & is not rich toward God &c. But yet the couetous man can neuer be content. I walked one day w a gentlemā in a park, & the mā regarded not mi talk, but cast his hed & eie this and that way, so that I perceiued he gaue no great care to me, which when I saw: I held my peace.

At

At last, oh (quod the gentleman) if this parke were mine, I would neuer despyze moze while I liued. I answered & said: Sir, and what if ye had this Parke to, for there was another Parke euen harde by: this gentleman laughed at the matter. And truely I thinke he was diseased with y<sup>e</sup> droppe, the moze he had, the moze couetous he was to haue til moze & moze. This was a farmer that had a farme hard by it, & if he might haue had this Parke to it, he would neuer haue desired moze. This was a farmer not altogether so couetous a man, as there be many now a daies, as for one gentleman to take vp all the farmes in the countrey together in his handes all at ones. And heare one sute moze to your highnesse. There lacketh one thinge in this realme, that it hath nede of, for Gods sake make some promoters. There lacke promoters, such as were in kinge Henry the seuenthes dayes your graundfather. There lacke men to promote the kinges officers when they do amisse, and to promote al offenders. I thinke there is great nede of such men of godly discretion, wisdom, & conscience, to promote transgressors, as retraitsours, oppressesors of the poore, extortioners, bribbers, bserers. I here there be bserers in Englande, that will take xl. in the hundzeth: But I heare of no promoters to put them vp. We reade not this couetous farmer or landed manne of the gospel, bought corne in the markets to lay it vp in store, and then sel it agayne. But and if it please your highnesse: I hear say that in Englande, we haue lande Lordes (naye steppes Lordes I myght say) are become grassiers, and burgesles are become regraters, and some Farmers, wil regrate and bie vp al the corne that commeth to markets, and laye it vp in store, and sell it againe at an higher price, when they see their tyme: I heard a marchaunt man saye that he had trauailed all the daies of his life, in the trade of marchaundise, and had gotten iii. or iiii. thousand poundes by byinge and selling, but in case he might be licensed or suffered so to doo, he woulde get a thousand pound a yeare by only bying and sellng of grayne heare within thys realme. Pea and (as I hear say) Aldermen are nowe a dayes become Colliers. They be bothe Woodmongers and makers of cooles. I woulde

A droppe is Gentlemen.

Lacke of promoters.

Regraters.

Aldermen Colliers.

wythe



Will he might eat nothing but coles for a while, till he had amended it. There cannot a pooze body bye a lacke of coles, but it muste come thgrouwe their handes. But thys ryche man that the Gospell speaketh of, was a couetouse man. God had geuen him plentye, but that made him not a good man. It is another thing that maketh a good man. God sayeth: *Si non audieris vocem meam.* If thou obey not my voyce &c. And therfoze woꝛldly riches do not declare y<sup>e</sup> fauoz or disfauoz of God. The scripture saith: *Nemo scit an sit amore dignus, an odio.* God hath ozdained all thinges to be good. And the deuil labozeth to turn al thinges to mans euil. God geueth men plentye of richesse to exercise theyꝛ faith and charity, to confirm them that be good, to draue them that be nought, and to bring thē to repentance: and the deuil woꝛketh al together to the contrary. And it is an old pꝛouerbe, the moze wicked the moze fortunat. But y<sup>e</sup> vnquietnesse of this couetous rich man, declareth thunguētnes of the mind, that richesse bzingeth with it. First they are al in care hoꝛwe to get richesse, & then are they in moze care hoꝛw to kepe it still. Therfoze the Apostle saith. *Qui volunt ditescere incidunt in tentationes varias.* They that study to get great richesse, do fal into manye diuers temptatyonis. But the rote of al euil is couetousnesse. What shal I doo saith this riche man. He asked his owne bzainlesse heade what he shuld do, he did not aske of the scripture. For if he had asked of the scripture, it wold haue told him, it would haue said vnto hym: *Frangere esurienti panem tuum.* &c. Break thy bzead vnto the hungry. Al the affection of men now a dais, is in building gay and sumptuous houses, it is in setting vp & pulling down, & ueuer haue they done building. But thend of al such great ritchesse & couetousnes is this: This night thou sole thy soule shalbe taken from thee. It is to be vnderstand of al that rise vp from litle to much, as this ritch man that the gospel spake of did. I do not despise richesse, but I wll that men shuld haue ritchesse, as Abraham had, and as Ioseph had. A man to haue ritches to help his neighboꝛ, is a godly riches. The woꝛldlye richesse is to put al his trust & confidence in his woꝛldly richesse, that he may by them liue here gallantly, plesantly, and voluptuously.

The deuil is contrary to god.

Riches bzing vnquietnes of mynde,

Of whiche thys is spoken.

Is this godlye riches? No, no, this is not godlye riches. It is a comon sayinge now a daies among manye, Oh, he is a riche mā, he is wel worth v hundred pounds. He is wel wortie v hundred pounds, who hath given v hundred pounds to the poore; otherways it is none of this. Yea, but who shal have this v hundred pounds? For who hast thou gotten that v hundred pounds? What sayth Solomon, Ecclesiastes V. Est alia infinitas pessima quam vidi sub sole, divitijs conservatis in malum domini sui. Another sayth, saith he, and another naughty imperfection, riches hoarded up, and kept together to the owners own harm: for many tymes such riches doe perishe and consume away miserably. Such a one shal sometym have a son, sayd he, that shal be a verye beggar, and lye al in extreme penurye. O godlye riches, that one mā shal getit, and another come to devoure it! Therefore, videte et cavete ab avaritia. See and beware of covetousnesse. Believe gods wordes, for they wyl not deceeve you nor lye. Heaven and earth shal

Who is  
rich



perish, but verbum Domini manet in eternum:  
the worde of the Lord abideth and endureth for  
ever. O thys leavened fayth, thys unseasoned  
fayth! Beware of thys unseasoned fayth. A  
certaine man asked me thys question. Dydst  
thou ever see a man byr lög, that had great  
richesse? Therefore saith the wisemā. If God  
send the ritches, use the. If God send thee abund-  
=ance, use it according to the rule of Gods worde,  
and studye to be riche in our Saviour Jesus Christe  
to who wryth the Father and the  
Holie G-hoste, be al honour,  
glorye and prayes for  
ever and ever.  
Amen.

FINIS.

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LATIMER, Hugh, bp. of Worcester, 1485?-1555.

CERTAYN GODLY SERMONS... London: John Day, 1562.

[bound with]

27 SERMONS PREACHED BY... London: John Day, 1562.

The S.T.C. treats these two items as one work, entering them both under 27 SERMONS (S.T.C. 15276). Although both were printed by Day in the same year they have separate titles, signatures and pagination. Moreover, when found together they need not be bound in the order given by the S.T.C.: in addition to the present copy, the one used as the basis of University Microfilm #14997 has CERTAYN GODLY SERMONS bound before 27 SERMONS. In short, the two items included here are quite distinct, and the sequence in which they were bound was quite arbitrary.

Together they constitute the most important collection prior to 1571 of the works of this noted English reformer. Latimer is perhaps best known today for his dying words, addressed to his fellow-martyr Ridley when the two of them were about to be burned at the stake: "Be of good comfort, Master Ridley," said Latimer; "we shall this day light such a candle, by God's grace, in England as I trust shall never be put out."

The present copy gains slight added interest as having belonged to James Boswell Jr., the Shakespeare editor and son of Johnson's biographer. According to Lowndes, this copy was item 1308 at the sale of Boswell's library in May 1825; its subsequent provenance has not been traced.

Title-page of first item neatly repaired; final leaf of secon item supplied in ms.

